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SOMATIZATION; FAILURES IN THE BEGINNING OF PSYCHIC DEVELOPMENT

Patricia Prieto, Laura Hernández and Claudia Calvillo

Universidad Autónoma de Zacatecas, Unidad de Psicología, Av. Preparatoria
S/N. Col.Progreso. Zacatecas, México

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ABSTRACT

Somatization results in a difficulty in expressing affections or emotions symbolically, leaving energy trapped in the body by altering the functioning of one or more organs. Traces of affective representation are quickly expelled from the psychic consciousness to be deposited in the body, so that there is no trace of representation or affection, thus, somatization is a form of commitment and what it seeks is the rapid dispersion of psychic pain. It refers to early stages of development, where the child is unable to establish verbal contact, there are no words that represent their affections, the feelings do not reach a symbolic level. Symbolism is one of the essential functions for the acquisition of language and for the expression of affections, the symbol, is to give meaning to the representation of things in their absence. This function can evoke ideas, thoughts, desires and affections so that they can be differentiated in the past, in the present and are referred to in the future in an organized way.

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INTRODUCTION

In the psychometric expression there is a regressive disorganization, McDougall (1987), attributes these affections to the motherhood bonding in which the self corporal son levies like an extraction of his own body in which the child gets crippled and with libidinal wishes having the sensation that what doesn't exist in real form for it's mother. The own of the child and its's body is an object invested inappropriately with the conflict of desires and archaic fears, a wish of fusion and with a fear of disintegration.

It creates a primary defense against any intense perturbation trying to protect itself and not be the desire of others. Holding that in this case it is not necessary breaking the reality and can keep bonds with others but this is achieved by breaking inter reality.

Somatization can be presented in any time, in many ways, the being by the skin, headaches, and alterations in the organs or in any other place. When talking about psychometric disorders is means of one type of suffering of psychic origin that consists in a difficulty to express affections o emotions symbolically, being the energy trapped in the body so that there is no trace of the representation or of affection, somatization is a form of commitment that seeks the rapid dispersion of psychic pain. In this type of condition there is a regression to early stages of

development where the child is not able to establish verbal contact there are no words that represent their affections, the sensations do not reach a symbolic level when their energy is trapped in the soma without being able to translate or express in some affection.

Sánchez (2013), believes that currently there is still nota body-mind integration, people who go to health centers with somatic conditions, have no indication that there is any psychic symptoms, there is no connection between the soma and the psyche generating a lack of knowledge of the origin of his illness. This study aims to show how the relationship that occurs from the beginning of the development of the baby with the mother can generate flaws in the process of symbolization and therefore somatic illnesses

Symbolism, representation and somatization

Fenichel (1995), states that the acquisition of speech and symbolic compression is the basis for the conformation of the self. The way in which the ego passes from the integrated to the differentiated, the linking of words and ideas makes thinking possible. So the ego is acquiring better weapons for the control of the external world and its own excitations. Trying to control instinctive impulses builds intellectual development, abandoning the emulation fantasy by reality, serving to combat anguish. One of the first tasks of the self is to slow down the

*Corresponding author: **Patricia Prieto**

Universidad Autónoma de Zacatecas, Unidad de Psicología, Av. Preparatoria S/N. Col.Progreso. Zacatecas, México

automatic functions of the id, trying to use them with an objective in an organized way. The thought process tries to control the primitive automatic reactions like the discharge of the tensions and the tendency to the hallucinatory realization of desires, that abstracts it to the function of imagining later situations and to the abstract symbols. According to Ogden (2004), human experiences are formed from a dialectic and these are generated in a depressive way, in a paranoid-schizoid manner and in an autistic-contiguous way, the two promising concepts have already been introduced by Melanie Klein. Each way of generating experiences is characterized by its form of symbolization, its forms of defense, its object relations and the degree of subjectivity. These modes maintain a dialectical relationship by creating and denying each other.

The experience of the depressive mode, Ogden (2004), takes it back not as a structure or phase. There is a space between the symbol and the symbolized that will be an interpreting subject. The development of the capacity for subjectivity makes it possible for it to act as an intermediary of the symbol and the symbolized. When the symbolic formation is acquired, it allows one to experience oneself as subjects who have their own thoughts and feelings, all of this lived as personal creations that develop a sense of responsibility towards psychological acts. Ogden (2004), states that when you live yourself as a subject you are able to live to objects as total subjects where new experiences are added to the old without denying the past. The experience of the self in its continuity generates the capacity for ambivalence. In this depressive mode the individual creates his story through the interpretation of his own past, so that the story constantly evolves and modifies. Without this story the experience of self "ego" becomes unreal.

If the objects can be damaged or finished, the subjects can be injured, so that the experience of the blame is given as the individual cares for others, for having done a real or imaginary damage, thus experiencing the other as a subject-object and the individual recognizes that he is outside his own omnipotence. As for the paranoid-schizoid way of generating experiences, its main defense is the split as a form of organization. If the depressive mode works by containing experiences including pain, the paranoid-schizoid mode is divided between efforts to manage pleasure and displeasure by evacuating pain through omnipotence, denial and discontinuity of experiences. The fact of loving and hating attacks an intolerable anxiety for what it has to be splitting and each time a good object is disappointing in the end, it automatically becomes a bad object, without giving historicity of the experience so the subject has to start stories to experience the object creating an eternal present.

By building new stories, it leads to instability of object relationships of permanent changes. In the paranoid-schizoid mode there is no intermediary between the symbol and the symbolized, its forms of experience are what they are, there is no interpreting subject of perception, thought and affection. They are not lived as personal creations but as facts, experiencing the perception and interpretation of the same thing remaining in the manifest. IS as the only one lives as an object and not as a subject, his defense is based on separating what puts him in danger of what threatens him, resolving with a magical way by means of thinking omnipotently excluding psychic reality. And if he lives others as objects and not as subjects, he does not have the capacity to worry about them,

therefore, guilt does not exist. Denial, omnipotence, projection, and projective identification are defenses to avoid intolerable depressive anxiety that threatens to become a guilt experience, thus evacuating feelings and denying reality.

As for the autistic-contiguous mode, Ogden (2004), recognizes it as a more primitive mode than the paranoid-schizoid mode, since the autistic-contiguous mode is presymbolic, it is a psychological organization that occurs from the moment of birth generating the more elementary forms of experience, such as the rhythm of sensations, especially those of the skin. If it is presymbolic and sensory it refers to the first relationships of the individual with objects such as the experience of sucking the mother's breast, of being touched, embraced, rocked. In this mode it does not occur in a relation between subject nor object, but rather the sequences, rhythms, symmetries and the conformation of the skin are contiguities that arise from the beginnings of primitive self-experience, it is a "continue existing", they are bodily needs that gradually become needs of the self. This autistic-contiguous mode is not given in a pure form, but also coexists within the paranoid-schizoid mode, in the creation of representations of fantasy, as for experiences dominated by the senses. It also takes features of the depressive mode such as subjectivity, historicity and symbolization. It is worth mentioning that the autistic-contiguous mode is not synonymous with reflex arc, that this is purely physiological although it is also corporal and not symbolic, it does not have a sense of experience or feeling of determination.

Ogden (2004) describes two types of sensory impressions: the soft ones, which are the autistic and angular forms, are the autistic objects. In the autistic forms is the feeling of softness, which goes further in the psychological development as the ideas of security, confidence, relaxation, warmth, affection, comfort and tranquility. On the other hand, the experience of an autistic object is a sensation or angular impression that is on the skin as a kind of shell, being like an armor before a diffuse danger. If there is a rupture in the continuity of the experiences dominated by the senses, anxiety is generated, giving specific forms of defense in what you call the "second skin". These autistic forms and objects exert a means of self-protection and tranquility. How to curl your hair, suck your finger, hum, sway, among others; so these activities have the same sensory qualities and rhythms. The individual can have control over their autistic activity but it can also tyrannize the subject producing imprisonment as a way to escape formless fear, through rigid autistic defenses, in which one cannot think or interpret since it does not reach the symbolization.

For Anzieu (1990), there are formal signifiers; considers that the form are the contours of an object and the result of the organization of its parts. A formal signifier is then understood as a signifier of configuration. "Our signifiers, consequently, concern the changes of form, they are psychic representatives, not only of certain impulses, but of diverse forms of organizations of the self and self. In this sense they seem to be inscribed in the general category of the representatives of things, more particularly of the representations of space and of the states of bodies in general." (Anzieu, 1990, p.15).

These formal signifiers are being representations of psychic contents that each possesses property and operability where deformations can occur. For Anzieu (1990), formal signifiers

are constituted by a formal logic that dates from the primary processes and a primitive psychic topic. When the level of distress is very high in the infant, it hinders the acquisition of the first semiotic systems that are postpillars for the access of the language and the word representation. Anzieu (1990), distinguishes the linguistically significant signifiers that are constituted from signs insofar as they are articulated to a meaning and refer to a referent; so-called demarcation signifiers that have to do with the representation of a thing.

These signifiers are those that give meaning to non-verbal communication and can later take a sign value of a certain meaning in order to acquire meanings in the psychic development of the subject. As for the linguistic meanings for Anzieu (1990), they can be limited in number but their combinations are unquantifiable. When the combinations of signifiers are articulated with the great variety of meanings, conventional links are made. Unlike the more important or intense formal signifiers allow the understanding of a psychopathology with a restricted number that are discovered by its repetition and its incongruence. On the other hand, the signifier of demarcation constitutes a normal stage of the psychological development of the subject, while the formal signifier and its transformation have an irreversible deformation.

According to Anzieu (1990), the meaningful expression of demarcation has a sense of delimitation and distancing. Delimit the representations giving an identity to the objects, transforming them and fitting in with others.

Freud (1914-16), in his article *Discernment of the unconscious*, makes reference to schizophrenia, argues that in this there is no link between the representation palabra and the representation-thing. For him, the representation thing is an image of the mnemic trace. So the conscious representation has to do with the representation thing linked to the word representation. An unconscious representation is just the representation thing. For Freud (1914-16), within the consciousness, there are investitures of original objects; then in the preconscious the representation thing is over vested of the representation word, when this is done on investiture, there is a pattern that there is a more elaborate psychic organization, giving openness to that there is a better fluidity of the primary process to the secondary process and vice versa, of this form emerges language and symbolization.

In schizophrenia the representation thing is not connected with the word representation, because it only remains in the unconscious system, without going to the preconscious, there is no translation in words that are linked to the object. Freud (1914-16), considered that all animistic activity moves by opposing lines, can advance from the drives, from the unconscious to conscious thought, or can be done from the conscious passing through the preconscious to reach the unconscious with the purpose of obtain endowments of the self and the objects. These paths must be freely traveled, otherwise the link between the representations-thing and the representations-word is broken, resulting in possible psychosis.

For Fenichel (200), one of the functions of the self is to try to stop and slow down the impulses of the id, as well as to try to control the discharges of anguish by converting it only as a sign of anguish. The self in a thought process its task consists of

transforming and softening the primitive responses of the id through the symbolic function. But sometimes this level of symbolization is not reached, so the ego cannot tolerate the anguish either, so it cannot control the tendencies to discharge the tensions nor can it soften the tendency to the hallucinatory realization of desires: a detention in the primary process, does not reach the level of symbolization so that it can work at the secondary process level, since the discharges occupy the act of thinking. It is a disorganized, contradictory thinking, governed by emotions, with mistaken ideas, experiences of fear and desire. This thinking is governed more by the download and there is no logic, although it also has imaginary representations, acting more for plastic and concrete images than words. The object and the idea of the object, the object and an image of the object, the self and the non-self, are taken equally.

Fenichel (2000) makes a distinction between primitive symbolism as part of prelogical thought and symbolism as a representation of a repressed idea where the symbol is conscious. The primitive symbolic thought is guided by the primary process, it is part of the prelogical thought, where the self uses regressive methods, it uses the symbolism as a mask, as a defense mechanism that acts in an automatic way. The use of symbols comes to an earlier stage than thinking where censorship and distortion of reality. For Fenichel (2000), the archaic symbolism belongs to the conformation of the concepts in the prelogical thought. Thus the first objects are seen as rewarding or threatening, the ideas are not differentiated into structured sets, but are linked by emotional reactions. Where sometimes, the relationship between the symbol and the symbolized is not understood, this type of primitive thought is not in accordance with the external reality. Although the spoken language is developed and organized in a supposed way in the thought and there is a logic and a principle of reality; the prelogical thought reigns beyond the states of regression of the ego as a deformation becoming a substitute for a frustrating reality.

When for the subject the external reality is too threatening and unpleasant, the secondary process tries to control the reality but it fails, then it turns the archaic thought to try to control the object in a magical way.

For Fischbein (1995), the first life experiences are somatic generating affective experiences. if the soma reaches the representation, its discharges are contained by the symbol, thus initiating the thought process that prevents automatic discharges. When the tension is canceled, these situations are based on the compulsion to repetition and if the psychic processes cannot resolve the tension, the discharges remain at the biological level manifesting as somatic disorders, the discharges have the function of preventing the psyche from having a disorganization. But it is also in the erogenous body, which is a body invested, a body spoken with a symbolic meaning. The soma is an entity that demands satisfaction of needs, the soma demands work of psychic elaboration for its continuity, it demands from the ego duels, renouncements and commitments that are constantly repeated. There is a split in somatic events and in psychic events.

The representations of the body have a great significance in terms of the identity of the somatizer, their relationship and link with their disturbance or illness. The soma, according to

Fischbein (1995), for the psychic apparatus is an object of which it is defended, although the soma is the structuring basis for the psychism. When the body hurts, it is constituted by primary processes of separation in which one lives separately from the self as an independent object, although in the self, through the bodily images, the psychic representation can be given, thus creating an ambivalence.

According to Célérier (1995), one of the primitive impulses is the attachment drive, this manifests from the beginning of birth, the infamous tends to stick to its object (mother), which is subsequently differentiated as an object of love. Simultaneously, another impulse is generated that, according to Célérier (1995), also occurs at the beginning of birth, this drive has to do with the stimulation of the senses towards the outside world, the so-called instinct of influence, since this gives a pattern for the constitution of identity of the subject. For her, the psychosomatic seems to respond to a similar dualism, but the thought cannot remove the pathogenic agents that are inscribed in the body, and cannot contain defenses to move them away. Therefore, the psychic elaboration cannot assimilate the needs of attachment and influence, the mnemonic trace only remains in an unconscious biological level.

CONCLUSIONS AND DISCUSSION

The symbolism is one of the essential functions for the acquisition of language and for the expression of the affections, the symbol, is to give meaning to the representation of things in their absence. This function can evoke ideas, thoughts, desires and affections so that they can be differentiated in the past, in the present and are referents in the future in an organized way. From the symbolic function the subject can interact in a more adequate way with his external world and his inner world.

Fernandez (2002) considers the origin of the psychosomatic affections are constituted by failures in the mother and child relationship from a precarious place that is established in the sensorial relation, of rhythms, of caresses and affections that the mother provides to the baby. Being this vulnerable for the codification and translation that is made from symbols and representations. The self is divided as an organization of defenses, where the subject separates the organic disorder with the animistic conflict, there is a fragmentation in the economy of the personality of the subject.

In the process of psychosomatic illness, in the subject there is a primary space not integrated, prone to disintegration. The integration would depend on the reinforcement of the mother's ego, but if this fails, it will not be given the necessary elements to develop the maturation, if the development fails, then there is a difficulty to connect the energy that evokes from the soma with the affection, a difficulty to represent and resignify what one tries to express. Therefore the subject who suffers from a somatic disorder cannot link his symptom with a question of psychic suffering.

The self of the subject is a weak self-caused by a maternal failure giving rise to splits as degeneration before a persecutory and unpleasant outside world.

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