

Self-generation as a structuring defense that testifies to the importance of groupal illusion in adolescence

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Abstract.

The author, comparing groups of children and groups of adolescents with the same device, shows that the Oedipus complex does not have the same organizer function. In adolescents, the primal scene, linked to its passivity, integrates them into an unbearable infantile sexual scene, and by passing through self-generation and gender complementarity, they can finally represent homo-generational sexuality. Moreover, this system seems to be strongly supported by social values that help patients to be more interested in democracy.

Keywords: adolescence, sexuality, Oedipus, self-generation.

It must be admitted, a not indifferent number of authors interested in adolescence make the same observation: the adolescent must abandon his childhood dependence both externally and internally. P. Blos (1967, 115) poses this question clearly: for him, adolescence requires breaking the dependence bond with the family and the disengagement from the infant's objects relations, particularly from bonds with internalized objects. The second process of separation-individuation is symmetrical to the first (its aim was, I recall, the separation of the body via the internalization of objects), i.e. it consists in the disinvestment of internalized infant objects. Without this process it is not possible to find new objects, otherwise, we would see "a simple replica or displacement of infant objects".

Concerning the specific groupal psychic mechanisms in adolescence, this period of transition between childhood and adulthood poses new questions about the necessary abandonment of the family kind intra-psychic groupal model. This means that, at least temporarily, the Oedipal problem is no longer the psychic life organizer in adolescence and that it is, therefore, necessary to resort to other psychic support mechanisms in which, as we shall see, culture actively participates. The psychoanalytic analysis of the social bond origin, however, is not univocal. Contrary to what some analysts think, it is possible to propose different bases for the "social" origin. For example, if Freud collocates it jointly on the father's murder guilt and on the prevalence of narcissistic safety at the expense of Oedipal realization (the incest prohibition to maintain narcissistic omnipotence), G. Roheim (1930), among others, proposes to understand the social bond as a defense against the primal scene, which inserts the defense against archaic anxieties. While different analyses may lead to distinct theoretical positions, it is not unthinkable that there may be multiple psychic

solutions to understand the social bond and that these solutions may be at the origin of different types of societies.

After several years of work on internal processes in therapeutic groups with latent age children, we noticed an important divergence with D. Anzieu's observations (in his book *The Group and the Unconscious*, 1972, first edition) about Oedipal ghosts in groups. In fact, Anzieu claimed that the Oedipus complex was not a groupal organizer. As we have shown, this position, however, goes against the clinical observations we made about children groups. The author reviewed his statement in the second edition (1984, 1996): "The therapeutic group has an intermediate status between the family and the group". At the time we thought that this divergence was due to the difference between the training groups and the therapeutic groups. Moreover, when D. Anzieu (1984) describes the adults' group original story, he shows that the group imagines its self-generation or thinks it is generated by a founding hero, but in children, the original story always comes from the archaic representation of a primal scene.

It was the practice of therapeutic groups in adolescence that made me reconsider and elaborate this opposition because in adolescence the Oedipus complex was discarded as a group organizer in favor of self-generation.

Among children in the latent phase, starting from an original regression, the group organizes itself via the relationship with adults, according to the family model. At this age, the group goes through the phases described by different authors (Anzieu, 1972; Foulkes, 1971), but taking up the family model. Therefore, the initial period refers to a fusional family, the groupal illusion, the egalitarian family and the end of the group to a differentiated Oedipal family. The differentiation passes through the adult omnipotence, in which the child identifies himself. The doubt about the group origin always arises in relation to a more or less archaic primal scene. Starting from this regressive containing matrix, the group is structured around the primal scene and the Oedipus complex. The groupal illusion reinforces the narcissistic bases, but this period remains very short in children of this age (unless it is prolonged by the therapist) because the adult presence refers the child to castration and abandonment of the phallic position in favor of libidinal disinvestment. This mechanism is implemented using the internal groupal organizers supported by the family model of differentiation. Children measure themselves against the adult omnipotence, but this is never denied: rather they try to avoid it.

On the contrary, the fear of submission and addiction brings the adolescent into conflict with the adult. The needs of the narcissistic restoration will lead him to trust the groupal illusion in a particular way, making the evolution of the group difficult.

Just as in the latency phase the original ghost of the primal scene organizes and accompanies the group during its structuring, particularly in the *transference*, in adolescence this primal scene is unbearable; adolescents will do everything to

transform it so that it becomes acceptable. In this context, all modes of reproduction outside the primal scene will be phantasmalized and tested by the group.

The ghost of self-generation is concomitant with the groupal illusion, a period in which the group finds its unity and becomes independent. Therefore, adolescents live this moment of undifferentiation with particular interest, as the narcissistic restoration induced by this phenomenon helps to reassure them.

I propose to analyze ghosts and the way they are transformed allowing teenagers to get out of this undifferentiation period. We will analyze scenes of sadomasochism and pedophilia, puberty scenes, masturbation, and self-generation fantasies and, finally, homo-generational sexual scenes. All modes of reproduction outside the primal scene are then phantasmalized and tested by the group.

Primal scene and Oedipal themes (adult attack)

Latency had somehow separated the drive from the object through a series of drive inhibitions towards the purpose. Adolescence must take on new data that let them access to sexual identity, returning an object (acceptable to the Superego) to the sexual drive.

This passage takes place through the pubertal scene (Gutton, 1991) which transforms the primal scene, within which the young teenager takes an active position. However, it is necessary that, at first, there is a return to the primal scene, which in the group is generally a terrifying scene. For example, patients in a waiting room forgotten by the doctor who tries to seduce his secretary, in this case, the patients are locked up for the whole weekend and some die.

It seems that in the clinic, where perhaps this transformation is in difficulty, there is a return that sends the adolescent back, in part, to masochistic ghosts. S. Freud (1919), in his text "*A child is beaten*", takes up the example of *The Man of the Wolves* to show how the child is involved in his parents' coitus. The identification with both parents (especially with the mother) while having sadistic love affairs leads him to want to be beaten in order to feel pleasure in the equivalent of a sadistic sexual relationship.

Pedophilia scene

The primal scene is unbearable because it leads to passivity and unbridled excitement that can be fatal. We see, therefore, a series of shifts that allow the teenager to take an active part in the primal scene. He does so by evoking a pedophile scene that places him in an intermediate position; passive for seduction but active in the hetero-generational sexual scene.

The scene of paedophilia in its oral form is quite frequent (fellatio) and is interesting because it takes up primal identifications through the incorporation of the chosen

object. In general, the scene is unsustainable even if it is the adult who is the inventor, when the superego takes up these data.

Scene of cannibalism

Scenes of cannibalism also arise all the time. This type of ghost is not uncommon, in the form of an isolated group (island, mountain, etc.) where participants practice cannibalism to survive. But, among adolescents, cannibalism takes on a particular intensity and is represented, for example, through one of the most mentioned films in these groups: *The Silence of the Lambs*. And here the two archaic mechanisms to change identity are triggered: incorporation through cannibalism (represented by an intelligent and psychotic psychiatrist) and projective identification through skin change (a psychopath who kills girls to remove their skin which he then grafts onto himself). In front of the primal scene and the unbearable emotions it generates, there is a violent movement of oral incorporation by one of the two parents (mainly from the one of the same-sex) that results in scenes of cannibalism. A true metaphor for primal incest, hesitation between this return to the same and/or taking power in the primal scene.

In terms of mechanisms, the incorporation refers to the ghost of non- introjection.

"To absorb what is lacking in the form of food, imaginary or real, while the psyche is saddened, is to *refuse mourning* and its consequences, is to refuse to introduce into oneself the part of oneself deposited in what is lost, is to refuse to know the true meaning of loss, what, if one knew, would make one different, in short, is to refuse one's own introjection". (N. Abraham and M. Torok, 1974, 112).

Cannibalism, understood in adolescence as a refusal of the parents' mourning, in the face of a primal scene that hurts and is unsustainable, transforms the latter into a parthenogenetic (self-cannibalistic) scene, replacing it with an incestuous Oedipal position.

If we include this problem in our group, we can make the hypothesis that in front of the primal scene the adolescent, to take an active part, incorporates the same-sex parent, to replace the incestuous component with a self-generation ghost. The incorporation is, therefore, used as a defensive system to avoid the splitting and mourning of the primal scene.

For N. Nicolaïdis (1988,22), phantasmatic incorporation-introjection seems to connect and be a support of secondary identification related to the object loss or the renunciation of prohibited objects: "Consequently, oral introjection will aim at primal identification (oral, cannibalic), an element of homeostasis necessary against any primal narcissistic hemorrhage".

Cannibalism strengthens the self-generation ghosts as it can also break the trans-generational chain: if the son can swallow his father to avoid mourning and appropriates his omnipotence, inversely, like Kronos, the father can eat his children to avoid castration, thus stopping the trans-generational (linear) time to establish a

cyclical time (the father conceives his children for the mother who gives birth to them and the father incorporates them and then returns to conceive others for the mother) or reversible, since he ends up vomiting his children. Death and eternal rebirth, these ghosts open on sexual undifferentiation, eternity and self-generation.

Self-generation

After having mentioned more often the vampirism that reproduces by contagion, adolescents directly evoke themes of immortality.

The self-generation ghost is, therefore, a symbolic matrix that allows the transition from a family kind groupality to a more social one that brings together different functions during adolescence. However, if we make this ghost, like E. Bizouard (1995), one of the original ghosts (the fifth), then it is precisely that ghost that must be linked to adolescence. Indeed, the self-generation ghost answers to the problem about the beginning of puberty, that is, of mature sexuality, which manifests itself without external help in self-generation. From this point of view, this ghost gives meaning at the origin of adult sexuality, since childhood sexuality is part of the seduction ghost.

The self-generation ghost is a symbolic matrix that allows the transition from a family kind groupality to a more social one. This self-generation leads from homosexuality to homophily, i.e. to that moment in which adolescents enjoy being together and feel similar and undifferentiated in the groupal illusion. The need to function in the groupal illusion seems to de-metaphorize the family functioning: the groupal illusion denies any difference of sex and generation, putting the Oedipal problem at distance. The group reorganizes the social world and its laws according to its own criteria and therefore denies the culture transmitted to it. The much-feared primal scene is definitively replaced by the self-generation ghosts, the structure and function of the internal family group are thus canceled. After having mentioned more often the vampirism that reproduces by contagion, adolescents directly evoke themes of immortality.

"It's better to have a lover or not even if there's no shame in that... silence... "It might be better to dream about it ...", then they think they'll become immortal, in Highlander, in reincarnation ... "The ideal would be to be born from oneself," concludes one of the participants.

The work of the group favors this ghost in the moment of the groupal illusion because in that moment the group feels unified by itself.

Homo-generational sexuality

Unlike groups of younger children, with adolescents we move from a family group denied to a fraternal group and therefore to an associative group. Beyond the groupal

illusion, we therefore witness a psychic readjustment through the internalization of a re-differentiated group. The differential organizer in the family is the generation difference and, secondly, that of the sexes, while in adolescence the opposite happens, the group reorganizes itself starting from the difference of the sexes and the homo-generational sexual reinvestment, before accepting the generational difference. R. Kaës' theory (1993) about internal groupality allows us to account of this mutation. The child, therefore, uses an internal groupality built around the family group, while the adolescent must reorganize this groupality both by strengthening the phantasmatic pole of the internal groups (idiosyncratic pole) and by integrating more social forms of alterity. The adolescent is, therefore, faced with a necessary readjustment of his internal groups, starting from the original ghosts reworked by puberty, and in particular, the ghost of the primal scene, which will be replaced first by what P. Gutton (1991) calls the 'puberal scene' (scene in which the adolescent takes an active part) and then by the self-generation ghost. From this moment on, the adolescent can, without danger, represent himself in a homo-generational sex scene. This change sends into havoc the position of the infant family, which is no longer a support group (because it has become dangerous from the Oedipal point of view) and therefore resorts to a social group, or rather and transitionally, to a peer group more suited to the adolescent needs as it is shaped by internal groups, grouped and shared as a particular social group.

Thus, the question of the Oedipal identifications abandonment in adolescence is posed in a slightly different way; it is the internal family group that dissolves, i.e. the links between identifications and non-identifications themselves. These must form new configurations starting from the groupal and social bonds.

This self-generation ghost allows the strengthening of sexual identifications outside the primal scene, helps the adolescent to take a place in the filiation (no longer being placed in a childish position imposed by the family group) and keep a role in the social group. Moreover, this ghost, which can be considered as original, gives meaning to the origin of puberty and allows it to be integrated into the subject (at the beginning of adolescence, puberty is often experienced as the result of external persecution). This ghost, constitutive of groupal identity, allows the passage from 'I was born from myself' to 'we were born (as a group) from ourselves', involving the adolescent in horizontal homophilia (group of similar age) or vertical homophilia (different age, but same sex). Self-generation then widens to the proposition 'the same is born from the similar'.

The societies organize these two types of homophilia through the constitution of adolescents' groups and, then, through the organization of initiation rites. Heterosexuality becomes acceptable if it is, in a first moment, experienced as homo-generational (ultimate figure of homophilia). Therefore, filiation can be fully accepted: becoming a father or mother is no longer like playing to be mum or dad (even if the Oedipal desire is never extinguished), but the Oedipus complex can be considered obsolete only if this reorganization mechanism of internal groups

integrates social data (such as the prohibition of incest which remains of a symbolic order) at the expense of family ties.

It remains to be understood the mechanisms at work in this (quite rapid) passage from the position of self-generation omnipotence to the relationship of heterosexual homo-generational seduction. Once again, the peer group plays a central role in this alternating movement.

With homophilia, adolescents strengthen their sexual identity (boys against girls); the self-generation that contributes to the disengagement of infant internal objects allows them to "cross again the road freed from pre-oedipal complementarity". As P. Gutton (1982) suggests, the concept of 'sexual complementarity' best addresses the puberal problem, forcing the adolescent to negotiate new objects without questioning the symbolic system of reference (Oedipal contracts). The author underlines how much the puberty experience contradicts the infantile sexual problem: in fact, the puberty theory contrasts with the infantile sexual theories, substituting the phallus primacy (only one sex, the penis present or absent), the primacy of the genital (theory built on the complementarity of the sexes). Therefore, the two sexual organs (male and female) are perceived as complementary and hetero-erotism (homo-generational) founds this new theory:

“La perception de la complémentarité des sexes (selon le modèle d’une scène primitive dont les acteurs ont changé de génération) est le fait qui engage le désinvestissement des théories sexuelles infantiles et permet à l’adolescent de se concevoir dans une théorie des origines qui fonde désormais sa parole et engage sa descendance”.

(Gutton, 1982: 675)

This complementarity not only explains the incompleteness (so often felt by adolescents), but also responds to the need of narcissistic integrity, replacing the "qualitative of diversity with the quantitative of phallic difference".

Moreover, the feeling that the other can fill his own void allows reinterpreting the anguish of primal separation, as the complementarity of the sexes refers to the mother-child oral completeness, experienced starting from the complementarity nipple-mouth. This aspect, reformulated based on the difference of the sexual organs, would, therefore, be in defense against the depressive anxieties of primal separation. It is also the last possibility for sexuality to achieve its ultimate goal: the reproduction and reintroduction of generational succession. Access to filiation is a complex process that varies according to the sex of the adolescent. Thus, the daughter enters this process through procreation; the difficulty is to differentiate the maternal function from childhood identifications with the mother. The boy enters the path of filiation by identification with the symbolic function of the father; in this, he is helped by the symbolic organization of filiation imposed by society (kinship system).

Self-generation is a ghost on which the adolescent relies to complete the adolescent process and it is finally possible to decrypt a pathology linked to the failure of this process. Moreover, the rejection of self-generation keeps the internal family groups intact and most of the time place the adolescent in front of a primal scene that is impossible to process. Either the adolescent remains in a position of passivity and immaturity or he is an active part of the primal scene, with frequent incorporation of one of the parents: the latter is a defense mechanism to avoid introjection (and identification) and to process grief.

On the other hand, the fixation on this ghost could generate a psychopathic type of omnipotence functioning.

New social conceptions

The hypotheses about the adolescent process naturally lead us to re-evaluate the origin of the social link from a psychoanalytical point of view, extrapolating to social groups the lessons we can draw from the group clinic.

In fact, we can find the origin of the social bond not in the Oedipal clash, but in the ghost of self-generation. Referring to group phenomena and in particular to the groupal illusion that determines the group as an identifiable entity (group object), we will reinterpret the myth of *Totem and taboo*, showing that who is killed is not the Oedipal father but the differentiating father and that, in the same way, the renunciation of women is linked to the search of the indifferentiation (rejection of sexual difference).

Adolescence, with the rejection of the family model and the use of the peer group, allows participation in an associative society (with the resulting narcissistic protection) and not in a family-kind society with an omnipotent father (child image) and submission to the authority of the strongest (the parents and, in particular, the father).

This hypothesis, developed from the difference between group organizers according to the age of the participants, is a speculative extrapolation that must be examined along different lines. In particular, it is necessary to understand how the trans-generational problem is reintroduced and how the Oedipus complex finds its place in the social organization.

Societies are structured around these two original ghosts: the primal scene, leading to the Oedipal problem, and self-generation. However, these two ghosts establish two different poles of social organization: the family that establishes a strong and paternalistic power (sovereignty, dictatorship, etc.), the groupal illusion that leads to the search for egalitarianism (democracy). Between the two poles, there are intermediate forms. For example, it would be possible to link a type of adolescence with a form of power: a short adolescence, for example, induces a strong identification with parents, while a long adolescence implies an identification with peers. In one case, power will be rather paternalistic, in the other democratic.

This new approach to social ties, although implicitly contained in the works of D. Anzieu (1984) and R. Kaës (1993), involves a certain number of elaborations. To know other forms of society, I would suggest admitting that the phantasmatic bases of social bonds may differ. Moreover, this approach allows us to understand some characteristics of social functioning, such as the prevalence of depression in democratic European societies or major social crises; these give rise to the impulses that send human beings back to primal barbarism, and to the creation of splitting and paranoid projection. At the moment, what seems to dominate in *psy* thought in general and among many psychoanalysts is the ideological current, also conveyed by the *media*, which highlights the preponderance of 'paternal dogma'. From this point of view, the misfortunes and decadence of our society are directly linked to the decline of paternal authority: "it seems that there is no longer a father", and this affects young people and adolescents in particular. A. Lefebvre (2007) summarizes this thought well:

“À trop de repères, il y aurait comme un manque de re-père, pourrait-on écrire. Et il est que la littérature psychologique de ces dernières années s'inquiète de la crise des familles et des troubles du lien qu'elle engendre dans le travail d'œdipianisation, qu'elle s'interroge du déclin de la figure paternelle, du ‘nom du père’ et d'un retour à un archaïsme d'une image maternelle toute-puissante et parfois toute polluante.”
(Lefebvre, 2007: 140)

This sociology of 'common sense' is based more on an ideological theory than on facts. We could take as an example of the violence of young people, which would be one of the consequences of the weakening of the paternal function.

Apart from the fact that this fear is historically recurrent, it does not correspond to the sociological reality in France, because although groups of young people who are often marginalized commit violence, this phenomenon does not affect the majority of adolescents or young people (often less turbulent than adults).

Thanks to the help of a decidedly different clinic, M. Tort has published a book that analyses with great perspicacity and in depth the social and historical issues of what he calls "paternal dogma". Our work immediately seems to support this position by the following statement:

“On reconnaît aujourd'hui (du bout des lèvres) la liaison de cette figure, le Père, avec un pouvoir historique ‘des pères’, qu'ils ont perdu. On commence à entrevoir, sans vraiment en prendre la mesure, que c'était une fonction sociale liée à l'arbitraire monarchique et hiérarchique, à l'esprit religieux, aux anciens modes de production. On devrait donc pouvoir admettre que, comme toute réalité historique qui a fait son temps, elle cède la place. En ce qui concerne l'histoire, il est évident que le discours commun solennel sur le déclin du père est davantage une légende dorée qu'un savoir historique sur “le Père.”

(Tort, 2005: 16)

This analysis of ideology, which M. Tort calls "paternal solution", does not put in doubt the fundamentals of psychoanalysis which open to several different unconscious combinations. The groupal clinic of adolescents presented here shows that, at least temporarily, the Oedipus complex is no longer a structuring complex and that the therapist's third function is not a paternal function (in the sense of paternal authority). In other words, the group's coherence is no longer based on family and Oedipal structure.

It is precisely by comparing the therapeutic groups of children (in the latent phase) with the groups of adolescents that we tried to show that the organization of the groups responds to different logics according to the age of the participants. The clinic of the groups presents interesting characteristics to understand how the links between the intra-psychic and the interpersonal are established. The small group is an interface between the individual and society; it is therefore a crucible that allows us to analyze with great precision the passage from individual psychic functioning (both at conscious and unconscious level) to collective affective and emotional functioning, the basis of the social bond. This therapeutic space, whose mode of functioning is based on groupal free association, allows us to perceive very clearly the links between phantasmatic activity and the creation of trans and intersubjective alliances.

Can these differences in psychic solutions, which serve as a basis for the organization of the small group, be applied to larger groups such as institutions or societies? The question remains a delicate one: however, it is possible to notice similarities (but also differences) between all forms of groups and how they are organized.

The study on small groups makes it possible to notice the emergence of mechanisms proper to the societies functioning, and on the other hand, the elements of individual psychic mechanisms are identifiable, particularly in the links that unite them to the whole group. Therefore, R. Kaës defines two types of groupal organizers:

- The psychic organizers, who define the relationships of stage objects. These are the image of the body, the original ghosts, the *imago* (family complexes) and the image of the individual psychic apparatus.
- The socio-cultural organizers have the function of codifying in a normative way the groupal psychic reality through representations that function as models of groupality (myths, stories, historical events, etc.). The socio-cultural model gives credibility and legitimacy to the unconscious model of the group object.

Therefore, in addition to easily identifiable group phenomena, freedom of association causes regressions and authorizes a quite rich phantasmatic expression, which allows us to better understand the logic of the psychic problems of grouped patients, regardless of their individual history. In fact, groupal listening stimulates the valorization of elements common to the group members, in particular of themes and fantasies they share, but also of psychic mechanisms predominant at a given age.

In this work on groupal psychotherapy in adolescence, however, we will have to face the difficulty of distinguishing what belongs to adolescent processes from what

comes from groupal phenomena. The comparison with the group mechanisms found in therapeutic groups and conducted with the same framework-devices on patients of different ages (in particular on children in the latent phase) partially responds to this objection.

The individual psychoanalytic approach has allowed S. Freud (1915) and psychoanalysts to propose hypotheses on social functioning, the psychoanalytic work on groups allows to adopt an even more relevant approach as it involves taking into account ideologies, psychic formations peculiar to groups. Ideology is a great absence of counter-transferential analysis, both in relation to patients and theoretical development. G. Devereux (1967) points out that any study of man raises concern, against which one defends oneself with an unconscious reaction that distorts the method and the results of observation. Every thought system has an unconscious origin that resides precisely in the defense of this concern. Objectivity can only be restored if the nature of the disturbance is analyzed and if it is, as inevitable as it is, fully accepted and used on a heuristic level. If the researcher does not want to implement a series of defence mechanisms (isolation, rationalisation, avoidance, reactive formation, etc.) that alter and distort the results of his research, then he must be able to analyze his own unconscious implications in the field of the research he is carrying out.

Just as transferential implications are at the core of psychoanalysis and therefore their understanding is part of the psychoanalyst's work, so the psychoanalyst rarely takes into account its cultural and ideological (unconscious or at least pre-conscious) implications.

However, the distortions caused by the cultural system to which the observer belongs are so difficult to identify because the culture seems quite external to the individual, while on the contrary some social constraints are deeply internalized.

The same scientific theories are fixed in the form of (conservative) ideologies that make new discoveries difficult. This type of work would allow us to reconsider the present mode of psychoanalytical analysis of "modernity" which, almost invariably, opens to a future described as catastrophic or, at least, worrying. In this way, psychoanalysis risks taking sides in favor of resistance to change (characteristic of any institution), past nostalgic and political positions that support the moral order and conservatism.

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Notes

1. The primal function of the family is to organize the oedipal knot (for the sexual and generational differences that it imposes), the family would not, therefore, be an organization model for groups.
2. See Privat, P., B. Chapelier (1987).
3. Chapelier, J. B. (2019).
4. N. Abraham and M. Torok have highlighted the role of the incorporation ghost. in *The Man of the Wolves* (1974).
5. One of the ghosts in action during artistic creation.
6. This refers to autoeroticism and masturbation.
7. "The perception of the complementarity of the sexes (according to the model of a primal scene whose actors have changed generations) is what triggers the disinvestment of child sexual theories and allows the adolescent to conceive himself in a origins theory that now founds his word and involves his bloodline." (author's translation).
8. This foreshadows that there are no societies of children (without adults or adolescents).
9. "Too many references lead to the absence of the father figure, we might say. The Psychological literature of recent years is concerned about the family crisis and the disorders of the bond it generates in the process of oedipalisation; moreover, it questions the decline of the father figure, the "name of the father" and the return to the archaism of the maternal image, omnipotent and sometimes polluting". (author's translation).
10. To verify the statement, see the works of Fr. Huerre on the history of adolescence.
11. In French society, violence is linked more to ghettoization, unemployment and poverty than to a lack of authority.
12. 70% of young people undertake higher education and are rather calm (too much?) and studious, characterized by great tolerance and solidarity (the interest in humanities and social sciences proves this).
13. "Today we recognize (in full lips) the bond of the figure of the Father with a historical power 'of the fathers' which, by now, they have lost. We begin to glimpse, without really understanding its entity, that it was a social function linked to monarchical and hierarchical arbitrariness, to the religious spirit, to the old ways of production. We should therefore be able to admit that, like every historical reality that finds its end, this phenomenon is at its end. As far as history is concerned, it is obvious that the common solemn discourse on the decline of the Father is more a legend than a historical knowledge of the Father". (author's translation).

14. Devereux, shows that a number of great discoveries are made by researchers with little involvement in the institutional or cultural space, which allows them to break away from ideologies conveyed by environmental culture (cf. in general "De l'angoisse à la méthode en sciences du comportement" (1980) and in particular the article "L'influence des modèles culturels de pensée sur les théories psychiatriques primitives et modernes" (1972).

15. See J. B. Chapelier, 2011.

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