



TO GUARD THE FERTILITY OF COUPLE

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The human nature which is fertile has among her characterizing goals that one to be generative and the human being wants to realize this desire trying often to subdue the laws of his nature to his power, without understanding her and without following the logic that is proper of the nature. The Fertility/fecundity belongs to the drama of oneself, the child is not only my work as a poem or an object. It is not even my possession. Neither the categories of the knowledge, or those of the power describe my relationship with my child. The fertility of the oneself is neither its cause nor its dominion.

I DON'T HAVE MY CHILD, I AM MY CHILD. THE PATERNITY IS A RELATIONSHIP WITH AN EXTRANEUS THAT ALTHOUGH BEING THE ANOTHER ONE, IS ME; A RELATIONSHIP OF THE ONESELF WITH AN OTHER ONESELF THAT HOWEVER IS NOT ME. IN THE EXISTING THERE ARE MULTIPLICITY AND TRANSCENDENCE. The Fertility of the oneself is at the same time his Transcendence. Her structure goes beyond the Biology (Levinas: Totality and infinity).

The human condition of the contemporary society lives inside a deep contradiction. On one side they speak of a virtual world in which the procreation and the filiation can be shaped at pleasure, on the other side there are the experiences of concrete people, that affirm that all of this is not realistic, that playing with the human relationships brings suffering, dramas, pathologies for which there is neither comfort nor solution. The technique is a tool in the hands of the man; it is neutral for definition, but the meanings which are communicated and the consequences of its applications are not neutral. A specialistic answer that doesn't consider the spiritual dimension, psychological and ethics of the matter, really neglects the properly human character of the objective/purpose for which the medical – technical service was set, it risks to not realize the human purpose because of a radical change of the relationship of care, because of the neglecting of the symbolic significance of the child and the anthropological understanding of the man as a human being".

Recent epidemiological studies have shown in Italy almost the 20% of couples present problems of infertility, of these round the sixth has a diagnosis of sterility "sine causes."

Nevertheless in the greatest part of the cases there is so strong desire to have a child, that pushes them to the artificial insemination. This because becoming father or mother constitutes one of the most involving, deep and definitive experiences of the human life. We could affirm that it is a common feeling, with the child's birth we found the family, it is to be noted because the family has her specificity in that third element that is the parenthood and the projection of the couple. On the base of such premises it seems of fundamental importance to put the question whether the sterility is an illness, in the narrower biological sense, to take care of only with the new technologies, or should we ask if it could be treated as an illness of the feelings and of the relationships. In the second case cares must be submitted also to different tools as those that the Medicine of the Reproduction offers. The approach to the question of generativity of the couple appears therefore essential to analyze the motivations that are at the base of the project of filiation, what expectations has the couple from the child which they plan and hope to generate. This first movement, that imposes the care, is at the same time an ethical indication. Instead of trying to satisfy



immediately a desire, and risking to clash with the almighty dynamics of the couple, we should focus on the knots that interfere with the conception: what has brought them to desire a child now, if such desire is shared or not and how is it lived. We need therefore to produce a kind of chronicle of the couple, communal and personal, that goes over the problem of the conception.

We can for instance believe to want a child, while the thing doesn't convince us at all and the conflict among the two dimensions can produce the symptom.

I remember the consultation with a certain couple V. 31 years and F. 32, searching a pregnancy for about one year, they expressed the discomfort present in their personal life and in the relationship.

V. told me she didn't like frequenting the old friendships anymore, first of all for the continuous question of the friends inherent one desired maternity. Deepening the dynamics of the present discomfort, that struck insistently to the sexual relation forced in the fertile period and the husband felt "under pressure"... So there have emerged questions beyond the mere desire of maternity.

V. was graduated and had a very interesting job in a no profit organization, but surely not up to her professional qualification. Such position was perceived by her as disqualifying her person and the expectations of personal realization seemed her denied and incompatible with the desire of maternity, for now absent. I have planned a course of examination and qualification of the personal circle and consultation of the couple which resulted in a pregnancy.

The investigation on the causes of missed conception was integrated with a consultation on the ethical and psychological meanings of the generativity, mutual agreement as potential of "general /overall personal fertility and the fertility of the couple" and not only as "reproductive function". Somatic aspects and psychic ones are inseparables and the symptom reflected in the body proofs it: despite the medical treatments there are situations of very resistant sterility, also in absence of organic causes, as if to the declared desire to want a child sets against another wish that refuses to favor it. A lot of actual situations of sterility appear us as symptomatic reactions to the attempt to master the conception. A child is born not only because somebody wanted him or desired him and the why of a pregnancy is an enigma however. And today the women are left alone, only arbiters of the responsibility of conception and more of a birth. This loneliness, that doesn't find grips in a tottering symbolic apparatus, where procreation and filiation, maternity and paternity, are more and more difficult roles to define.

Generating, for the man and the woman, is not only to put in the world, but concretely to communicate the deep sense of life. And this is always possible, to all married persons, also to those whom physical fertility is painfully denied.