

APPENDIX: TRANSITORY SEXUAL PERVERSION IN THE COURSE OF A PSYCHOANALYTIC TREATMENT

*Ruth Lebovici*¹

Having had the opportunity to treat a patient suffering from a character neurosis with phobic manifestations for more than five years, we have been able to witness the birth and development of a transitory sexual perversion within the framework of the transference and the actions outside the transference. After a brief survey of the case and the general development of the psychoanalytic treatment, it seemed interesting to us to dwell longer on the origin of this perversion. Its manifestations centred around voyeurism, which expressed itself essentially in a pre-genital mode, and its disappearance coincided with the analysis of the genital and pre-genital aggressive drives that had been transferred onto the analyst.²

Part 1: Account of the clinical case

1. Diagnosis

The twenty-three-year-old patient (we shall call him Yves) was referred to Dr Lebovici by Dr Mignot with the following note:

This patient experiences, without genuine anxiety yet with intensity, the feeling of being physically laughable and this results in fact in an extremely troubling inhibition. Strictly speaking, it does not concern an obsessional of the psychasthenic type, still less a melancholic anxiety patient. The neurotic attitude to which the disorder bears witness deserves to be analysed. I believe that this subject should only be given psychoanalytic treatment. A letter he had written to his parents testifies to an attitude of anger with sado-masochistic explosions, in which he finds pleasure.

This young man, who was a trainee helmsman in the merchant navy, had to abandon his profession because of an obsessive idea that haunted him: he thought he was too tall and felt laughable. In fact, he was indeed a very tall young man, of about one metre and ninety centimetres. He eventually locked himself up at home, where he remained inactive. He hassled his mother and did not stop asking her whether he was really too tall. To reassure him about his physique and to distract him, his mother procured him a mistress, whom he went to see every night.

Before the psychoanalytic treatment, the clinical survey was drawn up as follows: the patient sought help for an obsessive idea, “the fear of being too tall and therefore laughable”. This obsessive idea can be classified within the framework of the phobias, since the essential mechanism that seemed to govern the formation of this symptom was the displacement of anxiety and the avoidance of the phobogenic situation. Furthermore, other minor phobias existed, which were essentially related to clothing: the fear of shoes being too small, jacket sleeves being too long, trousers not being in conformity with a given model. The development of the drives seemed to have taken this subject up to the Oedipal stage, but this stage seemed largely impregnated by pre-genital pathogenic fixations, in particular sado-masochistic ones. Amongst other things, the letter addressed to his parents mentioned by Dr Mignot bears witness to this – a letter full of scatological terms.

At the end of the treatment, the diagnosis of phobic manifestations developing on the basis of a character neurosis with pre-genital fixations seemed to correspond best to the structure of the case, as we shall see later on.

We shall firstly discuss the biography of this subject as we were able to complete and reconstitute it at the end of the treatment. Then we shall give a brief synopsis of the development of the transference, dwelling in particular upon the transference manifestations.

2. Anamnesis

Yves is an only child. His father is the only son of a country doctor who was often mentioned at the start of the treatment. Indeed, the paternal grandfather, a widower for many years, lived with a cousin who looked after his house. Yves spent his holidays with him. He found a parental couple there that was quite different from that of his parents. His mother was spoken of very badly and his father was reckoned to have made a misalliance by marrying a woman from an inferior social milieu and whose morality was said to be doubtful. The grandfather also disapproved of his son for not having studied, being without ambition and being content with a modest income. Indeed, after the war, our patient's father worked as a wage labourer in a garage. He seems to be a fairly weak character, completely under his wife's control, and from time to time showing explosions of violent anger for mere trifles. If this father appeared through Yves' analysis as very weak, he nonetheless ensured his domination over the entire family through manifestly obsessional character traits: incessant worries about his

car, about the location of the furniture, extreme care about his clothes, calligraphic writing, etc. Finding the sharp criticisms of his son difficult to bear, he tried to bring him to his senses. He seems to have had difficulty tolerating the intimacy that existed between his wife and his son.

Indeed, the mother has always had a hold over Yves. It seems that she derived great satisfaction from her domination of her son. Yves always describes her as giving orders to his father as well as to himself. He deplors her habit of concealing his own mistakes from his father, which enabled her to exercise a real emotional blackmail over him. For instance, she did not reveal a theft he had committed from the till of the family cafe. Later, when he fell ill, she never encouraged him to work. Instead she provided him with a mistress from whom she rapidly tried to take her son back. To sum up, it is no surprise that Yves conceived her as a phallic maternal image, insofar as his relations with his mother, relived in the treatment, explain this way of looking.

Yves was born in a small fishing port in Normandy, where he lived for three years. At first he remembered nothing about this period. As the treatment advanced, he did however recall the house, the toilet at the back of the garden where it was dark, and above all a servant to whom he was very attached, despite the fact that she would get rid of him and his toys by sending him to the stairwell. Yves' family moved to a nearby village, where he lived from the age of three to the age of five. His memories of those years are limited: he remembers a transient phobia of red meat and being forced to take a drug called Marinol. He thought he was a spoilt child and he spoke pleasurably about the little car he used to steer around the garden.

Next Yves' parents started running a cafe and tobacco shop in a big city in the West of the country. As soon as Yves arrived at his third residence, which we shall call L, the child was sent to school. He enjoyed himself there and loved boys' games. He was the goalkeeper in a junior football team. But his mother kept watch. She thought that he came home too late at night and that he was too dirty. She prohibited those games and she often sent him on errands to the neighbourhood shops. From this time onwards she often repeated to him that he used to be so sweet when he was little and that he had become more and more unbearable when growing up. Yves' mother ruled over her house, the cafe, the father, the son, and eventually also a widowed uncle who joined the family when it moved to L. This uncle, whom Yves thought was, or had been, his mother's lover, appeared more virile to him than his father, despite the fact that he accepted ungrudgingly the remarks and the authority of his sister-in-law.

Yves' room was next to that of his parents. He remembers that at the age of seven, his mother reprimanded him for urinating on the floor. He told her that she knew very well from her own experience that the penis is stiff in the morning and it is impossible to avoid accidents like that. When he was ill, his mother put him to sleep in the conjugal bed, where he remembers masturbating. He recalls with horror the coverings in which he was afraid of suffocating and the frequent enemas his mother gave him. He loved animals but felt aggressive towards them: he shot arrows at his dog and spat on his parrot. When the parrot died, his mother accused Yves of killing it with

spit. Yves believed her because he had faux croup at the time and he imagined that he was contagious and a danger to the bird.

When he went to secondary school, he had some intimate contacts with friends in the dark corridors of the neighbouring houses. This coincided with the discovery of pornographic magazines, which he used constantly in order to nourish his solitary masturbation. He became timid with girls and started avoiding them in the park, whilst being interested in them from a distance.

He spent his holidays with his grandfather, whom he thought very virile, a great hunter and a very commanding figure. His grandfather and he clashed one day apropos of a racing wheel for a bicycle and his grandfather gave in. Yves was very proud of this victory over a man he judged powerful, and from then on the image of the grandfather slightly lost its value. As for his holidays, he remembered spending long periods under the table, where he delighted in looking up the skirts of the cousin and the maid.

In 1940 his father was drafted into the army. A very important memory for him dates back to this period: when paying a visit to his father, together with his mother and a fishmonger whose husband had been detached to the same area, he watched this woman urinate and this really turned him on.

It was not until the very end of the treatment that Yves revealed to us an important detail of his life at the time: during the time of his father's mobilisation, he regularly shared his mother's bed. He was thirteen years old then.

At the time of the German advance, he went to his godmother, ahead of his parents, in a city that was less at risk of attack than L. The café was hit by a bomb and the family moved to a farm that belonged to the grandfather. Yves went to the college nearest to the farm and subsequently, when his father had gone to work in Chartres, he became a boarder there and obtained his baccalaureate. This is where his father became involved with a mistress. When Yves and his mother went back to L, after the liberation, his father did not follow them. Yves witnessed, indifferently he believes, scenes in which his mother would scold his father's mistress. During this time he got the date wrong for presenting himself for the entry exam at the school for trainee helmsmen. He was relieved when his father returned home, but he did not want to believe that his father came back for him, as he had confirmed. The following year he left for Caen for his studies. He lived there with a friend he protected and helped, and to whom he was very attached. When he left his school, he started working as a sailor.

From the age of fifteen he felt quite uncomfortable because he was always the tallest of his class. But this feeling was exacerbated during the entire sailing period because his friends did not stop pestering him about it. He became depressed and sought solitude. During a period of sadness he wrote the aforementioned letter to his mother. When his ship moored in his hometown, he decided to call in sick and did not go back on board.

The analysis started a couple of months later: he was twenty-three years old at the time. He lived with his parents who, after the war, and in their confinement to L, had only found a room and a kitchen to live in. Promiscuity was rampant and Yves slept in a metal wall bed that was spread out in the kitchen at night. He was completely inactive and

avoided going out during the day owing to his size. He remained stretched out on his parents' bed and masturbated frequently. At the time, the uncle lived in a room in the city, but he came over to share the meals with the family. We have seen that his mother procured a mistress for Yves who was fifteen years his senior, with whom he spent his evenings and with whom he had also adopted the habit of staying for the night.

We shall now very briefly describe the development of Yves' psychoanalytic treatment, which lasted, let us remind the reader, slightly more than five years. We shall follow the treatment from year to year, relating first the subject's life and then the course of the analysis.

3. Development of the psychoanalytic treatment

The patient regularly came to Paris twice a week for two consecutive sessions and a third session separate from the two others. Because of this arrangement, he had to spend one night in Paris. Friends of his parents, who lived in the Paris suburbs, were happy to put him up.

He arrived at his sessions with his body bent forward and this posture worried his parents so much that they wrote to us during the course of the treatment in order to ask us whether it was necessary to consult an orthopaedic surgeon. Before lying down on the couch, he removed his jacket, which he folded carefully. He spoke very little and with effort, repeating before every sentence: "I think that". His position on the analytic couch was always the same: one of his lower limbs was bent vertically, the other bent and resting on the couch.

During the first year Yves remained lazy. He spent his days on his bed reading pornographic magazines, then rapidly he started leafing through the works of Freud. He frequently argued with his parents and his mistress. During this first year, his paternal grandfather died.

Despite his difficulty with speech, the patient presented material during these sessions that was quite rich, especially in terms of dreams. We can only relate briefly their most salient aspects, those we shall utilise in our theoretical discussion. Already, it will be seen, there appeared fantasy material in which the elements of a perversion of the voyeuristic type is clear and which undoubtedly constitutes the basis for the elaboration of perversions during the treatment.

Dream (concerning a dream-pursuit, Yves talks about this repetitive dream): a man in armour attacks him from behind with a kind of gasmask, which brings to mind a fly-tox spray and which would suffocate him.

Dream: "I am at the window with Yves Montand who wants to offer me a cocktail. Then, Yves Montand is standing up naked in front of my mother who is not embarrassed at all. His genitals are much larger than mine. I am naked on the floor under a blanket." (In his associations he will say that his mistress does not think his genitals are long enough and that the night before she gave him an enema when he was stretched out on his back on the floor.)

Later, he will talk about his nocturnal ejaculations after reading pornographic magazines. He has a great deal of masturbatory guilt. Various elements of

voyeurism appear: he thinks about the graffiti he is looking for in the urinals and about masturbation among homosexuals. He imagines a prostitute who is masturbating. At the same time he will reveal that in Chartres, during the period when his father had a mistress, he masturbated and dressed himself as a woman. Here he will also recount that until the age of seven he was convinced that women had a penis.

During the second year, when he also remained lazy, an extremely important dream should be mentioned at the onset. In the salon of a cafe Yves notices a big woman whose thighs he spreads out and who has three penises. He sucks and caresses one of the penises and wakes up with an ejaculation. During the same night he has a second dream in which he has sexual intercourse with his mother.

From the start of this year he talks on various occasions about the stories he invents and writes in order to masturbate. The general theme is the following: a young girl with whom he identifies is being initiated sexually by an older woman.

At this moment he sees in numerous dreams how women urinate. At the same time masturbatory fantasies appear that are often supported by drawings: indeed he draws crouched women who are urinating, or he imagines a woman seeing him when he is masturbating in a urinal. She is very aroused and gives herself to him. Later, the end of this fantasy will be recounted in a slightly different way, since he will suck the woman's genitals. At the same time a compulsive idea manifests itself to urinate on the psychoanalytic couch, an idea contemporary with the following fantasy: he urinates on remnants of the analyst's faecal matter.

Some time later we were able to give him an interpretation of the relationship between his Oedipal guilt and his retreat into voyeuristic fantasies. This happened in particular on the occasion of the following dream: he wants to ask the fishmonger, who is a family friend, to have sex with him, but he is stopped by the sight of her maid. In the course of his associations he will tell us that he had seen the fishmonger urinating, as we mentioned above in the discussion of Yves' biography. He tells us that he was in love with the maid in the dream, but that he was afraid of her husband. We were thus able to give him the following interpretation: it was less dangerous for him to watch, as he had done, this woman urinate than to desire having sexual intercourse with a woman whose husband scared him.

The third year saw Yves going off to military service: the analysis was interrupted for three months, at the end of which the subject was declared unfit. On the advice of a friend who was a tax officer, he decided to prepare for the exam that would lead to a job at the Treasury. Yves had reckoned his military service would give him a good opportunity to break up with his mistress and on his return he stopped living with her. He often went out with his friend and the latter's fiancée. During his walks he was tormented by frequent desires to urinate: it was a way of defending himself against the desires he had for his friend's fiancée because, according to him, he led her to suspect that he was suffering from a venereal disease. At the end of this third year he was recruited as an assistant in the same administrative service his friend worked in.

Using his fatigue as a pretext, he asked for the first time to cancel a session. After his desire for passivity had been interpreted, for he knew very well that he would not obtain any satisfaction from us and that he would in this way be forced to come to the session as before, lots of material emerged in which his passivity was expressed as a desire for enemas. Yves associated the enema tube with the maternal penis that featured in the dream of the woman with the three penises. On the one hand, his fear of positive feelings in the transference brought passive desires with it. On the other, it was at the origin of new fantasies with a voyeuristic basis: he found himself in a toilet whose partitioning wall with another toilet had a hole pierced in it. He exhibits his genitals, watches the woman next door urinating and wants to kiss her genitals.

Let us mention another two dreams from the end of this period: in the first, Yves appears in the station of L, wanting to go to Paris for his analytic session. Loaded with two suitcases he risks being crushed by an engine. In his associations, he is surprised that this “steel monster” is driven, he thinks, by a man who looks like him. He is prompted to think of the dream of the woman with the three penises. With hindsight he appreciates the force, the power and the threat she represented for him. In the second dream, he is a little boy who is being tended by his mother on a table. We pointed out to him his regressive position vis-à-vis his mother, as well as towards his mistress and ourselves. What followed was a period during which Yves did not stop repeating that the treatment would not be over until he had had sexual intercourse with the analyst. We told him that he was playing a game of making himself afraid of an event which he knew would never happen.

During the fourth year Yves lived with his family, about which he continued to complain. He felt dominated by his mother, towards whom he would show occasional gestures of independence, which consisted in following young girls in the street, which meant that he came home at irregular hours. Sometimes he accosted them, but he gave up pushing his luck as soon as he learnt about the existence of a fiancé or some friend in the young girl’s life. He said that at home one could only make jokes about flatulence and he deplored the fact that his father could only manifest his presence in that way. His mother encouraged him to go hunting and, armed with the gun his grandfather had left him, he found an activity there which manifestly substituted for his sexual relations with his mistress.

At this moment, there developed, with all its intensity, the voyeuristic sexual perversion which will be studied in greater detail. Yves started masturbating in the toilets of a cinema whilst imagining that he was watching women who were urinating. Later, when watching a film, he was afraid of being caught when he fiddled with his fly, and he attributed to this emotion a jaundice that appeared soon afterwards. He eventually discovered a cinema where his perversion could be well nourished. Entering by chance on the side of the women’s toilets, he discovered a hole in the partition wall separating two cubicles and from now on he came to occupy his observation post every week after an evening performance, waiting for the arrival of female spectators who came to urinate.

In the spring of that year he came sixth in his exam out of a total of two-hundred candidates.

This is the development of the treatment during this period. We were able to give him a first interpretation of the relations between aggressivity and love. This relation translated into his desire to drink the urine of a woman he was in love with, that is to say, to take something from her in his belly. Indeed, at the same time as having this fantasy, he often produced associations about the danger a man could encounter in his contact with a woman, in particular with reference to the engine (end of the third year): the latter was in fact imagined to be a dangerous woman because she had a penis in her belly.

He is talking so much about his fantasy of masturbating whilst watching a woman urinating that we suggest to him that the fishmonger, from whom his mother wanted to divert his attention while she was urinating, was only a screen memory.

We can also point out to him that he feels the analyst to be more authoritarian than his mother, because the latter supported his regressive activities: jokes concerning anality, encouragement to go hunting.

When the treatment was interrupted due to the analyst being ill, he heard about an obituary of someone with the same name. On his return he recounted how he feared failing his exam because he spent too much time chasing young girls instead of working. An interpretation of Oedipal guilt repeated in the transference was given to him: when his father was drafted, he lived alone with his mother and made a mistake about the date of his exam. Now he imagines that the analyst's husband is dead and he is making sure not to succeed in his exam, so great is his fear of having a manly success when being alone with her. Soon he had an impression of smelling urine and he expressed a desire to drink the analyst's urine. Soon after, he recalled that when he was little he frequently heard his mother urinating during the night in a hygienic bucket and scrumpling up paper. At the same time he expressed an intense fear of dying if he let himself drink women's urine.

We gave him an overall interpretation of his repressions relating to the pre-genital drives at the end of this year of treatment. As he observed with relief that his mistress was not losing her appetite despite his having abandoned her, he explained how dangerous he thought women with an empty stomach are. We pointed out to him that he was afraid of being devoured in return, by the women from whom he desired to incorporate something. He then recounted a dream in which his mistress had a penis which he saw himself sucking. He produced associations concerning the insensitive breasts of his mistress and his own, which were by contrast very excitable. Then he talked about the seat worms that made him suffer, as well as about his excessive and unpleasant perspiration. He talked again about the woman with the three penises from his past dream. In this way he expressed his fantasy of exchanging incorporated objects. The woman with the empty stomach ventures to devour him. When he wants to incorporate the maternal penis in the form of urine he wants to drink, he runs the same risk: he sees himself obliged then to restore the bad things he has inside himself. He points out, for that matter, the equivalence

between white sperm and urine, presumably corresponding to the fantasmatic equivalence between the breast and the penis. During this session he recalls with emotion that he had never dreamt about genital intercourse with a woman; it always concerns masturbation or oral coitus. He himself underscores the importance of the mouth. The analyst pointed out to him, then, that this is how his fear of talking can be explained, and he admitted, very moved, that healing had always secretly appeared to him as defined by the possibility of “rediscovering the use of speech”.

The last year of the treatment was marked by Yves’ return to his mistress, whom he took away from a rival. At first he often had nocturnal ejaculations because he avoided having sexual intercourse with her. Then he progressively had a normal sexual activity, in which he took real pleasure. During the strikes of August 1953 he took an active part in the struggle of the trade unions.³ After a not very brilliant start, he became a fairly capable hunter. He adapted himself very well to his work. When he was given a permanent job, he had no difficulty coming to Paris for three days during a certain period of time. Then we changed to two weekly sessions. The end of the treatment was envisaged at the beginning of the sixth year and the analysis finished a couple of weeks after the resumption at the end of the summer holidays.

During this period he had much less pleasure in frequenting the toilets of his regular cinema. Yet he still often went there spontaneously and we pointed out to him that he found a compensation there for the frustrations we imposed upon him. He replied that when he watched women urinating, or when he imagined intercourse via the mouth, this meant being active and virile for him, because he liked taking more than giving.

On the occasion of a dream, we saw the maid of his childhood re-appear in a blue blouse with a broom and a bucket of water, and he recalled the memory of vague feelings of being attracted to her, linked to the anger and the discontent of being pushed away. At this point in his analysis, he attached great importance to the choice of shoes and clothes. He had talked on various occasions about his purchase of shoes and his fear of having his foot squeezed. But when the shoes were too big, he complained about his lack of balance. When the treatment continued with two sessions a week, he complained a lot about this frustration, which occurred at a moment when he really started desiring the analyst. He often talked about the naughty look he believed he had in the street. Similarly, he said, his mother thought he was sweet only when he was little. We risked bringing this memory into connection with his symptom (the fear of being too tall) and the fear of buying shoes that are too small. He then produced the association of the memory of an effort he had made to penetrate his mistress: he was afraid of wounding her and, as he said, of “wrecking the apartment”. We interpreted his fear of having shoes that are too small as the fear of his penis being wrecked. At the same time as desiring to be squeezed by shoes that maintained his balance, he sought and feared a narrow vagina for his penis.

Before the holidays, he declared that, in order to finish, it would be better to have sexual intercourse with his analyst. At this moment he dreamt that from a urinal he heard a friend say to a woman, whose husband was in Indochina, that nothing was happening on the front. Now, this dream was exactly contemporary with the battle of Dien Bien Phu.⁴ When we made this remark to Yves, he was surprised by this contradiction and was prompted to reveal the memory of a period during which nothing was happening on the front, during the “phoney war” when his father was drafted: he slept in his mother’s bed.

After the summer holidays, he insisted on his desire to end the treatment. He said that he had nothing to learn about himself anymore. We stopped at a mutually agreed date: about six weeks from then. He had been treated for varicose veins and he did not pay for the last session – with the money he went to see a prostitute. The treatment ended then.

At the end of the treatment, from a professional point of view, Yves worked regularly. He got on well with his colleagues and with his boss. He intended to present himself for the higher level exam.

He was still living with his mistress, with whom he had a satisfying sexual relationship. But he was also aware that this liaison had no future. As a matter of fact, he claimed that the treatment prevented him from conquering younger women, whilst at the same time he could not afford the luxury of a room in the city. Indeed, despite our heavily reduced fee, the price of his train pass was high for his salary. Since he got his permanent job, he had actually paid his parents a maintenance allowance, which came as a great relief to him.

He was no longer suffering from his phobias and no longer embarrassed by his size. His speech was easier. His environment and his friends showed him that he had become jolly and that he was making jokes with the young women in the office.

We have had no news from Yves since October 1954, when his treatment ended.

4. Development of the transference

The transference was initially of the maternal type. Despite material that was often Oedipal, Yves had to defend himself against a pre-genital aggressivity he felt towards us: prolonged silences out of fear of being naughty with us, as with his mother and his mistress; fear of using strong words; sharp criticisms of the anal gift through endless discussions of the issue of the fee and delays in payments. Then came the fear of a positive transference: he had to remind himself all the time that we were a therapist and not a woman. He dreamt that we were naked on his knees, but that it was extremely unpleasant. The first flight from this positive transference was into homosexuality: he dreamt that instead of going to Paris, his train headed for Caen where, as we recall, he had a friend he liked a lot. At the time, we were able to show him that his material suggested that seeing our husband would have been more pleasant and less dangerous for him. Since he tried to perceive us as severe, demanding and prohibitive, we suggested to him –

concerning the fear of a man who might strangle him in the dark, and the repeated evocation of the man in armour associated with a feeling of being suffocated during the sessions – that he was scared of us just as he had been scared of the man in armour.

This interpretation of the transference-situation merits discussion: we can indeed ask ourselves whether the material that alluded to a fear of being attacked by a man could be translated as a transference of the paternal type, as the flight into homosexuality mentioned above seemed to suggest, or rather concerned a maternal transference in which the fear of a phallic mother was relived.

This is exactly how the material developed during this period of the treatment. After having manifested his fear of expressing positive feelings toward us, he insisted for a long time on the difficulties he was having in identifying with his father, because the latter could not represent a valid virile image for him. But since his mother was completely unbearable, he explained extensively, as we have seen, how he took refuge in friendship with boys. In all the dreams of this period, he was with one or more “comrades”. It was at this moment that he talked about his fear of being mugged in the dark: the treatment gave him the impression that he was left in the dark and his associations prompted him to make explicit his fear of being attacked in the darkness from behind. We were able to remark that it was us that was precisely behind him. A couple of sessions later, he explained that he had the impression of suffocating during the session and he returned to his dream in which he had been sprinkled by the fly-tox spray of the man in armour. He actually associated it with the sensations of suffocation he would have experienced when he came down with faux croup around the age of six. Our second intervention was situated there, according to which his fear of us reminded him of his fear of the man in armour.

The question arises whether this interpretation was appropriate: we had indeed explained to him some time before that he would have preferred being treated by our husband and one could suppose that he was encouraged to defend himself against the fear of a positive maternal transference by the outcome of material indicating a passive homosexual fear transferred onto our husband.

We chose another solution: that of interpreting the transference situation for him as being structured around his fear of phallic women and in particular of his mother. For this orientation we based ourselves especially on the importance of the aggressive pre-genital drives which had coloured his Oedipal feelings since the start of the treatment. The outcome of the singular material that followed this interpretation seemed to have justified it: first of all the dream about Yves Montand mentioned above, then that of the woman with the three penises, finally the memory of seeing his mother at the age of seven. In the course of subsequent sessions, he protested against his passivity toward us: desire to, and fear of, urinating on the analytic couch; the fantasy of urinating on our bowel movements; complaints about our stubbornness in keeping him for three sessions. This stubbornness reminded him of the coercions his mother imposed upon him: ingestion of Marinol; wrappings that would include his arms; tube for enemas. This material was

certainly inscribed within the maternal transference, and the object was conceived as phallic. Nonetheless, we can discern a number of new elements there which translate into a more developed Oedipal situation: the importance of the pre-genital drives, which were exteriorised, for example, in the fantasy of urinating on the psychoanalytic couch, should not make us forget that voyeurism was transferred onto the analyst, of whose legs Yves regularly tried to catch a glimpse. More precisely, one will recall that the voyeuristic desires had been interpreted previously as a retreat from Oedipal desires prohibited by the paternal image (dream of the fishmonger). At this moment, Yves, who took off his jacket in a mechanical way before lying down, expressed his fear of being surprised by our husband in such an intimate situation. In this way, it is clear that a triangular situation is being broached in which the paternal image plays above all a prohibitive part.

This Oedipal situation, however discrete, could not fail to determine profound regressions. This is where the fantasy of drinking a woman's urine entered the transference in the form of a perverse fantasy. He developed a fear of this desire, which he considered extremely dangerous – he could die from it. His desire to urinate on the analytic couch was then interpreted to him as the desire to eliminate the bad things he desired to incorporate. The transference was then re-genitalised. He had cramps in the legs, which he interpreted as substitute erections. He dreamt that his analyst kissed him on the mouth. He experienced anxieties of an Oedipal character, after having insinuated that our husband chose female patients in order to cheat on us.

From the fifth year, he criticised his voyeuristic curiosity concerning our legs, treating it as a “ridiculous pleasure”. He was still afraid of his oral desires toward us and he defended himself against the desire for vengeance which he attributed to us by relieving himself in order “to eliminate what he had eaten” before coming to the session.

Little by little, he demonstrated, then suppressed, what he called a genuine desire. Yet in his worry of being pushed away he tried to be pitied, then contented himself with words that ensured a continuity in our relation with him and which, whilst still being a regressive activity, appeared as an adaptation.

After this retreat from the Oedipus, he lived the Oedipal relationship by strongly demonstrating his desire for the analyst. This time he was afraid of the spouse and recounted with much affect that he shared his mother's bed during the time of his father's draft.

To sum up, the greatest part of our relations in this treatment took place according to a pre-genital mode. Yves had intense oral and anal desires which made him very passive toward us, but also very aggressive. By analysing these desires in the transference he moved to a genital aggressivity and was able to realise himself in social life. However, from the start of the treatment, the pre-genital drives expressed themselves through the Oedipal desires, and we have seen on numerous occasions the role of the paternal imagos. We can therefore say that the pre-genital desires were above all interpreted in the transference as regressive desires. Nonetheless, the analysis of the pre-genital aggressivity in the

transference was broached from the start of the first year of the treatment, at the moment when we chose to interpret his fear of the analyst as a repetition of his fear of a phallic mother.

In this fairly long analysis, the transference neurosis was no doubt running the risk of becoming interminable. In fact the patient, who had hardly any spare cash at the age of twenty-eight, was tempted to content himself with his transference investments. The analysis of the transference was nonetheless sufficiently effective for Yves to gain sufficient insight, at the end of the treatment, into the ridiculous nature of the desires he felt for his psychoanalyst and it is possible to assert that the dissolution of the transference neurosis required no external measure whatsoever. Above all, it took place under the influence of the genitalisation of the transference, which prompted the subject to renounce his adaptation to the oral regressive situation imposed by the psychoanalysis.

Part 2: Perversion

After this brief account of Yves' biography, his entire psychoanalytic treatment and the development of the transference during its course, it seems possible now to broach the problem that we proposed to discuss, in particular that of the genesis and manifestations of a sexual perversion essentially centred around voyeuristic desires.

We shall first of all study the development of this perversion, on the one hand by surveying the perverse tendencies that could have existed before the treatment, on the other by specifying these manifestations within the framework of the transference fantasies and extra-transference acts.

We shall subsequently try to specify how the perversion manifested itself within the transference, because of the very development of the transference neurosis and the counter-transference elements that we were able to notice.

Finally, we shall have to show how this sexual perversion was integrated with the neurotic structure of the case.

During the first year of Yves' analysis, we were able to collect information showing the origins of his voyeuristic fantasies: he recounted how, towards the age of thirteen, he had adopted the habit of masturbating whilst watching pictures of women in pornographic magazines. To do this, he locked himself up in the WC of the family cafe. At other times, at his grandfather's place, he aroused himself by looking at etchings in medical books. Later, he adopted the habit of looking for obscene descriptions in public urinals, those of cafes and cinemas. Let us recall that Yves had masturbated whilst dressing up as a woman and that he had the habit of hiding under the table in order to look underneath the skirt of his cousin. At his grandfather's place he also took a neighbourhood girl with him to the back of the garden, where the two children played the game of showing each other their genitals.

After the interpretation of the fundamental dream of the woman with the three penises, Yves spoke abundantly of his masturbatory fantasies, based on the stories and the drawings he invented. The principal themes were the following: a mature

woman initiates a young girl; a crouching woman urinates in the street; a man urinates in a urinal; the subject is in a urinal, masturbates and is being seen by a woman hiding behind a latch, she is aroused by the sight and invites him to have sexual intercourse with her. He will explain later that these sexual relations were imagined as only via the mouth. He soon demonstrates a desire to see women urinating in toilets, and later to drink their urine.

During the second year of the treatment, a dream announces the emergence of the voyeuristic desires within the transference. The dream: it is morning, we offer him a bowl of cider, soon replaced with coffee, then we propose to him to buy us wine; he will ask his mother's permission; he then goes into a cellar where he urinates. We arrive, he ejaculates and we say to him: "masturbating that early in the morning is really no good". In his associations he talks about the lower cellars in L: he masturbated whilst watching women's legs, preferably those in high-heeled shoes. On different occasions, he tells us that he was tempted to look at our legs when lying down.

He thereupon continues to express the same desires. He often talks in particular about his desire to know of a toilet where he would have been able to watch a woman urinating and to masturbate. When he went to sit his exam, after he had assumed that our spouse might have died, and risking success in being considered virile by us, he noticed during a session the smell of urine, which he attributed to us. Let us repeat that after his success in the exam he discovered, in a cinema on the Champs-Élysées, the WC he wanted. From then on, he frequented the cinema on a regular basis.

The analytic work led him to elaborate the memories of his early childhood, in which his maid in the blue blouse appeared as she was cleaning the floorboards. We thought that this relived memory was very important because at first he did not remember the existence of this housekeeper at all. Yet his mother had always repeated to him that he had much preferred her to his parents.⁵

The end of the treatment announced itself: Yves was now looking at our legs without guilt. When he was surprised by an usherette entering the women's toilets, he gave up this habit without regrets, and he did not find himself drawn back into it for quite a while.

In order to situate these clinical facts, which were clustered around voyeuristic fantasies and perverse practices, in terms of the general theory of perversions, we can offer the following overall picture. First of all, the infantile sexuality, as we were able to reconstruct it during the psychoanalytic treatment, does not seem to have been profoundly perturbed. The sexual curiosity about the little girl with whom he engaged in reciprocal displays, as well as his desire to look underneath the skirt of his cousin seem very ordinary. Interpretive elaboration led to the comprehension of relived memories of being curious about the maid to whom he was very attached in his childhood. We have seen that this sexual curiosity led him to a phallic conception of a woman's anatomy. The importance of these pre-genital fantasies relived in the transference situation justifies the hypothesis of the importance of pre-genital fixations at

this period of his development. Insofar as it is possible to reconstruct the life of the drive during this period, it thus does not seem to be particularly marginal to mainstream sexuality, which is very polymorphous at this age. Nonetheless, we could talk about real fixations at this stage, which may explain the pathological aspect of the adult subject's sexual life.

During adolescence, Yves went through a fairly obvious period of Oedipal guilt, since he lived alone with his mother and slept in the conjugal bed, as he revealed at the end of the treatment. His sexual life does not seem to have had anything immediately abnormal during this period. It was essentially marked by masturbatory practices accompanied by fairly insignificant fantasies. Nonetheless, we can note that at a certain moment Yves dressed up as a woman. There were no voyeuristic fantasies during adolescence. At the most, the reading of pornographic magazines during masturbation could be considered as a preliminary sketch of voyeurism, although this practice was not particular to him, since these magazines travelled from hand to hand in secondary school.

During adulthood, when he left the sailing business, he had a mistress, but his sexual life did not satisfy him. He preferred masturbating. He revealed after several years of treatment that he would have contented himself happily with oral sex.

To sum up, Yves' infantile sexual life seems to have been coloured only by the awakening of the Oedipal situation. During adulthood, his sexual life was definitely not satisfying. Nonetheless, we can indeed say that before the psychoanalytic treatment there was no such thing as a distinct perversion. Yves' sexual life, as we were able to reconstruct it before the treatment, was much more that of a neurotic than that of a pervert. The absence of satisfaction in normal sexual intercourse and the preference for masturbation with perverse fantasies by no means characterises a genuine sexual perversion, in which the fantasies are acted out and the perverse practices represent the only possibilities of sexual realisation.

In our opinion, the voyeuristic perversion thus appeared during the course of the treatment itself, and it has developed within the framework of the transference neurosis. It is remarkable that this transference neurosis was essentially structured around the displacement of the maternal imago onto the analyst, yet it appears clearly enough that the patient did not talk about his perverse fantasies until his transference onto the analyst had been interpreted to him in terms of the displacement of the phallic mother onto her (as an identification of the man in armour with the phallic woman analyst). These fantasies were essentially interpreted during this period as the expression of a retreat from a dangerous Oedipal situation. But the interpretation most frequently given to him was that he was in regression before the terrifying image of the phallic mother. The fundamentally voyeuristic relation was conceived as less dangerous than even a passive oral relation with a woman who had three penises or had incorporated the paternal penis (dream of the engine). Until then, the fantasies had not been aimed directly at the analyst. The situation was transformed, starting from the dream in which

the analyst proposed to him various drinks and in which the patient urinated in the cellar.

From this moment onwards, he has a desire and a fear of urinating on the analytic couch and in the toilet of the analyst and he imagines urinating on the remnants of her excrement. The voyeuristic fantasies are multiplied. This situation develops within the framework of the therapeutic situation. But at a period when he felt particularly frustrated by the analytic situation and when he declared incessantly that it was necessary to finish by having sexual intercourse with the analyst, we believed it appropriate to denounce this game and to tell him that he knew very well that this would not happen. After the holiday period that followed, he proclaimed his desire to be independent, and to court young girls. But in fact he really started developing an interest in voyeuristic practices in public toilets. He was afraid, he said, of being aggressive with the women he would have sex with. He wanted to avoid making them dirty and in particular he was afraid of being rejected by us because of this physical dirtiness.

We might wonder whether our intervention was justified, at least during this period of the treatment. In our mind it was destined to avoid an intellectual game that we thought we noticed in Yves. We had the impression that he was staging a situation in which he did not believe himself and which nonetheless terrified him. However, it is probable that the patient felt this warning as a prohibition of contact, not only on the genital level, but also on the pre-genital and aggressive level to which he was fixated. We can see the proof of it in the fact that, from then on, his perverse tendencies mark a very clear propensity to realise themselves outside the transference. One will actually recall that during this period his mother appeared to him as infinitely more tolerant than ourselves.

But the distance vis-à-vis the analyst was considerably reduced when, after having assumed that the analyst's husband was dead, he noticed a smell of urine during the session. It was then that he finally found the toilet which he had desired so much, in the cinema of the Champs-Élysées. Soon after, we could interpret his oral aggressivity and show to him that watching people urinate, and drinking urine was like incorporating the contents coming from the analyst's interior. In return he was afraid of being devoured, and this also explained the difficulties he had with speaking.

One thus sees that it is not until the moment that these perverse fantasies were brought back from extra-transference action to desires lived in the transference and that they were analysed at the level of their signification as an exchange of partial objects with the analyst, that they started losing their intensity and became disinvested.

We know that at the end of the psychoanalytic treatment Yves looked at our legs without guilt and stopped being interested in the toilets in the cinema.

It seems easy enough to show how this perversion is integrated with the neurotic structure of this case. At the end of the treatment, it seems possible to define this structure as follows. The obsessive worry for which Yves had consulted seems indeed to enter the framework of the phobias, in particular because all anxiety is displaced onto the idea of height and because it is not annulled by a series of

obsessional mechanisms. Nonetheless, in mainstream phobias, the anxiety is displaced onto an external phobogenic object. In this case here, the phobia seems very close to certain serious personality disorders. Moreover, as we have seen, some smaller phobias existed concerning the fear of wearing inadequate shoes and clothes. Yet there it concerns phenomena that are very akin to rites that are frequently observed in obsessionals. Some childhood phobias, although without absolute diagnostic value, would support the diagnostic hypothesis of phobia (disgust of red meat, fear of suffocating in the coverings).

The character structure is difficult to define. It shows a certain kinship with the obsessional type: emotional coldness which actually made contact within the transference difficult; the ritualisation of all behaviour, in external life as well as in analysis; fear of anything new. These tendencies were so profoundly bound up with his character traits that they allowed the anxiety to be camouflaged. Yves had attained the stage of Oedipal relations, but not without difficulties, because of the inverted structure of the parental couple. The regression before the Oedipus is no doubt explained by the importance of pre-genital fixations, which this inversion itself has favoured, and by the historical circumstances which, with the father being absent, have made every identification with him difficult.

From the perspective of psychical agencies, the importance of oral fixations, which seemed fairly evident given the intricate connection between the fantasies of watching people urinate and of drinking urine, seems to be confirmed by numerous arguments. Very often, Yves had a desire to suck breasts and to have his own sucked. He only desired sexual intercourse via the mouth. This erotism was intricately linked to aggressive drives, which clearly manifested themselves at the end of the treatment, when he was afraid of wrecking his mistress's vagina. The struggle against this oral aggressive erotism elicited a structuration of the Ego (*Moi*) of which the principal defence mechanisms were the tendency to rationalisation and emotional coldness. As for the Superego, it was essentially based on identification with a virile, demanding (and even devouring) mother. The paternal images were far less terrifying: the father was conceived as a weak person, only capable of making anal jokes. The uncle and the grandfather were stronger images, but without real importance.

The importance of the oral fixations is likewise certainly explained by the patient's entire past experience, at least as it had been elaborated during the psychoanalytic treatment. His Oedipus was reactivated during adolescence through his life with his mother in the absence of the father, but one can talk here about the pre-genital structure of his Oedipus. His mother wanted to prevent him from being virile, as he seemed to think was indicated by, for instance, the above mentioned memories of alimentary coercions, wrappings, enemas etc. Similarly, he remembered his childhood housekeeper as being harsh with him. It is probable that, on the dynamic level, these frustrations awakened aggressive drives, which expressed themselves in the transference in the form of voyeuristic drives, whose significance we have noted.

The perverse fantasies of this patient can also be explained in terms of the economic structure of the neurosis. On a superficial level we have seen that it was less dangerous for Yves to watch than to exercise his virile force with a penis so big that it might wreck the woman's insides. The phobia for which Yves consulted me certainly finds an important explanatory element there.⁶ Furthermore, his fantasies undoubtedly had the value of narcissistic reassurance: the patient, in identifying with a young girl, avoided the attack from the phallic mother and the exchanges of incorporated partial objects were made less dangerous.

At the end of the treatment, the healing of the symptom seemed ensured. Yves had got rid of his phobia concerning his size; he had stopped walking with his head bent towards the ground. His minor phobias concerning his clothes and his shoes had disappeared. At the same time, genital pleasure was much more valued. The length of the psychoanalytic treatment perhaps explains partly why the subject contented himself for so long with his transferential investments.

This happy ending of the psychoanalytic treatment coincides with the cooling of voyeuristic perverse tendencies. For a long time, Yves had continued to occupy his observation post in the cinema toilets, but he was doing it without real pleasure. The compulsive aspect of this behaviour had disappeared, and the practice ceased by virtue of the chance incident mentioned above.

According to us, this happy development can be explained in the following way: it was only by virtue of his perverse fantasies, expressed in the transference, that Yves could make real contact with the analyst. In this way he could relive the realisation of his drives at the level of his pre-genital fixations. Similarly, when Yves discovered the cinema toilets on the Champs-Élysées, he declared to us that for the first time he felt that he was no longer living as an automaton. The disinvestment of his perverse tendencies required a long analysis of his pre-genital aggressivity. This analysis was first of all carried out within the framework of the presence of the transference, and then brought back to the historical frame of his relations with his mother and his childhood maid. We can estimate that the culminating point was situated at the moment when Yves gained insight into his retreat from the danger he was putting women in, and in particular his mistress, because of his aggressive drives. The interpretation according to which he contents himself more by his fantasies and his perverse practices than by his usual sexual relationships, because he fears the aggressive gift, seems essential.

To this point of view one can add that these perverse practices are essentially situated in the framework of an extra-transferential *passage-à-l'acte*. Therefore they do not deserve to be entered within the frame of the sexual perversions, on the one hand because they do not represent the only possibility of sexual realisation, on the other because they had a transient character.

Besides, one knows that amongst the sexual perversions, voyeurism has quite a singular significance. Let us bring to mind that Fain has shown that

voyeurism is a normal moment of the development of the pre-genital stages, which allows, if it stays within its limits, a very developed approach to the Oedipal

conflict. Its transformation into a perversion is paradoxically the result of its failure in its function of protection against the possible destruction of the object.⁷

The psychoanalytic work on pathological voyeurism, of which we have been able to acquire knowledge, shows in any case that the voyeur seeks to have an object-relation that provokes little anxiety, through an avoidance of castration, and by reassuring himself against his own aggressive drives. The structure is often marked by pre-genital fixations, which explain the importance of urethral erotism.

It is therefore possible to conclude that the appearance of these tendencies and perverse practices within the transference and within extra-transference acts has by itself allowed for the investment of the pre-genital, aggressive and erotic drives. Yves found in psychoanalysis the possibility of human contact he had never experienced because of defences against these drives. Their explanation has allowed for the mobilisation of these defences and for the gradual development of a genitalisation, which he seems to have attained.⁸

Notes

- 1 Originally published in *Bulletin d'activités de l'Association des Psychanalystes de Belgique*, 1956, 25, pp. 1–16. Translation by Dany Nobus. Comments in square brackets in the bibliography and the notes, are by the translator. Although the references in the bibliography of the original paper are incomplete and inconsistent, I have refrained from adding the missing details and rendering the style consistent, because the reader should still be able to locate the source materials without difficulty. (Translator's note)
- 2 We want to express our great thanks, here, to Dr Bouvet, for agreeing to supervise this long treatment and for inspiring this work through his precious advice.
- 3 A general anti-government strike initiated by workers across the country and subsequently supported by the farmers, which brought France to a complete standstill. (Translator's note)
- 4 Named after the small town in North Vietnam where the conflict occurred, this battle took place from 13 March to 7 May 1954. Ho Chi Minh's unexpected victory over the French led to the withdrawal of French troops from Vietnam and effectively ended French colonial rule in Indochina. (Translator's Note)
- 5 One might think that we have here an analogy with the scene of the Wolf Man (in *Cinq psychanalyses* – Freud, p. 450) where Grousha is doing washing on the floor whilst the little boy urinates. [The book to which Lebovici refers, here, is S. Freud, *Cinq psychanalyses*, trad. Marie Bonaparte & Rudolph Loewenstein, Paris: Denoël et Steele, 1935 – reprinted, Paris: Presses Universitaires de France, 1954.]
- 6 This explanation is certainly only one of the mechanisms, amongst the most profound ones, of the symptom, which is overdetermined. In particular, the fear of being tall may correspond in this way to the fear of rivalry with the father, who was short and stocky, or with the uncle, whereas the regressive situation is eroticised by the different masochistic components we have isolated in this case.
- 7 M. Fain, *Contribution à l'étude du voyeurisme*, RFP, XVIII, avril 1954.
- 8 Since writing this paper, reports have been presented at the *Congrès International de Psychanalyse* (Genève 1955) [the 19th Congress of the International Psychoanalytic Association] on the problem of perversions. The works of Gillespie, Phyllis Greenacre, Nacht, Diatkine and Favreau have contributed numerous historical and technical remarks confirming the few conclusions we thought we could present here.

Bibliography

- Ey, H. (1951). *Les Perversions sexuelles. Etudes psychiatriques (II)*. Desclée de Brouwer.
- Freud, S. (1932). *Trois Essais sur la Théorie de la Sexualité*. B. Reverchon (Trans.). Gallimard.
- Fenichel, O. (1953). *La Théorie Psychanalytique des Névroses* (p. 835). M. Schlumberger & Coll. (Trans.). Paris: Presses Universitaires.
- Gillespie, W. H. (1952). Notes on the Analysis of Sexual Perversions. *International Journal of Psychoanalysis*, 33: 397–402.
- Nacht, S., Diatkine, R. & Favreau, J. (1955). Rapport sur les Perversions au Congrès International de Psychanalyse. (Le Moi dans la Relation perverse) à paraître dans la Revue française de Psychanalyse. [This paper was indeed published as: S. Nacht, R. Diatkine & J. Favreau (1956). Le Moi dans la Relation perverse. *Revue Française de Psychanalyse*, 20: 457–478. An English translation by Joyce McDougall (1956) appeared in *The International Journal of Psycho-Analysis*, 37: 404–413.]
- Saul, L.J. (1952). A Note on Exhibition and Scopophilia. *The Psychoanalytic Quarterly*, 21(2): 224–227.

STUDYING LACAN'S SEMINARS IV AND V

From Lack to Desire

Edited by Carol Owens and Nadezhda Almqvist