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Título: The psychoanalyst in presence of a child: the art of *a-cept* the uncanny.

Dispositivo: Mesas Simultáneas de Trabajos Libres

Considering the field of the psychoanalysis with children let us formulate some preliminary questions: What it is the psychoanalysis with children? What supports our desire to be analysts of children? What this clinic imposes and demands of the analyst?

Despite of the great advances in the field of psychoanalysis with children, nowadays it's still possible listening a very unfaithful speech: i) "to work with children is more accessible to women"; or, ii) "to start a clinical work is easier with children". Then, it becomes necessary to ask: Which is the reason for a so unfaithful speech?

Freud and Lacan showed us that the fantasy is a defensive mechanism against the anguish that is produced when the Real of structure psychic emerges. It allows us to think that when we fantasize the clinic with children, in romantic molds, we are placing a veil on its true face.

Our proposal is to think the fantasy opens space for what Freud called "resistance" and that Lacan situated as being also of analyst's part. From this, we propose consider thinking the resistance and its relation with the question of "extraneous".

We find in Freud's theory a concept called by him as "Das Unheimlich", which can be translated as "The Uncanny". About this topic, Freud concludes that this affection is solidary of the anguish associated to the castration complex; and that it isn't related to something new, but to the anguish of castration which had been repressed.

Considering that imaginary visions about psychoanalysis with children point to the analyst's resistance, we can think that the fantasies, whom aim to romanticize this clinic, serve to protect the person of the analyst of what sounds to him as "uncanny", that is, of such it's related to his own repression.

We propose to think that for an adult, candidate to analyst, the meeting with a child can make to emerge the "uncanny" affection. Seeing himself in the child by the

counter-transference, the analyst unconsciously is in presence of his own repressed infancy and probably of the anguishes associated to it.

About the anguish, it's mister consider what Lacan revealed: "the anguish is the affection that doesn't lie". Now, it implies think that something exists that doesn't lie when a child is in the presence of an analyst. Then, what it is this that exists in the infancy and that is able to return as anguish in an adult?

What exists for all subjects is an infantile condition of the psychism, whence the lacanian dictum "the adult doesn't exist". The anguish involved in this condition points to what Freud and Lacan unanimously had affirmed: the human being comes to the world under the condition of a deep and radical "helplessness".

In "The familiar complexes", Lacan underlined that the human baby borns highly premature, what makes him extremely helpless and dependent of the Other. Being the instinct unable to answer the crucial questions of the human being, it will be through the drive that the subject goes to constitute, since that the drive is exactly the "silence of the anatomy in reply to the questions of the subject".

It will be by an erotization process of maternal cares - and of her desire implied here - that the child will pass of the register of the organic necessity for the field of a love's demand addressed to this first Other. Established it, the child won't incorporate only alimentary attributes, but the signifier that are presents in the discourse of this Other.

However, although the child is mentally alienated to the Other's signifying chain – essential condition for the subjective constitution – it doesn't insure to the child a fulfilling of that drive's silence. Which is then the function of an analyst in presence of a child?

According to Lacan, for the constitution of a psychoanalyst it's necessary that a subject, caused by a desire, may pass through three instances: personal analysis, supervision and theoretical study. In this journey the subject must experience and elaborate a knowledge about what psychoanalysis discloses: the psychism is structured in such way, so the subject himself cannot make use of a free access to his truth.

To act as psychoanalytic implies to sustaining, or supporting, the emptiness of this discourse. This is the famous wise ignorance said by Lacan, as being the

necessary attitude of an analyst: he must know that there isn't knowledge able to speak in the place of the subject, nor one able to deplete his truth.

Certainly, here lies one of the most complex analyst's assignments. If he wants to sustain his function, he should not exclude the anguish of his listening, nor of his act.

Which is then the resistance that an analyst can find in the presence of a child? The child has the peculiarity to be obvious an awful condition of existence: the helplessness; therefore, if we don't want lose our analyst function we must irremediably "a-cept"¹ this subject's helplessness.

I speak "a-cept" purposely, just to highlight the anguish's object according Lacan, the object "a", which one has only the name of object, because its consistency is of an emptiness.

I'm not talking about a romantic and narcissistic "acceptance", of the type "come to me the children". I talk about the analyst's act to sustains, gives support, to this helpless condition of the infantile subject, avoiding thus the analysis's misguiding for experiences of pedagogical and normative character.

It's necessary that the analyst has analyzed his childhood, so as do not create a resistance against his patient's helplessness. Refusing itself to answer the transfer's demand, the analyst will not be a master for the child, avoiding thus the helplessness's masking.

The analyst's function consists of make the child's anguish acquire a voice, not the voice of the parental speech, but the expression of a subjective. The child's anguish assuming an expression, it will save her of the many symptoms and clutters that can cost much more expensive.

The child at the deep alienation to the Other's desire starts to live the anguish of a new form of helplessness: the lack of meanings able to fulfill the enigmatic emptiness of Other's desire.

Only the symbolic castration can liberate the child of such deadlock. The analyst, as a castration's enabler, will assist the child in the search for a more reasonable Oedipus complex's exit, and thus she ceases to be only an object of

¹ In Portuguese, the word is "acolher", for translating version we should consider the meaning of "to welcome", "to harbor" or "to shelter".

Other's discourse, but that she may resort of the signifiers, in order to construct a speech that follows the tracks of a subject constitution.

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