

DGB NFNP: The Emancipation of Oedipus: Integrative Reality-Trauma-Fantasy (IRTF) Theory and The DGB Master-Oedipal-Lifeline-Death line (MOLD) Complex

David Gordon Bain*

DGB Transportation Services, DGB Integrative Wellness and Education Services, Canada

***Corresponding Author:** David Gordon Bain, DGB Transportation Services, DGB Integrative Wellness and Education Services, Canada.

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Good day!

Some people simply don't want to know -- or to even contemplate -- what might be distasteful, unpleasant, unpleasurable, scary, traumatic -- or most notably -- terrifying to them. Freud invented a number of term-concepts such as repression, defense, disavowal -- Janet, I believe, used the word 'dissociation' -- to describe his client's propensity for 'knowledge-resistance' which, when 'cathected with emotion' might be called 'emotional resistance' or 'feeling resistance'. Nothing has changed today.

Case in point. In 1896, Freud wrote what editorially speaking I believe was/is one of his best essays -- "The Aetiology of Hysteria".

In this essay, Freud -- who presented this paper to the medical faculty of The Vienna Psychiatry and Neurology Society on April 21st, 1896, before he wrote it up in May 1896 -- presented, not only his 'childhood sexuality' theory behind the clinical phenomenon of 'hysteria' -- but more than that, he presented his theory of 'childhood sexual abuse' as being the ultimate 'Source of The Nile' behind hysterical symptoms, if not hysteria altogether which he still believed had at least a partial, underlying 'genetic etiology' as well. The latter part would eventually turn into Freud's 'Classical Biological Instinct' theory which reduced the importance of his 'reality, memory, and trauma theory' that he was presenting in 1896.

In this 1896 essay, Freud presented some pretty 'sordid, shocking' clinical details of childhood sexual abuse, some more concrete than others, but amounting to the same thing -- not a pretty picture of the so-called 'naive innocence of childhood'.

The key to the 'unlocking' of the understanding of both hysteria and hysterical symptoms -- as well as the therapeutic disappearance of symptoms which were viewed by Freud as 'mnemonic symbols' or 'symbolic allusions' to his patients' 'traumatic sexual childhood past' -- was Freud 'working his way through' both 'the knowledge-resistance' and the 'feeling resistance' of childhood sexual trauma. That was Freud in 1896. By 1905, Freud believed that he had been 'mistaken' in 1896; that the so-called 'traumatic sexual scenes' were actually 'fantasy scenes' put together by his clients' 'Oedipal Complex' -- i.e., of wanting to sexually possess the parent of the opposite sex while getting rid of the parent of the same sex (patricide or matricide).

To this day, two rather tough questions can still be asked: Who was 'resisting' what knowledge? And what knowledge was right -- Freud's 'childhood sexual trauma knowledge' or his 'childhood sexual fantasy knowledge'? And/or to what extent might there have been some kind of interplay between the two theories that might have better explained his clients' reality?

So 'Pre-Classical' Psychoanalysis can be described as this: the patient/client's so-called 'knowledge and feeling resistance' was based on Freud's belief in the client's 'childhood sexually traumatic background' whereas by 1905 it was based on his belief in the child's erotic sexual wishes or impulse-drives towards the parent of the opposite sex. (By this time, i.e., 1905, Freud was starting to address possible 'exceptions' to his generic 'Oedipal Fantasy Rule'.

By 1923 (The Ego and The Id), Freud had created the 'id', 'the ego', and 'the superego' -- and the idea that the superego and the ego often colluded to 'keep unwanted id-fantasies, feelings, wishes, and impulse-drives down in the id where they belonged' -- to the point where there was both 'knowledge-resistance' and 'feeling-resistance' in the ego to not even wanting to 'know what was going on down below in the id' (repression, defense, denial, dissociation, transference, projection, disavowal).

By 1938 -- Freud's last significant and unfinished essay, 'Outline of Psychoanalysis' -- Freud introduced for the first time (at least that I am aware of) the idea of 'the undifferentiated id-ego' in early childhood not having 'separated and distinguished themselves from each other yet'.

I jumped on this 'undifferentiated id-ego' idea and theorized that 'the undifferentiated id-ego' was responsible for 'creating' the unique, individual, customized 'cognitive-emotional-behavioral template' that I am labelling as the DGB expanded, modified version of Freud's 'Classical' Oedipal Complex Concept and Theory. This -- I call 'The Master Oedipal-Lifeline-Deathline' (MOLD) Complex.

Different from either Freudian Pre-Classical or Classical Psychoanalysis -- but integrating both together with elements of Adlerian Theory and Object Relations -- I postulate that our MOLD Complex is made up significantly of 'internalized' or 'introjected' conscious early memories of both ongoing relationships of a significant nature (mom, dad, siblings, etc.,) as well as specific encounters that are sufficiently 'narcissistically important' to remember decades later....Often, these narcissistically important conscious early memories are -- or were -- of a traumatic nature.

'Erotic, sexual fantasies' -- if not a part of the original memory, as the individual recalls the memory (which is by far the most likely scenario, although not always) -- can be 'worked over' by the evolving 'unconscious id-ego' to create an erotic sexual fantasy connected with the original memory-scene that was not sexualized at the time of the memory.

Thus, the memory is real, and the evolving erotic fantasy as unconsciously worked over by the evolving id-ego, and connected to the original, real, unsexualized memory -- now, has both 'the repetition compulsion' and the 'mastery compulsion' tied into the original memory -- as well as both components of the now emerging, 'erotically cathected' Oedipal-Lifestyle Complex' -- shows up both inside and/or outside the clinical setting, and is either 'submerged' ('knowledge-and-feeling-and-impulse-drive resistance') and/or 'acted out' -- erotically, creatively, and/or destructively.

This is where Freud and I have parted company on some of his most controversial sexual ideas. And it also shows where Jeffrey Masson -- and less clearly, Alfred Adler, Sandor Ferenczi, Melanie Klein, Ronald Fairbairn, Harry Guntrip, Fritz Perls, Eric Berne, and others -- have all influenced the development of my integrative theoretical work.

In this respect, I will continue to develop the idea of the 'emancipation of Oedipus'.

Hope to see you again soon!

-- DGB,

-- Dialectical-Gap-Bridging Ideas.

-- David Gordon Bain

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