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**EARLY STAGES OF THE ŒDIPUS CONFLICT<sup>1</sup>**

**MELANIE KLEIN**

In my analyses of children, especially of children between the ages of three and six, I have come to a number of conclusions of which I shall here present a summary.

I have repeatedly alluded to the conclusion that the Œdipus complex comes into operation earlier than is usually supposed. In my last paper, 'The Psychological Principles of Infant Analysis',<sup>2</sup> I discussed this subject in greater detail. The conclusion which I reached there was that the Œdipus tendencies are released in consequence of the frustration which the child experiences at weaning, and that they make their appearance at the end of the first and the beginning of the second year of life; they receive reinforcement through the anal frustrations undergone during training in cleanliness. The next determining influence upon the mental processes is that of the anatomical difference between the sexes.

The boy, when he finds himself impelled to abandon the oral and anal positions for the genital, passes on to the aim of penetration associated with possession of the penis. Thus he changes not only his libido-position, but its aim, and this enables him to retain his original love-object. In the girl, on the other hand, the receptive aim is carried over from the oral to the genital position: she changes her libido-position, but retains its aim, which was already led to disappointment in relation to her mother. In this way receptivity for the penis is induced in the girl, who then turns to the father as her love-object. The very onset of the Œdipus wishes, however, already becomes associated with incipient dread of castration and feelings of guilt.

The analysis of adults, as well as of children, has familiarized us with the fact that the pregenital instinctual impulses carry with them a sense of guilt, and it was thought at first that the feelings of guilt were of subsequent growth, displaced back on to these tendencies, though not originally associated with them. Ferenczi assumes that,

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<sup>1</sup> Read at the Tenth International Psycho-Analytical Congress, Innsbruck, September 3, 1927.

<sup>2</sup> This JOURNAL, Vol. VIII, 1927.

connected with the urethral and anal impulses, there is a 'kind of physiological forerunner of the super-ego', which he terms 'sphincter-morality'. According to Abraham, anxiety makes its appearance on the cannibalistic level, while the sense of guilt arises in the succeeding early anal-sadistic phase.

My findings lead rather further. They shew that the sense of guilt associated with pregenital fixation is already the direct effect of the Œdipus conflict. And this seems to account satisfactorily for the genesis of such feelings, for we know the sense of guilt to be simply a result of the introjection (already accomplished or, as I would add, in process of being accomplished) of the Œdipus love-objects: that is, a sense of guilt is a product of the formation of the super-ego.

The analysis of little children reveals the structure of the super-ego as built up of identifications dating from very different periods and strata in the mental life. These identifications are surprisingly contradictory in character, over-indulgence and excessive severity existing side by side. We find in them, too, an explanation of the severity of the super-ego, which comes out specially plainly in these infant analyses. It does not seem clear why a child of, say, four years old should set up in his mind an unreal, phantastic image of parents who devour, cut and bite. But it is clear why in a child of about one year old the anxiety caused by the beginning of the Œdipus conflict takes the form of a dread of being devoured and destroyed. The child himself desires to destroy the libidinal object by biting, devouring and cutting it, which leads to anxiety, since awakening of the Œdipus tendencies is followed by introjection of the object, which then becomes one from which punishment is to be expected. The child then dreads a punishment corresponding to the offence: the super-ego becomes something which bites, devours and cuts.

The connection between the formation of the super-ego and the pregenital phases of development is very important from two points of view. On the one hand, the sense of guilt attaches itself to the oral and anal-sadistic phases, which as yet predominate; and, on the other, the super-ego comes into being while these phases are in the ascendant, which accounts for its sadistic severity.

These conclusions open up a new perspective. Only by strong repression can the still very feeble ego defend itself against a super-ego so menacing. Since the Œdipus tendencies are at first chiefly expressed in the form of oral and anal impulses, the question of which fixations will predominate in the Œdipus development will be mainly determined

by the degree of the repression which takes place at this early stage.

Another reason why the direct connection between the pregenital phase of development and the sense of guilt is so important is that the oral and anal frustrations, which are the prototypes of all later frustrations in life, at the same time signify punishment and give rise to anxiety. This circumstance makes the frustration more acutely felt, and this bitterness contributes largely to the hardship of all subsequent frustrations.

We find that important consequences ensue from the fact that the ego is still so little developed when it is assailed by the onset of the Œdipus tendencies and the incipient sexual curiosity associated with them. Still quite undeveloped intellectually, it is exposed to an onrush of problems and questions. One of the most bitter grievances which we come upon in the unconscious is that this tremendous questioning impulse, which is apparently only partly conscious and even so far as it is cannot yet be expressed in words, remains unanswered. Another reproach follows hard upon this, namely, that the child could not understand words and speech. Thus his first questions go back beyond the beginnings of his understanding of speech.

In analysis both these grievances give rise to an extraordinary amount of hate. Singly or in conjunction they are the cause of numerous inhibitions of the epistemophilic impulse: for instance, the incapacity to learn foreign languages, and, further, hatred of those who speak a different tongue. They are also responsible for direct disturbances in speech, etc. The curiosity which shews itself plainly later on, mostly in the fourth or fifth year of life, is not the beginning, but the climax and termination, of this phase of development, which I have also found to be true of the Œdipus conflict in general.

The early feeling of not knowing has manifold connections. It unites with the feeling of being incapable, impotent, which soon results from the Œdipus situation. The child also feels this frustration the more acutely because he knows nothing definite about sexual processes. In both sexes the castration complex is accentuated by this feeling of ignorance.

The early connection between the epistemophilic impulse and sadism is very important for the whole mental development. This instinct, roused by the striving of the Œdipus tendencies, at first mainly concerns itself with the mother's womb, which is assumed to be the scene of all sexual processes and developments. The child is still

dominated by the anal-sadistic libido-position which impels him to wish to appropriate the contents of the womb. He thus begins to be curious about what it contains, what it is like, etc. So the epistemophilic instinct and the desire to take possession come quite early to be most intimately connected with one another and at the same time with the sense of guilt aroused by the incipient Œdipus conflict. This significant connection ushers in a phase of development in both sexes which is of vital importance, hitherto not sufficiently recognized. It consists of a very early identification with the mother.

The course run by this 'femininity' phase must be examined separately in boys and in girls, but, before I proceed to this, I will shew its connection with the previous phase, which is common to both sexes.

In the early anal-sadistic stage the child sustains his second severe trauma, which strengthens his tendency to turn away from the mother. She has frustrated his oral desires, and now she also interferes with his anal pleasures. It seems as though at this point the anal deprivations cause the anal tendencies to amalgamate with the sadistic tendencies. The child desires to get possession of the mother's fæces, by penetrating into her body, cutting it to pieces, devouring and destroying it. Under the influence of his genital impulses, the boy is beginning to turn to his mother as love-object. But his sadistic impulses are in full activity, and the hate originating in earlier frustrations is powerfully opposed to his object-love on the genital level. A still greater obstacle to his love is his dread of castration by the father, which arises with the Œdipus impulses. The degree in which he attains to the genital position will partly depend on his capacity for tolerating this anxiety. Here the intensity of the oral-sadistic and anal-sadistic fixations is an important factor. It affects the degree of hatred which the boy feels towards the mother; and this, in its turn, hinders him to a greater or lesser extent in attaining a positive relation to her. The sadistic fixations exercise also a decisive influence upon the formation of the super-ego, which is coming into being whilst these phases are in the ascendant. The more cruel the super-ego the more terrifying will be the father as castrator, and the more tenaciously in the child's flight from his genital impulses will he cling to the sadistic levels, from which his Œdipus tendencies in the first instance then also take their colour.

In these early stages all the positions in the Œdipus development are cathected in rapid succession. This, however, is not noticeable,

because the picture is dominated by the pregenital impulses. Moreover, no rigid line can be drawn between the active heterosexual attitude which finds expression on the anal level and the further stage of identification with the mother.

We have now reached that phase of development of which I spoke before under the name of the 'femininity-phase'. It has its basis on the anal-sadistic level and imparts to that level a new content, for fæces are now equated with the child that is longed for, and the desire to rob the mother now applies to the child as well as to fæces. Here we can discern two aims which merge with one another. The one is directed by the desire for children, the intention being to appropriate them, while the other aim is motivated by jealousy of the future brothers and sisters whose appearance is expected and by the wish to destroy them in the womb. A third object of the boy's oral-sadistic tendencies in the mother's womb is the father's penis.

As in the castration-complex of girls, so in the femininity-complex of the male, there is at bottom the frustrated desire for a special organ. The tendencies to steal and destroy are concerned with the organs of conception, pregnancy and parturition, which the boy assumes to exist in the womb, and further with the vagina and the breasts, the fountain of milk, which are coveted as organs of receptivity and bounty from the time when the libidinal position is purely oral.

The boy fears punishment for his destruction of his mother's body, but, besides this, his fear is of a more general nature, and here we have an analogy to the anxiety associated with the castration-wishes of the girl. He fears that his body will be mutilated and dismembered, and amongst other things castrated. Here we have a direct contribution to the castration-complex. In this early period of development the mother who takes away the child's fæces signifies also a mother who dismembers and castrates him. Not only by means of the anal frustrations which she inflicts does she pave the way for the castration-complex: in terms of psychic reality she is also already the castrator.

This dread of the mother is so overwhelming because there is combined with it an intense dread of castration by the father. The destructive tendencies whose object is the womb are also directed with their full oral- and anal-sadistic intensity against the father's penis, which is supposed to be located there. It is upon his penis that the dread of castration by the father is focussed in this phase. Thus the femininity-phase is characterized by anxiety relating to the womb and the father's penis, and this anxiety subjects the boy to the tyranny

of a super-ego which devours, dismembers and castrates and is formed from the image of father and mother alike.

The aims of the incipient genital libido-positions are thus crisscrossed by and intermingled with the manifold pregenital tendencies. The greater the preponderance of sadistic fixations the more does the boy's identification with his mother correspond to an attitude of rivalry towards the woman, with its blending of envy and hatred; for on account of his wish for a child he feels himself at a disadvantage and inferior to the mother.

Let us now consider why the femininity-complex of men seems so much more obscure than the castration-complex in women, with which it is equally important.

The amalgamation of the desire for a child with the epistemophilic impulse enables a boy to effect a displacement on to the intellectual plane; his sense of being at a disadvantage is then concealed and over-compensated by the superiority he deduces from his possession of a penis, which is also acknowledged by girls. This exaggeration of the masculine position results in excessive protestations of masculinity. In her paper entitled 'Notes on Curiosity',<sup>3</sup> Mary Chadwick, too, has traced the man's narcissistic over-estimation of the penis and his attitude of intellectual rivalry towards women to the frustration of his wish for a child and the displacement of this desire on to the intellectual plane.

A tendency to excess in the direction of aggression, which very frequently occurs, has its source in the femininity-complex. It goes with an attitude of contempt and 'knowing better', and is highly asocial and sadistic; it is partly conditioned as an attempt to mask the anxiety and ignorance which lie behind it. In part it coincides with the boy's protest (originating in his fear of castration) against the feminine rôle, but it is rooted also in his dread of his mother, whom he intended to rob of the father's penis, her children and her female sexual organs. This excessive aggression unites with the pleasure in attack which proceeds from the direct, genital Œdipus situation, but it represents that part of the situation which is by far the more asocial factor in character-formation. This is why a man's rivalry with women will be far more asocial than his rivalry with his fellow-men, which is largely prompted through the genital position. Of course the quantity of sadistic fixations will also determine the relationship

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<sup>3</sup> Internationale Zeitschrift für Psychoanalyse, Bd. XI, 1925.

of a man to other men when they are rivals. If, on the contrary, the identification with the mother is based on a more securely established genital position, on the one hand his relation to women will be positive in character, and on the other the desire for a child and the feminine component, which play so essential a part in men's work, will find more favourable opportunities for sublimation.

In both sexes one of the principal roots of inhibitions in work is the anxiety and sense of guilt associated with the femininity-phase. Experience has taught me, however, that a thorough analysis of this phase is, for other reasons as well, important from a therapeutic point of view, and should be of help in some obsessional cases which seem to have reached a point where nothing more could be resolved.

In the boy's development the femininity-phase is succeeded by a prolonged struggle between the pregenital and the genital positions of the libido. When at its height, in the third to the fifth year of life, this struggle is plainly recognizable as the Œdipus conflict. The anxiety associated with the femininity-phase drives the boy back to identification with the father; but this stimulus in itself does not provide a firm foundation for the genital position, since it leads mainly to repression and over-compensation of the anal- sadistic instincts, and not to overcoming them. The dread of castration by the father strengthens the fixation to the anal-sadistic levels. The degree of constitutional genitality also plays an important part as regards a favourable issue, i.e. the attainment of the genital level. Often the outcome of the struggle remains undecided, and this gives rise to neurotic troubles and disturbances of potency.<sup>4</sup> Thus the attainment of complete potency and reaching the genital position will in part depend upon the favourable issue of the femininity-phase.

I will now turn to the development of girls. As a result of the process of weaning, the girl-child has turned from the mother, being impelled more strongly to do so by the anal deprivations she has undergone. The genital now begins to influence her mental development.

I entirely agree with Helene Deutsch,<sup>5</sup> who holds that the genital development of the woman finds its completion in the successful displacement of oral libido on to the genital. Only, my results lead me

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<sup>4</sup>Cf. here Reich: Die Funktion des Orgasmus, Internationaler Psycho-analytischer Verlag.

<sup>5</sup>H. Deutsch: Psychoanalyse der weiblichen Sexualfunktion.

to believe that this displacement begins with the first stirrings of the genital impulses and that the oral, receptive aim of the genital exercises a determining influence in the girl's turning to the father. Also I am led to conclude that not only an unconscious awareness of the vagina, but also sensations in that organ and the rest of the genital apparatus, are aroused as soon as the Œdipus impulses make their appearance. In girls, however, onanism does not afford anything like so adequate an outlet for these quantities of excitation as it does in boys. Hence the accumulated lack of satisfaction provides yet another reason for more complications and disturbances of female sexual development. The difficulty of obtaining complete gratification by onanism may be another cause, besides those indicated by Freud, for the girl's repudiation of the practice, and may partly explain why, during her struggle to give it up, manual masturbation is generally replaced by pressing the legs together.

Besides the receptive quality of the genital organ, which is brought into play by the intense desire for a new source of gratification, envy and hatred of the mother who possesses the father's penis seem, at the period when these first Œdipus impulses are stirring, to be a further motive for the little girl's turning to the father. His caresses have now the effect of a seduction and are felt as 'the attraction of the opposite sex'.<sup>6</sup>

In the girl identification with the mother results directly from the Œdipus impulses: the whole struggle caused in the boy by his castration-anxiety is absent in her. In girls as well as boys this identification coincides with the anal-sadistic tendencies to rob and destroy the mother. If identification with the mother takes place at a stage at which the oral- and anal-sadistic tendencies predominate, dread of a primitive maternal super-ego will lead to the repression and fixation of this phase and interfere with further genital development. Dread of the mother, too, impels the little girl to give up identification with her, and identification with the father begins.

The little girl's epistemophilic impulse is first roused by the Œdipus complex; the result is that she discovers her lack of a penis. She feels this lack to be a fresh cause of hatred of the mother, but at the same

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<sup>6</sup> We regularly come across the unconscious reproach that the mother has seduced the child whilst tending it. The explanation is that at the period when she had to minister to its bodily needs the Œdipus tendencies were awaking.



time her sense of guilt makes her regard it as a punishment. This embitters her frustration in this direction, and it, in its turn, exercises a profound influence on the whole castration-complex.

This early grievance about the lack of a penis is greatly magnified later on, when the phallic phase and the castration-complex are in full swing. Freud has stated that the discovery of the lack of a penis causes the turning from the mother to the father. My findings shew, however, that this discovery operates only as a reinforcement in this direction, since it follows on a very early stage in the Œdipus conflict, and is succeeded by the wish for a child, by which it is actually replaced in later development. I regard the deprivation of the breast as the most fundamental cause of the turning to the father. Identification with the father is less charged with anxiety than that with the mother; moreover, the sense of guilt towards her impels to over-compensation through a fresh love-relation with her. Against this new love-relation with her there operates the castration-complex which makes a masculine attitude difficult, and also the hatred of her which sprang from the earlier situations. Hate and rivalry of the mother, however, again lead to abandoning the identification with the father and turning to him as the object to be secured and loved.

The little girl's relation with her mother causes that to her father to take both a positive and a negative direction. The frustration undergone at his hands has as its very deepest basis the disappointment already suffered in relation to the mother; a powerful motive in the desire to possess him springs from the hatred and envy against the mother. If the sadistic fixations remain predominant, this hatred and its over-compensation will also materially affect the woman's relation to men. On the other hand, if there is a more positive relation to the mother, built up on the genital position, not only will the woman be freer from a sense of guilt in her relation to her children, but her love for her husband will be strongly reinforced, since for the woman he always stands at one and the same time for the mother who gives what is desired and for the beloved child. On this very significant foundation is built up that part of the relation which is connected exclusively with the father. At first it is focussed on the act of the penis in coitus. This act, which also promises gratification of the desires that are now displaced on to the genital, seems to the little girl a most consummate performance.

Her admiration is, indeed, shaken by the Œdipus frustration, but unless it is converted into hate, it constitutes one of the fundamental

features of the woman's relation to the man. Later, when full satisfaction of the love-impulses is obtained, there is joined with this admiration the great gratitude ensuing from the long-pent-up deprivation. This gratitude finds expression in the greater feminine capacity for complete and lasting surrender to a love-object, especially to the 'first love'.

One way in which the little girl's development is greatly handicapped is the following. Whilst the boy does in reality possess the penis, in respect of which he enters into rivalry with the father, the little girl has only the unsatisfied desire for motherhood, and of this, too, she has but a dim and uncertain, though a very intense, awareness.

It is not merely this uncertainty which disturbs her hope of future motherhood. It is weakened far more by anxiety and sense of guilt, and these may seriously and permanently damage the maternal capacity of a woman. Because of the destructive tendencies once directed by her against the mother's body (or certain organs in it) and against the children in the womb, the girl anticipates retribution in the form of destruction of her own capacity for motherhood or of the organs connected with this function and of her own children. Here we have also one root of the constant concern of women (often so excessive) for their personal beauty, for they dread that this too will be destroyed by the mother. At the bottom of the impulse to deck and beautify themselves there is always the motive of restoring damaged comeliness, and this has its origin in anxiety and sense of guilt.<sup>7</sup>

It is probable that this deep dread of the destruction of internal organs may be the psychic cause of the greater susceptibility of women, as compared with men, to conversion-hysteria and organic diseases.

It is this anxiety and sense of guilt which is the chief cause of the repression of feelings of pride and joy in the feminine rôle, which are originally very strong. This repression results in depreciation of the capacity for motherhood, at the outset so highly prized. Thus the girl lacks the powerful support which the boy derives from his possession of the penis, and which she herself might find in the anticipation of motherhood.

The girl's very intense anxiety about her womanhood can be

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<sup>7</sup>Cf. Hárník's paper at the Innsbruck Psycho-Analytical Congress: 'Die ökonomischen Beziehungen zwischen dem Schuldgefühl und dem weiblichen Narzissmus'.

shewn to be analogous to the boy's dread of castration, for it certainly contributes to the checking of her Œdipus impulses. The course run by the boy's castration-anxiety concerning the penis which visibly exists is, however, different; it might be termed more acute than the more chronic anxiety of the girl concerning her internal organs, with which she is necessarily less familiar. Moreover, it is bound to make a difference that the boy's anxiety is determined by the paternal and the girl's by the maternal super-ego.

Freud has said that the girl's super-ego develops on different lines from that of the boy. We constantly find confirmation of the fact that jealousy plays a greater part in women's lives than in men's, because it is reinforced by deflected envy of the male on account of the penis. On the other hand, however, women especially possess a great capacity, which is not based merely on an over-compensation, for disregarding their own wishes and devoting themselves with self-sacrifice to ethical and social tasks. We cannot account for this capacity by the blending of masculine and feminine traits which, because of the human being's bisexual disposition, does in individual cases influence the formation of character, for this capacity is so plainly maternal in nature. I think that, in order to explain how women can run so wide a gamut from the most petty jealousy to the most self-forgetful loving-kindness, we have to take into consideration the peculiar conditions of the formation of the feminine super-ego. From the early identification with the mother in which the anal-sadistic level so largely preponderates, the little girl derives jealousy and hatred and forms a cruel super-ego after the maternal imago. The super-ego which develops at this stage from a father-identification can also be menacing and cause anxiety, but it seems never to reach the same proportions as that derived from the mother-identification. But the more the identification with the mother becomes stabilized on the genital basis, the more will it be characterized by the devoted kindness of an indulgent mother-ideal. Thus this positive affective attitude depends on the extent to which the maternal mother-ideal bears the characteristics of the pregenital or of the genital stage. But when it comes to the active conversion of the emotional attitude into social or other activities, it would seem that it is the paternal ego-ideal which is at work. The deep admiration felt by the little girl for the father's genital activity leads to the formation of a paternal super-ego which sets before her active aims to which she can never fully attain. If, owing to certain factors in her development, the incentive to accomplish these aims is strong enough, their

very impossibility of attainment may lend an impetus to her efforts which, combined with the capacity for self-sacrifice which she derives from the maternal super-ego, gives a woman, in individual instances, the capacity for very exceptional achievements on the intuitive plane and in specific fields.

The boy, too, derives from the feminine phase a maternal super-ego which causes him, like the girl, to make both cruelly primitive and kindly identifications. But he passes through this phase to resume (it is true, in varying degrees) identification with the father. However much the maternal side makes itself felt in the formation of the super-ego, it is yet the paternal super-ego which from the beginning is the decisive influence for the man. He too sets before himself a figure of an exalted character upon which to model himself, but, because the boy is 'made in the image of' his ideal, it is not unattainable. This circumstance contributes to the more sustained and objective creative work of the male.

The dread of injury to her womanhood exercises a profound influence on the castration-complex of the little girl, for it causes her to over-estimate the penis which she herself lacks; this exaggeration is then much more obvious than is the underlying anxiety about her own womanhood. I would remind you here of the work of Karen Horney, who was the first to examine the sources of the castration-complex in women in so far as those sources lie in the Oedipus situation.

In this connection I must speak of the importance for sexual development of certain early experiences in childhood. In the paper which I read at the Salzburg Congress in 1924, I mentioned that when observations of coitus take place at a later stage of development they assume the character of traumata, but that if such experiences occur at an early age they become fixated and form part of the sexual development. I must now add that a fixation of this sort may hold in its grip not only that particular stage of development, but also the super-ego which is then in process of formation, and may thus injure its further development. For the more completely the super-ego reaches its zenith in the genital stage the less prominent will the sadistic identifications be in its structure and the more surely will an ethically fine personality be developed and greater possibilities of mental health be secured.

There is another kind of experience in early childhood which strikes me as typical and exceedingly important. These experiences often follow closely in time upon the observations of coitus and are induced

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8 Karl Abraham, Selected Papers, International Psycho-Analytical Library, No. 13.

or fostered by the excitations set up thereby. I refer to the sexual relations of little children with one another, between brothers and sisters or playmates, which consist in the most varied acts: looking, touching, performing excretion in common, fellatio, cunnilingus and often direct attempts at coitus. They are deeply repressed and have a cathexis of profound feelings of guilt. These feelings are mainly due to the fact that this love-object, chosen under the pressure of the excitation due to the Œdipus conflict, is felt by the child to be a substitute for the father or mother or both. Thus these relations, which seem so insignificant and which apparently no child under the stimulus of the Œdipus development escapes, take on the character of an Œdipus relation actually realized, and exercise a determining influence upon the formation of the Œdipus complex, the subject's detachment from that complex and upon his later sexual relations. Moreover, an experience of this sort forms an important fixation-point in the development of the super-ego. In consequence of the need for punishment and the repetition-compulsion, these experiences often cause the child to subject himself to sexual traumata. In this connection I would refer you to Abraham, 8 who shewed that experiencing sexual traumata is one part of the sexual development of children. The analytic investigation of these experiences, during the analysis of adults as well as of children, to a great extent clears up the Œdipus situation in its connection with early fixations and is therefore important from the therapeutic point of view.

To sum up my conclusions: I wish above all to point out that they do not, in my opinion, contradict the statements of Professor Freud. I think that the essential point in the additional considerations which I have advanced is that I date these processes earlier and that the different phases (especially in the initial stages) merge more freely in one another than was hitherto supposed.

The early stages of the Œdipus conflict are so largely dominated by pregenital phases of development that the genital phase, when it begins to be active, is at first heavily shrouded and only later, between the third and fifth years of life, becomes clearly recognizable. At this age the Œdipus complex and the formation of the super-ego reach their climax. But the fact that the Œdipus tendencies begin so much earlier than we supposed, the pressure of the sense of guilt which

therefore falls upon the pregenital levels, the determining influence thus exercised so early upon the Oedipus development on the one hand and that of the super-ego on the other, and accordingly upon character-formation, sexuality and all the rest of the subject's development—all these things seem to me of great and hitherto unrecognized importance. I found out the therapeutic value of this knowledge in the analyses of children, but it is not confined to these. I have been able to test the resulting conclusions in the analysis of adults and have found not only that their theoretical correctness was confirmed, but that their therapeutic importance was established.