

Ache: The Speech of a Body

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Abstract: The goal of this paper is to show that the suffering, associated with the body through the medical discourse, acquires a new statute with the psychoanalysis, which brings to the discursive field a new ethics - the ethics of desire. We want to evidence something beyond the physical suffering and the organic symptoms. In this manner, we have the perspective of a new view that shows the suffering as a language who needs be heard. It is a matter of substantiating the existence of something that lies beyond the physical suffering and the organic symptoms. In this way, we confront a new perspective that states that the falling ill, this discomfort of the individual with his own body, does not necessarily begs for a cure; the overt suffering needs to be listened to in another dimension taking as a reference an other knowledge. Retaking the question of the medical speech, it's worthy of evidence that the psychoanalysis signals that not always the solicitation of the patient to the doctor is about a cure solicitation. The demand of the subject will cannot be able to fit with what it desires. One evidences that, many times, the patient don't ask for to the doctor that cures him, ask for that it's certified as sick, ask for a surgery to occupy the sick person place. Thus, not always is about a demand for cure; albeit asking for being cured something it will be able to indicate that it wants to occupy the sick person place. We ought to situate the unconscious desire that expresses the obscure side of existence: pain promoted to the icon of lust, by the negation of the painful sensation and by the posture of the subject whilst observing the pain, leading to states of ecstasy.

Key words: body; language; enjoyment; medical discourse; psychoanalytical discourse

INTRODUCTION

The psychoanalysis points out which the body is circumscribed by the language, therefore, is more that a set of organs with vital functions that conducts the life, like the medical discourse claims. Without language we have a dead body. We're speech beings marked by the insignia of the symbolic, who gives life for the body.

Although the medical practice is, also, undertaken through the use of the language, with the function of to attribute signifiers to the body, or better, to name the due regions of the body; medicine deals with a organic body whose the functioning is similar to a machine. The medical use of the language occurs, essentially, in order to apply the medical knowledge, enrolled in a proper grammar, followed of its specific vocabulary where the language will go to confer a function to the organs.

In this manner, Quinet^[1] claims that the medical discourse investigates the organic structure, characterizing the illness through its enunciated effect. This indicates that the medical knowledge about the illness turns up like a linguistic sign in which the signifier is entailed to a signified, how in the Saussure's^[2] linguistic elaboration.

According to Foucault^[3], the medical clinic, is constituted for the pathological anatomy and the description of symptoms. In the medical discourse, the linguistic essence which forms this clinic turns up in an evident form at the end of eighteenth century, when the observation of illness occurred through the knowing about symptoms and signs, with the background of anatomical and clinical view. For each group of signs and symptoms, there was

a name for disease.

Clavreul^[4] points out as a remarkable consequence of this constitution of medical discourse, a fact: organizing the patient's speech, the doctor would be conferring that a place for.

The body, thus, as searching object of the medical discourse is connected to a knowledge constituted for the symptom's clinic, where the illness will be determined through the language of clinical signs and symptoms, based on a visible physical suffering, as shows Foucault^[3] in "O Nascimento da Clínica".

We say, thus, that as the medical discourse as the psychoanalytical discourse are into language's field. The first one has its own being based on its lecture of body, based on the classification of symptoms, in order to suppress this symptoms. In opposition to, the psychoanalytical discourse is a language's experience, and exist because of the consideration of the one's speech about suffering, not always associated with emphasis to the body. The famous "talking cure".

Undoubtedly, we can say that the medical discourse has a established knowledge about the bodily suffering, while the psychoanalytical discourse, in other hand, deals with a constructed-in-the-analytical-experience knowledge.

This one's subjective undertaking in analysis, points to a peculiar ethics, inseparable of the psychoanalytic practice: "the ethics of good speech" of the unconscious desire^[5]. The psychoanalysis, thus, don't pretend to a universal knowledge, considering that the analytical experience's singular and individual. In this form, there isn't a model of evolution for illness or symptoms in its knowledge.

The unconscious, psychoanalytical object, isn't formed by signs, but by signifiers. In the psychoanalytical point of view, there is a disruption between signifier and signified, and the first one acquires pre-eminence.

The language, we can say, acquits a superior role in the psychoanalysis, since the unconscious is the essential part of a system of symbolic aspects, where the signifier acquits a pre-eminent role into language. Sliding in the word the signified produces different signifies. In this form, the signified pass to be understood as effect of meaning through the articulation between the signifiers into the word, enabling the unconscious lecture, because of its linguistic structures.

DESIRE AND DEMAND

The difference between the medical discourse and the psychoanalytical discourse is marked by the fact that the first operates into demand's registry and the second operates on desire's register. The doctor is requested, demanded to taking care of, medicating and to cure. The psychoanalysis brings the proposal to mobilize the desire, stranger for the subject, always of unconscious order and sexual character.

For the psychoanalysis, the desire while effect of the real and unexcelled lack, to which the Freud's concept of castration in sends them, is marked by the defectiveness. Because there is this inherent lack to the speaker, there is a search to a support in the other. However, this meeting is predestinate to the failure. This another one, speaker, is also defective, lacks signifier that says what it is. On the other hand, in this search the subject track its way, guided for the unconscious desire.

"The demand is the vehicle of the unconscious desire, if there is desire, says Lacan, it is because there is unconscious, that is, language that escapes to the subject in its structure and its effect, and that always there is something in the level of the language that is for beyond conscience as it proves from Freud the lapses and the games of words - and is there that the function of the desire can be placed"^[1]

Retaking the question of the medical speech, it's worthy of evidence that in the text "Psicoanálisis y Medicina", Lacan^[6] signals that not always the solicitation of the patient to the doctor is about a cure solicitation. The demand of the subject will can not be able to fit with what it desires. One evidences that, many times, the patient don't ask for to the doctor that cures him, ask for that it's certified as sick, ask for a surgery to occupy the sick person place. Thus, not always is about a demand for cure; albeit asking for being cured something it will be able to indicate that it wants to occupy the sick person place.

It fits to designate that the desire, like the psychoanalysis places, doesn't due to be understood as a satisfaction of a necessity. It is produced by the lack and has relation with the Other's desire. What allows it to slide of object in object in a satisfaction always looked and never reached. In pursuance of, the desire, is only extinguished with the death.

In the Garcia-Roza's^[7] conception of a desire is an idea (vorstellung) or a thought; something completely distinct of the necessity and the requirement. The desire occurs at the level of the representation having as the ghosts (fancies), what it makes with that, in opposite to the instinct (trieb) - that it has that to be satisfied - the desire needs being realized.

Desire, therefore, isn't synonymous of necessity. The necessity bring into relationship the biological one being understood as something of the order of flair, aiming at the maintenance of the life. We know that, without oxygen and without feeding, for example, the human being doesn't live. Consequently, an object always exists that will come to satisfy the necessity: for the hunger - the food, for the thirst - the water, for the need to breathe - the oxygen. Comparatively, we can say that as much the man how much the animal is moved by something of the necessity order. However, by the fact of the human being to be a speaker, the dimension of the necessity is transgressed, exceeded for the demand. Being enclosed in the dimension of it speech, of the symbolic one, what it's mentioned to the human being goes beyond an instinctive programming. The desire modifies the "natural one", making with that it is necessary to take in account movements and aspirations that not always are in favor of the life.

In the medicine the demand occurs across the solicitation, by the patient, of being cured. The psychoanalysis considers other possibilities, indicating that the subject's desire - said in the space between the "interlination" of the cure demand - can be, for example, being only recognized as sick.

THE BODY IN PSYCHOANALYSIS

When it speaks about the body the psychoanalysis not relates to the organism, biological body but to an erogenous body, a body that only consists as body from the establishment of the symbolic one in the organism. The body emerges in the psychoanalytical discourse when it is related to the instinct's (trieb), joy's and desire's concept.

Defined by Freud^[8] as "a concept it has limited between the psychological and the somatic one", the instinct (trieb) consists of an internal force that has as goal the satisfaction's search, through the tension suppression that appears under the form of corporal excitement.

Through the instinct (trieb), the desire appears searching something that placate the inherent lack of the all speakers. It's through the desire, not always explicit for the subject, that opens the possibility to satisfy - always partially - the instinct. This inaugurates an incessant and inevitable movement seen it's by the draining of a tension excess that the instinct can reach its goal.

When the subject is captured by the language something escapes to it forever, marking it as faulty subject. Nor everything can be said. There isn't a word that it says everything. The desire is identified in the search, that is constant and can have effect in the body. We can infer that the relation that the subject establishes with this lack, meets entailed, many times, to the body while symptom. In the general hospital it is common to see patients with unhealthy obesity that undertook a movement to try giving account of the lack in the compulsion to eat, or through the plastic surgery or of the drug addiction, or with any another thing, depending on the life history, of the plot that involves it and of its singularity while desirer subject.

How to explain certain so "unhealthy" exits with which the subject tries to give account of the lack? How to understand this that appears, not rare times, as a "to want remaining sick"?

With regard to this point, we think the subject will search to carry through in the body the fullness that never will find because, as we saw, owing to the instinct (trieb), all satisfaction will be partial.

The conception of body as an erogenous body implies that this can be pleased of a strange form. In the view of psychoanalysis the symptom points, also, for a satisfaction which is beyond the pleasure, the principle of maintenance of the life, and this is the field that the neuroses comes from.

The body is place of this satisfaction, strange for the proper subject, called enjoyment by Lacan^[9] The body is affected by the enjoyment showing as consequence the affection of the anguish.

In the psychoanalytical theory, the "I" it's always corporeal and the symptom, suffering signal. It occurs that what is of the order of a suffering for the "I", it can represent satisfaction at the unconscious level. According to Quinet^[11] the joy is always of the tension's order and the great expense. With this, it can also be found in pain, when, for example, an individual to shake a wound, in a way that the sensation instead being prevented is searched. For the unconscious the enjoyment it means enjoying of a satisfaction. The symptom for this point of view brings relief, tranquilizes and frees, has a pacifying effect. Lacan^[9] will go to point it as the one of enjoyment images when underlining effect or the secondary profit that a symptom brings for the subject.

The analysis work, interpretation of the unconscious, implies in a loss of this paradoxical satisfaction, loss that brings as effect a relief of the physical symptoms. This one is about the therapeutically effect of an analysis.

While object, as much in the psychoanalysis how much in the medicine, the body treads different ways. Constituted between two speeches, one perceives that the body, is not alone a biological and natural body as the medical speech proclaims, it's also a symbolic body - formed from the language, an imaginary body formed by the motherly registrations and a real body.

For the psychoanalysis, a body isn't only one machine; to make a body is necessary an organism one needs plus an image so that it acquires unit and relevancy, in the respective direction of transformation of the organism broken up in a unified body and of incorporation of the symbolic one in the organism through the language. Such transformation is described for Lacan^[10] through the "mirror's period".

The mirror's period is the moment when the child, from the vision of its reflected image, catches that the alive organism acquired a corporal unit. This gives up through an image: the image of the other, its fellow creature. Had to this relation with the external, the nomination that receives, the child understands the unit of its form in the mirror. This stadium illustrates, then, the moment of the profit of the corporal unit - illusiveness and fragile unit - and, what we think to be most important, the dependence of the subject in relation to the other, since it is through the identification with the image of the other that the ego's formed.

Lacan^[10] says that: "(...) the training of the mirror's period's a drama whose internal impulse precipitates it of

the insufficiency to the anticipation - and that, for the citizen, captured in the trap of the special identification, schemes the ghosts that occurs of a cut into pieces image of the body in a form that we will call orthopedics of its fullness.

It suits to stand out that, Lacan^[10] places that the body possess an armor, called “orthopedics form”. This armor’s as an image, that favors in the individual the illusion to possess a unified body. It’s a fancy, difficult of being beaked, that serves them as reference. This it’s showed in the Medical Clinic through the manifest phenomena of member-ghosts in amputated people.

In the medical clinic, the real corresponds to the external data, the reality, the illness in itself. We say, then that the real is showed in the body when biology’s insufficient to contain it. Owing to the impossibility to control the real of the organism, the medicine advances in scientific research so that new discoveries are incorporated to the symbolic system of the medical discourse generating progress and advances of the technique. Clavreul^[4] affirms the consequence of this pointing that “the true difficulty of the medicine: the illness, acquires a scientific statute, more breaks up each time of the one than the interested party feels of it”. And, in this form, we was submitted the medical order.

While the real is represented by the illness in the medical clinic, for the psychoanalysis this corresponds to the impossible one to be defined by the language, the don’t symbolized. One evidences that the medical speech, deals with the objective real - of the real of the body, and the psychoanalytical discourse, deals with the real marked for an impossibility who is inherent the all speaker.

It suits to stand out that for the medical practice; the real evidences it in the body. We know that science aims at the real, it through its experimental and formal constructions. This real for the medicine is the “illness’s real” that the medical speech tries to treat, however, not always obtains to give account, a time that in the medical clinic we testify to there is an unfamiliarity on the cure of innumerable illnesses, having the necessity of implementation of new scientific research. Such fact evidences a problem, a time that exists definitive illnesses in which does not evidence organic injury. Freud^[11] initiated the psychoanalytical work instigated by what it occurs in hysteria, where there is symptoms in the body that they are not related with an injury.

According to Farias^[12] what the medical knowledge don’t understand is that, in hysteria, the symptom showed in the body is not tied the anatomical and physiological laws, owing to which would be possible to make a reading of the illness from functional alterations. “The exaggeration between medical knowledge and hysteria it is the logical result of that the body-corpse nothing informs the body-symptom of hysteria”.

In the “hysterical symptom”, the effect that the unconscious one produces on the body turns up across somatic process, deciphered in the analytical process. It fits to the analyst to read the symptom that he’s addressed for.

We can notice which in hysteria, the relation of the subject with the signifier is found by the decipher of the symptom that appears in the body, without an injury that justifies it. According to Freud^[13], the symptom represents unconscious formation, and it can be read through the analytical technique of the free association. Of word in word, in sliding of the signifiers, according to Lacan^[10] constructs a plot that they contain a knowledge concerning the unconscious, of the desire and the particular form of satisfaction of each subject.

What for serves a body, after all? We launch the hypothesis of that, for the medical discourse, the body is in favor of the life once that can be thought through metaphors as a composed machine of organs with specific functions integrated in a Gestalt through a feedback mechanism, that is, the body would be a machine to make to

live. At some moment it would be captured by the illnesses. In the psychoanalytical discourse, the body serves to enjoy. Enjoyment here, understood as a concept that points to a partial and paradoxical form of instinctual satisfaction. When the body is affected by a symptom, occurs that the being in suffering - the sick person - gets a satisfaction, indicating, that not necessarily, she desires to be cured. In this sense, occurs that, each one of these discourses, will go to collate itself with the demand, in different moods. The demand does not have the same structure. Between medical discourse and the psychoanalytical discourse there is an antinomy.

The doctor assigns to a place for the sick person while the knowledge is applied to that it sees, from its intervention, prescription and clinical treatment. When it is necessary to medicate, it doesn't supply only the remedy. It gives attention, love, recognition to the patient, while certifies the "illness". As the subject one he searches a signifier that he gives account of the lack. It, perhaps don't abandon the sick person's position. The medical practice characterizes it for the cure of pathology and exclusion of the subjectivity. On the other hand, the psychoanalytical discourse recognizes the psychic implications dimension that appear, of some form, in the organic treatment, indicating that the sick person will have to be heard for beyond its physical complaint.

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