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The Ego and the Id
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THE FIRST APPEARANCE OF THE DEVIL TO
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THE DISSOLUTION\(^1\) OF THE OEDIPUS COMPLEX

To an ever-increasing extent the Oedipus complex reveals its importance as the central phenomenon of the sexual period of early childhood. After that, its dissolution takes place; it succumbs to repression, as we say, and is followed by the latency period. It has not yet become clear, however, what it is that brings about its destruction. Analyses seem to show that it is the experience of painful disappointments. The little girl likes to regard herself as what her father loves above all else; but the time comes when she has to endure a harsh punishment from him and she is cast out of her fool's paradise. The boy regards his mother as his own property; but he finds one day that she has transferred her love and solicitude to a new arrival. Reflection must deepen our sense of the importance of those influences, for it will emphasize the fact that distressing experiences of this sort, which act in opposition to the content of the complex, are inevitable. Even when no special events occur, like those we have mentioned as examples, the absence of the satisfaction hoped for, the continued denial of the desired baby, must in the end lead the small lover to turn away from his hopeless longing. In this way the Oedipus complex would go to its destruction from its lack of success, from the effects of its internal impossibility.

Another view is that the Oedipus complex must collapse because the time has come for its disintegration, just as the milk-teeth fall out when the permanent ones begin to grow.

\(^1\) ['Untergang.' We learn from Ernest Jones (1957, I 14) that Ferenczi, in a letter of March 24, 1924, objected to the strength of this word and suggested that it was chosen as a reaction to Rank's ideas on the importance of the 'birth trauma'. Freud, replying a few days later, admitted that the word made a title might have been emotionally influenced by his feelings about Rank's new ideas, but said that the phrase itself was quite independent of the latter (Jones, loc. cit.). It must be pointed out, indeed, that the phrase 'Untergang des Oedipuskomplexes' had in fact been used twice by Freud in The Ego and the Id, which was written before the publication of Rank's hypothesis. (See above, pp. 32 and 34.) In the same passage he had in fact also used the still stronger word 'Zerstörung' (demolition).]
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Although the majority of human beings go through the Oedipus complex as an individual experience, it is nevertheless a phenomenon which is determined and laid down by heredity and which is bound to pass away according to programme when the next pre-ordained phase of development sets in. This being so, it is of no great importance what the occasions are which allow this to happen, or, indeed, whether any such occasions can be discovered at all.¹

The justice of both these views cannot be disputed. Moreover, they are compatible. There is room for the ontogenetic view side by side with the more far-reaching phylogenetic one. It is also true that even at birth the whole individual is destined to die, and perhaps his organic disposition may already contain the indication of what he is to die from. Nevertheless, it remains of interest to follow out how this innate programme is carried out and in what way accidental noxae exploit his disposition.

We have lately² been made more clearly aware than before that a child’s sexual development advances to a certain phase at which the genital organ has already taken over the leading role. But this genital is the male one only, or, more correctly, the penis; the female genital has remained undiscovered. This phallic phase, which is contemporaneous with the Oedipus complex, does not develop further to the definitive genital organization, but is submerged, and is succeeded by the latency period. Its termination, however, takes place in a typical manner and in conjunction with events that are of regular recurrence.

When the (male) child’s interest turns to his genitals he betrays the fact by manipulating them frequently; and he then finds that the adults do not approve of this behaviour. More or less plainly, more or less brutally, a threat is pronounced that this part of him which he values so highly will be taken away from him. Usually it is from women that the threat emanates; very often they seek to strengthen their authority by a reference to the father or the doctor, who, so they say, will carry out the punishment. In a number of cases the women will themselves

¹ [The ideas contained in this and the preceding paragraph had been expressed by Freud in very similar terms in Section IV of “A Child is Being Beaten” (1919e), Standard Ed., 17, 188.]
² [See “The Infantile Genital Organization of the Libido” (1923e), p. 141 above.]
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proud of his possession of a penis, has a view of the genital region of a little girl, and cannot help being convinced of the absence of a penis in a creature who is so like himself. With this, the loss of his own penis becomes imaginable, and the threat of castration takes its deferred effect.

We should not be as short-sighted as the person in charge of the child who threatens him with castration, and we must not overlook the fact that at this time masturbation by no means represents the whole of his sexual life. As can be clearly shown, he stands in the Oedipus attitude to his parents; his masturbation is only a genital discharge of the sexual excitement belonging to the complex, and throughout his later years will owe its importance to that relationship. The Oedipus complex offered the child two possibilities of satisfaction, an active and a passive one. He could put himself in his father's place in a masculine fashion and have intercourse with his mother as his father did, in which case he would soon have felt the latter as a hindrance; or he might want to take the place of his mother and be loved by his father, in which case his mother would become superfluous. The child may have had only very vague notions as to what constitutes a satisfying erotic intercourse; but certainly the penis must play a part in it, for the sensations in his own organ were evidence of that. So far he had had no occasion to doubt that women possessed a penis. But now his acceptance of the possibility of castration, his recognition that women were castrated, made an end of both possible ways of obtaining satisfaction from the Oedipus complex. For both of them entailed the loss of his penis—the masculine one as a resulting punishment and the feminine one as a precondition. If the satisfaction of love in the field of the Oedipus complex is to cost the child his penis, a conflict is bound to arise between his narcissistic interest in that part of his body and the libidinal cathexis of his parental objects. In this conflict the first of these forces normally triumphs: the child's ego turns away from the Oedipus complex.

I have described elsewhere how this turning away takes place.¹ The object-cathexes are given up and replaced by identifications. The authority of the father or the parents is introjected into the ego, and there it forms the nucleus of the super-ego, which takes over the severity of the father and per-

¹ [In Chapter III of The Ego and the Id, p. 29 ff. above.]

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petuates his prohibition against incest, and so secures the ego from the return of the libidinal object-cathexis. The libidinal trends belonging to the Oedipus complex are in part desexualized and sublimated (a thing which probably happens with every transformation into an identification) and in part inhibited in their aim and changed into impulses of affection. The whole process has, on the one hand, preserved the genital organ—has averted its loss—and, on the other, has paralyzed it—has removed its function. This process ushers in the latency period, which now interrupts the child's sexual development.

I see no reason for denying the name of a 'repression' to the ego's turning away from the Oedipus complex, although later repressions come about for the most part with the participation of the super-ego, which in this case is only just being formed. But the process we have described is more than a repression. It is equivalent, if it is ideally carried out, to a destruction and an abolition of the complex. We may plausibly assume that we have here come upon the borderline—never a very sharply drawn one—between the normal and the pathological. If the ego has in fact not achieved much more than a repression of the complex, the latter persists in an unconscious state in the id and will later manifest its pathogenic effect.

Analytic observation enables us to recognize or guess these connections between the phallic organization, the Oedipus complex, the threat of castration, the formation of the super-ego and the latency period. These connections justify the statement that the destruction of the Oedipus complex is brought about by the threat of castration. But this does not dispose of the problem; there is room for a theoretical speculation which may upset the results we have come to or put them in a new light. Before we start along this new path, however, we must turn to a question which has arisen in the course of this discussion and has so far been left on one side. The process which has been described refers, as has been expressly said, to male children only. How does the corresponding development take place in little girls?

At this point our material—for some incomprehensible reason¹—becomes far more obscure and full of gaps. The female sex, too, develops an Oedipus complex, a super-ego and a

¹ [Freud suggested some explanation for this in Section I of his paper on 'Female Sexuality' (1931b).]
latency period. May we also attribute a phallic organization and a castration complex to it? The answer is in the affirmative; but these things cannot be the same as they are in boys. Here the feminist demand for equal rights for the sexes does not take us far, for the morphological distinction is bound to find expression in differences of psychical development.\(^1\) 'Anatomy is Destiny', to vary a saying of Napoleon's. The little girl's clitoris behaves just like a penis to begin with; but, when she makes a comparison with a playfellow of the other sex, she perceives that she has 'come off badly'\(^2\) and she feels this as a wrong done to her and as a ground for inferiority. For a while still she consoles herself with the expectation that later on, when she grows older, she will acquire just as big an appendage as the boy's. Here the masculinity complex of women branches off. A female child, however, does not understand her lack of a penis as being a sex character; she explains it by assuming that at some earlier date she had possessed an equally large organ and had then lost it by castration. She seems not to extend this inference from herself to other, adult females, but, entirely on the lines of the phallic phase, to regard them as possessing large and complete—that is to say, male—genitals. The essential difference thus comes about that the girl accepts castration as an accomplished fact, whereas the boy fears the possibility of its occurrence.

The fear of castration being thus excluded in the little girl, a powerful motive also drops out for the setting-up of a super-ego and for the breaking-off of the infantile genital organization. In her, far more than in the boy, these changes seem to be the result of upbringing and of intimidation from outside which threatens her with a loss of love. The girl's Oedipus complex is much simpler than that of the small bearer of the penis; in my experience, it seldom goes beyond the taking of her mother's place and the adopting of a feminine attitude towards her father. Renunciation of the penis is not tolerated by the girl without some attempt at compensation. She slips—along the

\(^1\) [Cf. Freud's paper on 'Transformations of Instinct' (1917c), Standard Ed., 17, 128 ff.; see also below, p. 256.]
\(^2\) [Freud discussed this topic much more fully in his papers on the anatomical distinction between the sexes (1925) and on female sexuality (1931b), in both of which he gave a very different account of the girl's Oedipus complex from the present one.]
\(^3\) [The question was taken up by Freud soon afterwards in Inhibitions, Symptoms and Anxiety (1926d). Cf. Section (e) of the Editor's Introduction to that work, Standard Ed., 20, 83 ff.]