

“Apertura” Psychoanalytic Society

SCIENTIFIC RESEARCH PROGRAM

INTRODUCTION

“Apertura” as a psychoanalytic society, aims to articulate and develop the fundamental concepts of psychoanalysis proposed by Lacan under the modality of a "Program of Research in Psychoanalysis" that is based on the following premises:

1. We understand that psychoanalysis is a theory with a scientific spirit that is organized based on certain epistemological principles. That is, a theory is configured by concepts, rationally argumentable and articulated with each other, not being able to value them autonomously. Its principles are axiomatic.
2. We choose interrogation and logical argumentation as indispensable tools to access the specific knowledge of our practice. We do not accept dogmatic arguments. Nor do we accept ad-hominem arguments (based on the prestige of the person who supports it). We constantly practice critique of our arguments as well as the arguments of others.
3. We consider the theoretical elaboration as fundamental in the production of knowledge; the concepts with which we operate do not come from reality, but from systems of ideas that are not the result of an experience but of a conceptual elaboration that constitutes the field of knowledge.
4. We consider that the psychoanalytic theory proposed by Jaques Lacan is different, and sometimes in an opposite sense, from the one bequeathed by Sigmund Freud, and consequently we try to preserve the controversial, new and / or subversive aspects of Lacan's teaching.
5. We practice – according to the style the style of Lacan's teaching and by our own conviction- the "interterritoriality" of Psychoanalysis, which means to be thought as articulated to other related disciplines such as Mathematics, Logic, Philosophy, Physics, Discourse Analysis , Linguistics, Anthropology, History, etc.

The participants of this call, we consider this Research Program in Psychoanalysis as an alternative way to the imposed model in which a teacher teaches a group of students, as we sustained:

A) The work is of a group of researchers -even of different areas, disciplines or investigations-, with different trajectories and personal interests, which can be linked around the Program. Taking as reference similar proposals that were consolidated in different areas or disciplinary fields such as:

1. Structural Linguistics. 2. Vienna Circle. 3. Hilbert Program. 4. Bourbaki Group.

B) With the objective of elaborating and criticizing ideas and concepts and questioning the determinations that these concepts operate in each of our practices, in a shared work space, which does not imply the coincidence in all the topics.

C) In order to develop or expand the consequences of accepting a core of basic principles to be applied to their respective areas, disciplines or investigations.

D) With the intention of founding new ways of thinking and conceiving fundamental questions of our practices, in rational and specific opposition to other current theories and practices.

EPISTEMOLOGICAL FOUNDATIONS

All serious epistemology concepts of the twentieth century, except the one originated in the Vienna Circle that endorsed logical empiricism, argues that scientific theories always start from previous knowledge that exceeds by having greater coherence, which is established by the consensus of the scientific community. Not only it always starts from previous theories, which means that it does not originate in experiences, and must first be formulated so that in certain opportunities it can be subjected to tests and experiments. Following Imre Lakatos, we consider that scientific theories constitute structures that stem from:

1) **Central core**

A conceptual structure constituted by basic assumptions -general theoretical hypotheses-, established by methodological decision of the protagonists, and that has the following attributes:

a) it is not falsifiable: it is not subject to the consideration of its experimental verification,

b) is conventional,

c) leads to postulated components established as axioms,

d) is of a metaphysical nature insofar as it does not rely on factual facts.

The core of this Research Program in Psychoanalysis will be designated in our case as "FUNDAMENTAL CONCEPTS".

2) **Protective belt**

It is the set of auxiliary hypotheses that make up the complementary assumptions and whose fundamental function is to logically consolidate and rationally sustain the fundamental concepts of the program. In our context we will call it "ARTICULATED CONCEPTS".

It is considered that it is not possible to solve theoretical speculative conjectures - as universal - based on empirical refutations - as individuals. Regarding theories, there is no possible empirical refutation, there are only theories that practitioners consider to be better.

RESEARCH PROGRAM IN PSYCHOANALYSIS

The purpose of this program's proposal is to contribute to the development of the "psychoanalysis to come" arguments that we are trying to develop, which will allow us to overcome the aporias of the current post-Lacanian tendency.

FUNDAMENTAL CONCEPTS

Below are the basic assumptions (the general theoretical hypotheses) that we have established (by arbitrary and methodological decision) as the fundamental conceptual core of this program.

In this diagram the first column presents the cultural, social and epochal diagnosis of the suffering of causes against which psychoanalysis should operate, in the second column we mention what we establish as of the hegemonic position of post-Lacanian psychoanalysts and in the third column and fourth column it appears our position and possible algebra. We propose that the hegemonic positions in Lacanian psychoanalysis coincide, in a certain way, with the prevailing ideas in our society.

<p>FUNDAMENTAL CONCEPTS Diagnosis of suffering among us:</p>	<p>POSITIONING OF POSLACANISM</p>	<p>POSITIONING THAT WE PROPOSE</p>	<p>ALGEBRA POSSIBLE</p>
	<p>Equal to the positioning of the contemporary trend</p>	<p>Inverse positioning to the causes of suffering</p>	
<p>I) <u>Modern individualism:</u> <u>extreme hierarchy of the individual conceived in isolation</u></p>	<p><i>There is no Other</i> <i>No Lasso</i> <i>(the absence of the Other and the social bond as a destination of the clinic)</i></p>	<p>Inmixture of Other the relationship ineliminable with otherness and the link as fundamental operators of the subject in the psychoanalytic clinic</p>	<p><i>Other</i> <i>A</i></p>
<p>II) Nihilism: there are no shared or binding transcendent values or meanings</p>	<p>Hierarchy of "nonsense" (understood as meaningless) in the orientation of the cure. (clinic of silence)</p>	<p>Proposal of object a, as the end of the direction of the healing understood as ex nihilo creation.</p>	<p>Object <i>a</i></p>

		Particular but in the field of the Other	
III) Biologization of the human: biopolitical tendency of Western substantialism	Preponderance of the real of the biological body and the enjoyment of the living substance in the psychoanalytic clinic.	We hierarchize the articulation language-social bond as the founder of the parlêtre and a signifier loop clinic: <i>Unconscious structured as a language, Psychoanalysis as discourse, Discourse as a social bond</i>	Subject \$ jA y jφ
IV) Time as immediate experience and present	The current event of the biological body, considered ineffable, as the privileged present of clinical intervention.	We conceive the clinical intervention in relation to time conceived as "Previous future", without present and with circular structure.	Loop

Sigmund Freud created a new type of social bond with the corresponding device that allowed to operate with modern Western suffering caused by: I + II + III + IV.

To the diagnosis we make of the current post-Lacaniam, where psychoanalysis tends to be viewed as an illusion, we oppose an "a priori" position that holds that there is an analytic act capable of operating on suffering, and that possesses the power to create a subject (not a person or an individual) new.

ARTICULATED CONCEPTS

As anticipated, the "Articulated Concepts" is the section of the Research Program in Psychoanalysis in which the set of auxiliary hypotheses that make up the complementary assumptions regarding the fundamental concepts are postulated:

- a) Of the Other -*A*
- b) Subject \$
- c) Of the object *a* and desire

d) Of the signifier, the chain, the unconscious and the cavity

e) Of the body, the drives, and the joy

f) Of psychoanalysis

g) Of the differences between Freud and Lacan

h) Of the differences between our reading of Lacan.

a) Of the Other – A (\mathcal{A})

Under the notion of structure we are working with, subjectivity can only be thought from the existence of the Other; in other words. There is no subject without Other, they both are in a relation of inmixion.

1. We distinguish Another and A: there is a difference between the historical Other and the Other's place, indicated as A, according to the writing of Lacanian algebra.

2. We distinguish the father (as genitor) and the Name-of-the-Father (that should not be equated to a person), we also distinguish the biological mother from the Mother (as the incarnation of the A). At the end of the analysis the function of the Other (A) is established as (\mathcal{A}).

3. The logic of the constitution of the subject is read in two operations: alienation and separation.

-We understand alienation as the deadly effect of the signifier pair and the effects of alienation are due to language;

-We do not confuse alienation with symbiosis, even less with merging or confusing with the Other. Its legality is that of the meeting of set theory.

- We understand separation as the rescue (of the deadly effect of the signifier) through the desire of the Other, formalized as: $d(A)$; we do not confuse separation with the idea of separating from the Other, nor autonomize of the Other or achieve independence.

- Its legality is the one from intersection of mathematical set theory.

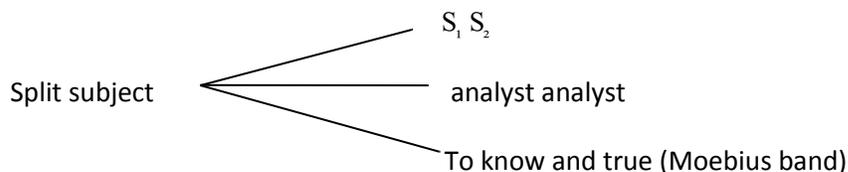
4. The Name-of-the-Father is the concept that serves to conceive the articulation of the law and desire, and not what opposes them.

b) Subject \mathcal{S}

1. "Subject" is the topic, issue, matter, constructed between two enunciative instances. Under this logic, the subject of the unconscious is creation between analysand and analyst, and is considered animated by an interpretable desire.

Once the logic that holds that there is no subject without Other / A is specified, it is possible to define the notion of the subject with which a Lacanian psychoanalysis operates, distinguishing it from any assimilation to: person (social), individual (biological), citizen (political) or any entity that is located as a unit in itself.

Lacan formalizes the subject in psychoanalysis as a divided subject, equated to the cut by his middle line of a Mobius band, between knowledge and truth.



2. It is in this sense that we understand that there is no intersubjective relationship: subject implies at least two, a relationship, but there are no two subjects, nor dialogue.

3. The topological model that bases the structure of the bond / link between $\$$ and \mathcal{A} is that of two interpenetrate toric surfaces.

4. From this conceptualization of the subject, subjective responsibility is questioned as a psychoanalytic concept, insofar as it implies a contradiction with the idea of a non-individual subject. We are aware of the fact that in the psychoanalytic clinic of transference neurosis a work on the unconscious feelings of guilt is fundamental, although we disagree with the post-Lacanian path: that of a responsibility that necessarily becomes culpable.

5. We propose the notion of a local Subject: we consider that the notion of subject as what a signifier represents for another signifier, only operates in analytical practice, in the act of elevating to signifiers some terms of the text or material of the analytical session, understood as the intertextuality between analysand and analyst.

c) Of the object a and desire

1. There is a mourning for the loss of the true object.

2. There is a true act in so far as the object is not metonymic.

3. The desire is not metonymic, it comes when by an act of interpretation the signifier chain closes in a loop creating a hole that allows to interpret the object a in its particular condition and in relation to the Other.

4. The repetition in psychoanalysis will be considered as a repetition of the failure of the two previous generations, with respect to the articulation between desire and law; so it should not be confused with the impossible encounter of satisfaction or object.

5. The subject and object a are two-dimensional.

6. The object a is the realization (advent) of the subject.

d) Of the signifier, the chain, the unconscious and the hollowness (béance)*

1. The signifier chain has the structure of a loop (Jordan curve) that enables the reading of the material as "rings of a collar".

2. The Unconscious is structured as a language.

3. The Unconscious does not lead the cure, it is the analyst who has the responsibility to do so.

4. The a priori from which we started in psychoanalysis is that in the beginning was the verb, which indicates an event of discourse, not death or action; this dismisses the post-Lacanian idea of a biological body as a pre-existing substratum to a subject (individual) as an epiphenomenon.

5. The logical antecedent of every subject is the existence of the A-treasure and battery of the signifier and its logic- and of the Other -incarnate in someone, articulated, at least, in three generations.

6. We hold a creationist position - ex nihilo creation - and reject evolutionism in psychoanalysis.

7. We do not consider the "holofrase"*** as a clump of two signifiers, but the loss of the function of the closed loop in S_1 and S_2 .

e) Of the drives, the body and the joy

1. The real thing for psychoanalysis is not the biological body (three-dimensional) but the impossible, consequently not Biology or Classical Physics, the Sciences that best guide Psychoanalysis to address the notion of Real, but Logic.

2. We consider the drive as the echo in the body of the fact that there is a saying.

3. We propose the term joy (jouissance) instead of the equivocal translation enjoyment, as this last substantialist.

4. We reaffirm that, according to Jacques Lacan, joy is not the satisfaction of the drive, but that it is the manifestation of the law of not all of the signifier applied to the signifier itself; and whose

foundation we find in the demonstration of the incompleteness of formal systems (Gödel's Theorem) Lacan articulates: $j(A)$ and $j(\varphi)$, impossible to consider in the Freudian satisfaction-dissatisfaction system.

5. We refuse to base psychoanalysis as an energetic issue. We rely on the notion of a political economy for the consideration of the forces that operate in the field of the Subject and of the Other-A.

6. We understand that there is no sexual relationship due to the lack of a third term that allows you to write the relationship as a logical proportion. It is a logical-formal problem as manifested in the psychoanalytic clinic and not a question of the coupling of sexed bodies.

f) Of psychoanalysis

1. Psychoanalysis does not coincide with a phenomenology or with common sense, for these reasons, it requires mathematization and topology. At the same time, as its conceptualization is not part of common sense, it always involves surprise.

2. The resistance to Psychoanalysis belongs to the analyst.

3. The act of the analyst is by word -interpretation- not by silence, unless silence is the best that can be said in a certain circumstance.

4. The cut in Psychoanalysis coincides with the cure of the symptom and of the neurosis not with the hasty interruption of the session.

5. We hierarchize the use of topological surfaces as models that overcome certain concepts and notions that we consider fundamental in psychoanalysis:

- The analysand-analyst bond is expressed through the Klein Bottle.
- Reality in Psychoanalysis is conceived as a Cross-Cap.
- Symbolic, Imaginary and Real in Psychoanalysis there are only interpenetrated knots in borromean form.
- Desire, demand and object a , are being written on the surface of two interpenetrated toric surfaces.
- The Unconscious is posed as a Moëbius Band (double registration).

6. We conceive the Phantasm as a logical formula that functions as a framework of the reality, articulating a certain fading of the subject in the face of the desire of and with a certain condition of object a , in which it comes in the field of the Other-A. From this perspective, it can not be understood as the crystal with which the world is viewed, since that corresponds to the notion of Unconscious Fantasy, according to Melanie Klein's theory.

7. The practice of the analytical device is linked to a logical work of interpretation of a duly formalized text.

8. The sessions should not be short, they should last as the interpretation of the material indicates and depending on the style of the analyst and the suffering at stake.

9. We consider (in the line proposed by Foucault) that the political honor of psychoanalysis is to be a subversive response to biopolitics***.

10. The subject of the unconscious as what a signifier represents versus another signifier in the psychoanalytic and psychoanalytic relationship is only practicable by converting only certain terms of the text into a signifier (local subject).

11. It can only be established if there was an analyst, in the process of an analysis, as a consequence of the cure of the transference neurosis.

12. "Not responding to the demand" does not mean mistreatment of the analizand, but enabling the beyond of the demand, which is the field of desire.

13. Regarding psychoanalysis with children, we maintain that the subject in that practice has no age or lack of development. The idea of a subject-child, contradicts the definition of subject that we hold.

g) Of the differences between Freud and Lacan.

1. The theories of Freud and Lacan are differentiable and the directions of the cure that come from them also. In synthetic terms we understand that for Freud it is a detour of instinctual satisfaction with reality; for Lacan it is an act of creation and of realization of the subject.

2. We understand that Psychoanalysis can not be considered extraterritorial to the field of sciences.

3. Vorstellung ≠ signifier

Oedipus complex ≠ paternal metaphor

Ego-Superego-Oneself ≠ Symbolic, Imaginary, Real

Start by death ≠ start by the verb

Unconscious: repression of representations ≠ Discourse of the Other

Pulsion: demand of work of the body to the psychic ≠ echo of the fact of saying in the body

h) Of the differences between Lacan and the post-Lacanian.

1. We do not agree with the "evolutionary" criterion in psychoanalysis, which also establishes progress in the teaching of Lacan, sanctioning a "last Lacan" as truer, more real, or more Lacanian.

2. We consider the notion of Structure, mathematized formalization, Matema and Topology as fundamental for the field of psychoanalysis impossible to eliminate from their conceptions.

3. Real: biological flesh ≠ impossible logical

4. Act: do something in the reality scene ≠ signifier cut that creates a new subject (subject, issue, matter).

* Garate I. and Marinas J. M. (2003). Lacan in Spanish - Breviary of reading. Madrid: New Library.

** There is no English word for "holofrase".

*** Foucault, Michel. (1999). History of sexuality. 1- the will to know. chap. V. Mexico: twenty-first century.