



psychoanalytic work with infants, children and adults. In all cases, it fuels the transference: in the baby, his/her transference-like reactions to the mother – in children and adults, their transference onto the analyst.

References

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2 Are there elements (excluding aggression or destructiveness) that are exclusively non-sexual or is sexuality the unifying idea in your concept of transference? To what extent do you consider transference as sexual or to what extent are there non-sexual factors (excluding aggression)? Is desire an equivalent of sexuality in your clinical conceptualizations?

Response by **Luis Kancyper (A.P.A.)**

The concept of sexuality constitutes a pillar of psychoanalytic theory and practice. It is a shibboleth, a fundamental and founding notion that distinguishes psychoanalysis from other disciplines. In the early 20th century, Freud's conceptions and his revolutionary view of sexuality as irreducible to a biological purpose or to predetermined behavioral patterns and dependent, instead, on symbolic power – on the relationship with another speaking, desiring human – opened up a still lively debate. Indeed, by situating sexuality in places unthinkable heretofore – in childhood and the unconscious – Freud asserted the determining effect on human beings of an unconscious libidinal order. Such influence reached not only the establishment and exercise of sexuality in the common sense of the term, but also the various aspects of what he defined as sexual – a set of activities, representations, and symptoms with no relation to sexuality.

Narcissism, the Oedipus complex, and the fraternal complex

Human sexuality develops within imaginary and symbolic intersubjective structures that precede its emergence in the individual. It is regulated by the pleasure/unpleasure pair of opposites, and is manifested through varied modes of desire. Desire differs from need and demand in that it renders satisfaction dependent on fantasized conditions that strictly determine object choice and the organization of activity. According to Freud, the organization and the insistence of unconscious desire are closely tied to the 'voice of the parents,' the 'demands of civilization,' and symbolic laws (incest and parricide prohibition) that narrow the specific field of humanness. Both the awakening of the sexual and the modes of organization of libidinal life and its movement are guided and structured by this symbolic device, which Freud discerns by problematizing the experience of the Oedipus complex and of castration.

Even though this complex is at the root of psychoanalytic theory and practice, I believe that it must be decompressed from narcissistic and

fraternal dynamics. It is my contention that fantasies inherent in the fraternal complex need to be differentiated and separated from those stemming from the Oedipus complex and from narcissism. Yet I also stress the relevance of integrating the fraternal complex so as to replace a disjunctive, reductive way of thinking with a complex one. (It is worth recalling here the original sense of the word *complexus*, namely, that which is tightly woven.) The determination of sexuality is indissolubly implicated in the complexity of the fantasies associated with these three structures, whose effects converge in Freud's notion of the parental complex (Freud, 1919). This concept constitutes a heterogeneous crossroads that brings together influxes coming from Narcissus, Oedipus, and Cain and Abel. A peculiar, unrepeatable web is woven among them that guides and determines each subject's unique desire.

Freud acknowledged the significance of the fraternal complex but did not study it in a systematic way, as he had the Oedipus complex (Freud, 1916). Depending on how both forms coexist in a dialectical relationship, each subject will present a peculiar configuration of the former. Oedipal fantasies of incest and parricide prohibition articulate with fantasies of immortality, perfection, bisexuality and specularity inherent in the dynamics of the narcissistic structure. The fraternal complex, in turn, bears an irrevocable structure. It is not reduced to a mere displacement of the oedipal structure, and is staged through its own fantasies: those of the imaginary twin, of the imaginary Siamese twin, and of communicating vessels, and, besides fratricidal and furtive fantasies, those of horizontal complementarity and confraternity (Kancyper, 2004).

Incorporating the phantasies and affects tied to the phratry into the structuring of psychic life does not entail the closure of any issues linked to the nodal importance of Narcissus and Oedipus. On the contrary, one of the key goals of this approach is precisely to supplement and broaden the boundaries of our understanding of the ways in which sexuality is tied to the three interacting structures and is expressed in the analytic field.

Sexuality and the drive to master in the analytic field: Transference friendship

Sexuality has been remarkably absent from clinical material in the last few years due to a paradigm change. The new paradigm favors object relations theory (Green) as its reference point. It therefore minimizes and even ignores manifestations of the sex drive and of mastery relations appearing in the analytic field in the analysis of children, adolescents, and adults. Consequently, a 'distracted' bastion of sexuality is created stemming from the collusion between the analysant's² resistance and the analyst's counter-resistance. It is as though analyst and analysant had come to an agreement not to see what is the matter with the potentially traumatic nature of human sexuality and of aggression in the transference-countertransference dynamics (Baranger). The categories we customarily use to differentiate types of transference in the analytic situation (positive, negative and erotic transference) are, in fact,

²Translator's note: Spanish-speaking Lacanian analysts tend to substitute the word '*analizante*' for the more traditional Spanish word '*analizando*,' which is translated as 'analysand.' The reason for this choice is that '*analizante*' connotes active participation. That is why I have chosen to render it as 'analysant.'

descriptive, and are based on the nuances of love and hate. The categorization I advance here, by contrast, is founded on the structures involved. It distinguishes narcissistic from oedipal transference and countertransference, and oedipal from fraternal transference and countertransference. Furthermore, it differentiates transference–countertransference friendship within the last one.

The topic of friendship has been scarcely studied in psychoanalytic theory and practice (Kancyper, 2010). In this type of bond the sexual aim is inhibited, and mastery relations are deactivated to a great extent and tend to be resignified in endogamic relationships. Freud stresses the contribution of the sexual source to affectionate bonds that are created “between parents and children, [...] [to] feelings of friendship, and [to] the emotional ties in marriage” (Freud, 1923, p. 258). According to this author, “how large a contribution is in fact derived from erotic sources (with the sexual aim inhibited) could scarcely be guessed from the normal social relations of mankind” (Freud, 1921[1910], p. 61).

In contrast with transference love, transference friendship is a sublimated positive transference that favors the therapeutic alliance and hence promotes the fruitful instatement, unfolding, and development of the process. Conversely, the affectionate bond leading to transference love bears the nature of a compulsive infatuation with fully sensual and hostile aspects that are irreconcilable with the analytic task, and does not hesitate in guiding the analytic process toward a dead-end dilemma. The search for and need of a friend in the analytic field is based on the meeting and lodging with an exogamic other – a reliable, supportive and complementary other. This other is a marvelous non-blood-relation double who operates in blatant opposition to the tragic logic, commanded by an uncanny double, which underlies the dynamics of the narcissistic struggle and invests and identifies the other in the locus of an enemy or rival. Such logic has gestated repeated fratricides, filicides, and parricides across the fateful history of humanity.

Just as the dream is the royal road for the study of the unconscious, so do the fluctuations of the various transferences–countertransferences represent a road toward a more encompassing and sharper understanding of sexuality and of the drive to master, which tend to intertwine in the multifaceted analytic situation.

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Response by **Nancy Kulish (USA)**

Whenever a new patient enters my office, I feel a rush of anticipation and curiosity about embarking on a new psychoanalytic journey. Not knowing what