

УДК: 159.964.26:316.4.063.6

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PSYCHOANALYTIC STUDIES OF DESTRUCTIVE LIBIDO IN THE CONTEXT OF MODERNITY

Проблема, якій присвячена ця стаття, є однією з найбільш складних, як в соціології культури, так і в сучасній філософії. На основі аналізу психоаналітичних ідей, автор цієї публікації намагається довести, що психоаналітична критика аскетичної культури викликає низку питань. Підкреслено, що в еволюції психоаналітичної теорії проблема генезису злоякісної агресії займає центральне місце. Виявлено, що розбіжність у поглядах з боку представників психоаналізу тільки підтверджують виняткову складність проблеми агресивного лібідо. За Райхом, наприклад, драма людських відносин пов'язана з неможливістю знаходження щастя у коханні, і зобов'язана своїм існуванням аскетичній культурі патріархально-авторитарних суспільств. Натомість Фромм наполягає на тому, що основною причиною формування садизму є прагнення нікчеми ми до необмеженого панування. Підводячи підсумки розгляду проблеми деструктивності у сучасній філософії можна виділити три основні точки зору. Перша заснована на припущенні щодо провідної ролі аскетичного світогляду у формуванні садомазохізму, який визначається як своєрідна компенсація за втрату "чистоти" і водночас як здатність отримувати задоволення з заподіяння страждання. Друга позиція апелює до особливої значущості почуття неповноцінності, яке і генерує руйнівну ненависть до себе і до оточуючих. Третє пояснення злоякісної агресії сходить до теорії потягу до абсолютного панування.

Ключові терміни: психоаналіз, деструктивне лібідо, злоякісна агресія, репресія, сублімація, фашистська свідомість.

It's customary to preface an article with an explanation of the author's aim, why he wrote it, and the relationship in which he believes it to stand to other earlier or contemporary research on the same subject. Unfortunately there is no philosophical current except psychoanalysis which deals with the problem of *destructive libido* profoundly. The main reason for destructive libido from the point of view the traditional psychoanalysis is to the institutional restrictions primarily in the satisfaction of sexual desire, which is accompanied by morality "of bodily purity". The postulate of the strong influence of the ascetic standard for harmony between man and woman, for example, was proposed Freudian doctrine of «psychological impotence». In his famous "Essays on the psychology of sexuality" Freud's suggests that the parallelism in libido – the distinguish between a pure love or tenderness and infernal Eros or «humiliation of love» could be connected with internalization of ascetic standard: «The gentle and sensual streams in only very few intelligent men are sufficiently fused: the man almost always feels

restricted in expressing their sexuality because the respects for women and shows its full potency only when he is dealing with low sexual object» [6, p. 680].

It is therefore an essential component of love, which on the one hand eliminates the severe austerities or sexual guilt, and on the other – “animal” desire, is an act of sublimation. That is why psychoanalysis softens its criticisms of culture, or as Freud wrote, “dissatisfaction with the culture”. Sublimation or transformation of libido by means of powerful idealization and self-control provides emotion the moral content. According to Freud the suppressed libido demonstrates its directed social utility in establishing a strong link between people that leads to conservation matrimonial institutions. However, how to prevent the development of narcissistic libido, which, by virtue of his "escape" from the emotional attachment to an object may be a favorable environment for the formation of a destructive nature? Narcissistic libido is inherent in every person in a reasonable degree. In the mode of a "strong ego" Narcissism creates emotional coldness in the relationship, social exclusion, and at times - and cruelty: "We have found - especially clear that observed in patients who have undergone some development of the libido disorder, such as a perverted and gay, - that the later the object they elected are not in the image of the mother, but in the image of themselves... They are obviously, in the object of love are looking for themselves, and represent a selection of such a type of object which should be named as narcissistic" [6, p.650]

Reasonable share of Narcissism provokes eternal dissatisfaction with the relationship: in the love "the other" infringes the priceless narcissistic "ego", so when choosing narcissistic of object importantly to be loved than to love. Narcissism in romantic relationships, with Freud's view, explains why love is accompanied by existential anxiety: "Love itself, with its pain and suffering is lead to lowering state of health, but to be loved, to find mutuality in love to get a favorite object - all of this inspire..." [6, p.662]. Freudian hypothesis about the repression and sublimation as the necessary conditions for the internalization of social culture standards made the greatest influence on modern philosophy of man: "Freudianism became one of the cornerstones of postmodern ideology that created their world view and its topography of the human soul ... "[2, p. 6.]. The topics of oedipal neurosis, ambivalent nature of consciousness as the source both of personal self-control and his propensity for violence are given in the modern philosophical thought. This postulate will be maintained in critical postmodern projects. The idea of supernatural, socio-cultural origin of the «deadly libido» in the process of the future development a psychoanalytic paradigm will get more comprehensive analysis. The divergence of views within the framework of psychoanalytic theory proves the extreme complication of the problem. It's known that from the early days of psychoanalysis Freud recognized the clinical importance of the individual's aggressive impulses towards external objects. He classified instincts in the two categories, sexual and aggressive impulses were regarded as components of the sexual instinct. Later he suggested that sexual instinct is related to the need to obtain power over external world. The first question to be asked here has

whether the ascetic-patriarchal culture decisive influence on the formation of a destructive nature. The one of the follower's Freudian doctrine Wilhelm Reich argues that the source of the appearance in human being the destructive violence, especially the perversion of sadomasochism is the repressive and authoritarian society. According to Reich the authoritarian parenting plays a leading role in the suppression of sexual desire, therefore in the «production» of a depressed person who accumulates a strong dissatisfaction and often compensates for this through violence, cruelty, hatred etc. The propensity for violence is an essential component "of the fascist consciousness", which can be defined as the consciousness that lives in the power and violence in order to enjoy this. This «propensity» is one of the major feelings of the depressed person. The authoritarian parenting promotes the formation the fear of father and the blame for sexuality, which is useful for internalization of social mores and most importantly, is the immediate cause of the perversion and the slave consciousness. Reich argues that in the image of a father the state has a representative of its power in each family. That is why the authoritarian power of the father is reflecting the authoritarian power of the state.

Thus Reich is talking about that the major role in raising the propensity to violence belongs to the authoritarian-patriarchal organization of society, in particular to the institutions of family and church: "In image of father the authoritarian power of the state have got a referent in every family that is why he is main mechanism of realization its power. The authoritarian father's position reflects its political role and reveals the connection of the family with an authoritarian state" [4, p.104-106]. Reich affirms that a sadomasochistic consciousness is identical the "orgasmic-impotent person". According his theory, the drama of human relationships is associated with the impossibility of finding happiness in love, and owes its existence to the rules of religious ascetic model, directly is related to the historically patriarchal and authoritarian society: "The basic religious idea of all patriarchal religions is the negation of existence of sexual needs" [4, p.222]. Imperative of bodily purity supposedly promotes the development of structures in the human soul such as a "genital" or a "physiological disgust", which generates a feeling of guilt for the sexual desire, and hatred to the object of libido. In other words, the sadomasochistic attitude symbolizes the finding a perverted compromise between taboo and libido. The authoritarian society and its institutes don't stimulate the noble feelings. On the contrary it contributes to the distortion of human nature – «the biological basis of personality». According the Reich «the biological basis of personality» includes of all natural human feelings, for example, honesty, hard work, tendency to love and friendship, all the inspirational that unites man with the cosmos, and finds the expression in works of art, particularly in music and painting.

At first sight Reich exposes the patriarchal morality rather convincingly and proves its destructive essence, since the morality that justifies and even cultivates violence definitely produces the needs and desires which are correlated with it, therefore essentially transforms the structure of the libido. In his opinion under the influence of authoritarian-patriarchal culture in the human psyche there is a

secondary layer of instincts that denotes malignant aggression, namely propensity for violence and death. However, from the viewpoint of Reich the economic suppression, pauperism may be more powerful generator of aggression, than ascetic culture. Yet, Reich suggests that one of the ways of overcome the destructive libido is its reorientation in economic mainstream. Guattari, for instance, this way will determine as libidinal investments in the economy. Thus Reich formulates the main thesis of the freudo-marxism about necessary to exploring of the affective structure through the prism of productive relations.

Indeed the many socio-cultural philosophers of the twentieth century are convinced that Christian virtues of love and asceticism, in particular the depressive philosophy of suffering, blooming in the Christian culture of the century, really formed a behaviorally-emotional standard, which until recently was determined the European immanence. So when the religious philosopher Vasily Rozanov claims that Christianity is a religion of death, however, like Wilhelm Reich, it seems, he takes into account the persistent denial of the joys of life by the Christian adepts.

The Christianity perceives the fate of the world and secular through the prism of the concept of sin, suffering and redemption. It is no accidental religious thinker of our time Sergei Averintsev will write about Christian psychology as a philosophy of "broken heart" and "sweet weeping." So, in history of the human culture the death instinct was not always negative and destructive. This idea will be the main in famous research by Denis de Rougemont, "Love in the Western World". Rougemont is confident of that there are different forms of manifestation of this mortal passion, for example, Western Love poems, which represents triumph of fatal *eros* or *mortido* in its sublimation form. Philosopher claims that the basis of Western culture is to the ideal of "unearthly love" that is considered to be the Christian product. This myth is actualized in the form of a narrative. It is a poetic manifestation of asceticism, which essentially negates life and can be regarded as nothing more than a glorification of death and its sacralization. Its genesis is caused by the spread in medieval Europe a heretical movement, which was called "the Church of the pure love". Exactly this heresy according Rougemont put down the fundament for the development of courtly lyrics that glorified the ascetic virtues of the faithfulness, spiritual union, and pure love and so on. However, at the end of his research, the author comes to the conclusion that the ideal has lost its spiritual foundations in Europe today.

An alternative vision the causes of destructive libido were proposed by Alfred Adler, who pointed to the relativity of repressive morality. According to Adler the aggressive symptoms is provoked by the strong sense of inferiority. In other words complex of the «little man», primarily feelings of inferiority will contribute to growth the desire for power and violence as a way to compensate for it. To Erich Fromm, for example, aggression is to be classified in the two main categories, instinctual and destructive or *malignant* one. Fromm suggests that under the *malignant aggression* is to be understood the destructiveness and cruelty, which inherent to man precisely. Only the human being can take pleasure in aggression. This aggression has no phylogenetic program; therefore it is not

functional, but artificial. That is why there is only one true definition of the man: he is a «murderer». Fromm doesn't deny completely explanation of aggressive libido as result of the strong suppression and restriction. But, he offers his theory of destructiveness.

Primarily, Fromm insists on the artificial nature of destructiveness and believes that *malignant aggression* is rather passion than instinct. Moreover, according to Fromm *the main reason for formation of sadism, for example, is the desire for unlimited domination*. In case of other manifestation of the *mortido* we are dealing with *the strong hatred to organic life in general*. The passion of the individual is primary to the structure in the psychic organization that reflects the "existential" and social needs, namely the needs for recognition, love, hate, superiority and so on. As instincts the affective attachment are the basis of human interest in life. He cannot exist as a simple thing like a dice that rolls out of the cup. He suffers greatly as soon as he is reduced to an automatic device, which is capable only to consumption, and reproduction. Fromm reached the conclusion that the more important issue in the context of this research is the problem of emotional anomie. It provides of appearance of the death instinct in its direct essence. Fromm emphasizes everywhere that necrophilia supposedly is the result of emotional anomie and can be studied as the manifestation of the death instinct (*mortido*). It is inherent mainly human being. For Fromm the increasing of *malignant aggression* is mainly determined the techno-cybernetic society. That is why this passion is to be considered as a major evil of technological civilization, in which people are more and more attracted the things, and as a result of such alienation they are losing their ability to feel the pain of each other. The development of technical means the communication, material comfort and so on lead to the essential transformation of human nature. Fromm reminds that the following condition for the propagation of *malignant aggression* in society is the weakness of social control, the loss of real human relationships. This society is a powerful generator of destructive passions, especially necrophilia.

Along with the necrophilia in society is maintained inexhaustible need for hate and domination over others, which explains the sadistic attitude: «the basis of sadism, which is inherent in all its manifestations, is a passion, or thirst for power, absolute and unlimited power over the living creature, whether animal, child, male or female? Force someone to experience pain or humiliation, when this someone is unable to defend themselves, this is a manifestation of absolute rule (one of the manifestations, though not unique). Anyone who owns any living creature, turning it into his thing, his property, and he becomes its master, the lord, its God "[7, p.251];" ... in most public systems – including ours – the representatives of even the lower levels of the social ladder are able to dominate over the more weaker. Everyone has got the children, wives, dogs is available for every, there are always defenseless creatures: the prisoners, the poor inhabitants of the hospitals (especially the insane), school children and minor officials" [7, p.252].

Summing up the consideration of the problem of destructiveness in the modern philosophy we can point to three basic attitudes. The first view is based on

the assumption about the leading role of the sadomasochism in the formation of an ascetic worldview, which is defined as a kind of compensation for the loss of "purity" and at the same time as the ability to derive pleasure from the suffering, the second is to in the discovering of the power of the sense of inferiority, which generates a destructive hatred to themselves and others. The third explanation destructiveness comes from the theory of attraction to absolute domination. Following the logic of psychoanalysis we can make the conclusion that the weakness and forgetfulness ascetic model should reduce the capacity for sublimation, therefore, the lack of the idealization of the object libido, which is observed in the consumer society does not affect the destructive attitudes. The morality of abstinence is disappeared from the socio-cultural scene, but the sadomasochistic perversion and necrophilia are conserved. In other words, the marginalization in the contemporary system of values of ascetic ideals has not eliminated the needs of suffering and cruelty. So *malignant aggression* is no longer considered to be originating from the self-preservative instincts, but is now seen as the manifestation another instinct, which is more powerful and mortal. Moreover the castration phobia, phylogenetic or collective mnemonic archetypes "inscriptions on the flesh" (Guattari) determines, probably, physiological idiosyncrasies of genital disgust, and, nevertheless, cannot discount the existing cultural norms and patterns, arrayed in the direction of distancing from nature and instincts. That is why modern culture superimposed on ambivalent system of values. On the one hand, culture is still intolerant to the sexual crimes and incest, which are criminal offenses, and the predominant reason for divorce is to still adultery, and on the other one it is gradually transformed into "ideology of orgasm."

The last two "reasons" are proving that the ascetic system of values may not be the deciding factor in the formation of "a malignant character." Perhaps namely Adler came close to unraveling of the cruelty, postulating the omnipotence of inferiority complex or a desire to dominate. However, the question of the genesis of destructiveness is to still the Achilles' heel of many socio-cultural theories. Not by chance a great connoisseur of the "dark corners" of the human soul Erich Fromm believed that "the question of what factors lead to the development of sadism, is too complicated to be one book could give a comprehensive answer to it" [7, p.258]. Reich's discovery the importance of reorientation of libido in the economic sphere will be borrowed by postmodernism. It is known that the French postmodernism, for example, borrows from the Reich two key ideas, namely the possibility of reorientation of the libido in the economic mainstream, as well as the postulate of the paramount importance of the father's phobia in the genesis of malignant aggression. However, in developing his theory of deadly libido, postmodernists faced with an apparent contradiction. On the one hand, postmodernists sharply criticize authoritarian ascetic model of social relations, in particular the patriarchal family model, using essentially the argument of primary psychoanalysis, on the other – they are with the same sharpness reject the hedonistic culture of the masses. This duality is inherent schizophrenic. Perhaps,

therefore, J. Deleuze and Felix Guattari evoke a 'schizoid subject ', which is part of their theoretical interest. But the position of the schizoid subject is not confined to the split personality.

The contemporary Western culture, which produces anything you like up to violence, death, bodies and feelings resembles the schizophrenic in that sense it knows no logic or order. Probably the production of schizophrenics, in their infinite experience of transgression is a beginning of the fateful finale of that culture. Perhaps philosophical postmodernism understands that in today the production of sublimation is not possible because morality, which should be its direct condition, is dead. In the end, Freud himself repeatedly acknowledged the importance of ascetic standard in ennobling the human senses. This idea will find its confirmation in the study of Rougemont. However, if there is no need for God and morality, but there are great number of actors, who needs for work yet. If the structure of personality is really congruent to relations of production, it would be fair to direct the public resource into the mainstream the "wanting production" or "libidinal investment in the economy" (Guattari). Thus, we can save corporate ethics at least ethics functional relationships. Foucault for example, came to the conclusion that malignant aggression can be defined as a kind of transgression, which is akin to madness. French postmodernist is sure that the morality of abstinence, as well as the cult of reason in modern society is no longer relevant. In the final chapter of his "History of Madness in the Classical era," Foucault emphasizes that modern society is less and less dependent on the quest for truth or reason. It is no longer able to restrain human desires, like religion is no longer able to control the human imagination. The modern civilization does not know where the boundaries are located between the deviation and the norm. The modern humanity are infected the virus of madness, the most striking example of that are the works of de Sade, Nietzsche, Van Gogh, A. Artaud and other.

The main message of this essay is to not calls for abstinence, that hardly possibly, and hence not be able to determine the immanence of the individual in the current economic circumstances. In other words the main reasons of increasing the destructiveness in postmodern society are not laid in ascetic culture. This culture is «dead» and it is barely could be recovered. In summary, we can assume that the malignant aggression in modern society reflects the desire of "mediocrity" to the domination or superiority than evidenced on religious fanaticism. Hence, sadism for example should be considered like a pleasure of the power in mode of violence, and moral degradation of personality is an issue of weakness or dysfunctions of social institutions. Thus, a comparative analysis of psychoanalytic philosophy concerning the malignant aggression showed that each social formation has its determinants of destructiveness. Moreover, from the history of European culture is known that ascetic standard was supplemented the aesthetic forms, the purpose of which was to constructing the human capacity for mental pleasure. For example, Western Love poems and humor are seen as rather complex amalgam of opposing tendencies –pleasure and pain, and most importantly as a product of sublimated aggression. The postmodern culture is destroying the rigid asceticism

of patriarchal culture and affective aesthetics. The complete exclusion asceticism, rigor and moral debt of modern discourse are reducing the likelihood of moral consciousness and the development of the capacity for sublimation. However, as has been said, weakness and oblivion the authoritarian ascetic model does not contribute to the elimination of violence in the masses, rather the contrary. When there's nothing holding back, and sublimation, as noted by Guattari, is no longer possible, the question about alternative methods of compensation of the mass discontent is open.

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Психоаналитические исследования деструктивного либидо в контексте современности

Проблема, которой посвящена эта статья, является одной из самых сложных, как в социологии культуры, так и в современной философии. На основе анализа психоаналитических идей, автор публикации пытается доказать, что постмодернистская критика аскетической культуры вызывает ряд вопросов. Подчеркнуто, что в эволюции психоаналитической теории проблема генезиса злокачественной агрессии занимает центральное место. Обнаружено, что расхождение во взглядах со стороны представителей психоанализа только подтверждают исключительную сложность проблемы. По Райху, например, драма человеческих отношений связана с невозможностью нахождения счастья в любовной жизни, и обязана своим существованием аскетической культуре патриархально-авторитарных обществ. Вопреки Райху Фромм настаивает на том, что основной причиной формирования садизма является стремление ничтожества к неограниченному господству. Подводя итоги рассмотрению проблемы деструктивности в современной философии можно выделить три основных точки зрения. Первая основана на предположении о ведущей роли аскетического мировоззрения в формировании садомазохизма, который определяется как своего рода компенсация за потерю "чистоты" и в то же время как способность извлекать удовольствие из причинения страдания. Вторая позиция апеллирует к особой значимости чувства неполноценности, которое и генерирует разрушительную ненависть к себе и к окружающим. Третье объяснение злокачественной агрессии восходит к теории влечения к абсолютному господству.

Ключевые термины: психоанализ, деструктивное либидо, злокачественная агрессия, репрессия, сублимация, фашистское сознание.

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PSYCHOANALYTIC STUDIES OF DESTRUCTIVE LIBIDO IN THE CONTEXT OF MODERNITY

The principal problem of this essay is the most complicated in the Sociology, Sociology of Culture and the modern Philosophy. Based on the analysis of psychoanalytic ideas, the author of this publication is trying to prove that the postmodernist critique of the ascetic tradition is questionable. It's emphasized that problem of genesis the malignant aggression is to the fundamental for evolution psychoanalytic theory. It's found that divergence of views within the framework of psychoanalyze proves the extreme complication of the problem. According Reich's theory, for example, the drama of human relationships is associated with the impossibility of finding happiness in love, and owes its existence to the ascetic culture, directly is related to the patriarchal-authoritarian societies. Contrary to Reich's theory Fromm insists on the main reason for formation of sadism, for example, is the desire for unlimited domination. In case of other manifestation of the «mortido» we are dealing with the strong hatred to organic life in general. Summing up the consideration of the problem of destructiveness in the modern philosophy we can point to three basic attitudes. The first view is based on the assumption about the leading role of ascetic worldview in the formation of sadomasochism, which is defined as a kind of compensation for the loss of "purity" and at the same time as the ability to derive pleasure from the suffering, the second is to in the discovering of the power of the sense of inferiority, which generates a destructive hatred to themselves and others. The third explanation destructiveness comes from the theory of attraction to absolute domination.

Key words: psychoanalysis, destructive libido, malignant aggression, repression, sublimation and fascist consciousness.