

From the enigmatic traces of the other in computer science to the virtual crowd: The adolescent's emissary function

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Abstract

After a presentation of the adolescent process the author shows how this process fits into a scene that is anamorphic with the structure of virtual networks on the internet. Leaning about what he calls the other's tracks in the object, he demonstrates how the computer object induces certain specific forms of link between the subjects in the network. These forms are close to the phantom that structures the original and the adolescent process: the self-generation in the presence of the other and the two extreme derivatives, the self-generation at the expense of the other and the mono-generation. Taking up all these elements again, he demonstrates how adolescent initiation is a dual initiation, that of the adolescent by the establishment and that of the establishment by the adolescent.

Parole-chiave: scena originaria, autogenerazione in presenza dell'altro, i resti dell'altro nell'oggetto informatico, funzione mèta della negazione, l'indecidibile, la rete numerica e Babele, intimità e intrusione

Keywords: original scene, self-generation in the presence of the other, of the Other in the computer object, the meta-function of denial, the undecidable, the numerical network and Babel, intimacy and intrusion

“"Inanimate objects, you therefore have a soul, which is connected to our soul and the power of love". A. Lamartine

To understand the psychic bonds between adolescents and their networks, I will take up in the first part the elements that underlie my understanding of the adolescent process.

In the second part, based on two examples, I will try to indicate the symbolic and formal efficacy of the other's trace in technological objects. In the third part we will see how the traces of the other in computer technology call for specific adolescent ties and positions.

These ties and positions can have traumatic consequences, but they are also conditions of a renewal of the uses and the codes of the establishment.

The observation that supports our reflection

Many young people, preadolescents and adolescents that we see are witness of a significant attendance of virtual networks and make intense use of the internet. This

familiarity with networks is often much greater than that of parents and their ancestors.

We are witnessing the creation of real virtual communities. These virtual communities, on closer inspection, recall the identifying networks, for example the Dora group (Kaës, 1993). The clinical experience, but also the meeting of adolescents in the common life, makes me think that this adolescent fascination with the net is connected to the fact that the problem of networks is in a certain way an anamorphosis of the psychic work that the adolescent process imposes to the adolescent (Gutton, 1991). The adolescent is going to have to negotiate his recognition through the Other and more than one other, and from there the modifications that he lives in his body image, and from there the emergence of further trials and new possibilities. In traditional societies such modifications are articulated in specific initiatory rites, which articulate the positioning in society, the symbolic functions and the elements that compete for an essentially identity-based initiation. In our post-modern societies' initiation is characterized by its long duration over time and ends with an initiatory rite centered on examining essentially intellectual acquisitions. The university transition remains the great initiation rite of adolescents (let us remember that in traditional societies even candidates for initiation do not always pass all the tests): and in a more general sense in our societies a large part of the work is left to the adolescent.

The anamorphosis between virtual networks and identification networks leads us to think that, through this challenge and because of this challenge, adolescents are the imaginary and symbolic carriers of social and cultural changes. In the present case, adolescents have contributed extensively to the evolution of the networks, either for play or for work. It is not uncommon for them to help parents with the logic and rules of the network. We shall see that this familiarity had been won at their expense. The psychic omnipresence of potentiality, through the virtualization of the bond, constitutes an attractor of the problematic of the originary scene (Duez, 2000) and of the original process (Aulagnier, 1975).

Adolescent transformations

The adolescent and the original psychic scene

The psychoanalytic work with adolescents confirms us every day that the new ambiguity, and from there the oedipal problematic, which is established with the entry into adolescence, produces an actualization that puts the original psychic scene back to work. By original psychic scene I mean the set of potential psychic bonds that the infant-subject has formed from birth (Duez, 2000; 2004). This originary scene is actualized with different modalities and figurations in all the critical changes and in all situations of subjective, group or social crisis. The subject then finds itself in an ambiguous and uncertain relationship with those ties with the elements that participate in this scene - NB "elements" means in the sense of the familiar persons

for the child, but also all the family elements (animals, places of dwelling, including the imported cultural and social environment, often unbeknownst to them, by those people). This state of ambiguity places the subject in the impossibility of deciding (Duez, 2002) so much that he cannot experience the transformation of potential elements into psychic objects. In adolescence the actualization of the remote primary fund, which is usually silent, takes on the function of treating the new ambiguities that are emerging. These object items are co-created by the subject and his family and cultural environment, to propel the drive impulse. In return they give to the constant instinctual pressure destinies, gravitations, which establish, restore, or re-establish the premises of imaginary and symbolic psychic bonds with the Other of others. Starting from this subjective co-elaboration in the network of the original psychic scene or adolescent one (re)constitute and (re)distribute new possibilities for the subject. Psychic objects, poles of impulse gravitation, structure the psychic economy of the subject according to the diffractions of his desires and the answers received, according to the dynamics of topical transference (Duez, 1988; 2000). In the original scene these poles of pulsional gravitation are created starting from a work of delineation and pictogram demarcation, on the model of the bond pictograms and the refusals pictograms described by P. Aulagnier (1975). The imaginary, identifying and symbolic demarcations at play, in the encounter of the Other of the other and more than another in the original psychic scene, allow the subject to be placed in a subjective autochthony, in which the "I" can be. For example, the symbolic bonds of belonging (Rouchy, 1991), through the imaginary-symbolic references, articulate the subject to culture and society. The same, the gifts given by the guardians, the ban on killing and incest, free him from the intrusive threats linked to the state of ambiguity and uncertainty. Thus in adolescence the new experiences and lived work with the same original modalities and receive sense from the encounter with the necessary violence of the interpretation, in the discourse of Other, other and, I would add with R.Kaës, more than one other.

Adolescence and the three forms of self-generation

In response to the new ambiguities connected with adolescence, the work of the original, in the psychic scene, is reactivated by the summoning of the ghost of the self-generation (P. Aulagnier, ibidem, showed that it is the ghost who frames the work of the original'). To me, however, it seems necessary to decline this notion of the ghost of self-generation in three different forms. The paradigmatic form that establishes subjectivity is self-generation in the presence of the other. We are quite close to what D.W. Winnicott (1958) proposes with the example of the child who only plays in the presence of the mother. The second form is self-generation at the expense of the other, the subject is built at the expense of the other considered as a potential intruder to be immobilized and/or annihilated to continue to develop.

The third form was recently described by B. Blanquet (2008) with the notion of mono-generation. The subject is constantly generated by experiences of psychic

agony which he usually stages in the ordeal conduct. Surviving an experience with lethal potential, surviving a risky conduct, becomes a ritual through which he is entitled to live.

The sufficient incompatibility

In order to be generated in the presence of the Other of the other, the adolescent tries to reinvigorate a subjective statement of sufficient incompatibility in the connection with the others: retakes charge of the original demarcation work. This statement, often experienced by parents and the establishment as hostile, is an urgent cry to create and invent new demarcations between intimate, private, family, within the psychic family scene, but now also of community, which means social. From this new working, of and through self-generation, each generation of adolescents tends to question the established cultural markers in relation to the differentiation between the Self and the other and more than another. The codes that deline the differentiation between what belongs to intimacy, the private, the family, the social and the knowing-being, hold these different ways of knowing-being with each other. This is the reason why adolescents are accused of being uncivilized. Some are uncivilized, others are matrices of new demarcation codes that are emerging. Through this work, adolescents call their contact persons (parents, teachers, and in general all the guardians) to a reconstruction of the established demarcations. The demarcations established and codified by the pre-existing establishment, emerge particularly through family habits, but also social. The adolescent process involves some slippage of social codes, which are paid by the new generation when and to the extent that it acquires them. Pseudo-incivility announces the discreet but constant transformation of the social codes that govern our being together of subjects and citizens. The oscillation of the adolescent during the process "adolescent" is in permanent tension between the three forms of the auto generation, in a search for new demarcations, but also of a new presence of its own, of a new consistency. The transformation of a potentiality into possibility lies at the bottom of the adolescent process: from the destructive potential of a child to the actual possibility of the adolescent to implement that destructiveness, from the libido potential of child sexuality to the actual possibility of adult sexuality.

The transformation of a potentiality into possibility through a technological object confronts the subjects with a change in the imaginary and symbolic effectiveness. The diffractions of the impulse movements and of the desire towards the others, and the same manifold and unexpected restitutions that the others refer to them, often without their own knowledge, now have quite different width. For example, the telephone has transformed the psychic potential of a presence into a possibility of presence, certainly limited to the voice exchange, but nevertheless operating in intimate bonds. The video appointment system further strengthens this link, overlaying motion and word image and assigns a super growing presence to the other. This most important proximity to the imaginary realization of a desire disturbs the

dynamics of intimate bonds. There is an immediate attempt to create new demarcation indices. Emoticons are indexes of information on the affection related to the text written in an email, which allow an apperception on the mood of the writer. We find this in adolescence.

The enigmatic traces of other in object

The importance given by the establishment to the acquisition of knowledge, in the initiation through which it frames the adolescent process, makes adolescents particularly sensitive and competent in the acquisition of know-how-to with technological objects. As I said above, the new possibilities linked to technological objects largely follow the psychic work they are doing, namely the conquest and acquisition of changes: physiological changes, changes in the image of one's body, the emergence of new experiences, the emergence of new possibilities for action, acts and acting out, the emergence of new forms of intersubjective relationships with others and with intimacy.

Technological objects are provided with possibilities that, discreetly, articulate with an original ghost, and that meet the ghost of adolescent self-generation. Conquering the new technological objects, generating for them new possibilities, they create and distribute without their knowledge a new subjective scene, intersubjective and trans objective vectored from an even greater proximity to an original ghost. The lived experiences tied to the not forbidden condition of the object, finds itself transformed by the realization of the part of the (or more) original ghost which constitutes the original picture of the thought of the subjects or subjects who created the object.

The pregnancy of an original ghost within technological objects frames the invention of new know-how-to in the use of new technological objects. Teenagers are often the first to fully assess the extent of the possibilities of new technological objects. They are also, very often, the first victims. Teenagers for example have made the immediate and real verification of the behavior of the engines and have also been the first victims of the road when, in a passionate connection with the bike and the car, they try to overcome the limits. Teenagers and young drivers, with their sacrificial behaviour, point out to their relatives the danger of phantasmatic traces inherited from the object. Individual transport objects articulate to the fundamental theme of the original scene "a subject who assists in his own creation", which declines in the phantasmatic trend: thanks to this object, a subject is in a place where he could not be present, if not imaginatively. This object is imbued with the phantasmatic trend that has surpassed its invention: "through the use of the object, you approach the scene of the original ghost". And this has a corollary: "you can create yourself in the presence of the other". From this it follows that the other by means of its traces in the object (phantasmatic and cognitive) sends an inert message, but current to the user: we are in the formal effectiveness of the technological object.

An example: the mirror complex

This example is familiar to “psycho” and to social workers. I will develop it starting from the stage of the mirror (Lacan, 1949). The child recognizes himself in the mirror from the recognition of the reflection of another family member in the mirror. The traces of the other (creator) in the technological and cultural object “mirror” are of two types:

A thought, related to the anticipation given by the subject who created the object, that the subject-spectator will be in a link of gaze in front of the mirror. A positioning in relation to the subject-spectator: the mirror for its vertical position indicates that it is aimed at a human. The framing in the subjective postulate of the bond through the gaze of every human subject and the subjective postulate of the vertical position, sends to the subject compared with its reflection a double message tied to the same shape of the object “mirror”. Through this framing and anticipation, the viewer is identified as a human subject. This follows the original phantom of seduction: the formal effectiveness of the mirror establishes a discreet, but effective seduction, to be recognized as “object” potentially “sufficiently desirable” to arouse desire for bond, even if limited to the challenge of the gaze.

The seduction of the latent formal message in the object and the reflection of the familiar elements of the environment cause the identification complex of the “stage of the mirror”. The identity of a subject to itself is thus postulated, the difference between the reflected image and the subject. We are in this typically in the presence of a technological object and know that several sensations related to the familiar person reflected by the mirror (heat, contact, movements, voice) disappear or are significantly transformed in its reflection. Despite the absence of certain qualities of the person in the reflection, the child will do this symbolic operation that will lead him, through the recognition of the other or familiar objects, to the recognition of himself. This work is linked to the presence of a family person or in the absence of a family person, of an object familiar to the child, but also to the formal effectiveness of *the mirror linked to the ghost of seduction*.

Summarizing in a rather brutal way I could say that the infantile subject turns towards a familiar person or object while Narciso drowns in the horizontally without consistency of his reflection.

This reading of the stage of the mirror, in terms of the complex of the mirror, opens the doors of the understanding of the formal effectiveness of the traces of the other in the technological object. The technological object overtakes the actuality of the traces of thought of the other in the object: the thought of the other, linked to the original ghost which organizes such thought, structure concretely the object and imposes on the subject a certain use of the object. Traces of other’s thought are a “violent” latent interpretation of the other towards the subject-user. This formal efficacy conferred by inanimate traces of the other’s thought in the object has very concrete implications in being towards the other and in the child’s behaviors, and later in the teen. Violent interpretation assumes that, despite the lack of certain properties usually associated with people or reflected objects, the subject will recognize the necessary bond

between person and reflection. By founding the imaginary unit of the subject in the experience of lack, the mirror also opens the subject to the original phantom of castration.

By working with children, adolescents and even adults with strong experiences of deprivation, I was able to make this observation: in the absence of a family person who summons in his name the violent formal interpretation inherent in the mirror, the deprived children left alone in the foreign presence of the other will establish the family or household objects in a reflection, as reliable interpreters, because immobile and permanent. Develop an additive tendency towards objects. This tendency is present in many flight behaviors, in a tendency to use the other as an object that "serves something" or as an object of enjoyment, which you can throw away after having exhausted it. It is also found in the "robotic" operation of certain subjects. When inanimate objects are more reliable and more permanent than family references, they can become tread of identifying links (We have examples with children and adolescents who have had television as babysitters!). If the traces of the other's thought in the object never meet an animator-interpreter to satisfy that inert thought, the inanimate object acquires an additive omnipotence that transforms the history of a subject in the upheaval of its destiny (additive object, identifying object, object guru.).

This leads to a second consideration, which is the necessity of resuming the phantasmatic trend inherited in the object by at least one other.

Second example: the way to use

The more the objects are technological and the more they involve, on the part of their creator, the hypothesis that the recipient can take over the bonds that he himself has placed in the object, sometimes without his knowledge. Thus, we enter into the logic of the mode of use of objects and their content. When we are in the presence of a mode of use that we do not understand, we may feel stupid, or even humiliated if it is too complex for us; feel strangers if it is bad translated. So, are our reactions so different from what characterizes the adolescent period regarding the needs of parents and other guardians? It is possible that we have aggressive manifestations, such as a destructive tendency with regard to the remnants of the other in the object and therefore the object itself. This can go as far as abandonment-escape from the technological object abandoned, because it is too alien to our know-how-to.

On the other hand, it is possible to understand how the foreign technological object is difficult to invest as a transitional object that is always at risk of being destroyed in a powerless outburst of anger due to its hyper complexity. In the transitional object relation described by D.W. Winnicott (1952), the remains of other in the object are built essentially on a fund of abandonment of the other's object. The found-created is built on an absence background (lett. ndt assentification) of the other. Such sufficient absence allows sufficient destructiveness to create the object without being similarly threatened with revenge by the traces of the other. F. Dolto in his lectures for

example, insisted on the satisfying dimension of a “doudou” left there, impregnated with the mother’s smell. That smell allows the infant to create a sufficiently persistent presence of the mother.

The computer object in particular is the exact opposite of such an object; the thought and reasoning of the other are omnipresent in it. We can see that when you offer a child a too complex object without accompanying him in the discovery of that object, he will essentially develop two behaviors. A behavior with which he searches the object for what resists: he looks at it in every corner, tries to disassemble it, explores it in every sense. Eventually, if he fails to master it in an attempt to obliterate the traces of the other in the object, he will destroy it. A second behavior, which can follow the first is to abandon the object, in the form of escape from the traces of other in object. The child in relation to groups of inanimate traces of the other in the object, develops a fighting-escape behavior (Bion, 1961) thus signaling its inability to distinguish in the object what it can conquer of the other and more than another, from the traces of the Other with which it must measure itself.

Summing up, the formal effectiveness of structuring a structured technological object from the traces of the thoughts of at least one other, often accentuates the experience of dexterity of a subject left only in the presence of that object.

The extraneous computer object

The computer technology objects's formal effectiveness which the network is based on, induces some kinds of psychic bond between the participants to those networks. To understand them we have to come back to the path of scientific development, which produced the birth of computer world: the axiomatic research from the end of XIX century and first half XX. (Duez, 2015).

From the axiomatics to informatics

The informatics has born from the axiomatic adventure of the mathematical logic: G. Frege, B. Russel, Hilbert and the the whole logycal-positivistic school from Wien think that the great mathematical paradoxes are always colleagued to linguistic unprecisions. They think it would be better to create a restricted axiomatic, which could be free at all from the residues of language. The incompleteness's theorem by K. Gödel (1931) shows that arithmetic necessarily contains some propositions which cannot be demonstrated neither by the assioma nor by the negation of them. Despite its best rigor, every theory has something that cannot be decided in it. J. Herbrand in his theory of the demonstration can indicate that all the connectors operating in mathematical logic can be constructed from the “ $p \rightarrow p$ ”, that we can read in this way: “ p not compatible with p is not- p ”. This has a greater importance for us than that assumed by J. Hippolyte (1966) in his comments on negation. Each negation includes a part of subjective affirmation. So, in conclusion, it seems that the symbol of negation is the sign of a subjective act with which subject connotes as negative

everything he detects as incompatible, undecidable, and expresses ambiguity. The bond of a sufficient incompatibility in adolescence is an avatar of this first affirmation. So we will have another consequence of this, i.e.: *negation is not a signal which reverses a value of truth, but a meta-signal which is the signifier of a subjective act even if unconscious. I will also add that the formal function of this subjective act receives its efficacy from the originary removal.* So the *meta* function gives a double valency to the negation: on a side it sends back towards ambiguousness and indefiniteness (with the counter investment) what has been denied; on the other side it inscribes the subject in the order of the symbolic efficacy, by mean a subjective assumption.

The revival of the logical connectors in the informatics, according to the binary paradigm, has a greater symbolic consequence. By formally evacuating the *meta* function of the negation it evacuates the signal of any subjective trace in the signal. The other consequence is that "true" and "false", or more exactly "0,1" (1) are put in a binary opposition. True and false have for a subject radically different valences. The true, what is confirmed and established, just as the eyes and the verticality are, certifies the truth of the human destination. "With the false, one cannot do anything of" mathematicians used to say in Middle Age. The false is not the opposite of true, but it is an indicator that ambiguousness is advancing.

The computer network into the object

Christiane Duez pointed out to me that with super-technological objects (classifiers, mobile phones, game consoles) we have changed our pace, we are no longer in the presence of traces of another in the object, but of a group of others in the object. It is clear that today no individual is able by himself to conceive the programming of electronic objects, that populate our everyday life. This has a consequence: the latent technological grouping of the object, that of the various designers who created it, is imaginatively reunited in the materiality of the object (this is particularly true for tablets and mobile phones).

Hence an imaginary collapse arises between the material unity of the object and the figure of the Other's and more than another. We find ourselves in a new configuration in which the Other and more than another are in place of an omnipotent leader of a "technological crowd". The material object embodies the imaginary unity. Thanks to the possibilities opened up by this "technological crowd", this material unity is vested with an omnipotent function and acquires a real additive potential, like the leader of the crowd in S. Freud (1920). The paradox is that the adolescent finds himself in disorder the more and better he masters these objects and even more if he masters them better than the parents and ascendants, who partly lose their function as referents. So we are going to produce a movement in two steps: first time, the machine, invested by the ideality that its creators have deposited in it, has strong identifying potentialities and induces in the adolescent an equivalent heroic identification. Second time, the adolescent finds himself leader and imaginary object

of two imaginary crowds: the technological crowd inside the technological object and, mirrored, the crowd of virtual contacts that this object offers him. The configuration traces exactly the adolescent problematic between the heroic ideals of identifications linked to the ideal Ego (parents, family, imaginary and symbolic referents), and the potential identification with the crowd of peers, both similar and potential intruders.

We rediscover this position in relation to the virtual crowd in social networks, where the exchanges are denoted by an extreme virulence, linked to the temporality of the original phantasms: the time of the instant. We are often surprised by the very young age of certain inventors of computer programs or products (illustrated in the Silicon Valley myth). This is not casual, it rather corresponds to the fact that that work of invention is an anamorphosis to the adolescent process, which in order to transform and keep the internal crowd of identifications together, must take a time to put to work a sufficient negativity, on the model of the original differentiation (pictogram of bond or rejection) to create bonds of sufficient incompatibility that open to the links with the Other of each other.

Alone in the virtual crowd

I would now like to resume all the links between the adolescent challenges, the objects of technological communication and the functioning of the networks. I insisted on the adolescent disorder between potentiality and possibility in relation to the re-actualization of the originary. The ambiguity is invoked because it is linked to the fact that the adolescent (and the adulta as well), through the manipulation of those objects, is actually inside in a changed scene of the relationships of his subjective scene: between actuality, presence, potential presence, enigma of the virtuality of the other, both present and absent. *This disorder should not necessarily be understood as a source of dysfunction, but rather as the paradigm of potentiality in front of the extraneous object. So the psychic work of the originary is involved and this is a condition for overcoming this ambiguity.*

We have seen that the formal effectiveness of computer ideology proposes again, without knowing it, the axiomatic ideology of a formally perfect language, but it excludes the subjective variant. The paradox is that binary logic, making a hierarchy of values impossible, reinforces ambiguity, preventing the exclusion of the undecidable. This binarization of thought is anamorphotic of the adolescent position of the work of shoring through the opposition to the figures of reference: and this could eventually arrive up to the self-generation at the expense of the other. If adolescents allow themselves to be captured by computer ideology, they close themselves in this position that enrolls them in a coercive opposition. Without the propping up for opposition to a referent bearer of a "meta" function, they are therefore facing at the same time the crowd of bonds with the virtual others and the figure of the insignificance of those bonds, in a binary logic and to put an end in the emptiness of those bonds.

Like the heroine of J. L. Godard's "Pierrot le fou", they go, erring or zapping, to repeating "What can I do, I do not have what to do". At the last degree of this profound boredom they will face, at worst, an even more radical challenge with at least one other and a self-generation at the expense of the other, a monogeneration; both, at best, with a renewed subjective assumption through the experience of boredom, and they will test themselves with the invention of renewed psychic bonds. When the psychic bonds are renewed and grow in a dynamic of self-generation in the presence of the other, each of the figures of the virtual psychic scene becomes part of a dynamic of recognition: in this way it will be possible to denote what is proper in this extraneous scene and what is of the other, what creates pleasure and displeasure, and finally what is distressing or frightening and what is reassuring.

Adolescents are confronted with the problem of being in relation to another and more than one other: is he another virtual, a virtual friend, or is he a friend with whom one can establish bonds in presence? A situation is created that oscillates between the passionnal bonds of love or friendship linked to the idealization induced by the effects of the imaginary potential of the virtual, and the passionate bonds of annihilation of the other induced by the effects of the immateriality of the virtual. We find ourselves in a situation not far from the enigma of reflection in the mirror. At first the subject must discern in the properties of the "virtual reflection", what in the virtuality of the reflection attests the presence of the other. In a second time, in this virtuality the question for the subject is to know what the quality of the presence of these others is in relation to him.

Unlike the mirror complex, it can be seen in adolescents who are in the presence of the virtual crowd, their urgency to be recognized that is linked on the one hand to the experience of extraneousness of the adolescent to himself, but also and perhaps above all, to the evacuation of subjective assumption. The binary computer logic then operates as an imaginary equivalent of the function of the cultural establishment, that pre-forms the early relations without the actors and subjects involved in the originary bond know it. This logic acts, unbeknownst to the protagonists, the psychic bonds of people linked to the technological computer object. Each of the subjects tends to establish himself as an exclusive interpreter of the relationship with this object (smartphone, pc ...). Perhaps it is in response to this latent interpretation of the technological object that teenagers consider the way in which they organize applications on their phones as something personal, or intimate? Is not this exclusive appropriation an attempt of subjective assumption to cope with both the internal technology crowd into the object and the virtual crowd that is linked to this object? Lending own smartphone to someone expresses a great trust in this person, or an invitation to share intimacy.

When the psychic bonds show a self-generation at the expense of the other, the mobilized challenges are more or less a configuration of the intrusion's complex, in which each other is a potential intruder of an exclusive bond of a subject with his

object, but also a similar one that shares the same object (Lacan, 1938), similar but from which it will later become urgent to differentiate himself (Duez, 2000; 2014). We note that adolescents mostly have a desire if not addiction to create innumerable friends on social networks. Until recently, having the greatest number of friends was considered as an index of narcissistic enhancement for adolescents in relation to their “real” companions and friends. It is one of the steps of the massive use of computer technology and virtualization of reality that can be induced. This situation frequently induces “exhibitionist” behaviors in pre-adolescents and adolescents, both as a challenge to the cultural establishment, and as a diffraction procedure for what can not be contained by themselves, or as an attempt to make a seducer bond with at least one other. These behaviors are not without danger, because the same recipients are fascinated by the obscenity of this intimacy that is confided to them and they do not always know what they can do (we find ourselves within the effects of ob-scenity (Duez, 2000), litt. *ob-scenality*, NdT). Very often they are inclined to share them with others, being in difficulty with the load of instinctual drive induced by such confidence. The adolescent who receives it, imprudently, finds himself as a depositary of extremely violent comments and offensive which hurt him just as deeply as he would be if had been betrayed by his “friends”.

This tendency is particularly put in act by narcissistically more fragile adolescents. It is here that we must understand how the formal effectiveness of an object meets the psychic suffering of a subject. The thought of the other in the object guides adolescents without they know it more than the originary imaginary and symbolic referents which do not allow him to place himself in the subject autochthony. The evacuation of the subjective assumption actually induces the binary opposition to a repetition, but also to a search for the infinitive bond, which characterizes the indefinability. No virtual friend becomes susceptible to accentuate or stop this search, so the quantity becomes the value index of the subject in search. However, following the disarray that have been seen on certain social networks, it seems to me, however, that due to the fact that the technological object become less foreign and therefore less “magical”, there is now more prudence from them as if little by little they took the measures of the difficulty, or narcissistic threat that may exist in sharing too intimate elements of their life.

The numeric Babel

Informatics and networks do not escape the rule of the creation of technological objects supported by ghosts. Here it is necessary to go back to the scientific thought that generated the technology.

The axiomatic adventure rests on a very ancient myth and a very ancient ghost of a universally shared and reliable language. It believes that the unreliability comes from the intervention of the subjective element and the possibilities of language to generate the undecidable. For this reason, the computer science tries, through the binary opposition, to evacuate the meta-function of negation, which marks in the statement

the position of the subject in relation to its enunciation. This produces the risk described by the myth of Babel. In a scene without actors-actors-attractors of the drive destinies, self-generation in the presence of the other becomes a self-generation at the expense of the other. Wanting to find an universal language, perfectly rigorous, perfectly abstracted from the subjective imaginary, the axiomatic conveys what is most universal, that is, the configuration of the original in the most disturbing forms. The networks cause in the subjects the urgency to differentiate themselves from the affirmations of the network, through the heroic hold of the technological object: but this also causes their exposure in heroic position in the networks, to that effect of obscenity that is supposed to exist with the purpose to make the network scene a personal object. Everyone becomes the potential intruder of the other.

The clinic confirms the surveys conducted among adolescents. About 30% of adolescents who regularly frequent social networks have been victims of this tendency to expose themselves too much, or to rely too much on virtual friends or even "porn revenge" (practice consisting in networking intimate photos of the girl or boy-friend they have break with). We are here in the heart of the problem of breaking the uses and codes induced by the new power of diffusion of virtual networks. It is when they could not play enough with the objects of creation, in the presence, and with the tutors, that it happens that adolescents engage in bonds with the machine they can not get rid of except by brutal statements of an identity too threatened by the force of the other's thoughts in the machine?

Beyond numeric Babel, subjective reconquest

We are in the presence of the function of victims of adolescents in a society in which, through their risky behaviors, they confront themselves and make adults and the establishment compare themselves with the *dangers of the unelaborate traces not only of the thought of the other in the object, but also of the original phantasies underlying them*. The actualized omnipotence in the machine strangely resembles the image of the terrifying gods that required sacrifices of children and adolescents. We note that in the face of this omnipotence and on the basis of the traumas induced by this excessive resonance given by the networks to the circulation of the voices, it seems like another form of pact of the "brothers" is born. On the basis of the traumas experienced by each other, new codes of good conduct are created, and on the basis of past experiences adolescents determine new areas of intimacy, which little by little in any case the managers of the networks are inclined to keep in consideration (many creators of networks themselves having been overwhelmed by the objects they created).

The computer revolution and the Internet that results from it have radically disturbed our intimate relationships and of subjective autochthony. Many of us have found themselves angry adolescents, in a statement of incompatibility, in front of the computer object, which is more recalcitrant than the *meta* function of the negation is

not evacuated and threatens the bond of being captured in the repetitive automatism. Resuming what we have said so far. We find ourselves in a situation that Lévi-Strauss (1958) had well underlined, of a humanity with a relatively constant thought and always surprised by the new objects which it has produced. If humanity is constantly surprised by the objects it has created, it is precisely for the reason that those objects materialize the unconscious phantasms for which men create those objects. Adolescents are the unconscious emissaries delegated by the societies which face the *rupture of uses which those new objects provoke in the establishment*.

This is the hidden face of initiation and the unconscious sacrificial function which adolescents and establishment assume, without they know it. From this point of view there is not only initiation of adolescents by the establishment to the styles, uses and codes of the establishment; but also initiation of the establishment by adolescents to changes in uses and styles that new technological objects produce. This dual mutation creates the need for recourse to the original for adolescents and for spokespersons of the establishment with adolescents. I insisted on convocating self-generation in particular as it constitutes the formal matrix of the original phantasms (seduction, castration, primary scene). Beyond the work of demarcation and appropriation of styles connected to the work of the originary, the adolescents's provocation against codes and civilized ways is largely linked to the fact that civilized ways are discrete ways of dealing with the persistence of the original ghosts in the our daily life. They assure the sufficient codification of the seduction necessary because the link exists (salutation formula), a castration necessary to guarantee a sufficient differentiation (apologetic formula), of a sufficient primary scene (rule of collaboration and division of tasks for the realization of a common task). For their sacrificial function the adolescents give back to their ancestors the gift of life they have received from them, but they also compare the spokesmen of the establishment with the fantasmatic traces they have left in the objects. It is in the name of this sacrificial experience that adolescents leave in objects that are collectively created, a sufficient enigma addressed to the establishment. We are then in the presence of a double initiation. We live this double initiation with the discretion of a peace contract, that both sides refuse to make explicit (this is what an effective initiation indicates. When an initiation is thought of as a ritual, it often loses most of its symbolic efficacy).

We often consider online games as the risk of addiction (real) that they can create. But if the given reading is founded, these games are not quite an attempt to create links with other virtual ones? In the presence of virtual outsiders who create computer technology, networks and often violent gamble are not an attempt to collectively exploit through virtual violence, the expulsion of a subject inherent in binary logic, in the form of such excessive violence that is no longer credible? The themes of the dead-living often recounted, challenge the axiomatic ghost of an an-individual subject. Through its annihilation, the subject persists in the figure of the dead-living in a reconquest from a psychic self-generation in the presence of others. This creates a collective co-shoring that returns a subjective affirmation to all people and to

everyone, this affirmation through the game restores a consistency to the virtuality of the bond. The axiomatic adventure as a passage to the limit then takes another meaning from the passage to the limit of the cancellation of the subject in his relationship with the Other of the other. Is not this the foundation of the game? At the bottom of the box of informatic Pandora does not hope remain?

Translated by Giacomo Pittori

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Notes

0, and 1, loose functions even major functions, but this would go beyond limits of this text.

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