



Perversion and psychodynamic performance of a child's incestuous sexual offender

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Submitted on: 06/09/2022

Approved on: 06/09/2022

Published on: 06/10/2022 v. 2, no. 1, Jan-Jun. 2022

DOI: 10.51473/rcmos.v2i1.314

In many of these perversions the quality of the new sexual target is such that it requires special appreciation. Some of them deviate so much from normal in their content that we cannot help but declare them “pathological”, especially in cases where the sexual drive performs amazing works (licking excrement, abusing corpses) in overcoming resistance (shame, disgust), horror or pain). Not even in these cases, however, can one have a clear expectation that their authors regularly reveal themselves to be people with other serious abnormalities or mentally ill. Nor in these cases can one ignore the fact that people whose conduct is normal in other aspects place themselves as sick only in the field of sexual life, under the control of the most unstoppable of all drives. On the other hand, the abnormality manifested in other relationships in life usually invariably shows a background of abnormal sexual conduct.

In most cases we can find the pathological character of the perversion, not in the content of the new sexual target, but in its relationship with normality. When perversion does not appear alongside the target and normal sexual objects, in cases where the situation is conducive to promoting it and there are unfavorable circumstances preventing normality, but rather supplants and replaces the normal in all circumstances, i.e., when there are characteristics of exclusivity and fixation in it, then we find ourselves authorized, most of the time, to judge it as a pathological symptom. FREUD, 1905

Summary

This article presents the results of qualitative research, carried out through a bibliographical review, on the perversion and psychodynamic functioning of the incestuous sexual abuser of children. We pay attention to his psychic functioning, considering the possibilities of intervention, based on psychoanalytic theory and its contributions to understanding this phenomenon. In recent decades, research has been developed seeking to identify different aspects and consequences of intrafamily sexual violence for children. We observed that there is a lack of research related to understanding the subjective aspects of incestuous sexual offenders. The scarce literature found treats these sexual abusers of children as pedophiles or perverts, not taking into account the complexity and specificity of each case. We problematize the psychic functioning of incestuous sexual abusers, through

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of research, which promoted listening to these subjects in their speeches and subjectivities. We investigated to what extent the use of psychoanalytic theory can explain the psychological and psychodynamic aspects of perpetrators of incestuous sexual violence against children beyond the personality structure of these individuals.

Key words: perversion; psychodynamic functioning; incestuous sexual violence; psychoanalysis.

Abstract

This article presents the results of a qualitative research, carried out through a bibliographical review, on the perversion and the psychodynamic functioning of the incestuous sexual abuser of the child. We consider the psychic functioning of the same, considering the possibilities of intervention, from the psychoanalytic theory and its contributions in the understanding of this phenomenon. In the last decades, research has been seeking to identify different aspects and consequences of intrafamily sexual violence for the child. We note that there is a lack of research concerning the understanding of the subjective aspects of incestuous sexual abusers. The meager literature found treats these child abusers as pedophiles or perverts, not considering the complexity and specificity of each case. We problematize the psychic functioning of the incestuous sexual abusers, through research, that promoted the listening of these subjects in their discourses and subjectivities. We investigate to what extent the use of psychoanalytic theory can explain the psychological and psychodynamic aspects of the authors of incestuous sexual violence against children beyond the personality structure of these individuals.

Keywords: perversion; psychodynamic functioning; incestuous sexual violence; psychoanalysis.

1. Introduction

The article presents results of qualitative research, through a bibliographical review, about perversion, psychodynamic functioning of the sexual offender and incestuous violence against children. We use psychoanalysis as a theoretical light, given its conceptual contributions on the topic.

We emphasize the psychic processes of the child's sexual offender, in light of the themes of personality and subjectivity, so, in the first section, this type of psychic organization of the perverse personality structure will be worked on. From the development of the structure of desire to the violent act.

In the second section, we discuss the aforementioned psychic processes, added to the psychodynamic functioning of the child's incestuous sexual abuser, and we treat perversion as a dimension of the human psyche.

Throughout this text, the issue accompanies us for further explanations on the extent to which the use of psychoanalytic theory can explain the psychological and psychodynamic aspects of perpetrators of incestuous sexual violence against children, in addition to the personality structure of these individuals.

2 Incest and the Psychic Organization of the Perverse Personality Structure

The word incest, which occupies a large space in psychoanalytic literature, designates the practice of sexual relations between close blood relatives, whose marriage is prohibited by law. Etymologically, it derives from the Latin *incestus*, *us* and probably originates from *in*(=no) + *castus*(=cut). In the English language, it appears as *un-cu*, that is, "there was no cut", so that, in Portuguese, the term incest indicates that there has not yet been a necessary cut, a libidinal separation between relatives (ZIMERMAN, 2008a).

In his anthropological study *Totem and Taboo* (1913), when outlining the civilizing process of the individual, Freud observed that in the primitive tribes of the aborigines of Australia, a system of totemism (absence of social and religious institutions) governed, which had as a common characteristic exogamy (prohibition of sexual relations between members of the same clan), resulting from the prohibition of incest and essential for the preservation of the entire community. Such people had a horror of incest. "[...] these savage people have an exceptionally intense horror of incest, or are sensitive to the subject to an unusual degree, and they combine this with a peculiarity that remains obscure to us: that of replacing real blood kinship with kinship totemic (FREUD, 1996a, p.25)".

However, the aforementioned author explains that it makes no sense to ask savages to tell us the real reason for their prohibitions, that is; the origin of the incest taboo, since for Freud, the answer is not objective or simple, since your true motive must be unconscious. Thus, it reconstructs the history of *taboo*, on the model of prohibitions obsessive, emphasizing that the prohibition of incest is closely linked to the desire to commit it.

Taboos, we must suppose, are prohibitions of primeval antiquity which were, at one time, externally imposed upon a generation of primitive men; they must have been forced upon them, without the slightest doubt, violently by the previous generation. These prohibitions must have been related to activities for which there was a strong inclination. They must then have persisted from generation to generation, perhaps merely as a result of tradition transmitted through parental and social authority (FREUD, 1996a, p. 49).

When analyzing the taboos of primitive peoples, the author finds that they all present emotional ambivalence (dominance of opposing tendencies) and states that prohibitions would be consequences of this ambivalence. Throughout the study, he establishes a comparison between the psychic functioning of savage people and the psychic functioning of neurotics. He sought to highlight man through aesthetics, through the legacy of monuments and utensils, through what remained of art, religion and the conception of life, in order to deduce the traces of totemism remaining in childhood. Neurotic symptoms and childhood sexual fantasies found an echo in the inaugural period of the recording of the Father's law, reported among the legends and myths of man's history (HISGAIL, 2007).

It was from the myth of the primeval horde, from the origin of the feeling of guilt linked to the murder of the primitive father, that Freud found a solution to explain human crime. The horror of incest, found among savages and neurotics, means that it highlights the role of the father as supporter of symbolic law (HISGAIL, 2007).

The father, considered by Freud in the totemic myth, is the dead father, which leads Lacan to understand him as significant. In this way, the father as a function in an operation is linked to three registers formulated by Lacan: real, symbolic and imaginary. The symbolic dimension is realized by writing the metaphor "Name-of-the-Father" (the law). Such a signifier is presented at the time of Oedipus because it designates the paternal function, not that of the real father, but his paternal function as it is internalized by the child. Represents the third party who enters to separate the mother-baby duo.

[...] initially LACAN defined this function with the father's function name, then, as *symbolic parent function*, later, *paternal metaphor* and, finally, from his study of the *Schreber case*, gave the definitive name of *Father's name*, spelled with hyphens. In this case, according to Lacan, as the son bears his father's surname, he incorporates it with the signifier of a representative of the law, so that the father interposes himself as a depriving figure in the dyad with the mother (ZIMERMAN, 2008a, p. 291 - 292).

It should be noted that in the first year of life, the establishment of the mother-baby dyad becomes necessary and without which there is no narcissism.⁵ However, it is also essential that at a given moment, a third party enters and places himself between this pair, creating a space between them, thus allowing the child to have desire. In this way, the baby at birth, in his helplessness, is taken by a "big Other", which constitutes him as alienated in his own desire. "[...] Lacan describes the big Other to designate a symbolic place that can either be a signifier, the law, the name, the language, the unconscious, or even God, who determines the subject, both inter and intra-subjectively, in its relationship with desire. The big Other, when evoked by the child, prevents the dyadic connection with the mother from being perpetuated and establishes the limits and differences between the generations of the child and the parents (ZIMERMAN, 2008a, p. 308)".

At first, the mother is the 'big Other'. In her maternal role, she alienates the baby; it designates for him, what he is. Thus, the maternal figure attributes to the baby a condition of being, even if the mother does this recognizing the baby's otherness, she does so in an alienating condition. Therefore, it is necessary that at a given moment, a cut is established, through the figure of the third party, that blocks the desire of this "big Other", putting such desire in need. This lack will allow this baby to one day become a subject and no longer alienated. This third is the signifier "Name of the Father".

Once this triangle exists, no one is absolute; there is no absolute. Absolute is a state of narcissistic illusion that falls apart because neither the father, nor the mother nor the child are absolute. For the child to change their narcissism it is necessary for them to be able to see other primordial objects as castrated as well. Castration, in the psychoanalytic sense, means frustration of the possibilities of seeking pleasure.

Still according to Laplanche and Pontalis (2001), the Castration Complex refers to the complex centered on the castration fantasy, which provides an answer to the enigma that the anatomical difference between the sexes poses to the child. This difference is attributed to the amputation of the penis in the girl. The boy fears castration as a fulfillment of a paternal threat, in response to sexual activities, resulting in intense castration anxiety. In the girl, the absence of the penis is felt as a damage suffered that she seeks to deny, compensate or repair. The Castration Complex is in close relation with the Oedipus Complex and, more especially, with the interdiction and normative function.

[...] For Freud, the Oedipus complex is the main agent of the child's psychic structuring; It is he who makes it pass from the animal state to the human state, thus constituting the pivot of any educational process. Ultimately, it is the existence of the prohibition of incest that founds the Freudian thesis of the essentially repressive nature of civilization, as well as that of education. – which makes the man's offspring pass from the animal state to the civilized state. [...] The Oedipus Complex consists of overcoming the child's dual relationship with his mother and accessing the symbolic order, which requires the existence of a third term whose function is to introduce this order and become its guarantor. The paternal function consists of this function of guarantor. The father constitutes, for the child, the reference to a Law that applies to everyone. Law that imposes itself on it to the extent that it is recognized by the mother. This introduction into an order that goes beyond it puts an end to the dual relationship between child and mother, a relationship that, if this did not occur, would be abandoned to 'whim'

⁵ In reference to the myth of Narcissus, it is the love for the image of oneself (LAPLANCHE AND PONTALIS, 2001, p. 287).

At the time of resolving the Oedipus Complex, what is expected and/or desired from any child is that, faced with the introduction of cutting, castration itself, they can make use of the repression (repression) mechanism (*Verdrangung*). Mechanism by which the individual seeks to retain, in the unconscious, representations linked to an instinct or a drive. According to Laplanche and Pontalis (2001, p.457) repression alludes: "in a broader sense: psychic operation that tends to make unpleasant or inopportune content disappear from consciousness: idea, affect, etc. In this sense, repression would be a special form of repression". Thus, the subject, recognizing the difference between the sexes, establishes the lack as intrinsic to the human being and accepts it: "the father's law". The result is the neurotic structure. Now, when the subject is not aware of castration, of the difference between the sexes, there is no admission of the father's law and, in the face of castration, he uses the defensive mechanism of foreclosure (*Verwerfung*) the consequence is a psychotic structure. In this sense, Foreclosure for (LAPLANCHE E PONTALIS, 2001, p. 194) alludes to "the term introduced by Jacques Lacan. Specific mechanism that would be at the origin of the psychotic event; would consist in a primordial rejection of a fundamental "signifier" (for example: the phallus as a signifier of the castration complex) outside the symbolic universe * of the subject". Or even, when the subject, faced with the phenomenon of castration, does not use the foreclosure mechanism or repression, but resorts to the defensive mechanism of refusal (*Verleugnung*), in which he knows, but "doesn't want to know"; denies, disregards the lack of a penis in the woman-mother and, not infrequently, chooses an object in its place, whose name is a fetish. The fetish comes to replace the lack of a penis and at the same time as it hides, it also designates this existing lack. The consequence is a perverse structure. By making use of the mechanism of refusal, for the perverse, definitive entry into symbolic castration is sealed, as well as into the functioning of the "Name of the Father". The refusal affects the mother's castration and, consequently, her desire for the father. On the other hand, the pervert, when his game is banned by his father, reacts with defiance and transgression, characteristic features of perversion. The castration represented by the paternal interdict will be challenged and, whenever possible, transgressed by the perverse. However, it is noteworthy that to transgress the paternal law, it is necessary to know it, which leads us to conclude that, in this case, Oedipus was ineffective and the paternal metaphor partially worked (PIRES, et al, 2004). Considering that for psychoanalysis, the structuring of a psychic organization is updated under the Aegis of Oedipal loves, in the development of the relationship maintained by the subject in the phallic function. Hence, in order to understand such dynamics around structures (psychotic, perverse and neurotic), there is a need to refer to the theory of libido and the notion of psychosexual development.

Us *Three Essays on the Theory of Sexuality*, Freud states that sexual needs are represented by the sexual drive. He takes as an example the nutrition drive, which is hunger, to designate the sexual drive of libido. This libidinal sexual drive has existed since the beginning of life, but it has to go a long way to reach its final objective, which is sexual union. Thus, the author introduces two terms: sexual object, which is the person from whom sexual attraction originates, and sexual target, which consists of the action to which the drive is impelled. He teaches, although there are countless deviations in relation to both sexual object and sexual target, and that their relationship with normality requires detailed investigation (FREUD, 2002). When talking about deviations in relation to the sexual target, the aforementioned author notes that the union of the genitals in the act designated as coitus, which leads to the discharge of sexual tension and the temporary extinction of the sexual drive, is considered as a target. However, he emphasizes that even in the "most normal" sexual act, signs of that which, if fully developed, would lead to the "aberrations" described as perversions are recognizable. He mentioned preliminary activities, such as kissing, linked to pleasure that intensify the excitement that must last until the definitive sexual target is reached. These are the aspects that make it possible to link perversions to normal sexual life. However, perversions are anatomical transgressions regarding the region of the body intended for sexual union, or even delays in intermediate relations with the sexual object, which would normally be covered quickly towards the final sexual target.

According to RAPPAPORT (1981) libido is the original affective energy that will undergo progressive organizations during psychosexual development, each of them supported by an emerging biological organization in the period. In this sense, a phase of psychosexual development is defined as the organization of libido around an erogenous area, giving a basic fantasy and a modality of object relationship. The first stage in the organization of libido is called the oral phase (0 to 1 year) the mouth is constituted as the erogenous zone that primarily experiences oral libido and its gratifications, as is the case during breastfeeding. The purpose of oral libido, in addition to instinctual gratification, also aims at incorporation, which is at the service of identification. It is through the mouth that the internal world is intermediated with

the external (ZIMERMAN, 1999).

In the anal phase (1 to 3 years) the anus becomes the erogenous zone. Sphincter control represents a model of how general motor control is processed. The value of fecal matter acquires the significance of an exchange between the child and the outside world. In the expulsive anal phase, the child can provide both autoerotic pleasure and a gift for the parents, when it can also represent an anal-sadistic manifestation. In the anal retentive phase, the anal mucosa can be pleasantly stimulated both by expulsion and retention of feces, ambivalent feelings arise (ZIMERMAN, 1999). In the phallic phase (3 to 6 years), pleasure originates predominantly from the excitement of the genital mucous membranes. The basic task is to organize relationship models between men and women. There is a natural curiosity in children regarding gender differences. The child imagines what is happening in the closed room

of her parents (primary scene), becomes very excited and uses repression. During this period, the Oedipus Complex occurs, defined as the set of loving and hostile desires that the child experiences towards their parents. This complex is considered the central nucleus in the structuring of the neurotic personality (ZIMERMAN, 1999). Around six years of age, the child enters the latency period; repression of childhood sexuality occurs and a reinforcement of ego acquisition is structured, causing the sublimation of drives, through social activities such as (studying, playing sports, etc.), a period in which character formation is consolidated. (RAPPAPORT, 1981). Then, with puberty and adolescence, comes the physiological maturation of the sexual system. This is a period of transformation and, therefore, of crisis. It can be said that in addition to changes in body anatomy and physiology, there are also changes of a psychological nature, especially the search for an individual, group and social identity. Finally, reaching the genital phase corresponds to reaching the full development of a normal adult, in which biological and psychological adaptations have been achieved and the adolescent is capable of loving in a broad genital sense, of defining a significant and lasting bond. The pleasure arising from your orgasmic capacity is the fundamental component of your capacity to love (RAPPAPORT, 1981). The evolutionary stages of a child's psychosexual development are not fixed; they transform, superimpose and permanently interact with each other. The different evolutionary moments leave an impression on the psyche of what Freud called fixation points, which occur due to the exaggerated gratification or frustration of a certain "erogenous zone". Primitive affects undergo successive psychic transformations, which remain present or represented in the unconscious, towards which any subject can make a regression movement (ZIMERMAN, 1999). As seen, it is only at puberty, after having gone through the latency period, that the sexual drive will organize itself over genital primacy. When this primacy is achieved, the partial drives will meet the following fates: they will be used in preliminary pleasure, they will be repressed, sublimated or they will enter into the formation of character. There is perversion when partial drives do not reach the stage where they are subordinated to genital primacy. In this way, the perverse adult continues with his apparently anachronistic satisfactions which, one might say banally, are no longer for his age. In defying the father's law and attempting to impose her own law, the mother's gaze presents itself as a necessary accomplice, a seductive and seductive gaze that keeps the child in the phallic position. For SMIRGEL (1991), the mother is responsible, at least at the beginning of life, for ensuring that her child projects his ego ideal onto successive, increasingly evolved models. Thus, at each stage of psychosexual development, you must provide your child with enough gratifications so that he doesn't want to go back and enough frustrations so that he doesn't want to dwell on them. Otherwise, the mother may mislead the child's ego ideal, due to her insufficiency of narcissistic and object gratifications or an excess of satisfaction.

In this way, the subject of perverse psychic organization functions based on a narcissistic, maternal and phallic ego ideal. As he was unable to convincingly repair his narcissism, nor find a total object, nor elaborate secondary processes effectively, he ends up resorting to very incomplete satisfactions, with partial objects and partial erogenous zones. For the same reasons, he never stops resorting to his impulses immediately and without tomorrow. He idealizes pre-genital sexuality, the erogenous zones, as they were originally presented to him, as partial objects and, at the mercy of the defensive resource of refusal, he presents a compulsion to idealize, with the intention of imposing his own on others. illusions. Excessive use of the refusal mechanism undermines the use of useful repression, which affects Oedipal elaboration, resulting in a blurring of limits and limitations, which, in turn, determines a non-recognition of differences related to sex, generations, capabilities, occupation of places, hierarchy and obedience to laws (ZIMERMAN, 2008a).

Interested in understanding the psychic functioning of our research object, we dedicated ourselves to studying the relationships between the psychodynamics of the perverse structure and the manifest psychological aspects in the actions of the child's incestuous sexual offender.

2.1 Perversion, Incestuous Pedophilia and the Psychodynamic Functioning of the Incestuous Sexual Violator of Children

Through psychoanalytic theory, the psychodynamic development of the personality of the individual capable of committing an incestuous act indicates something in their history that made them incapable of complying with the law and social ethics. However, although in all cases the transition to incestuous acts is a fact, individual characteristics, life stories, events and their meanings are different. In this sense, we pay attention to the importance of a differential diagnosis, since when talking about incestuous sexual abusers, the exercise is normally carried out to label them as perverse or pedophiles. CORREIA (2003) warns that this tendency is common given the little distinction between psychopathology and singularity.

There are clearly observable similarities and differences in these perpetrators of incestuous sexual violence, which makes us reinforce, even more, the importance of the individual's uniqueness and differential diagnosis. This disparity in types is reflected in theorizations regarding the psychological and psychodynamic functioning of individuals who have undertaken incestuous activities. Gijseghem (1980) described 8 (eight) different

personality structures; Azevedo & Guerra (1998) talk about preferential or situational abusers; Correia (2003) recognizes obsessive or regressive rapists; SMITH AND SAUNDERS (1995) suggest two profiles: passive or oppressive; MARCET (2005) define 4 (four) profiles: symbiotic, psychopath-sociopath, pedophile or psychotic. They are only equal in their ability to break taboos and laws, and commit an incestuous act.

For psychoanalysis, personality development occurs in response to four sources of tension (physiological growth processes, frustrations, conflicts and threats). In this way, FREUD (1996b) in *“Drives and their destinies”* examines the drive from four components: goal (or purpose), object, source and pressure (or impulse). If the ultimate goal of the drive is to obtain satisfaction through the discharge of excitations, the author finds, on the other hand, that the drives can be inhibited in their purpose, that is; there is a way, a way for the drive to relate to the object to achieve satisfaction, which is not always the same.

Drive satisfaction is partialized to the extent that entry into civilization implies postponements and interdictions. The object, in turn, is what is most variable in the drive, since it is always changeable and never fixed, they change throughout life, as they represent a lost object, in a momentary and finite way. As the source of the drive, there is the somatic process occurring in a part of the body, and whose stimulus is represented in the individual's psyche. Finally, the pressure or force of the drive never ceases to want, that is; the drive affects the psyche as an uninterrupted and constant demand for work.

Based on the above assumption, to define the individual who commits the incestuous act as perverse, in addition to paying attention to the four components of the drive, we must pay special attention to the goal, that is; the way this individual relates to his object in order to seek satisfaction. If the way he satisfies himself retains characteristics linked to primary narcissism⁶, maintaining a polymorphous perverse infantile sexuality, we can affirm that this individual's personality was established in a perverse structure.

Freud postulated the existence of a normal evolutionary phase that he called perversepolymorphic disposition of childhood sexuality, composed of partial sexual drives, a concept that on the one hand caused more confusion, but, on the other, came to greatly clarify incipient sexuality in children. Thus, this phase consists of the fact that parts of the nursing mother's body acquire a privileged place as sources of sexual pleasure, first the mouth, then the anus, with its excretory functions, in a stage that precedes sphincter control and the entire muscular system. that accompanies motor locomotion. Around 3 to 4 years of age, the primacy of the genital areas begins to establish itself. It is worth adding that this normal phase in the constitution of the child's ego, when it manifests itself in the adult, can appear as a necessary link that leads the subject of his neurosis to genital normality. This aspect is important, as it broadens the spectrum of normal genitality with regard to the practice of apparently pre-genital resources, in the form of polymorphous oral and anal caresses as healthy means of anticipating enjoyment of full genital coitus. This is very different from the subject using pre-genital means exclusively with a predominance of perversion when destructive drives predominate, the lack of consideration for the other, and pre-genitality becomes, not a means, but an end in itself (ZIMERMAN, 2008a, p. 324).

In this sense, it is possible, therefore, to reflect on the nature of the psychological and psychopathological issues involving the incestuous sexual abuser of children, such as perversion, where the individual is fixed at a point of pre-genital sexuality, preserving perverse infantile sexuality -polymorphic and maintaining characteristics linked to primary narcissism (RUGDE, 2004).

Etymologically, the word perversion results from per + vertere (that is, to turn inside out, to deviate) designating the act of the subject disturbing the order or natural state of things (ZIMERMAN, 2008a, p.323). LAPLANCHE AND PONTALIS (2008) teach that perversion alludes to

deviation from the “normal” sexual act, defined as coitus that aims to obtain orgasm through genital penetration, with a person of the opposite sex. It says that perversion exists when orgasm is obtained with other sexual objects (homosexuality, pedophilia, bestiality, etc.), or through other bodily areas (anal intercourse, for example) and when orgasm is imperatively subordinated to certain extrinsic conditions (fetishism, transvestism, voyeurism and exhibitionism, sadomasochism); These can even provide, on their own, sexual pleasure.

⁶ Laplanche and Pontalis (2001) primary narcissism designates an early state in which the child invests all your libido in itself, without taking into account the other.

In a more comprehensive way, perversion is the set of psychosexual behavior that accompanies such atypicalities in obtaining sexual pleasure (p.341).

Considering that the child is an object used by the incestuous sexual offender to achieve his sexual goal; his act can be considered as incestuous pedophilia. But, after all, what do we know about pedophilia? Pedophilia is a paraphilia, which involves the presence of intense and recurrent sexual fantasies, which preferably have as their erotic object a child of pre-pubescent age (FRANCA, 2010).

According to the author, in order to follow the pedophile's fixation on the child's body, it is necessary to return to the relevance of the refusal of time in the psychic dynamics of perversion and understand the sexual scenario that it imposes on the subject. We begin with the fact that the refusal of time will cause an arrest in libidinal development and the respective fixation of libido in certain imperative modes of satisfaction of partial drives, whether they are subordinate to the oral, anal or phallic phase. In this way, the goal will not always be sexual penetration but rather the satisfaction of the compulsive appeal of scopophilic drives (such as the pleasure of seeing the naked body), oral drives (such as in fellatio practices) or the phallic activity of subordinating the other to masturbatory practices. Therefore, the exclusion of temporality will permeate both the image of the subject himself and that of his object, a situation in which we will have an embodied refusal, which will lead to the refusal of generational (and age) difference and the entrenchment of drives in the perverse scenario. . Thus, the plot is composed that will make the child, daughter or son, the ideal partner for a stereotypical sexual script.

However, we emphasize again that this is one of the possibilities for understanding the psychic functioning of the incestuous sexual offender. Because according to COHEN (1992) not much is known about the typifications of psychiatric illnesses among such individuals. Perhaps, due to the misunderstanding of the psychological and psychodynamic aspects, it is customary to classify them as perverse or pedophiles, without due analysis and the elaboration of a differential diagnosis.

Therefore, considering that our research did not allow us to delve into the life history or identify the individual characteristics of incestuous sexual abusers of children; What we can generally say, based on psychoanalytic literature, is that these individuals did not have the ability to introject moral precepts and mechanisms that inhibit incestuous desire. The barrier against incest was not erected, nor were family ties able to guarantee the most appropriate choice of sexual object.

In this sense, we emphasize the resources of the psychoanalytic clinic, with regard to understanding the psychodynamics involved in the formation and maintenance of incestuous sexual behaviors. According to ZIMERMAN (2008b), pedophilia and father-daughter incest are among the clinical forms that are commonly described as prototypes of perversions. However, it is not common for the patient to spontaneously seek psychoanalytic treatment to address their perversion; Often, in more serious situations, they seek it when they are pressured by a family member or representative of the law. The most common thing is that during the course of the analysis, subtly and gradually, symptoms of perversion appear that, repeatedly, the therapist for a long time did not even suspect of their existence.

However, we pay attention to the fact that

[...] the perverse, no matter how much he wants to hide his perversion, always ends up betraying himself because he is subject to two opposing forces, equal in quantity, which are in a permanent double game: a part of him maintains a policing of the perverse drive, while the other party sabotages the first (also due to the formation of guilt that leads him to be caught and punished) and commits some kind of "nonsense", thus causing his healthy side to fail, in order to perpetuate the perverse system. It is the analyst's job to make clear to this type of patient the existence of this – even unconscious – "perverse dialectic" that these two parts engage in within themselves (ZIMERMAN, 2008b, p. 270).

Finally, the aforementioned author, when talking about the clinic with the perverse, states that the real person of the analyst acquires a relevant role, since all perverses suffer from pathogenic identifications. Thus, the psychologist, going beyond interpretations, also functions as a new model of identification, which will allow such patients the opportunity to give new meaning to their behavior.

Some Final Considerations

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We realize that this area of research is too vast to be exhausted in a small number of studies and that there is a lot to be investigated to establish new theoretical-scientific knowledge about the incestuous child sexual abuser, the extent of his complaint, the legal action, the role of Psychology and, more specifically, contemporary Psychoanalysis in this domain.

7 The term for *lia* designates not only all sexual practices formerly classified as perverse (exhibitionism, fetishism, groping, pedophilia, sexual masochism, sexual sadism, voyeurism, transvestism), but also all perverse fantasies that are not at all assimilable to perverse practices (telephone scatology, necrofilia, partialism, zoophilia, coprofilia, enema, urofilia) (ROUDINESCO, 2008).

There seems to be no doubt about the need for a psychotherapeutic approach, from whatever perspective, to treat so-called sexual perversions.

We emphasize, however, the good indication of psychoanalytic clinic resources for understanding the psychological dynamics involved (unconscious fantasies) in the formation and maintenance of symptoms of exclusive sexual activities, considered perverse.

It is a mistake to want to categorize the protagonists of incestuous sexual violence into a single general typification. They may have similar personality structures, but also different structures. Furthermore, there are marked and individual differences in their way of psychic functioning. Carrying out differential and multidisciplinary psychodiagnosis is essential for understanding the personality and psychodynamics of the incestuous abuser, as well as for understanding the incestuous event and for the most appropriate management of each case.

It is possible to consider the incest protagonist as having some psychopathology or personality disorder, but the opposite is also true. What we see in common is the weakening of the representation of the law and, consequently, of morals and ethics. Among the psychological aspects, narcissism is an axis that appears in the psychic dynamics of more than 50% of sexual offenders presented in the literature. Family and individual monitoring is important, as is the importance of differential psychodiagnosis.

The subjective meanings regarding the incestuous act are the most diverse, but the emphasis that is present is that of denial and exculpatory.

We point out the need to carry out research with the same clientele, involving families and victims, from a multidisciplinary perspective, including professionals from law, social services, anthropology, psychiatry, psychology, among others. And thus, provide an integrated understanding of the topic, which can assist in forms of treatment.

Along this path, studying incest and the individuals who commit it, we are convinced that there is much to be done to find viable treatment alternatives for everyone involved. As for incestuous sexual abusers, what we can say is that they did not have the ability to sublimate their most instinctive fantasies and to contain themselves in the face of their own desire. This impossibility is linked to life stories and/or traumatic events, that is; failures in psychosexual development, where there was no possibility of choice or reflection (COHEN; GOBBETTI, 2002). That is, the perception of the problem is not a superficial cause, given the depth and complexity of each case.

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