

Pour introduire le narcissisme

(1914)

Le terme de narcissisme provient de la description clinique, et a été choisi en 1899 par P. Nücke pour désigner le comportement par lequel un individu traite son propre corps de façon semblable à celle dont on traite d'ordinaire le corps d'un objet sexuel : il le contemple donc en y prenant un plaisir sexuel, le caresse, le cajole, jusqu'à ce qu'il parvienne par ces pratiques à la satisfaction complète. Développé à ce point, le narcissisme a la signification d'une perversion qui a absorbé la totalité de la vie sexuelle de la personne, et où nous devons par conséquent nous attendre à rencontrer les mêmes phénomènes que dans l'étude de toutes les perversions.

L'observation psychanalytique s'est ensuite aperçue que des traits particuliers du comportement narcissique se retrouvent chez de nombreuses personnes qui souffrent d'autres troubles, par exemple, d'après Sadger, chez les homosexuels; enfin l'on est arrivé à supposer qu'un certain placement de la libido, qui doit être désigné comme narcissisme, peut entrer en considération dans un champ beaucoup plus vaste et revendiquer sa place dans le développement sexuel régulier de l'être humain.

Les difficultés du travail psychanalytique chez les névrosés amenèrent à la même supposition : il semblait en effet qu'un comportement narcissique du même genre constituait l'une des limites de l'influence qu'on pouvait exercer sur ces malades. Le narcissisme, dans ce sens, ne serait pas une perversion, mais le complément libidinal à l'égoïsme de la pulsion d'autoconservation dont une part est, à juste titre, attribuée à tout être vivant.

Nous eûmes un motif impérieux de nous intéresser à l'idée d'un narcissisme primaire normal, lorsqu'on entreprit de soumettre la conception de la démence précoce (Kraepelin) ou schizophrénie (Bleuler) à l'hypothèse de la théorie de la libido. Ces malades, que j'ai proposé de désigner du nom de paraphrènes, présentent deux traits de caractère fondamentaux : le délire des grandeurs et le fait qu'ils détournent leur intérêt du monde extérieur (personnes et choses). Par suite de cette dernière transformation ils se soustraient à l'influence de la psychanalyse et deviennent inaccessibles à nos efforts pour les guérir. Mais le fait que le paraphrène se détourne du monde extérieur doit être caractérisé avec plus de précision.

L'hystérique, ou l'obsessionnel, a lui aussi abandonné, dans les limites de sa maladie, sa relation à la réalité. Mais l'analyse montre qu'il n'a nullement supprimé sa relation érotique aux personnes et aux choses. Il la maintient encore dans le fantasme; c'est-à-dire que, d'une part, il a remplacé les objets réels par des objets imaginaires de son souvenir, ou bien il a mêlé les uns aux autres; d'autre part il a renoncé à entreprendre les actions motrices pour atteindre ses buts concernant ces objets.

C'est seulement pour cet état de la libido qu'on devrait employer à bon escient ce terme que Jung utilise sans faire de distinctions : *introversion* de la libido. Il en va autrement pour le paraphrène. Il semble que ce malade ait réellement retiré sa libido des personnes et des choses du monde extérieur, sans leur substituer d'autres objets dans ses fantasmes. Lorsque ensuite cette substitution se produit, elle semble être secondaire, et faire partie d'une tentative de guérison qui se propose de ramener la libido à l'objet.

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