

Mental Activity And Psychosomatic Expressions In Digital Times

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ABSTRACT

Mental activity and its psychosomatic repercussions are influenced by the prevailing culture, which is currently very much related to internet articles. The mechanism is the same, but with nuances of stimulation of the thoughts, of origin of the facts of contemporaneity. Affection is of paramount importance in the formation of thought. The mother without the ability to reverie would hinder the alpha function and thus disturb the emotion and the formation of thought - this is the importance of the first mold period. Affection unites with unconscious ideas and fantasies. Since the unconscious fantasies are psychic representatives of instinct, once connected with the unconscious ideas, they would have the manifestations of the affective state. This would be perceived thanks to the pleasant and unpleasant sensations. Probably the greatest contribution to the notion of an organic thought is that constituted by the conjugation of the theory of thought with the theory of instincts and with the theory of affects. The formation of symbols, by projective identification, gives rise to symbolic equations that result in a concrete thought and in the idea that the formation of the true symbols available for sublimation and communication depends on the elaboration of the anguish of depression. The symbol is concretely assimilated with the symbolized object. The symbolic equation is the complete assimilation of the symbol, which is a part of the body, with the symbolized. Nowadays the peculiarity is the cyber effect on behavior, the ideas that arise from internet communications in various senses, either good or bad. In conclusion, thinking and imagination can lead to symptoms and demonstrate what it is like to speak in each body.

Keywords: Digital; Mental; Physical; Psychosomatic; Symptoms.

Introduction

The link between thought or mind and psychosomatic symptoms is already well established. It is a phenomenon that can have multiple reasonable explanations depending on the paradigm or line of research as described below in which it is included. It is noteworthy that the triggers for the appearance of the psychosomatic symptoms varies depending on the dominant culture at each time, the climatic and social unrest, as examples. Nowadays the peculiarity is the cyber effect on behavior, the ideas that arise from internet communications in various ways. As always happens with new technologies, they can be used for good and bad purposes. Bullying by itself can lead the bullied young or adult person to start having phantasies that can be the origin of such symptoms (1-5).

According to Freud, the formation of thought would be linked to the primary process, that is, to the experiences of satisfaction and, therefore, to vital needs (expression of emotion) (6). We know that emotions express themselves through summation, even before the secondary process; in this secondary process, the thought is cognitive and would correspond to the depressive position or the alpha-element, respectively, of the Kleinian and Bionian schools. The origin of thoughts is to be found in the baby, in a rudimentary form. The emergence of thought, for Bion, is accompanied by the distancing of the sensorial (in the sense of the use of the mind under the principle of reality) which is intimately linked to memory and desire, as well as possessive (the sensorial conspires with possessiveness, leaving no room for thought) (7,8).

Bion calls alpha function the activity that has the property of acting on sensory impressions and emotions, to the extent that the alpha function suc-

ceeds, alpha elements are produced, capable of producing thoughts, (because they digest these sensory data and these emotions) and are necessary for there to be intelligence, memory, dream, and distinction between the conscious and the unconscious. If emotions and sensations are not digested, that is, if the alpha function is disturbed, the beta elements are formed that would correspond to the primitive phase of development. These beta elements do not lend themselves to use as dream thoughts, but they can be used in projective identification and are important in the production of acting (and, as we shall see, in somatizations). With beta elements, there is no distinction between object and representation. The beta elements, although they are stored, are not memories, but undigested and therefore unusable facts. They must be evacuated through the eyes, mouth, anus, touch, etc., and may constitute somatizations. The baby's first thoughts are treated by projective identification or evacuation, as if they are responding to an accumulation of stimuli. The affects (first representations) would correspond to a state of frustration, to a feeling of absence of breast, to a feeling of emptiness; to get out of this sensation, the baby uses protothought. On the other hand, the appearance and ability to think would depend on the possibility of tolerating frustrations, that is, of enduring this emptiness left by the absence of the breast, in thought (9). In the Freudian conception, the absent object is used by the hallucination and, from there, thought originates. For the Bionian conception it is the primitive notion of the non-object or absent object, which is the first thought.

Thinking was originally unconscious to the point where it rose beyond mere ideation and turned to the relations between the impressions of objects and became endowed with ulterior qualities, which

were perceptible to consciousness, through their connections with the memory traces of words. Freud attributes to thought the function of providing a means of restricting action (10).

Bion understands that some kinds of thought, existing in the beginning, would be related, such as ideograms and vision, rather than to speech and hearing (11).

The inability to tolerate frustration can obstruct the development of thinking and the ability to think.

The development of verbal thought would be subject to attack at a very early stage, a state of initial indifferentiation or a state of confusion, which generates the states of estrangement, described by Prado (12) or in the paranoid schizoid phase whose thought processes that should be developing would be, in fact, being destroyed, or, in our view, would be placed in an organ. Excessive projective identification at this stage would prevent free introjection and assimilation of sense impressions and thus deprive the personality of a firm basis on which the beginning of pre-verbal thought could proceed. What should be a thought, the product of the juxtaposition of preconception with negative realization, would become an evil object, fit only to be evacuated. This object would hardly be brought back because there would be an inverted projective identification, such as the patient who says "I use the gut and not the brain to think", a phenomenon of "sunglasses", which would be bizarre objects, that is, the individual would throw bad things (thoughts and fantasies) at the objects and, in his mind, these objects would return with a much increased power of curse. Hence, one of the explanations of the hallucinatory delirium (the individual, from being a persecutor, starts to be persecuted) or even, in our

view, of certain somatizations, in which the evil object, father, for example, located in the penis or in the insulin-enzymatic system, would make these organs diseased, motivating primary transsexualism (where the desire for the mother is sustained by a desire for her desire). A desire of desire is a desire to be loved (13) and entails the identification of specular and certain special types of diabetes mellitus, in which there would be an excess of insulin without adequate use (14).

If frustration can be tolerated by the baby, then the necessary procedures to learn from the experience are initiated. If the intolerance to frustration is not so great as to set in motion the mechanisms of evasion, but intense enough to predominate over the principle of reality, the personality may develop a fantasy of omnipotence (the baby would provoke in the mother feelings that she does not accept or that she wants the mother to have or that she does not want to experience); an escape from reality, therefore, a fantasy that acts as a substitute for the conjunction of preconception or conception with the negative reality of a breast. This implies that omniscience is assumed to be a substitute for learning. We may add that the individual in these conditions may then, in order not to think, use the element beta, through the organs; however, the discrimination between true and false is a function of the non-psychotic part of the personality, hence the various types of organ language.

The child, through the functioning of a rudimentary and fragile sense of reality, can behave in such a way that projective identification, which is an omnipotent fantasy, becomes a real phenomenon. The excess of projective identification leads to an excessive belief in omnipotence, or else somatization, of the most varied, would result from deficiency of

the alpha function. If the baby feels that it is dying, it can awaken in the mother the fear of death; the balanced mother will be able to accept these fears and react, so that the child can tolerate this fear and increase its immune defenses (opsonins, interferon, etc., as shown by psychosomatic experiences).

Sometimes thoughts are treated as if they are indistinguishable from the evil objects within. As Prado reports, states of estrangement or confusion with primary objects never disappear in people's mental lives and are always interfering in the mental field at the level of part-objects, causing hypochondriasis due to a deficiency in the ability to think (12).

Bion states that in the beginning the mother gives the child the alpha elements and that later the child acquires an alpha function independent of that of the mother (9,11,15). In practice, it is difficult to know what it means: to think thoughts; it's a complex process. Consider for example, this: What does the most regressed patient do with his thoughts instead of thinking them? This fact produces non-thinking in order not to have incorrect thoughts, which hinders the formation of a coherent thought, or else, in our view, the thought is somatized. Bion reflects that the disturbance of thought depends on: alteration of the alpha foundation; predominance of the beta element; inability to tolerate frustration or depression, or to return to accomplishments (in the sense of experience); confusion of thoughts with things-in-themselves (Kantian), that is, thought with an abundance of beta elements without the same communication value; the interference of emotion (at all these levels) (7,16).

Affection is of paramount importance in the formation of thought. The mother without the ability to reverie would hinder the alpha function and thus

disturb the emotion and the formation of thought - this is the importance of the first mold period.

Affection unites with unconscious ideas and fantasies. Since unconscious fantasies are psychic representatives of instinct, according to Isaacs, Klein, Segal, once linked to unconscious ideas, would have the manifestations of the affective state. This would be perceived thanks to pleasant and unpleasant sensations (17-19).

Probably the greatest contribution to the notion of an organic thought is that constituted by the conjugation of the theory of thought with the theory of instincts and with the theory of affects. Affect can endure as a whole or else be transformed, becoming unrecognizable, according to our apparatus of perception, and then reach the somatic phenomenon, especially when it encounters an obstacle in the apparatus of thinking thoughts, it is exchanged in thought organs, to avoid mental suffering.

Obviously, the somatic phenomenon developed does not mean that the psychic problem will disappear.

It is understood that the instinct, finding a process of discharge in the unconscious affect, begins to have psychic representation, through unconscious ideas and fantasies. When conscious ideas arise, there are manifestations of the affective state, which may encounter obstacles in its way, the affect disintegrates. Part of the affect will constitute somatization and part is repressed in the unconscious, constituting the psychic phenomenon. As Chiozza says: "somatic illness is a crazed affect" (20).

The analyst, when interpreting the distorted, incomplete affect, seeks to establish the primitive coherence of the affect; it investigates the somatic phenomenon equivalent to that affect, which cannot develop through fear of suffering.

About the symbolic formation: Klein observed in the baby the need for the bodily presence of the baby itself in the first affective objects, so that the symbolization can take place. The child needs to manipulate and assault the mother's body, as well as her own body; by initiating this ability, it inhibits the formation of symbols (18). That is why the baby with a fragile ego is unable to tolerate the pressures of the first situations of anguish (which Ammon calls the bumpy ego), it becomes difficult for him to create symbolic representations (which contain this affective root) (21). Even degenerative lesions of the cerebral cortex (thrombosis), leading to aphasia, would alter the formation of symbols (22).

In the baby's first perceptions, there is no representation; whatever is apprehended is undivided, but it exists there. The primeval or terrified individual, who sees the monster in the form of a tree, is not aware of this perception as his own creation. Perception is the thing and not the representation of the thing, as Segal says (23). This fact would be an experience close to hallucination, which is not representation, but presentation; this is illusion (deformed perception of an object).

In the hallucination of psychosis there may be this representation because perception is not represented by the psychotic. This phenomenon we will also find in projective identification, which does not amount to symbolization, but is a whole preparation for symbolization, reaching the imaginary.

Hence Lacan's concept: the presence of the absent, as in the case of the impotent, who in the genital act feels the presence of a castrating father, but absent as a real object (24).

In the organ or system, hormonal and enzymatic changes take place long before patients are aware of their organic symptoms. As we have already said, perception is the thing and is not a representation of the thing.

The baby transforms the milk, the breast, and even the mother, according to its symbolic fantasy, hence the symbolization participating in all human activities. The formation of symbols would depend on the ability to apprehend total objects, on the abandonment of the paranoid schizophrenic position, on the reunion of the divided fragments, and on being able to enter the depressive position (11).

Unconscious symbolism is a crucial concept in psychoanalysis. Our access to the unconscious is processed through its symbolic expressions. According to Segal, individual symbols became of secondary importance for the sake of the study of symbolic function and symbols ceased to be regarded as immutable but as the result of a constant creativity of the individual (23).

There are certain types of identification that prevent the formation of symbols and communications. According to Segal, the inverse phallus results in the production of meaningless symbols. It is not the projective identification itself that is responsible for the pathology of symbol formation, but rather the nature between the projected part and the projected object that influences the nature of symbolic functioning (25). Segal's theoretical model is based on Bion's concept of the relationship

between the continent and the contained (16). In our view, this is the case of the transsexual. In psychoanalysis, these particular representations, proper to each one, correspond to the signifiers of individuality - this is what we call semantic stity.

The word by itself means nothing; only when a person makes use of it, representing something, does it then, in a sense, become meaningful. Words are instruments that can have various functions.

Psychoanalysis has also shown that the representation of symbols can be flawed when we refer not to an object itself (the penis), but to a fundamental signifier; as Lacan describes: every difference (such as can be conceived from a lack) that limits the signifier, as that which escapes it, directs all the stages of the castration of the object, of desire, of orientation, of instinct and of the inclusion of power. For this reason, the penis is primarily repressed for all culture (24).

The formation of symbols, by projective identification, gives rise to symbolic equations that result in a concrete thought and in the idea that the formation of the true symbols available for sublimation and communication depends on the elaboration of the anguish of depression. The symbol is concretely assimilated with the symbolized object.

The symbolic equation is the complete assimilation of the symbol, which is a part of the body, with the symbolized. The hysterical phenomena of conversion can be explained in the following way: the threats of castration arising from the Oedipus complex are shifted to the phallus, first of all (phallic fixation), and successively to all the organs that symbolically replace the phallus, such is the example of Von Weiszacker, the intestine-vagina. Be-

cause of the symbolic equation, the hysteric is obliged to treat any organ as if it were his own phallus, which is why it is easy to find in the hysteric this regression or even persistence of this equation. We find this symbolic equation in certain patients with breast cancer whose organ (breast) would represent the bad mother, and the cancer, the father's penis, which, as it would be envied, would be bad and could not be approved, on the contrary, it would lead to the elaboration of the patient's unconscious fantasy, to its real and, at the same time, symbolic destruction: it would be killing the mother with the bad penis in the mother-breast, out of excessive envy.

Heimann refers to the difference between infantile and mature object relations: while the adult considers the object to exist independently of him, for the child the object always refers in some way to himself (26). We would add: not only for the child, but also for the adult psychotic and many neurotics.

The language of the organs: the patient can refer to a coherent affect, in the face of a symbolic allusion, the eyes are distorted: his vision, the sunglasses in which the disorder of the organ has its own expressive value (organ-speech), which, from Aizenberg's point of view, has the same meaning as envy, altering the excretion of bile by the choledochus. This has led psychoanalysts to think that it is not only envy, unconscious and placed in the liver, that causes jaundice, but that jaundice is an expression of the difficulty of envying properly; it would be advantageous to stop thinking in terms of cause and replace it with the meaning of a somatization.

To think that affect or thought is not coherent (within Aristotelian or modern logic) to a symbolic allusion to an organ, then there would be an improper expressive disorder.

In conclusion, thinking and imagination can lead to symptoms and demonstrate what it is like to speak in each body.

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In memoriam: Luiz Miller de Paiva.

Conflict of interest

None.

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