

Primary narcissism or original narcissism :how narcissism works among groups

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Abstract

In this article, the author relying on the experience of group psychotherapy and group training, tries to go beyond the understanding of the two Freudian concepts of primary narcissism.

The group situation introduces a formal regression, where the imagination takes her hand, because it causes a transference as the one operating in the dream, which changes the relationship between primary narcissism and secondary narcissism, since it changes the border between inside and external

Keywords : group, narcissism, primary narcissism, preliminary, narcissistic antinomy

The efficiency of care giving among patients with narcissistic disorders through the framework of psychoanalytical group set-up poses the problematic of the link between the narcissistic problematic and the group situation. Having taken this into account, I asked myself what could treating through psychoanalytical group set – ups enhance about the metapsychological concept of narcissism and could this type of set-up further the understanding of Freud's two theories of primary narcissism:

1915: primary narcissism would be a situation where the Ego would itself be its own object.

1917: primary narcissism is an anobjectal state.

J. Laplanche and J. B. Pontalis (1966) had already shown that problems arise when considering the link between these two notions and how the first concept was massively operational in the works of contemporary psychoanalysts. The concept of narcissism, as an anobjectal state, is according to them, very problematical. In another perspective A. Green (1980) had already touched upon this problematic of the link between the two concepts of narcissism by opposing one narcissism as a structure and one narcissism as a state.

The second topography and the problematic of the death instinct give consequent consistency to this notion with a tendency to return toward that which is unorganized, inanimate. Personally, from my clinical experience, I would say a return toward that which is immobile.

Putting narcissism to proof through the condition of figurability

Using my experience with psychotherapeutical groups and with groups in training, it seems to me that applying psychoanalytical framework within groups enables us to surpass the opposition between these two concepts of primary narcissism. Before exposing my views concerning this disparity between these concepts, I offer to locate the question of narcissism in groups.

The group situation introduces form regression . Exchanges among participants may take place on very regressive levels, including contacts, facial mimics where the imaginary holds a very important place. We know that only by maintaining an active framework we are able to respect the conditions of figurability which insure the psychoanalytical valence of the framework in group situations.

Topographical, dynamical and form regression

Group situations introduce topographical regression, which modifies the connection between the psychic instances and their symbolic efficiency for the subject. In 1923, S. Freud shows how a mass of people and a subject within the mass can pass from very savage behavior to the most heroic act, putting to evidence the shaking up of ideal values and superego principles when faced with the intensity of drives.

More recently, C. Neri (1955) insists upon feelings of depersonalization, of disindividuation which swell forth during the early moments of a group. The group situation seems to solicit the base of what could be primary narcissism. This holds true no matter what theoretical version was chosen.

D. Anzieu (1975), noting likewise, showed how *<<one enters a group like one enters into a dream>>*. A commentary on this notion is necessary at this point. Sleep has traditionally been considered as a return to an anobjectal state. Dreaming, on the other hand, is a situation where, because of the drives' regression, the subject takes himself as object, returning his sensoriality toward himself. In a certain manner dreaming while asleep reconciles the two Freudian theories of primary narcissism. D. Anzieu tells us that: *<< viewing it from the psyches' dynamics, a group is a dream>>* (1975, p. 161).

The group situation differs from the dream situation in that while sleeping the drive withdrawal permitting the dreamer to call on reminiscence traces which is actualized on the dream scene. The group member regresses due to the fact that the group's topographical set – up induces a psychic contiguity equivalent to that which a subject encounters in the intrapsychic. Reminiscences are called forth due to this contiguity. The similarity of the conditions of figurability provoke the withdrawal of the drives investment of that which is outside of the group. The quantity of bonds of contiguity trouble the capacity to differentiate between interior and exterior, self and other, scene, subject and object. Form regression induces transference similar to that which is at work in dreams according to bonds of contiguity (simultaneity, Freud calls it, in the interpretation of dreams (1900) and of similarity.

Anamorphosis between groups and dreams is essentially due to the saturation of the bonds of contiguity. Because of the saturation of the bonds of contiguity:

- The group multiplies the outcomes of the drive by multiplying the players.
- The group, by multiplying the receivers, provokes an increase of the drive tension in quantities which could represent a threat for the subject in that it de localizes him.
- At the same time the group treats large quantities of energy drive by allowing it to be diffracted on different receivers.

Because of the former the group provokes feelings close to that of the uncanny (signed by the threat of intrusion).

Narcissistic actualization in groups

The group induces a topographical transference (Duez, 1999, 2000). This situation modifies the connection between primary narcissism and secondary narcissism for it modifies the imaginary border between the interior and the exterior. The nature of the disparity with the object is modified due to the large amount of contiguity. The route taken by the drive is partially modified between object investment and the secondary return of narcissism toward the subjects Ego (secondary narcissism).

Due to this fact, a primary narcissism problematic is put to work. This situation will put forward a configuration covering two dimensions of primary narcissism: that in which the anobjectal state through the disobjectalization induced by multiple players and that where the Ego takes itself for its own object when using the group as object (J.B. Pontalis, 1963).

Concerning the group psychic device, when the group takes itself as object, we are in an Imaginary situation equivalent to the situation where the Ego (a compromising instance) takes itself as object.

The extension or the field of figurability through and in the group psychic device allows for group participants to actualize, without taking a major psychic risk where the levels of form and topographical regression could be threatening. This holds true within the framework of the cure also. These two forms of primary narcissism will determine the two modes by which subjects will enter the group according to whether we are dealing with subjects having neurotic or border – line tendencies. The paradox is that at first, border –line subjects seem to enter more easily into the framework than the subjects having neurotic tendencies. This multiplicity of limits is, in a certain way, more familiar to them.

The group with neurotic patients

First stage

- They attempt to settle in next to each other in strong elective bonds of contiguity, which include a very few number of participants.
- Some put themselves obviously on the reserve.
- Others maintain a more familiar link between themselves, grouping together at distance.
- Giving instructions provokes uneasiness among the group.
- Some will question the instructions.
- They verbalize their uneasiness about the situation with controlled psychic movements.
- They clearly let show the difficulty in which they find themselves.
- They attempt to find narcissistic reassurance from their neighbours or from the counsellors.

Second stage

Neurotic personalities, against their bodily will, feel under a constraint. The drive intensity is aroused by the multiplicity of players, inducing them to diffract, upon others, elements of their own intimacy. Inviting to freely associate thoughts and to share them produces a shattering effect. They live this as if it were a violent situation, even like a rape with them being under constraint to expose that which, according to them, should be kept secret: their intimacy. This situation is a source of silence, of feeling ill at ease. Reminding the principles concerning abstinence makes the group feel safe. The participants then ask what they can talk about and what they should keep quiet.

It is during this stage that the small group will take form as a common narcissistic object. The constitution of a common narcissistic object makes it possible to pass from personal intimacy to group intimacy, be it only an illusion.

Third stage

In groups where neurotic personalities are dominant, we are going to see throughout the sessions how grouping- up becomes more differentiated. The group device, which pertains to the psychic topography, will be functioning fully. The possible differences between the basically neurotically structured participants are going to be used in the frame of the group device of the psyches. What appears is essentially topological configurations of the psyche (Duez, 1990).

Working with topographical transference shows us how neurotic personalities will little by little build up a group psychic device. They can do so by giving in to the primitive mentality (Bion, 1961, tr. Fr. P.U.F. 1965) letting it furnish the hollow space necessary to maintain a sufficiently peaceful relationship with others. The primitive mentality would be the product of this operation that is constantly accomplished by the group members without their even being aware of it. This primitive mentality and its cortege of ambiguity allow the subject to get rid of the excessively intrusive effects. This primitive mentality comes in to constitute the anobjectal hollow space while the psychic device of the group invents the common narcissistic object. The analysts should pay attention to this primal silent background, which should stay sufficiently discreet. This discretion is the sine qua non condition so that the group of others does not become threatening for each subject's singularity.

The group with border - line patients

First stage

- Patients tend to group together when the framework leaves a sufficiently free space.
- They readily move elements (chairs or other) in the space.
- Relationships of contiguity are pluridimensional.
- They group together in the form of agglutinates.
- They attempt to maintain bonds of contiguity with many participants.
- One or several of them may find themselves expelled from this situation.

·It is not rare for this situation to be accompanied with verbal violence and even with attempted physical violence, which results in reminding the framework.

The framework pertaining to the principle of abstaining from intrusion of the other should be firmly, but tranquilly set forth in the beginning.

An agglutination/diffraction type of functioning is particularly present. One can easily observe the basic make – up of a group's psychic functioning. This function is built from bonds of contiguity but can be an illusion up to the time where the transference processes will take form and figuration within the group space.

Following the first stage of illusion which gives the impression of an easy and fast entry into the group, one can perceive that this facility was due only to the anamorphosis between the conditions of figurability in the group psychic space and to the figurative structure of the symptoms of border – line personalities. This line of least resistance between the imaginary structure of subjects and the imaginary structure of groups collisions in the form of group illusion, of the basic hypothesis of dependence or the basic hypothesis of the tactic attack or flee. The violence of the drive movements push us to analyze them in order to maintain the drive tension at a sufficiently low level so that the unconscious and preconscious conflicts can be worked through.

Second stage

Different from the work sessions relatively orderly with neurotic personalities, it's not possible to speak here of a sensibly chronological progression. The following configurations can build up in a very short time and then be resolved or dissolved. These passages take place, depending upon the discharges, in a mode close that of acting.

Often a leader, carrying a challenge concerning the under group or concerning the analysts, emerges. Condensation of fate drives on an opposition leader allows psychic work to be done. By the means of a framework using limited figuration, the analysts propose psychoanalytical work in groups.

In this group situation with border – lines, each person will have a turn to find himself as object or as a potential intruder in the others dynamic transference. This is a consequence of transference diffraction of the drive motions on the players in the group. As we go along, each of the participants is faced with a transference deposit of a drive motion upon himself. Little by little those who receive the deposits revolt and diffraction no longer protects the subjects who deposit from the turning about of a drive motion directed against them. The analysts job during this time deals often with the demarcation and with the reattribution of drive of the subject who deposits. He thus finds himself protected from the return of the drive upon himself. This is important because the drive elements which are already deposited upon the depository player by other participants could come back upon the subject who deposits, without them belonging to him at all. At this point the risk of the phenomena of the uncanny would be at a maximum.

Another condensation can take place with an emissary victim. In spite of the difficulty in managing such a situation, it is not always negative and often it offers a shared negative background substance enabling the creation of a group psychic device. In a group the victim “materializes” the radical negative background that subjects fear to actualize at the cost of each and everyone whenever a silent space allows for words to burrow in the group space. This type of functioning means destruction of the intruder, allowing the Ego to maintain primary narcissism in that it uses the intruder as an interior receiver of the death instinct. The intruder is the “interior” object of the death instinct.

It’s less complicated when cleaved functioning arrears. All the manifestations of the under - group results in an antagonistic response from the other under -group. What we see here is turning – about of narcissistic reflexivity which considers all forms of otherness as an intrusion threat.

An important dispersion in the (materiel) space helps to maintain, due to motor diffraction, a sufficient amount of ambiguity.

This can be accompanied by laughing or crying and a difficulty to maintain the symbolic space of play as well as the separation between play and language.

We see the impossibility for the psyches to construct a group psychic device. This is due to the fact that the group psychic space is managed only through bonds of contiguity :

-ambiguity contiguity linked to uncertainty about boundaries,

-exclusion and opposition contiguity where investing through aggressiveness or destructiveness seems to be the only way to manage the link with others.

In order for the work to go forward, it will be necessary for the analysts to actively testify to maintaining the framework in spite of moments of destructiveness or abandonment attempts.

Different from the group of more neurotic personalities, here the ease with which the border - line group enters into the group is connected to the fact that this core of primary narcissism remains, for them, an active work. This is the reason why they oscillate between

·negativism (attack), destruction of a potential intruder that all others represent (anobjectal state)

·abandonment (fleeing) real erasing of the possibility of an intruder or of intrusion (maintaining an anobjectal situation by erasing intrusion).

·Dependency where they erase the intruder by taking the other as a necessary part of themselves (the other of the Ego becomes his own narcissistic object).

These three figures of negative are the psychic tracks left by the functioning of forms of primary narcissism. We can note that through these group configurations both forms of primary narcissism are represented.

The narcissistic problematic seen through modes of entry in the group

According to their personality we observe that subjects do not all enter the group using the same model of primary narcissism. We can say that in the neurotic group

the group takes itself as object like in the first mode of primary narcissism. The border – line group, after a stage of fusion and ambiguity, tends to constitute anobjectal forms of links. The process of entry in the group gives evidence that the modes by which depositing in the Real framework shows important and significant differences according to the types of personalities. We can refer this to the theories of J. Bleger (1966) who considers the framework as the depositary of the most archaic part of the subject : the non - me, the symbiotic moments, the ambiguousness. The framework, according to J. Bleger, is the metabolization of there archaic elements.

An important difference appears that could be the difference in the way primary narcissism is used. The variation for S. Freud between these two theories of primary narcissism is attached to an event that jostles many of the Freudian constructions beginning with the first world war. In a war situation the subject finds himself in a border – line situation where his organization is around the symbolic primate of relationship to death. Auto -conservation in a traumatic situation of vital threat comes about in the following manner. There is withdrawal of the links of immediate contiguity, a disobjectalization of the link in order to get rid of the libido tension toward the other who becomes threatening. The other, in a destructive situation, represents more of an Imaginary or a Real potential intruder than a libido support of the autoconservation link. Narcissistic conservation can happen through disobjectalizing the link.

For border – line subjects, their mode of entry in groups seems to portray, in part, the result of this operation. Agglutinate built upon necessarily strict bonds contiguity magically annihilates all forms of conflict. It represents a particularly significant form and indicates a border – line subject, especially if we observe the way in which he appears and dissolves or disappears. One or several agglutinated subjects will be expelled and acquire the role of being conflict zones. Instinct drives will be directed toward them. Without them realizing it, they furnish a support to the subjects' or to the groups' death drive, while being expelled.

The work of the frame and the function of preliminaries

Based upon this observation we can say that the framework is never accomplished but is incessantly being built. From this point of vie, the importance of the preliminaries are essential. The function of preliminaries is to evaluate the capacity of an individual to fit into a framework that will bring out such or such a form of his drive organization. I showed how group framework solicits a different outcome from the drive of destiny and how an increased number of players necessarily induce a constraint on the analysts part to set forth the principle of respect for everyone.

The principle of abstaining from intrusion and prohibiting murder

In metapsychological terms, group framework is based upon the principal of abstaining from intruding the other. We set forth abstaining from intrusion within the psychic space in a manner likewise to forbidding murder, in that figural space is topographical figuration space. The presence of others partially unbinds the analyst

from his double function of other and gives him a function of Other (The great Other according to J. Lacan (1966)). The others can be objects but also intruders and witness of the Other. The analyst should suspend the venting of drives, actualizing motion instincts toward the other. Due to the bonds of contiguity, he should state the interdiction of Real intruding of the other, or precisely, destroying him. The other must not be exposed to being annihilated, even if his presence may seem exaggeratedly exciting. This is the reason why the main interdiction in working with groups is forbidding murder. This interdiction insists on the fact that the subject must not assimilate the group to an anobjectal psychic space where every intruder must be destroyed without pity. The end of the preliminaries pivots around demarcation between Real and imaginary so that a psychoanalytical configurability can take form. When the demarcation principle has not taken place, the basic hypothesis attack or flee, when it is super - determined by the group situation, can become the psychic framework of the group. We are then in the situation of savage psychoanalysis. The analyst's work is to maintain the conflictuality which goes beyond the actualization of the conflict that has a tendency to make the psyche return to a state of non conflicting ambiguity. The conflict between the group situation and the conditions of figurability specific to every psychoanalytical process will therefore be a conflict between fulfillment of desire and returning to an anobjectal and a non conflicting state of ambiguity. On one hand and the necessity, on the other hand, to maintain the constraint of figurability in the presence of the other. This last necessity means for each of the participants to turn about toward one's self and to claim as one's own the motion instinct. From this point of view the psychoanalytical rule in groups provokes and calls for the constitution of the reflexive structure of the Ego. It imposes a constraint on the Ego to take itself as an object.

The principal of abstaining from intrusion and prohibiting incest

The neurotic group, due to a better reliability of objects, functions very clearly by leaning on the reflexive structure of the Ego. That's the reason why the neurotic group tends in the first stage to establish only interpersonal contacts with the participants and on the other hand with the analysts. It is therefore urgent to establish a shared psychic object having to do with this reflexive internal function through transference within the group's psychic space. As a result the group will have a tendency to set itself up on the basic dependency hypothesis that makes it possible to maintain the reflexive illusion of sharing someone else, that means, the psychoanalyst or the group of psychoanalysts.

If this situation lasts we will see a situation of group illusion set in, with, maybe, the risk of promoting the analysts to being ideal narcissistic objects. In the same manner as before, when the basic dependency hypothesis is super determined, it will become the framework in the work and we will find ourselves in a savage psychoanalysis situation. The analyst's work with group illusion situation is to work on demarcation between the ideal – Ego, the other and the object. The analyst finds himself in the situation of intruder who compels a difference to be made and who compels the

group to become acquainted with the trace of the intruder at the heart of generalized illusion. At the end of the preliminaries, we work on Imaginary demarcation between the subjects so that a psychoanalytical configurability can be constituted.

This work, sending each to his singularity, will eventually take on a new turn and a new outcome through the basic hypothesis of coupling up. The couple link will become the ideal of the narcissistic reflexivity. The potential object of the couple will become the shared object, the forthcoming object, the messiah who enables the group to conserve a narcissistic fullness. This shows that the persistence of this narcissistic form of entry in the group. Evolution can come about in the differentiation made in the representation of the outcome of the libido between the individual beings.

During the group illusion phase it is not rare that the analysts must remind that we are not here to live situations of drive satisfaction but to understand what is happening between us, here and now. This reminds the forbidding of incest in referring to the idea of the emerging of a messianic idea (the divine monstrous child is an outlaw child : the child born of incest and therefore of absolute fullness going beyond the sexual and generation differences). It's often the interpretation about drive renouncement, rather about assuming this shared drive renouncement by each in his own name that flushes out transference concerning the illusion of the outcome that permits the group to be released from it.

The psychoanalytical configurabilities

The hypothesis of W.R. Bion who considers that the cure super - determines the coupling - up hypothesis is completely articulated to the clinical situation. The cure super – determines the coupling – up hypothesis with the reflexive figurability that the binary reality introduces. Superposing the two function of the other (the other and the Other) on the analyst necessarily induces a discreet securing of the framework onto a form of primary narcissism, that where the Ego takes itself as object. In a certain way this constitutes a meta frame (Bleger 1966) of the cure that to a large degree stays discreet and unknown. Cross-checking the theories of J. Bleger and those of W.R. Bion necessarily leads to such an analysis and explains why border – line subjects have great difficulty fitting into a framework that is potentially too threatening due to the excessive libidinal excitement that they introduce. Every time I was able to receive such patients in a cure set – up it was always at the price of the analysis of the intertransference (Kaës, 1993) between my own internal groups Kaës, (1975, 1993) that the patient tried to destroy or to immobilize.

If we accept these analyses of the entries in groups depending on the qualities of the people who participate in the group, the specificity of the group set - up is to lead each patient to dispose his imaginary framework, and in particular the narcissistic mode through which he takes over himself, within the group framework. What we see happening is that the belonging identities (Rouchy, 1990) are called forth and we observe how the group permits, through diffraction of transference that protects against excessive drive, for extremely archaic psychic configurations to come about.

The specific positioning of the psychoanalyst in the group permits to metabolize these very threatening psychic movements in the space of the cure.

Before trying to seize the metapsychological consequences on the theory of narcissism, I would like to illustrate what I just said by my care experience with children just entering adolescence and where it is possible to see, in a somewhat spatial manner of functioning, the form of entry into a group of border – lines and the group's transformation.

The narcissistic problematic from a psychodrama experience with preadolescent The initial group

It includes seven children at the end of the latency period (around twelve years) who present seriously troubled behavior and personalities.

A boy presents extra – family mutism. During the preliminaries, it appears to us that this mutism is probably a way to keep silent the (perverse) relationship between his parents.

Another boy is an immigrated child from Magreb whose parents, in particular the mother, expects him be the hero enabling the family group to be integrated into French society.

Another boy has gravely troubled learning and behaviour in a family context of serious social difficulty, especially with recurrent a recurrent problem of alcoholism.

A little girl presents severe inhibition alternating with clastic episodes and stealing. In the preliminaries we learn that the family was marked by a death, by separation and following this death, remarriage of brother in law with a sister in law.

A young girl from the Antillian Islands presents obesity of psychic origin. The family was unable to find its balance since moving to metropolitan France. The father presents a atypical delirious episode. Her brother presents troubled behaviour. The mother is overwhelmed by the events and desperately seeks support. This thirteen year old girl participated in the preliminary psychodrama groups but did not continue beyond that.

A girl whose parents live in the same house with the mother's parents presents severe instability.

A boy whose parents don't want to tell him that he was adopted.

The course of the sessions

We receive the children once a week. Each child had already been seen by the therapists in the preliminary individual sessions. We suggest a preliminary trial period of four weeks. During the first four sessions the children were used to grouping together with the therapists looking on. They snuggled up to each other. During the first three sessions, little by little, the Antillian island girl becomes silent, has no ideas, arrives late and stays aside from the group. Thus, she uses the ambiguity of this trial period. She is unable to speak. She arrives late. She is unable to play with the others. In fact she is unable to arrive in the group and to be there. She will not

come back at the end of the trial period, saying at the end of the last session that she doesn't know if she will continue.

We inform the group of her departure. After a hazy session the day we announce her departure, the children come back the next week. They are snuggled up closer to each other than usual. When we invite them to make up a story, they group together in a nearly head to head manner. We hear whispering, a hubbub, disagreements and then in a splendid togetherness, they turn toward us saying we are going to play the three little pigs. We ask them to tell us the story. Next comes quite accurate telling of the tale of the three little pigs. The first difficulty is in finding a wolf. Nobody wants to be the wolf. So they invent annex roles gardener, the next door farmer that they add to the tale and that they take on in order to not be the wolf. At last a child volunteers to be the wolf.

The game gets underway at last. It will be almost identically repeated during many sessions. The wolf appears, destroys the straw house. Taken up by the panic of the game, the first little pig nearly throws himself into the arms of the second, that is, the one from the wooden house. They snuggle up against each other. After several greater attempts the wolf is finally able to destroy the house. The two little pigs run toward the refuge of the third house and snuggle up to the third little pig, the one with the brick house.

We can note that, although the goal (the brick house) was well present in the space of the psychodrama, at the time when the children run away, they spread out to the different corners of the room in totally diverging directions. The wolf arrives in front of the first house but refuses to finish telling the tale according to the foreseen scenario and to fall into cauldron. We talk about the tale again with the children. They conclude that they didn't play well and that they must do it again next week.

We clearly perceive that they are confronted on one hand by being unable to face up to what this figuration represents of being devoured, but on the other hand we can discern fleeting authentic moments of panic / pleasure taken during the game of chasing.

The evolution the psychodrama group

This game will be tirelessly repeated during several month, the theme will be the same but very slowly by tiny spots the tale and the style will evolve. The first change concerns the occupation of space. The play space is delimited by chairs set side by side. In the first stages, being panic-stricken, the children regularly crossed this space and we had to constantly remind them that the play space was within this delimitation. One day something happened. A child slipped, fell and bumped into the chairs when "the wolf" was going to devour him. He passed under the chairs and used the delimitation furnished by the legs of the chairs like a tunnel under which he crawled to get away from "the wolf" who was after him. For many weeks this parapraxis of slipping will furnish a topographical variant and the chasing will always be accompanied by repeating these moments under the chairs. This moment becomes an imaginary container of the game.

Little by little the wolf figurations change, he is no longer terrorizing and they begin to feel sorry for the one who plays the wolf role. The wolf is no longer the fearful intruder but becomes a variable element, depending on the actor, in the constancy of the tale. The repetition of the game itself will be invested. Throughout these games we intervene very little. The rare solicits that the children directed toward the analysts had the effect of closing them into annex roles of witness (farmer, far away in the field, a sleeping dog). The repetition of this tale from week to week makes it lose, little by little, its status of tale and of contents of the session. It becomes a global all, a (containing) scene on which, from week to week, inventions will be grafted. This is the case of the invention illustrated by getting away under the chair legs. Repetition of the identical becomes, little by little, a support for a new element: the found again. The function of constancy, that the universal intimacy of the myth portrays, had the role of guaranteeing shared reunion. This function gradually mutates as the numerous variations, more and more frequent, of tales or of improvisations witness to. The mythic part freezes like a backdrop at the same time that the individual variations appear more and more constantly with the prettying – up that they add. The wolf even authorizes himself a few originalities. Libidinal manifestations of oral organization appear with the following example: the wolf falls into the cauldron that held good things (he pretends to lick the cauldron) and the pigs say that the pig could spoil the contents of the cauldron and they chase him for this reason. The evolution of the situation shows the therapeutic effect of the situation which is connected to fact of playing the repetition of the tale in our presence. Our interventions to maintain the framework are rarer. At the end of the session, it seems that they listened more to our commentary concerning the modifications of the tale. However, as we go along, our being solicited as potential object appears in more of a precise manner. A change takes place: the chasing under the chairs disappears, links appear between children that are not only the simplest links of proximity and of contiguity but helping - each - other type of links which includes the work of identification. For example, when the little pig runs away from the wolf he doesn't run into the new refuge house as if he magically goes through the walls. Effectively, the wolf stops without trying to devour his victim. The child who plays the helpful pig pretends to open the door and to close it while struggling against the wolf. The imaginary framework of the house takes on symbolic consistency in such a manner that it endows it with symbolic effectiveness. (Lévi-Strauss, 1958).

Little by little the games change, are personalized, take on their own style and their place. The children themselves will attribute peripheral roles or will remain spectators. The children as spectators clearly shows how the anobjectal dimension of narcissism is assumed as a silent container that intricates the goal of the death drive, the return of the inanimate, as an element of constancy on the subjective scene.

The slipping point will be when, during a session, they ask the therapist, who they perceive as the principal therapist, to be the wolf. This time, letting themselves go to the end of the drive, they will devour him in the cauldron. The following jubilation, at the same time as the scrupulous respect of pretending, shows an acquired libidinal

support upon the other. The other is no longer an intruder, he is also an inner other, the other inside the Ego with whom it is possible to play. The therapist thus becomes a narcissistic object, shared with the group psychic device.

The transformational functions at work

Through these repetitive sessions that lasted several months, these children who were in great suffering and who had severe narcissistic failures, were preparing the scene concerning transference movement. The acting of this movement metabolizes the playful devouring of the therapist. Here, the oral drive can be expressed toward the therapist without risking the destruction of the framework. Rather, be expressed without the framework being the pawn of the confrontation between destructiveness and the disobjectalization of the other. This session opens a new stage of the psychodrama where the children will be able to enter into the group psychic device on more of a neurotic mode and be able to fit in as agents of this group psychic device. This session represents the re seizing of a movement that was present since the beginning of the psychodrama work and that is translated by conversions of the contents /container. This happens from the young girl's departure from the group up to the imaginary devouring of the therapist. Oral organization of drive gives body to another problematic, that of treating the intrusion and the intruder, showing how the drive intrication of the death instinct, in assuring scenic constancy to the subject, opens the subjective field to the object, to the object relation and to the other.

The unnamed negativity at work in the running away, where in the excessive drive that we should have initially contained, is turned about here, taken over as their own and symbolized.

Renouncing to destroying the other is put on the scene through this "totemic meal". It is mimed perfectly and with the support of many which add veracity to the situation. Depending on the piece that is eaten, the gestures are accompanied by "mmh delicious" or "pouah, I'm going to spit it out" showing the emerging drive opened up by the metabolization of the forbidding of intrusion into the space of the other .

Intimate-Universal : myth, primal fantasies and fantasy

With this inversion of contents /container and being potentialized by the scenic structure of psychodrama, we have a precise illustration here of S. Freud's remark (1909) : Form is the precipitate of an older content.

The worried children, faced with this unfamiliar situation, confirmed in their worries with the young girl's departure, will transform the actuality of their worries into the active figure of the wolf in leaning upon the real attributes of the lost object (big, black, devouring). The work having to do with the young girl's departure from the group is an example. A Real event inside the group will become the imaginary framework for this group. The attributes of the lost internal object furnish indicating elements that will infiltrate the story frame that they offer to tell us. This passage, from the content function to the container function, imaginably endows it with the actualizing function of feelings of being deprived.

In that she is an absent object :

She animates the myth through her absence.

She gives a special word to the universal symbolic frame of the myth.

She gives a word to the silent meta frame.

Through the “real” indices (big, black, devouring) connected by contiguity in the imaginary frame of the tale, she is present in the silence.

She is the tram of the tale.

She actualizes the imaginary frame of the participants having to do with absence, being deprived, even with agony.

She actualizes the memory traces of experiences of the link with the other when the other is unable to furnish a sufficiently reliable container: a house that will not be blown away by excessive drive excitement.

The tale of the three pigs maintains sufficient ambiguity during long months so that the conflictuality can be built up between the participants without being excessively dangerous.

The tale of the three pigs protects the subjects from individual feelings of anguish and agony linked to the weakness of a imaginary container for each of the children.

The tale furnishes a universal transformational scene that contains shared indicating elements to remind of the threat of losing absence.

The myth furnishes a scene that, by its universality, diffracts the threat et renders it tolerable for border-line subjects, who, themselves, are deeply marked by ruptures.

We entrust tales and myths the job of treating the Real. The myth is an intimate-universal which makes up for the transformational weakness of fantasy in the case where primary narcissism was not able to set up a sufficiently constant background.

Myths replace primal fantasies. In the present case, in order to not be too threatening, the loss is deposited on a universal representative of destruction : the wolf who is integrated into a meta container : the tale of the three little pigs. We have here typical example of the passage that leads toward a social and an antisocial expression of symptoms. Due to their generality, myths treat that which the subject's narcissistic weakness is unable to treat. When the Real comes back again to claim its traumatic part, the societal group, carrier of the myth, is the one with whom the border-line subject will speak. He thus leans toward his antisocial side.

If we had interpreted the tale in terms of devouring or of oral organization we would have deprived the tale of its containing function and we would have poured the overwhelming excitement back into the frame set up. In this manner, care-giving in psychoanalytical set ups which are conducted on a neurotic understanding and which interpret the mythic contents in terms of fantasy material, is apt to provoke the patient's acting - out. Understanding of such a scene effectively implies a model other than that of flaming - up of infantile libido and its temporary suture to the Oedipal complex. It implies the model referring to the weaning complex and to the intrusion complex (Lacan, 1938) such as we will come back upon.

Due to its Intimate - Universal dimension, myths enable subjects to maintain a form of sufficient ambiguity. They can thus maintain conflictuality without it degenerating

into a conflict between actors of a social group. It enables discreet transference of a subject's internal groups in the social field and at the same time it enables people who are concerned with the conflict to be unaware of the transference or the projective dimension. In the same manner, ambiguity that is maintained by the universality of myths enables participants to imagine that the analysts are also contained in the myth therefore in transference. From this view point ambiguity can be present in transference and transference can be present in ambiguity.

Using the myth like a phantasm avoids confronting situations which are traumatic and instituting and which make up the encounter with the three forms of the other in the three primal fantasies : the intruder in seduction, the other in castration and the other of the other (Other) in the primal scene. The transformational function of Primal Fantasies is delegated to the social myth. We are in the presence of a dysfunction which hooks up directly not on a secondary narcissistic problematic but rather on that of a primary narcissistic problematic and to which the social myth comes as its replacement.

Processes and figures of primal narcissism

Narcissistic antinomy

The inverting of contents/container, typical of precipitating the contents into container, puts our conceptions of framework up to question. This enables us to put forth the question again concerning S. Freud's two theories of primary narcissism. The ways of entering into groups, which I formerly resumed in the sessions, constitutes paradigmatic examples that show how the group necessarily confronts forms of primary narcissism. The group that uses the tale of the three little pigs shows how change is produced. It shows us why the primary narcissism theories of S. Freud are not completely consistent with each other. Effectively it is lacking a third term which is the transformational term, that of negativity and of the intruder. That is exactly what the narcissistic problematic always tends to eliminate in order to maintain the unity of the bond.

In the narcissistic problematic, the effort is to evacuate every form of conflictuality.

·Either via the narcissistic tendency mode where the Ego is to itself its own object : the Ego would be One and the Same. Conflictuality is evacuated into the environment in the most general sense of the term.

·Or according to the narcissistic tendency mode directed toward the anobjectal and returning to a non – conflictual state of ambiguity.

The psychodrama sessions, with the extension that they endow to a psychic space, show that these two forms of narcissism support each other. Group work brings out that it is not a matter of opposing the two conceptions and of concluding to the greater pertinence of one theory in relationship to the other. These two theories are the instant photography of phases of the same process. In order to conceive of this process it is essential to introduce a third work necessary to negativity. This work must be linked up to the primal insufficiency that makes the human baby radically dependant upon the other for his own survival. Negativity would open up in this

uncertain space between the state of distress and intrusive excitement which is produced in the infant during the care he receives from the other to insure his survival.

The psychodrama sessions, up to a certain point, account to this work of negativity. It could go unnoticed if we only approach this work from the object's side. This work can not remain unnoticed if we approach it from the side of the scene where the object comes from. We can understand how the form of the scene is marked with traces of this primary negativity. We see how the children will come and try to bind together, in the scene and in the framework, the portion of negativity or of negativism that overwhelms them (difficulty with indices that materially symbolize houses, crawling about under the tunnel of chairs, eating up the therapist).

The narcissistic operation and the function of the intruder

This leads me to consider primary narcissism not as a stage which should be surpassed but rather as a subject's work of constant balancing between the constitution of the reflexive instance of the Ego as unique other and on the other hand the attempt to annihilate intrusion either by reducing the drive leading to radical immobility (Nirvana principle) or by sending this radical destructiveness toward the site of intrusion. Constitution of the intruder in the psyche thus becomes an element that institutes subjectivity. The intruder, on one hand, is made up of elements that are linked to that which the Ego will build as object (notably with oral organization) and on the other hand perceived elements which will remain ambiguous. Different from the object, and even more so from the permanent object with which the subject maintains a reuniting link, the subject finds them in the same place but can not re-find them due to their Real constancy. Faced with these elements that belong to the subject's Real, the work of sending this destructiveness to a destination can not take place. The subject finds himself obliged to diffract upon an ensemble of elements. These elements are constant but receive little investment. The group actualizes them and they provoke effects of depersonalization or of disindividuation where neurotic subjects, in the first phase, can find themselves taken aback.

This is the consequence of the work of primal narcissism: at the same time the subject is going to send his destructiveness toward the intruder to annihilate the excess excitement and the consistency and the resistance of the intruder or of certain intruders will constrain the subject to constitute the intruder as an object from which serenity comes back.

The subject thus constitutes the interior other, that which is the familiar of the Ego. The relationship with the wolf figure and its evolution transpose this evolution.

On the other hand, running away and using the materialness of the framework seem to have to do with withdrawal. We are close to that which, when it is dis-invested of psychic energy, is constituted in the so called anobjectal link. We are close to the scene of containers, of the silent background. Small quantities of circulating energy make it able to deposit in that place the most archaic and the most intrusive feelings and the non – Ego dimensions without their becoming threatening. When the intruder

does not resist in the face of destructiveness and can not be constituted as object, it becomes diffracted in the ambiguous elements of the psyche. These dis – invested elements, once they are re – invested with excitement, become exaggeratedly threatening and intrusive. The topographical pathway that the children take in the space of the room shows an attempt to come and lean upon a scenic background there where small quantities of energy are managed. Our calm presence enables them to find and to think that the discharges, connected with the feeling of intrusion figured by the excessive excitement that the wolf represents, will be able to come and be deposited in the scenic background. These will tie in and thus be treated by a sufficiently low quanta of affect so that they will not be threatening.

These movements are precious indices in understanding the foundations of the narcissistic non – process. Here I refer to the narcissistic non – process with the sense that J. Bleger uses when he says that the framework is a non - process, an immobile process. There then would be an anobjectal state as long as we consider this anobjectal state like an immobile narcissistic process.

The narcissistic scene

The anobjectal part of primary narcissism would then be the part of the process that corresponds with the movement of negativity that would draw out quantities of energy from the link with the environment. It would correspond to a return toward immobility and to the scenic background. In the sessions it would correspond to the grouping up of the border - lines, to the immobilization of the children under the chairs, crouched down before the wolf's attacks upon the material elements symbolizing the space in the house. It would be the agglutination between them during the first stages before the work of differentiation set in through calling upon the tale for its the symbolic function. When this operation of negativity works, it will found the silence of the phantom world, the silent background the place where operative repetition constantly and discreetly, in small quantities of energy, enables the subject to feel well – cared - for, calm, non - threatened. When the link and the place are faced with large quantities of drive energy, the subject will find himself dissociated by the intruder, on the outlook for the most radical form of destructiveness for it is the drive intrication which will be threatened. This immobile negative process is the core of what I call obscenity. The function or the obscenity relationship (Duez, 2000) is to treat (drive) intrication between these conflictuality zones by inventing a system of conflictuality sufficiently constant and stable between these zones in the same manner as the object relation (objectality) treats the modes of connection with the object.

Obscenity founds the imaginary framework of the subject, the non – Ego. The non - Ego furnishes the womb of the Ego according to the following mode : the non – Ego is situated there where large quantities of psychic energy can not be invested without being at risk of encountering states of extreme distress due to the intrusive potentiality of all the psychic elements that are thrown away there. The non – Ego is the part that is left over to ambiguity because of the anobjectalization of the link.

Thus S. Freud (1915) had perfectly felt this in drives and fate of drives that totally opposes love and hate, it is the shared link with those who resemble us who are not familiar to us: the link of indifference. The link of indifference is the imaginary transcription of ambiguity. It is what prevents the subject from being constantly overwhelmed with the multiplicity of potential drive investment that is inherent to all group situations. It is from this undetermined multitude that intrusion can always emerge. With the figure of intrusion, this can happen even before it takes on a form.

Intrusion as the nucleus of the Ego

The figure of intrusion is at the center of the constitution of the Ego. In the whole of indifference an image or several central images will stand out for they come up regularly. The Ego constitutes itself as an instance that manages the conflictuality induced by these figures. These figures constitute themselves under the form of the intruder before being invested under the form of object and other. The Ego constitutes itself in reference to the constitution of the intruder as place where the intruder can not and should not come forth. The function of the Ego is to manage the link with the intruder and to constitute it as object and as other. Since the non – Ego is the secret container of the Ego, the Ego is the secret container of the intruder who is actualized under the form of internal object and interior other. The devouring scene represents the taming of the intruder which will enable the subject to manage the link with the other according to the binding principle and to the object relation (Bindung) rather than according to the drive intrication (Mischung) principle. There where the non – intruder exists is the place where the subject can belong to himself.

The traumatic part of Symbolic

If we admit this hypothesis as restricting, due to the psychic work it puts us to, then we perfectly realize that the unconscious does not know contradictions, that there is no contradiction in negativity. There is only, at the most, opposition, links of contiguity between feelings, images, affects. These elements would be actively held together in a state of drive inactualization that protects the psyche from intrusion from others. It's by its un – actual dimension that the link that the subject is faced with encountering the other. If we accept that the forms of the negative dimension are imaginary and symbolic offspring of this primary negativity, it becomes evident that it's by confronting the other's negative therefore the other's repressed and through its symbolic translation, which is indicated by negation, that the subject has access to the Symbolic.

We find J. Lacan's position here again concerning the structuring function that the intruder complex will have due only to the fact that inscription of the subject in the Symbolic order comes about mainly on a traumatic mode. The traumatic function of the acceding to the Symbolic could be explained by the fact that it is under the form of the intruder, representative of the other, that the other comes forth as subject.

This would also explain that the subject's imaginary psychic framework would be the non – Ego (J. Bleger), a structural sediment of this first traumatic encounter with the Symbolic in the other.

This would explain the need of a violent interpretation (P. Aulagnier) which enables the dependant child to constitute the other as intruder. The violent interpretation would make sense of the other's repressed as intrusive for the subject who is intruded.

This conception enables us to give consistency to two great forms of psychoanalytical configurability. Obscenality and its effects having to do with intrusion are structured and are metabolized in the social contract which forbids murder. Object destination of the drive is structured as well in the social contract which forbids incest. We find this again in the two great forms of psychoanalytical work.

The cure constructed on the model of partial objet relation condenses transference, the drive destiny upon the analyst. As an imaginary double figure, this process is ruled by symbolic primacy of prohibiting incest.

Psychoanalytical groups at practice that diffracts transference of drive destiny on the multiplicity of participants is ruled by the symbolic primacy of prohibition of murder.

Primal narcissism and surpassing the paradox of primary narcissism

The theory of primary narcissism would be the translation of a history - telling myth. It might even be ideological if it becomes fixated in theoretical belief or in a constant and silent negativist process that maintains the constancy of the scene where the Ego could find its objects again. We thus understand Freud's hesitation between these two forms of narcissism that represent two manifest forms of this latent and constant narcissistic process. Due to the structure of this operation it probably would be more pertinent to speak of primal narcissism.

Conceived of in the manner that I propose, primal narcissism is a transformational operation which decides forever between the elements that psychic conflictuality needs : the subject, the Other, the Ego, the other, the object, the intruder, the scene and the constitution of the Imaginary and Symbolic complexities. That is where it is inscribed even before existing there and where it was inscribed even before symbolically installing itself. We find these elements again through the traces of the traumatic and instituting experience of the imaginary uncanny of the subject faced with the effects of the Symbolic.

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