

Whiplashes of a meeting



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The recent LATIGO encounter in Buenos Aires brought me great joy. Firstly, because it gave me the opportunity to meet colleagues who are part of the group, many of them young and others more experienced. It also allowed me to listen to the motivations and hopes which make up and shape LATIGO.

It was a brief encounter, like a whiplash, but with great effects; in that sense, it was Lacanian, as it gathered many solitudes united for a cause—it gathered psychoanalysts committed to their times, determined to make manifest the dangers and difficulties faced by our societies; difficulties which are already known or ones that are yet to appear.

For me, this meeting marked the beginning of a commitment, not only with psychoanalysis, but from within psychoanalysis towards our cities, societies and our epoch.

Being able to be a part of and to work through LATIGO has allowed me to transmit and share my experience from a distant city. More importantly, it shows that being in a seemingly isolated place is no longer a hindrance to work for psychoanalysis.

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“This is what we face when we are warned, as we were recently, with the original machine that places the subject of civilization in the present time, which also determines the analytical experience”

(Miller, 2002:9)

The Lacanian week in Buenos Aires, brought us not only a fruitful clinical, epistemic and political work, but also gave us the chance of a meeting among LATIGO members.

Under the coordination of one of its delegates, Raquel Cors Ulloa, a political trait of the specific Lacanian politics was put into practice: the issue was the elucidation of what was that caused each one to accept this call and what was the reason [*raison*]¹ for each member. All together, each one caused.

First Lacanian sign: demassifying. After that, conversation, questions, exchanges, suggestions. At that point, the registration of LATIGO within the *Institut Lacan* was presented. The *Institut Lacan* is an institute recognised by de WAP as a special advisory entity. This opens the doors to ‘friends of psychoanalysis’.

When we ask about what the specific field of action of LATIGO would be, I consider it relevant to go back to Miller’s proposal that the noun ‘politics’ has at least three meanings: general politics, psychoanalytic politics and the politics in the cure. “The first meaning relative to general politics cannot be set aside any longer because the evolution of psychoanalysis is synchronous with the environment” (Miller, 1999:12). LATIGO will be situated at that point where psychoanalysis is called upon to reply, to be present in topics related to it, following Jacques-Alain Miller’s orientation. In this interstice, always tricky, the whip must operate. In what way? Through inventions, this is the second Lacanian sign.

Third sign, this time Miller’s: internationality.

Geographically diverse places of residence of LATIGO members: France, Belgium, Ireland, Holland, Israel, Spain, Germany, Mexico, Chile, Argentina, Colombia, Cuba, Paraguay, United States, Canada, Bolivia, and others. The whip goes on working, for the time being, through its publication: *Latigazo*. In April 2014, Paris will be once again host of this singular, original and international LATIGO.

¹ Neologism condensing *résonne* (“resonance”) and *raison* (“reason”). Miller, J.-A., *El lugar y el Lazo*, Bs. As., Argentina: Paidós. Pg. 72.

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