

A few short remarks about Goran Homayounpour's work

by Andrea Baldassarro

1. In her comparison of two founding myths, Oedipus in the West and Rostam and Sohrab in the Persian Book of Kings in Iran, Homayounpour formulates an hypothesis where children, in the Persian tradition, are killed because of their wish to rise up against paternal authority. Then, we come to think that both myths – though culturally and geographically so distant – refer to the same castration anxiety that, as Homayounpour properly notices, informs the Oedipus myth, in which before the killing of the father, Laius, there is an attempt of infanticide by the latter.

2. Homayounpour got her psychoanalytic training in the United States, but she mostly refers to French psychoanalysis: Kristeva, Lacan, Green are the authors she quotes more often. We can thus imagine her capacity to have an international view that can bring together such different traditions. That must be why psychosexuality – a conceptual and clinical divide that is often repressed in American psychoanalysis – appears insistently in Homayounpour: “In Teheran I found sexuality. Here, today, sexuality is still the same as Freud’s.” But then, we should wonder if sexuality is still in her patients’ material just like at the time of Freud because Iran is a “backward” country (which is highly unlikely), or rather because it is in fact an unavoidable issue in human experience and cannot be erased anywhere. Whatever forms it takes in the East and the West, it is still the “enigma”, the conundrum *par excellence* in the human discourse.

3. These transformations, or recurrences of the analytic discourse, make us think about the ongoing transformations in our discipline, as it is not only just a matter of an “internal” transformation in our clinical practice and in the traditional analytic reflection, but an actual converging and “contaminating” work among different languages and cultures. It will be very interesting to evaluate the transformations that psychoanalysis is going to be faced with in its dissemination in Teheran, throughout the East or everywhere in the world. Yet, it will be still

more interesting to observe how psychoanalysis itself is going to “return” to the places of its foundation, in the West, to what extent it is going to be changed and how it is going to force us to deal with something that is not only permanent (the timelessness of the unconscious) but also with something different, sensitive to historical time and its changes.