

Is There a Right Way to Sex? — Love Psychology Regarding the Death Drive

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Abstract

The research explores the element of death drive, whose origins can be found in the Oedipus complex, to the development of Eros and love psychology. The analytic framework is based on the fundamental science of psychoanalysis from the Freudian school, and the arts of physical acting are borrowed to the methodological framework in the social theater approach. Instead of the psychotherapists' approaches to language and linguistics, metaanalysis on their epistemological origins is adopted. The internalized reciprocal Thanatos on the egos are analyzed to be the phenomenon of love psychology. Such phenomenon originates from the Oedipus complex and overlaps with the individually differed mass psychology of power politics. The latter functions mainly on the suppressed whereas the former on the unconsciousness formed since the anal stage and oral stage. From the consequentialist ethics perspective, there is a right way to sex, but from the empirical analyses, the ways for sex are individually distinguished.

Keywords: Sublimity, Developmental Psychology, Universal Values, Moral Relativism

1. Introduction

Contemporary debates on the science of death drive have shifted to the endogeneity of it, with a microscopic biochemical view [1]. Although it is reasonable to concentrate the discussions on death drive in terms of brain chemistry, the evidence is still weak to link the physic-chemical entity of brains to the consciousness discussions of psychology and psychoanalysis, if the grounds of valid science are only to be determined by controlled experiments. The metaphysics of death drive are weakly associated with the environmental factors, but the causal inference to cosmology is not unprecedented with the environmental determinators of health [2]. It is, therefore, hypothesized in the research that the death drive is reactive, yet endogenous to humans because of the environmental determinators. Eros thus can be considered as a developmental term to Oedipus complex, where death drive seems to be first tamed by the primary moral psychology with the initial positive transference that distinguishes the sexual drive from the death drive [1,3,4].

The objective of the research is primary focused on love psychology with the question that if there are some universal elements and factors for the phenomenon of love irrespective of gender and sexual orientation. Even though traditional ideas for morality is still predominant, many modern people now learned to differentiate sex from love, from procreation, and from marriage, and marriage from love and from procreation. Thereby, the objective of the

research has determined that love in this context is isolated from the sociological ideas of what it is or what it ought to be.

The methods are developed from the cross-cultural observations from the Chinese culture's lack on the conceptual differentiations from desire and lust. Although it risks of falling into theological dictums, the cultural differentiators do make a difference to the distinctions of sadism and masochism (S&M) [1,5]. The indifference to the differentiations, however, is not affected by cultural differences, and at the most only makes a difference to sociological phenomena [6]. A conceptual framework is, thereby, formed from the physicality of sexual activities to the metaphysics of love that it is the psychology of the interactions of superegos under specific circumstances between or among individuals with the consensual premises driven by the id [6].

2. Methods

The classic Freudian psychoanalytic framework is adopted. From the conceptual framework, the ego is considered the least causal factor to love psychology, contrary to the social understandings of moral definitions. Similar to the environmental determinator of Thanatos, the ego is considered the reactive factor to the psychology of love in individuals. The reciprocity of Eros and Thanatos, are considered to be functioned by the psychology of the id and superego. The method of liberating nature in physical acting is adopted for the research. The purpose of this exercise in physical

acting is originally designed to explore and put away the self in order to experience without judgement nor prerequisites. The arts of reaching sublimity and the delivery of it through the intermediate actors and actresses are summarized to the elimination of the ego in the psychological explorations of love, which, of course, always have to return to the physical delivery of it, whereby language and linguistics are also included.

Language and linguistics are taken as the phenomena of psychology, which are taken for granted as the primary method of psychotherapy. Since countertransference is always used as the means of discourse from the psychologist to the visitor, the level of consciousness infused in the adoption of language and linguistics is analyzed epistemologically.

Social play is adopted with the social theater approach in relation to the physical acting techniques. The autistic nature of the researcher with Asperger's syndrome was utilized to fend off the elements and factors of social abolition on the diversity of the forms of love and loving relationships, in which biased moral abolition may risk of overturning existing social safety network from the empiricism of developmental psychology [7-9].

3. Results

The psychology of love is characterized by the internalized reciprocal Thanatos on the egos. The conditional of Thanatos is the distinction of it from the Eros, and explains the prototypes of the theory of personality phenomenally with the fundamental science of psychoanalysis. Its further development, in consideration of the developmental psychology of Oedipus complex and the social factors to developmental psychology, is confined by the ego. There is an overarching theme between power politics and love psychology. The abolitionism adopted in power politics, differed from liberal politics, toys with love psychology. In the narratives of Pachankis (2022a, 2023a, 2023b), the element and factor of dictatorial controls are playfully analyzed in differentiation from love psychology [10-12]. Such distinction is best cognized by the psychodynamics of the death drive. Analogically, the safe word practice in S&M does not exist in form in the political practices of power intrusion on individuals and on mass psychology.

The differentiation between the abnormal psychology originated from power politics and love psychology is best characterized by the flow between id and superego formation. Even though both phenomenally internalize the death drive to form a reciprocal relationship, Pachankis (2023a) 's thought experiment on having sex with "the perfect being" of the dictator distinguishes the two unconscious flows [11]. Moreover, power political internalization of the death drive functions on the suppressed, however, it is not necessarily in love psychology. Further analysis in S&M psychodynamics may explain the correlation on the historical circumstances where S&M was first put into academic discussions. Rationalization on love psychology is the constant exploration on the unconsciousness. The formation of moral principles from the bottom up is not driven by Thanatos but by Eros, whereby the latter is not always conscious contributed by the Oedipus complex. The

moral conditioning may find its origins in the suppressed from the parental styles on the treatment of the Oedipus complex, and the psychodynamic process of the later autonomous explorations on love and sex. This is also why the anal stage and the oral stage are the critical stages for the consciousness formation in distinguishing unconditional love from punishment-reward conditioning.

4. Conclusions

All the world's a stage, and every actor and actress have respective psychological paths to love from the developmental psychodynamics. There may be a right way to sex in respect of the superego formation, however, there're many roads to Rome. The reactive nature of the death drive is not necessarily the psychodynamic path to Eros. This is best distinguished with the combination of psychoanalysis and the theory of personality. The Eros personality in the ego and the Eros in the superego differs in the paths to sublimity, hence the psychological path to love psychology. The internalized death drive on the id can be exercised from its reactive nature in the unconsciousness to the proactive practice on the ego or on the superego, exemplified by the narratives of Pachankis (2023b) [12].

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Conflict of Interest

The author receives royalties from Lambert Academic Publishing from the book Questions of COVID-19 cited in the article.

Data Availability

No data was used in the research.

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