

Part I

Researching erotogenicities in language

Chapter I. The cluster of libidinal drives, operationalization, levels of analysis

The year 2005 is appropriate for reconsidering Freud's "Three Essays...": a century has passed since its first edition. Some criticisms of psychoanalysts concern its supposed evolutionist perspective, its economic foundations, its inventory of erotogenicities, etc. Freud himself revised some of its original postulates in later editions of the text, and in others. Concerning sexuality, Freud's main proposal was to stress its efficacy in psychic processes. Freud stated that libidinal fixations have great relevance for determining specific clinical problems and structures, and gave examples to show how the efficacy of sexuality can be detected in language, daily life, dreams, neurotic and psychotic symptoms, actual neuroses, etc.

Most criticism of the Freudian theory of sexuality derives from a partial and poor vision of the concept, from the prejudices of its authors, etc. But one of those criticisms can be sustained. It concerns not the concepts themselves but the connection between them and their manifestations. It is not directly evident how we can bridge the gap between these two levels of the theory. A basic statement of psychoanalytic theory is that clinical manifestation, especially language, is an expression of sexual *Trieben*, but the specific processes the Ego goes through to transform the linguistic component into libidinal representatives were not described. We have only general descriptions concerning the global metapsychological problems, but no specific references to each erotogenicity and how the Ego manages to connect it with the symbolic world. This kind of descriptions requires combining theoretical concepts referring 1) to different Ego structures (the primitive real Ego, the purified pleasure Ego, the definitive real Ego, etc.), its functioning, inner logic and processes (included the defensive ones), etc, 2) to different libidinal *Trieben*, 3) to clinical inferences, 4) to direct observations, etc. Also, if we can establish this link between each erotogenicity and specific linguistic manifestations, the result can be an important basis for constructing a systematic method of research in psychoanalysis.

We intend to detect the libidinal fixations in discursive manifestations. To do this, we must first present our cluster of the erotogenicities we want to detect, second, our arguments supporting the operationalization of libidinal drives in the terrain of the discourse (*via* the preconscious structure) and third, the specific fields of study and the corresponding tools we have developed.

The cluster of libidinal fixations includes: IL (intrasomatic libido); O1 (primary oral); O2 (secondary oral sadistic); A1 (primary anal sadistic); A2 (secondary anal sadistic); UPH (urethral phallic) and GPH (genital phallic).

Some additional comments on our cluster are necessary. This cluster has a strong Freudian foundation (Freud, 1933a; Abraham, 1924), Although IL is a less well-known concept. Freud (1926d) mentioned it when he stated that in the new born, some internal organs, such as the lungs and heart, receive an extraordinary hyper-cathexis of narcissistic libido. Some lacanian critics have claimed that other sexual drives have to be included, such as those connected with vision or listening. But Freud thought that these other drives are initially not sexualized, and that they can be (or not be) sexualized later. Freud did not see them as having a specific value in the production of pathologic structures. Also, they are colored by the

meaning of specific sexual drives like the first we mentioned: vision can have erotic value in anal or in oral terms, etc.

Once we have presented our clusters of erotogenicities to be investigated in clinical manifestations, we can turn our attention to the field in which we study them. In meta-psychological terms, the terrain we intend to systematize corresponds to substitute formations, described by Freud as mixed, unconscious and preconscious products. Freud endeavored to understand their forms and contents generally (1900a, 1915e) and also worked to establish distinctions and differences among them in the clinical context, which is what corresponds most exactly to our own field of interest. Freud's proposals for differentiation took two paths: 1) on one hand, Freud (1915e) tried to establish 'fine differences' (p. 196) in formations that work as substitutes in hysteria, obsessional neurosis and schizophrenia. He then noted that, to make such comparisons, he needed to establish a common element. Freud chose castration, which is an original fantasy with a universal character. This universal fantasy acquires specific features in each clinical structure. 2) on the other hand, Freud (1919e) inquired how anal sadism is expressed in the symbolic world and appears in different structures: hysteria, obsessional neurosis, perversion and paranoia. These two proposals can be combined because 1) the different clinical structures have specific points where the drives are fixated (for example, genital phallic for conversion hysteria), and 2) in every clinical case it is possible to observe the development of psychic fragments that correspond to different organizations (i.e. a hysterical symptom in an obsessional patient). The difference lies between what is a psychopathological organization and the characteristics of a clinical case, since in the latter we observe the fragmentary co-presence of several structures and consequently of several fixations of sexual drives. Thus we can say that the 'fine differences' Freud described when comparing hysteria, obsessional neurosis and schizophrenia are expressions of particular fixations of sexual drives (secondary anal sadistic in obsessional neurosis, primary oral in schizophrenia). From the method Freud used to systematize substitute formations, we therefore preserve two proposals: 1) that we need to find common parameters to establish the differences (such as the castration fantasy), and 2) that in each case the nucleus conferring a distinctive character on a preconscious formation is the fixation of drive.

It is also worth inquiring into the connection between these preconscious formations, which we have tried to characterize in a distinctive way, and the terrain of unconscious thoughts and representations seen as living expressions of the drives. We start with the hypothesis that every type of sexuality requires psychic work, and that in one kind of work the Ego establishes links between the drive and the symbolic, representational world. Each sexuality has a specific type of pleasure, motor activity and sensory world, from which derive the characteristics pertaining to the representations. Freud (1919e) offered this hypothesis when, referring to the fantasy of being beaten, he affirmed that a hypertrophied sexuality would remain in the stalking mode, awaiting a scene that, because of its characteristics, would be suitable for representing it. The drive thus acquires a language in the Ego, in the world of unconscious representations.

While the initial unconscious forms possessing representations are one thing, the set of stories that are the subsequent, more complex transformations of those initial formations are quite another. The symbolic world becomes complex when more refined instances of logic emerge in the Ego and re-order a good part of the pre-existing material; thus, the nuances of the passage from initial representations

to prototype stories, like those we will report, are not easy to describe. The same is true of the passage from the unconscious formation 'my father beats me' to the later formation 'a child is beaten' (1919e). Another passage has also remained unexplained: from an unconscious castration fantasy in hysteria and obsessional neurosis to the prototype manifestations Freud described (1919e) in connection with stockings and their orifices.

However, examining these different passages has proved interesting. We will give a single example connected to primary anal sadism and its transformation into the language of the Ego. It is best to begin with the global features of primary anal sadistic eroticism. Of the four components of the drive (source, pressure, object and aim), two in principle appear to define this sexuality. One of them is the source, in a twofold sense: first, the mucous membrane of the inner rectal area and alloplastic motility; then the aim 'to annihilate and lose' (p. 92) according to Freud's proposal (1933a), to which we can add an additional aim: to extract. A further explanation Freud (1931b) provided regarding explosions of rage and anxiety when confronted with an enema clarifies this point. Quoting R. Mack Brunswick, he held that this reaction is the equivalent of the '...orgasm after genital excitation. In such a case, anxiety can be understood as the transposition of the pleasure of attacking, put into practice.' (p. 239). He added that '...in the anal-sadistic state the intense passive stimulation of the intestinal zone is answered by an explosion of the pleasure of attacking, which manifests directly as rage or, if suffocated, as anxiety.' (p. 239).

These quotes from Freud show the joined nature of the two erogenous zones acting here: the anal mucous membrane and the alloplastic muscles. They also show that one of them becomes the main one and the other the subordinate. This ensemble of the two erogenous zones follows the general trend toward complex interaction, admixture, inherent to Eros. Regarding anal orgasm, the explosion of rage seems to be a moment of resolution culminating in the expulsion of excrement. Such anal pleasure is opposed to another, more lasting one, which proposes itself as infinite, which is an aspiration to retain excrement endlessly, taken as the cause (that can never be lost) of erogenous torment in the mucous membrane of the inner rectal area. The sphincter then operates as a barrier that is never willing to open. The orgiastic explosion, which is the moment of resolution, includes the excrement going through this barrier and then being lost as a substance capable of inducing excitement. The attack of rage derives from the experience of having been defeated in the muscular effort to hold the excrement as a permanent incitement. The affects accompanying the explosion of orgiastic rage are humiliation and shame, while anxiety is the affect when these violent motions are suffocated, as Freud believed.

Withal, there are later efforts to recover that which has ceased to incite in the inner rectal area. These efforts make use of the possibility that the feces could envelop the surface of the buttocks or feet, like "trousers", to mitigate contact of the body (especially the parts carrying its weight) with reality. Likewise, the excrement can be recovered by apprehending it, especially by looking at it and in particular, smelling it, which as a distal perceptive activity also contains something equivalent to incorporation.

The passage from mucous membrane sensitivity to alloplastic activity and the terrain of sensory impressions thus introduces the possibility of the Ego's working to take over the perception-motor axis, which takes us a step closer to considering how sexuality is transmuted into language. For sexuality to be woven into a language that expresses it, the first step seems to be the development of certain

primordial sublimations, which are processes of de-sexualization where the drive aim of sensory and motor activity is changed. In this de-sexualization the Ego drives play a self-preserving role and impose a principle different from the pleasure principle on sexuality: the principle of constancy, which involves maintaining a (de-sexualized) reserve of energy (Freud 1923b, 1950a Draft). Then motor activity no longer has a tendency to a violent alloplastic discharge (as occurs in tantrums) but instead tends to unfold actively, so that the coherence of the whole is preserved. The aim of this active unfolding is to annihilate and/or extract, that is, respectively, to banish the other from one's sight and/or lose muscular coherence and become uncontrolled. The active aim of annihilating-banishing from sight, just as the child described by Freud (1920g) did with the spool—was mentioned explicitly by Freud; while we, on the basis of clinical research, have suggested the other of extracting (making the other suffer a tantrum of impotent rage and lose his fecal contents) (Maldavsky 1986), which complements the former. Both are part of the transmutation of initial passivity (centering on the aim of losing) into activity, tending toward the establishment of psychic linkage in this sexuality.

The mastery of alloplastic motor activity demands psychic activity in the form of identification with another person, placed in the position of model or ideal (that is, the ideal of whatever the Ego aspires to be). This model or ideal becomes a double of the Ego and is where the Ego finds itself in an anticipatory way. Such was Lacan's (1936) hypothesis when alluding to the mirror stage: the child finds that the mirror image anticipates his/her own alloplastic motor unification. This mastery of the subject's motor activity is joined to a change in the value of perception. As vision takes over, with a distal character, perception separates from the body and there is a simultaneous process of de-sexualization that tends to assign greater importance to features or discrete components of the sensory world. In fact, the need to discriminate features of the sensory mass stems from the aspiration to the development of alloplastic motor activity based on the dynamics of the mirror image; to achieve this, a precise, differentiating, non-ambiguous perception is required and this demand for discrimination falls on motor activity itself.

This language of drive subtly colors subsequent consideration of the conflict between the Oedipus complex and the castration complex. Transitionally, a substitute appears in the form of a masochistic fantasy of being humiliated and shamed, of one's motor activity being overpowered, culminating in an uncontrollable tantrum-like explosion. This fantasy, as Freud (1919e) pointed out, can be the basis for a paranoid mania for litigation, though it can also be part of a perversion (especially a sadomasochistic one) or a neurosis (if the particular fantasy is repressed); it can also form the origin of character traits or be processed through sublimation.

This masochistic fantasy is at the base or foundation of the preconscious, precisely in the particular sector of word representations that borders on the unconscious (objectified representations and unconscious thoughts). From this foundation of the preconscious, diverse manifestations stem, which can be described globally or in detail; in essence, they center on the experience of humiliation and the consequent thirst for righteous vindication, a scenario around which we built our description of the story, in the language of primary anal-sadistic eroticism.

Similarly, we have tried to describe the connection between phallic urethral eroticism, the ardently ambitious desire Freud ascribed to it, and the characteristics

of the story (Maldavsky 1999). Likewise, we have tried to establish connections between genital phallic eroticism and the desire for aesthetic totality (Maldavsky 1986), and between primary oral eroticism and abstract cognitive desire (Maldavsky 1986). Other texts of the same kind have dealt with the remaining variants of sexuality (Maldavsky 1986, 1999).

Considering the problem of operationalizing libidinal drives from a more general perspective, we propose that a basic intermediate concept can be placed between libidinal exigencies and the symbolic world: the Freudian discussion of the Experiences of “satisfaction” and of “pain”. Traditionally “experience of satisfaction” and “experience of pain” have been viewed as the condition for building the symbolic world, a complex representational net forming a preconscious structure. Freud (1950a) stated that each “experience” has three components: 1) affect, 2) motricity and 3) perception, and that this ensemble constitutes the foundation of mnemonic traces, the symbolic world. So, if we can manage to assign specific types of affect, motricity and perception to each kind of erotogenicity, we open the way for systematizing the description of specific kinds of representational worlds for urethral phallic sexuality, the oral primary, etc. We provide this classification of the affect, motricity and perception that correspond in the Ego to each specific erotogenicity (Table I).

Obviously, many of these points can be discussed and examined in the light of examples from clinic experience and/or from the observation of children or adults; but it is impossible to include all this fundamentation in this text, since it fills several books (Maldavsky, 1980, 1986, 1990, 1995a, 1995b, 1997, 1998a, 1998b, 1999). We extensively discuss the theme during our expositions in the Seminary on autism conducted by G. Haag in Paris. Another global question requires additional commentary. Freud stated that each erotogenicity can be represented in the Ego only when certain specific experiences occur. The sexual *Trieb* lies in wait for this experience. Bion’s concept of preconception points in the same direction: it prepares and anticipates the features of significant experiences.

Table I: From the libidinal drive to the symbolic world

	IL	O1	O2	A1	A2	UPH	GPH	
Affect	anxiety	Automatic anxiety	Terror and panic	Desperation (reciprocal multiplication between anxiety and pain)	Distrust with belief or conviction	Moral anxiety	Distrust plus attraction to the dangerous object	Horror
	pain	Organic pain, somnolence, asthenia	Feeling of futility	Boredom and humiliation	Hopelessness	pessimism	Disgust	
Motricity	Tending to inner alteration (i.e., self-soothing procedures)	Tendency to the extraction of an essence (or liquid), or of an abstract clue (fingers, tongue, eyes)	Tending to express affects	Tending to vengeance on the other	Tending to grasp and dominate the object	Tending to penetrate	Waving, tending to aesthetic totality	
Formalization of the perceptive world	Frequency	Punctiform	Perception of affective states	Discrete traits	Hierarchic order for observing totality and classifying details	Fascination with an enigmatic (incomplete) aspect in the nucleus of the object	Totalizing fascination	

This intermediate step on the way to the operationalization of sexual drives also allows us to connect the study of libidinal fixations with the ones devoted to the specific Ego, in which those drives have a symbolic word to represent them. IL is connected with the primitive reality Ego; O1, with auto-eroticism; O2 and A1 have a psychic space in the purified pleasure Ego, and A2, UPH and GPH, in the definitive reality Ego.

Following these guidelines, we also tried to establish the specific and differential features of each Ego-ideal as an expression of drive (for example, beauty for genital phallic eroticism, and order for secondary anal-sadistic eroticism). Another effort consisted in using the same guidelines to establish the differences among the group representations that specifically and differentially complement each manifestation of the Ego-ideal as the manifestation of drive. Similarly, we described the specific masochistic fantasy corresponding to each libidinal drive and underlying the foundation of the preconscious world, indicating the basic transaction between *Todestrieb* and Eros (in which the libidinal drives are the most important component) into each Ego. Thus, we tried to bridge the existing gap between the Freudian hypotheses on unconscious representations and the systematization of prototype scenes. For this we appealed, as did Freud, to a combination of developments in meta-psychology and clinical research on patients, where a particular drive fixation predominates, and becomes particularly evident at certain moments of the treatment.

At this point, we enter the discussion to justify the systematic connection we observe between the preconscious world and libidinal fixations. The preconscious structure leads to the discursive manifestation that is the field of our concrete research. Now, we want to present an overview of the various levels on which psychoanalytic authors traditionally investigate these discursive manifestations. interest usually focuses on narrations, but also on speech acts and even on words (such as “but”, “fire”, “gift”, etc.). We intend to study all these levels, developing specific tools. Narrations allow us to investigate especially the patient’s extra-transference relationships (although they are sometimes useful for investigating changes during the session itself). The analysis of speech acts, using the corresponding tools, allows us to research the transference relationship in particular. Word studies (using the corresponding tool) allow us to detect, on the one hand, whether the other two analyses have been done correctly and, on the other hand, whether some language of eroticism has not yet acquired figurability.

Once we have presented our operationalization of the libidinal drives in the discursive manifestations and the various levels to which the analysis can be applied, we go into the presentation of the tools we have developed for each type of research.