



About Alcoholism

The act of drinking and its pleasure

Alcohol does not have a taste
To chew, to suck, to swallow
A food indistinguishable from love

The ancestral attraction of humanity to fermented drinks is generally linked to the euphoriant properties of these drinks. It amends the quality of relations and increases self-confidence. It creates a blank in the memory of a tormented love affair, distances the concern or the anguish of a disease. Anxious, timid, nosophobic people, find an advantage in this. The producers can praise these virtues and by their slogans: "*It is in hell*" ("*...et puis flute!*") invite one to share the dionysiac freedom which one envies in the intemperate persons.

Alcohol does not have a taste

But at the beginning there is the act of drinking and the pleasure of alcohol is not in the savour. Pure ethanol does not leave any taste in the mouth (except discreetly *acre*) but a feeling of heat or burning.

This is explained by **the double oral, tactile and gustatory innervations**. When the taste buds indicate savour to the mind, they do not inform about the consistency, the temperature or the shape of an object (thing) present in the mouth. This information, necessary to chewing and to the safety of swallowing, comes from sensorial nerve terminations (known as "non-specific") inside the mouth and on the tongue.

Alcohol has precisely the property to excite these nerves and this wakes up the oral organ to the conscience by creating inside a feeling of **plenitude**. Any one can notice this by tasting strong liquor. This sensitivity is distinct from the taste which recognizes only the substance.

To chew, to suck, to swallow...

Alcohol thus reveals to the conscience the mouth itself. This is a part of the pleasure. The faculty of an organ to occupy a field of the conscience or to withdraw itself is a phenomenon related to a need, the impulse and its satisfaction. It is thus for the stomach and hunger, or erotic excitation.

Without taste or odour, the **carbon dioxide** contained in sodas operates in the same way on the mucous membrane inside the mouth.

The **cold or the heat** works in the same manner and beer is good with freshness, CO₂ and alcohol.

Physiology explains the psychological effect. The sensitivity of the mouth has as a role to guide the baby towards maternal nipple.

At this age of communication without language, the attachment of the child to his mother finds its power and its expression in the act of sucking and its repetition. The mouth is *"the epicentre of the ego in formation"*.

The preponderance of an oral need for plenitude will remain a long time evident and always latent. From the child to the adult, one knows the initial tendency to put objects into the mouth, then to suck, chew... ; the sucking of the thumb will be followed by lollipops, candies, chewing-gum (and pencils at school) then... by

tobacco.

And this vacant appetite will always express tenderness by the kiss in love and in oral sex.

A food indistinguishable from love

Man has other reasons to drink than his thirst and his need for water. The fermented drink becomes the testimony of a food indistinguishable from love. In the convivial gesture this drink brings the reminiscence of a bond as cordial as it is antiquated; for this reason it is not easily replaceable. **More than one realises, to drink together is to take pleasure together.** CO2 is sometimes substituted for alcohol. Unless both are joined together in noblest drink: the *champagne*...

One knows the devastations of alcoholic dependence. The fight against this frightening and expensive disease must initially attempt to establish all the reasons which bind the human being to the fermented drink.



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Site créé le 02 août-1997. - Dr J. Morenon, 8 rue des tanneurs, F-04500 [RIEZ](#)

Emplacement du Fichier :

<http://jean.morenon.fr/eng/PDF/drinkingact.pdf>

