

POSSIBLE DIMENSIONS OF THE POSITION OF THE ANALIST IN THE FREUDIAN TECHNIQUE

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ABSTRACT

This report is here to show a conceptual elaboration of the position of the analyst from Freud's technical course. Based on the comprehension of such course, it is possible to examine different dimensions of the analyst's position, one of them related to the perspective of the deciphering of the unconscious, and the other, the emphasis on the transferring and driving transformation in the course of wish. Supported on a few contemporary authors' points of view it reflects the implications of these different positions.

KEY-WORDS: Analyst's place, Negative Therapeutical Reaction, Resistance, Freudian Technique

“Vocês, psicanalistas, o sabem. Vocês poderiam ou deveriam sabê-lo melhor do que ninguém. A prova: não lhes foi suficiente supor saber, vocês souberam dar o salto para o impossível, expondo-se, pelo dom gracioso de uma hospitalidade quase incondicional, à vista de um estrangeiro vindo salvar vocês, sim, em sinal de reconhecimento, mas sem a segurança da salvação, aos seus riscos e perigos¹.”

In the present culture, the psychoanalytical theory and technique no longer holds the ego ideal position of yesteryears. The characteristics of modern times are the reasons for such event. As a matter of fact, a cultural resistance to psychoanalyses can be observed. Whatsoever, understanding this

¹ DERRIDA, J. *Estados-da-alma da psicanálise*: o impossível para além da soberana crueldade. São Paulo: Escuta, 2001, p. 89-90.

only as a “beyond the wall” phenomenon is not to consider the crisis in its totality, exempting the psychoanalysts from their responsibilities.

Jacques Derrida, in *Estados-da-alma da Psicanálise*², points out to the existence, of not one, but a double resistance in course: one from the world to psychoanalyses and the other, from psychoanalyses herself to the world, that is, from psychoanalyses to psychoanalyses as being-in-the-world.

For beyond the responsibilities of psychoanalyses for its closure in relation to the world and, as for that, part of its discredit as a clinical practice and for beyond the resistance of the world as to psychoanalyses, in this report, we will talk about the resistance of psychoanalyses to herself. Wouldn't the psychoanalysts of today be resisting to the analyses? On the other hand, what could easily be denominated as Negative Therapeutical Reaction wouldn't have a relation with the resistance to psychoanalyses as to herself?

As enunciated by Derrida³, it is the power of turning things into a crisis that threatens psychoanalyses and makes it turn into its own crisis. For Derrida, what should happen in every analyses session is some kind of micro-revolution, therefore, psychoanalyses should be a revolutionary process.

Derrida's affirmation introduces the subject of the analyst's position on a psychoanalytical clinic in the sense that every session should have a revolutionary character. Many times what can be seen is that the analyses adopts an intellectualizing pretension and a “normalization” of the subject instead of having the character of an instinctive transformation experience in the meaning of wish.

Resuming the Freudian speech, we understand that there are different conceptions of the analytical technique. In each one of them it is possible to think in different ways the analyst position in the clinical practice.

At first, the analytical technique has the goal of turning the unconscious conscious: the subject should know his repressed representations. This way, in the clinic, by acts of interpretation, it would be possible to turn the unconscious conscious, revealing to the subject the truth and the sense. In this technical

² Ibidem.

³ Ibidem.

procedure of turning the unconscious conscious, the interpretation presented a topography model⁴.

On the chart of the first instinctive theories, metapsychological support of the technique in its initial period, the Freudian speech presented the sexual instincts guided by the pleasure principle, while the autoconservative instincts were guided by the principle of reality. In the fields of clinical experience, this formulation would be to transform the primary process into secondary process, in a way that the ego would defend itself from sexuality. This way we could formulate that, on that time in analytical technique, in the presence of verifying the truth of its wish, the subject should renounce it, through judgement of condemnation.

The conception of ethic that goes through the conception of technique is that it would be necessary to the subject to renounce wish, that way not putting into risk the preservation of the subject. Therefore, the objective of the analytical technique related to the deciphering of the unconscious truths throughout the use of reason the subject could renounce to them. In this process were in evidence the ego, the reason and the renounce.

What position does the analyst occupy inside this technical conception? The interpreter of a truth that is unconscious and, in this way, the analyst would count with the ego of the patient as an ally to decipher such truths. In this way, the position of the analyst would have a relation with an intellectual position before the patient. The one that would know how to decipher the truths of the subject.

Nevertheless, Birman⁵ affirms that in *Pulsiones y destinos de pulsión*, Freud defines the instinct primarily for its economical aspect, like a force that imposes to psychism a labor. The instinctive burst would be the one to obligate the subject to have to realize a work over the excitations to make it possible to dominate the force of instinct as burst. Consequently, a field of objects would be

⁴ FREUD, Sigmund. (1893-95), "Sobre la psicoterapia de la histeria (Freud) – Estudios sobre la histeria", en: *Obras completas*. Buenos Aires, Amorrortu, 1994, vol.2.

⁵ BIRMAN, J. (1991), *Freud e a interpretação psicanalítica*. Rio de Janeiro, Relume-Dumará, Segunda Parte.

necessary through which would have to have satisfaction in it and, from that, the inscription of these experience in a field of representations.

Paraleraly, Freud begins to realize the intensity of repetition in the analysis, pointing now as a basic question of transference what is possible to live by it. As a matter of fact, the repetition made by patients determines that, the deeper the analytical process goes, the more the resistance by means of regression seeks for satisfaction in the instincts in the fields of transference. To such an extent the truth revealed by means of repetition, denouncing the psychical reality of the patient. On the other hand the neurosis searched in a distant past, becomes actual too.

From the Second Theory of Instincts⁶, this conception of the technique gets more stressed now that is possible to place it in an Eros way, as a possibility of connection – represented in the analysis by space of intersubjectivity through transference – and from other, the death instinct – represented by repetition compulsion.

From *Análisis terminable e interminable*⁷ and on *Esquema del psicoanálisis*⁸, Freud presents the death instinct as the most powerful element in relation to the success of the analysis.

The theoretical and technical elaborations made from 1915, allows to think that the analysis refers to two classes of psychic acts: to the represented content, and therefore, can be changed into word and to another dimension of psychic acts that are not found inscribed and that can only be articulated as word, belonging to a symbolic chain, by the means of transference and intersubjective experience with the analyst.

The analytical experience takes place more and more often from the automatism of repetition, what would consist as a transference neurosis. Its purpose becomes to place the repetition compulsion in the axle of transference, pursuing, in this way, its symbolizing.

⁶ FREUD, Sigmund. (1920), "Más allá del principio de placer", en: *Obras completas*. Buenos Aires, Amorrortu, 1994, vol.18.

⁷ FREUD, Sigmund.. (1937), "Análisis terminable e interminable". In: *Obras completas*. Buenos Aires, Amorrortu, 1994, vol.23.

⁸ FREUD, Sigmund. (1940), "Esquema del psicoanálisis". In: *Obras completas*. Buenos Aires, Amorrortu, 1994, vol.23.

The field of analysis back then referred to the dialectics between force of instinct and its symbolizing, being that the possibility condition of the second is given by transference. The analytical experience becomes, more and more often, an intersubjective experience. As a consequence, the “other-analyst” is who will make it possible the symbolizing of the repeated. The working-through⁹ would be, in this case, the way through which the repetition goes on and determines the registry of symbolizing as it allows a passage of acceptance purely intellectual of the unconscious content to a conviction based on living of instinct. By means of elaborative work it is possible to cease the insistence of the unconscious repetition.

This second moment of analytical technique makes us think in another ethical conception of the analysis, as renouncing instinct is not in schedule. Consequently, the problematic that is established for the analytical experience is how to build alternative ways for that the instinctive forces could have satisfaction in the psychic universe and the field of authority. This would be another ethical conception of the analyses considering wish and its sublimatory forms of satisfaction of it.

In an analytical technique point of view, if sexuality is also in the ego besides being in the unconscious, when the patient repeats in the transference, it is not making effort to remember, since the ego gets its satisfaction from the repetition, since it is invested with sexuality.

This confirmation by Freud seems to motivate the question about the role of the ego in the analytical process. In other words, could the analyst count with the ego in the intent of recovering the repressed representation, since the ego is an interested part in the repetition? This way, the ego as a place that rectifies sexual fantasies is questioned. From a therapeutic point of view, in no way would the knowledge for the ego of the repressed representation work if the ego is found implicated in this process.

The analysis becomes a space of intersubjectivity, circulation and representation of instinct which its objective is its transformation in a sense of wish. The analysis implicates that the analyst and patient can, together, build

⁹ FREUD, Sigmund. (1914), “Recordar, repetir y reelaborar”, en: *Obras completas*. Buenos Aires, Amorrortu, 1994, vol.12

destinys for the instinctive forces and inscribe them in the universe of symbolizing. Within this context the sublimation would be the instinctive destiny that would relate to alternative forms of satisfying wish.

Efectivaly, Freud indicated to us later¹⁰ on in his theoretical and technical formulations that the course of the analytical work would be, in some way, related to sublimation. This confirmation by Freud is possible because of the emphases on the technique where the circulation of the instinct and transference takes a priority on the analytical work. In this way, the position of the analyst would be related, exactly, to turn possible the creation of new destinys for the instinct.

As a matter of fact, this technical turn around in Freud makes possible another dimension on the analyst's position. These comes in with their presence, offers itself as a object to instinct, creating a circularity, or as Lacan would say, providing the demand for wish to manifest itself¹¹.

In this process, the analyst is implied as a person, exiling from it's own ego, being somehow absente, but at the same time present wtih it's own unconscios. The analytical process will only truly happen with this condition of occupying this place as a object of instinct and the subject of therapeutic action. This is not an easy position to achieve and knowing this it's possible to understand the lacanian afirmation that all resistance comes from the analyst¹².

Inside this context, Derrida¹³ says that the position of the analyst is "without alibi", which characterizes well the radicalism that this position has of offering itself as a object, of being and not being.

When talking about the hospitality that Derrida points the necessity of, before what is coming – to the One that Arrives or the Foreigner – "let it come, give your place to him, let him arrive, without asking for reciprocity, not even

¹⁰ FREUD, Sigmund.(1940), "Esquema del psicoanálisis", en: *Obras completas*. Buenos Aires, Amorrortu, 1994, vol.23.

¹¹ LACAN, J. A direção do tratamento e os princípios de seu poder. In: LACAN, J. *Escritos*. Rio de Janeiro: Jorge Zahar, 1998.

¹² Ibidem.

¹³ DERRIDA, J. *Estados-da-alma da psicanálise: o impossível para além da soberana crueldade*. São Paulo: Escuta, 2001.

your name”¹⁴. The author’s position relates with this radical place to live the analytical process, of being complete and at the same time, exiled from itself, that is, it is not the ego, but the unconscious of the analyst that is present. A strong difference can be noticed when talking about the position of the analyst in these two technical perspectives in Freud. On the first one, reason is present, the ego of the analyst, overlaid with a power. The implication of this is the intellectualization of the patient in respect of knowing itself, what doesn’t mean instinct transformation. This practice sometimes is mistaken with a Negative Therapeutical Reaction. But, in these cases, paraphrasing Derrida, it is not the patient that would be in crisis but psychoanalyses itself.

In the second, on the contrary, it’s the analyst position that needs to be hit, far beyond intellectualization. It is in this slope that we understand that psychoanalysis can be a clinical practice that surpasses the intellectual perspective of the deciphering, acquiring it’s therapeutical dimension, as the analyst is effectively without alibi to put itself as a object making the instinct circulation possible and as subject of the therapeutical action in the way of constructing other destinies to wish.

Finalizing, one more conjecture should be made: what are the motives that drives today’s psychoanalysts to resist to this position and maintain an intellectual posture and distant inside the analytical process? Certainly it’s about an over-determination of reasons. Nevertheless, it urges to be able to question them, put them into crisis.

¹⁴ DERRIDA, J. *Anne Dufourmantelle convida Jacques Derrida a da falar da hospitalidade*. São Paulo: Escuta, 2003.