

Hate, Love, Ignorance: Psychoanalytic Listening to the Passions of Being

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In 1958, in “Function and Field of Speech and Language”, Lacan refers to the function of the analyst and states that the dominant discourse, the subjectivity of the epoch, the movement or symbolic changes must be taken into account in the field of Psychoanalysis. Every psychoanalyst must be well aware of his function as an interpreter of the discord of languages in what he calls “the spire into which his epoch drags him in the continuing work of Babel”. Additionally, we consider another of Lacan’s comments, which seems to suggest points of actuality to be elaborated: “I wanted to express the three times of the structuring of the world in the search for truth by taking as a model one of *those allegorical pictures* that flourished in the Romantic era such as *'the Virtue in pursuit of crime, aided by remorse'*; I would say: *“Error fleeing from deception and overtaken by equivocation”*”.

In our daily life psychoanalytic practice, we notice more and more signals of alarm related to demonstrations of hatred and intolerance when we hear the suffering of several analysands. This compels us to think about the passions of the human being. Freud wrote that hatred is a primary passion, coming before love. We see examples of the most different situations and demonstrations of hatred happening everywhere in this world, some of which we witness in different sociocultural contexts.

Since a large part of the population is connected, the increasing recourse to the virtual world and social networks is nowadays everywhere on the planet. Acts of violence can be watched in real time. This new kind of “link” has its setbacks, since it often manifests in different spheres and contexts of self-exposition and exposition of others. This phenomenon invites us, as analysts, to think about how and to what extent the Clinic has summoned us to hear the human suffering resulting from the

paradox of hatred and ignorance, more exposed than ever to social links and, thus, to their discourse.

Delving deeper in our research, we learned that Freud, in 1932, stated that a man's desire for hatred and destruction is rooted in a great need for power and his relationship to that power. In the same paper, we learned that human passions follow two different directions: one towards union and the other towards destruction and death. Nevertheless, neither is more fundamental than the other, as both ultimately serve humanity. The aggressive drive can serve the subject when it is present in a situation requiring self-preservation. Similarly, the life drive, oriented towards the object of love and struggling to maintain itself alive, for example, can act aggressively in dominating the other.

Lacan created the neologism "Hainamoration", referring to the conflictual situation invoked by love and hatred. The mechanisms used to allow the flux of the death drive transform as social discourse is modified by the use of the symptom to deny the other's existence. Violence is a phenomenon that happens in social relations, annihilation being one of its dimensions and meaning the end of others' existence, amongst other transgressions such as robbery, assault, slaying, smuggling, and exploitation of child labor - all of them affecting directly or indirectly humanity. All this hostility that thrives amongst people jeopardizes society and endangers the whole civilization, which is continually threatened with disintegration.

Nowadays, disposable products proposed by the market corroborate Lacan's formulation about the capitalist discourse. They feed the lack of jouissance and nourish capitalism with the promise of a sure jouissance that serves man through the production of gadgets identified with the plus-de-jouir, supposed to satisfy the subject through the accumulation towards completeness. Nevertheless, this way of life does not require "instinctual renunciation", but rather stimulates impulses, imposing on the subject some relations with demand, without realizing that this primarily supports the death drive. The demand for a plus-de-jouir results in eternal dissatisfaction, expressed by the notion that nothing is enough, all is just a little, propelling the subject towards the fantasy of eventual completeness.

In this discourse, social links are always voided of meaning and allow the no recognition of the other and the denying of the other as a subject of desire, since the

values that support human relations – as respect, acknowledgment of differences, and diversity traversing singularities – are denied. The modern and fleeting relationships based on individualism do not support societal life.

This reflects the contemporary display of ignorance amidst abundant information. Eclipsed, but at the same time dazzled by the brightness of the Object, we feel so lost amongst so much information that we lose the ability to find general references. As we live a shortening and a collage between the instant of seeing and the instant of concluding, we lack an organizer to transform information into knowledge, so that the time to understand is reduced to its minimum—an effect of the capitalist discourse that brings ignorance and exchanges the subject's desire for the object's satisfaction.

In the “diamond” Lacan introduced in his Seminar I, we see the edges Ir (hatred) and Rs (ignorance) highlighting the real face of our times, leaving the edge of love Si uncovered. A lovehatred? The hollowness of the being through words acquires the signal's imaginary consistency, and truth loses its place as a mooring in the structured speech, appearing as a mobile effect of narrative confrontations.

This situation forces us to question what we will face and, at the same time, reminds us of our responsibility as analysts. What is the fate of the subject supposed to know and the fate of the erudite ignorance in common discourse pervaded by the ignorance linked to the capitalist discourse?