

# Where is the Recognition of the He in the Identity Matrix?

## Intersections between Moreno and Lacan

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### ABSTRACT

The introduction of the recognition of the He phase to J.L. Moreno's matrix of identity concept, inspired by Jacques Lacan's work, is proposed here.

### KEYWORDS

Recognition of the I, recognition of the You, recognition of the He, matrix of identity, Moreno, Lacan.

For quite some time I have identified myself with the perspective of a relational psychologist. I understand this to be the study of the human being by means of his relationships: *I-I*, *I-You*, *I-He/She*, *I-We*, *I-They*. Social neuroscience (Goleman, 2006) – in revealing the functions of fusiform cells and mirror-neurons, gives substance to the fact that the brain is programmed for humans to relate. Mirror-neurons allow a person to capture not only the movements but also the feelings of another, and be predisposed to feeling them simultaneously. Such findings offer a neurological basis to the phenomenon of empathy and of *tele* – two-way empathy – to the extent that they reveal that the human brain presents a specialized system for interpersonal relationships.

The ideas of J.L. Moreno (1889-1974), John Bowlby's (1907-1990) *attachment* theory, the psychoanalytic considerations of Heinz Kohut (1913-1981), the dialogical theory of Martin Buber (1878-1965) and some relational concepts of psychoanalysis – such as transference and the Oedipal complex – are the preponderant fundamentals of relational psychology. In recent years, I have found many responses to my inquiries

regarding childhood development and Moreno's matrix of identity in Jacques Lacan (1901-1980). The reflection of these findings will be punctuated throughout this text.

The prominence of these diverse contributions reveals that the study of the human being is always pioneering; in this case, the study abides the principles that I refer to as relational psychology.

## THE RELATIONAL LANGUAGE

Psychoanalysis postulates that the libido seeks pleasure. The relational concept, on the other hand, proposes that man seeks relationships. In this search, forces of attraction, repulsion and neutrality come into play which results in *relational fields* which contain *relational power* dynamics among its members. This dynamic is directly connected to the relational security-insecurity relative to the relationship-separation diad. At the separation pole, fear of loss, abandonment and annihilation reside. At the relationship pole, pleasure and the happiness of accomplishing an anticipated relational moment can be found.

Antiquated expressions used in psychology and psychoanalysis, many of them ambiguous as a result of having reached the public domain, have been adapted here to a relational language. The reader will find, for example, the expression *relational power* to correspond to the concept of the phallus in psychoanalysis, despite not representing it completely. The aspect of worth and therefore, of the power of the phallus, has here been repurposed as a *relational power* situated within a *relational field*. The expression *perversion/perverse*, as is justified throughout the text, receives the denomination *actuation/actuator*. Lacan translates castration as prevention or prohibition, a family rule instituted during triangulation. In relational language, it is preferable therefore to use *prevention/prohibition* instead of castration. The expressions *maternal function* and *paternal function*, occasionally utilized by Lacan, come to meet the concept of the matrix of identity, in which neither a mother nor a father is actually mentioned, but rather a relational, family and social network which surrounds the child. As a result, the *fraternal*

*function* also comes into play, instituting another dynamic characteristic, the alliance and rivalry among peers.

We return now to the main theme of this paper, relating the history and summarizing the contributions of Moreno and Lacan.

#### MORENO'S MATRIX OF IDENTITY

In 1944, J.L. Moreno and his then wife, Florence Bridge Moreno, published the article, "The spontaneity theory of childhood development" about the concept of *the matrix of identity*, which was included in the book *Psychodrama – Volume I* (1946). The authors explained that the *matrix of identity* represents a primary relational network that surrounds the child from the moment his parents fall in love, interactively including biological, psychological and socio-cultural factors. This matrix comprehends, therefore, the child's relational learning process. It delineates a child development theory and, as a result, the outline of a personality theory.

The *matrix of identity* contemplates a *first* and a *second universe*. In the *first universe*, the child does not distinguish between people and objects, between fantasy – Moreno uses the term *fantasy* to mean "imaginary"<sup>1</sup>– and reality, lives only in the present moment, and relates indiscriminately. Next, the baby starts to distinguish objects from people and goes on to demonstrate relational preferences. The *matrix of identity* moves forward, therefore, from a state of total undifferentiated fusion to one that is differentiated.

The *second universe* is firmly established when the child experiences the *space between fantasy and reality*. From this point on, she will no longer only perform psychosomatic roles – of breather, ingestor, urinator, etc. – of the *first universe* and adds the performance of psychological or imaginary roles – relative to the world of imagination – and the performance of social roles – relative to the world of reality. At

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<sup>1</sup> The term *imaginary* is most frequently employed to mean that which refers to the imagination. In Lacan, however, the term gains the meaning of an illusion or enticement concerning the psychologically troubled apprehension that the child has of itself in the mirroring phase, or concerning the illusion or alienation the child feels while still semi-fused to its mother's body.

this point, there already exists a distinction between the I and the Other, between the I and the You.

The *matrix of identity* was originally described in five phases. The first phase corresponds to the baby's complete identification with its environment. The baby needs a double – an auxiliary ego – to survive. For this reason, it is called the *double phase*. The second step is characterized by the child concentrating its attention on the *other* and to wonder about it. The third phase is the *mirroring phase*, which separates the *other* from the continuity of the experience. During this phase, the previously mentioned *space between fantasy and reality* would occur. In the fourth phase the child is already able to perform the role of the *other*, imaginarily; the child is the dog, the hero, the football player, etc. In the fifth phase, the inversion of identity is complete; that is, the child is able to perform the role of the *other* in front of a third person who, in turn, performs the role of the child. Here the child not only performs the role of the *other*, but also accepts, in *make believe*, that the other person perform the child's role. This phase is also known as the *role reversal phase*.

I would add, inspired by Rojas-Bermudez (1977), that there is a corporal-psychological process that occurs in the recognition of the I and of the You, measured by the evolution of the baby's recognition of the inside-outside. The baby has the sensation of hunger – located in the stomach and satiated by the mouth – establishing the recognition of the stomach-mouth segment. Soon after, by way of evacuation and urination – intestine-anus and bladder-urethra – the second segment is recognized, and in this way the out-in-out circuit is closed. At this time, awareness of the I and of the Other is also complete.

The fifth phase of the Morenian *matrix of identity* considers the involvement of three participants – the child, the role of the *other* that the child plays, and the child's role performed by another person – although Moreno did not clearly configure a relational triangle. In later texts (1974 [1959]), he reduces the scheme from five to three phases, further reducing the importance of the *other* in the relational complex –to identification of the I with the You (*double phase*), recognition of the I (*mirror phase*) and recognition of the You.

Moreno does not elaborate the relational triangle in the matrix of identity. In one of the rare instances when he does approach the subject, he creatively comments that, as a rule, it would be comprised of three complexes: those of Laios, Jocasta and Oedipus, that is, by the feelings sociometrically mobilized in the three components and not only one. The truth is that this void has remained in Morenian theory, awaiting further elaboration.

Rojas-Bermudez (1978) utilizes the expression *triangulation* in his Nucleus of the I theory. I used the same expression in a reformulation of the matrix of identity (Fonseca, 2008 [1980, 2008])<sup>2</sup> and take up the theme again, also calling it *recognition of the He* – as a continuation of the *recognition of the I* and the *recognition of the You* proposed by Moreno (1946).

#### THE MIRROR STATE IN LACAN

Lacan was inspired by Henri Wallon (1879-1962) to discuss the *mirror stage* at a congress in Marienbad, Czech Republic in 1936. In 1949, he published, “The mirror stage as the former of the I function as is revealed in the psychoanalytic experience”, an article in which the child’s awareness of bodily unity from six to eighteen months, a fact preceding the domination of speech-language, is situated. This process constitutes the passage of a fragmented body to an *orthopedic* body. This period precedes the *Oedipal complex*.

The mirror phase is symbolically translated by the moment of joy in which, for the first time, the child recognizes himself in front of a mirror: “I exist!” A short circuit of surprise and happiness plants the seed of an ideal I and of an I that will continually develop.

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<sup>2</sup> The proposal contemplates a view of the matrix of identity according to the following phases: indifferenciation, symbiosis, recognition of the I or mirror, recognition of the You, corridor relationships, pre-role reversal, *triangulation*, circularization and role reversal (Fonseca, 2008 [1980]).

In the simple little sample image from which the demonstration of the mirror stage began – the so-called joyful moment in which a child, becoming caught up in the initial experience of recognition in the mirror, takes it on as a totality which functions as such in her specular image – by chance have I not always remembered the movement made by the little child? That is, the child turns, to whoever is holding her or is behind her...which, in this movement of the head turning toward the adult, as if asking for permission, and then returns to the image, the child seems to ask of who is carrying her, and who represents here the great Other, to ratify the value of this image (Lacan, 2005<sup>a</sup> [1962-1963], p.41).

The mirror phase includes the child's comprehension of himself beginning with the relationship that he establishes with his matrix of identity. I highlight here this relational aspect, since beginning with the exchange of emotional influxes among the child and the people who comprise her matrix, she will de-codify, interpret and form the sketch of the I, of the subject. Since the child identifies with the image that is passed to her, the real-imaginary character which is conferred to this image is added. In this process of physical-psychological recognition, the real is confused with the imaginary and with the symbolic which is soon after delineated.

There is, therefore, an initial confusion between *what I am* and *what they tell me I am*; that is, in which *the desires and projects of the matrix which envelops me are confused with my own concerns*. And this basic existential doubt – who am I? – accompanies the human being throughout his whole life. The subject will never completely capture that which insists on escaping his grasp. It is said that this identity, therefore, is based on a supposed delusion which generates doubts that are never alleviated. In this transitive period between fusion with the mother-matrix and one's own identity, there is always some confusion between the image of the other and one's own. Paraphrasing the well-known psychoanalytic expression that *the child is the desire of the mother's desire*, we can say in psychodramatic language that *the child is the desire of the matrix of identity's desire*.

The mirror stage is the meeting of the subject with that which is actually a reality and, at the same time, is not; that is, with a virtual image, which performs a decisive role in a certain crystallization of the subject [...] (Lacan, 1999 [1957-1958], p.233).

It is noted, therefore, that Moreno as much as Lacan attributed the importance of the *other* to the nucleus of the specular experience. As Kaufmann (1996, p.159) says, “The subject sees himself suspended in his own look, like a type of double marked with the seal of the other’s look”. The Lacanian expression *bascule movement* is employed in the sense that the child oscillates between herself and the other in the recognition of herself.

The mirror phase or the *recognition of the I* gains a philosophical connotation, *the know yourself to your own self*, to the extent that it expresses the effort of self discovery. It represents the search for the *true I*<sup>3</sup> or for an *ideal I*. This creature drama has its counterpoint in the figure of the gods which are able to achieve perfection, harmony and totality – *I am who I am*.

#### EVOLUTION, DEVELOPMENT, AND TEMPORALITY

As a preliminary phase to the discussion of the three periods of triangulation, a debate over evolution, development and temporality is fitting, since these constitute concepts that present relationships. Darwinian evolutionary theory conceives of life as a genealogical network which traces descendants and their modifications – non-linear modifications which take place in generational leaps. The comprehension of human nature includes phylogenetic evolution and ontological development which involves embryological, neurological, psychological and social aspects. In any of these possibilities there is a common component – movement. Movement is the essence of life and can occur linearly or in leaps.

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<sup>3</sup> I utilize the expression *real I* as a metaphor for an *I* always sought but never found. For Lacan, the *I* is a perpetual illusion.

Freudian psychoanalysis, historically, has had one foot in biological development, in that it considers the description of childhood sexuality in oral, anal and phallic stages. The phallic stage would be the outline from which, after Oedipal triangulation and the latent period, the child arrives at the genital organization of adolescence. This would be the result of successful development. Parallely, Freud presents a psychological and psychopathological comprehension starting with the notions of fixation and regression. With this, he extends the concept of libidinal evolution to the development of the I. From these axes, he proposes the idea of the duality between the pleasure principle and reality. As these schemes have been revealed as not entirely adequate, despite serving as inspiration for many who followed his work, Freud proposes the dualism of life and death pulses.

Gondar (2006), comments that time is frequently mentioned in Freud's work, despite the fact that there is not a specific concept for it. The German word *nachtraglich* received different translations in French and English. In French, it became *apres coup* and in English, *deferred action* – action delayed or postponed. These different translations are the result of cultural variations in the understanding of temporality. The English school points to a processual temporality, progressive and continuous, in which fixations and regressions are included, while the French suggest a blow, a rupture, a discontinuity occurring in an instant. The French do not appreciate successive stages of development. They appreciate the reorganization of prior contingencies that begins with a break with what came before.

Starting with this point, I think that the French school approaches the notion of experienced or existential time, or even Moreno's concept of the *moment* which is also not linked to chronological time. For this author, the *moment* would be a creative moment and, therefore, a reorganizer of prior cultural constructs.

Lacan, despite his medical background, frees psychoanalysis of its somatic ties, taking it to the domain of culture and language. Here the question of how each person, with his singular story, is symbolically submitted to time can be inserted. This aspect, of symbolic singularity, distinguishes generic development from a personal story.



I understand existential times<sup>4</sup> to be superimposed over chronological time, because these correspond to the biological lines of development. Symbolization, for example, only happens because the cerebral cortex is found at a level of neurological development sufficient for the child to symbolize her experiences. There are, therefore, two “times” involved in this process: chronological time, depicted by a horizontal line which portrays biological/neurological development, and existential time – called “logical” by Lacanians – depicted by a vertical line which represents the symbolization that a child creates of his existential losses and gains.

I think that the child goes through a process in which his developmental phases are registered in some way, and that this *organismic memory* includes the conscious, the unconscious, the neurological and the psychological. This is a process in which each step re-signifies those that came previously and in which the notion of linearity is substituted by the notion of a structure, network, or system.

Let us then consider triangulation in three successive existential times which, as we will see, are not necessarily chronological. Existential time constitutes another temporal dimension and may perhaps be more a logic of action and deliberation than a logic of time. This means something that is understood as a truth even before it can be verified; that is, the affirmation of an anticipated certainty. This deals with a particular time that is intrinsic to the subject, experienced in a relational situation.

But, let us pause at this point in which the subject, in his assertion, reaches a truth which will be subject to the test of doubt, but that he will not be able to verify if he does not reach it first in certainty (Lacan, 1998 [1996], p.206).

#### THE THREE PERIODS OF TRIANGULATION: RECOGNITION OF THE I, THE YOU AND THE HE

The *mirror phase* represents a still rough aspect of the identity. This gains “polish” with the process of triangulation, to the extent that this adds a relational complexity

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<sup>4</sup> I have begun to denominate existential time as that which does not fit into chronological time. In this way, I preserve the existential-phenomenological language more customary to the tenor of this work.

fundamental to its exercise in adult life. This is a transitional process which begins when the child identifies his body in the discontinuity of the body of others (de-fusion), integrates the partial segments of his body into a new unit and immerses himself into the process of triangulation.

The first existential period, which comprises the *mirror phase* and the *recognition of the I*, reveals the “subjectification” of the baby to maternal care-taking. The mother-matrix seems omnipotent in the eyes of the “subjected”, who is in the process of becoming a “subject”. In this relational dialectic, the child believes that the mother-matrix *is* or *has* all the power. This total dependency of the *maternal function* engenders the first experiences of frustration, since the child is at the mercy of the other and the Other<sup>5</sup>.

The child experiences relationally the pleasure of the other-mother-matrix being with her. This causes her believe that she also possesses the power to attract the mother-matrix. Therefore, during this first period, everything happens as if nothing existed beyond the mother, because the *third* is still veiled to the child’s awareness.

The *second oedipal phase* represents the child’s departure from “maternal coupling”. Awareness of the mother’s absence, which conflicts with the desire to be with her, causes the child to realize that her mother seeks someone or something that is not her. Lacan refers to this moment as a *nodal point*, and moving through it means leaving the mixture with the mother-matrix. The child’s displeasures during this phase include a double disappointment: the first, in feeling impotent to attract her mother, that is, lacking the power to do so; and the second, in realizing the “weakness” of the mother for not being satisfied with her child alone, that is, in revealing that the mother needs another. The mother is like the child, without power: “What does this woman want? I would really like it if it were me that she wanted, but it is very clear that it is not just me that she wants. There is something else that moves her – it is the *x*” (Lacan, 1999 [1957-1958], p.181).

An enigma is established – the *x* factor – about what this mother desires beyond the child. *What* or *who* does she seek? Maternal absence instigates the filling of this void

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<sup>5</sup> The *Other* capitalized represents the *other* imbued with symbolic meanings.

with a substitute. In this way, a need is filled with the symbolic presence of an object – and here the classic transitional object, the stuffed animal, is consecrated – upon which the child deposits the illusion that he has not suffered a loss, as if the toy were magically impregnated with maternal energy. But, at some point, this illusion inevitably crumbles into disappointment. However, dealing with this “magic” object initiates the ludic principle of play in the child, in which the toy is not just a toy, but much more than this.

So it is evident that the mother has the desire for another, even if she does come back to the child. The mother’s coming and going has been immortalized in the psychoanalytic literature by means of the game “fort-da” (“here and there”) played by Freud’s grandson (1980 [1920]). Other children’s games represent this pleasure-anxiety of the relationship-separation: peek-a-boo and later hide-and-go-seek.

Thus, from the child’s point of view, the mother no longer disappears forever, never again to return, as she initially interpreted these absences. Rather, it is established that the mother’s presence-absence is motivated by her search for the *third*. If neither the child nor her mother possesses the relational power, it must reside beyond them, within the domain of the *third*. The *third* then becomes a part of the relational interplay as a superior example, attributed with the prevention of contact with the mother, since the *third* symbolically establishes the can-cannot, the norm, the law. It is obvious that this power transcends any real father, who may or may not exist, to the extent that we are referring to the symbolic law instituted by the *third* in the matrix of identity; that is, the paternal function, the paternal metaphor or even the symbolic inscription of the Name-of-the-Father<sup>6</sup> on the small being.

It is important to underscore that, within this triadic game, the *second* (mother) performs the function of mediator between the *first* and the *third*, in such a way that justifies the popular saying: “A child sees his father through the eyes of his mother”. In this way, the way the *maternal function* translates and the way that the child understands the translation of the *third* gain importance. In triangulation, the relational (sociometric)

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<sup>6</sup> Lacan intelligently utilizes a play on words between *le nom* (the name) and *le non* (the not) of the father in triangulation, that is, he interrupts and names at the same time.

interplay between the three co-participants in the process, each with his energy, is taken into account in what is referred to as the result.

The fact that the mother seeks the *third* and comes back to the presence of the child reveals the charitable function of the *third* to the child. The mother goes, receives, and returns. Now, the third period of triangulation begins, in which the *third* loses the connotation of mere prohibitor/castrator and is discovered to be permissive and charitable. Supposedly the *third* has something to give to the mother and to the child. He is now seen as the detainer of something which circulates around the now firmly established relational triangle, and moves from the exclusive condition of executioner to the condition of hero. In this way, to the *no* is added the *yes*.

The former absolutist dual relational spectrum is substituted for a relativistic triadic relational spectrum. The alternation between absence and presence, being and not being, and having and not having promotes a fundamental psychological pliability to the original triangle. The child grasps that he can both receive and give something to the second and the third. This moment of role reversal with the two other components of the triangle, proposed by Moreno, is also underscored by Lacan:

Nevertheless, we cannot articulate this complex, its triangular crystallization, its diverse modalities and sequences, its terminal crisis and decline of fortune, sanctioned by the introduction of the subject to a new dimension, if not to the extent that the subject is, at the same time, himself and two other partners. (Lacan, 2002[1956-1957], p.226)

The third period of triangulation establishes a basic affective organization for the future adult. The discovery of the amorous flow between the *first* and the *third*, or the appearance of the amorous dialect between father and child, transforms the child's vision in relation to the paternal function. From the omnipotent perspective of the second phase, the child moves on to see it as powerful. This is the moment of dissolution, of solution, or, perhaps better said, of the *dilution of the oedipal complex*, because there is always something remaining. It is also the basic period for the constitution of the sexual identity. The child *resolved* the first existential and sexual/loving identity crisis in whatever way

she could, enters into the so-called latency phase, *putting off* for adolescence the second identity crisis<sup>7</sup> and moves into adult life with the expectation of fulfilling her amorous yearnings. If, and to what extent she will succeed, only time will tell.

The structural features of the personality comprise the result of the emotions and the feelings aroused and reinforced along the psychological path that is followed. *Repression* is understood as the basic dynamic of the unconscious. Its origin is in the prohibition of incest, propelling the adolescent's sexual love-desire to the extra-familiar space – outside the circle of prohibition. Just as Coelho dos Santos (2008) observes, repression would be the learning of the ethics of desire – contrary to the lawless abuse of pleasures – permitting the free enjoyment of adult sexual pleasure.

#### THE RELATIONAL FIELD AND RELATIONAL POWER

I make use of the paraphrase *I am the desire of the desire of the matrix of identity* to approach the concept of relational power, another aspect of our discussion, which permeates the entire presentation of the three phases of triangulation. In truth, as has already been mentioned, I transpose the concept of the phallus in psychoanalysis to the question of power within the relational field, in such a way that the reformulation of the proposed matrix of identity with the introduction of triangulation or of the recognition of the He presents a dialect whose alternatives are *to be or not to be the power, to have it or not have it* – and the place that the latter occupies in the desire of the three protagonists. Therefore, this relational power defines places and imposes limits on the three participants in the relational field.

Relational power is introduced by the mediating *paternal function*, that is, the power that the third introduces to the relationship of the child with her mother and of the mother to the third. In this sense, deprivation is distinguished from prohibition: while the former constitutes a real need, the latter contains the mark of prohibition, having in mind the introduction of a law that begins to operate in the relational group. I purposefully

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<sup>7</sup> The third identity crisis occurs at the beginning of senescence and has some correspondence to the two earlier crises – of infancy and adolescence.

utilize the word *operate* to indicate that something occurs like a *surgical-psychological* operation which names or renames the child in her identity.

Relational power, therefore, delivers a significance of value relative to presence-absence. A relational reading of this dynamic reveals that *triangulation* or the *recognition of the He* is inserted in a *relational field* in which a fight, based on the search for, attempted maintenance of and fear of losing this relational power, whose currency is to be desired and loved by the other, takes place. This concerns *who has and can lose*, and *who is and who may not be anymore* the relational force.

Clinical observation leads to innumerable psychodynamic possibilities. Which psychodynamic arrangements would be internalized during the first, second and third phases of triangulation? What will the consequences, relative to fluidity and blocks along the triangular path, be? What are the silences and noises of the path? This is the space that opens to the discussion of typological and psychopathological structures of the personality.

#### THE TRIANGULAR STRUCTURES AND PATH

Each child crosses the oedipal triangular phase in accordance with the internal-external characteristics of his relational conditions. In considering a statistically *normal* passage through the triangular phase, we would thus have to consider the space on either side of this average. On one side we would have an extreme, Utopian ideal, in which a perfect solution of the complex would occur. The *paternal metaphor* would be inscribed fluently. All the same, this would not mean that the subject goes through this period without highs and lows, since we are discussing the learning of relationship and separation.

The experiences of separation in the matrix of identity process articulate the experiences of deprivation, frustration and prohibition. These comprise the “battery” which feeds the subject’s relationship to the world. While prohibition represents the real

lack of an object, frustration signifies the imagined need, that is, something that was supposedly *unfairly* removed.

Frustration is, in essence, the domain of reclamation. It refers to something that is desired and not obtained, but desired without reference to the possibility of satisfaction or acquisition. Frustration is in itself the domain of lawless, uncontrolled demands. (Lacan, 1995 [1956-1957], p.36)

Prevention/prohibition/castration yields the symbolic lack of an object. Castration, introduced by Freud as the prevention of incest within the oedipal structure, gains in Lacan the connotation of a symbolic debt which confirms or sanctions the law, and as a counterpart to this, punishment. The psychotherapy of neurosis would be work regarding deprivation, frustration and prohibition which has not been completely elaborated.

It is unavoidable to go through this period without growing pains, when man's basic feelings flourish. To face this emotional turbulence, repressions, defense or shock-absorbing mechanisms are created to avoid or reduce the pain inherent to the process.

The child organizes relational strategies to diminish or avoid the pain of separation and prolong the pleasure of the relationship. The *marks* of the different phases of learning in *relationship* (anxiety-hope, pleasure-love, happiness-joy) and *separation* (anxiety-fear, anger-hatred, sadness-depression) delineate the primary and secondary structural features of the personality in formation.

Fluid triangulation means the possibility of living well despite deprivation. It means understanding the relativity of life and relinquishing absolutes. Triangulation is the lesson of humility. In this way, we must emphasize the positive marks of this experience and the freedom that it brings – *I know what I can and cannot do*. Here a great space for existential movement is opened.

I prefer to think of a variation between the fluency and blockage of spontaneity in the confrontation/avoidance of the pain of cessation, of the cut, during triangulation.

Some find more creative solutions; others, less creative; still others do not find solutions and are left with the blockage of painful points.

#### FROM TRIANGULATION TO CIRCULARIZATION

*Triangulation* transports the subject from the familial realm to the social dimension, to *circularization*. The prohibition of incest leads the subject to outside the familial environment and separates the biological, the natural (maternal function) from the cultural (paternal function). The child adds the intellectual sphere of the paternal function to the sensorial world of the maternal function.

The chains of prohibited inter-familial sexuality are exchanged for the ties of permitted extra-familial sexual affection. A new order is established in which the interchange of suitors and maidens occurs – the arrival of the *stranger*, coming from another family, is welcome.

Bacha (2008) emphasizes the importance of education that is allied to the paternal function, since one of its functions is to help the child “let go of the mother’s apron strings”; that is, place the child within the realm of the social, the cultural and of life.

By virtue of the fact that they are not Lacanian, the above considerations leave me comfortable to do my own reading of the three oedipal phases. I think that neurotics are better able to discriminate the *break between fantasy and reality* regarding the tolerance of the pain from separation or loss; they are able to complete the triangular circuit, receive the inscription of the Name-of-the-Father.

In this way, there are those who remain *on this side* of the appointed solution. Fear and the avoidance of facing this primordial (cosmic, relational and sexual) loss lead some to *opt* for other partial *solutions*, denying or contradicting it (actors/perverts) or not performing it (psychotics). Each child reacts in a characteristic manner to deprivation of the maternal function in the matrix of identity, carving psychodynamic grooves which delineate different personality types. In this diagnosis, *if* and *how* the child is able to



symbolize the need gains importance. This is the minimum that must be considered in determining the subject's psychological structure<sup>8</sup>.

#### SCARS OF MATURATION

Lacan utilizes the "\$" symbol (the barred "s") to refer to the subject<sup>9</sup> who has performed a symbolic castration (prevention) and become neurotic. This symbol carries the connotation of cloven, cut, split and the neurotic assumes it as such. In this proposal, the *subject* is subordinate to a structure which defines him; that is, there is an element which is expressed socially and another, unconsciously veiled, which determines him.

In this way, triangulation gains a symbolic *mark*. A possible analogy would be to imagine the bar of the \$ as a tattoo (scar) with the Name-of-the-Father. The actor/pervert also has the tattoo, but would deny it, would use disguises and make believe that he doesn't. Using the same analogy, the psychotic would not have a tattoo but would show off the figure of a social father stamped superficially on the skin, in the way that children pretend to have tattoos.

#### CONCLUSION

I reserve this space to delineate some points that were merely traced or even left out throughout the text. The first comment regards a vision of the development process. I understand it as part of a universal process, since man is situated on a planet subject to the cosmic forces of expansion and gravitation. From a psychological point of view, while the first force would propel the child forward, to a distancing from the original matrix, the second force would contain this movement, pulling it back to the matrix.

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<sup>8</sup> To obtain more data regarding clinical structures, see Fonseca (2010).

<sup>9</sup> Fink (1998) refers to the *divided subject of Lacan*, since for him, the subject is nothing if not this division itself, the cloven, divided or barred (\$) subject. Therefore, it is clear that, for Lacan, the neurotic *individual* doesn't exist; he is always a *dividual*. In relational psychology, we speak of multiple *partial I's* which comprise the global I. It would be coherent, thus, to speak of a *multidual*.

Throughout the text, we have observed the forces of expansion and gravitation acting on the course of triangulation, which can even serve as parameters for the concepts of development, fixation and regression and for the inclusion of incest as a desire to return to the maternal/cosmic uterus.

Another point to be discussed has to do with the process of relationship-separation, especially at the separation pole. We saw that this process happens in three instances: the first represents the detachment of the child from her matrix, culminating in the mirror phase; the second contains the learning of separation in regard to the figures of her primary affective matrix; and the third coincides with the consciousness of gender identity, that is, do I have a penis or not, and the symbolic value of this. From there follows the affirmation that the penis is not the phallus, but the psychoanalytic literature has not always entirely elucidated this point. Michele Roman Faria (2003) makes clear that Freud relates the castration syndrome to a question of anatomy, while Lacan remits it to a symbolic function of the paternal function, or of the father.

If anatomy itself is not a decisive factor, and if the construction of the sexual identity depends on a broader symbolic organizer, in referring to oedipal triangulation, the idea that the process of relationship-separation as a whole presents a broader shape than merely the sexual dimension gains force.

The affirmation that the human being is “condemned” to loss is found with some frequency in the psychoanalytic literature. Such an observation is only partial, to the extent that it only considers one pole of relationship-separation – the separation. The verb *condemn* is exaggerated in this context, since it carries the idea of crime or sin, such as when Adam and Eve were expelled from Paradise. Relational psychology sees man destined to loss, to seeking, and to the meetings of life.

One of the pillars of Morenian theory is the *creativity canon*, in which the concepts of spontaneity, creativity and cultural conserve coexist. The spontaneous flux obeys a movement which begins with something integrated or fused, and moves toward something new, which is differentiated from the former state and which is included and established in the new order. This movement is successive, circular and unending, comprising the rhythm of the Universe, of nature and of man in a growing

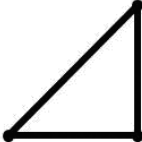
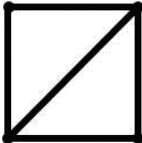
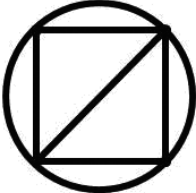
complexification. Therefore the trio of spontaneity, creativity and cultural conserve entails need, seeking and finding in a larger context which includes all the sciences, such as physics, chemistry, biology, psychology, sociology and philosophy. This universal “law” also rules psychological development, marking the rhythm of our needs, searches and existential findings.

Moreno’s matrix of identity presents a psychism *dualized* into *reality-fantasy* (*imaginary*). Lacan, inspired by structuralism, despite not presenting himself as such, proposes a triadic<sup>10</sup> vision of man – beyond the dimension of real and imaginary the symbolic exists. The inclusion of *triangulation* or *recognition of the He* in the matrix of identity gains body with the Lacanian contribution. The concepts of *maternal function* and *paternal function* and, as a result, *fraternal function*, despite being little utilized by Lacan, fit perfectly into the Morenian concept, since in the development of the matrix, there is a social and cultural dimension which transcends the daddy-mommy of traditional psychology.

The integration of some ideas about childhood development can be metaphorically summarized in the following moments of the matrix of identity: the *zero moment* corresponds to the experience of cosmic unity of the embryo and fetus in the maternal womb (umbilical-placental phase) and in the first months of life (double phase); *moment one* is represented by the *mirror* phase or the *recognition of the I* (“I exist!”); *moment two* represents the relationship of the child with the *maternal function* of the matrix of identity or the *recognition of the You*; *moment three* consists of the triangular Oedipal relationship or of the *recognition of the He* established with the *maternal function* and the *paternal function*; *moment four*, which was not discussed extensively in this text, corresponds to the inclusion of *peers* (of those similar) to the triangle; and *moment five* is represented by the inclusion of the subject in the social circle.

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<sup>10</sup> Beyond the symbolic real-imaginary, we find still other trios in Lacanian work: neurosis-perversion-psychosis, necessity-demand-desire, deficiency-emptiness-nothing, deprivation-frustration-castration.

<p>Moment 0 (zero) Fusion Cosmic Experience</p>	<p>Moment 1 Mirror Recognition of the I</p> <p style="text-align: center;">•</p>	<p>Moment 2 I - You (Maternal Function)</p> <p style="text-align: center;">—</p>
<p>Moment 3 I-You-He (Paternal Function)</p> <p style="text-align: center;"></p>	<p>Moment 4 I and My Peers (Fraternal Function)</p> <p style="text-align: center;"></p>	<p>Moment 5 I-We Circularization</p> <p style="text-align: center;"></p>

In short, these comments entail different philosophical attitudes which, leaving aside partisanship, can be mutually enriching.

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