

The concept of work in the psychoanalytic experience

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Abstract: Based on the research of several ways in which the concept of work appears throughout Freud's work, beginning with the psychoanalytic terms composed with the suffix *arbeit*, which indicate the psyche's effort in dealing with the instinctual excess, this article emphasizes the importance of this concept, reflecting on the psychoanalytic experience as an erotic work searching for the instinctual trend, for the subjective transformation, and for other ways of experiencing life.

Keywords: work, drive, Eros, experience, freedom.

Introduction

For those who are psychoanalysts the dimension of work and effort that is present in the analysis process is quite evident. It takes a lot of hard work to participate in a psychoanalytic experience. Besides the commitment to attend the sessions, it is noteworthy the work of revisiting a past that has not passed; the work of dealing with the excess of affections that hurt us; the work of putting into words what is still silent and harasses us every day; the work of denouncing our narcissism and recognizing the shabbiest thing that composes our image; the work of asserting our uniqueness in a world forged by norms and standards; and the work of finding paths and meaning for our own existence. Anyway, there is no doubt as to the arduous work of everyone who participates in this risky experiment in pursuit of a transformation in their lifestyle.

Freud never ceased to emphasize the dimension of the work present in the psychoanalytic experience. In the text *On psychotherapy* (1905/1996d), it is possible to observe this issue in a quite creative comparison between psychoanalysis and the art of sculpture. In this publication, he claims that analytic therapy, as well as a sculpture, works *per via di lavare*, removing from the block of stone all that hides the surface of the statue. It is important to point out the image of the sculptor striving and working hard in the shape he intends to give to his statue. When it comes to psychoanalysis, it is possible to affirm that the patient is a sculptor of himself working to shape his most important work: his own life.

Taking this metaphor as a starting point, the aim of this article is to show the research on Freud's studies regarding the concept of work. Throughout his career Freud uses several terms with the suffix *arbeit*, which corresponds in Portuguese to the word "work", among them: *trauerarbeit* ("work of mourning"), *traumarbeit* (dreamwork), *bearbeitung*, *durcharbeitung*, and *verarbeitung* (commonly translated as "elaboration").

In addition, the concept of work is at the base of one of his fundamental concepts: drive. According to Freud (1905/1996c), drive, which can be a somatic and psychic concept, is a constant demand of work for the psychic apparatus. As constant force and stimulus for the psychic, the drive is an intensity that obliges the psyche – to avoid displeasure and helplessness – to work into finding a way to express this energy in the material and psychic world. Considering the psychic apparatus a device that captures instinctual forces, the psychic work is a response to its own demand of satisfaction that the drive does to this device.

Therefore, based on the analysis of these terms, focusing especially on the work of the psyche dealing with the instinctual excess, as well as the exploration of the concepts of *bewältigen* ("to master"), *bändigen* ("to control") and, especially, Eros (life drive), the aim of this article is to demonstrate that the psychoanalytical experience is an erotic work of self-transformation.

Traumarbeit

The term *Traumarbeit* is usually translated as "dreamwork", comprising the operations that transform the latent dream-thought into the manifest dream. Through four psychic mechanisms – condensation, displacement, figurability, and secondary elaboration (*sekundäre bearbeitung*) – the dreamwork deforms the dreamlike thoughts so they can be accepted by censorship.

The apparently meaningless dream that the dreamer remembers and describes represents the manifest content. This content is the result of the dreamwork, which is responsible for the deformation of dreamlike thoughts and for their transformation into a puzzle with images, hence the inability, at first sight, to understand the purpose and the meaning of dreams. If the manifest content is the result and the consequence, the latent content is the raw material from which dreams originate, also named by Freud as "dreamlike thought." The latent content precedes the manifest content, and the dreamwork is precisely what turns one into another.

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Censorship is a permanent function that constitutes a selective barrier between the Ucs (Unconscious) and the Pcs/Cs (pre-conscious/conscious) systems of the psychic apparatus, controlling the unconscious representations that may or may not become conscious. Thus, censorship is the main responsible for deforming the dreams. The greater the censorship, the more deformed will be the dream.

The main mechanisms by which censorship deforms the latent content of dreams are: condensation and displacement. Both are effects of censorship and the escape routes from it.

Condensation operates a synthesis in dreamlike thought, compressing it, i.e., folding it over itself. “The first thing that becomes clear to the investigator when he compares the dream-content with the dream-thought is that a tremendous *work* of condensation has been accomplished” (Freud, 1900/1996b, p. 305, our emphasis).

In displacement there is a shift in accentuation between the representations, i.e., a deviation of the intensity of psychic energy from a latent representation, important and susceptible to be barred by censorship, to other representation not very important, linked to the former through an associative chain. An energy displacement between two representations, characterized by a libidinal divestment/reinvestment, is the work performed by this psychic mechanism.

The assumption is not now far distant that a *psychic force* is expressed in *dream activity* which on the one hand strips elements of high psychic value of their *intensity*, and which on the other hand creates new values, by way of over-determination, from elements of small value, these new values subsequently getting into the dream content. If this is the method of procedure, there has taken place in the formation of the dream a transference and displacement of the *psychic intensities* of the individual elements, of which the textual difference between the dream and the thought content appears as a result. (Freud, 1900/1996b, p. 333 our emphasis)

Stressing that the works of condensation and displacement are not carried out only in the context of dreams, but also in other formations of the unconscious – jokes, lapses, faulty actions, and symptoms – it is important to highlight the quantitative aspect of these mechanisms. Although their emphasis usually rest on the work on representations, remembering that *The interpretation of dreams* (1900/1996b) is at the apex of a psychoanalysis while interpretative technique, what we would like to highlight is the presence of a work on the psychic intensities.

We are facing the psychic economic hypothesis, which alludes to an energy investment capable of being disconnected from certain representations and of displacing into other representations by different associative pathways. This displacement characterizes the way how the primary process commands the Ucs system. Considering that the dreamwork is not a work that creates, but one that

transforms, we can conclude that this transformation is anchored on the trend of the psychic intensities, or even better, in the instinctual trend.

Bearbeitung

Bearbeitung is usually used in the specific expression *sekundäre bearbeitung*, which is translated as “secondary elaboration”, within the dream theory. This term designates the work that the psyche performs on the dreamlike material still in the brute form, with the purpose of ordering the dream elements intelligently and apprehensively. In other words, it is a psychic work that, along with the other mechanisms of the dreamwork, participates in the transformation of the dreamlike material.

The secondary elaboration, being at the service of Pcs/Cs system, acts simultaneously and along with the other psychic mechanisms of the dreamwork to transform the latent content. As well as the thoughts one has awake, its aim is to establish an order and intelligibility in the manifest content, removing the dream’s appearance of absurdity and inconsistency by filling in gaps and extensions.

However, the term *bearbeitung* was not used by Freud only in the context of his dream theory. According to Hanns (1996), Freud uses this term in several passages of his work in a colloquial sense, as an activity that is exercised over something, as we can find in everyday expressions: to polish the diamond and cultivate the land. The emphasis is not on the quality of the work, it does not allude to the idea of improvement, but to the action of applying the work, i.e., to the work as the activity itself.

Thus, we conclude that, by this term, Freud meant a work of transformation and processing of psychic excitations, aiming their displacement and withdrawal.

We recognize our mental apparatus as being, above all, a device designed to control the excitement that otherwise would be experienced as grievous or would have pathogenic effects. Its elaboration (*bearbeitung*) in the mind helps the displacement of excitations that cannot be directly withdrawn, or for the ones which such withdrawal is, at the moment, undesirable. (Freud, 1914/1996g, p. 94)

Thus, *bearbeitung* is one way to deal with the instinctual intensities, allowing its trend and thus avoiding the malaise caused by its accumulation in the psychic apparatus. Therefore, we can state that we are facing a direct relation between a term with the suffix *arbeit* and the work carried out in the economic dimension of this apparatus.

Verarbeitung

The word *verarbeitung* means, on the current use of the German language, to deal emotionally with; to assimilate or absorb physically or psychically; to digest viscerally; to process or transform, decomposing, dissolving,

and rearranging. The German prefix *ver*, in several uses, indicates an idea of “going ahead”, losing touch with its origin. It is not a coincidence that we can see in the meanings aforementioned an idea of movement able to modify something. This term does not show any resemblance to aspects of sophistication and refinement present in the word “elaboration”, used commonly as its translation.

In the psychoanalytic context, we can say that this term is a way to deal emotionally with the accumulation of stimuli. In the Freudian concept of a psychic apparatus that transforms and transmits the energy it receives, dealing with the instinctual excess implies finding ways for its connection and displacement.

In general terms, *verarbeitung* is a psychic work of processing and connection of the instinctual stimuli. More specifically, this term can be conceived as the set of psychological operations aiming to dominate the drive, establishing the instinctual circuits.

Freud uses this term since the beginning of his work as an attempt to deal with a psychic trauma, understood as an excess of excitement that went beyond the individual defenses and was fixated on the psychic apparatus, which does not find a registration in the chain of representations. “By the way, a healthy psychic mechanism has other ways of dealing with the affection of a psychic trauma, even if the motor and verbal reactions are denied – namely, developing it (*verarbeitung*) associatively” (Freud, 1895/1996a, pp. 45-46). In this sense, *verarbeitung* is a work that connects the traumatic instinctual excess, providing a transition between economic and symbolic registrations of the psyche.

Near the end of his work, once again, we see the relationship between the term *verarbeitung* and the concept of drive. At this point, its fundamental characteristic of being a work oriented for the instinctual withdrawal is clear, avoiding the anguish and the helplessness. The psychic work or the psychic elaboration conducted by *verarbeitung* involves addressing, referral or displacement of the amounts of instinctual energy that constantly harass and stress the psychic apparatus. “It is still an undeniable fact that in sexual abstinence, in improper interference with the course of sexual excitation or if the latter is diverted from being worked over (*verarbeitung*) psychically, anxiety arises directly out of libido” (Freud, 1926/1996k, p. 139).

Trauerarbeit

Trauerarbeit or “work of mourning” can be considered as the process of divestment or withdrawal of libido from a loved object that was lost. Generally speaking, it is a slow and difficult work of trying to let go of the memories of a love story that ended.

What is, therefore, the *work* that mourning does? Reality has shown that the loved object no longer exists, demanding that all libido shall be withdrawn from its attachments to that object. The fact is, however, that when the work of mourning is completed

the ego becomes *free* and uninhibited again. (Freud, 1917/1996g, pp. 250-251, our emphasis)

According to Freud, when the work of mourning is not completed, the subject becomes melancholic and refuses to admit the loss of the loved object and, consequently, to withdraw the libido trapped to the idea of this lost object. In this context, in which “the shadow of the object fell upon the ego” (Freud, 1917/1996g, p. 254) and the libidinal investment was replaced by an identifiable link with the lost object, an ego belittled and confused with the object itself is the target of all the aggressiveness of the superego. While taking refuge in a narcissistic identification, by not being able to renounce the love for the object, the subject digs his own grave toward melancholy.

Every loving relationship creates and establishes bounds between the one who loves and the loved object. The work of mourning is precisely the incessant attempt to undo those bounds and untie these knots. But why is this task of detachment and displacement of the libidinal investment so difficult and painful? It is not easy to make the ego abandon the old and already known instinctual circuits, withdrawing all libido from what was once invested. The adhesion of libido and the facilitation of paths taken are reasonable explanations. The important thing is, however, that you can only reinvest this libido after it has been released by the work of mourning. “It is not about destroying the object investments, but about ‘untying’ and ‘undoing’ bounds, without destroying their links so they could be redone, differently, or redeployed in new investments” (Rocha, 2003, p. 93).

To mourn is not a task of oblivion, but of freedom. Only a libido free of its former investments might be thrown once more in the world. The work of mourning is, therefore, a work of liberation from the drive, and not being able to do it can incarcerate the subject in the dark cells of melancholy. Thus, there is no doubt that the term *trauerarbeit* highlights the connection between psychic work and drive, articulated here by the idea of freedom as instinctual trend.

Durcharbeitung

Durcharbeitung or “elaboration” could be translated literally as “to work through”, since the German prefix *durch* means “through”, it is no coincidence that the English translation opted for *working through*. In addition, *durcharbeitung* has the following meanings: to work without interruption, to overcome difficulties through work, to work hard until the end of the task.

Since *Studies on hysteria* (1895/1996a) it is possible to find the idea that the patient also has work to do during the analytic treatment. However, it is only in one of his main articles on psychoanalytic technique, entitled “Remembering, repeating and working through” (1914/1996e), that Freud systematizes the concept of *durcharbeitung*.

This concept indicates a work done by the patient about his resistances, after being interpreted by the analyst.

During this work, the patients try to confront and overcome their resistances, making it possible to recall a memory that belonged to the unconscious mind. This is less of an intellectual acceptance of the resistances and more of a conviction established by experience in the transference field. This work is not based on rationality, but on the affective relationship between analyst and patient.

This elaboration (*durcharbeitung*) of resistances may, in practice, prove to be a difficult task for the subject being analyzed and a patience test for the analyst. However, it is the part of the work that makes the biggest changes in the patient and that distinguishes the analytic treatment from any type of treatment by suggestion. (Freud, 1914/1996e, p. 171)

With this work (*arbeit*), held by four hands through (*durch*) what is experienced in the analytical *setting*, the subject is able to break repetitive acts (*acting out*) and recall the repressed representations. This work is capable of freeing the subject of his own repeating mechanisms. In this battle, to communicate the resistances to the patient is not enough, “the patient should take his time to get to know better this resistance with which he just familiarized himself with, to *elaborate* it, to overcome it” (Freud, 1914/1996e, p. 170, our emphasis).

In *Inhibitions, symptoms and anxiety*, Freud, in the context of the second topic, establishes the existence of five kinds of resistances scattered by the psychic instances: three ego-resistances, one resistance which, and one super-ego resistance. In this new scenario, Freud states that we should not be amazed if “after the ego-resistance has been removed, the power of repetition compulsion has still to be overcome. There is nothing to be said against describing this factor as the resistance of the unconscious” (Freud, 1926/1996k, p. 155). The term *durcharbeitung*, in this context, is used to indicate the work of facing and trying to break the repetition compulsion, freeing the subject from the death drive and opening the possibility of building new paths before what is unnamable and meaningless.

From the analysis of the term *durcharbeitung*, it is clear that the subjective transformation is possible only through the arduous work of enlarging the space of psychic freedom before the mechanisms of repetition, which often condemn the subject to a sustained sameness.

The dimension of work on notions of *bewältigen* and *bändigen*

Bewältigen in German means to take and carry out a task; to solve and overcome a difficulty; to face something difficult and bigger than the actual subject; to digest and absorb emotionally, evoking the “aspect of a certain amount of work and effort to be spent” (Hanns, 1996, p. 176). It is usually translated into English as “to dominate”. However, “to dominate” includes certain meanings that are not present in the term *bewältigen*, such as, to subjugate, to

keep under surveillance, to acquire authority. According to Hanns (1996), the stem of *bewältigen* alludes to the verb *walten*, which is usually used in the sense of “to master” a situation that is not always under control. Thus, we are facing a precarious and unstable domain.

Used by Freud as the subject’s activity of dealing with the instinctual stimuli, trying to find ways of displacement and working to connect them, *bewältigen* is a risky and problematic domain of the overwhelming forces of the drive. Thus, we reaffirm that the psychic apparatus aims to master (*bewältigen*), even if precariously, the excess of intensity capable of producing feelings of displeasure and a state of helplessness. In his paradigmatic text *Beyond the pleasure principle*, Freud (1920/1996h) exemplifies the use of this term:

There is no longer any possibility of preventing the mental apparatus from being flooded with large amounts of stimulus, and another problem arises instead: the problem of mastering (*bewältigen*) the amounts of stimulus which have broken in and of binding them, in the psychical sense, so that they can be disposed. (p. 40)

The term *bändigen*, however, means to restrain and tame, in a calm and contained sense. It alludes to images such as “to impose limits” and “to moderate”, and can have the connotation of “to bring something wild under control” (Hanns, 1996, p. 184). Here, the translation in Freudian texts of the terms “to tame” or “to control” also has its problems, because these words imply that what has been tamed or controlled is docile and becomes harmless forever. This idea could not be faked when it comes to the drive.

In the psychoanalytic context, *bändigen* alludes to the attempt of curbing the ego, directing and forwarding the constant force of the drive, always provoking a movement towards satisfaction. However, before the indomitable aspect of the drive, *bändigen* denounces the uncertain control of the ego in its attempt to impose limits on our minds. In this game of forces between the ego and the drive, no winner is guaranteed. As constant force, the drive challenges the ego at every moment for this duel in the dark. This endless and unpredictable war is not about weakening the drive, but about bending it.

Rather the emphasis is on the ego or on the drive, both terms allude to an effort and work of trying to stop the drive, with all its animalism, from hitting the subject who searches for immediate satisfaction at any cost. This is the work requirement that, since *Three essays on the theory of sexuality* (1905/1996c), Freud states that the drive, this stimulus of the body, does to the psychic apparatus.

Once again, facing the quantitative factor of the psychic apparatus, we conclude that the psychoanalytic practice is not about solving or resolving nothing in search of a utopian cure for the conflict and suffering of the subject. This is due to the fact that there is always a drive that cannot be controlled or tamed. Freud (1937/1996m), at the

end of his work, cites the existence of three activities impossible to be performed: to govern, to educate, and to analyze.

The direct consequence of this Freudian statement is that the psychoanalytic clinic is not therapeutic, aiming the healing, the well-being or the harmony of the subject. If that were the case, this activity would be perfectly possible. The direction of the analytical work is more focused on dissolving what is crystallized, mobilizing what is suspended, and opening new possibilities of erotic satisfaction among the few and old ways already known. "The promise of the analysis is not a balanced life, but a kind of *savoir faire* with this incalculable energy of our embodied life" (Rajchman, 1993, p. 45).

The impossible, which in no way indicates any kind of impotence, but only the infinity of the task, is evident in the way Freud describes the work of the life drive (Eros) and the death drive. The libido, energy of the life drive, fights ceaselessly to control (*bändigen*) the death drive, by connecting the latter to the objects. "We do not have any physiological understanding of the ways and means by which the controlling (*bändigung*) of the instinct of death by the libido can be made" (Freud, 1924/1996j, p. 181).

Conclusion: the psychoanalytical experience is an erotic work

Giving up the history of the development of the drive theory and starting from its point of arrival, it is understood that the work of building the instinctual force, establishing circuits for the drive through its registration on the psychic geography of the objects of satisfaction, is at the service of Eros. The death drive, however, works to fragment and separate the erotic unions, trying to silt over the instinctual flows, desert the psychic relief, and silence life.

In this military territory, Eros and death drive are almost always merged and fused. The merger between Eros and death drive is precisely what allows the perception of the latter. The death drive is invisible and silent, being visible through the life drive.

The dangerous death instincts are dealt with in individuals in various ways: in part they are rendered harmless by being fused with erotic components; in part they are diverted toward the external world in the form of aggression and, to a large extent, they continue their internal work unhindered. (Freud, 1923/1996i, p. 66)

In this passage, we see the importance that Freud gives to the work of Eros on the death drive, as a way of preserving life in confrontation with a more primitive and native tendency toward death. To eroticize life is the best weapon to face death. "And it seems as if victory is in fact as a rule on the side of the big battalions" (Freud, 1937/1996m, p. 256).

Regarding this important issue, it is noteworthy that Freud's work is marked by the conception of the French anatomist Bichat, who states that life is the set of forces that fight against death. In this perspective, it is against the underlying trend toward death that life should fight with all its strength. Life has always, as a condition of possibility, Eros mark to be asserted against the imminent death, announced by the constant, insistent, and repetitive force of the death drive.

According to Freud, the death drive cannot be eradicated, since the drive quintessentially, before being captured by the psyche in its chains of representations, is the death drive. The only way to counter the death drive is to use Eros as a life-affirming principle. It is not without a purpose that in his letter to the scientist Albert Einstein, discussing the reasons why man makes war, Freud states that:

In any case, as you too have observed, complete suppression of man's aggressive tendencies is not in issue; what we may try is to divert it into a channel other than that of warfare. From our "mythology" of the instincts we may easily deduce a formula for an indirect method of eliminating war. If the propensity for war be due to the destructive instinct, we have always its counter-agent, Eros, to our hand. *The psychoanalyst need feel no compunction in mentioning "love" in this connection.* (Freud, 1933/1996l, p. 205, our emphasis)

This theme is resumed by the philosopher Jacques Derrida in his announcement to the States General of Psychoanalysis, entitled the *Psychoanalysis searches the States of its Soul* (2001). When talking about cruelty, he highlights that Freud did not agree with the illusion of eliminating the death drive. For Derrida, ratifying Freud, the only way to fight cruelty, which is the effect of the death drive, is by: "Bringing into play the antagonistic force of Eros, love, and the love of life, against the death drive. There is thus a contrary to the cruelty drive, even if the latter knows no end" (Derrida, 2001, p. 76).

It is in the middle of this endless, unpredictable, and daily war that the psychoanalytic experience makes sense and can show all of its power. In a world full of self-help guides and universal recipes for happiness, the bad news announced by psychoanalysis is that everyone has to work hard and alone to invent, build, and renew the expression pathways of the drive in the psychic and material world.

Now it is important to highlight an assumption that accompanied, from start to finish, our research: the subjectivity, category that evidently is not Freudian, is constituted, sectioned, and surrounded by the ridges of the instinctual circuits. In other words, subjectivity, as destination and production of instinctual circuits, would be marked by erotic experiences of satisfaction, and traversed

by the otherness, since the presence of the other is fundamental to inaugurate our instinctual paths.

Instinctual circuits would be always organized by the mediation of objects, representing so many modes of the satisfaction experience. Furthermore, the psyche would be organized according to different forms of subjectification, registered in the lines of force of the different destinations of the instinctual forces. (Birman, 2006, p. 362)

Based on this assumption and against all the contemporary logic of medicine, which promises quick and definitive solutions to the human suffering, we can affirm that the psychoanalytic experience makes the subject responsible for an erotic work that, by enabling the instinctual trend, widens its scope of existential freedom and allows the experimentation of new ways of being.

It is essential to shed light on the psychoanalysis' dimension of experience. Using the dictionary we found that "to experience" is "to undergo", "to live through", "to overcome difficulties", "to open new perspectives", indicating its dimension of movement, change, and work. Lost in the tangle of obtuse and worn concepts, analysts often distance themselves from this dimension, in which all the psychoanalysis' power of transformation resides.

The experience is what detaches the subject from himself, preventing him of seeing himself as the same person and of being always the same way. "An experience is something from which the person comes out transformed" (Foucault, 1994, p. 41). To experience is to become!

The experience of transference, which articulates so well the concepts of Eros and work, should be placed in the center of the psychoanalytic practice, establishing itself as an erotic territory of acceptance, of freedom practice, and of subjective test. Managing the transference, facing the stagnation and aridity of satisfaction paths, the analyst bets on the possibility to incite the movement, promote flows and, with the patient, build new instinctual plots. The transference, this erotic bond present in the affective encounter between two subjectivities, mobilizes many forces, and the analyst, with the force of his presence and his word, should fight this war in which the result is unpredictable.

When the subject, buried by the overwhelming forces of his psychic economy, finds himself trapped in a few, scarce, and repetitive paths of satisfaction, or without strength to face what obstructs this satisfaction, or even impoverished of symbolic resources to construct paths for what still lies silent and dead in the psyche, is when psychoanalysis can perform an erotic work of self-transformation.

A noção de trabalho na experiência psicanalítica

Resumo: A partir da pesquisa das diversas maneiras como a noção de trabalho aparece ao longo da obra freudiana, tomando como ponto de partida os termos psicanalíticos compostos com o sufixo "*arbeit*", que apontam principalmente para o esforço do psiquismo em lidar com o excesso pulsional, este artigo enfatiza a importância dessa noção para se pensar a experiência psicanalítica como um trabalho erótico em busca da mobilidade pulsional, da transformação subjetiva e de outros modos de ser e acontecer na vida.

Palavras-chave: trabalho, pulsão, Eros, experiência, liberdade.

La notion de travail dans l'expérience psychanalytique

Résumé: À partir de la recherche des différentes manières dont la notion de travail apparaît dans l'œuvre de Freud, à partir des termes psychanalytiques composés par le suffixe *arbeit*, lesquels remarquent principalement les efforts du psychisme pour traiter l'excès pulsionnel, cet article souligne l'importance de cette notion pour penser l'expérience psychanalytique comme un travail érotique en recherche de la mobilité pulsionnelle, de la transformation subjective et d'autres modes d'être et de se placer dans la vie.

Mots-clés: travail, pulsion, Eros, expérience, liberté.

El concepto de trabajo basado en la experiencia psicoanalítica

Resumen: De la investigación de las varias maneras en las que aparece la noción de trabajo a lo largo de la obra de Freud y tomando como punto de partida los términos psicanalíticos compuestos con el sufijo "*arbeit*" que apuntan, sobre todo, al esfuerzo de la psique/psiquismo para lidiar con el exceso pulsional, este artículo subrayó la importancia del concepto de trabajo para pensar en la experiencia psicoanalítica como un trabajo erótico en búsqueda de la movilidad pulsional, la transformación subjetiva y otras formas de ser y suceder en la vida.

Palabras clave: trabajo, pulsión, Eros, experiencia, libertad.

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