

# RENEW OR DIE: CHALLENGES OF PSYCHOANALYSIS IN THE CURRENT SOCIETY

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## Introduction

Psychoanalysis as a discipline is immersed in the current socio-historical context, is questioned by the attitude of the present man, who tries to live to the rhythm of what the new paradigms hold.

## Objectives and Methodology

Through bibliographical review and reflection we discuss some characteristics of the current society and the challenges they pose for psychoanalysis and psychoanalytically oriented therapies in the current socio-historical context.

## Discussion

The globalization of new technologies, widespread consumerism, chaos and uncertainty of the current, have profound implications in the constitution of the identity and the subjectivity of the current man. Postmodern society has been defined by various authors, for example; "Culture of anti-insight" (Carlinsky and Katz de Ezkenazi), "Culture of Satisfaction" (J.K. Galbraith), "Liquid Modernity" (Z. Bauman), in which the following paradigms can be described, among others:

**Immediacy:** Hurry is confused with speed, waiting capacity and tolerance to frustration is low or zero. The pain is renegade. New technologies encourage not to wait. The action and the image replace the reflection and the word.

**Effectiveness:** to the detriment of affectivity. It excels at being successful in the work, in the economic, in the image, in the sexual performance. We live in a culture of image, invaded by body therapies and psychopharmacological treatments that promise "happiness" without having to go through a therapeutic approach.

**Incommunication:** new technologies foster immediate communication in real time, but with an affective alienation from the world and others. The links are increasingly numerous, as well as superficial, banal and instrumental.

**Modern pathologies associated with current culture:** pathology of emptiness and helplessness, multiple addictions, psychosomatic conditions. The new utopia seems to avoid suffering through bonding disinvestment, as protection against the castration anguish, and ultimately the anguish of death. Needs are produced by permanent stimulation, also in the field of health. The progress of biotechnology generates a market need that leads to the "medicalization" of malaise, as a consumer market. It does not respond only to the needs of society, but seeks to exploit "potential market niches" The "inventors of diseases" are configured (Blech, 2005). As there is no questioning, the narcissistic wound that the psychoanalytic work supposes is put aside. And that attracts, today and always.

Although it privileges the singularity of the subject and individual work, psychoanalysis itself as thought and activity can only be social (Castoriadis). It does not correspond therefore to isolate it overlapping it with the timeless characteristics of the unconscious. To deny his character as a member of the social and of history is to condemn him.

To avoid being psychoanalysis and psychoanalysts another object disposable more of the current society, they must be aware of the condition of being subjects of a new cultural paradigm. There is an arduous task to be done, if psychoanalysis is not meant, in spite of its usefulness, to be diluted, disappeared, or left as a mere curiosity. Psychoanalysis must reaffirm its essential values, restore the idea that man can speak freely and that his destiny is not limited to his biological being (E. Roudinesco).

## Conclusions

- The current psychoanalyst must be aware of the paradoxes of the time and be included in the shared social imaginary, even contestatarily (as Freud himself was in his socio-historical context), if he wants to be effective in his struggle against psychic suffering.
- The predominance of the image on the word, the superficialisation of the transfers and the rejection to the constancy of object, undermine the psychoanalytic task. However, deconstruction, ambivalence, ambiguity and uncertainty are elements of the current paradigm compatible with the analytical task. Psychoanalysis is possible insofar as we can function as conscious subjects of the new cultural paradigm.

## Notes and References

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