

POSTMODERN PSYCHOPATHOLOGY: FROM NEUROSIS TO BORDER STATES

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Introduction

The psychic apparatus of Freud operates with commands and prohibitions. Today society is increasingly detached from this negativity, and it conceives itself as a society of freedom. It is not defined by Freudian "duty", but by power. The subject rather obeys himself. The freedom of the other becomes a narcissistic relationship with oneself, perhaps responsible for many current psychic disturbances. It is not that discipline has disappeared, but the strategies of discipline may have changed: not from the vigilance of souls, but from the control of desires through consumption.

Objectives and methodology

Through personal clinical experience and bibliographical review, we reflect on some changes in the current psychopathology and its connection with paradigms of contemporary society.

Discussion

In his discourse on narcissism, Freud establishes the surface character of the self, in relation to the foreign impulses (coming from the social) that invade and implicate it as a differentiated unit.

Postmodernism designates new forms of personal and cultural experience. The logic of the economic exploitation of capitalism penetrates the depths of human subjectivity, turning the subject into a mere passive subject, abandoned to anguish in the alienation of the Other. The absence of bond with the other generates a crisis of gratification as recognition, which requires the instance of another. Thus the subject of performance is forced to yield more and more. .

Current media and communication techniques also contribute to dilute the self for the other. We live in a world that is poor in alterity and resistance. In the imaginary spaces of virtuality, the narcissistic self finds itself essentially with itself. As promoters of reality, they make us believe that it is possible to fulfill our last longing, in a kind of speculation and borderline imagery, in which repression (once the functional mechanism of the subject in culture) becomes an ineffective and obsolete mechanism.

Emphasis is placed on consumption and promote the characteristic frontier, dependent, influential, narcissistic typologies of pre-Oedipus characters. Pathology does not lie so much in the inhibitions of the Superego, but in the impulsiveness, dependence and lack of control proper to a lack of development of the Self and Superego, and in the unlimited grandeur and hedonism of the narcissistic Self. The predominant problems are the lack of vision of self and others, and the inability to compromise in affective bonds.

Freud understands melancholy from a narcissistic identification with a part of the self which, identified with the other, remains internalized. The original conflicts with the other are internalized and transformed into self-contempt and self-aggressiveness.

The depressive illness of the subject of contemporary performance is not tied to the dimension of the other. The subject of performance is fed up with the war with himself, but unable to move outside of himself, to go to the other, to entrust himself to the world, he collects himself in a "hamster wheel" in which he turns on himself, leading to the emptying of the self.

Addictions and anorexia are also paradigmatic examples of pathologies of the time

Addictions are an example of the social emphasis on the consumption of the immediate pleasure of substances and products or services, in a legal or illegal way, of easy accessibility. Although the tanatic search is undeniable, it is also perceived in the clinical experience the hedonistic search, the narcissistic pursuit of pleasure that gives consumption, where there is no need to battle or venture into the complexities of binding and social satisfaction. Incorporation thus replaces processing and elaboration. (...) The addict thus configures a tragic caricature of compulsion to consume (Rojas and Sternbach, 1997).

Anorexia would be the counterpart of addiction, which submits itself to the object's designs. Or maybe as much a slave as the addict, because non-incorporation is as coercive as the addict consuming. The refusal to consume as compulsory does not liberate or autonomize the anorexic, who is consumed in a position of maximum objectification, embodying the inert and devitalized. Erected as the ideal object of the era of consumption, it is itself that is consumed (Rojas and Sternbach, 1997)

Conclusions

- Social control does not disappear, but the forms change. It is no longer controlled so much through explicit prohibition and coercion, but through the control of desire.
- We find a new form of social legitimation in which hedonistic and narcissistic values operate above any series, which encourages the appearance of pre-Oedipal characters, different from those that in the Freudian era had their prototype of consultation in hysterical and obsessive neuroses.

Notes and references

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