





Principle of invisibility of sexuality: The dream narrative of sexual behavior

Principio de invisibilidad de la sexualidad: La narrativa onírica del comportamiento sexual

  José Luis Pereyra Quiñones | Universidad César Vallejo, Perú

  Juan Diego Maestre Poveda | Universidad César Vallejo, Perú

  Julio Javier Salas Dahlqvist | Universidad Norbert Wiener, Perú

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Abstract

Couples sex therapists listen to the self-reported narrations of their patients' personal disturbances. In general, patients never bring witnesses, neither photos, nor videos, nor audios, only their own intrapersonal testimony; processing an interview of a disorder referred to sexuality is like processing a dream dream, it meets the three criteria of subjective reality narration: space, time and plot; the patients narratively describe their erotic behavior, in addition, said behavior is intra-psychic, therefore behavioral scientists, who analyze observable and concrete behaviors, should not process or examine them; likewise, most of sexuality occurs in a psychic space or psychodynamic field titled: intra-subjective, inter-subjective, and trans-subjective; the only ones who can access and understand it would be psychoanalysts and other theorists of the psychodynamics of personality. Therefore, in order to achieve comprehensive sexual health, they must be interpreted under the principle of (social) invisibility of sexuality and to understand them, they must use some dream analysis concepts, such as dream disfigurement, latent content and/or dream content. manifest.

Keywords: Sexual health, sexuality, dream, sexual dreams, love.

Resumen

Los terapeutas sexuales de parejas escuchan las narraciones auto referidas de las perturbaciones personales de sus pacientes, por lo general los pacientes jamás traen testigos, ni fotos, ni videos, ni audios solo su propio testimonio intrapersonal; procesar una entrevista de un trastorno referido a la sexualidad, es como procesar un sueño onírico, cumple los tres criterios de la narración de la realidad subjetiva: espacio, tiempo y argumento; los pacientes describen narrativamente su conducta erótica, además, dicha conducta es intra-psíquica por ello los científicos conductuales, que analizan las conductas observables y concretas, no las deben procesar, ni examinar; igualmente, la mayor parte de la sexualidad ocurre en un espacio psíquico o campo psicodinámico titulado: intra-subjetivo, inter-subjetivo, y tran-subjetivo; los únicos que pueden acceder y comprender serían los psicoanalistas y demás teóricos de la psicodinámica de la personalidad. Por lo tanto, para llegar a una salud sexual integral deben ser interpretadas bajo el principio de invisibilidad (social) de la sexualidad y para comprenderlas deben usar algunos conceptos de análisis de los sueños, como son la desfiguración onírica, contenido latente y/o contenido manifiesto.

Palabras clave: Salud sexual, sexualidad, onírico, sueños sexuales, amor.

INTRODUCTION

This article proposes a new psychoanalytic inference where there are three premises, the first referring to sexuality, the second concerning literary narration, and the third referring to oneiric dreams to then deduce a new psychodynamic approach. The first theme corresponds to sexuality. We must start from the beginning; at the beginning of life on planet Earth approximately 3800 million years ago (Briones, 2016), the reproduction of living beings, of the cell, was asexual; in other words, the same organism self-reproduced and gave life to another animate being that was an identical copy of itself. However, inexplicably 1.200 million years ago, something changed (Williams, 1975), a fact that is a mystery to modern biology; the form of reproduction changed to a superior, less simple, and more unstable one. Now, the reproduction of most living beings is sexual; that is, an alpha male and an alpha female are needed to reproduce and pass on their genes to the new offspring that both have procreated to survive and populate the Earth and consequently become the dominant species and continue to prevail in the environment where it coexists with other predatory species. A Human being in remote times was part of the animal kingdom, but 3.7 million years ago (McNutt et al., 2021), thanks to the bipedal gait and their ability to manufacture tools, they transcended within the animals, they left their natural territories, the desert or the mountains so they move away from the jungle; thanks to the appearance of language, culture, and civilization they considered themselves superior beings, which has reached the highest place in the evolutionary scale; now they live in cities which are artificial places and systematic zones where the order is the principle that governs the social structure; order starts from the most general to the most specific; from the simplest to the most complex; and from the lowest to the highest; cooperative order is unnatural for humans so it must be taught, motivated or imposed by law to citizens starting from childhood. Within the cities, everything is organized: the municipality, the businesses, the markets, the temple, the police station, the media, the farms, and the houses; for example, within the home, one must eat lunch in the dining room, food preparation is done in the kitchen, sexual relations occur in the bedroom, and if you want to dance you do

it in the discotheque. High society appreciates the knowledge and moral values that scientists, humanists, polyglots, artists, and democrats have. However, when a human being wants to defecate, urinate, and have sex, they must explicitly do it in private places. Another parallel example would be prostitution, which thrives in the shadows, clandestinity, and secrecy; the reason why formal societies do not accept them and will never do so publicly is because it makes it evident that irrational instincts still prevail and corrupt the ethics (of the super self) of the high officials of the central government. If anyone in the city breaks any of these rules, then they are accused of being uneducated, ignorant, an animal; in human society, being compared to an animal is one of the most aggravating insults that can be hurled at humans, for man seeks to distance himself from his savage essence and consciously denies belonging to the animal kingdom; no matter how rational they try to be, humans cannot escape their zoological roots, for they belong to the class of mammals, to the order of primates, to the family of hominids, to the genus homo and the species sapiens.

Animals have sex; humans have sexuality, which is nothing other than sex transformed by the imagination. Animals copulate with females, but humans do not copulate but have sexuality with their partner (or spouse; they have eroticism that arises from the cultivation of arousal; then eroticism is the intentional pursuit of pleasure of the senses. The erotic and the pornographic are two antipodes or opposites of human sexuality; at the pole of the erotic is sex insinuated, imagined, or fantasized; at the pole of pornography, sex is evident, and sexual organs are shown explicitly; the distinction between eroticism and pornography is usually theoretically constructed by stating that the former “suggests” and the latter “shows”; eroticism is inserted in art and pornography borders on obscenity; eroticism is proper to love, and pornography is proper to the sex trade; eroticism is elegant and sublime, while pornography possesses a wild, sordid and immoral nature.

Regarding this issue, the World Health Organization gave this statement: *“Sexuality is a central aspect of being human throughout life and takes into account aspects such as sex, gender identity and roles, sexual orientation, eroticism, pleasure, intimacy, and reproduction. Sexuality is experienced and expressed through thoughts,*

fantasies, desires, beliefs, attitudes, values, behaviors, practices, and relationships. While Sexuality includes all of these dimensions, not all of them are expressed or experienced. Sexuality is influenced by interactions between biological, psychological, social, economic, political, political, cultural, ethical, legal, historical, religious, and spiritual factors” (World Health Organization, 2014).

One way to deepen the concept of sexuality, in the human world, is to remember that ethology (branch of biology that studies instincts) points out that mammalian animals to fulfill their role of procreation uses four mechanisms that promote sexuality are: (1) in the human life cycle when the child ceases to be a child, genetics prepares the male and female body to look visually attractive, it is the onset of pubescence which is the appearance of phenotypic secondary sexual characteristics that indicate that their level of fertility or sperm potency has been reached; in a qualitative sense telling a woman you are beautiful is the same as saying you are attractive which expresses in a psychoanalytical sense you are sexually active (Pereyra, 2020), atavistic beauty associates sexuality with procreation, (2) Pheromones are volatile chemical substances produced in different organs of women and released into the environment, When perceived by the olfactory system of male animals, they induce an approach towards females, which is very common in mammalian animals as it is in the human race, which opens the question: Do pheromones still fulfill their function? Although most studies have indicated that pheromones have lost their effect due to the human habit of daily dressing and grooming, some research claims that pheromones have been replaced by a similar synthetic product: perfumes, which achieve their objective for a few seconds; (3) the sexual courtship dance, is the predisposition of a couple that generates a favorable attitude towards the second partner; it is the act of asking permission, to initiate the conscious acceptance of the prelude to the sexual union, and it is of vital social importance that this dance is voluntary and self-motivated, so that the sexual surrender of the body, on the wedding night, is the least traumatic possible or in other words, the most romantically dreamed (Flores-Colombino, 2020); (4) Another explanation for the appearance of sexuality in human society is that since women, men, children and elders lived together in small tribes, villages or clans, healers discovered by trial

and error how to control unwanted pregnancies, through herbal extracts, acid vaginal douches and/or honeyed plasters that worked as natural contraceptives (Diaz-Alonzo, G. , 1995); this biological condition was achieved when the woman achieved that menstrual ovulation and sexual mating did not coincide on the same night and as a consequence the woman avoided being pregnant; as a result of the counter-conception is that sex for procreation purposes is postponed at will and sex for recreational purposes appears, in addition, sexuality was used tangentially as an additional method to choose a future partner, boyfriend or spouse.

Natural sexuality can be better understood when looking at three groups of couples, named A, B, and C; the first groups (A and B) taken as reference are considered normal; these two groups of couples represent the efforts of positive psychology, which as we know, this discipline investigates the processes related to qualities, in this case, sexuality, and positive emotions; that is, it reflects on the factors and values that help to live a fulfilling sexual life. Group C represents marriages in which one of them has pathological sexual behaviors or describes a clinical syndrome of the DSM5.

The first group, type A (of couples), who do not have any clinical pathology, disorder, or sexual deviation, are considered normal, as they assertively come to resolve their sexual conflicts through traditional means such as family, church, or circle of friends; all of them instinctively understand the so-called sexual music (Pereyra, 2023) which is an erotic dance between two lovers that follows a specific musical sequence; the qualities of a lover's monodic behavior are **Intensity, Duration, Timbre, and Sexual Tone; and the dyadic coordination is Rhythm, Melody and Sexual Harmony**; this type A couple understands a priori that sexual music is a private concert where the couple is: the musicians, spectators, and critics; precisely these type A couples intuitively understand these criteria even though they have no training in psychology, they resolve their sexual differences spontaneously or naturally following some conflict resolution criteria unconsciously. In the second group, type B, some couples have a sexual conflict that they cannot remedy. They consult a therapist of this specialty so that the expert can advise them to solve these inconveniences and that with brief counseling in couple therapies and with self-help literature, they will be solved; the sexual therapy

begins with the account of their problems, and with an adequate approach, the confrontations are neutralized. However, what is the right approach? Behavioral scientists state categorically: “Yes, sexual behavior can be observed,” but orthodox psychoanalysts contradict them: “In an artificial (laboratory) environment they may observe sexual behavior (external and superficial), but intimate erotic behavior never, and can only be accessed through a psychodynamic interview with the couple.” The specialist psychologist interviews the spouses or lovers who consult a sex therapist, and they, the patients, describe their behavior, which is similar to narrating a dream that only psychoanalysts can access and understand, but never the orthodox behavioral scientists, nor the post behaviorists, because their epistemological discernments prevent them from doing so. Sexual behavior is invisible to others except to themselves; erotic behavior is performed at night, without witnesses and hidden from the gaze of their family; even if hypothetically the sexual act is recorded in photo, video, or audio, the observing psychologist will never understand the erotic behavior of the lovers he sees in the videos unless the couple themselves explains it. Although it is essential and urgent to solve the conflicts of group C so that they reach mental health, we leave the description of this problem for a future article.

To begin the understanding of sexual behavior (normal or natural), seven theories of sexual response emphasize the biological, according to Granero (2014), Gomez, Javier (2013), and Pereyra (2023) models of sexual response with emphasis on the organic are: a) report Kinsey, Pomeroy and Martin (1949) Alfred Kinsey zoologist after interviewing about 19 000 people published his books: *Male Sexual Behavior* (1948) and *Female Sexual Behavior* (1953) which proposed the most ethological approach to sexuality and the phases would be: arousal, orgasm and resolution. b) Masters and Johnson’s linear model (1966) The gynecologist William Masters and the sexologist Virginia Johnson, both husbands, after observing and recording more than 10,000 orgasms with the collaboration of about 599 volunteers, published their book *Human Sexual Response*; pointing out that the sexual response is linear and that the phases would be: excitation, plateau, orgasm and resolution, it is the most biologist approach to sexuality. c) Kaplan’s triphasic model (1979) The psychologist and sexologist Hellen Kaplan, after having more than seven thousand private

clinical cases published, *The new sexual therapy* (1974) being the first psycho-centric version of sexuality, stating categorically that the brain is the primary sexual organ; she formulated that sexual behavior would have the following phases: desire, arousal, orgasm, and resolution. Kaplan also asserted that arousal is half friction and half fantasy (Kaplan, 1978). d) Schnarch’s three-dimensional model (1991) David Schnarch was director of the Center for Family and Marital Health in Evergreen, Colorado. He proposed that sexuality is not linear but, instead, of three axes that simultaneously advance or regress, which would be desire, arousal, and orgasm, which are fundamental in the sexual response. Desire may precede or follow sexual arousal and will reach different levels of intensity, both before and during sexual activity. e) Whipple and Brash-Mc. Greer (1997), Beverly Whipple, a sexologist, and Karen Brash McGreer, a marriage and sex therapist, proposed the more gynocentric version that the phases in women would be seduction, sensation, surrender, and reflection; the authors proposed that satisfactory sexual experiences probably had reinforcing effects and conversely if sexual practices were unsatisfactory, interest in sexual activity could be lost. f) Basson’s circular model (2000) Rosemary Basson, a psychiatrist at Columbia University, is also a gynocentrism who asserted that female sexual arousal is modulated by thoughts and emotions triggered by the state of sexual arousal. (g) Pereyra’s 3D theory of love (2020), from years of natural observation, proposed the arithmetic formula of love: $ero\text{-}attraction + emo\text{-}connection = sex\text{-}ofusion$. *This formula is interpreted as follows: Erotic love arises when one ero-attracts another, and if the latter succeeds in emo-connecting, then as a result (of this interaction), both wish to sex-fuse; the three concepts are defined below: Ero-attraction is the spontaneous sexual magnetic force emitted by one person that unintentionally attracts the sexual attention of another person; Emo-connection is the conscious subjective emotional force that attempts to bond, link, chain, or anchor another person; and Sex-fusion is the bodily and mental union of a couple for recreational and reproductive purposes.*

The second thematic area corresponds to literary narrative; according to Santacruz (1997) and Beldad (2016), time, space, and plot are the three structural elements of the narrative of subjective reality. (1) space pertains to the geographical place where the events happen; these can be

three: a) Physical space: it is the concrete and specific area where the events occur, which is usually inside a city, inside a house, and a particular room, a specific three-dimensional place; which can also be a forest near the lagoon and the cabin. b) Psychological space: it is the subjective atmosphere that surrounds the characters and all the conflictive action that can be of lack of love, violence, passion, loneliness, illusion, etc. c) Social space: it refers to the cultural, religious, economic, or moral environment in which the narrated action takes place; also the characters have an intellectual, cultural level; they belong to some socio-economic sector and express specific religious or political ideas. (2) time is divided into two types of chronologies (Díaz, J.L., 2011) which are: a) Newton's physical and objective time which is continuous, constant, irreversible and directional; which are measured through the clock (hours, minutes, and seconds) and by the astronomical calendar (years, months, and days); b) however psychological time is the subjective experience of flow, duration, and lapse of physical events that a person experiences; which is altered by factors such as level of consciousness, interest, attention, and affection. (3) The narrator must be clear about the plot, theme, and plot of the story told; in other words the narrator must correctly describe the figure, background, and form of the plot; a) The plot is the central figure; it is the set of actions performed by the characters in the unfolding of the story, arranged in chronological order; b) The theme is the subject of the story, is the background, is the idea that will be present throughout the story that can be incest (Oedipus Rex), forbidden love (Romeo and Juliet) or jealousy and revenge (Medea); c) the plot: is the way in which the events are presented, which may or may not coincide with the chronological order of the plot, and their causal relationships; the plot imposes the structure of the story, from the amount and length of the narrative, there may be up to five anachronisms: 1) the story usually begins at the beginning (*ab ovo*), 2) the story begins in the middle (*In media res*), 3) the story is approached at the end (*In extrema res*), 4) the narrative which is in the present tense, but, contains retrospections of the past (*analepsis* or flash back), or 5) the story is told in the present tense, but, gives prospectives of what will be its near future (*prolepsis* or flash forward); rhetorical or literary figures of speech are unconventional ways of using words to enhance beauty, expressiveness or vividness

with the goal of persuading, suggesting or moving the listener; examples of some literary figures are: simile, metaphor, hyperbole, irony, allegory, hyperbole, hyperbaton, onomatopoeia, synesthesia, ellipsis, anaphora, or oxymoron. The argument, theme, and plot described in the narrative are not by chance but are significant and are a sign of the personality of the subject and a reflection of his surrounding environment; the figure and background of the narrative have an unconscious significance that represents his subjective reality. By way of conclusion, in real life, the protagonists' experiences always take place in a geographical space, a psychological time, and with (a figure, background, and form of) a particular plot.

The third thematic area corresponds to dreams. In order to begin to understand the new approach, dreams must be analyzed now since sexuality and narrative have already been analyzed. The German neurologist and psychiatrist Berger Hans (1929), by means of the encephalogram, discovered the 4 cerebral rhythms. The alpha rhythm is present in some passive activities of wakefulness, and the betha rhythm is present in active wakefulness; however, the Theta and Delta waves are distinctive of sleeping people. The phases of sleep are phase one (Numbness): the sleeper is still able to perceive most external stimuli, muscle tone is reduced, and the first slow eye movements appear. Phase two (Light sleep): The heart and respiratory rate are reduced so that a more restful sleep begins, but still not enough. Phase three (Transition to deep sleep): Sleep begins to deepen, and sensory blocking increases. Phase four (Delta sleep): This is the phase in which sleep efficiency is determined, making it vital for mental and physical recovery. Phase five, REM sleep, is when the brain is very active; the acronym REM stands for Rapid Eye Movement (the sleeper's eyes rush in various directions); it is the phase in which they actually dream; it usually lasts about one hundred and twenty minutes and in which the body is inactive, and the brain is paradoxically active; the muscles are paralyzed, except for the ocular, respiratory and inner ear muscles; precisely, the respiratory and cardiac frequencies are faster; brain activity is desynchronized and accelerated (vuela and Navarro, 1990).

Neurophysiologist Allan Hobson (2005) conceptually described what a dream is: *"The mental activity that occurs in dreaming is characterized by a vivid sensorimotor imagination*

that is experienced as if it were waking reality, despite cognitive features such as the impossibility of time, place, persons, and actions; emotions, especially fear, exhilaration, and anger, prevail over shame, sadness, and guilt and sometimes attain sufficient strength to awaken the sleeper; memory, even of the very vivid, is dim and tends to fade quickly after awakening unless special measures are taken to recall it.”

The primary function of sleep is the repair of the physical body and the continuation of life in optimal conditions; it is a physiological function, but in the dream appear cognitive materials of difficult interpretation and with a high emotional content, which are often given numerous interpretations. Some theorists, such as psychiatrist Allan Hobson, consider it as a physiological product that should be forgotten as soon as possible, as often happens among ordinary people (Hobson, 1994). Other theorists continue to maintain and base themselves physiologically on Freud's theory that they are repressed desires that arise at times when censorship decreases, as proposed by Solms' model in 1997, also following the custom of the Senoi, who were a mythical people of primitive Australia; at dawn each day as soon as they woke up, they would gather at their campfire and tell their dreams and nightmares they had the night before in order to find a tribal form of effective confrontation.

The meaning of dreams for most authors who have worked with dreams in psychotherapy gives them a hidden meaning to be discovered, but this is within a dream distortion. They are based on the fact that there is a metaphorical meaning included in the narrative and the images that compose its content (Thodes, 2020). For these authors who confer meaning, there would be two levels of meaning in the dream: the manifest content, composed of what has been dreamt concretely, and the latent content, which would be the intuitive interpretation of what is really happening.

According to Velayos et al. (2007), sleep is a state easily reversible with the appropriate stimuli, such as raising the sounds, aromas, and luminosity of the environment; sleep is characterized as a periodic process that occurs every twenty-four hours, being linked to the cycle of light and darkness that occurs every day (rotation of the planet earth on its axis). Dreams meet three criteria to be narrated as a

dream activity: time, space, and plot; (1) the time of dreams is at night when the body rests and ends the cycle of diurnality of man which is more active during the day when there is sunlight; at night the consciousness is disconnected from external reality to enter a hibernation of 8 hours, it is considered a circadian cycle; that is, it occurs every twenty-four hours; (2) the place where dreams occur is usually in the bedroom, which is a place within the home or institutions where the sleepers feel protected and away from external threats, an appropriate space to spend the night and rest, it is an exclusive area where strangers are not invited and have to leave; where the primary mission of the dream is to seek that the consciousness continues sleeping at night so that the organic body recovers its physical strength; the brain needs to sleep in order not to go mad; (3) the manifest content of dreams is relatively unlimited, but it is restricted to the daily events of the current life, past life, sometimes the life of their ancestors, according to Jung, is the reminiscence of their previous lives (of the Jungian collective unconscious). The mission of the dream is to wake up at the right time, which is when the sun appears and the solar day begins; for this purpose, it seeks that the mind, which cannot be deactivated during the night, entertains itself with unconscious themes of its daily life since the conscious is detained and it is forbidden to activate or wake it up; the dream takes place in an intra-psychoic space where the realization of desires is fulfilled and where anecdotal fears are also self-realized.

RESULTS

The first thematic area was sexuality, the second was literary narrative, and the third area was dreamlike dreams; we now synthesize these psychological concepts, resulting in a new approach.

When a therapist wishes to understand the sexuality of a couple, he cannot ask for witnesses, videos or audios, the only way to do so is through an interview where he will hear three versions: hers, his and both; which psychoanalysis places in three spaces: intra-subjective, inter-subjective, and tran-subjective; Krakov and Pachuk (1998) synthesized this spatial tripartite conception

by defining: a) The intrasubjective space has as its contents the representations of the self in relation to itself, to its body, which involve as components drive, desire, fantasy and object relations; b) The intersubjective space contains the unconscious representation of others within the psyche, which includes unconscious agreements and pacts; c) The trans-subjective space contains the representations of the objective external world, in its social and physical dimensions; it is essential to specify that when we refer to these versions they are related only to an approximation or attempt to understand sexuality, since there is a lot of material that cannot be represented because there is no access to the word - language - chain of signifiers, which accounts for it, Therefore, there will always be hidden elements regarding the dynamic disposition of sexuality as well as the oneiric expression of the same form, the sense that he or she or both of them give it will be a function of their psychic structural scaffolding and the way it operates, whose bases are established in infantile sexuality, just as this assembly is operating dynamically within the couple. In this context, sexual behavior in some sense is similar to dreamlike behavior (subjective and socially invisible) because, like dreams, it fulfills three criteria: space, time, and plot to be categorized in this way. The three elements of erotic behavior are: (1) the time of sexuality is the night when the body rests simulating the nocturnal cycle of man; it is when consciousness disconnects from reality and gives way to the unconscious, where night is the backdrop of all sexual activity; (2) the place where sexuality takes place is usually the bedroom, and the bed is a space within the house or hotel where lovers feel protected and away from outside eyes, an appropriate place to spend the night and give free rein to their sexuality, it is an exclusive area where they are the only guests; where the primary mission of sexuality is to make the consciousness remain asleep at night so that the unconscious contents nourish the strength of sexual fantasies; (3) the manifest content of sexuality is relatively unlimited, but it is restricted to the imagination and the resources they have access to are aspects of their present life, past life, sometimes the life of their ancestors, when they resort to millenary sexual positions written in tantric and/or esoteric sensual texts.

Another argument is the contextual one, from the phenomenological experience of the newly married couple, when the man orders his wife:

Let us go to sleep! The woman listens and knows that this sentence has a couple of interpretations: a) he wants to rest physiologically next to her, or b) he wants to have sex; psychologists wonder why these concepts are confused. The answer to this question is that both describe similar, identical, or similar situations. Following the previous line, when a man and a woman fall in love and have sexual relations, after making love he says: I dream of you; or when she affirms: one of my dreams has been fulfilled; or when both read a poem and recite: tonight I will dream that love is love; or when both read a poem and recite: tonight I will dream that love is love; or when both read a poem and recite: tonight I will dream that love is forever; here two facts are equated (dream-physiological=dream-fantasy), which is a product resulting from the act of sleeping, it is a waking dream, which had imagined it, fantasized it, which is the fruit of hidden or unconscious work; For psychology, dreams are essentially psychic stimuli that represent manifestations of psychic forces that during wakefulness have been repressed or are prevented from unfolding freely. Dreaming is an involuntary mental process in which a re-elaboration of the information stored in the memory takes place, generally related to experiences lived by the dreamer the previous day. According to the dictionary of the RAE (2021), the dream is the presence of images of fantasies or events while a person sleeps. The definition of the dream for Sigmund Freud (1900) is the realization (disguised) of a repressed desire. Friedrich Hölderlin, in 1998, philosophically summarized that man is a god when he dreams and a beggar when he reflects. Let us remember that falling in love is a complex plot of a couple, where the couple is disconnected from reality, and they have an invisible, intangible, and unreal (socially) scenario, only visible through their eyes of themselves, the same couple in love. Within French psychoanalysis, Jacques Lacan (1977) exposed, "The unconscious is, very precisely, the hypothesis that one does not dream only when one sleeps" Jacques Lacan / seminar 25/ "Moment of conclusion" /Class 15 Nov 1977.

Pereyra (2020), following the psychoanalytic approach, proposes a concurrent definition: erotic sexuality is dreaming with open eyes driven by the pleasure principle of unconscious ideas; sexuality or sexual dreaming will end when the reality principle prevails over the pleasure principle. In short, dreaming and sexuality are

dream activities because both take place at night, inside the bedroom, and the unconscious (Time/space/argument) predominates.

One of the techniques used from the psychoanalytic approach is the technique of dream analysis, which consists of the subject making elaborations about his unconscious material with the purpose of unveiling that hidden desire because it is necessary to start from the premise that dreams are the unconscious attempt of the mind to seek sexual satisfaction and drive discharge that underlies in childhood. It would be necessary to understand that the oneiric content appears as images of a movie, as well as words, for example, to dream that one flies, that one appears in another place, or speaks with certain deceased persons (manifest content of the dream) because this movie that runs many times seems as if it did not have sense. After all, the principle of reality does not govern the dream as we conceive it when we are awake, but the principle of pleasure governs it; just as there is a manifest content of the dream, there is also the latent content that is related to the disguise that the dream presents itself with due to the effect of censorship. The elaboration of the oneiric material refers to unveiling the hidden desire behind the characters, places, words, or situations presented in the dream; we must remember that the dream is built with elements of reality that the subject lived when he was awake (daytime remains) as well as unconscious material emanating from it in relation to child sexuality that through a process called condensation, these two elements come together (daytime remains and unconscious material child) thus structuring the oneiric content. As mentioned, the psychoanalytic work underlies by means of the free association the dreamer says the first thing that comes to his mind and connects a link with another link and builds a chain of links of signifiers that allows discovering the hidden, repressed sexual desire, this is going to be very complex because the desire cannot be discovered in every expression there will always exist unconscious sexual material of that which has not been named.

For couples counseling to be adequate, then the sex therapist must understand the functioning of sexuality, normal, non-pathological, and non-clinical; In other words, we refer to sexuality as spontaneous, natural, and desired; this theory does not describe other sycophantic situations such as that of a rapist and his victim, of a prostitute and her client, or, at a

party where a sexual predator drugs a woman; obviously, they are sexual relations, but they are immoral, artificial and denigrating; nor women with nymphomania or suffering from some profound psychiatric disorder. Normal sexuality (of this theory) refers more to couples in love, boyfriends, girlfriends, spouses, or lovers who live a genuine or spontaneous sexuality that is within a typical social environment. However, in couples counseling, it is not a story of one person but of two, a couple that finally involves directly four people and indirectly two families; the versions of those involved are biased and subjectively contaminated, and they cannot present audio evidence, nor videos, nor photos, there is only the narration of themselves self-refer. An example of manifest content would be the following: Elizabeth and Enrique are married, and they have two children; he is a prosperous liquor salesman who is also a pastor of a religious group, and Elizabeth, his wife, is dedicated to enjoying her eternal vacations and spending the money that her husband Enrique generously provides; She likes crazy (and secret) parties, and when she gets together with her friends she has an intuition to make hilarious erotic comments; one day Elizabeth goes to enroll in the new Gym, and meets John, who has a bisexual profile, and a hilarious sense of humor, who is also the trainer of the Gym and between them a spark arises. Then everything happened very quickly, first the restaurant, then the nightclub, then the hotel; they were right for each other. The romance was initially an open secret in the Gym and later ended in the divorce of Elizabeth and Enrique, as in the separation of John, the trainer of the Gym, and Janeth, his wife with whom he has three children. Once the scandal is over, Elizabeth and John discreetly get married, but they are still together; however, their marital happiness is getting colder and colder, and they are preparing to survive their last winter. The latent content of this story or the underlying theme is apparently infidelity, but, in reality, it is Enrique's sexual impotence diagnosed in a hospital that triggers his physical energy to be displaced towards the religious group, while Elizabeth has a repressed libido that is displaced towards erotic jokes and wild parties; in addition, Elizabeth's superego values friendship and Enrique values faith in God. In that sense, each has a very particular way of channeling his drives, desires, and fantasies. However, Enrique did not know how to handle them, Elizabeth did not know how to confront them, and both spouses consciously ignored

them. Although the psychoanalyst had access to Elizabeth's version, he was never able to meet with Enrique, John, or Janeth. In this story, the sexuality of the couple has several unconscious elements, and if they are not confronted, more symptoms will continue to appear, and for the psychologist, it will be more complicated to discover the unconscious plot and reveal the true origin of the conflict; as an epilogue in the last psychoanalytic session, it just became known that Elizabeth has an expensive regimen of pills that she takes to avoid the emergence of her borderline personality disorder and that her new husband never can, nor wants to finance.

DISCUSSION

The successful therapy of ordinary (group B) couples who have some sexual conflict is that sexuality is narrated as a dream and must be approached in a dreamlike manner. The principle of invisibility (social) of sexuality consists of describing an event that occurred in an intra-subjective, inter-subjective, and trans-subjective space. It fulfills almost all the criteria of a dreamlike dream. Therefore, it must be categorized in this way: sexuality is invisible; it is in concrete as if it were a dream, a dual chimera of the delirium of the senses; let us remember that the sexual music of a couple is a private concert where the couple is: the musicians, spectators, and critics (Pereyra, 2023); the mission of the psychoanalyst is to guide the conflicted couple through a path full of subjectivities, inaccuracies, and unconscious fears; the mentioned route is described below; usually these couples live their sexuality travel two paths that are opposite to each other; they go to one or else to the other path; a) the couple is heading towards the most beautiful fantasy or b) both walk together towards a mirage. Genuine couple psychologists ask themselves the following question proposed by Fernandez (2013) in his thesis, the metaphysics of sexual love inspired by Schopenhauer (1818): Does love exist? Before answering, what we can affirm are four things: 1) There are couples, 2) there are couples of lovers, 3) there are couples of lovers who seek love, 4) there are couples of lovers who make love but do they achieve love? For an instant, they have united bodily... but does love exist? The philosophical answer

of Schopenhauer (1818) is given in his chapter entitled Metaphysics of Love of his masterpiece: The World as Will and Representation (1818). This epistemological question oscillates between two options: a) the concrete empiricism of Locke and b) the idealistic rationalism of Descartes. To understand this new psychodynamic approach, the following question must be answered: 1) Is love a bodily act? Which must be demonstrated by actions, thus proving its existence, or 2) Is it an idea to be imagined? Whose behavior is only the imperfect mimicry of the perfect ideal of love? It is an answer that the psychotherapist must answer before initiating marriage counseling, which is usually an intermediate idea that is bodily acts that are guided by the idea of true love; the constructivism of love is that the (future) idea guides actual behaviors. Another question arises: What is the correct definition of love, and how do we distinguish true love from false love (sexual attraction, desire, lust, or infatuation)? The answers can be found in John Allan Lee's theory of the colors of love (1976), Robert Sternberg's triangular theory of love, Erich Fromm's The Art of Loving (1979), and Pereyra's unstable psychology of love.

Once the above philosophical crossroads are resolved, the psychologist's teleological dilemma (study of final causes) immediately arises, and he will have four options to guide couples' therapies towards integral sexual health: 1) Encourage the search for the ideal of love by rebuilding this ideal and falling in love again? Remembering when he saw her for the first time? His first kiss? His first time? Releasing eros, the libido of the drive for life, and seeking the rebirth of these feelings. 2) To confirm that love is a mirage? To affirm that erotic love is over? That everything lived was a lie? To feel the disillusionment again? To look for a culprit?

Recognizing the Thanatos, the death drive? Initiating a mourning? Should I move on to another phase? Saying goodbye to erotic love? Was it more hate than love? 3) Another option will be to encourage conflicted couples to march over the harshness of concrete reality, searching for other equally transcendental individual constructs within their consciousness and building their balance. Or their authenticity? Resolving their childhood traumas? Finishing their unfinished projects? And the last approach. 4) If none of the three options works, then the last alternative would be that the couple should look

within the super self for some group construct that will later be useful to the family, build their mental health or happiness with what is around them, with what is within their reach: A peaceful coexistence? Looking for family harmony? Or settle for the silence of peace at home?

CONCLUSIONS

1. Current descriptions of sexual behavior use theories where sexuality is posited as an observable, conscious, and objective behavior. In contrast, Pereyra, Maestre, and Salas propose that erotic sexual behavior is unobservable (socially), unconscious, and subjective.

2. This scientific article proposes that sexuality and dreams are similar oneiric behavioral activities because they share almost the exact times, spaces, and arguments; they are intra-subjective, inter-subjective, and tran-subjective behaviors. Therefore, they should not be analyzed with the objective sciences of behaviorism nor with behavioral modification techniques; the most appropriate field would be that of dynamic psychology and, more appropriately, psychoanalysis.

3. This scientific article and others in this article propose the principle of invisibility (social) of sexuality (erotic), which consists in proposing that sexuality is described empirically through a narrative, which forces psychoanalysts to be experts on narratives and literary figures; also, Pereyra proposes another definition: erotic sexuality is dreaming with open eyes driven by the pleasure principle of unconscious ideas; the sexual dream or sexuality will end when the principle of reality prevails over the pleasure principle.

4. In couples therapy, erotic sexuality has a manifest content and a latent content, which will serve to guide the couple in 4 possible paths that will lead them towards their sexual health and these are: (a) the search for the ideal of love, liberating eros, the libido of the life drive, (b) or facing the mirage of love, recognizing Thanatos, the death drive and its negative energy called destrudo by Federn and Weiss, (c) or else strengthening some individual construct of the

consciousness (d) or ultimately searching within the superego for some group construct that will later be useful to the family and its integral health.

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JLPQ: Conception of the design, drafting of the manuscript, analysis and interpretation of the results, and review.

MPJD: Analytical, interpretative and critical review.

SDJJ: Review of research literature and case studies.

COMPETING INTERESTS

The authors declare under oath that they have no conflict of interest in the preparation of this article.

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