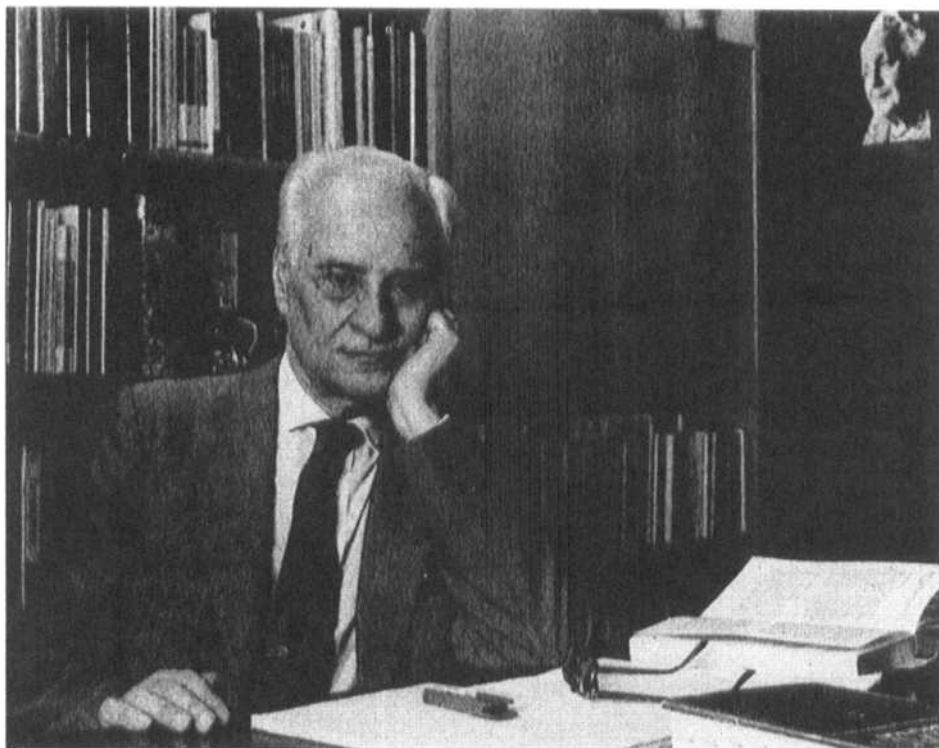


THE FUNDAMENTALS
OF
PSYCHOANALYTIC TECHNIQUE



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R. Horacio Etchegoyen

THE FUNDAMENTALS
OF
PSYCHOANALYTIC TECHNIQUE

REVISED EDITION

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London
KARNAC BOOKS

First published in Great Britain in 1991 by
H. Karnac (Books) Ltd.
118 Finchley Road
London NW3 5HT

This revised edition published in 1999
Paperback edition 2005

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British Library Cataloguing in Publication Data

Etchegoyen, Horacio
Fundamentals of psychoanalytic technique
I. Psychoanalysis
I. Title
150.195
ISBN 978 185575 455 3

10 9 8 7 6 5 4 3 2 1

Edited, designed, and produced by Communication Crafts

Printed in Great Britain by Hobbs the Printers Limited, Southampton, Hampshire

www.karnacbooks.com

To Élida

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PREFACE TO THE 1999 EDITION

Partly for its merits and to a great extent through the workings of Lady Luck—*grela* in the tango parlance of that art's great Argentinian exponent Discépolo—my book was well received. Analysts praised it as compulsory reading, and some actually read it.

In my view, much of its popularity had to do with the generous notices by Nasim Yampey in *Revista de Psicoanálisis* [1986] and *Acta Psiquiátrica y Psicológica de América Latina* [1987], León Grinberg in the *International Journal of Psycho-Analysis* [1988], whose authoritative voice is heard throughout the psychoanalytic world, Terencio Gioia in *Psicoanálisis* [1987], Jorge Olagaray in the Mendoza daily *Los Andes* [1987], Ángel Costantino in *Correo de la Salud Mental* [1987], Max Hernández in Peru, Jaime P. Nos in the *Journal of the American Psychoanalytic Association* [1990], Joan Coderch in *Revista Catalana de Psicoanálisis* [1988], Jorge Ahumada in *Clarín* [1987], Eduardo Müller in *La Nación* [1987], Omar Lazarte in the Mendoza daily *Hoy* [1988], as well as some others I no longer recall. *La Razón* reproduced one of the chapters on the therapeutic alliance in two successive instalments in 1986. Klaus P. Fink, when he was in London, wrote a careful review for the Book Club of 1992, pointing out the enthusiastic interest that reading the book awoke in him.

Fresh comments ensued when the Karnac version appeared in 1991. Otto Kernberg penned a thorough and attentive study, again for the *Journal of the American Psychoanalytic Association* [1995]. The indefatigable Joseph Reppen presented a long and detailed review, in *Volume 5* [1994] of *Psychoanalytic Books*, ably written by Robert Caper. Volume 10 of *Melanie Klein and Object Relations*, produced under the skilled direction of Otto

Weininger, contained a review by Edward Emery [1992] entitled "Horacio Etchegoyen and the historical eye", by which I was greatly moved. When I read the notice by Richard D. Chessick in the November 1992 issue of the *American Journal of Psychiatry*, my gratification at his praise was tempered by the food for thought afforded by his criticisms. The *International Journal of Psycho-Analysis* printed a further review in 1993, written by Patrick Casement, a celebrated analyst from the Independent Group.

* * *

I fondly recall the dauntless efforts of the late Mario Leff on the first Amorrortu edition, produced under the wise direction of my namesake Horacio and the learned and tireless José Luis Etcheverry. At almost the same time, in 1987, thanks to the enthusiasm of my disciple Newton Aronis, the first Portuguese edition was published by Artes Médicas, whose director, Henrique Kiperman, was an admirer of the book from the beginning. The Brazilian edition includes an intelligent "Apresentação" by David Zimmerman, which truly enhances it.

The enthusiasm and erudition of Roberto Speziale-Bagliacca and the advice of Jorge Canestri led to the publication in 1990 by Astrolabio in Rome of *I Fondamenti della Tecnica Psicoanalitica*, under the patient and able guidance of Francesco Gana. Roberto's "Prefazione" salutes the book as a classic—no mean prophecy coming from a man thoroughly versed in the psychoanalytic literature. The Italian edition contains a few additions (paragraphs, not chapters) that complement certain topics and bring them up to date. This applies in particular to part 2, "Transference and countertransference", in which I include ideas from Kohut, Kernberg, Joseph, and Anne-Marie Sandler, and Meltzer's later work, as well as some remarks on empathy and a new section on transference addiction. I was also able to accommodate in the first Astrolabio edition some material on the ideas of Joyce McDougall and on the excellent book by Thomä and Kächele, which deserve more attention than I had hitherto been able to devote to them.

These additions were also included in the English edition, which, after a long period of gestation, finally saw the light of day in 1991 and contained an addendum to chapter 11, "Signifier, repetition and transference", which does not appear in the Italian edition. Harry Karnac thought from the beginning that the book ought to be translated into English, and Cesare Sacerdoti made this enterprise possible with a patience and skill in no way inferior to those of Amorrortu, Kiperman, and Gana. Sacerdoti felt from the outset that he was publishing a work that was destined to last—and let us hope that he is right. Robert S. Wallerstein's generous and considered Foreword surely contributed to the book's success among the English-speaking psychoanalysts of the Old and New Worlds. Patricia Pitchon's careful translation, revised by Christine Trollope, yielded a perfectly satisfactory text, which was elevated by Klara King to a high standard of excellence by virtue of her profound knowledge of English. The additions for the new edition were translated by Slotkin with his known

expertise. The work was further enriched by Cesare's zeal in personally undertaking the meticulous revision of every single item in nearly forty pages of references and an author and subject index amounting to another twenty. Sacerdoti's edition has since 1991 been the most complete of all.

* * *

The second Amorrortu edition includes, of course, the new sections from the Italian and English editions, while some minor amendments, which will also be made to the English, Italian, and Portuguese versions and will feature in the first German and Romanian editions, are also being introduced. I should have liked to develop certain topics at greater length, but I have been able to do this only to a limited extent. The commentary on Lorenzer's interpretative hermeneutics could have been longer and more penetrating; I have my doubts about hermeneutics in general and about the narrativistic stream that has been gaining currency in the last few years. Using Margaret Little's book, I have been able to discuss Winnicott's technical ideas more amply. I have added a few comments on Joan Coderch's recent volume and taken account of the work of Fabio Herrmann and Bernardo Álvarez Lince. These three authors have made a profound study of psychoanalytic interpretation, and their contributions are of genuine interest.

By the time the second Amorrortu and Karnac editions are published, the German and Romanian translations will no doubt be ready. Whereas I am very proud of the former because German is the psychoanalytic language par excellence, the latter moves me deeply because it exemplifies what can be achieved by the enthusiasm of a small psychoanalytic community seeking sources of information. The second *Artes Médicas* edition will most probably make its appearance in 1999.

The production of the second edition, which was in no way a simple matter, would not have been possible without the tenacious and intelligent labours of my secretary, Estela Korol.

* * *

From the beginning, the book was intended to serve as a comprehensive manual of technique, but not an exhaustive one. With all its shortcomings and merits, it is fine as it is. If I had more time, I would try to abridge it—but that would be tantamount to writing it anew.

I wish to thank everyone involved.

Buenos Aires, 28 August 1998

PREFACE

It is not easy to write a book, and even less so, I can assure you, to write a book on psychoanalytic technique. When I was preparing this one I realized why there are many articles on technique but few books.

Freud published his immortal works at the beginning of the 1910s, but he never got round to writing the text he had promised so often. *The Interpretation of Dreams* speaks at length of technique, and so do the works of Anna Freud and Melanie Klein on the psychoanalysis of children, but no one considers them—and with reason—books on technique. Nor are *Character Analysis* and *The Ego and the Mechanisms of Defence*, despite the fact that they had a decisive influence on the practice of psychoanalysis, similar to that ten years earlier of *The Development of Psycho-Analysis*, in which Ferenczi and Rank spoke out militantly for a practice in which emotion and libido would have their proper place.

The only book by Smith Ely Jelliffe, *The Technique of Psycho-Analysis*, published in 1914, is undoubtedly the first book on this material; but it has been forgotten, and no one takes any account of it. I read it in 1949 (more than four decades ago!), and recently I went through it again, with the planned intention of quoting from it, but I could not work out how to do this.

With the exception of this abandoned monument, the first technical book is Edward Glover's *The Technique of Psycho-Analysis*, which was published in 1928. Glover gave a course of six lectures on the subject at the Institute of Psycho-Analysis in London, which appeared in the *International Journal of Psycho-Analysis* for 1927 and 1928 and immediately afterwards as a book. It is true that earlier, in 1922, David Forsyth had

published *The Technique of Psychoanalysis*, but this did not have any greater impact. When I was finally able to read it, I found it well-written and well-thought-out, and very good for its time and place.

A course similar to that of Glover was given by Ella Freeman Sharpe for candidates of the British Society in February and March of 1930, published in the *International Journal of Psycho-Analysis* (Volumes 11 and 12) under the title "The Technique of Psychoanalysis". These excellent lectures were later included in her *Collected Papers*.

In 1941 Fenichel published his *Problems of Psychoanalytic Technique*, which developed and expanded his valuable essay of 1935, in which he had acknowledged the contributions of Reich and Reik, subjecting them to searching criticism. Fenichel's is a true technical book, as it is clearly located in that field, tackles a wide spectrum of questions and registers the first problems of his era.

Five years later there appeared Sandor Lorand's *Technique of Psychoanalytic Therapy* (1946), a clear, concise work, which briefly discusses general problems and is especially concerned with technique in different psychopathological conditions.

After a long interval, in 1955 Glover decided to publish a second edition of his work, which keeps to the general lines of the first one but is amplified and reconciled with the advances in Freud's structural theory. It can be said that this edition is Glover's technical book by antonomasia—a classic that, like that of Fenichel, has had a lasting influence on all scholars.

After Glover came Karl Menninger, with his *Theory of Psychoanalytic Technique* (1958), which lucidly studies the analytical process in the coordination of contract and regression.

Argentinian psychoanalysts contributed throughout the years with important technical articles, but with only one book, Heinrich Racker's *Estudios sobre técnica psicoanalítica*, which was published in Buenos Aires in 1960. Among other subjects, this work develops the author's original ideas on countertransference. More than thirty years after its publication, we can affirm today that the *Estudios* are a lasting contribution, and the years have shown the book's growing influence—not always recognized—on contemporary psychoanalytic thought. In their type of research, the studies do not form a technical book, a complete text; in spite of this, doubtless because of their excellence, they have been used as such in many psychoanalytic centres. (Recognizing the book's merits, Karl had invited Heinrich to the Menninger Clinic as Sloan Visiting Professor; but Racker declined the invitation because by that time the cancer that eventually led to his death had been diagnosed.) The valuable work *Lenguaje y técnica psicoanalítica* (1976a) by our well-remembered David Liberman shows the author's original ideas, and especially his theory of styles, without being, or being considered, a technical book.

There was an interval of more than five years after the *Estudios* before the publication of *The Technique and Practice of Psychoanalysis* (1967) in which, with his well-known erudition, Ralph R. Greenson deals with a

group of basic themes such as transference, resistance and the analytical process in the promising first volume. It is surely a pity that this endeavour stopped in mid-stream, since the great analyst from Los Angeles died before finishing it.

While Greenson, with this text, was becoming the authorized spokesman for ego psychology, in London there appeared *The Psychoanalytic Process*, in which Donald Meltzer put together in an original and disciplined way the thought of Melanie Klein and her school. Although this little masterpiece does not tackle all the problems of technique, it gives us important explanations about the development of the analytical process from the point of view of the positions theory and of projective identification.

Like the Argentinians, the French analysts have contributed important technical articles but few books. There is Sacha Nacht's *Guérir avec Freud* (1971), in which this influential analyst expounds his main ideas, without going so far as to write a treatise, nor intending to do so. Another contribution is Jacques Lacan's Seminar I, entitled *Les Écrits techniques de Freud*, presented in 1953 and 1954 and published in 1975, in which this original thinker brings forward a profound reflection on the concept of the ego. Taking the contrary view to Nacht, the leader of l'école freudien challenges Anna Freud's and Hartmann's conception of the ego and sets it against his own concept of the subject; but to discuss the technique of psychoanalysis was not at all his intention.

A concise manual dealing with the great majority of problems of technique is that of Sandler, Dare and Holder, *The Patient and the Analyst* (1973). It is polished and clear, based on a wide bibliography in which all psychoanalytic schools have their place; and it certainly reflects the personal opinions of Sandler, an outstanding pupil of Anna Freud, a forceful theoretician and an indefatigable reader. Shortly before the appearance of the Spanish edition of my book, Thomä and Kächele's *Lehrbuch der psychoanalytischen Therapie* was published in Germany. It is a comprehensive and timely book, which is similar to mine in its intentions but is based on different theoretical principles.

* * *

This survey of the few published texts was certainly intended to justify the appearance of this book; but I also mean it as an attempt to tackle, if not all, at least a large part of the problems of psychoanalytic technique, dealing with them thoroughly and impartially.

I propose to offer the reader a complete panorama of the problems as they exist at present, with the lines of theory from the past to the present and from the present to the future as we can imagine it now. In general, I am following a historical method of explaining the themes, watching how concepts rise and develop and how ideas come into focus and become specific, and also how they sometimes become vague and confused. Psychoanalytic knowledge does not always follow an ascending course, and it is not only the fruit of the genius of a few, but also of the efforts of many.

The more I read and re-read, the more I think and observe the analysand on my couch, the less I tend towards extreme and dichotomous positions and the more I avoid both complacent eclecticism and the uncompromising defence of scholastic positions. Finally, I have managed to convince myself that to defend ideas at all costs stems from ignorance rather than from enthusiasm, and as unfortunately I have the former in abundance and am not short of the latter, I use it to read more and reduce my shortcomings. I sometimes like to say that I am a fanatical Kleinian so that people will not get me wrong; but the truth is that Klein does not need anyone to defend her, nor does Anna Freud. When I read the polemical texts from the 1920s, I can identify with the two great pioneers and appreciate both their lofty thought and their human anxieties, without feeling any need to take sides.

Like most authors, I think the union of theory and technique is indissoluble in our discipline, so that no matter how involved we become in one, we pass to the other without realizing it. I have tried to show in every chapter in what way the two are linked, and in the same way I have done my best throughout the book to make people realize how the problems are grouped and how they influence each other. This has been simpler, I believe, because the book was written as such, and it was only exceptionally that any previous work formed an integral part of it.

* * *

Perhaps it is worth explaining briefly to the reader how this work took shape. From the beginning of my analytical career in the 1950s I felt attracted by technical problems. When anyone enjoys a task, he is interested in the way it should be done. I was lucky enough to have my training analysis with Racker, who in those years was forming the theory of countertransference, and I was analysed again after that with Meltzer, when he was writing *The Psychoanalytical Process*. I believe that these propitious circumstances strengthened my vague initial enthusiasm, as did also the hours of supervision with Betty Joseph, Money-Kyrle, Grinberg, Herbert Rosenfeld, Resnik, Hanna Segal, Marie Langer, Liberman, Esther Bick and Pichon Rivière over the years.

In 1970 I began to lecture on theory of technique to fourth-year students of the Argentinian Psychoanalytic Association; later I performed the same task for the Buenos Aires Psychoanalytic Association. I was lucky, because the students were always interested in my teaching, and as time went on, I learned with them and from them to discover the problems and face the difficulties. The Institute of Psychoanalytical Training of my Association understood this effort and gave more space to the subject, which now occupies a seminar in the final two years. The generous stimulation of pupils and students, friends and colleagues made me think of writing a book summarizing this experience, which might help the analyst to reflect on the fascinating and complex problems that form the backbone of our discipline.

As time passed, my teaching became stripped of all urge towards catechesis, in so far as I was capable of distinguishing between the science and the politics of psychoanalysis—that is, between the unalterable demands of psychoanalytic research and the always contingent (though not necessarily negligible) compromises of the psychoanalytic movement. If this book attains any merit, it will be by helping the analyst to find his own road, to be true to his own self, even though he may not think as I do. I have more than once changed my way of thinking, and I do not exclude the possibility that my analysands, from whom I am always learning, may still make me do so more than once in the future. My one aspiration is that this book may help my colleagues to discover in themselves the analysts that they really are.

* * *

Once I had decided upon my task, I thought carefully whether it might be more convenient to seek collaborators and put together a treatise with them. I had no lack of friends to help me, and in this way I might achieve a stricter specialization and a depth to which a single person could not aspire. I finally decided, however, to sacrifice these attractive aims to the conceptual unity of the book. I proposed to show how the problems could be coherently understood without the help of eclecticism or dissociation. I am not, on the other hand, unaware that various treatises of this type (and very good ones) have been written recently under the direction of Jean Bergeret, León Grinberg, Peter L. Giovacchini, Benjamin B. Wolman and others. I did make an exception to my rule in the case of an outstanding man, Gregorio Klimovsky, who contributed Chapter 35, "Epistemological Aspects of Psychoanalytic Interpretation", which is without doubt the best essay I know on this subject.

When I began to write, I certainly (and fortunately!) did not think that the project was going to take me more than five years; and it is only today that I realize how necessary were the strength and confidence of my children Alicia, Laura and Alberto. I also appreciated the exchange of ideas with my friends Benito and Sheila López, Elena Evelson, Leon and Rebe Grinberg, Rabih, Polito, Cvik, Guiard, Reggy Serebriany, Elizabeth Bianchedi, Pinceira, Zac, Guillermo Maci, Sor, Matte Blanco, Wender, Berenstein, Maria Isabel Siquier, Yampey, Gioia and the unforgotten David Liberman, and many others. From a distance I had the encouragement of Weinshel, Maria Carmen and Ernesto Liendo, Zimmermann, Pearl King, Limentani, Lebovici, Janine Chasseguet-Smirgel, Blum, Green, Yorke, Grunberger, Vollmer, Virginia Bicudo, Rangell and many more. In recent years I have benefited from my intellectual and friendly contact with Riccardo Steiner, Robert Wallerstein, Peter Cutter, Roberto Speziale-Bagliacca, Max Hernandez, Jorge Canester, Otto Kernberg and Joe and Anne-Marie Sandler.

I should have liked to name my pupils one by one, because I remember them at this moment and I owe them much. There is nothing, how-

ever, to compare with the continual presence of my wife Elida, who never tired of encouraging me and stayed with me through the long hours when I was drafting and redrafting, and through the difficult moments when I was struggling in vain to think what I wanted to write and to write what I had succeeded in thinking. More than dedicating the book to her, I should have recognized her as my co-author. Reina Brum Arevelo, my secretary, carried out her difficult task efficiently and affectionately—without anxiety and without anger, as Strachey would have said.

The publication of this book in English represents for me a supremely important accomplishment, and I would like to thank especially my friend and publisher, Cesare Sacerdoti, who, like Harry Karnac, has always had great confidence in the book and has taken great pains to achieve this admirable edition. These good intentions could not have been brought to fruition without the devotion with which Patricia Pitchon applied herself to the translation, without Christine Trollope's revision and without the meticulously attentive eye of Klara King. Between them they have succeeded in rendering into English both the content and the spirit of the Spanish edition. Many thanks to everyone!

Buenos Aires, 2 February 1991

FOREWORD

Robert S. Wallerstein, M.D.

The century-long history of psychoanalysis, as both science and profession, has been simultaneously marked by two contradictory trends to this point. The one has been the universalist thrust of a psychology constructed to encompass an understanding of human mental functioning, both normal and abnormal, as expressed and lived out by all people everywhere, regardless of the wide varieties of historic, social, economic, and cultural circumstance that may imprint particular characteristic forms of behavioural and dispositional expression in the varieties of ways and places that people live in the world. The other has been the particularist thrust in different regional, national, and language settings that has given, in each instance, a particular and distinct form to the psychoanalysis of that area—the British Kleinian as well as object relational theoretical perspectives or schools, the Franco-German philosophical and hermeneutic cast, the (French) Lacanian linguistic formulation, the American (natural science) ego-psychological paradigm, the Latin-American first Kleinian and then Bionian emphasis, the more recent American self psychology, to name the more prominent.

A consequence of these divergent historical trends in analysis has been the tension created within the psychoanalytic discipline overall, of all of us being simultaneously adherents of a putatively universally applicable psychoanalytic theory and therapy, while each individually pursuing our theoretical psychoanalytic understandings and clinical psychoanalytic work within the particular framework dominant within our distinct national and language area and our special place in historic time. One manifestation of the particularist emphasis, that more-or-less guides (almost)

all of us, has been a restriction in our reading and writing, for the most part, to the literature of our own dominant theoretical perspective and our own language group—often primarily the books and journals published in our own country. This tendency has marked the small number of previous books on psychoanalytic technique as well—and Etchegoyen in the very first paragraphs of his preface remarks on this paucity of books in this area, while briefly describing the provenance of each, albeit he acknowledges that there are indeed a great many articles that deal with matters of technique and the theory of technique.

This newest book on psychoanalytic technique by Horacio Etchegoyen of Buenos Aires—perhaps the most influential figure, as clinician and as teacher, in Latin American psychoanalysis today—may well be the harbinger as well as benchmark of a new era in psychoanalytic scholarship. It is an impressively comprehensive effort to truly encompass the *world-wide* literature in his chosen topic area, that is, to compare and contrast at least the literature written in the four major psychoanalytic languages (also the four official languages of the International Psychoanalytical Association)—English, German, French, and Spanish—thus of course bringing the major developments in relation to technique and the theory of technique that have arisen within the diverse theoretical perspectives of psychoanalysis into conjunction with each other. It has taken him nearly a thousand (well-worth-reading) pages of heroic labour to manage this virtuoso feat, but the reward to all of us is enormous. The most significant writings in each of these languages and within each of the theoretical paradigms that have flourished in each of these language areas, from the earliest to the most recent—literally to 1989—are presented to us, juxtaposed as similar or differing comprehensions and/or renderings of all the many issues central to the understanding of technique for us all.

For the English-language readers to whom this translation is addressed, we are given intensive introductions to the work of a whole host of Latin-American authors who have been only spottily translated into English—and Etchegoyen singles out for special presentation and explication Liberman's very detailed development of linguistic or communicative styles and their linkages to personality styles, Baranger's and Liberman's conceptions of the "analytic couple", Bleger's (and also Liberman's) understandings of the psychiatric (diagnostic) interview, and the developments from Melanie Klein of Racker's writings on the transference neurosis and the countertransference neurosis (this latter *has* been translated into English), and of Grinberg's writings on projective counteridentification. He also, incidentally, helps build the bridges of cross-cultural and cross-language consequence by tracing the influence of Jurgen Ruesch from San Francisco upon Liberman's linguistic-communicational emphasis and the relationship of Harry Stack Sullivan's writings on psychiatric interviewing to Bleger's. Etchegoyen does the same for us with the French-language literature, not just the Lacanian (and Lacan has been only partly translated into English), but also the very important contributions of the Anzieus and again many others. With the German-language literature, Etchegoyen

brings us less of the heretofore inaccessible, because Freud and Ferenczi and Abraham and all those who came subsequently who are drawn upon have been much more comprehensively translated into English—Freud, of course, totally.

And to help us fully appreciate the kaleidoscopic sweep of Etchegoyen's ecumenical survey, we will note his—for the most part—very discerning and very appreciative assessment of the contributions of almost all the very many familiar American and British psychoanalytic writers (and here Erikson stands out surprisingly as almost the only seriously neglected exception), but also such stunningly knowledgeable forays as his appropriately placed drawing upon the writings of the non-analyst Leo Kanner on infantile autism, the early psychiatric-philosophical writings on insight by Reid and Finesinger and by Richfield, the once highly influential but by now obscure and almost forgotten teachings of Blitzsten, and the quintessentially American psychiatric-psychoanalytic writings of Robert Knight.

A paradigm instance of how all of this many-sided ecumenical approach—theoretically and linguistically—to psychoanalytic issues can afford striking and novel illuminations is in the important Chapter 26, entitled, "Interpretation in Psychoanalysis", where the viewpoints of Freud, of Karl Jaspers (with his distinctions between understanding and explaining psychologies), of Bernfeld (with his demarcation of final, of functional, and of genetic interpretations), of Anzieu, of Lacan, of Racker, of Reik, of Löwenstein, and of Eissler—indeed, writing amongst them in all the four languages—are all developed sequentially and also comparatively. This to me is the essence of Etchegoyen's method, and this chapter is a particularly felicitous expression of it. And perhaps it should be added, though it could also be said that it should go without saying, that within each topic area Etchegoyen starts with a detailed study of the writings of Freud, in all their own (at times complicated) evolution over Freud's lifetime, with then the additions of Ferenczi and Abraham and Jones, and then Melanie Klein (Etchegoyen's own theoretical allegiance), and then beyond that the fanning-out in divergent directions world-wide, although expectably with a heavy weighting on the influence of the British Kleinians, particularly Bion, Rosenfeld, Money-Kyrle, Segal, Joseph, and Esther Bick, and the British independent or object relations school, particularly Winnicott and Balint.

All of this—and here the wary American reader might wonder—is presented to us, I feel, in an unpretentiously well-tempered and even-handed and quite undogmatic way, surprising only to those of us still insulated by old-fashioned stereotypes about Kleinians. Etchegoyen believes that one should state one's positions forthrightly and says of himself in the Preface that "I sometimes like to say that I am a fanatical Kleinian so that people will not get me wrong"—and then goes on to add that "the truth is that Klein does not need anyone to defend her, nor does Anna Freud". But what becomes more than crystal-clear throughout the text is that Etchegoyen is far from being a fanatical Kleinian.

Which is not to say that his Kleinian persuasion does not come through in this book: it certainly does. It is very much there in his extended discussion of the concept of the therapeutic alliance, which he presents in detail as clearly an American ego-psychological creation, but at the same time very critically (but not more critically than such mainstream American writers as Brenner, Curtis, and Martin Stein). It is also there in the rather short shrift he gives in the one chapter devoted to psychoanalytic psychotherapy as a technical offshoot of psychoanalysis as therapy, though he does manage to cover the contributions of Knight, Gill, and Bibring in this delineation, as well as their struggle against the deviating views of Alexander and French in the fierce debates that marked this issue during the decade of the 1950s.

Or again, Etchegoyen enters the lists on the old Freudian-Kleinian argument on the reach backward in time of the analytic instrument, challenging again the traditional ego-psychological position that the traumatic and/or conflictual happenings of earliest infancy are beyond verbal analytic recovery, by presenting an extended clinical vignette from his own experience where the breast-feeding problems of a two-month-old were presumed to be embedded in the adult character formation and dispositions in such a way as to be amenable to activation in the transference and therefore ultimately analysable. And in many places throughout the book, whether quoting his own views or that of a wide array of other Latin-American or British Kleinians, issues of separations (whether the traumatic separations of unhappy life experience or the regular weekend and holiday separations of everyday analysis), of separation anxiety and the defences against it, of depression and mourning and the effort at reparation, are presented as the primary dynamic in much of psychopathology, rather than what would be more expectable and familiar to an (American) ego-psychological audience, the vicissitudes of the oedipal triangulation and the varieties of castration anxiety and the defences against it.

Having said all that, Etchegoyen is surprisingly objective in his several and extended discussions of the very controversial and polemical confrontations on issues both of theory and of technique, and in work with both adults and children, between the adherents of Anna Freud and Melanie Klein, and he is not averse to indicating the places where he feels the Freudian position to be more in accord with the data of our consulting-rooms. And he is able both to avoid proclaiming Melanie Klein as always the most direct inheritor of the Freudian legacy and to point out the instances where he feels Freud's own views to have been shown to be mistaken or inadequate and to have been subsequently modified or replaced altogether by clinically and theoretically better explanation. In all of this, it should be added, Etchegoyen is modest in the assertion of his own views, though his sympathies are usually clear; and, incidentally, he is also modest in his appraisal of psychoanalysis as an instrument for human betterment. In one of his more felicitous lines, he states that after a good analysis we are indeed better than previously, but not necessarily better than

others. And—for a Kleinian—he does take some very surprising positions, much more to be expected among that often beleaguered minority of empirical psychoanalytic therapy researchers in America, like his spirited defence (as he says, despite Melanie Klein) of the use of tape-recording as an acceptable memory device for the analyst, or his espousal of systematic and planned follow-up inquiry in order to learn more about how and how much psychoanalysis has enduringly helped. And he is quite willing to differ with even his most admired and revered Latin-American colleagues and mentors, like his specific disagreement with Liberman's emphasis on the importance of the properly selected "analytic couple" (in America we speak of the issue of analyst-patient "match"), to which Etchegoyen counterposes the view that in most instances the best analyst makes for the best couple.

Having said all this about the form and structure of Etchegoyen's book—the panoramic and virtuoso sweep of his encompassing literally almost the entire world's literature in his topic area—together with the sober and unpolemical and undogmatic comparing and contrasting of differing regional and theoretical perspectives—what can be said about Etchegoyen's vision, as it emerges in the way he marks out his topic areas and builds his argument within them, about the nature and the essence of psychoanalytic technique, and how, properly deployed, it works to effect enduring change in personality organization? As probably should be clear from what I have said to this point, Etchegoyen's explanatory edifice emerges as a complex fabric of many, not always clearly articulating, components. Certainly, expectably, the analysis of the transference is the central element. And yet, Etchegoyen points out repeatedly—and this is a major example of just how un-stereotypically Kleinian he is—that not everything is transference, though transference exists in everything, which, he emphasizes, is not the same thing. And transference is spelled out in many—and at times (to Americans) unfamiliar—ways, like the following of the implications of the distinction between transference as memory and transference as desire; or the many form variants of the transference neurosis, like the transference psychosis, where he follows the English more sweeping usage rather than the American more restricted focus, or the transference perversion, where the drives function not as desire but as ideology (he explains this quite lucidly), or the transference addiction, with its genetic roots in masturbation, called the "primal addiction" (and reflecting the primal scene); or the various permutations of the locus of transference, including the reverse Lacanian view, which Etchegoyen characterizes as the emergence of transference only when the dialectical process of analysis fails due to the *analyst's* resistance or countertransference (called transference by entrapment).

From this focus on transference (and countertransference) Etchegoyen passes, in an updated version and restatement of the classical position in both the Freudian and the Kleinian metapsychologies, to interpretation of the transference—leading ineluctably to insight (with extended working

through), and onto enduring change and cure (he does not shrink from this word). In this sense, Etchegoyen advocates a firm return to the early fundamental change dynamic—and the word “fundamentals” is in the title of his book—while giving far less pride of place and importance to the growing world-wide focus on the nature and structure of the analytic relationship as a vital component of the ameliorative or the change process, whether in the ego-psychological idiom of Loewald and Stone, or the language of the therapeutic or working alliance as with Zetzel and Greenson, or of the “new beginning” of Balint, or of the holding environment of Winnicott, or the container/contained imagery of Bion, though Etchegoyen finds places to discuss each of these, and for the most part very approvingly as significant conceptual expansions.

As against this focus on the mechanisms that make for change in desired directions, Etchegoyen arrays—and here he presents views that are undoubtedly unfamiliar to American audiences—the forces opposed to analytic treatment progress, and he adumbrates these under three main rubrics: (1) acting out, or the substitution of action for memory and insight (though he wavers here on the issue of how much the action can nonetheless be taken as the embodiment of the blocked memory); (2) the negative therapeutic reaction (NTR), or the undermining and wiping out of achieved insight; and (3) the “reversible perspective”, the Bion and Money-Kyrle conceptions of the anti-insight, or the patient’s playing the analytic game by rules different from those of the analyst. Phenomena under all of these rubrics can then coalesce into the psychoanalytic “impasse”, which is to be distinguished from both the uncoercible resistance of the *patient* and the technical (and countertransference) errors of the *analyst*, which can of course also block the unfolding analytic process. The true impasse is declared to be neither of these last two but, rather, a reflection of a fully developed analytic process brought to a halt by the converging forces of acting out, NTR, and reversible perspective, unless each of these can be systematically analytically diagnosed and undone.

The spelling out of all of this is, however, the task of the author of this book, not of the Foreword. I trust that my task is complete enough if I have spelled out for the English-speaking audience the importance and the excitement of this book, for the enlarged understanding it brings to its topic area, for the nature or the theory of psychoanalytic technique, as well as for its role as initiator and exemplar of a new and necessary genre of psychoanalytic literature, the truly comprehensive survey and juxtaposition of world-wide psychoanalytic theoretical and clinical views and trends, necessary if psychoanalysis is to maximize its capacity to integrate its conceptions and to evolve better, more encompassing, and more scientifically intelligible theory, and then a clinical practice more logically related to the theory via empirically testable inferential links, in accord with established canons of science. It is very much too bad that there are so few of us who have Horacio Etchegoyen’s capacity to begin to take us on that next journey.

PART ONE

INTRODUCTION
TO THE PROBLEMS OF TECHNIQUE

Psychoanalytic technique

1.1 *Demarcation of the concept of psychotherapy*

Psychoanalysis is a special form of psychotherapy, which itself first began to be a scientific discipline in nineteenth-century France, at which time two great schools of suggestion were developing—in Nancy with Liébeault and Bernheim and in the Salpêtrière with Jean-Martin Charcot.

By what I have just said—and without wanting to review its history—I have located the birth of psychotherapy in the hypnotism of the nineteenth century. This assertion is open to discussion, but we will see that it also has important points of support. It is often claimed, and with good reason, that psychotherapy is an old art and a new science; it is this new science of psychotherapy that I place in the second half of the nineteenth century. The art of psychotherapy, on the other hand, has illustrious and very ancient antecedents, from Hippocrates to the Renaissance. Vives [1492–1540], Paracelsus [1493–1541] and Agrippa [1486–1535] initiated a great renewal, culminating with Johann Weyer [1515–1588]. These great thinkers, promoters of a *first psychiatric revolution* according to Zilboorg and Henry (1941), offer a natural explanation of the causes of mental illness but no concrete psychological treatment. Frieda Fromm-Reichmann (1950) sees Paracelsus as the father of psychotherapy, based at the same time—she says—on common sense and on an understanding of human nature. But, if this were the case, then we would be confronted with an isolated fact in the historical process; because of this I prefer to place Paracelsus among the precursors and not among the creators of scientific psychotherapy.

Reasoning as Frieda Fromm-Reichmann does, we could cast Vives, Agrippa and Weyer as fathers of psychotherapy.

Three centuries had to pass before these innovators were followed by other men who can, indeed, be found at the dawning of psychotherapy—the great psychiatrists who issued forth from the French Revolution. The major figure among them is Pinel, and at his side, although in another category, we can place Mesmer: these are precursors, but not yet psychotherapists.

In the final years of the eighteenth century, when he brought about his heroic *hospital reform*, Pinel [1745–1826] introduced a human focus that was both dignified and rational, and of great therapeutic value in treating the sick. His brilliant disciple Esquirol [1772–1840] went on to create a regular and systematic treatment in which diverse environmental and psychic factors commingle; this has since become known as “moral treatment”.

This *moral treatment* of Pinel and Esquirol, which Claudio Bermann studied critically long ago in the *Jornadas de Psicoterapia* [Córdoba] (1962), still maintains its importance and its freshness. It is the sum of *non-physical* measures that preserves and raises the morale of the patient, especially of one who is hospitalized, thus avoiding the serious iatrogenic creations of the institutional milieu. Nevertheless, because of its impersonal and anonymous character, moral treatment is not yet psychotherapy; it pertains to another class of tools.

The audacious conceptions of Mesmer [1734–1815] spread rapidly, especially with the works of James Braid [1795–1860] towards 1840. When Liébeault [1823–1904] converted his humble rural consulting-rooms into the most important investigating centre for hypnotism in the world, the new technique—which twenty years earlier had received from Braid, an English surgeon, not only his name but also his backing—was applied as a tool both of investigation and of assistance. Liébeault used it to show “the influence of morale on the body” and to cure the patient. Such is the importance of his works that Zilboorg and Henry, in their work already quoted, do not hesitate to place the beginnings of psychotherapy in Nancy.

We will accept this assertion with a proviso. The hypnotic treatment Liébeault inaugurated is personal and direct, and directed to the patient; but it still lacks something for it to be psychotherapy: the patient receives the doctor’s curative influence in a totally passive attitude. From the most demanding point of view, Liébeault’s treatment is personal, but not *interpersonal*.

It was when Hyppolyte Bernheim [1837–1919], following the investigation in Nancy, began to emphasize increasingly that *suggestion* is the source of the hypnotic effect and the motor force of human conduct that the doctor–patient interaction surfaced, which, in my judgement, is one of the defining characteristics of psychotherapy. In his *New Studies* Bernheim concerns himself in effect with hysteria, suggestion and psychotherapy.