

# For an analytical ethic of renewal

Psychoanalysis is not an off-the-ground discipline reserved for a wealthy elite. Produced and renewed thanks to the elements of our time, it enriches and refreshes itself, renouncing the mummification of its concepts. Its ethics require the renunciation of the master's discourse and the imposture of an absolute knowledge, because the master's discourse is the direct reverse of the analytical discourse. We are working with the telescoping of old traumas in front of which desire has receded, which gives us the opportunity to recognise and differentiate objective trauma from subjective trauma and to recognise the aggressions suffered and repressed by the subjects in front of the fear of feminisation that characterises tyrants. Isn't the task of psychoanalysis to give back to life its value?

Gorana Bulat-Manenti

Today, if psychoanalysis continues to propagate the effects of truth and this despite attacks and thoughtless criticism, it is thanks to its access to the unconscious and the imperishable Freudian discovery of the repressed causality of the symptoms to be treated. Its place is assured thanks to the work of Freud and more recently that of Lacan and Dolto, and of a few other great pioneers including Gérard Pommier, one of the founders of the FEP. And if Freud did not hesitate to resort to interpretation, Lacan did not remain silent either in front of the distress of his patients. Lacan insisted, through his clinical and theoretical contributions, on firmly opposing the Analytical discourse to the discourse of the Master, whose proximity to the figure of 'Urvatter' inevitably leads to imposture, 'to scoundrels', as he said. This elaboration of the dynamics of the Four Discourses, in which we see that the discourse of the Master is the discourse furthest removed from the analytic discourse, signifies the central point of the ethics of psychoanalysis, one of the strongest and most luminous moments of Lacanian advances. However, the unfortunate tendency to want to embody the 'big Other' holding absolute knowledge and to consider the analysands as ignorant minors, persists and signs, still far too often. This mania for infantilizing, for condescendingly treating with scornful pouts those who come to us in moments of great distress was not the case with either Lacan or Dolto and especially not with Freud. But this posture so dear to the patriarchy, insistent in an abusive identification with the dead/alive father, has managed to take hold almost

everywhere, especially after Lacan's death. This lack of ethics, which consists in not considering its analysands simply as "pairs" to whom it is enough to indicate the moments of opening of their unconscious far from the all-powerful "Fathers", called to lead associative crowds, harms psychoanalysis as much as its declared enemies. Societal advances, the more just place given to women and the words that are being released as never before about the suffering inflicted on the most vulnerable - the elderly (Orpea scandal in France) or the mistreatment of children (the recent crèche scandal), require us to remain vigilant and to specify the often too blurred contours of our ethics. The Freudian concepts of fantasy, trauma, female sexuality and the place of the father need to be updated and put back into the context of their time. For the role of psychoanalysis (through its access to repressed incestuous material) is to precede and accompany the achievements of frankly acquired freedoms. We sometimes see attempts to turn back the clock, particularly with the problem of incest - knowingly quickly set aside, drowned out, forgotten, despite the voice of the victims, which is increasingly present. Why are civilising truths so quickly covered by silence? Thus an article in the newspaper *Le Monde* (9/4/23) notes that according to an Ipsos survey 73% of complaints of sexual abuse of children are filed without follow-up. Psychoanalysis can and must contribute to exploring the voice of the weakest, the victims.

The unconscious has a link with the political. Its unpredictable effects, starting from the very intimate sphere of each citizen, reverberate in the public domain without being directly noticed, 'with the naked eye', and the role of psychoanalysis is to discover the springs of it thanks to its clinical and theoretical experiences.

Working on the painful symptoms of our patients (but above all and first of all on our own) allows us to measure the implication in our personal and social life of what has been withdrawn from the consciousness of our thoughts and acts and to draw some conclusions on the nature of the close braiding between the unconscious, on the one hand, and the political, on the other hand, between the individual symptom and the collective symptom. The social bond is also a formation of the unconscious, it is unknowingly supported by the repressed impulse, immersed in the language that conveys it and that is shared with others.

Group life lends itself to the impulse drive, which is conducive to confirming the belief in the possibility of achieving a mastery, a total, absolute enjoyment. This highly incestuous enjoyment can be hoped for thanks to the fantasy of the murder of the father (Oedipus), an individual fantasy that can be generalised and that can be acted out collectively, as Gérard Pommier, one of the

founders of the FEP, rightly pointed out in his book "Libido illimited". How to kill the father symbolically, how to differentiate between the real father who has always been dead, a mythical father, non-existent, only imaginable in a masculinity made of strength, of the rejection of the feminine and to support the father who accepts his relative place in the succession of generations, this father who likes to transmit, who recognizes his strengths but also his weaknesses and his psychic vulnerability?

The act of the analyst is posed so that the past is rediscovered in order to allow a future, so that the history, the 'little history' of the subject finds the great History of his or her time. The non-knowledge, the 'I don't want to know anything about it' (sometimes inherited from the previous generation), can in the analytical treatment through 'I can talk' arrive at an 'I can know'. Yes, "it is permissible to know to which obscure and incestuous god it is usual to make an object of sacrifice, the sacrifice of one's own desire before the dubious imperatives of the demands of a greedy 'I'" and above all to sacrifice to him the life of the other, of the neighbour, who is always too different and put in the place of the scapegoat, of the one who must disappear.

We have no choice but to confront the truth or to ridicule our knowledge", writes Lacan in the "Proposition on the Psychoanalyst of the School" of 9 October 1967. Let us not forget that analytic work is a work of transmission, and whose ethics concern the castration complex, 'not giving in to one's desire' despite the 'horror' that the analyst may feel about his or her act. Psychoanalysis is not a vision of the world. Thanks to its concepts, it makes it possible to relate and grasp the articulation of what causes and commands our thought without our knowledge. The ethics of the cure requires a political act, since it allows us to undo alienating, incestuous identifications subject to abusive power.

In Lacanian theory, an identification can be called imaginary whenever it unconsciously responds to the desire of an Other seen as a flawless totality, 'the great unbarred A'.

The Master is simply a place in the discourse, and, outside this function, the imposture begins very quickly. The unary trait is univocal, it is not a signifier. It is rather a sign by its structural character in its original reference to the Other. It concerns the gaze of the Other, the assent of the Other, the choice of love. Whereas the ideal of the self is on the side of the symbolic introjection, the ideal self is on the side of the imaginary projection. The unary trait is mono semantic, Lacan indicates to us. The ideal self emerges from narcissism. Lacan says with much humour that it is much easier to be

loved by the ego ideal than by the original. Doesn't he allude to paternal duplicity, to the living father and the dead father, an insoluble contradiction for conscious thought?

The place of the ideal of the self is in the Freudian theory occupied by the tyrant, by the leader:

"The group, when it unites around an ideal, experiences a jubilation similar to that of the infant between six and eighteen months. In the crowd, the similar serves to compensate for the lack of enjoyment. The identificatory traits serve to anchor the fixity of the fantasy. There is no collective unconscious, but the fantasy can be collectivised... The unconscious is not collective, it is defined by the absence of the subject in a knowledge that escapes him. What the collective language produces of the unconscious concerns the subjects one by one. The formations of the unconscious, the dream, the slip of the tongue, the missed act are only the effects of a failure of jouissance. This is also the case for the social link, which is above all a symptom - malaise in civilisation" writes Gérard Pommier in *Libido illimited*.