

introduction to 'the situation of psychoanalysis'

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The three interviews that follow were originally published in Portuguese under the title "The Situation of Psychoanalysis in 2001", in the journal *Antígona* in October of that year. *Antígona* was published by *Toro de Psicanálise* (Torus of Psychoanalysis) in Brazil. Given that the interviews were conducted by psychoanalysts of Torus of Psychoanalysis, I asked Taciana Mafra, a psychoanalyst of that school, to describe it and this was her account:

Torus of Psychoanalysis is a psychoanalytic institution founded in 1996 in the city of Maceió, in the state of Alagoas in Brazil, by a group of analysts whose reference points are the work of Freud and the teaching of Lacan. This reunion articulates differences from the inscription of the proper name of each participant through the means of his or her singular production in the path of the transmission of psychoanalysis.

What is the interest of these interviews such that we publish them here nine years later? The title of "The Situation of Psychoanalysis in 2001", as Oscar Zentner rightly points out, refers to Lacan's paper *The Situation of Psychoanalysis in 1956*. In this paper Lacan addresses himself to a crisis of psychoanalysis both in Paris and internationally, at that moment in history: that of the centenary of Freud's birth. As we know, the effects of Lacan's teaching and his practice of psychoanalysis would lead eventually to his exclusion as a training analyst from the *International Psychoanalytic Association* and to the founding of the *École Freudienne de Paris*. It would also eventually lead to the establishment of other psychoanalytic schools around the world, including that of *The Freudian School of Melbourne*.

One of the contexts of these interviews in 2001 was the *Lacanoamerican Reunion of Psychoanalysis* which took place in that year in Recife, Brazil. *Torus of Psychoanalysis* was one of the four organizing institutions of that event, the others being *Centro de Estudos Freudianos de Recife* (Centre of Freudian Studies of Recife), *Intersecção Psicanalítica do Brasil* (Psychoanalytic Intersection of Brazil) and *Traço Freudiano Veredas Lacanianas -Escola de Psicanálise* (Freudian Trace Lacanian Path - School of Psychoanalysis). Indeed the interviewers pose a question specifically regarding the significance of the *Lacanoamerican* at that juncture of history. Some, eight years later, another *Lacanoamerican Reunion* has taken place in Bahía Blanca in Argentina at the beginning of November 2009. Another will occur in Brasília, Brazil, in 2011.

One of the enduring interests of these interviews is their format. Three psychoanalysts, one practising in Argentina, one in Australia and one in Uruguay, were all posed the same questions regarding the situation of psychoanalysis in the places in which each of them practised at that particular time. Furthermore, all of these analysts, in one way or another have been significant for *The Freudian School of Melbourne*. Oscar Zentner of course, was one of the founders of *The Freudian School of Melbourne* and for fifteen years its director. He was also a significant part of the effort to establish the

Lacanoamerican Reunion. José Zuberger was a guest of the School in 2002. Ricardo Landeira has been a participant of the *Lacanoamerican Reunion* over the years.

In the overview of the *School* on its website and printed material can be read the following:

The Freudian School of Melbourne holds as fundamental the fact of speaking and writing psychoanalysis in Melbourne, Australia, with its particularity of culture, place and time, while not eschewing its important place in the international psychoanalytic community and its recognition within the psychoanalytic movement of Lacanian schools within the world.

The interviews that follow give testimony to such an ethic of the practice of psychoanalysis in a particular place at a specific moment in history. The responses to the questions could not be more different by virtue of the singularity of the practice of each of the analysts in their place and time. Nonetheless, we will allow the reader to judge how an ethic of psychoanalysis, which each of these three analysts brings to bear, is sustained through time and location.