

THE INTERNATIONAL PSYCHOANALYTIC ASSOCIATION AS A PROTECTIVE LINK

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In my contribution I will focus on the role that the I.P.A. is playing nowadays regarding the problem of Emigration and Re-location for the members and members in training (candidates), who belong to the Institutes and Societies of our Association.

I will start by recounting our fresh history.

In 2017, Stefano Bolognini, then the President of the I.P.A, presented to the Board his and other members' idea to create a Committee, which now is called Psychoanalyst Emigration and Relocation Committee (PERC), to research and better understand the challenges that psychoanalysts and candidates were facing when emigrating from their former homes to the new countries.

The idea was first to study the legal conditions our colleagues needed to meet in order to re-establish their practices and then to examine the opportunities available for their re-integration into a Psychoanalytic Society belonging to the I.P.A.

Bolognini's idea was born from his realization that emigration and re-location of our membership was now a much more frequent experience than before.

However, the psychoanalytic movement, has historically a diasporic quality, as a consequence of wars.

Freud's family migrated to London, Lowenstein, Kris, Hartmann, Franz Alexander, Annie Reich to the U.S.A.

Other migrations had to do with opportunities for new developments, like it was for Melanie Klein , Hanna Segal, Herbert Rosenfeld, to migrate to London

In the present time migration is a consequence of many dramatic events.

The United Nations reported that in 2018, 75 million people around the world were displaced from their homes by natural disasters, political,

religious, and economic reasons. These waves of emigration are what have been created by new social realities.

The opposition and resistance, that materialized in the building of detention camps, the erection of walls, the separation of family members are the conditions that migrants are facing in the new desired places. This also creates a new kind of internal wars within the hosting countries. Pope Francis has often referred to this during his homilies. Obviously, our colleagues are no exception to those social conditions. They share the situation of suffering and economic hardship with the rest of the population.

All of this clearly justified the creation of our Committee.

So we started our work during the Presidency of Bolognini and continue working today since our current President, Virginia Ungar strongly supports it

In the beginning, we requested that each Society send us the names of their members and candidates who were trained in their Institutes and later emigrated to other countries, and also the names of those who were trained elsewhere and later emigrated and joined their Institutes and Society. In the same communication to Societies, the committee also requested information regarding the Society's or Institute's rules and regulations for applications from migrating members and candidates who would like to join their Institutions. The Committee started to receive important information from some of the Societies, but many others didn't reply to the request at all.

Almost all Societies which responded, reported not having any rules or policies about the incorporation of I.P.A. members trained outside their Institutes.

It is then obvious that such a situation makes the I.P.A. appear as a removed body rather than an effective umbrella organization that can protect and effectively take care of its membership in moments of real social change.

With that in mind, we started our work, with the goal to include a new level of commitment to and protection of our membership.

In 2018 we developed a “Questionnaire for I.P.A. Emigrant Members and Candidates” which was sent out to all I.P.A. members.

The Committee received 177 completed questionnaires. We began to study the data in the beginning of July 2019, before the London Congress.

The call for completed questionnaires is an ongoing task, and the committee will be continually compiling this growing data base for emigrant psychoanalysts.

Our concern is that we need to help and facilitate our membership to continuing their relationship and sense of belonging to our Association, that is part of their identity.

During the London Congress we held a meeting with colleagues who were starting their process of leaving their countries or just trying to relocate in the countries that they moved to.

Our meeting, attended by 38 emigre members and candidates, had a strongly emotional atmosphere, where the sense of helplessness and hopelessness dominated the exchanges. The need for data about the requirements of the countries that members had moved to or were planning to move to, and the conditions to legally practice, were the predominant concern. Such concerns created a sense of proximity for all of us, that was real and deeply felt.

All the members of our Committee are émigré themselves. That creates a strong sense of kinship and resonance in the nature of our endeavor. We all are psychoanalysts who went through the process of re-location, in different times and different circumstances from the ones that our colleagues are facing nowadays. That means that our experiences are far from identical. There are of course many similarities with the current ones, but our experiences are not easily transmittable. We continue building our sense of identity within the countries that we inhabit now. Thus it is not our task to regulate or impose to the Societies and Institutes that compose the I.P.A. any new rules of acceptance of foreign members. Perhaps our presence will make more conscious the need to create or not, some new internal rules within

their bylaws. The aim would be to consider this new reality: the status of the Other, our foreign colleague.

But that is not our task, which is to follow or facilitate the processes that our colleagues are following.

We do it not only by providing information, but also by understanding the internal processes that are at stake in the moment of moving and relocating, so as to become more effective in our task.

In this regard, I find the work of Janine Puget extremely useful.

Janine Puget, a Franco -Argentinian Psychoanalyst , lived and worked in social situations of extreme violence, being in Argentina during the “Dirty War”. Such experience compelled her to reflect on the effects of social violence, both on her patients and on herself. Practicing psychoanalysis in conditions of social violence became her “reality” Her sense of living in an “overlapping world” () with her patients, led her to include that social reality within the psychoanalytic frame. Here, the exploration of the role of social reality--not “the Real” of Lacanian theory took its place within the psychoanalytic frame.

How to include it without going away from “classical psychoanalysis”? Her question was: Is it possible to include it without betraying the analytic stance? That started her research and she wrote many articles on the psychic effect of social violence. She elaborated further her views on the way that the psychic apparatus is structured, developing metapsychological aspects .

I refer to her work as a way to expand the understanding of the psychic work that the emigre faces when arriving at the new place.

She states that subjectivity is built from two sources, one, the old and historical one, and the other, the present one. This concept can help us understand more deeply the processes created by the experience of migration and relocation.

Her views are expanded in her article:” The Subjectivity of Certainty and the Subjectivity of Uncertainty”(2010).

“ I have also discussed new form of suffering that stem from conditions imposed by the social context, in this case, the expulsion from one’s territory . I choose this phenomenon because of the importance that I

attach both to the feelings of social belonging and to the subject's need to create stable places in a world in constant flux."

After expressing her dissatisfaction with what she considers "cracks in our theoretical models," she posits a hypothesis that accounts for the constitution of social, familial, and individual subjectivity.

She identifies the sense of belonging as part of subjectivity, coming from being with the other, in a space in between, where the concept of the unforeseeable, that is tied to uncertainty takes great significance.

She states:

"Being a subject of one's own internal world and being the subject of a relationship entails different socialization paths. In the first case, socialization results from the unfolding of the infantile world. In the second, socialization hinges on the encounter between two or more subjects, and cannot be referred to the world of childhood.

Relationships between two or more subjects stem from what I call the "effect of presence". This effect produces "presentations", which have no precedent in the infantile world. Subjects relationships with themselves, within their internal world, by contrast, belongs in the "representational" world; the world we traditionally know best, which has a past that supports the present. "

She continues: *"What I call "presentations", (Puget, 1999) is inscribed on the basis of the effect of presence -the clash between two otherness-, which gives rise to new subjectivities. Psychoanalysis has mainly dealt with representations and object relations, and therefore with the illusory attempt to recover something that has been lost (repressed) . It has aimed to give new shape to those past situations that block our present and can be conceived of as traumatic. The logic of the psychic world, which has been unfolding and exploring in great depth since Freud, and the logic of the relational (linkage) world do not coincide. I even think of them as heterologous."*

"Two worlds are thus confronted. One owes its formation and complexity to the setting into motion of mechanisms that depend on identification (in its various modes), as Freud and his followers have described. I call this the identity world, the world of the One, capital O.

This is the world of representations and object relations, of the drive and its manifestations.

The other world, which I call the world of the Two, is founded mainly on the work demanded by the subject's exposure to the effects of otherness and foreignness in the relational world. Suffering is produced by the constant alteration of singularity, thence the idea that each link and each group creates their own subjects. And the unforeseeable as a principle takes the lead in it. In the link and in the group is the place that these subjects become alive. At the same time, we must be capable of inhabiting spaces that are ready to welcome us. This requires us to do something together and transform what had been previously established into something current".

I took Puget's ideas on the constitution of the two levels that compose our subjectivity, as tools to understand the mourning process that takes place during the elaboration of the process of emigration and relocation in another country.

I start from the level of representations, the level of the One, according to Puget. Then I connect that with the situation of the Societies that conform to the I.P.A.

As I said earlier, almost all the Societies reported not having any rules about the incorporation of I.P.A. members trained outside their Institutes. This does not necessarily mean an attitude of rejection, but a kind of denial of the diasporic reality of the psychoanalytic movement around the world. And for the migrating member, it is a wall that they have to traverse.

With regard to the component Societies of the I.P.A., it seems clear to me what are their reasons for attempting to keep their internal cultures and to preserve their own sense of identity.

The pluralistic theoretical and clinical approaches in current psychoanalysis generate in each society an environment that in some ways resembles a family. A family that has its own language and habits, which provide to their members a sense of belonging.

Beyond the unfinished transference neurosis, more mature links exist within their members. And this situation creates for the members that

are changing places new conditions that impinge upon their internal situations.

To focus specifically on the members that are migrating, I would refer to their sense of loss. Utilizing Puget's ideas I would describe , two levels of loss.

In the first level, the one of "representation" and historical development, the experience of parting creates the sense and phantasy of becoming an orphan and an outcast who is looking for a new family to be adopted by (Oedipal structure).

In the second level, the loss of the other, the support of the sense of belonging, creates the sense of becoming an alien to oneself. The feeling of de-personalization refers to the experience of being in a new culture and having to learn rules of the new society. Often that will include the learning and use of a new language Such experience adds a sense of loss of aspects of the migrant's own subjectivity that depends on the fact of "to do with another".

For Puget, these two levels are heterogenous and contemporaneous: one connected with the past, the other with the present, and both are implied in the "identity crises" that conforms the process of migration and relocation.

After these considerations, and focusing on the place of the migrating colleagues, I invite you to think about the fact that beyond the common experience of migration, the relocation in the new different psychoanalytic societies implies for them a need to recover their sense of identity. What the societies can offer, is the possibility to be open to the task of "doing together". That provides to the newcomer the chance to recover a space where to re-build and re-organize their new places as subjects, while learning the new and internal psychoanalytic language that is developing in their host society. In that regard, it is not a mystery why the attendance to discussions of clinical and theoretical papers, which open a window onto the new – current -- language,

of psychoanalysis, provides a space for them. Such a space will allow them to rebuild their subjectivity and possibly to start to recover their identity as psychoanalysts.

It is our task, then, to help our members, by connecting them with the places where they relocate, with information and psychological help, acting as a presence to preserve the lost links, and in that way, to soothe their sense of de-identification while trying to re-establish the continuity of their new lives.

References.

Puget, J.:(2010). "The Subjectivity of Certainty and the Subjectivity of Uncertainty." *Psychoanalytic Dialogues*, Vol:20.No1, Routledge.