

Bo Dincer	bd2561 MDES 3005	21 January 2021
<b>Female Sexuality, Sigmund Freud</b>		
In Freudian theory, the dictum generally surrounds the complex of emotions aroused in a young child. By definition: "... around the age of four, by an unconscious sexual desire for the parent of the opposite sex..." the exclusion of the parent of the same sex. The cause, set of causes, or manner of causation of a disease or condition of this is better phrased as the <b>aetiology</b> of a hysteria, or neurosis, as previously introduced - leads us to wonder how can anxiety possibly lead to hostility?		
<b>P2.</b>	My understanding of anxiety is more in line with 'reclusive' behavior - which is confusing while considering the statement on line 62 from the reading.	
<b>P3.</b> (92...94)	Interesting statement, and must be a subconscious mechanism of males - as I personally don't recall much of anything prior to the age of four; and quite frankly I don't know anyone who discusses their daily affairs or thought processes at the onset of their lives.	
<b>P3.</b> (130...132)	As previously referenced, the <b>general dictum in the Freudian theory</b> of this artifact generally surrounds the complex of emotions aroused in a young woman, which in this case presents the exclusion of the mother in favor of the father as the "love object".	
<b>P4.</b> (149...157)	The <b>Oedipus complex</b> referenced at this point reflects a change from Father to Mother and perhaps, an interest which stems from the subconscious Oedipus complex formed at the onset of birth.	
<b>P4.</b> (170...173)	<b>Cathexis</b> (or emotional investment) is defined as the process of allocation of mental or emotional energy to a person, object, or idea. In this case I am unclear as to what specifically they are referring to with the joinder or a libidinal cathexis... as referenced hereunder as "inhibited".	
<b>P4.</b> (178...180)	<b>THE DIVERGENCE OF THREE PATHS...</b>	
	<b>I.</b> That which leads to the suspension of the whole sexual life. <b>II.</b> That which leads to the defiant over-emphasis of her own masculinity. <b>III.</b> The first steps towards definitive femininity.	
<b>P5.</b> (219...230)	As referenced previously on line 178 (p.4)	
	<i>"The path of abstinence which leads to the suspension of the whole sexual life."</i>	
<b>P6.</b> (280...286)	This falls in line with the general dictum of this material, having been properly introduced as an interchanging focal point of love between female-male-female; or visa-versa.	
<b>P7.</b> (300...305)	Again, a reference to the subconsciously developed natural effect of post-childbirth - unrelated to the Oedipus Complex. (in Freudian theory) The dictum generally surrounds the complex of emotions aroused in a young child. By definition: "... around the age of four, by an unconscious sexual desire for the parent of the opposite sex..." the exclusion of the parent of the same sex.	
<b>P7.</b> (331...334)	Contrary to the statements referenced above, in Greek mythology... The father is the one who devours its child without mention of the mother's inclusion. "Saturn Devouring His	

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Son" is the name given to a painting by Spanish artist Francisco Goya. The Greek myth of the Titan Cronus (in the title Romanized to Saturn) - fearing that he would be overthrown by one of his children - ate each one upon their birth.		
<b>P8.</b> (345...347)	This is unclear, in what manner are the intestinal zone's evoked? On the basis of this referencing archaic times - would it be possible that a surgery or other means of excitation of the intestinal zones evoke "an aggression, manifesting itself either directly in the form of rage... suppression... anxiety...?"	
	- What other types of neurological disease may be a consequence of alternative excitation of the intestinal zone (non-sadistic) cause? - Perhaps surgery (or even an enema) would serve as cause for aetiology and the effects as referenced on <b>P8.</b>	
<b>P9.</b> (374...378)	The onset to the third principle as previously referenced.	
<b>P9.</b> (413...415)	I generally agree as modern culture has offered a variety of outlets for discussion, concern; however the plausibility of that a surgery or other means of excitation of the intestinal zones evoke "an aggression, manifesting itself either directly in the form of rage... suppression... anxiety..." is something that would be possible. Similar to the tale of the Lion with a splinter in his toe - he is always angry and roaring - until one day... someone dislodges the splinter from his toe and then he just rests and goes to sleep. In happenstance, this is a children's story which is recounted in many forms in modern culture.	
<b>P10.</b> (337...339)	<b>Otto Fenichel</b> was a psychoanalyst, and published many articles on this subject matter however passed away shortly after World War II - having closer approached our current day and age... His writing: "Introjektion und Kastrationskomplex" (1925) and "Neurotic Acting Out" (1945) contributed to the research of female sexuality - succinct to the Oedipus complex.	
	Fenichel's ideals were generally contrary to <b>Jeanne Lampl-de Groot's</b> opinions who's ideals emerged most recently with respect to Fenichel and in furtherance of Freud. Groot (a dutch analyst) <i>allegedly received 76 letters written by Freud between 1921-1939.</i> - unfortunately she passed away in 1987 - about 50 years later...	
	In happenstance, the corrected author of this publication - lastly in the 5 <sup>TH</sup> point - <b>Jeanne Lampl-de Groot.</b>	
<b>P11.</b> (footnote No. 3)	I generally agree with this statement...	
	"It is to be anticipated that male analysts with feminist sympathies, and our women analysts also, will disagree with what I have said here. They will hardly fail to object to such notions which have their origin in the man's 'masculinity complex', and are meant to justify theoretically his innate propensity to disparage and suppress women. But this sort of psychoanalytic argument reminds us here, as it so often does, of Dostoevsky's famous 'knife that cuts both ways'. The opponents of those who reason thus will for their part think it quite comprehensible that members of the female sex should refuse to accept the notion that appears to gainsay their eagerly coveted equality with men. <b>The use of analysis as a weapon of controversy obviously leads to no decision.</b> "	

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