

UDC 130.2+141.333

<https://orcid.org/0000-0003-1641-987X>

## DETECTIVE PRACTICES AS A PSYCHOANALYTICAL TOOL

G.O. Krapivnyk, post-doctoral fellow, Department of Philosophy Skovoroda  
Kharkiv National Pedagogical University

Detective practices have many common features with psychoanalytical techniques. To achieve success, a knowledgeable investigator will always try and re-enact the events to understand the unconscious of a criminal. A popular strategy of detective practices that may be entitled *think as a criminal* can serve an example in this case. It implies understanding inner motives and drivers forcing a person to commit crimes. Methodological basic provisions of psychoanalysis combined with the methodological advances in the modern communicative philosophy and symbolic interactionism enable us to re-enact the model of what was done by the person to turn him or her into a criminal. The postmodernist interdisciplinary approach determines the **relevance** of studying broadly detective practices and, in particular, their relation to psychoanalytical ones. The **aim** of the work is to consider the deployment of detective practices in communication and their correlation with psychoanalysis.

Psychoanalysis in its classical and modern versions (Freudo-Marxism), where the former is complemented with the methodological principles of the symbolic interactionism, non-orthodox Marxism and philosophical anthropology, allows for overcoming anthropologism (C. Lombroso) [7] and sociologism (E. Durkheim) [4] in identifying the factors of forming the personality of a criminal and the specific features of his or her cultural sublimations. The application of the methodological capacities of psychoanalysis reveals the concealed complex of psychological, mental, cultural and social senses, which determine the thoughts and actions of maniac criminals, similarly to those of rogue politicians and bribe-takers, which restore the ethos of a large family. Detective as well as psychoanalytical practices are a combination of the strategic and

communicative actions (J. Habermas). The interpretation of verbal and non-verbal communications is a kind of the double hermeneutics, which does not exclude a conflict in the interpretation of actions and events, involving all the agents and addressees of these practices.

Pre-trial investigation activities interwoven with detective practices, analytical proceedings, investigative journalism increasingly often resemble the schemes and procedures of psychoanalytical sessions with their inherent dispositions of trust and suspicion, the drama procedures of unveiling and self-revealing in the situations of existential choice.

Personal and group needs include both physiological and psychological elements. E. Fromm believed that sex and hunger form only a tiny part of the motives determining human behavior. The core of human motivations consists in passions – at the rational and irrational levels: the need of love, tenderness and solidarity, freedom and truth, honour and dignity. The passions obsessing people include the will for power, subordination and destruction; such weaknesses as narcissism, greediness, jealousy and vanity. These feelings cause anxiety; feed human dreams with energy. They are also a source for all religions around the globe, where all myths and legends, art and literature – everything that makes life brighter, fascinating and provides the *raison d'être*. Under the pressure of passions some people take risk whereas others can even end up in attempting to commit a suicide in case of deep frustration. It is often the case that psychoanalysis assists in finding and describing the archaic ambivalent split between love and hatred, fantasy of threat and pursuit, the radical will to eradicate and demolish evil, in particular, in the form of detective practices [5, p. 30-31].

It is to be kept in mind that a significant role in both psychoanalysis and detective practices is played by verbal and non-verbal communication.

One of the classicists of the modern philosophical anthropology E. Helen argued that a person needs to act to educate and discipline him or herself. An individual creates his or her personal world of culture so as to overcome the insufficiency of being through *relief*. Language (and texts as a speech product) is

an important component lying between individual's perception and action, which enables the person to plan and arrange actions, and also makes an individual open to the world. Under the anthropocentric approach, the process of transmitting personal experience using verbal means may be considered as cure and treatment, since doing so the person names and expresses in his or her thoughts what could be deeply hidden thus being a valuable insight.

Fiction texts manifest thoughts, opinions and even phobias, which live in the consciousness of the addressor and his or her environment and society in the specific established literary forms and plots, including the titles of texts (e.g., a psychological novel thriller "Psycho" by R. Bloch and its screen versions with the same name). Thus, a human Self returns to its normal comfortable environment, which promotes harmonization with the surrounding world and with the inner world. The consideration of psychoanalytical interpretations of the detective genre and mystery story lines may be useful because the crime fiction has been a central genre of the modern formula literature.

A detective text meets the needs of the human investigatory instinct, since a text of the kind focuses on the process of investigation, in which the addressee actively perceives, acquires and assesses the environment, which is a must for mentally sound adaptation and survival. Any created text helps to diagnose the mental state of its producer, find the facts of the transfer of actual problems, manifestations of mental pathologies and disorders in the imaginary world of the fiction text. Furthermore, crime fiction with its compulsory emphasis on mystery, on the description of the dark and prohibited side of life, on committing a crime and trespassing established rules, can be also applied for the psychiatric diagnostics of the recipient who reacts to such a text. The presence of a mystery appeals to the addressee and evokes a powerful program of cognitive activity, accompanied with emotions (investigation). It results in crime discovery and solutions. At the same time an individual demonstrates how well he or she uses the techniques of self-observation and self-control of mental and corporal passions and instincts.

The development of this problem is relevant since it is important to find the way in which detective plots may normalize the mental state of an individual or a group in the conditions of the modern urban life. Psychoanalytical interpretations may be also useful professionally, for example, for criminologists, because criminalistics and psychoanalysis appeared approximately at the same time due to efforts to understand the psychology of a neurotic person and a criminal [2].

In the modern postmodernist cultural anthropocentric environment in different areas of humanitarian science researchers focus on the analysis of the issues of the being and nature of language, texts and their meaning, impact on the consciousness and mental state of an individual and society. In particular, N. Barden, G. Bataille, J. Derrida, V.A. Zimin, J. Lacan, T.K. Williams, S. Freud, M. Foucault, C.-G. Jung and many other scholars considered the above problems in their scientific research.

In the late nineteenth – first half of the twentieth century psychoanalysis was profoundly influenced by the ideas of rationalism, science and technology. S. Freud was the first modern psychologist who (unlike the contemporary tradition) studied the full range of human passions – love, hatred, vanity, greediness, jealousy and envy. The passions that used to be "available" for romanticists only, were made the subject of scientific research by S. Freud. Psychoanalysis is based on reason and its relations with body, the nature of things and, accordingly, culture is the product of primary life energy called libido. According to S. Freud, culture built on force and prohibition of passions is imposed by the minority on the majority, which entails natural resistance. People have to sacrifice meaningful things, which is felt like *heavy burden* for them. In this respect, an individual is an *enemy of culture*. With its development the enforcement gradually moves inwards, getting into the specific mental substance called human super-ego [3, p. 16-17]. For an individual it is beneficial to carry out self-observation, which may regulate further human behavior. Observation (objective observation), of external actions taken by a person, and self-observation (introspection), that is the observation of own internal mental processes, is

integrated with external observation. Understanding person's mind and psyche via self-observation is always somewhat indirect as it is performed via observing external activities [10, p. 47-50].

S. Freud believed that psychoanalysis and myths were related and deliberately included mythological structures into the research field of his theory, which makes it possible to claim for *mythological* self-reflection. Similarly, a detective story line also evokes self-reflection, since it is itself modernized and modified form of a knight myth [6], where a courageous knight sets off to seek treasures and tries to liberate or save others' lives (in a range of variations of the flexible formula). Mythological plots and texts (including detective ones) are ambivalent. They operate such axiological oppositions of being like good and evil, love and hatred, suffering and satisfaction, as well as generally the concepts of accessible and prohibited.

According to the theory of psychoanalysis, the super-ego is an element of the personality, comprising the complex of conscience, moral qualities and rules of behavior, controlling the actions of Self and offer it moral role models; and a part of Self, developing self-observation, self-criticism and other reflexive activities, which plays the role of a censor to Self [8, p. 185]. In the detective textual formula addressor's work on the criminal's and investigator's (detective's) super-egos is significant for both the author and the recipient. Psychoanalysis is thought-provoking for both of them activating gained experience (retrospectively), and also prospectively evoking reasons on the potential actions in the future. While reading or otherwise perceiving the text, the addressee virtually and experimentally gets the insight of the dark side of life (which was attended by F. Nietzsche, when considering the phenomenon of the resentment), concealed in the civilized world with different rules and taboos.

The development of psychology involved the research into the two major stimuli of human behavior: drive for death and destruction. The study of animals did not confirm Freud's findings on the human will to death and destruction as one of the two key stimuli of all human activities. The founder of ethology K. Lorenz

argued that animals do not have the drive for death, since it is anti-evolutionary [3, p. 153]. O.O. Gorelov believes that it is inherent in an individual to mentally strive for eternity. It is manifested via self-denial, which cannot be observed in animals. A person only has some instincts, but he or she can control them, whereas animals fully follow their instincts. The person is what is his or her freedom, i.e. it is inborn, natural and inherent [8, p. 197]. The issue of human freedom and its essence is crucial for the existentialism. G.K.Wolf notes that the existential aspect of human being is not limited to reason. The remaining constant is soul. The subconscious life of the soul holds the key to consciousness. Freud's concept of the subconscious means the starting point unattainable for consciousness. Its understanding is still controversial and it is still discussed in the crime fiction texts.

S. Freud believed that individual's psychological dissatisfaction is the prerequisite for art development. What is the measure of sacrificing here? A person builds an image of an object as psychological compensation for the impossibility to own it. After a while a person realizes that the image does not give him or her actual possession of the object, contrary to the mystical law of involvement [3, p. 57].

Nevertheless, modern art clarifies the unconscious, being beyond the sensory reality [3, p. 66]. This quality is the manifestation of psychoanalytical, therapeutic function of a detective text in communication between the author and the recipient, the author and the text, the author and the hypertext while creating the text, and between the recipient and the hypertext while perceiving the text. This function is especially important due to the secularization of late modern culture, where sacred texts are replaced with fiction, which then seeks to perform the same objectives. The basic binary value-based concepts uniting various religions worldwide describe what is experienced and felt by the human soul. These moral-ethical phenomena protect the mental integrity, while discrepancies and irrationalities are referred to gods and other forces. This distribution provides an opportunity to show subconscious motives not as person's own ones ("not mine"). For instance, a person says: "I had to do that", "I was affected", "something got into me" etc. Prior

to the emergence of psychoanalysis this problem was solved by religions, in particular. For one, most religions are built so as to meet these needs and feelings, and they offer external explanation (obsession), which may be *corrected* by repentance [1, p. 39]. The above phenomena may be illustrated textually with crime fiction, e.g. addressing the internal preparation, committing a crime and experienced emotional stress of the double homicide by Rodion Raskolnikov “Crime and Punishment” by F.M. Dostoyevsky. The existential issue of choice regarding the crime commission in the novel, according to the psychoanalytical interpretation by V.A. Zimin, is clearly evidence based. The researcher indicates that the reader knows virtually nothing about Raskolnikov’s father (like the character himself). Under the offered interpretation, the father is the carrier of Law. For the child he performs the function of prohibition to direct satisfaction of incest desires. At the same time the son and the father act as rivals, and their conflict enables the child to integrate aggressive impulses and identify with father’s power in the optimal conditions [9, p. 15]. It is to be mentioned that this protagonist did not have those holistic conditions, and the Law did not become an obstacle on the way of satisfying his desires, while his accumulated aggressive impulses were relieved or transferred to his victims.

A crime fiction text provides its addressee with personal insight, and S. Eisenstein, therefore, stated that for any person the detective text is primarily a story about him or herself. The text creates a situation, which could have happened or happened in the reader’s personal experience. This refers to daily situations and to people of different ages and groups; to any person since human mind continuously moves between the layers of its consciousness [12].

The psychoanalytical interpretation of the detective formula, as described above, may be applied to the mechanisms of activating aggression and violence. The research into these phenomena shows that aggression is related to the theory of drives and affects. S. Freud associated aggression with the drive for death. He proved that it is typical of a person to be not only a peaceful creature. People are also prone to aggression. Even the nearest person is perceived by the individual not

only as a partner, but also as a victim, since he or she is tempted to humiliate and use the partner, thus satisfying personal aggression. In other words, two opposite forces act within a person: the drive for life *Eros*, whose aim is to protect life substance, and the drive for death *Thanatos*, whose aim is to destroy integrity, and also to bring it back to the inorganic state, i.e. to destroy life substance. The energy of this drive is also called *destrudo*. Aggression is the outward part of the above drive for death [8, p. 226]. Partially this destructive drive, according to S. Freud, is related directly to the concept of sadism, which opens the way to the legitimation of the philosophy of satisfaction and crime [13].

The drive for life and that for death are interrelated, since aggression is outward oriented, therefore, it seeks species self-protection. The mix of drives depending on the processes of maturing, reality requirements and those, established by the personality structure, is continuously improving (Self as a representative of the principle of reality, super-ego as a representative of the moral principle) [8, p. 226-227]. Thus, A. Langle concludes that pathology should be understood as the result of the processes, which insufficiently control drives, as a failing mix of the drives [8, p. 227].

Considering the late modern methods of communication between the author and the material, L.V. Safronova mentions that the writer dismantles the stereotype image, takes out its clear, structurally simple components, and then seeks to lead the recipient to the level of reflexive thinking, make him or her master the skills of switching over between the layers of conscious and unconscious, in fact, enable the addressee to become both the patient and psychoanalyst, actually widening personal freedom [11, p. 143]. Indeed, in a crime fiction text the protagonist and the addressee, associating and identifying him or herself with the former, tries to reach the deepest layers of the personal psyche through investigation.

All things considered, detective practices communicated in crime fiction texts of various media may be regarded from the individual psychoanalytical viewpoint, since they perform a therapeutic function and may be used for personal and group diagnostics and the art therapy. Crime fiction plots reveal new

knowledge of the prohibited dark side of life to the recipient, they allow for self-observation, the analysis of actual and virtual actions, in other words they enable the addressee to perform psychoanalytical procedures him or herself. The application of the methodological capacities of psychoanalysis shows the hidden complex of mental, cultural and social meanings, determining the way of thinking and acting of those who trespass the law.

#### Список використаних джерел

1. Барден Н., Уильямс Т.К. Слова и символы. Язык и коммуникация в терапии. – Х. : Гуманитарный центр, 2012. – 180 с.
2. Бергсон А. Творческая эволюция. М. — СПб. : Русская мысль. 1914. – 332 с.
3. Горелов А.А. Эволюция культуры и экология / А.А.Горелов. – М. : Институт философии РАН, 2002. – 245 с.
4. Дюркгейм Э. Социология. Ее предмет, метод, предназначение / Пер. с фр., составление, послесловие и примечания А.Б. Гофмана.— М. : Канон, 1995.— 352 с.— (История социологии в памятниках)
5. Концен П. Фанатизм. Психоанализ этого ужасного явления / Пер. с нем. — Х. : Изд-во Гуманитарный Центр, 2011. — 388 с.
6. Крапівник Г. О. Детективна формула як запрошення до міфотворчості в культурі модерна / Г. О. Крапівник // Вісник. Серія : Філософія / Харк. нац. пед. ун-т ім. Г. С. Сковороди. – Харків: ХНПУ, 2013. – Вип. 41 Ч. II. – С. 92 – 100
7. Ломброзо Ч. Преступный человек / Чезаре Ломброзо, пер. с итал. — М.: Эксмо ; МИДГАРД, 2005 – 876 с.
8. Лэнгле Альфريد Эмоции и экзистенция. 2-изд., стереотипное / пер. с нем. – Х. : Изд-во Гуманитарный центр, 2011. – 332 с.
9. Психоанализ и искусство / Сост. Е.А. Спиркина. – М. : Когито-Центр, 2011. – 176 с. (Библиотека Института практической психологии и психоанализа)
10. Рубинштейн С.Л. Основы общей психологии / С.Л. Рубинштейн. – СПб. : Издательство Питер, 2002. – 720 с.
11. Сафронова Л.В. Постмодернистский текст: поэтика манипуляции / Л.В. Сафронова. – СПб. : ИД «Петрополис», 2009. – 212 с.
12. Эйзенштейн С. О детективе / С. Эйзенштейн // Приключенческий фильм: Пути и поиски: сборник научных трудов / отв. ред. А.С. Трошин. – Москва: ВНИИК, 1980. – С. 132-160
13. Энафф М. Маркиз де Сад: Изобретение тела либертена / Марсель Энафф; пер. с франц. Н.С. Мовниной; отв. ред. Д.Я. Калугин. – СПб. : ИЦ «Гуманитарная Академия», 2005. – 448 с. – (Серия «Ars Rura. Французская коллекция»)

#### References

1. Barden N., Uyliams T.K. Slova y symboly. Yazyk y kommunykatsiya v terapiyu. – Kh. : Humanitarnii tsentr, 2012. – 180 s.
2. Berhson A. Tvorcheskaia evoliutsyia. M. — SPb. : Russkaia mysl. 1914. – 332 s.
3. Horelov A.A. Evoliutsyia kultury y ekolohyia / A.A.Horelov. – M. : Ynstytut fylosofyy RAN, 2002. – 245 s.
4. Diurkheim Э. Sotsyolohyia. Ее predmet, metod, prednaznachenye / Per. s fr., sostavlenye, posleslovye y pryemchaniya A.B. Hofmana.— M. : Kanon, 1995.— 352 s.— (Ystoryia sotsyolohyy v pamiatnykakh)
5. Kontsen P. Fanatyzm. Psykhoanaliz etoho uzhasnoho yavlennya / Per. s nem. — Kh. : Yzd-vo Humanitarnii Tsentr, 2011. — 388 s.
6. Krapivnyk H. O. Detektyvna formula yak zaproshennia do mifotvorchosti v kulturi moderna / H. O. Krapivnyk // Visnyk. Seriiia : Filosoфия / Khark. nats. ped. un-t im. H. S. Skovorody. – Kharkiv: KhNPU, 2013. – Vyp. 41 Ch. II. – S. 92 – 100
7. Lombrozo Ch. Prestupnyi chelovek / Chezare Lombrozo, per. s ytal. — M.: Эksmo ; MYDHARD, 2005 – 876 s.
8. Lėnhle Alfryd Эmotsyy y ekzystentsyia. 2-yzd., stereotypnoe / per. s nem. – Kh. : Yzd-vo Humanitarnii tsentr, 2011. – 332 s.
9. Psykhoanaliz y yskusstvo / Sost. E.A. Spyrkyna. – M. : Kohyto-Tsentr, 2011. – 176 s. (Byblyoteka Ynstytuta praktycheskoi psykholohy y psykhoanaliza)

10. Rubynshtein S.L. Osnovy obshchei psykholohyy / S.L. Rubynshtein. – SPb. : Yzdatelstvo Pyter, 2002. – 720 s.
11. Safronova L.V. Postmodernystskiy tekst: poetyka manipulatsyy / L.V. Safronova. – SPb. : YD «Petropolys», 2009. – 212 s.
12. Эizenshtein S. O detektyve / S. Эizenshtein // Pрыkliuchencheskyi fylm: Puty y poysky: sbornyk nauchnykh trudov / otv. red. A.S. Troshyn. – Moskva: VNYUK, 1980. – S. 132-160
13. Энафф М. Markyz de Sad: Yzobretenye tela lybertena / Marsel Энафф ; per. s frants. N.S. Movnynoi; otv. red. D.Ia. Kaluhyn. – SPb. : YTs «Humanytarnaia Akademyia», 2005. – 448 s. – (Seryia «Ars Pura. Frantsuzskaia kollektsyia»)

## ДЕТЕКТИВНЫЕ ПРАКТИКИ КАК ИНСТРУМЕНТ ПСИХОАНАЛИЗА

А.А. Крапивник

Постмодернистский междисциплинарный подход обуславливает необходимость изучения детективных практик в широком понимании, в частности, их отношений с психоаналитическими практиками. Выявлено, что детективные практики в различных художественных медиа-текстах выполняют терапевтическую функцию и могут использоваться для индивидуальной и групповой диагностики, а также для арт терапии. Сюжеты детективных текстов раскрывают реципиенту запрещенные знания, позволяют вести самонаблюдение, анализировать фактические и виртуальные поступки, то есть они дают возможность адресату провести процедуру психоанализа самостоятельно.

**Ключевые слова:** междисциплинарный подход, детективные практики, функции детектива, запрещенное знание, психоанализ

## ДЕТЕКТИВНІ ПРАКТИКИ ЯК ІНСТРУМЕНТ ПСИХОАНАЛІЗУ

Г.О. Крапівник

Постмодерний міждисциплінарний підхід обумовлює необхідність дослідження детективних практик у широкому розумінні, зокрема, їхніх відносин з психоаналітичними практиками. Виявлено, що детективні практики в різних художніх медіа-текстах виконують терапевтичну функцію й можуть використовуватися для індивідуальної та групової діагностики, а також для арт терапії. Сюжети детективних текстів розкривають реципієнту заборонене знання, дозволяють вести самоспостереження, аналізувати фактичні й віртуальні вчинки, тобто вони надають можливість адресату провести процедуру психоаналізу самостійно.

**Ключові слова:** міждисциплінарний підхід, детективні практики, функції детектива, заборонене знання, психоаналіз