

## **lacanoamerican reunion of bahía blanca 2009**

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The thirteenth *Lacanamerican Reunion* was held in the Argentinian city of Bahía Blanca from November 4<sup>th</sup> to 7<sup>th</sup> 2009. It was organized by the *Seminario Freudiano de Bahía Blanca*, its Executive Committee consisting of Claudia Biondini, Laura Guterman, Maria Beatriz Sbardellati and Maria Florencia Suarez.

Bahía Blanca, in the south of the Province of Buenos Aires in Argentina, was the place in which the meeting took place over four days. The wager that was reiterated there was the production of psychoanalysis. The prevailing spirit was the dissolution of each *Lacanoamerican* in order to vote in the general assembly for the continuity of a subsequent reunion. During the *Lacanoamerican of Bahía Blanca* it was decided by unanimous vote that the next reunion would be held in the city of Brasilia, capital of the Republic of Brazil, approximately in September 2011.

From 1986 onwards we have shared the babble that each *Lacano* generates in us, analysts of different latitudes and languages, interrogating the praxis that Freud designated as impossible. The cause that establishes the bond of the reunion has always been orientated towards a future of psychoanalysis motivated by differences, diversity and the heterogeneity prompted by ties of work.

There has only ever been one wager: the effects of transmission generated by Freud and Lacan emphasize that psychoanalysis will continue to evolve if the bond that unites analysts moves away from monovalent pyramidal structures. Each analyst has at his or her disposal the same space in concurrent sessions and a device (*dispositivo*) is established in this manner, one which, by its own weight, puts *grades and hierarchies* into play. And at the same time a type of stimulus has been created in a spontaneous manner, through a shared ambiance, which permits the presentation of new analysts with their first writings.

These lines have been related by a participant of the *Lacano*. I have presented papers in all of the reunions with the sole exception of the first, due to the birth of my eldest child. The chance nature of this co-incidence made me reflect in a special way about the importance of the first reunion that was convoked in Punta del Este, Uruguay. For me, *Lacanoamerican* was a word that evoked the *name of the father* from its very origin. It is a word sustained by a signifier, one whose mainspring is located in the transmission of psychoanalysis through the enigma of the phallus, by which writing is also carried.

We know the history of what Lacan enunciated prior to his a voyage to Caracas in Venezuela, one year prior to his death. He said that he was going to meet with his *Lacanoamericans* who had received his teaching through his writings. Although I am aware that there were some who had been analysed with Lacan and then practised in

South America, it is true that for the majority of analysts in these southern latitudes in the 70s and 80s, *the real of his writing* had effects of transmission.

I only know one part of the history of the origins of the convocation. I do not know how it was that interest in it awoke at the same time in Brazil and in Uruguay. Certainly it has been said that in Argentina it was born from the proposition of Isidoro Vegh, together with Roberto Harari and Benjamín Domb. Furthermore, the design of the device of half an hour for each of the speakers in concurrent sessions, without differentiation of *grades* or *hierarchies*, was due in part to the interventions of Sergio Rodríguez, Edgardo Feinsilber and José Zuberman.

If writing did not permit the transmission of a praxis, there would be no languages, but rather dialects. This very principle of *lalangue*, as Lacan named the branching of the phallic signifier, implies a certain variable for the symptom, which is in perpetual modification. In the same way, if writing did not provide a vehicle for *lalangue*, we would only be able to read a sort of science fiction, and those from the neighbouring dialect involved in writing would be extraterrestrials.

Thus, in so far as we are not able to think in terms of a stable symptom, since analytic discourse exceeds the limits of the endeavour of a psychopathology, I believe that we can no more think about writing without the letter, a letter that permits an entry through the openings of what is established as concept. Lacan's written work has transmitted a logic for the unconscious and it has distanced itself from any endeavour to standardize its variables.

However, can a written work transform the praxis of an analyst? We would have to suppose that it can, since not-all analysts had their analysand-transference with disciples anointed by the Master. A great majority had their analytic experience in an analysand-transference with analysts who had experienced the effect of the symbolic transmitted by Lacan in his writings. There are those who, during an analysis, declare themselves to be *Lacanian*s in the instant of understanding *après-coup* a certain particle of writing that had been read, in producing an effect in the manner of the woman's push that gives birth to a child. The revelation is that of the real, or that which does not cease from not being written, in which the subject is found unwary and imbued with the capacity for apt invention permitted by the logic of the unconscious.

At this border, our Lacanian psychoanalysis endeavours to differentiate itself from religion and therefore heterogeneity gives rise to its own kind of effects: What is understood by: *whatever signifier of the transference, object a, cut, sense or contra-psychoanalysis?* This, each one of these items and many more, will then be re-initiating a path in each *Lacano* in the manner of the pioneer who encounters the spirit in a new land.

Convoking institutions of the *Lacanoamerican Reunion of Psychoanalysis of Bahía Blanca* 2009:

*Analyse Freudienne*  
*Biblioteca Freudiana de Curitiba*

*Colégio de Psicanálise da Bahia*  
*Convocatoria al psicoanálisis Institución Psicoanalítica de Mar del Plata*  
*Escola Lacaniana da Bahia*  
*Escuela de Psicoanálisis de Tucumán*  
*Escuela de Psicoanálisis Sigmund Freud Rosario*  
*Escuela Freud Lacan de La Plata*  
*Escuela Freudiana de Buenos Aires*  
*Escuela Freudiana de la Argentina*  
*Escuela Freudiana de Montevideo*  
*Forum Bahiano da Psicanálise*  
*Grupo de Psicoanálisis de Tucumán*  
*Institución Psicoanalítica de Buenos Aires*  
*Intersecção Psicoanalítica do Brasil*  
*Laço Analítico Escola de Psicanálise*  
*Lazos Institución Psicoanalítica*  
*Letra Institución Psicoanalítica*  
*Maiéutica Florianópolis Instituição Psicoanalítica*  
*Mayéutica Institución Psicoanalítica*  
*Praxis Lacaniana Formação em Escola*  
*Seminario Freudiano de Bahía Blanca*  
*Traço Freudiano Veredas Lacanianas Escola de Psicanálisis*  
*The Freudian School of Melbourne*  
*Triempo Institución Psicoanalítica.*

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