

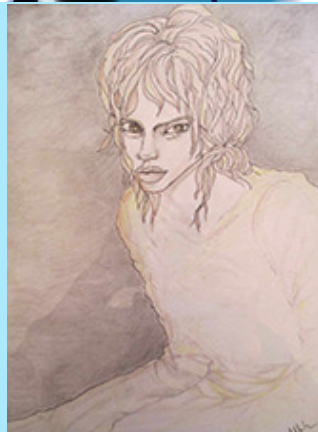
# IN THE NAME OF FATHER

by Alfredo Anania

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This event is dedicated to  
the memory  
of **Maria Cristina Greco**



by Raffaella Anania 2001

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**Epochal changes involve socio-cultural transformations which not only impact lifestyles but also the world which is by definition unconscious (not conscious and not preconscious) which certainly was not discovered by *S. Freud* but which *Freud* brought to global attention in relation to psychic life and finding ways to analyze it through the contribution of the patient her/himself (dreams, personal story, symptoms) and discovering the main dynamics, first of all the defense mechanisms which are also unconscious.**

**Compared to *Freud's* times dominated by neurotic pathology, especially of a hysterical nature, today humanity suffers psychically mainly from disorders in the depressive-bipolar area and/or from borderline type personality, a disorders which also alter significantly the behavioral sphere.**

An important psychoanalytic contribution comes to us  
by *K. G. Jung* with his attention to the archetypal and the soul dimension;  
by *W. H. Bion* with the “Discovery of the Co-conscious” (while with the conscious mind we experience reality with the laws of logos, at the same time our mind experiences the same reality in a dreamlike way, without Aristotelian rules, as it happens in dreams);  
by *J. Lacan* with his attention to the “Name of the Father” and to “Enjoyment” and to “Desire” which we will focus on later.

In conclusion, from the point of view of therapeutic devices, it has become and remains necessary to adapt them to the man of the time.

Therefore, today not the regressive or hypnotic *sofà* but, according to my orientation, which is **Dynamic Psychology**, an equal interactive dimension in individual analytical work or in analytical work in groups or in multimodal non-analytical therapies also including expressive-creative therapies and art therapy.

Let's say that today **Dynamic Psychology**, i.e. **Dynamic Analytical Psychotherapy**, must also be capable of helping the patient to understand the interactive play between his own **conscious rational dimension** and his own **co-conscious dream dimension** that animate him.

Naturally the psychoanalyst will have to help him carry out his **process of individuation**. What makes the individual unique and unrepeatable, just where its value lies in dynamic terms. We will return to this later.

**In Name of the Father** our title.

I was intrigued, in the scientific contributions of my Lacanian colleagues, by the recurrence of their master's conceptualization relating to “**The Name of the Father**” which is certainly not connectable to the name or surname of the parent but to the Father as a Symbol, as a function in sociological terms and also family role. in the ambit of a determined culture. I would like to point out that some Lacanians have treated the topic under the heading “**In the Name of the Father**”.

**In Name of the Father** reminds me of the introduction to prayers when, as pre-adolescent, I was preparing for my First Communion.

**In the name of the Father, of the Son, of the Holy Spirit ...**

**The Mother is missing.** But the *Holy Spirit* is not comparable to the Mother. As a Spirit we could assimilate it to energy, vital energy, "libido" according to *Jung* without any particular sexual connotations as instead designated by *Freud*.

Father yes; he is the **Pater Familias**, but **The Name of the Father**, in the Lacanian meaning, represents the opposite of "Anomie" (which is the lack of law); **The Name of the Father**, however, alludes to the concepts of law, regulation, private and public order, social construction.

Today, there is more and more talk about the **dissipation of the Name of the Father!**  
In more recent times *Massimo Recalcati* speaks of **the loss of the Glorious Father, of the Glory of the Father**, but already in 2001 *Luigi Zoja* (by Luigi Zoja, *The Father*, Brunner-Routledge ed. 2001) had dealt with the **crisis of the Fatherhood, of the absence of the Father** not only in missing his essential contribution to the growth of the children but also in **general absence of Fatherhood** that, also in emptying his weight (I would add also moral), has contributed substantially to the development of the psychological and social problems of our time .

Recently I have heard many talk about the excessive persistence of the **Patriarchate** following the feminicide of *Giulia*, murdered by her ex-boyfriend who could not tolerate the loss of the girl; No! It is not a question of despondency for the loss and for an abnormal subjective reaction to all this, but, on the contrary, of the desire to lose her, to remove her from life, of extreme intolerance due to the defeat of the of the **Glory of the Son**, nothing but patriarchy! It is the *miles gloriosus* (see *Plautus*) which is not of the Patriarch but of the braggart and boastful father who was absorbed by the son in a historical period in which in the Father and Son union it has prevailed the **Homo Ludens** (*Johan Huizinga*, 1939) which chases fleeting drugging sensations in the **void of spirit** and, even more, **of soul** of our time which characterizes the Modern Father and which is transferred to the son!

It is enough to watch television talk shows to see political brawlers who have the bad habit of talking over each other in a high-sounding way in order to convince the public that they are right!



But now I propose another axiom, a new axiom: **The Name of the Mother.**

The mother's spirit in the early stages of motherhood, in the **dyadic phase**, is full of love which translates, in material reality, into a set of nurturing, soothing and reparative gestures and behaviors which guarantee the child's **well-being and survival.**

Where is the Father in this dyadic phase, exclusive between mother and child?

*Bion* tells us this when he states that the capacity for maternal "reverie" (the mother's ability to understand the needs unexpressed in words by the child who is an infant; from the Latin *infans* which means a being who does not yet know how to speak) as well as deriving from one's own mother capable of *reverie* is also the fruit of the love that the husband, companion or partner, in short the male parent, has towards the mother of their child.

**In any case, in the dyadic phase, that is, of mutual exclusive love between mother and child, with the progressive development of psychization, of *Ego* consciousness, the child will be increasingly aware of his own ability to arouse emotional and behavioral responses in the mother and with this the primary feelings of gratitude, of thankfulness, of debt that she/he will have towards her who is felt by the child omnipotent as she is endowed with those soothing-reparative abilities which are of vital importance for him/her. Saving omnipotence that the child tends to introject through *identification*.**

**Once the child has acquired the awareness of being a co-protagonist in emotional exchanges, within the *dyadic* experiential relationship, he/she will develop anguish and discomfort every time he is unable to identify itself with the reparative and oblativ mother, dispenser of love and wellness. This malaise is now the consequence in the child of perceiving oneself, due to hostile or ambivalent drives, as responsible for the alienation from oneself of objects dispensing good, that is, as responsible for one's own affective "hunger", namely the (temporary) loss of those gratifying objects whose presence appears indispensable to avoid the emergence, in the form of inward reversion as an *internal terrifying* (F. Fornari), of destructive impulses. Therefore, the inability to identify with the love object that offers shelter would constitute the root of every feeling of guilt, of every "*bad conscience*".**

Evidently the development of feelings of guilt is gradually reinforced by the series of precepts and educational attitudes of the mother, who characterizes as "*good*" what is accepted and valued by her and as "*evil*", as something bad, everything that she rejects or does not approve.

The first law, the first rules of life, the first "commandments" are dictated by the mother. The transgression by the child as well as the hostile impulses involve a malaise, a feeling of guilt, a *bad conscience*, which can be linked to the worry that the love object no longer wants to give his affection or that it has been damaged, emptied, deprived of the capacity to continue donating.

Thus the *Super-Ego*, outside of the pathology, rather than as a function of destructiveness directed towards the inside, appears to be at the service of an internal salvific function, since, by mobilizing propitiatory-reparative processes, it allows to give new life to *recovered relationships*.

**The father, who progressively occupies a greater space in the child's experiential world with the passage of time, in some ways, is felt as a competitor, a thief, a subtractor of the primary love object, that is the mother: every time , for example, that he takes her away with himself or every time he marginalizes the child in his room. Therefore, the paternal figure in many ways seems to lend itself to a sort of *paranoid elaboration of the mourning* process, that is, to attributing the cause of one's losses, partial or total, to Others practically lived as enemy objects. The child could thus find the father, and no longer his own "badness", responsible for her/his primary frustrations, that is, the cause of the mother's estrangement. But this defensive mechanism cannot be successful since the father, also constituting an object of love and identification - as he too is a dispenser of affection, care and protection towards the child as well as towards his wife - cannot be invested with hostility and enmity without mobilizing further feelings of guilt.**

So that the *bad conscience*, which had its debut in the *dyadic* relational condition with the mother and which could have found relief through the exportation of guilt outside, finds new opportunities to recur in the relationship with the father.

The mother and, subsequently, the parents, as a "*combined object*", stand as a universe establishing both guilt and punishment. "*Keeping him/herself good*" is necessary for the child to feel sufficiently loved. The experience of guilt will regularly resurface throughout life whenever feelings connected to hatred - such as envy, jealousy, the desire for revenge, aggressive impulses - are turned against objects which, due to coexistence, necessity, desire or identification, they also present themselves as love objects. What distinguishes normality from pathology, that is, what distinguishes the feeling of responsibility from depressive-type affective disorder, is given by the assumption of a guilt that is not so accentuated as to paralyze any possibility of "repairing", therefore not such as to translate into a force at the service of destructive impulses.

**Let's be careful because when we talk about children we are referring to both male and female. If we say that the appearance of desire is linked to the temporary lack due to the progressive appearance of the third party, of the interferer, of the father, in the mother-child dyad, it is both because the boy and the girl are more aware of the real whole of the ecosystem familiar, and as the mother says the father's name more and more often, she mentions it much more frequently!**

**If we recognize that both infants - males and females - have desire for their mother in the dyadic phase, we can desexualise the **desire** from its Freudian connotations and likewise with **enjoyment** which can no longer be referred primarily to sexual pleasure but to the desire first for the mother and then for the father. and then also for the combined parental object when they are missing, when they are not sufficiently "good"! But also when, recalling *Massimo Recalcati*, the son-daughter feels the void in the not corresponding to the desire of the mother, the father, the parental couple!**



It is evident that more the mother, the father, the parental couple are insistent and invasive in their desire for the son-daughter, and more they fail to recognize **the child as a different but not foreign subject**. Desire, from this perspective, is no longer a sexual, Oedipal, genital factor, but the primary desire is to be able to receive the necessary loving care and in subsequent eras it is to be able to be oneself and to be recognized in one's own authenticity in progress.

**Oedipus is dead**, *Freud* has become a great-grandfather, the desire is for genuine, non-possessive and non-narcissistic, but altruistic love! Unfortunately now rare with the widespread “borderline” that characterizes post-modernity!

In *psycho-socio-phylogenetic* and *psycho-socio-ontogenetic* terms, **the mother represents nature** while **the father represents culture**.

But in socio-experiential terms, connected to the actual historical time, the almost **disappearance of the father** is perceived precisely where the dominant culture is most developed.

It is impressive, in my personal experience, how especially *California* has perhaps become the most typical home of at least two of the three “S” that dominate in the world (in Italian language **SESSO, SOLDI, SANGUE**), *in English SEX and MONEY*; *I really don't know if there in California there is even the BLOOD*. Surely through social media it is possible to discover that that area of the globe is full of young women who are used by crafty males to lure people through pornography and prostitution. I would surely say **SEX, MONEY and SEX AND GRUGS ADDICTION**. The induction of **alcohol abuse** is one of the main tools that exploiters use to enslave young victims of what once would have been called **sex, drugs and rock and roll!**

**I recently discovered a song called Californication by the Red Hot Chili Peppers from 14 years ago which contains the synthesis of California and Fornication in the title.**

**Here are the lyric:**

*It's the edge of the world, end all of western civilization*

*The Sun may rise in the East, at least it's settled in the final location*

*It's understood that Hollywood sells Californication*

*Pay your surgeon very well to break the spell of aging*

*Celebrity skin, is this your chin, or is that war you're waging?*

*Firstborn unicorn*

*Hardcore soft-porn*

*Dream of Californication*

*Marry me, girl, be my fairy to the world, be my very own constellation*

*A teenage bride with a baby inside, gettin' high on information*

*And buy me a star on the boulevard*

*Space may be the final frontier, but it's made in a Hollywood basement*

*And Cobain, can you hear the spheres, singing songs off station to station?*

*And Alderaan's not far away*

*It's Californication*

*Born and raised by those who praise control of population*

*Well, everybody's been there, and I don't mean on vacation*

*Firstborn unicorn.*

**The most relevant fact is that these girls talk about their mothers or grandmothers but they are unable to talk about their fathers, it is as if they did not have him or had never had him, or as if their mothers had become pregnant by an unknown father. **Daughters without Father!****

What the psychoanalyst can do, as *Massimo Recalcati* states, is **to help the person to know her/his unconscious desire and to realize it** even if it can contrast with the desire that the parents, in short the family, have for her/him.

This conception of therapeutic path was already underlined of the *K. G. Jung* in highlighting the importance of carrying forward one's own *process of individuation*, the one that characterizes our absolute **uniqueness in the Universe**.

Concept brilliantly anticipated by *F. Nietzsche* in his great question addressed to all of us: **How one can become what she/he is?**

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**Thanks for your attention**