

Title of Paper: Child animal phobia: explorations of what Freud and Lacan have to offer in explaining the origin, possible treatment and the positive aspect of child animal phobia in helping the child navigate the Oedipus complex.

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Date: 30 May 2011

ABSTRACT

Child animal phobia is explored in terms of psychoanalysis. Freud's case history of Little Hans is used to illustrate the origin and treatment of child animal phobia. Freud's theories of infant sexuality, castration fear and the Oedipus complex are looked at in the context of child animal phobia. Lacan's interpretation of the Oedipus complex as occurring in three moments, as set out in his Paternal Metaphor Seminar, Seminar V, is related to anxiety, castration fear and phobia, and the outcome of the Oedipus complex. The role and function of the father in child animal phobia is highlighted from the Freudian and Lacanian points of view. The thesis examines the positive aspect of child animal phobia.

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INTRODUCTION

What I am setting out to prove in this thesis is that psychoanalysis has evolved its own understanding of child animal phobia which is very different from what the layperson on the street understands by phobia. While the layperson may see phobia as a behavioural problem, the psychoanalyst looks to the unconscious to discover where its origin lies. The layperson on the street has a no nonsense approach to child animal phobia. The child got a fright– the dog bit him; he saw another child’s eye injured when that child was mauled by a dog. “Buy a cute, cuddly pup for the child, that’ll cure him. Let him be exposed to the dog in a relaxed manner and all will be well; the phobia will disappear, no doubt about it”, is the matter of fact advice so often heard. This dissertation will show how Freud uses the case history of Little Hans to explain the origin of child animal phobia in terms of his psychoanalytic theories of anxiety; infant sexuality; the castration complex; and the Oedipus complex. Freud’s statement of the need for children to have sexual knowledge of copulation and the female genitalia to fully resolve child animal phobia is looked at. The dissertation will highlight the emphasis and importance Freud places on the role of the father in relation to how the child navigates the Oedipus complex. If the father fails in his role as the castrating father, as in the case of Hans, a phobia, which is a formation of the unconscious, substitutes fear of horses for fear of the father. The dissertation will trace Freud’s direction of Hans’s treatment, how repression is lifted, allowing the phobia to unfold and how Hans himself then takes up the work of analysis; in other words, how analysis works as a treatment for child animal phobia.

Three points of difference between Freud and Lacan will be looked at in some detail. One difference is that Freud sees Hans’s anxiety as arising

from separation from his mother whereas Lacan argues that it is lack of separation that causes the anxiety. A second difference is that Freud interprets the castration threat as meaning literal castration. Lacan sees castration as symbolic castration by an imaginary father. The dissertation will examine what Lacan understands by the function of the real father, the symbolic father and the imaginary father in the child's oedipal journey. Thirdly, unlike Freud, Lacan sees the role of the father not only in terms of Prohibitor of incest but also as Protector of the child, in particular from the fate of psychosis.

This thesis will use Lacan's Paternal Metaphor Seminar (1958) to explain the Oedipus complex as happening in three moments. The three moments of the Oedipus complex act as a focus for the thesis and a thread of understanding through the three chapters. A brief summary of the three moments and how the first moment is linked to chapter one, the second moment to chapter two and the third moment to chapter three is set out hereunder. In the first moment the child seeks to be "the desire of a desire, to be able to satisfy his mother's desire, namely to be or not to be the object of the mother's desire" (Lacan, 1958, p.137). The pre-oedipal triangle, as explained by Lacan in the Paternal Metaphor Seminar, will be used to illustrate the child's position in the first moment of the Oedipus complex. Chapter one links the anxiety of the child that precedes the phobia to the first moment of the Oedipus complex.

The second moment is the moment when the father intervenes to deprive the mother (what Lacan calls the privation and castration of the mother); lay down the law; and free the child thereby allowing him to enter the Symbolic order. Castration is the substitution of The Name –of –the father for the desire of the mother. Lacan argues that the phobia arises if there is a malfunction in the substitution (the

Paternal Metaphor) and it is not established. Chapter two links this second moment of the Oedipus complex to castration and the formation of the phobia.

The third moment is the “way out of the Oedipus complex...the identification with the father happens at this third moment...it means that he has in his pocket all the title-deeds for him to make use of in the future” (Lacan, 1958, p.139). Chapter 3 links the third moment to the dissolution of the Oedipus complex. The super-ego is constituted; the boy assumes his sexual identity. The dissertation outlines Lacan’s theory of structure and the hypothesis that identification of the boy with the mother or father as having the phallus determines whether the child will have a neurotic or perverse structure. The outcome of the Oedipus complex for Hans is looked at in light of this hypothesis. The dissertation will contrast Freud’s conclusion that the outcome of the Oedipus complex for Hans was atypical but Hans was normal, that is, neurotic, and Lacan’s view that the outcome was flawed leaving Hans with a connection to the perverse structure.

CHAPTER 1

ANXIETY

Freud's seminal work on child phobia is *The Analysis of a Phobia in a Five-Year – Old Boy*. Unlike his work with adult patients where he traced back the formation of the phobia to childhood, Freud could directly observe little Hans through his father's reports of what was happening. At aged four and three quarters Hans develops a phobia of horses, horses that *bite*. During the course of the analysis Freud gives the father guidance on how to manage the little patient. Freud's crucial psychoanalytic intervention occurs when Hans and his father visit Freud. Hans needs a father figure to give him an explanation for his unconscious fear of the castrating father. The explanation Freud gives Hans is the primordial story of the Oedipus Complex: "Long before he was in the world, I went on, I had known that a little Hans would come who would be so fond of his mother that he would be bound to feel afraid of this father because of it" (Freud, 1909, p.42). No wonder Hans asks his father if Freud talks to God, "as he can tell all that beforehand" (Freud, 1909, p 43). Once the Oedipal conflict is brought to consciousness Hans's repression lifts; he accepts the opportunity "of bringing forward his unconscious productions and of unfolding his phobia" (Freud, 1909, p 43). Hans thereby works his way free of his phobia.

Why does an engaging, intelligent little boy, like Hans develop a phobia? He has loving parents; a mother who was a former patient of Freud's and a father who attended Freud's Wednesday meetings. Both parents are bringing up Hans in a liberal manner. There is something universal about Hans. He is any child and every child while at the same time unique unto himself. Hans is grappling with the three great mysteries of life; the origin of the human being, the difference between the

sexes and castration. Let no one underestimate the ability of a three to five- year- old child to contemplate the complexities of these mysteries. There is a lot going on in Hans's psychical life. Hans has a healthy scepticism of his father's stork story. He never does figure out his father's role in procreation – "How do I belong to you Daddy?" (Freud,1909, p86). When told that men and women have different genitals, his initial reaction is to assert that his mother has a widdler as big as a horse's. To accept that people existed without widdlers would mean accepting that his widdler could be taken away. Freud's view is that children have an intense sexual curiosity and in the absence of factual knowledge believe that mothers and sisters have penises and that boys as well as girls give birth to babies anally, like Hans' *lumf children*, as he sets out in his paper *The Sexual Theories of Children* (1908).

What causes Hans's anxiety, the anxiety which Freud says precedes the phobia? We first see Hans at a pre-oedipal stage basking in the warmth of his mother's love. It is a mutually satisfactory relationship. His mother takes him into bed with her and his father is displaced. His father's protests fall on deaf ears and his authority is disregarded. Ahead of Hans lies his oedipal journey of which he is blissfully unaware. The first sign of anxiety is an anxiety dream. Hans wakes up frightened because he his mother is gone and he has no mummy "to coax with" (Freud, 1909, p.23). When his nurse takes him out in the street he has to be brought home to "coax" with his mother. According to Freud Hans' affection for his mother has become "... enormously intensified. This was the fundamental phenomenon in his condition" (Freud, 1909, p.25). The sexual libido of the child, manifest in his infantile masturbation, is aroused by his mother taking him into bed with her. Hans' world has been destabilized by the birth of his sister Hanna. He is no longer the centre of his mother's universe and has to stand by and witness his

mother caress and handle his baby sister in a way that stirs up memories of erotic longing to be also caressed and handled like that. At the same time Hans is struggling with ambivalent feelings of love and hate towards his new baby sister. The conflict is conscious in that Hans can express his wish to his father that his mother would let Hanna fall into the bath water and die.

In his *Three Essays on Sexuality* (1905), Freud explains his theory of infantile sexuality. Freud demonstrates the libidinal impulses operating in all of us in childhood. In the early accounts of Hans we see the child getting auto-erotic pleasure from infantile masturbation. When his mother administers the threat that Dr. A will come and cut off his penis if he does not desist from masturbation, Hans is unperturbed, and says he will widdle with his bottom instead. He has no repression. However his infantile sexual impulses succumb to repression. Hans is trying to break the habit of his infantile masturbation, something which comforts him in bed at night and this is a source of anxiety. What was once pleasurable becomes unpleasurable. His joyful pleasure in being watched when urinating (exhibitionism), or watching others urinate (scopophilia), is replaced by shyness. Reaction formation sets in and shame replaces his impulse to exhibit himself. His pleasurable interest in faeces is replaced by disgust. He spits when he sees his mother's drawers. In accordance with the pleasure principle the instinctual impulses seek satisfaction and when unpleasure is experienced the reality principle ensures that they are repressed. The sexual instincts in the "Id" come into conflict with the "Ego" and the "Superego". The unsatisfied libido becomes damned up and now has to seek other paths to satisfaction. In conversion hysteria the libido is converted into bodily symptoms, in anxiety neurosis the libido is not discharged but transformed into anxiety - "The libido... is set free in the shape of anxiety" (Freud 1909 p.118). This generalised

anxiety is free floating until it binds itself up in the phobic object at the cost of inhibitions and restrictions. Freud (1909) gives a description of how diffuse the generalised anxiety becomes:

When once a state of anxiety establishes itself, the anxiety swallows up all other feelings; with the progress of repression, and the more those ideas which are charged with affect and which have been conscious move down into the unconscious, all affects are capable of being changed into anxiety (p.35)

According to Freud's theory of infantile sexuality Hans is at the phallic stage of psychosexual development, hence his fixation on widdlers. The sexual impulses located in his widdler are directed towards his mother. Hans is seeking to involve his mother in his satisfaction. When he offers her his penis to touch "Why don't you put your finger there?", she rebuffs him in a conventional but brutal manner saying, "Because that'd be piggish...it's not proper" (Freud, 1909, p.19). The mother is rejecting the child's sexuality. Through her rejection Hans becomes aware that he cannot satisfy his mother and that this lack in him is somehow related to his small widdler. His sexuality is being transformed from something that is a source of enjoyment into something that provokes anxiety in him. His erotic longing must be repressed. The earlier threat of Dr. A. coming to cut off his widdler, disregarded at the time, is now having a deferred effect. His erotic longing for his mother must be repressed. Freud defined repression as "turning something away and keeping it at a distance from the conscious" (Freud, 1915, p 147). However what is repressed does not go away, but returns. The return of the repressed underpins Freud's theory of the unconscious. The anxiety dream that precedes the phobia is a punishment and repression dream; according to Freud Hans is being punished for his wish to "coax" with his mother by his mother going away.

Freud developed two theories of anxiety. From 1884 to 1926 Freud viewed anxiety as transformed libido. In *Inhibitions, Symptoms and Anxiety* (1926),

Freud changed his mind and argued that anxiety could be caused by either “automatic anxiety” when the anxiety arises directly as a result of a traumatic situation or “anxiety as a signal”, when the anxiety is actively reproduced by the ego as a warning of an anticipated situation of danger. The automatic anxiety, the reaction to a traumatic situation, is Hans’s internal anxiety aroused by the birth of his sister, his mother’s rejection of his seduction attempt and the intrusion of the reality of his sexual impulses in his life. The anxiety as a signal is the anxiety aroused by external objects, the sight of horses in the street, when he is in the grip of his phobia.

While Freud’s view is that anxiety is caused by separation from the mother, Lacan argues that it is precisely the lack of separation which induces anxiety. As early as 1938 in his article *Family Complexes in the Formation of the Individual* Lacan was linking anxiety with the real, a traumatic element which remains external to symbolisation and also locates it in the imaginary order. Lacan sees the first moment of the Oedipus complex as the moment when the child perceives that the mother desires something beyond the child himself. There is a lack in the mother and a lack in the child. Lacan views the pre-oedipal relationship of the mother and child, not as a dual one, but as a pre-oedipal triangle involving the mother-child –imaginary phallus. Lacan illustrated this schema in his Paternal Metaphor Seminar (Lacan, 1958, p.111). The mother is not fully satisfied with her child. She desires something beyond the child himself. She desires the phallus she lacks. The child seeks to become the object of her desire. The mother is perceived as threatening with the emergence of the real of the sexual drive in the child. The child now realizes that he cannot be the imaginary phallus for the mother. His position in the imaginary triangle is destabilised; he is losing his bearings, his co-ordinates in this triangle. Lacan argues that Hans’ anxiety arises at the moment (the first moment of the

Oedipus complex) when he is poised between the imaginary pre-oedipal triangle and the oedipal quaternary, mother-child-imaginary phallus, (the second moment of the Oedipus Complex). He can now measure the difference between that for which he is loved by his mother, his position as imaginary phallus, and what he has to give, his insignificant real organ. His previous secure position with his mother is lost. Lacan links anxiety to the concept of a lack, a lack of separation from the mother. Anxiety can therefore be looked at as something positive. Without anxiety the child cannot separate. The child is at a moment of great danger. If the child remains trapped in the imaginary triangle, if there is no anxiety, if the mother keeps the child as her imaginary object, psychosis ensues, according to Lacan. In speaking of Hans Lacan says, "He is subjectivated (assujetti) and this is the whole source of his anxiety and his phobia" (Lacan, 1958, p.138). It is anxiety that propels the child out the pre-oedipal triangle. The child must seek his own desire and not remain trapped as the desire of the desire of the mother. There is a reluctance to separate on both sides, as we see with Hans and his mother. The mother is loath to give up her object of satisfaction and continues to allow Hans inappropriate access to her body and intimate life by bringing him into bed, and taking him to the toilet with her. Even Hans's rebellion when he announces he is going to sleep with Mariedl is more like a jealous lover's tiff when his mother retorts, "Take your coat and knickers and go" (Freud, 1909, p.17). The child is stuck. He has to choose between being the desire of the desire of the mother and his own subjectivity. The function of the father is to come to the assistance of the child at this crucial juncture of his psychical development.

CHAPTER 2

CASTRATION FEAR AND PHOBIA

O Father where art thou?

In the Little Hans case study Freud draws a distinction between the initial onset of anxiety which is not attached to any object and the ensuing fear which is focused specifically on horses that *bite*. What turns generalised anxiety into a phobia? Freud states the answer very clearly in his paper *Inhibitions, Symptoms and Fear* (1926) where he revisits child animal phobia and looks again at the case of Little Hans.

Fear of castration is the motor driving the repression. The particular notions attaching to the individuals' fear-the notion of being bitten by a horse, or devoured by a wolf- are deformational surrogates for the notion of being castrated by the father. This latter notion is what actually undergoes repression...the fear in animal phobia is unconverted fear of castration, in other words objective fear, fear of a danger that is actual and imminent, or at any rate perceived as such...it is fear that causes repression- and not, as I used to believe, repression that causes fear...The fear in animal phobias is the ego's fear of castration (p. 176)

According to Freud the horses represent Hans's father whom Hans fears will punish him for his libidinal desire of his mother. Freud interprets castration as meaning literal castration; castration is the moment when the infantile theory that everyone has a penis is replaced by a new one that females are castrated. The boy perceives himself as the father's rival for the mother and fears that the father will punish him by cutting off his penis. The castration complex is linked to the phallic stage of psychosexual development when the boy knows only one genital organ, the male one. Hans acquires the castration complex at aged three and a half when his mother issues the threat that Dr. A. will come and cut off his penis. The effect is deferred until a year and a quarter later when his father enlightens him, at Freud's prompting, to the fact of the sexual difference between the sexes. At first Hans denies that women do not have penises. He refuses to give up his belief in the phallic mother and states that his mother has a widdler as big as a horse's. Hans is on the path to accepting

castration as he ruminates about widdlers: “And everyone has a widdler. And my widdler will get bigger as I get bigger; it’s fixed in, of course.” (Freud, 1909 p.34).

What Hans calls his “nonsense” may be termed nonsense in the conscious world but the same rules do not apply to the unconscious. There is no such thing as non-sense in the realm of the unconscious; there are no negatives; everything has a meaning. The phobia is a formation of the unconscious and therefore the rules of the unconscious as seen in the dream-work apply, namely, condensation, displacement primarily. Fear of the father is substituted for fear of horses. The unconscious fear enters “consciousness only in the guise of a deformation.” (Freud, 1926, p.195). According to Freud “what actually happens in a phobia is simply that one external danger is replaced by another”(Freud,1915, p.194). Condensation and displacement operate as the horse that bites is substituted for the castrating father. Dr. A, Firtzl are substitutes for the father. The horse at Gmundun who bites fingers can be substituted for Dr. A. who cuts off penises. The horse that falls represents Hans wish that his father will fall down and die. The father is a substitute for Firtzl, who plays at horses with Hans at Gmundum and who falls down and cuts his foot. The blood on Firtzl’s foot is a castration metaphor. Lacan terms condensation metaphor and displacement Lacan metonymy.

Phobia is a defence mechanism which allows Hans avoid his castration fear. Hans obtains a secondary gain from his phobia which allows him to remain indoors with his mother, the object of his desire. By avoiding horses he has found a way of coping with his castration fear by avoiding it. His oedipal conflict, the ideas he has expelled from his mind – the ambivalent feelings of hostility and love towards his father, are still at work in his unconscious, but the phobia helps him avoid his repressed unconscious wish to see his father fall down and die. The phobia makes his

life more bearable, more liveable, again emphasizing the positive role the phobia plays in the psyche of the child. Freud (1926) spells out the advantages of the phobia for Hans:

The forming of a surrogate has two obvious advantages. First, it avoids an ambivalence conflict [the love and hate of his father]. Second it allows the ego to stop any further fear being generated; for the fear pertaining to phobias is facultative, appearing only when its object is directly perceived...if the father is absent there is no need to fear castration at his hands...The father cannot be got rid of, however: he can appear whenever he chooses. But if he is substituted by an animal, then one need only avoid the sight-i.e. the presence- of the animal in order to remain free of danger (p.194).

Paradoxically the phobia, the fear of horses, gives Hans a sense of safety and security which he is missing in his family life. In the dynamic of the family the father is weak. The mother is the parent who issues the castration threat. Even the father calls the mother *big Giraffe*. His word is disregarded and the mother continues to take Hans into bed with her despite the father's protests. Hans, in his Giraffe phantasy is the one who takes possession of his mother as he triumphs over his father: "Call out as much as you like! Mummy takes me into bed all the same, and Mummy belongs to me" (Freud, 1909, p.39). Hans needs his father to rescue him from his mother. Without Freud's help the father may well have left Hans in the lurch, in the realm of his mother's smother love, and ceded his place to his miniature rival.

For Freud the horse, the phobic object, represents the castrating father, as prohibitor of incestuous desires for the mother. For Lacan the horse does not just represent one person, the father. He represents different persons in Hans's life at different times in the phobia. Hans is afraid of horses biting, of horses falling down and of cart horses dragging heavy loads. The horse can represent his father (the black thing on his face), Fritzl, his playmate at Gmundun who falls down and cuts his foot, his pregnant mother (the heavily laden cart). The horse is a signifier. According to Lacan there are only signifiers in the unconscious. Signifieds, the

representations of ideas, are not found in the unconscious. The horse as signifier is displaced onto different signifieds in turn. Various signifiers, the horse, the giraffe, the plumber, the wegen, the cart horse boys, form themselves into signifying chains. The play of signifiers in a phobia allows for every combination of a limited set of signifiers in Hans's case and Hans is using every signifier at his disposal. The chains of signifiers governed by the laws of metaphor and metonymy, allow the signifiers to become diffuse and move from object to object with a fluidity that only applies in the unconscious. In the giraffe phantasy, the giraffe is both the mother and the father. The word giraffe plays on Hans' surname Graf. Hans dominates the crumpled giraffe by sitting down on top of it. The phantasy contains the wish of the child to penetrate the mother. The cutting of the doll is another such re-enactment of what Hans understands as the birth of Hanna. All children's play is psychically derived. In the plumber phantasy the plumber who bores a hole in his stomach represents the penetrative nature of the penis in sexual intercourse. The plumber takes away the small widdler and gives Hans a bigger one. The father is the castrating father who prohibits incest with the mother but he gives the child the promise of an adult sexual life with his own object choice. Lacan sees the father not only as the Prohibitor but also as the Protector. For Lacan the function of the father is not only to forbid the child access to the mother but to deprive the mother of the child (the privation of the mother), the mother who is loath to give up her object of satisfaction and thereby free the child from being the imaginary phallus for the mother.

According to Lacan Hans develops the phobia because his real father fails to intervene as agent of castration. Lacan sees the phobia as a call to rescue to the father. The role of the father in the second moment of the Oedipus complex is to substitute the paternal metaphor, The Name-of –The –Father for the desire of the

mother, thereby freeing the child from the imaginary relationship with the mother and allowing the child to enter the Symbolic order of the Law, culture and social order. The child has his part to play in this second moment of the Oedipus complex; it is not a given. The child can disavow castration. Disavowal means that the child only recognises the phallic mother; only the mother has the phallus. The child chooses whether “to be or not to be the phallus” (Lacan, 1958, p.133). One outcome is male homosexuality where the man can only have as love object choice someone with the same genitals as himself. Another outcome is fetishism where the fetish is the symbolic substitute for the mother’s missing phallus. In contrast the phobic object is the imaginary substitute for castration. However phobia and fetishism result from something that is missing in the function of the father as the castrating parent; in fetishism the law of the phallic mother triumphs. Speaking about Hans, Lacan says that “nevertheless the father is totally inoperative, in so far as there is one thing that is completely clear, whatever the relations between the two parental figures, that whatever the father says he might as well be whistling” (1958, p.138). The function of the father is to be the bearer of the law. He must be seen to be the one who lays down the law for the mother. However Hans indulges in law breaking fantasies with his father where they act as partners in crime in forbidden exploits such as smashing windows, and being locked up by policemen. His father is a counterpart, an accomplice, not as a representative of the symbolic law. It is God who determines if his mother will have another baby and then only if mummy wants one. Even god must defer to his mother’s wishes. The question of what is a father is central to the case study of Little Hans. Hans’s father is present in his life as a loving, devoted father and yet fails in his role. Lacan’s view is that the father does not have to be the real father. The father can be absent or dead. The function can be filled by the

mother's own discourse in laying down the law. In the case of a single mother, her job can function as something that interrupts the imaginary mother child relationship. The symbolic father is not a person per se but rather a function. The imaginary father is a composite of various phantasies which a person constructs to create the image of a father, such as a loving father, a cruel father, a kind father. This imaginary figure bears little relation to the father as he is in reality, but is a subjective image. Lacan sees perversion and psychosis as reducing the symbolic father to that of the imaginary father.

Hans navigates his way through the Oedipus complex thanks to his phobia. The phobia acts as a substitute for the father who fails to intervene as agent of castration. The phobia acts as prop, a supporting bridge which permits Hans to make the difficult passage from the first moment to the second moment of the Oedipus complex. The child must assume his own castration to attain a desiring position, that is, the place of subjectivity, which is outside the mother and is in the symbolic order. Something has to intervene to mobilise the child and get him out into the world. This intervention has to be grasped by the child; it is the seed of his subjectivity. When the castrating father separates the mother and child the *objet a*, the subject's desire, falls out. In seminars X (1962-63) and XI (1960-1) Lacan speaks of what is the leftover following the introduction of the symbolic into the real. This is the *objet a*, which the subject will search for all his life and never find. It is the motivating force of the subject's desire. Dany Nobus in his book "Jacques Lacan" cites the argument Lacan makes that the child's installation of the phobic object (signifier) is:

the most extreme way of preventing the confrontation with the desire of the Other, an encounter which he [Lacan] deemed inherently frightening in any neurosis, owing to its potential risk of destroying the individual's own desire. Lacan thus proclaimed that phobic individuals try to sustain their own anxiety, which makes phobia the most radical form of neurosis (p.50).

Lacan first thought of phobia as a third neurotic structure alongside hysteria and obsessional neurosis, before coming to the conclusion that phobia operated like a turntable, a revolving gateway to hysteria, obsessional neurosis and with connections to perversion, as cited in Evans (Evans, 1996 p. 147). Freud views phobia as an anxiety neurosis. Freud sees childhood phobia as linked to adult neurosis: “There is never a single adult neurotic who does not show the telltale signs of childhood neurosis, whereas by no means all children who display such signs become neurotics in later life.” (Freud, 1909, p.216). According to Freud child phobias are so common as to be normal. Wisely, Freud remarks that they deserve more attention. While some child phobias are indeed passing phases which the child quickly grows out of, phobias do continue into adulthood: “Adulthood does not offer sufficient protection of the return of the primal traumatic fear-situation” (Freud, 1926, p.216). Fear of castration can change its guise, for example in the case of syphilis phobia, punishment for indulging in sexual desire is replaced by the punishment of severe diseases.

How does the child work his way out of the phobia? Violence, as Freud remarks is not the answer. Psychoanalysis does not aim at a therapeutic cure. As is seen in the Little Hans case study, analysis provides the way out for Hans. The aim of analysis is the lifting of repression; to bring what is repressed to consciousness; to allow the phobia unfold and reveal itself. At the beginning of the treatment the father, like the layman in the street, is unable to understand the importance and effect of psychical life as opposed to objective reality. He thinks the cause of Hans being frightened is the sight of the large penises of animals in real life. Freud props up and supports the father function in the case via the direction of the treatment. The first intervention, as directed by Freud, is to tell Hans: “The truth was...that he was very

fond of his mother and wanted to be taken into her bed. The reason he was afraid of horses now was that he had taken so much interest in their widdlers” (Freud, 1909, p 27). Freud also suggests that the father tell Hans that females do not possess widdlers. At first the father is unable to provide all of the enlightenment that Freud directs him to give, i.e.that females do not possess penises. When the father gives this enlightenment to Hans he resists at first with disavowal. His mother has a widdler as big as a horse’s.

It is not until the visit to Freud when Freud articulates Hans’s oedipal conflict of the opposite feelings of love and hostility towards his father that Hans’s repression lifts. Freud’s intervention provides Hans with the possibility of unfolding his phobia. Hans now has a guiding thread to resolve his oedipal struggle. His father is willing to take up the place of rivalry and hostility for his son but does not seem to see the child’s love for him: “But I belong to you too Daddy” (Freud, 1909, p 86). With Freud’s interpretation hitting the mark, a flood of unconscious productions and material emerges in the analysis. Hans now takes over the analysis and leaves his father behind. He is working on the analysis himself and is bringing his own material. The two plumber phantasies round off Hans’s recovery and are Hans’s articulation of procreation. He now has the promise that he will be given a father penis and will have his own children. The resolution of the Oedipus complex is atypical in that Hans marries his mother and has children with her whom he cares for lovingly. His father is conveniently married off to his grandmother.

CHAPTER 3

Oedipus Complex – “The Third Moment”

“The title-deeds to virility in his pocket” (Lacan, 1958, p.139)

According to Freud the dissolution of the Oedipus complex for the boy comes about when he accepts castration and identifies with the parent of the same sex. Freud’s view is that the super-ego is the heir to the Oedipus complex. It is the internalization of the parental prohibitions and demands. The father, on the one hand, prohibits and on the other hand, provides an ideal to the child. Lacan agrees with Freud that the super-ego is formed out of this oedipal identification with the father: “...in so far as he [the father] intervenes at the third moment as the one who, for his part, has it, [the phallus, the law], that he is interiorized as ego-ideal in the subject and ...at that very moment the Oedipus complex dissolves” (Lacan, 1958, p.139). Lacan views the ideal –ego (the super-ego) as the guide that governs the Subject’s position in the Symbolic order and provides the co-ordinates for the subject to take up a sexual position as a man or woman. Freud sees the normal outcome of the Oedipus complex as the boy taking up a sexual position which is determined by identification with the father. In the Paternal Metaphor Seminar (1958), Lacan argues that the castration complex and the Oedipus complex revolve around the imaginary phallus and sexual difference revolves around the symbolic phallus. The child goes from being the imaginary phallus to having the symbolic phallus. The child assumes his sexual identity by identifying with the parent who has the symbolic phallus, the parent who lays down the law.

Lacan’s theories of the three orders, the real, the symbolic and the imaginary underpin his view that all psychopathology can be viewed in terms of clinical structure. This is a more radical view than Freud’s who sees problems with

the castration complex and Oedipus complex, (always interpreted by Freud in a more literal sense), as being at the root of all psychopathology. For Lacan structure is everything and he expounds his theories on clinical structure in the Paternal Metaphor Seminar (1958). The following is a summary of Lacan's theories on structure. The neurotic comes through all three times of the Oedipus complex. If the child does not even reach the first moment of the Oedipus complex he has a psychotic structure. Only when the paternal function is invoked will a psychotic break occur. In perversion the child reaches the third moment but the identification is with the mother and /or the imaginary phallus. In phobia, perversion and psychosis something is incomplete in the Oedipus complex. In a phobia the child cannot go from the second moment to the third moment of the Oedipus complex because the real father does not intervene. The phobia acts as a substitute for the father allowing the child to make the transition. Lacan debated whether a phobia was a symptom or a structure, or a third form of neurosis. In the 1968-9 seminar Lacan postulates that phobia is like a revolving junction which opens the way to either hysteria, obsessionality or perversion.

Because of the primacy of the genital zone Freud's view is that Hans emerged from the Oedipus complex as a normal, that is, neurotic person. When Freud met Hans in 1922 he noted that Hans suffered from no troubles or inhibitions. Freud views the outcome of the Oedipus complex for Hans as atypical. Hans does not resolve the mystery of procreation. Freud is very critical of the child rearing practices of the time which left children in such ignorance of the facts of sexual intercourse and procreation. In his paper *The Sexual Theories of Children* (1908) he gives examples of the outlandish theories such ignorance leads to and the psychical damage it can do to children. Hans announces that he is going to have, a child, a little girl. He

identifies with his mother who has produced Hanna. Hans sees himself as married to his mother and having children with her. Hans is very confused about his father's place in procreation. When he asks who Hanna belongs to, the father tells him that Hanna belongs to himself, Mummy and Hans. There is no assertion of the father's position. He is ranked equal with Hans. When Hans quizzes his father as to how he belongs to him, this is a demand from Hans to his father to represent himself and his position with Hans as an alternative to the mother. He has the title deed to virility in his pocket. However he also identifies with his mother, as the procreator of children, by having his own children with his mother. Hans is left without the crucial information about his father's role in procreation, a gap which will leave its imprint in his psyche. At the end of the case study Freud remarks he would have given the child:

“the one remaining piece of enlightenment withheld from him. I should have confirmed his instinctive premonitions, by telling him of the existence of the vagina and copulation; thus I should have still further diminished his unsolved residue, and put an end to his stream of questions. I am convinced that this new piece of enlightenment would not have lost neither his love for his mother nor his own childish nature, and he would have understood that his preoccupation with these important, these momentous things must rest for the present- until his wish to be big had been fulfilled.”(1909, p145).

Hans's role as procreator is to marry his mother and to have children with her. His father is conveniently married off to his mother and Hans and his father are ranked as equals.

Lacan speaks of the outcome of the Oedipus complex for Hans as flawed: “... little Hans even though he got out of it thanks to his phobia, will have a love life that is completely marked by a particular style, an imaginary style...” (Lacan 1958, p.138). He has the title deeds in his pocket but does not know how to use them. Little Hans never did have real children. Herbert Graf became director of the

Metropolitan Opera in New York and the children he sought to have with his mother became his opera productions, the connection to the perverse structure, which Lacan saw with such perspicacity.

CONCLUSION

This dissertation has demonstrated what psychoanalysis has to offer in terms of explaining the origin and treatment of child animal phobia. The thesis has examined child animal phobia in the context of Freud's theories of infantile sexuality, repression, anxiety, castration fear and phobia and the Oedipus complex. Freud's little Hans case study has been used for illustrative purposes. The dissertation has looked at the analysis of Hans as a method of working with child animal phobia. The thesis has emphasized the positive aspects of a phobia from a psychoanalytic point of view and how it points to the importance of the role of the father in the family dynamic and the parental relationship.

Using the Paternal Metaphor seminar, principally, and the ideas contained therein Lacan's theories have been explored in relation to child animal phobia by way of comparing and contrasting them with Freud's. Lacan explains the Oedipus Complex in the Paternal Metaphor seminar in terms of the three moments of the Oedipus complex and the three moments have been juxtaposed with anxiety, castration fear and phobia and the dissolution of the Oedipus complex. For Lacan schema R and the substitution of the paternal metaphor for the desire of the mother is the function of the father. A phobia is a cry to rescue to a father who is not functioning as a father.

The final part of the thesis examines Lacan's ideas on clinical structure as an explanation of psychopathology. Freud's view of the outcome of the Oedipus complex for Hans as atypical is contrasted with Lacan's view of the outcome as flawed.

This thesis has demonstrated that there is a richness and depth to the psychoanalytic approach in understanding how the defence mechanism of child animal phobia operates in the psyche. Perhaps the layperson in the street might open his mind to what psychoanalysis has to offer, and take the opportunity to access the core of our humanity?

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