

**The research in Psychoanalysis:
Among th technique, the extension and the intensity**

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ABSTRACT

To weave a study crossed by the psychoanalytic praxis in the university has caused intense discussions that implicate a double "impasse": the university discusses the scientific " vocation " of the psychoanalysis; and the psychoanalysis questions the "universalization " and the "uniformization " of the psychoanalytical knowledge. Willing to discourse on such impasses this article will go through Freud's technical texts, and will consider the subjects brought by Lacan about psychoanalysis in extension and intensity.

KEY WORDS: research in psychoanalysis, university, psychoanalysis in extension and intensity.

A scientific "vocation" of psychoanalysis?

In his article on the teaching of psychoanalysis in the universities, Freud (1919 [1918]/1996) analyzes the limits that the academic means imposes to the psychoanalytical knowledge and ultimately, he affirms that psychoanalysis is, in itself, maintainable out of that space, through specialized literature, [...] *scientific* meetings of the psychoanalytical societies, as well as the personal contact with more experienced members of those societies". (p.187, italicized by the author). Moreover, as to the practical experience, it would reside in the bounds of clinical follow up under supervision and personal analysis. The university would keep the limited possibility of communicating the psychoanalytical knowledge:

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... a medical school student would never learn the actual psychoanalysis. [...] But for the objectives that we have in mind, it is enough that he learns something about psychoanalysis and that he learns something from psychoanalysis. (Freud, 1919 [1918]/1996, p. 189)

Finally, if the student intends to accomplish a research, attending patients would be indispensable.

Therefore at the beginning, it is essential to circumscribe the specificity of the moment in which Freud was, related to the historical difficulty of the insertion of psychoanalysis in the scientific middle, par excellence: the university. In spite of this, Freud always accepted invitations for conferences and to participate in congresses at universities. Even so, he was skeptical towards the possibility of the "transmission" of psychoanalysis in those spaces². And, certainly, this is still an open issue for us.

Freud's recommendations

Surpassing the walls of the academy, Freud proposed "instructions" on the psychoanalytical technique³. It is not by chance that his first article deals with *the handling of the interpretation of dreams* (1911/1996, p. 101-106), since, as we know, the topic is considered a mark in the psychoanalytic field. In the article *the dynamics of transference* (1912/1996, p. 111-119), Freud presents especially theoretical information, as the catexy notion that was addressed to doctors and the transference types that can be established (positive and negative), and how transference relates to resistance.

In his *recommendations*, (1912b/1996, p. 125) Freud clarifies that the instructions are directly related to his practice as a psychoanalyst. If we regard the subject of research in psychoanalysis, we will notice that Freud recommends, while assisting a patient, the registration of information in case of interest in scientific study. This is when research and treatment coincide:

² It's important to highlight that the original title of the text is in Hungarian and written as a question: *Kell-e az Egyetemen a Psychoanalyst tanítani?* (Should Psychoanalysis be taught at the University?)

It is not good to work scientifically on a case while the treatment is still going on [...]. Cases that are dedicated, from the beginning, to scientific purposes, and treated this way, suffer in results; while the most successful cases are those which move on, without any intention in mind [...]. The correct conduct for an analyst is oscillating, according to the needs, from a mental attitude to another, avoiding speculation or meditation on the cases, while they are in analysis, and only submitting the material obtained to a synthetic process of thought after the analysis has ended. (same, p. 128)

We can consider, based on the extract, that Freud chose thoroughly several points to execute his research purposes, because these could compromise his listening, which takes into account, necessarily, the handling of the transference (the motor of the analysis), the interpretation technique, the rules of free association for the patient, and of floating attention for the analyst, etc. Albeit, the blended flows of clinic and research are reinforced by Freud. It is important to emphasize that such recommendations don't depend on the academic middle, since they are anchored on the doctors' subsequent formation that, at that moment, already attended with psychoanalysis.

Contemporary discussions on the research in psychoanalysis

Many things have changed in the academic reality and the transmission of psychoanalysis since Freud's context. The "scientific" production of the psychoanalytical knowledge intensified, that is, the production accomplished in the academic middle, especially in the masters degrees. A great part of the recognized "psychoanalysts" develop strict studies as professors at universities, and are financed by research institutions. The broadcasting effects allowed by the academic net, allied to the incursions in the media cannot be doubted. But, how does all this relate to research in psychoanalysis?

It is not only the strong inclusion of psychoanalysis in the academy that differentiates our times from that context in which Freud lived. We also have an invigoration, besides great rivalries, of the psychoanalytical schools and institutions. They consider themselves the owners of the legitimate teaching

³ This text doesn't intend to make an exegesis of the articles about the technique by Freud (1911-1915 [1914]/1996). Only the topics related to research in psychoanalysis will be highlighted.

field and of the transmission of psychoanalysis (this includes research *in* psychoanalysis). In the university bounds, the possibility of a theoretical work about psychoanalysis remains. That is the nodal point of the issue.

I understand that the research about psychoanalysis is susceptible to be accomplished by a researcher that wasn't submitted, necessarily, to a personal course of analysis, or that hasn't assisted patients with psychoanalysis. The research *about* psychoanalysis is programmed and predictable, because it would go through texts, a kind of work that would usually approach an epistemological study. On the other hand, the research *in* psychoanalysis would embrace a new element: the unusual that only the clinic provides. In this text, the word "new" is considered in the psychoanalytical praxis, which isn't the same as understood by other fields of knowledge, like the Epistemological, the Philosophical, the Biological, etc.

However, the idea of research in psychoanalysis is not consensual among the ones that discuss the articulation between psychoanalysis and university. Jean Laplanche, who suffered severe criticism by Lacan, proposed, in Paris VII University, introductory courses about psychoanalysis. According to Mezan:

... Laplanche's method consists of a historical reading, which questions and interprets psychoanalytic texts. He intends to show it is possible to read analytic writings in an analytic way. [...] The research object, is constituted here by texts, and not by what is usually called "clinical material". (In: Silva [Coord.], 1993, p. 54)

This work demands discipline of thought and selection of texts (usually the ones that contain concepts and elaboration on the phenomena of the analytic situation). It is also necessary to meet the premise that the psychoanalytic text keeps in itself an "accumulation" of its developments. Mezan finds, in Laplanche's text, the coordinates that indicate the research *in* psychoanalysis. But it is also necessary to highlight the fact that Laplanche and, probably, the public to whom such courses were destined were not previously ignorant to the psychoanalytic knowledge, in other words, they had already suffered the effects of the clinic.

Therefore, the idea that it is not possible to accomplish a research in psychoanalysis totally deprived of the clinical practice (as an analyst, a patient,

or both) is ratified; no matter how strict are the reasoning exercises and the exegesis of the texts. And even if the texts are carefully examined, there seems to be a lack in the horizon, a hole in the knowledge.

Further in the subject, if we relate all the researches in psychoanalysis to a work having the "clinical material" as a starting point, in other words, the psychoanalytic clinic, wouldn't other studies in the interface field with other knowledge like semiotics, literature, philosophy, etc. be considered research *in* psychoanalysis? The answer is no. Moreover, on one hand, we have a philosophical or epistemological investigation *about* psychoanalysis; on the other hand, a research *in* psychoanalysis that, in spite of not placing the clinic on the focus, crosses the object and the investigator, even when the research leads to approaches of literary or philosophical texts.

In another moment, Mezan (1985) doesn't seem to ignore, in the discussions on the incursions of the psychoanalysis in the university, the subject that includes, besides the research in psychoanalysis, the teaching of the psychoanalysis, and articulates it to the concomitant student's analysis process. Mezan presents a question in his text: "how is psychoanalysis taught psychoanalytically"? (same, p. 176). He then reasons through the fields of supervision and theoretical study. In the former, the particularity is an interlocution eminently coming from the dialogue with the supervisor which, instead of suggesting "better" interventions or insisting on his "interpretations", will incite other reading possibilities of the clinical phenomenon. The theoretical study allows several windows, where the texts, as hyperlinks, will take us to other texts. The psychoanalysis professor would be receptive to initiate the student in this range of possibilities, paying attention to the troubles and the possible bridges in the course.

Be it in the study of texts, or in supervision (where theoretical discussions should also take place), the idea of returning to the texts, as proposed by Lacan, is remembered by Garcia-Roza in the debate about psychoanalysis and the university in 1991⁴, keeping in mind the accumulative character of the psychoanalytic knowledge, already shown by Mezan. This rereading (another

term used by Garcia-Roza to speak of that return) makes the academic research in psychoanalysis fruitful. The author readily makes explicit each one of those terms, and it is important to present here. Research implicates a study that goes back to the previous registrations, without, however, having as a goal the reproduction of what has already been crystallized; it is an academic research because its locus is the university; finally, the academic research *in* psychoanalysis has in its core the possibility of the emergence of the new. (Garcia-Roza, 1994, p. 25).

Psychoanalysis in extension and intensity

The discussion that occurred during years in Lacan's seminar deals with the dimension of the problem that refers to the legitimization of the research in psychoanalysis in the bounds of the academy.

In several moments of his teaching, the author talked about the impossibility of psychoanalysis be examined as a science, since this would mean looking for reproducible results and verification of hypotheses to validate the field. And, contrarily to the scientific demands, Lacan reaffirms to the students that psychoanalysis is not to be understood.

It should be warned that this non understanding differs radically from a negligence in the reading of the texts - Lacan's task in returning to Freud is not by chance - as well as from a non commitment towards the analysis, be it one's own or somebody else's, "because, if we ironically define psychoanalysis as the treatment expected from a psychoanalyst, it is rather the former, that decides about the quality of the latter". (Lacan, 1956/1998, p. 462).

The extract by Lacan places the treatment issue but, how about research in psychoanalysis? It is precisely in the text about the situation of psychoanalysis in 1956 that the author leans on the elaboration of his Proposition about the School psychoanalyst (1957), and it is where he will differ psychoanalysis in extension and intensity.

So, the principle in which only the psychoanalyst can authorize himself - therefore how his analysis was conducted is important- leans on another

⁴ Published in 1994, in the minutes of the 1st Meeting of academic research in psychoanalysis, organized by the Post-Graduation Program in Clinical Psychology at PUC-SP.

principle, which places the School as the locus of the analyst's formation. As Lacan affirms:

A School is not in the sense of distributing teaching, but of establishing among its members a community of experience, whose core is the practitioner's experience. (Proposition of October 9, 1967, oral version⁵)

Believing the School is the fertile place for teaching, more specifically, for Lacan's teaching, seems to be, however, a lost bet since "no teaching defines what psychoanalysis is" (Proposition for the school analyst⁶). This paradox that annihilates the references to the teaching of psychoanalysis will converge to the difference presented by Lacan between psychoanalysis in extension and intensity.

Psychoanalysis in extension refers to the School in its incursions in the world. It would be the psychoanalysis in the media, in the books, in the university, the research *in* psychoanalysis, etc.; psychoanalysis in intensity relates to the preparation of "operators", in other words, what connotes the singularity of the (clinic) psychoanalytical experience.

In a letter to Marcus do Rio Teixeira, Ricardo Goldenberg denominates, surprisingly, psychoanalysis in intention (sic in the text) as psychoanalysis *stricto sensu* (belonging to the academic jargon). About the 1967 proposition he writes:

A Proposition is a proposal made to psychoanalysts, not to applicants and it doesn't intend to assembly a series of analysts. In my opinion, it doesn't matter how an analyst is formed but how the degradation of the analytic experience is avoided by the ones that have been through it, more common ending than imagined. (Teixeira et alli, 1992, p. 12).

We have fallen into two supposedly "incompatible" environments:

On one hand, we see several psychoanalysts that are in the universities and strongly defend teaching and research in psychoanalysis as a possibility of transmission *in spite of*⁷ the university.

⁵ Published in the Letra Freudiana Newsletter, Rio de Janeiro, No 0', 1983, p.7.

⁶ Published in the Letra Freudiana Newsletter, Rio de Janeiro, No 0, 1983b, p.31.

⁷ Instead of using *in spite of*, the expressions *also* and *as well as* have been used. This suggested a transmission happening at the same time in the psychoanalytical institutions and the academy. However, in a discussion about the topic in a study group coordinated by Francisco J.B. Santos, the expression *in spite of* was chosen, since the academy, by its own nature, is incompatible with the meaning that the word

On the other hand, there are several psychoanalysts which have a certain aversion towards the university who believe their psychoanalytic institutions are the legitimate place for a possible transmission. Therefore, the double impasse presented in the beginning of this text, for the time being, will continue undisclosed.

Finally, I was surprised by the two translations that I found for the French word *intension* (originally used by Lacan in the written and oral versions):

In Goldenberg's letter, the term is written as intention (translation for intention), and evokes meaning of intent. In the Letra Freudiana's newsletter, which contains the propositions of Lacan (1st oral version and written version), the term is translated as intensity⁸, with the denotative meaning of tension increase, vehemence. Though, in the encyclopedic dictionary Hachette the word *intension* cannot be found, only the words, *intense, intensif and intensité*.

Maintaining the two forms in the text, phonetically the same, in Portuguese, French and Spanish, causes the misunderstanding that brings in itself the *extimo* character of the psychoanalysis. The psychoanalysis *stricto sensu* versus the academic research in psychoanalysis will continue playing with the misunderstanding that holds the in-tension of the psychoanalytic knowledge.

“transmission” carries. Therefore, a transmission would be possible, considering the “clinical experience” foundation.

⁸ Also according to the translation by Paulo Siqueira in the Opção Lacaniana newsletter n°16, August, 1996.

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