

Panel on Sexuality

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Answer 1:

The concept of sexuality is a pivotal one in both psychoanalytic theory and practice. It is a shibboleth, a fundamental tenet, which distinguishes psychoanalysis from other disciplines. As a fundamental idea, sexuality guides the analytic listening process. It functions as a cornerstone together with two other Freudian foundational concepts: the 'unconscious' and the 'transfer'. These originate a conceptual framework which underpins the construction of this theoretical and technical structure, which itself is constantly being re-modeled in the course of the author's psychoanalytic undertakings with children, adolescents and adults. But how does it make itself heard? How does sexuality speak in its explicit and implicit forms in its clinical manifestations and when it is reproduced in the analytical setting as much in the analyst as in the analysand? How, ultimately, do the scandals and non-scandals of sexuality and the unconscious make themselves heard in clinical, cultural and social settings?

Firstly, the author believes that the Freudian discovery of underlying infantile and unconscious sexuality which exerts its influence upon adult sexuality requires articulation with the presence, separation *and* integration of those two other sexual currents described by Freud: the sensual and affectionate currents of libido. Secondly, three terms require articulation: Unconscious sexuality, desire and fantasy. Even though the Oedipus complex is the nucleus of psychoanalytic theory and practice, it is the author's belief that it must be 'unzipped' from narcissistic and fraternal dynamics.

Further to this, the author maintains that the determination of sexuality is inextricably linked to the *complexity* of fantasies associated with these three structures: oedipal, narcissistic and fraternal.

Depending on how both forms coexist in the dialectical relationship, each subject will present a unique configuration of Oedipus complex. Oedipal fantasies of the barrier against incest and parricide are at once articulated with fantasies of immortality, perfection, bisexuality and the specularity inherent in the dynamics of the narcissistic structure.

The fraternal complex, in turn, is 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, the imaginary Siamese twin, of communicating vessels and, in addition to fratricidal and furtive fantasies, those of horizontal complementarity and confraternity (Kancyper, 2004).

Answer 2: The author considers that conflicting drives of sexuality with regard to Eros and Thanatos as unifying idea are replayed in the transference-countertransference dynamic, through the various phantoms which stage a complex re-enactment in which, depending upon the psychic structure of the analysand, the oedipal, narcissistic and fraternal transferences take part. And yet, moreover on the one hand, sexual factors associated with the analysand's unprocessed traumatic situations are made present in the dynamic intersubjective field.

On the other hand, the author considers it important to include the presence of mastery relations in the transference, in the sexual and non-sexual aspects of the drive to master.

This second question has, furthermore, led the author to advance a new hypothesis relating to the sensual and affectionate currents of libido which are present in the transference-countertransference dynamics through the opposition of two terms: 'transference love' (Freud 1915) with one other term: 'transference friendship'.

The author posits that transference friendship, as a symmetrical counterpoint to the notion of 'transference love', is a sublimated positive transference in which the affectionate constituents of libido predominate. To some extent the mastery relationship is also neutralized in favour of therapeutic alliance.

In the transference friendship the analyst is invested in as if he or she were a trusted, open and honest friend whom the analysand does not know deeply, and who does not respond in act to the analysand's demands for satisfaction of the friendship. However, during the course of the transference friendship, the analyst runs the risk of blurring the boundaries of his or her functional asymmetry as analyst, by watering down his or her role to that of 'buddy' or 'ally', thus undermining the sense and the purpose of psychoanalysis.

Indeed, the transference friendship represents a transference-countertransference instance which is distinct from the oedipal, narcissistic and fraternal instances. It functions as a unique clinical indicator which presents itself when an affective atmosphere of intimacy is generated in the dynamic field between analysand and analyst. In such a way it causes certain repressed and split desires to be made conscious, which through pain, guilt or shame had been secretly silenced, as they caused the analysand unbearable psychological torment.

Answer 3:

I believe that sexuality is always present in human interactions. Each subject is the carrier of a singular inherited erotic and aggressive unconscious drive which is unique to them and is not a mere product of the analytic partnership.

In every encounter/non-encounter however, the tendencies that each of us carry and contribute manifest themselves. At the same time, a unique product is generated from this intersubjective dynamic: the presence of a third element, an original structure born from that dynamic field which exerts its structuring as well as de-structuring effects on each of the participants in the chain.

On this point the author agrees with Willy and Madé Baranger's conceptualization of the analytic field, which is that of the 'basic bipersonal (or shared) unconscious fantasy' and the 'second look fantasy'.

The basic unconscious fantasy, which is originated prior to and during each interaction, does not have a clear existence outside of that dynamic field, although it has its roots in the unconscious of each of the participants and encompasses significant areas of the personal history of those involved, whereby each takes on a stereotyped imaginary role. This fantasy is neither the sum nor a combination of the individual fantasies of those involved; it is an original bipersonal phantasmic staging created by the very field situation.

Through this basic bipersonal or shared unconscious fantasy and its transformations, once it is understood and interpreted, we can therefore begin to infer the psychic

function and the intra-subjective and inter-subjective history from the sexuality of each of the protagonists involved.

From inter-subjectivity to intra-subjectivity. From the hic et nunc, to the past and the future. From this seemingly atemporal operation, to the temporality of re-significance. (Kancyper 1994).

From that which until that moment had not meaning or sense and which only now, in the repetition and in the unwritten emerging from the transference, will the analysand be able to re-write and put in order those badly bound pages of his or her own story.

