

**Round Table « Sexuality and perversion in adolescence »**

**Controversias Magazine and Department of Childhood  
and Adolescence**

November 12<sup>th</sup> 2008

**Leonardo Peskin**

The subject-matter of this round table –sexuality and perversion in adolescence- puts at stake an implication, on the one hand, sexuality, which is a problem in itself, given the many nuances and the complex approaches involved, and even more when applied to adolescence. On the other hand, perversion raises the question concerning the approach we will base on, and what do we mean by perverse question or perverse structure within the frame of the three Freudian categories, which Lacan resumes: neurosis, perversion and psychosis, which make reference respectively, to three mechanisms: repression, disavowal<sup>1</sup> and repudiation or foreclosure<sup>2</sup>.

I will consider certain partial aspects of these two problems. In order to answer the questions addressed to us, we must focus on the drive movements bound to biological and structural changes which take place in this stage of life. Such changes, quoted by Freud in *Three Essays for a sexual theory*, are defined as metamorphosis, term particularly illustrative of a certain transformation which not only affects the form, but also gives way to new functions and mainly, to the need to create and choose objects able to deal with drive's strong intensities in a peremptory way. Metamorphosis is a term equally applied to formal evolutionary modifications in biology, for instance, the passage from caterpillar to butterfly in arthropods; it is also related to the concept of morphogenesis of embryology which has some very interesting topographical qualities. As comparative models let's consider the butterfly which remains a caterpillar but simultaneously, is no longer so, having acquired wings and reproductive capacity; such is also the case of embryological morphogenesis, when a gastrula undergoes dramatic changes during the phase of organogenesis with consequent temporospatial sliding and folding of its tissues; thus we can observe qualitative jumps. So the adolescent in a certain sense, is still himself but becomes someone else. Unprecedented interests, attitudes and impulses arise.

---

<sup>1</sup> N. de T. :*Verleugnung*

<sup>2</sup> N. de T. :*Verwerfung*

I will try to synthesize the way in which André Green describes the adolescent moment in Lacan's 14th lesson of Seminar XIV –when Green was still a “Lacannian”. He starts saying: *“It is enough to have seen just one time the sexual somatic transformation of a boy or of a girl at this age, to realize that if they turn as red as a beet, is not only because they have disturbing thoughts, but that these thoughts are framed in a body, in a structure of a body which is strongly structured and a structure of thought, between both: the Id.”<sup>3</sup>*

Then he describes what he calls “body structure” assessing that it bascules between two bodies, a biological one expelled by the signifier and the other, subdued to the signifier.

Let's remark now that the facts are forced by different pressures, one, biological-hormonal with consequent intense body composition changes; the other, cultural. In the same way that there is a genetic, chemical determinism that triggers the pubertal-adolescent, there are as well symbolic-cultural impositions that force the repositioning of the subject in relation to the Other.

This gives way to reciprocal demands in which three approaches are at stake: a demanding body, a demanding subject and a culture which has its claims.

The first demand -such of the body- arises from that mixture of bodies which are the biological and the psychoanalytical ones, in request of an object so as to consolidate the phallic primacy and the subject's sexuation.

The subject makes its demands according to where he will base his joyful experiences stemming from an excited body, experiences which are no longer leant on his parents, being compelled to make use of his own symbolic resources. It would be something like making use of the Name of the Father and not of his concrete parents. It is then when he must “mourn” his old supports and, like any duel, it implies a judgment concerning the quality of what was lost, insomuch he is able to detach himself from them and abandon them. Along the work of mourning, the subject evaluates to what extend his parents are or were consistent, since that determines, by means of symbolization, the identifications he will count with in order to structure the Name of the Father.

This process must be carried out under the haste of a culture that claims to impose its laws, namely, such of the interdiction of incest and the opening of new paths for jouissance whereby he abandons the objects of childhood, being that -under the real possibility of incestuous concretion- it becomes imperative either to change them or abandon them. Culture demands sacrifice.

---

<sup>3</sup> N. de T.: Lacan J. Seminar 14 (1966-1967) March 15th 1967: *The logic of fantasy. (La logique du fantasme)* Unpublished. Free version.

The fact that the subject ends up by choosing a shoe, someone of the same sex, drugs or whatsoever object but the parents or brothers, leads him somehow, to accept the law that exempts him from psychosis, though it may eventually involve him in perversion.

Let's consider that nowadays cultural cycles are extended, there are adolescents in their thirties, fourties, fifties... or even in some cases, along their whole lives and this is -just as well, maybe- in the service of disavowing aging and death.

It is possible that certain perverse paths search for such prolongation so as not to give up the loss of infantile jouissance, or to avoid the imperatives of adulthood: to form a couple, to raise a family, etc.

Aiming to start answering more specifically to some of the questions already posed, concerning a certain prevalence of sadomasochism in the adolescent stage, of which Mario made reference from the cruelty's perspective, I would remark that with such pushing and pulling of the body, the subject who seeks for his place and the culture that stakes its claims, it would be difficult to disregard the creation of a sadomasochist phantasm reinforcing the one which is always at stake in the subject's position towards culture, with the consequent discomforts and jouissance.

Therefore the rites of initiation, which in certain cultures become terrible and thus worthy of another chapter, are of extreme sadism and masochism and attempt to seal the body with signifiers which are, at the same time, liberators and oppressors. But freedom must be conquered and for that it becomes necessary to make that new point of support for jouissance part of them and attribute it to what I have already mentioned as the Name of the Father as support of both drive's and desire's deployment . We can say that every Name of the Father is a version susceptible to be theorized as signifier or a topological knot, but is independent from the Father of the Name.

This can be related to Lacan's reference of Perversion as Père-version –homophonic pair- which can be understood as "Father-version", that is, a certain version towards the father. This raises arguments concerning what is meant by perversion and how should it be translated, if such is a version, if such is a version towards or against the father. But currently this perversion faces the apparent intentions of the parental law subject to the rule of love.

Hereby I would make clear something that now opens a dialogue with Mario, that is, I would distinguish the juridical law from the law that regulates incest and that such parental law has more to do with the legislation of the subject's loving orientation, with the choice of object and the realization, or not, of incest. What should be interesting to consider from our psychoanalytical perspective is the relevance of sexual difference that derives from the law of castration. Let's take into account that disavowal -which concerns perversion-, supports repression or is supported by perversion thereby eluding psychosis. That is to say that perversion is not psychosis and it is precisely, to a certain extent, that under the alternative

of becoming psychotic, one may rather be pervert in some cases. As long as we know, what paternal Law prohibits is incest; however the choice of object for the satisfaction of drive is still under debate. Even nowadays we observe the struggle among certain cultures and the perverse alternatives which are no longer incestuous; from the law's perspective it renders difficult to impede bestialities, fetishisms, homosexuality, and so on. There are times in which they are strictly sanctioned and others in which, either from religion or law, are authorized. Such is a current issue regarding homosexual marriages, child adoption, drug consumption and so on. There are hardly a few juridical elements to sanction this and it rather concerns morale.

The issue becomes more complex when it comes to sadism, which for Lacan is the paradigm of perversion, or pedophilia, which violates child rights; or certain addictions, when they are not private acts. But the perverse option is legally open, precisely because incest is not juridically implied. Perversion is not psychosis, even if we, analysts, may argue that it is a defensive mechanism against psychosis.

Sadism, together with the ability to administer jouissance at apparent will, by means of a fetish, is -perhaps- the key from a certain perspective of the definition of what is perverse. From Lacan's point of view, whoever administers anxiety or rather pretends to administer it -is eventually erected on the pervert's prototype.

This brief explanation aims to show that in adolescence, perversion appears as an option towards the creation of the father's version, which will rule the subject's life. And such alternative is taken in view of the plights and the urgencies of the pressures that I already described.

The Freudian imperatives: The imperatives quoted by Freud as: "*You ought to be such and such (like your father)*" and "*you must not be such and such (like your father)*"<sup>4</sup> or "*what thou hast inherited from thy fathers, acquire to make it thine*"<sup>5</sup> and further on in *Faust*: "*the possession of what we make use of, becomes a heavy load, What a man does not comprehend, that he does not possess*"<sup>6</sup>, express the superegoic combinations, which are, in reality, riddles to be solved in adolescence. Therefore, these kind of metaphorical imperatives do not have only one explanation or only one version; what is more, there are just as many versions as interpreters.

<sup>4</sup> N. de T. *The Ego and the Id*, from *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, translated and edited by James Strachey, 1953.

<sup>5</sup> N. de T. Goethe. *Faust*, Part 1, Scene 1, verse 682-3: « *Was Du erebt von Deinen Vätern hast, / Erwirb es, um es zu besitzen* ».

<sup>6</sup> N. de T. Goethe. *Faust, Nacht* "Was man nicht nützt, ist eine schwere Last,Nur was der Augenblick erschafft, das kann er nützen. Was man nicht verstech, besitzt man nich'. *Dictionary of Foreign Phrases and Classical Quotations*, By Hugh Percy Jones, Published by READ BOOKS, 2007, ISBN 1406762873, 9781406762877, 552 pages.

The Superego and its derivations, tormenting instance by definition, always contributes to the sadomasochist inclination and in adolescence, the phantasmatic is as swollen as the genitals under hormonal effect. Nonetheless, the fact that these dramatics are so dynamic and the pressures at stake so necessary changing, explains why the perverse adolescent practices or actuations are usually temporary and to a certain extent, universal. Somehow, the infantile polymorph perversion is reactivated, though in childhood there is no perversion but "poly drive"; and such is the current argument concerning whether the child should be classified as pervert. In adolescence it may acquire a perverse quality inasmuch the perverse act is materializable being that perversion is enacted, since it requires the effectivisation of a realized jouissance as an accomplished will. This accomplished will is what makes the difference with the neurotic fantasy; the pervert's demand is such of concretion, only if a certain neurotic trait complicates his perversion it will be obstructed, if he is not a man of action and if he realizes his jouissance, it is not just a matter of fantasizing.

In the adolescent groups it is often seen the presence of a pervert who shows off his power and the neurotic band, sometimes with shame, looks up at the giggler; that is to say, there is the daring transgressor of the group who is -perhaps- the authentic pervert and the rest witnesses the pervert's feats. Perversion realizes what neurotics repress and is supported by neurotic inhibition to demonstrate its superiority.

Let's consider that perverts make use of neurotics, perversion as a category would disappear if everybody were perverts.

Sometimes, perverse actuations are induced by the group creating a pervert performer, even if none of them are actually perverts. And this has to do with the adolescent acting out. Maybe a scene, a creation, a perverse frame is mounted in a band of adolescents and likely nobody is a pervert even at the expense of having performed perverse actuations. When the group dynamics comes to an end, what we observe is that none of them in particular was a pervert and everything was the result of a scene, of a simulation and of an experience.

However we must be aware that the choice of object is what will close the drive's circuit in order to consolidate, in each subject, the bond of the drive's axle between the body and the Other. This leads to the possibility that whatever happens may give shape to new, irreversible paths, but this is only consolidated inasmuch as it is sustained by a subject able to give continuity to these practices. This is a typical case of parents' demands of adolescents with perverse inclinations, who are eager to know if the fact of having had an "adventure", a practice or a period, would definitively imply an irreversible perversion. Clinical practice should thoroughly focus on two questions: one is the old Freudian proposal which is the choice of object, authentically chosen and bound to demonstrate that such choice is restricted

to a fixed, specific character. Furthermore, I think that this is of fundamental importance in the clinic, that there is an authentic jouissance in the clinical practice, because there comes the controversy about the structure of homosexualities, given that some homosexuals are obsessive, hysterical, lost, people who carry out experiments...but only a few have that jouissance that seals the question of perversion, which is what characterizes the question.

Somehow, we may revise the fact that the Other of the parents has continuity with the Other of the sons/daughters. However, the relation of each subject will have with a same Other is different, as well as the time and the forces that mark such subjection. This explains why there are no guarantees about what is eluding the inclination towards perversion in adolescence, but what we do know is that abuse or initiatic concrete experiences operate in an open, predisposing way. Clinical practice shows that abuse predisposes the inclination towards homosexuality and other perversions, in the history of the homosexuals who decided to give public account of their beginnings –specially the perverts- were initiated and marked by those facts. As in every transitional moment vulnerability increases and leads to alter the balance of new factors.

Another important subject is what I would define as a typical interpellation of adolescence to their parents which, on the one hand reproduces the adolescent fraternal alliance to murder the father of *Totem and Taboo*, though, on the other, looks for a point of consistency that make worthy the assumption -as proper- of the emblems in the reelection that the psychical restructuration offers. That is to say that if objects are abandoned and replaced by others giving thus an orientation to jouissance, in a certain way the interpellation, either to the father or to culture, aims to see if it is worth to follow that path or not; or rather look for something else. The attempt is not only to murder the imaginary father in order to count with the symbolic one who, as we know, is the dead father; but also to verify -despite the father's sins -that is, his failure to accomplish what he does but not what he says- if he is still current or if a new version should be created.

The perverse dramatic is not the current perverse actuation, but rather an authentic, new creation of a father. It is a redefinition characteristic of a sexuation, of a conduction of jouissance and of the management of anxiety. In general terms, I would say that it is not given by "relaxation", one is not pervert just because he has "low instincts", but rather, being a pervert is indeed a work. Many times, perverts become artisans of fetishism in order to dominate phallic signification.

In turn, culture questions the adolescent to verify if he has a certain right of autonomy and a certain possibility of sustaining succession. Such is another pressure, the adolescent is compelled to proof if he is a "macho" or not, if he responds, or if he will be able to support, if he is the worthy "spoilt brat" of his father who is there at stake. Likewise, in the case of the woman, she is put under pressure to see if she assumes the emblems of feminity and if she

achieves the ideals imposed to her. The fifteenth birthday party<sup>7</sup>, the Bar or Bat Mitzvá, are formats that signify such pressures.

Both lines of thought, which acquire the form of a juridical process, contemplate moments of extreme tension that many times lead to tragic if not irreversible alternatives. If the adolescent is not worthy of sustaining successive emblems -on the parents' side towards the sons/daughters- he is sometimes deprived of his right of reproduction at the expense of perversion; just as the incestuous inclinations are too intense, due to different varieties of parent fixation, perversion is a neutralization means experienced as tragic or heroic. The entrance to perversion of those who make of perversion an achievement, pose it as a tragic or heroic account.

Now, let's consider that the body drives is configured by means of the inscriptions of maternal seduction -who somehow entails encrypted her father's version- and in the case of perversion this is dominant to refer phallic jouissance to repression or perpetuate it disavowing castration. Creating, let's say, a phallic-fetishist domain. This leads to another important issue, which is the role that mothers play in this kind of stories, even if everything falls like a load upon the father.

From multiple perspectives, perversion refers to a non castrated mother, therefore -in clinical practice- we observe the accomplished aphorism of the police search –*cherchez la femme*- somehow, the phallic mother is involved.

It becomes crucial to understand that the juridical law is partially involved in perversion, in fact we can assess that the great majority of perverts are as upright and honest as any neurotic. The dimension that in adolescence displays itself as perverse traits which collide with the kingdom's law, has more to do with solving adolescence than with the need for perverse jouissance.

We must delimit perversity from perversion and destigmatize perversion. In such sense, the major homosexual political movements have a voice in what they say, the perverse condition bound to homosexuality has nothing to do with crimes or any other kind of practice that should necessarily mean an offence against society; that –in a word- is nothing but a certain sexual practice which falls beyond the standard of the supposed normality, given that the grounds of human sexuality are\_perverse-polymorph and even if it achieves a neurotic realization, it still preserves to a great extent perverse nuances, fetishist conditions, dominance of erogenous zones not related to reproduction and -essentially- a sexual practice

<sup>7</sup> N. de T: Many Latin American cultures celebrate a girl's fifteenth birthday party –who in this especial event, bears the name of *Quinceañera* This celebration is as well similar to such of the *Sweet Sixteen* in the United States, but at age of 15, and represents the passage from childhood to womanhood.

that pursues orgasmic jouissance by making of the sexual object a phallicized means to achieve such objective.

It becomes clear the Lacanian aphorism "there is no sexual relation", therefore, to a certain extent, normality does not exist.

For all these reasons we must consider that the delictive behavior is bordered as long as sadism, paradigm of perversion according to Lacan, stumbles on the law challenging it or thereby avoiding anxiety. For such reason, it may damage someone or the social itches about what is considered obscene -out of the scene- which depend on a scene framed by the authorized phantasm by the culture in vogue, inasmuch as it is sustained by the phantasm of the primal scene.

We can often observe in adolescence the mockery to the Other's intolerance, when such establishes -in the pursuit of the so called narcissistic well-being- too clear sexes. These questionings always have a perverse flair; adolescence has that nuance of perversion when it puts into question not only the appearances of sexuation but rather what is meant by "macho" or "chick" and how they should connect with each other.

In order to calibrate this line thoroughly, it becomes imperative to separate perversion from those cases in which there is a psychosis able to mistreat or attack somebody, and just as well, discriminate it from the mob rule which is frankly cruel and condemnable. If a psychotic is also a homosexual, as it was said, for example, about Robledo Puch who is homosexual, but was essentially something else, that is to say, that he had a homosexuality involved it was nothing but a nuance of his psychosis or that he was a mobber. I quote it because I was consulted by one of his victims.

To attain a certain harmony between the social and the parental Other, and the interests of the subject who realized his jouissance, is what puts an end to adolescence. However, we should consider that the adolescent culmination may inaugurate adult conflictive, which would worth another round table, such as "Perversion and the adults".

Most of the confrontations with adolescents are acting out, this is scenifications of all these difficulties and when adults are consistent, they manage to avoid them, but to do so, they must have gone through these experiences themselves. The imposture that entails the premise of "do what I say but not what I do" does not seem to work so well. Such are the sins or the mistakes of those parents who trigger the acting out as a way of denunciation which acquire sadistic forms, or masochist attempts of redemption, or exhibitionism, offences that end up in homosexualities as offended retreats of the other sex towards homosexuality, or retreats from consensual sexuality with fetishist, scopophilic practices, and so on. But in a way, I give value to many of these acting out adolescent practices.

Obvious but yet remarkable is the clinical fact that each vital phase predisposes the next one. Therefore, what takes place in childhood determines to a great extent what takes place in adolescence, though I emphasize indeed that the adolescent experiences -I agree with Mario, they are experiences- for that very character of experience sustain a quantum of an unrealized real which expects to be legislated, that is to say, resolved by a healthy repression in inverted commas. If this does not happen, the subject's structural destiny would be altered; therefore it is imperative to have sensible laws and that we understand how we should tackle these issues without falling into the ideologies of gerontocracy as Rascovsky used to mention them. Today, an illustrative example are the laws that penalize the use of drugs and maybe this one is the most complex chapter viewed from a social perspective, since sexual practices have been replaced –to a great extent- by drug and alcohol consumption; such flourished practices of perversion are hardly seen. The communist social behaviors, in some way, have perverse nuances to evade anxiety and erase the classic sexual forms. Most of the communist practices have perverse nuances to evade anxiety and erase classical sexual worrying differences rather than attempt to avoid not only fear to social expulsion but also a degraded objectalization of whomever in the neo-liberal culture. Drugs, insomuch as they serve to these purposes, are perverse instruments, yet it should be more important to explore the source of intensification of anxiety that requires these antidotes - usually known as drugs or narcotics and which, if prescribed by a physician, become known as marvelous psychopharmacs-, but above all, remark that the Artificial Paradises, as Baudelaire defined them, namely those which were created long ago with opium, are due to certain anguishing causes that lead to create them. Then we should ask ourselves what cause of anxiety is leading to produce them and what leads to this attempt to disavow it, relying ourselves on such chemicals, which are nothing but perverse resources.

In a few words and to conclude- I would say that the central question is how to delimitate in a greater extent from the psychoanalytical perspective, what we understand by perversion and avoid that useless waste that is socially -and in certain cases psychoanalytically- made, mistaking it for other entities such as the mob rule, psychopathy or other neurotic structures with perverse actuations and so on.

### **Question – commentary**

I would add two nuances that I think are often present in the perverse acts of these adolescent kids.

One, to consider perversion as a product of psychical disintegration that gives way to the emergency of drive products in a chaotic and primitive state.

The other, complementary but quite different from the previous one, is the apparition of perverse phenomenons as a search, as a search of a straightening experience; not just a search of pleasure but a dispassionate search of cohesion. And I would underline "dispassionate" because the search of sexual pleasure is usually more passionate, this one would be a colder search of achieving cohesion, that is to say, of achieving an experience that aims to avoid the feeling of emptiness that temporarily –not definitely- many adolescents go through.

Of course it is hard to distinguish between those real perverts who look so graphic and attractive in the illustrations, from those transitory or contextual ones, because we can clearly distinguish them from a metapsychological perspective but afterwards we can be surprised with what we see in the clinical practice.

### Answer to a question

**Leonardo Peskin:** It seemed interesting to me what you were saying about the adolescent experience as a search -as I mentioned before- of certain signifiers which mark the body or with which the subject may eventually identify with, but that this is not only an intellectual experience. As Cali said, it must involve the body and something must happen in relation to the attempt of symbolization...It is what I described as the initiation rites, very typical of certain cultures, where there must be a certain corporal martyrisation which often accomplishes that function of giving sense to a void, or to an identification, or to some sort of transitory chaos that aims to be stabilized in a ritual frame of symbolization.

That is why I brought these perspectives in struggle: cultural interests, corporal interests and interests of the subject himself and this is a sort of a chaotic state which must achieve a certain degree of balance. It is very common to observe mistaken behaviors and experimental, exploratory searches, which nowadays become even more linked to drugs –this is one of the problems-. I remember the old books of Stekel -which Freud did not find so deserving since he considered that most of the cases were made up. But if you read books like *Impotence in the male*, he describes some superb masturbations, groupal ones and with some phantasmagories and disguises, feathers and scenical displays as adolescent traits.

In a way, they were searches that nowadays have became flat; they are far too standardized by Extasy or any kind of frenetical rhythmic dance, with a certain inclination towards some sort of "lonely promiscuity" of a mixture of bodies in a night of drunkenness, drugs, etc., where in the end nobody knows very well what happened. But week after week they will be looking for the same thing over and over again and for that they await the Graduation Trip, and parties are alike, and there is no way to stop them...Maybe what is wrong is not the search but the signifier's offer, by this I mean, the alternatives offered or the

policies imposed by culture. Cali tackled the subject of the ideals that give a direction to these questions, the social paradigms thereby established and what is valid or not within these searches.

What used to have a rich romantic experimental search in a certain time of the cinema, the literature, etc, became much more standardized nowadays. To find an adolescent undergoing an experience of bestiality, with a small bench and everything, is not so usual. One film that comes to my mind is *Padre padrone*, where the kid finds himself confined to a practice of bestiality, subdued by a despotic father and ends up becoming some sort of expert in languages...

I would say that everything is much more standardized and impoverished, I consider that even the sophistication of the perverse phantasmatic has been lost; it is a sort of herd, deprived of richness, deprived of creativity, the emergency of the exotic, the authentically *queer*, is seldom seen. Rather, what appears is the standardization of these practices and the rest is almost nonexistent, is disregarded.

### **Answer to another question**

**Leonardo Peskin:** A brief comment. We must give plasticity to the concept of the incestuous and the Oedipus, for example what you were saying about the arms' display in Internet. If we place it in the Sicilian Mafia we see that the same thing happens, though in that context there would not be any inconvenience in flaunting them. That is not incest. Somehow, what should be localized is what we consider as interdicted. This even happens in juvenile bands: there is something interdicted -as Levi-Strauss already questioned- maybe alien to the traditional approach, but all that has its codes. Inasmuch as it is universal and promoted, sponsored by the same YouTube it becomes a consensual practice, since everybody can perform it. Culture has the versatility of incorporating whatsoever thing, if having children is no longer in fashion, the species extinguishes. This kind of trend has become current in Europe, and if religion makes of it an obstacle, even if we criticize it, it's because it is in favor of the non extinction of the species. This gives account of the versatility of both the Oedipus and the culture -what Cali was pointing out- the value of language and symbolization. What it is incestuous or not must be constantly redefined and if the range expands, it's another story. Like what happens with the suicidal Muslims that, though there were only a few and everything started as a supposed rarity -unheard-of- even, ends up being a well defined and widespread ordinary fact.

## **Summary**

Sexuality and perversion in adolescence is a complex implication. It leads to consider the way in which the adolescent assumes sexuality and the nuances of those steps that sometimes lead to perverse transitory phenomena. The adolescent finds himself confronted with three problems: a changing body, a culture that demands compliance, and his own need to sort out the points on which he will sustain his jouissance, based on the development of his capacity to consummate genital jouissance. These different interests in conflict determine frequent acting out which acquire perverse traits without necessarily being a genuine perversion. Perversion as a structure requires a will of jouissance sustained by the subject and a choice of object for such exercise, redefining an own version of the law of sexual difference as opposed to consensus. The mechanism is disavowal, which eludes anxiety by way of instituting a phallic imaginary form. In adolescence some of these forms are realized as actings outs without acquiring the character of perverse structure. However, in some cases, it concerns the starting point of a genuine perversion and to a certain extent this depends on the way in which certain experiences develop in the puberty and adolescence, which may direct the tendencies towards such alternative.

## **Bibliography**

S. Freud:

- "Tótem y tabú" Amorrortu Ediciones Tomo XIII, Buenos Aires 1976
- "Tres ensayos para una teoría sexual" Amorrortu Ediciones Tomo VII, Buenos Aires 1976
- "El fetichismo" Amorrortu Ediciones Tomo XXI, Buenos Aires 1976
- "Pegan a un niño" Amorrortu Ediciones Tomo XVII, Buenos Aires 1976

J. Lacan:

- Seminario XIV "La lógica del fantasma" Inédito
- Seminario X "La angustia" Paidós, Buenos Aires 2006
- "La significación del fallo" Lectura estructuralista de Freud Siglo XXI, México 1971

C. Lévi-Strauss:

- Estructuras elementales de parentesco. Paidós, España, 1981

Leonardo Peskin:

- "Los orígenes del sujeto y su lugar en la clínica psicoanalítica" Paidós, Buenos Aires, 2008

W. Steckel:

- "La impotencia en el hombre" Ed. Imán, 2<sup>a</sup>, Buenos Aires, 1956

Traducción: Lic. Laura Sujoluzky