

# **What Happens When a Woman Becomes a Mother?**

Leoni Kirwan

“The thesis is submitted to the Higher Education and Training Awards Council (HETAC) for the degree MA in Psychoanalytic Psychotherapy from Dublin Business School, School of Arts.”

March 2011

Supervisor: Dr. Barry O’ Donnell

## **Table of Contents**

Title page	Page 1
Table of contents	Page 2
Acknowledgements	Page 3
Abstract	Page 4
Introduction	Pages 5-7
Chapter 1	Pages 8-19
Chapter 2	Pages 19-27
Chapter 3	Pages 27-36
Conclusion	Pages 36-38
Bibliography	Pages 39-41

## **Acknowledgements**

This thesis is dedicated with love to Owen McManus.

A special thank you to Owen for his never ending love, support and encouragement in my life and throughout this course. You will always be my inspiration.

I wish to thank my Grandad, Sean Forrestal, who made this thesis and study of the MA in Psychoanalytic Psychotherapy possible. I am forever grateful for the opportunities he has provided for me.

I would also like to express my sincere gratitude to my supervisor Dr. Barry O' Donnell for his contribution to this thesis.

Thank you for your time and supervision throughout the duration of the MA, particularly for your understanding and guidance through the difficulties I faced nearing its end. It is greatly appreciated.

Sincerely,

Leoni Kirwan

## **Abstract**

This thesis explores the question ‘What happens when a woman becomes a mother?’ Many women find themselves in crisis following pregnancy. The question of this thesis is important to an understanding of what may be involved in triggering such a crisis. The thesis examines psychoanalytic literature on female sexuality and femininity as these topics are intricately linked to the question at hand. This paper highlights that when a woman becomes a mother she may be influenced by a number of aspects of female sexuality, including her relation to her mother during early female sexuality, her relation to the phallus, the Oedipus complex and biologically.

The thesis is structured in relation to the 1920’s-1930’s controversial debate on female sexuality. Sigmund Freud is the principal representative of the side that argues female sexuality and consequently ‘what happens when a woman becomes a mother?’ are to be addressed in terms of the phallus. According to this view what happens is connected with the girl’s relation to the phallus. It is influenced by the Oedipus complex whereby the wish for a penis is symbolically exchanged for that of her father’s baby. A number of Freud’s papers from the 1900’s-1920’s are outlined to represent this view. Papers by Helene Deutsch and Joan Riviere support and expand on Freud’s phallic position. Ernest Jones is the principal representative of the opposing side of the debate that suggests the question should be viewed in biological terms. According to Jones what happens when a woman becomes a mother may be connected to a fear of aphanisis due to Oedipal wishes from early sexual development, rather than a fear of castration. Becoming a mother may trigger anxiety and sadism that were involved in those early Oedipal wishes. This sadism and anxiety may be internalized due to the female’s physiological dependence on her object for sexual enjoyment. Karen Horney supports Jones biological position. In response to the debate Freud revised his theories of female sexuality, emphasising the importance of the original mother-daughter relation. According to these developments when the woman becomes a mother she may identify with her own mother and be compelled to repeat their early negative relations.

## **Thesis Introduction.**

The following paper will explore the question: ‘What happens when a woman becomes a mother?’ In order to do this it will examine psychoanalytic literature on female sexuality and femininity, as these topics are intricately linked to the question at hand. It seems that what happens when a woman becomes a mother may be influenced by a number of aspects of female sexuality, including the girl’s relation to her mother during early female sexuality, her relation to the phallus, the consequences of the Oedipus complex and biologically.

This thesis will be structured in relation to the 1920’s-1930’s controversial debate on female sexuality, which is often referred to as the Freud-Jones debate. To represent the debate I will refer to papers by Sigmund Freud, Ernest Jones, Helene Deutsch, Joan Riviere and Karen Horney. The latter three papers will provide a view of committed engaged female analysts some of who may be taking a view of feminism, while Riviere for example was not influenced by it. The debate was an invaluable contribution to psychoanalytic theory on female sexuality as it encouraged substantial developments on the subject. It has huge consequences regarding a psychoanalytic understanding of the question ‘What happens when a woman becomes a mother?’ The debate was largely a response to Freud’s views on the development of female sexuality during the early 1920’s. Freud is the principal representative of the side that argues female sexuality and consequently the question specific to this thesis are to be addressed in terms of the symbolic entity that is the phallus, more specifically the lack of the phallic object. This will be explained further throughout the thesis. Deutsch and Riviere are two other key contributors to the debate that support Freud’s phallic view. Jones is the principal representative of the opposing side that argues female sexuality should be viewed in biological terms. This view suggests that something happens biologically when the woman becomes a mother. Horney supports this biological position. All writers then relate their position on the above dichotomy to the Oedipus complex. Therefore, both positions assume when a woman becomes a mother something has happened Oedipally. Hence, this thesis will highlight the possible role of consequences from the Oedipus complex in triggering crisis for women around the time of pregnancy. The Freud-Jones debate was “the most important debate to take place inside psychoanalysis during Freud’s lifetime”<sup>1</sup> Furthermore, the debate is hugely significant regarding a Freudian understanding of the

---

<sup>1</sup> (Grigg, Hecq & Smith, 1999, p.15)

proposed question, as Freud developed his central theories regarding female sexual development in response to the debate.<sup>2</sup>

The idea for this thesis is informed from (1) clinical experience at Holles Street Maternity Hospital, and (2) was influenced by clinical experience at Mounttown Neighbourhood Youth Project. However, it will not use clinical examples in respect of the privacy of the clients there. During a 10-week placement at Holles Street Maternity Hospital I observed numerous women who presented to the Psychiatric Outpatients Department as they were in crisis following pregnancy. I became interested in the question of what it was that was happening for those women, and what was involved in triggering the crisis for them. This led me to the question: what happens when a woman becomes a mother? Additionally, during a 20-week placement at Mounttown Neighbourhood Youth Project I observed a considerable number of new mothers who were struggling and suffering, which heightened my interest in the proposed question.

Chapter one will attempt to answer the question ‘What happens when a woman becomes a mother?’ according to the phallic position on female sexuality. It will provide an overview of Freud’s papers from the 1900’s – 1920’s, which explored the development of sexuality, specifically early female sexuality. These papers will form a representation of Freud’s views that were key in sparking off the great debate. Furthermore, they are a necessary basis to appreciate the discussion in the 1920’s and 1930’s. The Freudian papers that will be examined in this chapter include his ‘Three Essays on the Theory of Sexuality’ (1905), ‘The Infantile Genital Organization: (An Interpolation into the Theory of Sexuality)’ (1923), ‘The Dissolution of the Oedipus complex’ (1924) and ‘Some Psychological Consequences of the Anatomical Distinction Between the Sexes’ (1925). The debate was particularly generated in response to the latter two papers. Deutsch’s paper ‘The Psychology of Women in Relation to the Functions of Reproduction’ (1924) and Riviere’s paper ‘Womanliness as a Masquerade’ (1929) will be outlined in support of Freud’s phallic position.<sup>3</sup>

The second chapter will address the question of becoming a mother from the other side of the debate, with Jones as the principal representative of the biologically based position on female sexuality. The literature that will be explored in this section include Jones’ papers on ‘The

---

<sup>2</sup> (Grigg, Hecq & Smith, 1999)

<sup>3</sup> (Grigg, Hecq & Smith, 1999)

Early Development of Female Sexuality' (1927), 'Early Female Sexuality' (1935), and Horney's paper on 'The Flight from Womanhood: The Masculinity-Complex in Women, as Viewed by Men and Women' (1925). These papers will represent responses that were in opposition of Freud's phallic view. They are important to the proposed question as they significantly develop psychoanalytic understanding of female sexuality and femininity.<sup>4</sup>

Chapter three will explore the central question according to Freud's revised theory on female sexuality during the 1930's. It will outline Freud's response to the views that were raised during the 1920's – 1930's debate. This response is contained in his papers 'Female Sexuality' (1931) and 'Lecture 33: Femininity' (1933). This section will highlight that it was due to the debate that there were considerable developments in Freud's theory on female sexuality. In these papers he revises his theory on female sexuality and the Oedipus complex, which has major consequences for a Freudian view regarding the question 'What happens when a woman becomes a mother?'<sup>5</sup> An exploration of early female sexuality in this chapter is important as Freud suggested, "Many phenomena of female sexual life which were not properly understood before can be fully explained by reference to"<sup>6</sup> the early phase of female sexuality. He highlights that this phase in the girl's development and her original attachment to her mother is hugely important as it "allows room for all the fixations and repressions from which we trace the origin of the neuroses"<sup>7</sup>. Additionally, in Lecture 33 of the New Introductory Lectures Freud specifically refers to the topic of becoming a mother.

---

<sup>4</sup> (Grigg, Hecq & Smith, 1999)

<sup>5</sup> (Grigg, Hecq & Smith, 1999)

<sup>6</sup> (Freud, 1931, p.377)

<sup>7</sup> (Freud, 1931, p.372)

## **Chapter one: Phallic position on what happens when a woman becomes a mother.**

Freud is the principal representative of the side of the 1920's-1930's debate that argues female sexuality and consequently the question of 'what happens when a woman becomes a mother?' are to be addressed in terms of the symbolic entity that is the phallus. Freud began his exploration of sexual development in his paper 'Three Essays on the Theory of Sexuality (1905)'. Although, traces of his interest in sexuality date back to his letters to Fleiss (1950), *The Interpretation of Dreams* (1900) and various other papers. Freud considered his Three Essays to be one of his two major contributions, alongside the *Interpretation of Dreams*. The idea of childhood sexuality was indeed radical at this time. His interest in sexuality stemmed from clinical observation, which highlighted the significance of sexual factors in the aetiology of neurosis. Freud admitted he found female sexuality obscure. Hence, at this point, he focused primarily on the sexual development of the boy and assumed this development was parallel in the girl. Nonetheless, in parts of the paper he did indicate that there are differences in female sexual development. Freud did not add the phallic phase to the phases of development of childhood sexual organization until his later paper 'The Infantile Genital Organization: (An Interpolation into the Theory of Sexuality)'.<sup>8</sup>

The question of the phallic phase and the phallus will be central to the question of this thesis, as the female's relation to these may influence what happens when she becomes a mother. The phallic phase was first described in Freud's 1923 paper *The Infantile Genital Organization: (An Interpolation into the theory of sexuality)*. Here he suggested that the phallic phase is the latest stage of development in infantile sexuality, which follows two pre-genital stages: the oral-stage and the anal stage. The term phallic phase was used as it is a genital phase where the penis subjugates sexual life. Freud suggests that this is a primacy of the symbolic phallus rather than a primacy of the penis. The interest in the penis and its activity has a dominating importance which is similar to that in adulthood. However, during this phase the penis is the only genital of importance for both males and females. It is important to note that Freud was still focusing on the sexual development of the boy at this point as female development was unknown.

---

<sup>8</sup> (Freud, 1905)

Freud again highlights the obscurity of female sexuality in his (1924) paper *The Dissolution of the Oedipus complex*. However, for the first time he attempts to address the differences in female sexual development. This development in Freud's writing was a crucial step towards articulation of the question of female sexuality, which is important to the question of this thesis. This paper states that the penis/phallus plays a part in the development of sexuality in both boy and girl. During the phallic phase the penis assumes the primary role in sexuality. However, the phallic phase is different for the girl than for the boy. Freud suggests that the clitoris is initially perceived by the girl in much the same way the boy regards his penis.<sup>9</sup> It is her primary erotogenic zone. The phallic phase in the girl occurs when she sees the boy's penis for the first time. She recognizes the boy's genitals are different, particularly that she does not have a penis. She immediately decides that the penis is superior to the clitoris. She wants and envies the penis, which leads to the wish to be a boy.<sup>10</sup> At first the girl may think that she will later grow a penis. However, eventually she theorizes that someone has wrongly done this to her, that she once had a penis which was since castrated. The difference between castration for the male and female is that the boy fears it during the Oedipus complex and the girl believes that it has already taken place during the phallic phase. The girl's wish to have a penis remains unconsciously cathected and this helps prepare her for her later sexual role.<sup>11</sup>

*Some Psychological Consequences of the Anatomical Distinction Between the Sexes (1925)* elaborates on the role of the phallus in the development of sexuality in the little girl. From the point where the girl envies and wishes for the penis the masculinity complex can develop in a number of directions. If the masculinity complex is not overcome the girl's development toward femininity may be difficult. The girl may hold onto to the wish of obtaining a penis and becoming a boy to a late age, which could lead to peculiar behaviour. The process of disavowal of castration may develop. This is common in childhood but disavowal in adulthood could indicate the onset of psychosis. The girl may not accept castration, convince herself she does have a penis, and consequently behave like a man. In the case where penis envy does not lead to the reaction formation of the masculinity complex psychological consequences vary. The girl's narcissism is wounded after seeing the penis and once she is aware of this a sense of inferiority is developed. At first the girl assumes a punishment caused her lack of a penis. Later she comes to understand that this is a sexual character and that women do not have a penis. At this point she may start to feel similar contempt to that felt by

---

<sup>9</sup> (Freud, 1924)

<sup>10</sup> (Freud, 1925)

<sup>11</sup> (Freud, 1924)

men toward women, perceiving them as inferior due to this lack of such an important organ. Due to this position she is determined to be like a man. After the girl gives up penis envy she may displace it. Through displacement penis envy continues in the character trait of jealousy. This jealousy may be seen in the early phantasy of a rival child being beaten. The child being beaten/caressed may be interpreted to symbolize the clitoris. The phantasy is a confession of masturbation, which is attached to its origin in the phallic phase.

The answer to 'What happens when a woman becomes a mother?' is also connected with the change in the girl's relation to the mother during sexual development. Penis envy loosens the girl's affections toward her mother. The mother is perceived as being responsible for not giving the girl a penis and consequently for her inferiority. The girl may give up the attachment to her mother following her disappointment with her clitoris, and subsequent jealousy of another child that she thinks the mother is fonder of. That child may then become the initial object of the beating-phantasy which is followed by masturbation. Hence penis envy and perceived inferiority of the clitoris influences the female's attitude toward masturbation. Masturbation of the clitoris is masculine. Clitoral sexuality has to be reduced for femininity to develop. Shortly after penis envy occurs the girl develops an aversion to masturbation. The intensity of this aversion is influenced by repression caused by her narcissistic sense of humiliation in connection with penis envy.<sup>12</sup> Girls are more likely to experience sexual repression because inhibitions of sexuality, such as shame and disgust, are developed earlier in the girl than the boy and without as much resistance. This wave of repression during female sexuality affects the role of the clitoris. Hence the vagina takes over the role of the leading sexual organ from the clitoris. These are the main factors that make women more likely to develop neurosis, particularly hysteria.<sup>13</sup> The urge to masturbate may not be totally eliminated. Hence, there may be a conflict in the girl where she tried not to give in to her compulsion to masturbate. The girl cannot compete with boys as she is lacking a penis and so should give up trying to. Therefore, her "recognition of the anatomical distinction between the sexes forces her away from masculinity and masculine masturbation on to new lines which lead to the development of femininity"<sup>14</sup>. "The castration complex

---

<sup>12</sup> (Freud, 1925)

<sup>13</sup> (Freud, 1905)

<sup>14</sup> (Freud, 1925, p.340)

inhibits and limits masculinity and encourages femininity”<sup>15</sup>. Freud reminds us that all individuals have a bisexual disposition and have masculine and feminine traits.

The girl resolves castration by entering the Oedipus complex<sup>16</sup>. “the Oedipus complex is the nuclear complex of the neuroses, and constitutes the essential part of their content”<sup>17</sup>. Freud views the Oedipus complex as the core phenomena of early childhood sexuality<sup>18</sup>, “which, through its after-effects, exercises a decisive influence on the sexuality of adults”<sup>19</sup>.

Therefore, it is important to the question of this thesis. What happens when a woman becomes a mother may be influenced by the girl’s changing relation with her mother and father during the Oedipus complex and its dissolution. During the Oedipus complex the child has sexual impulses toward the opposite sex parent. The Oedipus complex for the girl has an additional problem. The girl has to change her object from her mother, who is the original object, to the father. The girl gives up her wish for a penis and instead wishes to have her father’s child. The girl enters the Oedipus complex and the father becomes her love object. Her mother intervenes as a barrier against incest. She then becomes her rival and the girl becomes jealous of her.<sup>20</sup> The female Oedipus complex only involves the passive possibility of satisfaction from the Oedipus complex, whereby she is to be loved by her father and her mother becomes unneeded.<sup>21</sup> The girl’s relationship with her parents is eventually transferred to people who resemble them. It occurs more often with the girl than the boy that she does not overcome her parent’s authority or manage to detach from them, and her childish love persists in an incestuous fixation of her libido. Where this does not occur the girl nonetheless looks for a later object choice based on the prototype of her earlier attachment to her father. Due to the mother prohibiting early sexual activity the girl develops a hostile relation to her, which influences her object-choice in the normal direction.<sup>22</sup> Eventually, in the Oedipus complex the girl may symbolically exchange the wish for a penis for that of her father’s baby. It seems the answer to ‘What happens when a woman becomes a mother?’ is connected to this symbolic exchange. This is a central point for the phallic side of the debate on female sexuality. Both of the girl’s wishes, to have a penis and a child, remain unconsciously

---

<sup>15</sup> (Freud, 1925, p.341)

<sup>16</sup> (Freud, 1925)

<sup>17</sup> (Freud, 1905, p. 226)

<sup>18</sup> (Freud, 1924)

<sup>19</sup> (Freud, 1905, p.226)

<sup>20</sup> (Freud, 1925)

<sup>21</sup> (Freud, 1924)

<sup>22</sup> (Freud, 1905)

cathected and this helps prepare her for her later sexual role.<sup>23</sup> Freud suggests that the girl's strong attachment to her father and a wishful phantasy to have his child may also motivate infantile masturbation (1925).

The girl may gradually give up the Oedipus complex, repress it, or its effects may carry on into her normal mental life.<sup>24</sup> During the dissolution of the Oedipus complex, it is repressed and the latency period ensues.<sup>25</sup> Castration has to happen before the girl enters the Oedipus complex. Therefore the dissolution of the Oedipus complex does not happen due to castration as in the case of the boy.<sup>26</sup> Freud is not sure what causes the destruction of the Oedipus complex. He supposes from analytic experience that it may be due to painful disappointments. An example of such a disappointment for the girl involves a harsh punishment from her father which shatters her view of herself as the main object of his love. These kinds of disappointments are unavoidable and are in conflict with the content of the complex. In the absence of any distressing experience the child is still disappointed and the dissolution of the complex takes place as their Oedipal desires are not satisfied. Freud suggests that it is also possible that this dissolution occurs as it is the natural time for it to do so. Despite it being largely an individual experience the Oedipus complex is also determined by heredity. The dissolution of the Oedipus complex and development of the super-ego in the girl is due to fear of a loss of love rather than a fear of castration.<sup>27</sup> When the girl has to give up her father as love object due to disappointment/privation, she may identify with him and "return to her masculinity complex and perhaps remain fixed in it"<sup>28</sup>.

Helene Deutsch's paper 'The Psychology of Women in Relation to the Functions of Reproduction' (1924) supports Freud's phallic position on female sexuality. According to Deutsch the female has to give up masculinity that is attached to the clitoris, and to develop from the phallic phase to the vaginal phase she must discover the vagina as her new sexual organ. She finds the vagina by being masochistically dominated by the penis. The penis leads her to this new form of satisfaction. A feminine attitude is developed when the wish for a penis is given up in exchange for the complete recognition of the vagina as a genital of

---

<sup>23</sup> (Freud, 1924)

<sup>24</sup> (Freud, 1925)

<sup>25</sup> (Freud, 1924)

<sup>26</sup> (Freud, 1925)

<sup>27</sup> (Freud, 1924)

<sup>28</sup> (Freud, 1925, p.340)

satisfaction. The vagina must become a replication of the ego. In this paper Deutsch explains how this transition to the valuation of the vagina occurs and how it relates to female reproduction. In her opinion, the different phases of organization of the libido are never fully overcome. The main role of the phase is given up in order for the next stage of development to occur. Each new phase continues with traces from the previous phase. When the libido regresses to an earlier phase it brings traces of the later phases and combines them with it. This process is expressed in the form of symptoms and phantasy.

The girl identifies her partner with her mother by (1) equating the penis and breast, and (2) experiencing sexual intercourse masochistically. For example, by repetition of the identification with her mother that was present during a stage where she had a sadistic theory of sexual intercourse. This identification allows the female to assume the roles of mother and child during sexual intercourse. This relation to the partner persists during pregnancy where the woman is simultaneously a mother and a child in relation to her own mother. The partner is perceived as the child during suckling as he is “the object of maternal libido”<sup>29</sup> and simultaneously the libido that was earlier directed at her father is transferred to her partner. This is possible through the perception of the penis as an organ of suckling, and the theory of sexual intercourse as a sadistic attempt at mastery. Hence, sexual intercourse ultimately symbolizes oral incorporation of the female’s father. Her partner also becomes the child and stays in this role during pregnancy.

The female experiences maternal regression through symbolically equating sexual intercourse and sucking. The female reaches the furthest regression, which involves returning to the uterus, during pregnancy through a “complete identification between mother and child”<sup>30</sup>. The female masters the trauma of birth through repeated childbirth. Being carried/carrying, being born/giving birth, and giving suck/sucking are equivalent in the unconscious. Where the vagina is an organ of incorporation and sucking, it becomes the container of the child rather than the penis. The energy for this is taken from the libido that was cathected to the entire body rather than the clitoris. The vagina comes to symbolize the child. Hence the vagina is cathected with narcissistic libido, which transfers onto the child during pregnancy and childbirth. The vagina is then a second/miniature ego, the equivalent of the penis to the man. Through relinquishing the clitoris as the representation of the penis the female may

---

<sup>29</sup> (Deutsch, 1924, p.98)

<sup>30</sup> (Deutsch, 1924, p.98)

establish the vaginal maternal function. In this way she reaches the purpose of feminine development and becomes a woman.

The female's function of reproduction is accomplished in two stages. During the first act of incorporation there is a sign of the tendency to expel her reproductive material. This is begun during orgasm. However, it is only completed in childbirth which is the second act of incorporation. The female orgasm involves identification with the partner. Sexual intercourse is pleasurable due to it being an attempt at and beginning of childbirth. Childbirth involves intense sexual pleasure due to the relief of stimulation by reproductive materials. Hence, childbirth is an expulsion parallel to ejaculation. However, childbirth requires intense stimulation of a mature foetus to function. The freedom of the death-instinct following sexual satisfaction indicates that sexual satisfaction in the female is highest only during childbirth. Childbirth is "an orgy of masochistic pleasure"<sup>31</sup>. Fears and thoughts of death following childbirth occur because the female perceives the threat of destructive instincts which are soon to be freed. In some cases after giving birth women have intense suicidal ideation and impulses to murder their baby. Childbirth represents the end of the sexual act, which is established through sexual intercourse.

During the time between sexual intercourse and childbirth the libido's economy undergoes complicated processes. The object is incorporated physically and psychically during sexual intercourse. Later in pregnancy this incorporation is extended to the child, and continues as part of the mother's ego. "The mother's relation to the 'child' as a libidinal object... is worked out within the ego... (and as) the extension of all those object-relations which the child embodies in our identification series. Even while the child is still in the uterus its relation to the mother is partly that of an object belonging to the outside world".<sup>32</sup>

During incorporation the libido regresses to the earliest stage of sexual development. It looks for the positions that it previously withdrew from, and the positive state of identity between the female and object may not always stay "so harmonious in relation to the child as object".<sup>33</sup> Ambivalent tendencies which are seen in sexual intercourse intensify during

---

<sup>31</sup> (Deutsch, 1924, p.100)

<sup>32</sup> (Deutsch, 1924, p.100)

<sup>33</sup> (Deutsch, 1924, p.101)

pregnancy. “The ambivalent conflict... belongs to the ‘later oral phase of development’”<sup>34</sup> and is expressed in the tendency to orally expel the object that was incorporated. This takes the form of vomiting, and craving specific food in pregnancy. Regressive parts of the sadistic-anal stage are expressed through hostile tendencies to expel, which take the form pains previous to childbirth. The female may have a miscarriage where they become stronger than the tendencies to keep the foetus. These regressive parts of the sadistic-anal stage are also seen in brief-anal alterations in character during pregnancy. The child is unconsciously equated with shit again in this stage. This is due to its position in the mother’s body, namely that it belongs to her body but will be separated from it. During oral incorporation some amount of narcissistic libido was transferred onto the child as part of the mother’s own body. Likewise, the libidinal relation in the equating of the child and shit is narcissistic. However, similar to how children come to feel disgust toward shit in reaction to their initial narcissistic overestimation of it, during this stage of pregnancy the mother may experience feelings of disgust toward the child, which she may displace onto specific foods or situations etc. These tendencies stop at five months as the birth is nearing. The female’s relation to the child is established in two ways. (1) the child is perceived as a part of her body that is moving/pulsing in her and is equated to the penis. The relation to the child is still narcissistic and now moves to the later, phallic phase of development. (2) The child develops independently and is perceived as belonging to the external environment. The child “in this way enters more into an object-relation to the mother”<sup>35</sup>.

During pregnancy there are residues “of all the phases of development”<sup>36</sup>. The mother’s relation to the child is influenced by a number of factors. This relation starts with incorporation. The child is made part of the mother’s ego, and her relation to the child is worked out in that ego. During incorporation the libido that was directed at the partner during sexual intercourse return to the female’s narcissism. This is significant as the libido cathected to the partner was transferred from the female’s earlier attachment to her father and her original attachment to her mother. Hence, the narcissistic libido that is directed at the ego becomes a secondary narcissism of the female as a mother. Although it is directed at the child, the child also symbolises part of her own ego. After incorporation the mother’s ego is changed. This is a development of the formation of the ego ideal which already occurred

---

<sup>34</sup> (Deutsch, 1924, p.101)

<sup>35</sup> (Deutsch, 1924, p.101)

<sup>36</sup> (Deutsch, 1924, p.101)

earlier. The child comes to represent the ego ideal that was established earlier. The ego ideal is built up here for the second time through incorporation of the father. “The narcissistic libido is displaced on to this newly erected super-ego”<sup>37</sup> The new super ego (child) then represents the perfections that were previously attributed to her father. Object libido is withdrawn from the female’s relations to the external environment and is transferred to the child who comes to represent her super-ego. As the child becomes part of the mother’s ego the primal state is reached where there is no differentiation “between ego-libido and object-libido”<sup>38</sup>. However, ambivalence toward the child may occur due to (1) sublimation. Here “the child becomes the super-ego”<sup>39</sup> and the super-ego may strongly oppose the ego (2) the child also being an object that is of the external environment. As an external object the relation to the child may trigger “ambivalent conflicts of all phases of libidinal development”<sup>40</sup>.

Deutsch outlines “two characteristic types of women according to their mental reactions to pregnancy”<sup>41</sup> The first characteristic type includes females who experience pregnancy as uncomfortable and become depressed. Their body becomes shrunken and ugly. As the child gets older they become nothing more than an extension of it, which they find uncomfortable. This type of woman gave up her narcissism to her child. The super-ego mastered the ego. The child as love object was given a huge amount of ego libido and now the ego is deprived. This may be an explanation for melancholia during pregnancy. The second characteristic type includes females who thrive physically and psychically during pregnancy. In this case the mother’s libido is given out differently. The libido that was taken back from the external environment is transferred to the child as part of her ego. This only occurs if the super ego is not too powerful, and where the child is perceived more as part of the ego than an object. In this case secondary narcissism is increased, and is expressed as enhanced self-respect/satisfaction et cetera. Due to the child coming to represent the ego ideal, when it is born it may represent the mother’s ideals that she has not achieved. As recognized by Freud, this is how females psychologically achieve full object love from narcissism. Women often dream of a child swimming child during pregnancy. The child symbolized the woman herself with a quality that at some point made her perceive herself as admirable. It expresses “the

---

<sup>37</sup> (Deutsch, 1924, p.102)

<sup>38</sup> (Deutsch, 1924, p.102)

<sup>39</sup> (Deutsch, 1924, p.102)

<sup>40</sup> (Deutsch, 1924, p.102)

<sup>41</sup> (Deutsch, 1924, p.102)

formation of the ego-ideal in relation to the child”<sup>42</sup>. Birth phantasies of women who have already given birth, symbolize in a single phantasy both the woman’s own birth and that of her child.

The ultimate maternal regression occurs during pregnancy when the mother identifies with the child. Through childbirth the mother masters the trauma of birth. The mother experiences feelings of chaotic uneasiness, that the world is ending, and “bursting sensation displaced from the avenues of birth to her head”<sup>43</sup>. She has a strong fear of death in relation to those feelings. This may be a repetition of anxiety involved in the trauma of birth, and a release of that anxiety through childbirth. The mother feels a huge loss after giving birth. She may feel empty and disappointed. The emptiness is only filled when the mother’s first relation to her child as an object in the external environment is finally achieved. This relation may be established during childbirth. For example, women that are given medications during childbirth may feel estranged from the child. They may not experience a stage of emptiness and disappointment as the child is perceived as an external/separate object. However, their joy in relation to the child is not as strong as it would be during a natural birth. The feeling of loss leads to the happiness in later finding the child again. Other than that it is the separation that completes the similarity with sexual intercourse. The vagina is the last point where the child is part of the mother’s body and simultaneously an object that has been expelled. This is similar to sexual intercourse where due to incorporation the object is perceived as being at a point between the external environment and the ego. The unity of the mother and the child is re-established during breast-feeding. It is equated with sexual intercourse due to “the oral incorporation of the object in the act of sucking”<sup>44</sup>. The penis is equated to the breast. Similar to how the penis takes possession of the vagina – an opening in the body, the erect nipple takes possession of the child’s mouth. Similar to how the erotogenicity of the body is drawn to the vagina in sexual intercourse, the child’s libido is focused on the mouth during breast-feeding. The ejaculation of semen is similar to the squirt of milk. The equation of the mother’s breast and father’s penis during childhood phantasy is established again. In sexual intercourse the penis assumes the breast’s role, whereas during breast-feeding the breast represents the penis. During sexual intercourse the partners are united, while during breast-feeding the mother overcomes the trauma of weaning again.

---

<sup>42</sup> (Deutsch, 1924, p.104)

<sup>43</sup> (Deutsch, 1924, p.103)

<sup>44</sup> (Deutsch, 1924, p.104)

Joan Riviere's paper 'Womanliness as a Masquerade' (1929) also supports Freud's phallic position on female sexuality. Riviere suggests that the female fears men will punish her for her masculinity. Hence, women use a mask of womanliness to hide that masculinity and avoid the anxiety connected to the fear of punishment. Riviere suggests that womanliness is a masquerade. This view has important consequences for an understanding of female development.

Riviere describes the girl's relation to the mother and the father during in the sadistic oral-biting stage with reference to phantasies outlined by Melanie Klein. Due to frustrations and disappointments of breastfeeding or weaning, a large amount of oral sadism develops toward the girl's mother and father. The girl wishes to bite the nipple off. This develops into the wish "to destroy, penetrate, and disembowel the mother and devour her and the contents of her body"<sup>45</sup>. The theorized contents of the mother's body at this stage include her shit, children, possessions, love objects and her father's penis. She also develops the wish to castrate her father through biting his penis. In this way she takes the penis from him and possesses the "organ of sadism"<sup>46</sup> herself. She fears retaliation from him for this wish and for her phantasy of destroying the mother. During this phase the mother and the father are the girl's rivals. She has intense sadism towards them and fears retaliation from both of them. She fears they will punish her by doing to her what she wished to do to them. However, the girl's sadism toward her mother is stronger and therefore she fears retaliation from her more. She attempts to save herself by pacifying her mother. She gives up rivalry with her and tries to return what she stole. The girl identifies with her father and uses the masculinity she gets from this identification to pacify her mother. She assumes the role of the father in an attempt to return him to her mother. She attempts to pacify the father "by masquerading in a feminine guise for him, thus showing him her 'love' and guiltlessness towards him"<sup>47</sup>. While she uses the mask of womanliness she also performs his masculine functions for him to pacify him, as he is powerless to do so after castration. Defending herself from the man's retaliation is easier than defending herself from the woman's. Her fear is more intense in relation to the mother. Both the parents are thought to have the penis that the girl lacks and desires. Riviere suggests the desire women have for recognition (of having the penis) is largely a desire for absolution.

---

<sup>45</sup> (Riviere, 1929, p.178)

<sup>46</sup> (Riviere, 1929, p.180)

<sup>47</sup> (Riviere, 1929, p.179)

Recognition is partially a sanction, love, reassurance, and establishment of her superiority. Riviere concludes with “the question: what is the essential nature of fully-developed femininity?”<sup>48</sup> Completely developed heterosexual womanhood is based on the oral sucking phase. “The sole gratification of a primary order in it is that of receiving the (nipple, milk) penis, semen, child from the father. For the rest it depends upon reaction formations”<sup>49</sup>. “Overestimation of the object during the oral-sucking phase partially leads to acceptance of castration, admiration of men and humility. However, these are reached mostly through giving up the sadistic wish of castration, which originates in the oral biting phase. The capability to self-sacrifice, giving up one’s own interests in the interest of others and devotion is “a narcissistic insurance” and “expresses efforts to restore and make good, whether to mother or to father figures, what has been taken from them”<sup>50</sup>. It seems according to Riviere’s view womanliness and consequently becoming a mother may be an attempt to restore the penis/baby to her mother or father. The woman fears retaliation for sadistic wishes and restores the penis in an attempt to pacify her parents.

## **Chapter 2: Biological position on what happens when a woman becomes a mother.**

Ernest Jones came into the Great Debate in 1927 with his paper *The Early Development of Female Sexuality*. Jones rejected Freud’s phallocentrism, whereby the significance of female organs have been undervalued. He suggests that male analyst’s phallocentric view contributes to the obscurity of psychoanalytic knowledge on female sexuality. In Jones opinion the psychoanalytic understanding of castration has inhibited our awareness “of the fundamental conflicts”<sup>51</sup>. In Freud’s view the psychoanalytic idea of castration exclusively relates to the penis. Jones highlights that while castration is a significant threat against sexuality for both males and females it is only a partial one. This is the main difference between Freud and Jones views. It is an important difference regarding the question of ‘What happens when a woman becomes a mother’ in light of the emphasis above on Freud’s controversial notion that female sexuality makes a fundamental reference to the phallus. Jones suggests using the Greek word ‘aphanisis’ when referring to the complete eradication of sexuality. Instead of

---

<sup>48</sup> (Riviere, 1929, p.181)

<sup>49</sup> (Riviere, 1929, p.181)

<sup>50</sup> (Riviere, 1929, p.181)

<sup>51</sup> (Jones, 1927, p.135)

basing the account of sexuality on castration and a relation to the phallus as Freud does Jones places emphasis on the importance of aphanisis. In his view, the fundamental fear at the foundation of all neurosis represents a fear of aphanisis. Castration and death thoughts are often fears that signify a fear of aphanisis. Frustration from persisting disappointment that she cannot share the father's penis or have his baby causes the girl to regress to her wish to have her own penis. The reason the girl cannot bear privation is that it is associated with aphanisis. The mechanism that develops the fear of aphanisis reveals significant differences in males and females. Excluding auto-eroticism, Jones describes the differences in the thoughts of both sexes, whereby the male's thoughts resemble: "I wish to obtain gratification by committing a particular act, but I dare not do so because I fear that it would be followed by the punishment of aphanisis, by castration that would mean for me the permanent extinction of sexual pleasure"<sup>52</sup>, and the female's thoughts are more passive: "I wish to obtain gratification through a particular experience, but I dare not take any steps towards bringing it about, such as asking for it and thus confessing my guilty wish, because I fear that to do so would be followed by aphanisis"<sup>53</sup>. According to Jones it seems what happens when a woman becomes a mother may be connected to a fear of aphanisis rather than a fear of castration. He proposes the differences outlined above are of degree and that physiologically the female is more dependent on her love-object for sexual enjoyment than the male. Consequently, the female depends more on the willingness and moral approval of the love-object than the male. This is the biological reason for the main psychological differences in the attitude and behaviour of males and females. Hence, Jones suggests a more biological basis for the explanation of female sexuality, as opposed to Freud's phallic basis.

Jones suggests a more in-depth analysis of the female's earliest attachment to the mother is necessary. He proposed that different views concerning this early stage are the reason for differing opinions on the later period of female sexual development. Jones disagrees with Freud's view, and suggests that the early female sexual attitude is more feminine than masculine. It is generally receptive and acquisitive. The girl is more preoccupied with her internal body than her external body. She considers her mother to be someone who fulfils her basic needs. As the girl attempts to attain her basic needs from her mother the range of frustrations involved in fulfilling them "stimulate the aggressive components of her

---

<sup>52</sup> (Jones, 1927, p.136)

<sup>53</sup> (Jones, 1927, p.136)

desires”<sup>54</sup>. The young girl becomes dissatisfied with the nipple and wishes “for a more adequate penis-like object to suck”<sup>55</sup>. Repetition of this is seen during a later stage of sexual development in clitoris dissatisfaction and penis-envy. Oral frustration provokes the initial wish for a type of penis. During this suckling stage the child’s interest is in a part-object, which is considered to belong to the mother’s body, rather than father love. The father comes to be considered the source from where the mother acquired the part object through the oral form of sexual intercourse, which Freud proposes to be the child’s first theory of sexual intercourse. She wants to devour his penis which she supposes is incorporated in her mother’s body. While the girl also holds the reverse of this theory, a sucking on the breast and fellatio theory of sexual intercourse, there is rivalry with the father for the mother’s milk. The personality of the father becomes important after the child is 6months – 1 year old. Feminine love for him and desire for access to his penis conflicts with his apparent relationship to the mother.<sup>56</sup>

In Jones opinion the Oedipus complex is seen in the second year. However, it differs from the well-known form of the Oedipus complex that is seen later in sexual development, as it is more deeply unconscious and the “combined parent imago”<sup>57</sup> has a bigger role in it. The girl’s phantasies of cutting, burning and robbing the body illustrate her sadistic attitude toward her mother’s body. These phantasies create further anxiety in the girl with the idea that the same may be done to her body. Before long oral sadism extends to anal and urethral sadism. The girl finds it more difficult to deal with this sadism and its consequent anxiety for two reasons. (1) The girl’s anxiety concerns the internal body and she doesn’t have an external organ to focus on. The clitoris is inferior for reassurance in comparison to the external penis which allows for freedom in seeing, touching and urinating (2) While the mother is her rival and object of sadism, she is also completely dependent on her for libidinal and basic needs. Therefore, it would be fatal to destroy this object. Hence, the sadism and anxiety is pent up and internalized more in the girl than in the boy. This accounts for the girl’s incredible dependence and attachment to the mother. It may also explain the repression of this stage of sexual development. Hence, becoming a mother may trigger internalized anxiety and sadism that is involved in Oedipal wishes. Analysts agree the oral stage is

---

<sup>54</sup> (Jones, 1935, p.278)

<sup>55</sup> Jones, 1935, p.278).

<sup>56</sup> (Jones, 1935)

<sup>57</sup> (Jones, 1935, p.278)

important and many believe it “is the prototype of the later femininity”<sup>58</sup>. Her femininity develops progressively under the influence of an instinctual constitution.<sup>59</sup>

Jones proposed that the masculine phase is a result of the young girl’s dread of femininity in addition to something primary. The phantasy of having a penis is associated with the girl’s sadism. Sadism is present in the thought that it may function as a weapon to attack the mother as she imagines the father does, in order to take what she wishes from her body. It can also act as an external reassurance that the internalized sadism is not fatal. In Jones opinion the repression of femininity is in relation to hatred and fear of the mother rather than from her masculine attitude as suggested by Freud. Jones regards the wish for a penis as “normal feminine desire to incorporate a man’s penis inside her body”<sup>60</sup> initially by an oral route and later by a vaginal route. Due to the sadistic phantasy of robbing the father’s penis from the mother, which was incorporated in her body, the girl feels guilt and fear toward her. These feelings are transferred onto the father. Envy and jealousy of the mother may be displaced onto him also. Jones proposes Freud’s phallic phase is not actually a phase or a final libidinal position but “a secondary, defensive construction”<sup>61</sup>. It is present earlier than Freud suggests in a more repressed form. She enters the phallic phase as a defence against the anxiety of the Oedipus complex and later she resumes normal development.<sup>62</sup>

The female fear of aphanisis takes the form of a fear of separation or desertion. She fears the mother will retaliate to the death wishes she has toward her by separating her from her father, by sending her away or by acting as a barrier ensuring her incestuous wishes are not satisfied. The girl’s solution to this, which is partially an attempt to keep her femininity, is to give up her father and identify with her mother. Through her identification with her mother she may have some form of satisfaction of her incestuous wishes. If the ideas of dread and punishment are associated with the father it is assumed he disapproves of her wishes and will punish her by withholding satisfaction of her incestuous wishes, by rejection and abandonment. If the privation is at the oral level the girl’s solution is resentment and phantasies of biting the penis off. If it is at the anal level the result is better, the girl combines her incestuous wish with the punishment idea which results in the phantasy of anal-vaginal rape which may develop into

---

<sup>58</sup> (Jones, 1935, p.279)

<sup>59</sup> (Jones, 1935)

<sup>60</sup> (Jones, 1935, p.282)

<sup>61</sup> (Jones, 1927, p.133)

<sup>62</sup> (Jones, 1935)

those of being beaten. This is one way incest is equated with castration. The wish for a penis may serve as a defence against them both.<sup>63</sup>

In Jones view, guilt and the super-ego are developed as a defence against privation of unsatisfied libido. Hence, the super-ego protects against the fear of aphanisis involved in privation. This is accomplished by reducing the intensity of wishes which will not be satisfied. Jones suggests that reprimands from parents are exaggerated by the child as a means of protecting themselves. The child perceives the lack of satisfaction as danger. It is an internal danger and therefore it is projected onto the outside world. The girl's wish for a more adequate external penis leads to the Oedipus complex, in which the wish for a penis is transferred into the wish for a baby. Jones believes at the point where sadism attached to the anal stage is expressed through phantasies of anal rape, which sometimes develop into the form of beating phantasies, the Oedipus relationship is completely active. The anal phantasies are a compromise between self-punishment and libidinal impulses. Later the libido also plays a role in defending the girl from privation. It may do so in two ways. The girl has to either give up her femininity (vagina) or her erotic attachment to her father. In other words, she has to change her object or her incestuous wish. She cannot keep both without developing a neurosis. If she gives up the father as object she seeks a new object that may fulfil her wishes for vaginal sex, and a baby. If the girl gives up the vagina she keeps the attachment to her father but changes their relationship into an identification and develops a penis complex. The father-penis identification is a solution to guilt involved in the wish for future incest with the father and the wish-fulfilment phantasy that it has occurred already. The defence provided by this identification is strengthened "by the reinforcement of narcissism derived from the old pre-Oedipus sources of envy (urinary, exhibitionistic and masturbatory)".<sup>64</sup>

Jones reminds us not to overlook girl's feminine attributes due to their envy of boys. The phantasy of having the penis is relinquished (1) because it is acknowledged to be a phantasy and so it does not provide sufficient protection (2) the ego development strengthens due to impressions of reality so there is less anxiety. Therefore, the defence is not needed as much. She increasingly perceives her mother as real and affectionate in contrast to the early phantasy of someone imaginary who can annihilate her. Additionally, she becomes less dependent and this allows her to externally express her sadism toward others rather than

---

<sup>63</sup> (Jones, 1927)

<sup>64</sup> (Jones, 1927, p.142)

internalizing it (3) she is starting to externalize her libido and anxiety. She is beginning to see her father/brother as a whole and no longer holds the idea of the part-object love. Internal anxiety changes to fear of desertion. For Jones the ultimate question is: Is a woman born or made? It seems that according to the biological view if a woman is born she cannot then 'become a woman' on the occasion of becoming a mother.<sup>65</sup>

Karen Horney's paper on 'The Flight from Womanhood: The Masculinity-Complex in Women, as Viewed by Men and Women' (1925) supports Jones biological perspective on female sexuality. Horney highlights that up until recent times the psychoanalytic understanding of sexual development was largely a male one as most this research was by male analysts. This has contributed to a biased and ambivalent view, particularly regarding female sexual development and femininity. Horney highlights that civilization is masculine. It was formed by men and influenced by their desires and disappointments. Women have conformed to what was expected of them by men. The dominance of the male view effects female nature from early childhood. However, it does not totally determine female nature. Horney suggests withdrawing from the purely masculine view and taking a fresh consideration of femininity. In Horney's opinion, from a biological perspective the woman is physiologically superior in motherhood. The male unconsciously envies motherhood. He tries to compensate for this inferiority by means of cultural achievements. The reason the woman doesn't compensate in this way may be that (1) the woman's envy is less, or (2) the envy is dealt with in a different and less successful way. Considering that men's envy may be more intense than women's Horney suggests the only genital disadvantage of the female is regarding "the pregenital levels of organization"<sup>66</sup>. The adult woman's genital is not inferior. Her capacity for sexual intercourse is not inferior but different to men's. She has a bigger role in reproduction. The best way for the woman to deal with penis envy is to transfer it into the wish for a partner and child. This may alleviate the need for sublimation. Other less successful ways of dealing with penis envy involve intense guilt. Horney proposes "that we should apply the term primary to the little girl's penis envy which is obviously based simply on the anatomical difference"<sup>67</sup>. She suggests the wish to be a man doesn't have much connection

---

<sup>65</sup> (Jones, 1935)

<sup>66</sup> (Horney, 1925, p.113)

<sup>67</sup> (Horney, 1925, p.115)

with “early, infantile, primary penis envy, but that it is a secondary formation embodying all that has miscarried in the development towards womanhood”<sup>68</sup>.

The outcome of the female Oedipus complex involves her giving up her father as a sexual object and withdrawing from femininity. “In order to understand this flight from womanhood we must consider the facts relating to early infantile onanism, which is the physical expression of the excitements due to the Oedipus complex”<sup>69</sup>. In male opinion, the girl’s onanism was presumed parallel to boys. Where a difference was acknowledged it was presumed the girl is inferior. Horney suggests the girl may have a particular feminine type of onanism, the technique of which is different. This is the case whether or not she only masturbates the clitoris. In Horney’s opinion the clitoris may belong to and “form an integral part of the female genital apparatus”<sup>70</sup>. It is likely that the girl experiences vaginal sensations during early development. The common girl’s phantasy of being painfully raped, penetrated, and internally destroyed by a huge penis suggests that the girl’s Oedipal phantasies are founded on the huge size difference between her and her father. This fear of internal injury suggests the vagina has a role “in the early infantile genital organization of women”<sup>71</sup>. Later frigidity, as a defence against anxiety in relation to the vagina, may suggest that the vagina has a more intense cathexis in comparison to the clitoris. This frigidity is due to the unconscious directing incestuous wishes toward the vagina, which are a threat to her ego. This would also explain unconscious satisfying feelings that are experienced during “parturition... (or) on the dread of childbirth”<sup>72</sup>. Due to the substantial difference in size of the baby and the vagina, and the pain involved in childbirth, the unconscious may equate childbirth with the guiltless wish fulfilment of early phantasies of incest. It seems according to Horney what happens when a woman becomes a mother may be related to childbirth being unconsciously equated with the wish fulfilment of early phantasies of incest. Genital anxiety in the woman contains feelings of guilt. This guilt is what influences the continuation of genital anxiety. The girl is also uncertain whether her fears of the repercussions of onanism have already occurred as she cannot see her genital to reassure herself that it is still there. This influences the female psychically, and may lead to inner uncertainty which is common in women. Due to this anxiety the female “takes refuge in a fictitious male role” (117). In

---

<sup>68</sup> (Horney, 1925, p. 115)

<sup>69</sup> (Horney, 1925, p.115)

<sup>70</sup> (Horney, 1925, p.116)

<sup>71</sup> (Horney, 1925, p.116)

<sup>72</sup> (Horney, 1925, p.116)

analysis women often admit without much resistance their wish to be a man. When they accept this they cling to the idea in an attempt to avoid accepting their incestuous wishes and phantasies in relation to their father. Hence, the wish to be a man, repression of incestuous wishes and the resistance against them becoming conscious were created as a defence against incestuous wishes. The phantasy of being a man defends her from guilt and anxiety involved in a feminine role. The wish to be a man influences the female's feeling of inferiority as her adequacy is rated in relation to a biological nature that is not her own. The ego deals with this feeling of inadequacy easier than the guilt in the feminine wishes. The girl identifies with her father as she assumes the masculine role. This may be one reason why when the girl gives up feminine wishes in relation to her father she assumes the masculine role. Horney suggests libido returns to the phase of penis envy as it is forced to do so by the incest barrier, incest which is a barrier/hindrance in development. Horney agrees that the female develops toward object love through penis envy. However, this development may be different to Freud's account of it. She suggests that it is possible that it is actually "the attraction to the opposite sex, operating from a very early period, which draws the libidinal interest of the girl to the penis. This interest, in accordance with the level of development reached, acts at first in an auto-erotic and narcissistic manner"<sup>73</sup>. According to this view, "the libidinal interest in the penis... would represent a type of "partial love"<sup>74</sup>. "Admiring envy is specially calculated to lead to an attitude of love"<sup>75</sup>.

Castration phantasies are a secondary formation. The phantasies begin when the woman assumes the male role as a defence against anxiety. "Her female genital anxiety is to some extent translated into male terms – the fear of vaginal injury becomes a phantasy of castration"<sup>76</sup>. This is achieved through conversion. "she exchanges the uncertainty of her expectation of punishment... for a concrete idea"<sup>77</sup>. "The castration-phantasy too is under the shadow of the old sense of guilt-and the penis is desired as a proof of guiltlessness"<sup>78</sup>. The female abandons femininity in favour of masculinity due to the Oedipus complex. The motives for this change in role are reinforced by the female's social disadvantages. According to Georg Simmel "historically the relation of the sexes may be crudely described as that of

---

<sup>73</sup> (Horney, 1925, p.118)

<sup>74</sup> (Horney, 1925, p.118)

<sup>75</sup> (Horney, 1925, p.119)

<sup>76</sup> (Horney, 1925, p.119)

<sup>77</sup> (Horney, 1925, p.119)

<sup>78</sup> (Horney, 1925, p.119)

master and slave”<sup>79</sup>. In this relation the female is continuously suggested to be inferior. This may be a factor influencing her toward the masculine role. Additionally it is more difficult for the female “to achieve any sublimation which should really satisfy their nature, for all the ordinary professions have been filled by men”<sup>80</sup>. This may also contribute to the female’s sense of inferiority as they cannot compete with men in the masculine jobs. “Social subordination of women... (influences) the unconscious motives for the flight from womanhood”<sup>81</sup>.

### **Chapter 3: Freud’s revision of his theory of the Oedipus complex in response to debate, his focus on the girl’s original attachment on the mother, and the importance of this in relation to the question: What happens when a woman becomes a mother?**

Previous to the debate Freud focused on the importance of the Oedipus complex and the fixation relating to it, which led him to underestimate the importance of the pre-Oedipus attachment to the mother on female sexual development.<sup>82</sup> “This phase allows room (opportunity) for all the fixations and repressions from which we trace the origin of the neuroses”<sup>83</sup>. Therefore, the Oedipus complex may not necessarily always be the nucleus of the neuroses. Freud suggests that the Oedipus complex can be extended to take account of all the child’s relations to both of their parents, or we can say girl has to go through a phase with a negative Oedipus complex before she “reaches the normal positive Oedipus situation”<sup>84</sup>. The pre-Oedipus phase is not completely overcome, and its effects are continued in the females’ psychological life.<sup>85</sup>

The mother is the original love-object as she takes care of the girl’s basic needs. The length of the girl’s attachment to her mother is more intense and much longer than previously thought, continuing until the fourth or fifth year in some cases, and covering most of early sexual development. It is possible that some females do not give up their mother as object

---

<sup>79</sup> (Horney, 1925, p.119)

<sup>80</sup> (Horney, 1925, p.119)

<sup>81</sup> (Horney, 1925, p.120)

<sup>82</sup> (Freud, 1933)

<sup>83</sup> (Freud, 1931, p.372)

<sup>84</sup> (Freud, 1931, p. 372)

<sup>85</sup> (Freud, 1933)

and do not truly change their object to their father/men. Hence, the pre-Oedipus phase in females is more important than previously estimated.<sup>86</sup> During the girl's attachment to the mother the father is the rival.<sup>87</sup> However, her hostility is not as intense as that in the boy. The girl's hostility toward her mother stems from the Pre Oedipus phase. It is not due to rivalry during the Oedipus complex but is reinforced by it.<sup>88</sup> Much of the hostility toward the mother is due to the child's many sexual wishes which change alongside "the phase of the libido and which cannot... be satisfied"<sup>89</sup>. The young child's love demands exclusivity. It does not have an aim and cannot be satisfied.<sup>90</sup>

Freud suggests the girl's early attachment with her mother has a strong connection with the origin of hysteria.<sup>91</sup> "We cannot understand women unless we appreciate this phase of their pre-Oedipus attachment to their mother"<sup>92</sup>. The pre-Oedipus attachment determines the female's future, "during it preparations are made for the acquisition of the characteristics with which she will later fulfil her role in the sexual function and perform her invaluable social tasks. It is in this identification too that she acquires her attractiveness to a man, whose Oedipus attachment to his mother it kindles into passion"<sup>93</sup>. "Many phenomena of female sexual life which were not properly understood before can be fully explained by reference to"<sup>94</sup> the pre Oedipal phase. For example, during normal female development the female will change her object from her father to another man. Where the female remains in the Oedipus complex she chooses an object similar to her father. However her relation to this object often becomes difficult as she nonetheless repeats her earlier negative relations to her mother.<sup>95</sup> In other words, the woman regresses to her original attachment with her mother, from which the attachment to the father later developed. The female's initial relations with the mother return from repression in the form of repetition toward her partner.<sup>96</sup> "When this reaction has been lived through, a second marriage may easily turn out very much more satisfying"<sup>97</sup>.

---

<sup>86</sup> (Freud, 1931)

<sup>87</sup> (Freud, 1933)

<sup>88</sup> (Freud, 1931)

<sup>89</sup> (Freud, 1933, p.123)

<sup>90</sup> (Freud, 1931)

<sup>91</sup> (Freud, 1931)

<sup>92</sup> (Freud, 1933, p.119)

<sup>93</sup> (Freud, 1933, p. 134)

<sup>94</sup> (Freud, 1931, p.377)

<sup>95</sup> (Freud, 1933)

<sup>96</sup> (Freud, 1931)

<sup>97</sup> (Freud, 1933, p.133)

Additionally, it often happens that the woman faces difficulties in her marriage following the birth of her first child. As she becomes a mother herself she identifies with her own mother, a large amount of libido may be attached to the revival of this identification resulting in the compulsion to repeat her parents negative relations. “Even a marriage is not made secure until the wife has succeeded in making her husband her child as well and in acting as a mother to him”<sup>98</sup>. Hence, it seems this line of thought may be extended to suggest when a woman becomes a mother an identification with her own mother may influence the compulsion to repeat her negative relations with her.

The girl has various types of “libidinal relations to her mother”<sup>99</sup>. “They persist through all 3 phases of infantile sexuality, they also take on the characteristics of the different phases and express themselves by oral, sadistic-anal and phallic wishes”<sup>100</sup>. These are usually unclear instinctual impulses. Therefore the girl does not psychically understand them at first and she interprets them later. This may lead to later accounts that are different to the original occurrence. In some cases the later account may have been transferred onto the father.<sup>101</sup> The wishes represent active and passive impulses. Freud refers to them as masculine and feminine. They are entirely ambivalent, both affectionate and aggressive in nature. “The latter often only come to light after being changed into anxiety ideas”<sup>102</sup>. Ambivalence is characteristic of the pre Oedipal phase<sup>103</sup>. The phantasy of seduction is also present in the pre-Oedipus stage where the mother is the seducer. The mother caring for the girl’s basic needs influences this.<sup>104</sup> After the girl detaches from her mother she may transfer the seduction phantasy onto her father. Real seduction is also common. “Where seduction intervenes it invariably disturbs the natural course of the developmental processes, and it often leaves behind extensive and lasting consequences”<sup>105</sup>. Paranoia in adulthood may originate in the girl’s fear that the mother may kill or devour her during her early dependence on her during the pre-Oedipus stage. The fear of being killed is due to the projection of the girl’s own hostility toward her mother. The girl’s sadistic and death wishes toward the mother are repressed and this influences her fear of being killed by her. If the mother has

---

<sup>98</sup> (Freud, 1933, p. 134)

<sup>99</sup> (Freud, 1933, p.119)

<sup>100</sup> (Freud, 1933, p.119-120)

<sup>101</sup> (Freud, 1931)

<sup>102</sup> (Freud, 1933, p. 120)

<sup>103</sup> (Freud, 1931)

<sup>104</sup> (Freud, 1933)

<sup>105</sup> (Freud, 1931, p.379)

unconscious hostility that is perceived this may strengthen the fear the girl has of her.<sup>106</sup> The female constitution, alongside cultural influences, leads her to suppress her aggressiveness, which often influences the female to develop masochistic impulses. Those impulses erotically combine internalised destructive impulses. The female constitution struggles to adapt to its function. “The decisive turning-points will already have been prepared for or completely before puberty”<sup>107</sup>. Girls have strong aggressive impulses during the sadistic-anal phase.

A characteristic of femininity is to prefer passive aims. However, passive aims can involve activity. Freud points out that culture also may influence this preference for passive aims.<sup>108</sup> The girl’s sexual aims toward her mother are active and passive. They are influenced by her libidinal phases. Children are inclined to try to actively repeat what they have passively experienced. This active reaction can be seen in children’s play, or in their behaviour toward someone else. It is an attempt to master the external world. This can sometimes result in repetition of distressing or traumatic experiences. The transfer from activity to passivity varies in children and in some cases it may not take place. The level of activity or passivity in the child may indicate the approximate strength of the masculinity and femininity that it will be apparent in their sexuality. The first sexual experiences a child has are passive. They are stimulated when the mother takes care of their basic needs such as during breastfeeding, cleaning and excretion. Some of the libido strives to continue enjoying such passive experiences, and some strives to actively do them. For example, being breast-fed leads to the desire to actively suck. The girl may indirectly fulfil active wishes with a doll. Liking to play with dolls may be an indication of early femininity. It expresses an active aspect of femininity.<sup>109</sup>

The girl is masculine during the phallic phase. The girl’s libidinal relation to the mother during the phallic phase express themselves by phallic wishes.<sup>110</sup> She has active wishes toward her mother. She masturbates the clitoris and the sensations this produces are connected to sexual wishes involving the mother. Freud does not know if there is a sexual aim attached to those thoughts. Where the mother has another child the girl’s sexual aim is

---

<sup>106</sup> (Freud, 1931)

<sup>107</sup> (Freud, 1933, p.117)

<sup>108</sup> (Freud,1933)

<sup>109</sup> (Freud, 1931)

<sup>110</sup> (Freud, 1933)

apparent as she wishes that she gave the baby to her.<sup>111</sup> During the phallic stage the child experiences the most intense frustrations due to restrictions. For example, the prohibition of masturbation. The mother enforces this with harsh threats. The beginning of masturbation was influenced by the mother as she stimulated the child while taking care of her basic needs.<sup>112</sup> This is often indicated by the phantasy of the mother as a sexual seducer.<sup>113</sup> The child may react to the prohibition of masturbation by rebelling or with aggressiveness. The effects of experiences around early masturbation are important regarding sexual development, neurosis and character. Such experiences include the parent's discovery/reaction to it, and the suppression of it. The girl does not always manage to stop masturbating. Where penis envy influences "a powerful impulse against clitoral masturbation"<sup>114</sup> but it does not stop it, the girl expresses her disappointment with her inferior genital by assuming the mother's role and trying to stop her phallic masturbation. The girl's play with dolls during the phallic phase is an identification with her mother where she substituted activity for passivity. Using the doll she acted out what she had passively experienced during the mother's care for her.

There are three possible paths of development after the girl sees the penis. The first path involves sexual inhibition or neurosis. Due to the development of penis envy she is no longer satisfied by masturbation of the clitoris. She feels inferior due to the lack of a penis. Hence, she gives up clitoral masturbation, detaches from her mother as love-object and often represses a lot of her sexual impulses. The second path of development results in the development of a masculinity complex. She denies her inferiority due to the lack of a penis. She continues masturbating her clitoris. She identifies with her father or phallic mother. This path may be determined by a constitutional factor, more activity which is usually characteristic of males, or by avoidance of passivity which allows for femininity.<sup>115</sup> She emphasizes her masculinity and wishes for a penis. This may lead to "a manifest homosexual choice of object"<sup>116</sup>. The third path of development may lead to a normal female attitude. She changes her object to her father and reaches the feminine Oedipus complex. The girl's

---

<sup>111</sup> (Freud, 1931)

<sup>112</sup> (Freud, 1933)

<sup>113</sup> (Freud, 1931)

<sup>114</sup> (Freud, 1933, p.127)

<sup>115</sup> (Freud, 1933)

<sup>116</sup> (Freud, 1931, p.376)

dependence on the father simply takes over that original intense attachment to the mother.<sup>117</sup> Due to penis envy she detaches from the mother and enters the Oedipus complex as a refuge.

Penis envy is hugely important regarding female development. This has huge effects on her development and character. Furthermore this may not be overcome “without a severe expenditure of psychical energy”<sup>118</sup>. Even when she accepts that the wish to have a penis will not come true the wish can remain repressed “in the unconscious and retains a considerable cathexis of energy”<sup>119</sup>. This unconscious wish may be sublimated and may later find expression as the wish for the ability have an intellectual profession. Freud suggests that a large amount of women’s jealousy and envy may be attributed to penis envy, and that those character traits are found more in females than males. He proposes that infantile penis envy causes jealousy/envy, and later experiences also influence this with “regression to this early infantile impulse”<sup>120</sup>. The different reactions seen in mother’s reactions to whether they give birth to a boy or a girl indicates that the lack of a penis has important psychical consequences. “A mother is only brought unlimited satisfaction by her relation to a son”<sup>121</sup>. This is “the most perfect, the most free from ambivalence of all human relationships”<sup>122</sup>. She may transfer onto a son her suppressed ambition and he can satisfy what remains of her masculinity complex.

The effects of the Oedipus complex are continued in the female’s psychical life. The girl’s Oedipus complex is important and there are often lasting fixations connected to it that continue in the woman’s psychical life. Often the dissolution of the Oedipus complex occurs at a late stage in female development, and it is not completely overcome. Hence “the formation of the super-ego must suffer; it cannot attain the strength and independence”<sup>123</sup>. Development of female sexuality is also complicated as the clitoris later continues to function in the woman’s sexual life. Additionally, the girl changes her primary genital zone from the

---

<sup>117</sup> (Freud, 1931)

<sup>118</sup> (Freud, 1933, p.125)

<sup>119</sup> (Freud, 1933, p.125)

<sup>120</sup> (Freud, 1933, p.126)

<sup>121</sup> (Freud, 1933, p.133)

<sup>122</sup> (Freud, 1933, p.133)

<sup>123</sup> (Freud, 1933, p.129)

clitoris to the vagina.<sup>124</sup> When the girl moves from masculinity to femininity the vagina gains its importance and becomes the main erotogenic zone.<sup>125</sup>

Some factors involved in the girl turning away from her mother as exclusive object are established by circumstances of infantile sexuality.<sup>126</sup> The detachment involves hostility toward the mother. The girl's attachment to her mother results in hate. "A hate that kind may become very striking and last all throughout life; it may be carefully compensated later on; as a rule one part of it is overcome while the other part persists. Events of later years naturally influence this greatly"<sup>127</sup>. However, Freud focuses on the point where the girl changes object to the father. The girl's hostility toward her mother stems from the Pre Oedipus phase. It is not due to rivalry during the Oedipus complex but is reinforced by it. The hostility toward the mother is explained as involving grievances including: jealousy. The young child's love "demands exclusive possession"<sup>128</sup>. It does not have an aim and cannot be satisfied. Hence the girl becomes disappointed with this love and this develops into hostility toward the mother. Hence the girl's "libido abandons its unsatisfying position in order to find a new one"<sup>129</sup>. This "casts a jealous hatred upon the new baby and develops a grievance against the faithless mother"<sup>130</sup>. The jealousy is fed further in later childhood and the "shock is repeated with the birth of each new sibling"<sup>131</sup>. Freud suggests that the girl's "avidity for its earliest nourishment is altogether insatiable, that it never gets over the pain of losing its mother's breast"<sup>132</sup>.

The girl's detachment from her mother is an important part of her development. It involves a "lowering of the active sexual impulses and a rise of the passive one's"<sup>133</sup>. This is influenced by the fact that active impulses are frustrated more. Therefore the libido gives up the active impulses easier than the passive ones. Passivity then becomes more prominent. Passive impulses that have not been abandoned by the libido aid the girl in her change to taking the

---

<sup>124</sup> (Freud, 1931)

<sup>125</sup> (Freud, 1933)

<sup>126</sup> (Freud, 1931)

<sup>127</sup> (Freud, 1933, p.120-121)

<sup>128</sup> (Freud, 1931, p.378)

<sup>129</sup> (Freud, 1931, p.378)

<sup>130</sup> (Freud, 1933, p.123)

<sup>131</sup> (Freud, 1933, p.123)

<sup>132</sup> (Freud, 1933, p.122)

<sup>133</sup> (Freud, 1931, p.387)

father as object. Changing her object to her father opens the possibility of the girl's development of femininity. However, the development of femininity may be "restricted by the remains of the pre-Oedipus attachment to her mother which she has surmounted"<sup>134</sup>.

The most important factor that influences the girl to detach from her mother is her disappointment that she did not give her a penis.<sup>135</sup> Due to the development of penis envy she is no longer satisfied by masturbation. She feels inferior due to the lack of a penis. Hence, she gives up clitoral masturbation, detaches from her mother as love-object and often represses a lot of her sexual impulses. The detachment from the mother is gradual. The eventual realization that her mother does not have a penis may allow the girl's hostility to overpower the relation, and she may detach from her mother. The original love-object was the phallic mother. The effects of experiences around early masturbation are important regarding sexual development, neurosis and character. Such experiences include the parent's discovery/reaction to it, and the suppression of it. After masturbation has been suppressed, the female may retain an interest "as a defence against temptation that is still dreaded"<sup>136</sup>. This may influence the female's choice of partner, motive for marriage, and sympathy for people with comparable difficulties.<sup>137</sup> Whether it is restricted also influences the girl's separation from her mother. Usually it is the mother who initially prohibits masturbation. This may influence the girl to rebel against and detach from the mother. Similarly after puberty the mother may restrict sexual activity.<sup>138</sup> The girl's original wish for the penis from the mother, which was disappointed, is now wished for from the father. "The feminine situation is only established, however, if the wish for a penis is replaced by one for a baby"<sup>139</sup>. The penis and baby are symbolically interchangeable in the early theories of children. After the wish for a penis the play with dolls expresses a wish for a baby from the father. Usually emphasis is put on the wish for a baby, and here a trace of the wish for a penis may be seen in femininity. Freud suggests the wish for a penis may be feminine. The female is happy if she actually has a baby later, especially if she has a "boy who brings the longed-for penis with him"<sup>140</sup>. The girl enters the Oedipus complex when she transfers "the wish for

---

<sup>134</sup> (Freud, 1931, p.388)

<sup>135</sup> (Freud, 1931)

<sup>136</sup> (Freud, 1933, 128)

<sup>137</sup> (Freud, 1933)

<sup>138</sup> (Freud, 1931)

<sup>139</sup> (Freud, 1933, p.128)

<sup>140</sup> (Freud, 1933, p.128)

a penis-baby on to her father”<sup>141</sup>. Hostility toward her mother is escalates, as she becomes her rival who receives what she desires.<sup>142</sup>

Freud suggests that it may be inevitable that the girl detaches from the mother due to it being her first attachment, its intensity, and the ambivalence of the attachment.<sup>143</sup> Much of the hostility toward the mother is due to the child’s many sexual wishes which change alongside “the phase of the libido and which cannot... be satisfied”<sup>144</sup>. However, these grievances with the mother cannot account for the girl’s detachment from her mother as the boy also experiences them during his sexual development and they do not cause him to detach from her. For the same reason, it cannot be due to the ambiguity of the relation or because “a powerful tendency to aggressiveness is always present beside a powerful love, and the more passionately a child loves its object the more sensitive does it become to disappointments and frustrations from that object; and in the end the love must succumb to the accumulation of hostility”<sup>145</sup>. Therefore the reason a girl detaches from her mother must involve something which is not involved in the boy’s experiences of development. Freud suggests this difference is present in the castration complex. “the anatomical distinction [between the sexes] must express itself in psychological consequences”<sup>146</sup>.

Finally, the Greek myth of Demeter and Persephone illuminates the nature of the mother-daughter relationship, which is important regarding an understanding of implications for mothers at birth. In recent times it has been proposed that while the myth of Oedipus captures the boy’s situation during sexual development, relevant to the girl is the Greek myth of *Demeter and Persephone*. Hence, it has been proposed that the female complex be re-named “the Persephone complex” in recognition of those differences and in order to reconsider the implications for a psychoanalytic understanding.<sup>147</sup> According to Stephanides (1997) Demeter is the goddess of agriculture and Persephone is her only child. One day Demeter is taken away by Pluto the Lord of Hades. This was the will of her father Zeus, the lord of the earth and the sky. Demeter’s grief overwhelmed her and destroyed her work on earth.

---

<sup>141</sup> (Freud, 1933, p129)

<sup>142</sup> (Freud, 1933)

<sup>143</sup> (Freud, 1931)

<sup>144</sup> (Freud, 1933, p.123)

<sup>145</sup> (Freud, 1933, p.124)

<sup>146</sup> (Freud, 1933, p124)

<sup>147</sup> (Holtman & Kulish, 2000)

Nothing would grow, people and animals grew hungry and many died. Zeus eventually decided he had to repair the harm that was done. He decided Persephone would return to the earth to be with her mother half of the year, and the rest of the year she would spend in Hades. Hence, in summer and spring nature rejoices. Whereas, in autumn and winter Demeter's work ceases again. This myth illustrates the mother daughter relationship and the difficulties of the necessary separation involved in the mother-daughter bond.

## **Conclusion**

In conclusion, this paper has sought to explore the question 'what happens when a woman becomes a mother?' according to a psychoanalytic perspective. It outlined papers by Freud, Jones, Deutsch, Horney and Riviere on female sexuality and femininity as these topics are key to an understanding of the proposed question. Based on this literature it was shown that when a woman becomes a mother she may be influenced by a number of aspects of female sexuality, including the girl's relation to her mother during early female sexuality, her relation to the phallus, the consequences of the Oedipus complex and biologically.

The thesis was structured in relation to the 1920's-1930's controversial debate on female sexuality. Chapter one provided an overview of Freud's papers from the 1900's – 1920's to explain the phallic stage and answer the central question according to Freud's phallic position on female sexuality. According to this view what happens when a woman becomes a mother is connected with the girl's relation to the symbolic entity that is the phallus. This section suggests that the answer is influenced by the Oedipus complex whereby the wish for a penis is symbolically exchanged for that of her father's baby.<sup>148</sup> Papers by Deutsch and Riviere were described in support of Freud's phallic position. According to Deutsch what happens when a woman becomes a mother may be influenced by factors such as: repeating identifications with her mother, regressing to various stages of libidinal development, ambivalence at the child becoming part of her ego, and giving up her narcissism leaving her own ego deprived. Additionally, she suggests thoughts of death often occur as the female perceives the threat of the death instinct, which is to be released due to intense masochistic

---

<sup>148</sup> (Freud, 1924)

pleasure of childbirth<sup>149</sup>. Riviere seemed to suggest that womanliness and consequently becoming a mother may be an attempt to restore the penis/baby to her mother or father. This is in an attempt to pacify her parents as she fears retaliation for her guilty wishes in relation to them.<sup>150</sup>

The second chapter addressed the question of becoming a mother from the other side of the debate, with Jones as the principal representative of the biologically based position on female sexuality. This view suggests that something happens biologically when the woman becomes a mother. Jones rejected Freud's phallocentrism. According to Jones what happens when a woman becomes a mother may be connected to a fear of aphanisis due to Oedipal wishes, rather than a fear of castration. However, in his opinion the Oedipus complex is seen earlier than Freud proposed, it is more deeply unconscious and the combined parent imago has a bigger role in it. Becoming a mother may trigger anxiety and sadism that were involved in those early Oedipal wishes. This sadism and anxiety may be internalized due to the female's physiological dependence on her object for sexual enjoyment.<sup>151</sup> For Jones the ultimate question is: Is a woman born or made? It seems that according to the biological view if a woman is born she cannot then 'become a woman' on the occasion of becoming a mother.<sup>152</sup> Horney's paper 'The Flight from Womanhood: The Masculinity-Complex in Women, as Viewed by Men and Women' supported Jones biological perspective. In view of Horney's paper it seems what happens when a woman becomes a mother may be related to childbirth being unconsciously equated with the wish fulfilment of early phantasies of incest.<sup>153</sup>

Chapter three outlined Freud's response to the views that were raised during the 1920's – 1930's debate. This section highlighted that it was due to the debate that there were considerable developments in Freud's theory on female sexuality. It showed the consequences of Freud's revised theory on female sexuality and the Oedipus complex for a Freudian view regarding the question 'What happens when a woman becomes a mother?' The debate led Freud to the realization that he had underestimated the importance of the pre-Oedipus attachment to the mother on female sexual development due to his previous focus on

---

<sup>149</sup> (Deutsch, 1924)

<sup>150</sup> (Riviere, 1929)

<sup>151</sup> (Jones, 1927)

<sup>152</sup> (Jones 1935)

<sup>153</sup> (Horney, 1925)

the Oedipus complex<sup>154</sup>. He proposed that the original attachment to the mother is the origin of fixations and repressions that he previously attributed to the Oedipus complex.<sup>155</sup> Hence, when a woman becomes a mother, an identification with her own mother may be revived, and this may attract all available libido to itself influencing the compulsion to repeat her negative relations with her.<sup>156</sup>

---

<sup>154</sup> (Freud, 1933)

<sup>155</sup> (Freud, 1931)

<sup>156</sup> (Freud, 1933)

## Bibliography

Deutsch (1924) Deutsch, H., 'The Psychology of Women in Relation to the Functions of Reproduction', *Female Sexuality The Early Psychoanalytic Controversies*, edited by Russell Grigg, Dominique Hecq & Craig Smith, Rebus Press, 1999.

Freud (1900) Freud, S., The Interpretation of Dreams, *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volumes IV & V, edited by James Strachey, Vintage, 2001.

Freud (1905) Freud, S., 'Three Essays on the Theory of Sexuality', *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume VII, edited by James Strachey, Vintage, 2001.

Freud (1923) Freud, S., 'The Infantile Genital Organization (An Interpolation into the Theory of Sexuality)', *On Sexuality*, Volume 7, edited by James Strachey, Penguin Books, 1991.

Freud (1924) Freud, S., 'The Dissolution of the Oedipus Complex', *On Sexuality*, Volume 7, edited by James Strachey, Penguin Books, 1991.

Freud (1925) Freud, S., 'Some Psychological Consequences of the Anatomical Distinction Between the Sexes', *On Sexuality*, Volume 7, edited by James Strachey, Penguin Books, 1991.

Freud (1931) Freud, S., 'Female Sexuality', *On Sexuality*, Volume 7, edited by James Strachey, Penguin Books, 1991.

Freud (1933 [1932])          Freud, S., 'Lecture XXXIII Femininity', *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume XXII, edited by James Strachey, Vintage, 2001.

Freud (1950)          Freud, S., 'Extracts from the Fliess papers.' *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volume I, edited by James Strachey, Vintage, 2001.

Grigg, Hecq & Smith (1999)          Grigg, R., Hecq, D., & Smith, C., *Female Sexuality The Early Psychoanalytic Controversies*, Rebus Press, 1999.

Holtzman & Kulish (2000)          Holtzman, D., & Kulish, N., 'The Feminization: A Reconsideration of the Significance of Separation Issues of the Female Oedipal Complex.' *Journal of the American Psychoanalytic Association*, 48 (4), p1413 (25pp.).

Horney (1925)          Horney, K., 'The Flight from Womanhood: The Masculinity-Complex in Women, as Viewed by Men and Women', *Female Sexuality The Early Psychoanalytic Controversies*, edited by Russell Grigg, Dominique Hecq & Craig Smith, Rebus Press, 1999.

Jones (1927)          Jones, E., 'The Early Development of Female Sexuality', *Female Sexuality The Early Psychoanalytic Controversies*, edited by Russell Grigg, Dominique Hecq & Craig Smith, Rebus Press, 1999.

Jones (1935)          Jones, E., 'Early Female Sexuality', *Female Sexuality The Early Psychoanalytic Controversies*, edited by Russell Grigg, Dominique Hecq & Craig Smith, Rebus Press, 1999.

Riviere (1929)            Riviere, J., 'Womanliness as a Masquerade', *Female Sexuality The Early Psychoanalytic Controversies*, edited by Russell Grigg, Dominique Hecq & Craig Smith, Rebus Press, 1999.

Stephanides (1997)            Stephanides, M., *Stephanides Brothers' Greek Mythology*, translated by Bruce Walter, Sigma Publications, 1997.