

Who Fired Prometheus? Pt. 4. Economic Analysis: The Ontology of Submission—The Formative Mechanisms of Super-Ego

". . . to "improve" men: this above all was called morality. . . To call the taming of an animal its "improvement" sounds almost like a joke to our ears. Who ever knows what goes on in menageries doubts that the beasts are "improved" there. They are weakened, they are made less harmful, and through the depressive effect of fear, through pain, through wounds, and through hunger they become sickly beasts. It is no different with the tame man..." Friedrich Nietzsche, *Twilight of the Idols*.

What is the precise interactive dynamic which yields the developmental result of conscience, of super-ego, and, how are we to interpret this result as to its pathogenic and healthful consequences? To gain the most from this essay, please read the three previous essays containing background information detailing the archetypal images, history, and psychoanalytic interpretations demonstrating the inculcation of this subject matter into our human depths:

<http://blog.theultranet.com/2013/06/who-fired-prometheus-part-1-our-barbaric-mystery.html>

<http://blog.theultranet.com/2013/06/who-fired-prometheus-pt-2-analysis-the-archetypal-mutilationour-masochistic-inheritance.html>

<http://blog.theultranet.com/2013/06/who-fired-prometheus-pt-3-the-historical-nexus-our-fearful-phylogenetic-ethic-and-its-origins.html>

Now that we have traversed the unpleasant and often disturbing unconscious representations of this punitive moral structure, and seen how it has been derived from the threat of the father compounded throughout history, we can properly look into the dynamic implications which result, and then make these theoretical matters plain to observe and understand with a specific example. Before we examine the interactions in specific, our inquiry will be greatly aided to sharpen our theoretical focus so as to make the result clearly intelligible.

So let us explore the result. The theory is interesting in that it predicts that the strength of our super-ego in its punitive aspect, is not entirely determined by the force of the punishments which have aroused its formation. Rather, as it is a masochistic structure invoked to control our aggression (amongst other instincts in my view), its force is a function of our own feelings of aggression and resentment toward parental discipline, quite independent of any moral implications drawn from the act for which parental reprimand has been drawn. This means that conscience, our sense of personal and social justice, is created as an interactive phylogenetic/ontological function of masochistic and aggressive economy within a social context, not as a function of any moral pretext. Our morality, is by the nature of its very construction: immoral.

Here are a few sections from the Freud which clarify and support this unusual notion:

"The first requisite of civilization, therefore, is that of justice—that is, the assurance that a law once made will not be broken in favor of an individual. This implies nothing as to the ethical value of such a law" (Freud, 1930, p. 95).

"The tension between the harsh super-ego, and the ego which is subjected to it, is called by us the sense of guilt; it expresses itself as a need for punishment. Civilization, therefore, obtains mastery over the individual's dangerous desire for aggression by weakening and disarming it and by setting up an agency within him to watch over it, like a garrison in a conquered city" (Freud, 1930, pp. 123-124).

And as to the effect of super-ego in equating wish and act, and, the resultant loss of mental economy and functioning:

"Here, instinctual renunciation is not enough, for the wish persists and can not be concealed from the super-ego. Thus, in spite of the renunciation that has been made, a sense of guilt comes about. This constitutes a great economic disadvantage in the erection of a super-ego, or, as we may put it, in the formation of a conscience. Instinctual renunciation now no longer has a completely liberating effect; virtuous continence is no longer rewarded with the assurance of love. A threatened external unhappiness—loss of love and punishment on the part of the external authority—has been exchanged for a permanent internal unhappiness, for the tension of the sense of guilt" (Freud, 1930, pp. 127-128).

"...the original severity of the super-ego does not—or does not so much—represent the severity which one has experienced from it [the object], or which one attributes to it; it represents rather one's own aggressiveness towards it. If this is correct, we may assert truly that in the beginning conscience arises through the suppression of an aggressive impulse, and that it is subsequently reinforced by fresh suppressions of the same kind" (Freud, 1930, pp. 129-130).

And as to the role of the phylogenetic in contributing to this outcome:

"It can also be asserted that when a child reacts to his first great instinctual frustrations with excessively strong aggressiveness and with a correspondingly severe super-ego, he is following a phylogenetic model and is going beyond the response that would be currently justified; for the father of prehistoric times was undoubtedly terrible, and an extreme amount of aggressiveness may be attributed to him" (Freud, 1930, p. 131).

Now the pieces are in place which will allow us to interpret a specific instance of the formation of super-ego. As conditions and considerations of privacy and disclosure limit my choices of subject matter, I will reveal the primary formative impression around which conscience has formed *in my own case*. In fact, this conscious revelation of these formative impressions is the very key to undoing the damage caused by super-ego.

Super-ego is destroyed and disbanded by exposing the repressions for which it is responsible, and it is in this bringing to consciousness of repressed unconscious material, that the structure of super-ego and its severe pathological effects, can be permanently removed. Please examine this example of the formation of super-ego, and take careful note of the relationship, or lack there of, between any morally reprehensible action, and the guilty destructive result: masochism. A series of specific reaction formations is key to the masochistic structural formation—

My step-father is in a poor mood. I am young, age three to four. I hear the antacid tablet clink on the plate as he removes it from his mouth to shout at me. I am berated for no reason whatsoever. Although I have done nothing, and was most careful to avoid any such reproach, an accusation of chewing improperly with my mouth open is made at a shout, and I burst into tears and run from the table into my room. Now the formation of super-ego begins:

1. I am weeping uncontrollably, and need my mother to comfort me. I am choking and gasping and can not stop crying. I repeatedly shout, "Mommy, mommy, I need you."
2. She does not come to my aid. The feelings of abandonment and loss of love are overwhelming and must be answered and quelled. As no help is forthcoming, the following reactions are set into play:
3. The feelings which are reacted are:
 - a. Mother, I need you.
 - b. Mother, I am hurt.
4. To stop the intolerable anguish, the passive emotional states are reacted into active ones:
 - a. Mother I need you becomes, mother I am dominating you.
 - b. Mother I am hurt, becomes, mother I am hurting you.
5. Once the passive suffering is transformed into active fantasy, and the hurt I was experiencing becomes a fantasy of hurting, of sadism, the tears stop. Now I am fantasizing about hurting my mother, who did not comfort me, and allowed my step-father to abuse me, and, the suffering and weeping stop, now replaced by thoughts of sadism and hate.
6. It is the *economic* factor, the *quantitative* factor which is key, and once the sadistic thoughts become *hyper-energetic*, they create a new cognitive dissonance: guilt. A dissonance which would be tolerated asymptotically at a low energy level, becomes pathological once the intensity is increased past a point. The phylogenetic factor enters into play here. When we feel hatred, intense hatred for a loved object, the result of this ambivalence, so very peaked and reactive in its oppositional feelings, is guilt. When we strongly hate that which we love, we become guilty! To add this guilt to the sadistic stream, masochism is then formed. Sadism + Guilt = Masochism (Freud, 1919, pp. 193-194; Norman, 2011, p.116).

7. Here is the imagery symbolizing the guilt: I am howling in agony, my arms sloughing their skin like melt wax, my back hollow but for a necrotic pudding of feces and meat stirred with bones protruding as a crown of lamb sprung from the sunken hollow of my back, guilt and the knowledge that I am not loved, and am evil, and should suffer to know this, just as I am suffering, and so, I should know it: I am evil and unloved.

8. Now the result is the knowledge that I am a rotten person, so very bad, and of so little worth! I am so very sorry, so sorry, so sorry! This child wants but one thing: To accept the guilty definition of himself, he wants but one thing: To be punished. In this, we see conscience for what it is: a masochism.

Please remember that no guilty act whatsoever caused this unhealthy conflagration of events, which were born out as a phylogenetic resonance, a preordained masochistic reaction as ripe fruit, a masochism waiting to be harvested, sown long ago by an abusive patriarch, now plucked from the branch to sicken, all as a function of the quantitative excess of feeling, not borne upon any real guilty action!

Now we can see the complete economic implications of conscience with but one more bit of information. All thought, all intellectual and affective experience and accomplishment is fueled by undifferentiated libido, by unbound "sexual" energy, libidinal energy in the broadest sense. This energy is what provides, in the language of neuro-psychoanalysis and cognitive-neuroscience, "cortical tone" maintained via the ascending activating system (Kaplan-Solms & Solms, 2002, p. 267). This energy powers all of experience and intellect, our aggressive ideations and our sexual inclinations and intellectual efforts alike, all draw their power from this same well (Norman, 2011). The amount of this energy is finite. As one reclaims an aggressive ideation which was unconscious, or, a fixated unconscious ideation of any other sort, no matter whether the thought is hateful, sadistic or sexual, in every case without exception, undifferentiated libido, this limited fuel for all thought and feeling is reclaimed.

So the dire economic implications of super-ego are at last clear: The very structure which is to create our morality, is deeply and tragically immoral—to us! The bearer of super-ego is the sad inheritor of a guilty weight, a weight created so as to sicken his mind and spirit, now so very guilty, but not for any real crime, oh no, only for an innocent thought! And the result of this blind cheat, our immoral morality, is to reduce us, to make us, in a word: stupid! Now we are modern, with our energies, so very limited and precious, bound into repressed sexuality and repressed hate, now so "moral," these unconscious requirements of the super-ego, our drives swept under into the unconscious and our energies thusly bound, spinning away in hidden fantasies, fantasies which create illness and claim our energies, leaving us compliant, and so very unintelligent! How could it be otherwise? The very energy needed to think and feel, our highest promise and hope is no longer available, our height now but a guilty wish! No wonder the ancient Greeks were so very superior to us creatively, Sophocles and his like creating hundreds of pieces of work rather than tens! How could it be otherwise, as our energies are now so foolishly

wasted compared to our Greek counterparts, who were free from the masochistic degradation of our "morality!"

Now the ugly situation has been plainly spelled out, and but one thing remains: it must be answered! We have seen that super-ego can be removed by way of exposing it to the repressions which it has fostered, and although it is beyond the scope of this forum to provide the precise information needed to accomplish this, and the memory retrieval techniques used are potentially dangerous, the hopeful answer does await! Those of you who count yourselves amongst the brave and the foolish may contact me directly and be placed on a waiting list for my next book, which will contain this more sensitive information. However, please check back over the next few weeks and read, for there is a route to ethics which is not wasteful, stupefying, immoral and masochistic. There is little wonder that an inherited moral structure created to serve a sadist, is neither healthy or conducive to intellectual development. To understand this fact is hope itself, for it need not be so! We need not be a masochistic victim to a dissociated, immoral morality. A completely new, healthy, more efficient and deeply ethical construction of personality, an *amoral* alternative is available. The human equation can at last be rightly summed! Our energies need not be wasted and used as a noose to choke us all to stupidity and unquestioning obedience before an immoral authority. What was hate and harm can be reclaimed and redefined, our stupid heart of dull hatred and unthinking submission may cease its backward beating, and our blood may again flow, *forward*, proud and free, light and easy is the stroke and measure of our unbound soul, so very bright, so easy is the day to have found: Our Lost Heart of Light.

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