

IS PSYCHOANALYSIS AN ART, A SCIENCE, A RELIGION, OR A FRAUD?

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1: Freud at : Joseph P. Merlino :

Freud was a fraud, a liar, a bad scientist, and a bad doctor; but Crews' book about him is excellent. Crews' detailed, well-referenced investigation of Freud's descent into pseudoscience is a fascinating read.

His father, Jakob Freud , a wool merchant, had two sons, Emanuel and Philipp , by his first marriage. He proved an outstanding pupil and graduated from the Matura in with honors. His research work on the biology of nervous tissue proved seminal for the subsequent discovery of the neuron in the s. His research work in cerebral anatomy led to the publication of an influential paper on the palliative effects of cocaine in and his work on aphasia would form the basis of his first book *On the Aphasias*: Over a three-year period, Freud worked in various departments of the hospital. His substantial body of published research led to his appointment as a university lecturer or docent in neuropathology in , a non-salaried post but one which entitled him to give lectures at the University of Vienna. The same year he married Martha Bernays , the granddaughter of Isaac Bernays , a chief rabbi in Hamburg. They had six children: From until they left Vienna in , Freud and his family lived in an apartment at Berggasse 19 , near Innere Stadt , a historical district of Vienna. The close relationship she formed with Freud led to rumours, started by Carl Jung , of an affair. The discovery of a Swiss hotel log of 13 August , signed by Freud whilst travelling with his sister-in-law, has been presented as evidence of the affair. He believed that smoking enhanced his capacity to work and that he could exercise self-control in moderating it. Despite health warnings from colleague Wilhelm Fliess , he remained a smoker, eventually suffering a buccal cancer. Brentano discussed the possible existence of the unconscious mind in his *Psychology from an Empirical Standpoint* Although Brentano denied its existence, his discussion of the unconscious probably helped introduce Freud to the concept. Freud had a lithograph of this painting placed over the couch in his consulting rooms. He was later to recall the experience of this stay as catalytic in turning him toward the practice of medical psychopathology and away from a less financially promising career in neurology research. Once he had set up in private practice in , Freud began using hypnosis in his clinical work. He adopted the approach of his friend and collaborator, Josef Breuer , in a use of hypnosis which was different from the French methods he had studied in that it did not use suggestion. Described as Anna O. In the course of talking in this way these symptoms became reduced in severity as she retrieved memories of traumatic incidents associated with their onset. By he was using the term " psychoanalysis " to refer to his new clinical method and the theories on which it was based. He then sets out the theoretical model of mental structure the unconscious, pre-conscious and conscious on which this account is based. An abridged version, *On Dreams*, was published in In works which would win him a more general readership, Freud applied his theories outside the clinical setting in *The Psychopathology of Everyday Life* and *Jokes and their Relation to the Unconscious* Both men saw themselves as isolated from the prevailing clinical and theoretical mainstream because of their ambitions to develop radical new theories of sexuality. Fliess developed highly eccentric theories of human biorhythms and a nasogenital connection which are today considered pseudoscientific. His first attempt at a systematic theory of the mind, his *Project for a Scientific Psychology* was developed as a metapsychology with Fliess as interlocutor. According to Freud her history of symptoms included severe leg pains with consequent restricted mobility, and stomach and menstrual pains. Eckstein nonetheless continued her analysis with Freud. She was restored to full mobility and went on to practice psychoanalysis herself. Stanley Hall , Carl Jung ; back row: The title "professor extraordinarius" [59] was important to Freud for the recognition and prestige it conferred, there being no salary or teaching duties attached to the post he would be granted the enhanced status of "professor ordinarius" in His conversion to psychoanalysis is variously attributed to his successful treatment by Freud for a sexual problem or as a result of his reading *The Interpretation of Dreams*, to which he subsequently gave a positive review in the Viennese daily newspaper *Neues Wiener Tagblatt*. Kahane had attended the same secondary school and both he and Reitler went to university with Freud. Adler, regarded as the most formidable intellect among the early Freud circle, was a

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socialist who in had written a health manual for the tailoring trade. He was particularly interested in the potential social impact of psychiatry. The gatherings followed a definite ritual. First one of the members would present a paper. Then, black coffee and cakes were served; cigar and cigarettes were on the table and were consumed in great quantities. After a social quarter of an hour, the discussion would begin. The last and decisive word was always spoken by Freud himself. There was the atmosphere of the foundation of a religion in that room. Freud himself was its new prophet who made the heretofore prevailing methods of psychological investigation appear superficial. In , reflecting its growing institutional status, the Wednesday group was renamed the Vienna Psychoanalytic Society. Both women would go on to make important contributions to the work of the Russian Psychoanalytic Society founded in There were, as Jones records, "forty-two present, half of whom were or became practicing analysts. Freud turned to Brill and Jones to further his ambition to spread the psychoanalytic cause in the English-speaking world. Brill founded the New York Psychoanalytic Society the same year. In February , Adler, then the president of the society, resigned his position. At this time, Stekel also resigned his position as vice president of the society. Adler finally left the Freudian group altogether in June to found his own organization with nine other members who had also resigned from the group. In the period after World War I, Adler became increasingly associated with a psychological position he devised called individual psychology. To distinguish his system from psychoanalysis, Jung called it analytical psychology. Max Eitingon joined the Committee in Each member pledged himself not to make any public departure from the fundamental tenets of psychoanalytic theory before he had discussed his views with the others. After this development, Jung recognised that his position was untenable and resigned as editor of the Jarhbuch and then as president of the IPA in April Abraham and Jones became increasingly forceful critics of Rank and though he and Freud were reluctant to end their close and long-standing relationship the break finally came in when Rank resigned from his official posts in the IPA and left Vienna for Paris. His place on the committee was taken by Anna Freud. Early psychoanalytic movement[edit].

2: lacanian ink 23/Religion, Psychoanalysis

The Skeptics Society is a nonprofit organization that investigates extraordinary claims and promotes science and critical thinking.

Freud believed that people could be cured by making conscious their unconscious thoughts and motivations, thus gaining insight. The aim of psychoanalysis therapy is to release repressed emotions and experiences, i. It is only having a cathartic i. Manifest symptoms are caused by latent hidden disturbances. Typical causes include unresolved issues during development or repressed trauma. Treatment focuses on bringing the repressed conflict to consciousness, where the client can deal with it. How can we understand the unconscious mind? Remember, psychoanalysis is a therapy as well as a theory. Psychoanalysis is commonly used to treat depression and anxiety disorders. In psychoanalysis therapy Freud would have a patient lie on a couch to relax, and he would sit behind them taking notes while they told him about their dreams and childhood memories. Psychoanalysis would be a lengthy process, involving many sessions with the psychoanalyst. Due to the nature of defense mechanisms and the inaccessibility of the deterministic forces operating in the unconscious, psychoanalysis in its classic form is a lengthy process often involving 2 to 5 sessions per week for several years. This approach assumes that the reduction of symptoms alone is relatively inconsequential as if the underlying conflict is not resolved, more neurotic symptoms will simply be substituted. The psychoanalyst uses various techniques as encouragement for the client to develop insights into their behavior and the meanings of symptoms, including ink blots, parapraxes, free association, interpretation including dream analysis, resistance analysis and transference analysis. It is what you read into it that is important. Different people will see different things depending on what unconscious connections they make. However, behavioral psychologists such as B. Skinner have criticized this method as being subjective and unscientific. Click here to analyze your unconscious mind using ink blots. For example, a nutritionist giving a lecture intended to say we should always demand the best in bread, but instead said bed. Freud believed that slips of the tongue provided an insight into the unconscious mind and that there were no accidents, every behavior including slips of the tongue was significant i. This technique involves a therapist reading a list of words e. It is hoped that fragments of repressed memories will emerge in the course of free association. Free association may not prove useful if the client shows resistance, and is reluctant to say what he or she is thinking. On the other hand, the presence of resistance e. Freud reported that his free associating patients occasionally experienced such an emotionally intense and vivid memory that they almost relived the experience. This is like a "flashback" from a war or a rape experience. Such a stressful memory, so real it feels like it is happening again, is called an abreaction. If such a disturbing memory occurred in therapy or with a supportive friend and one felt better--relieved or cleansed--later, it would be called a catharsis. Dream Analysis According to Freud the analysis of dreams is "the royal road to the unconscious. As a result, repressed ideas come to the surface - though what we remember may well have been altered during the dream process. As a result, we need to distinguish between the manifest content and the latent content of a dream. The former is what we actually remember. The latter is what it really means. Freud believed that very often the real meaning of a dream had a sexual significance and in his theory of sexual symbolism he speculates on the underlying meaning of common dream themes. Clinical Applications Psychoanalysis along with Rogerian humanistic counseling is an example of a global therapy Comer, , p. This rests on the assumption that the current maladaptive perspective is tied to deep-seated personality factors. Global therapies stand in contrast to approaches which focus mainly on a reduction of symptoms, such as cognitive and behavioral approaches, so-called problem-based therapies. Anxiety disorders such as phobias, panic attacks, obsessive-compulsive disorders and post-traumatic stress disorder are obvious areas where psychoanalysis might be assumed to work. The aim is to assist the client in coming to terms with their own id impulses or to recognize the origin of their current anxiety in childhood relationships that are being relived in adulthood. Svartberg and Stiles and Prochaska and

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DiClemente point out that the evidence for its effectiveness is equivocal. Salzman suggests that psychodynamic therapies generally are of little help to clients with specific anxiety disorders such as phobias or OCDs but may be of more help with general anxiety disorders. Salzman in fact expresses concerns that psychoanalysis may increase the symptoms of OCDs because of the tendency of such clients to be overly concerned with their actions and to ruminate on their plight Noonan, Depression may be treated with a psychoanalytic approach to some extent. Psychoanalysts relate depression back to the loss every child experiences when realizing our separateness from our parents early in childhood. An inability to come to terms with this may leave the person prone to depression or depressive episodes in later life. Treatment then involves encouraging the client to recall that early experience and to untangle the fixations that have built up around it. Particular care is taken with transference when working with depressed clients due to their overwhelming need to be dependent on others. Shapiro and Emde report that psychodynamic therapies have been successful only occasionally. One reason might be that depressed people may be too inactive or unmotivated to participate in the session. In such cases a more directive, challenging approach might be beneficial. Another reason might be that depressives may expect a quick cure and as psychoanalysis does not offer this, the client may leave or become overly involved in devising strategies to maintain a dependent transference relationship with the analyst. Critical Evaluation - Therapy is very time-consuming and is unlikely to provide answers quickly. The case study method is criticized as it is doubtful that generalizations can be valid since the method is open to many kinds of bias e. However, psychoanalysis is concerned with offering interpretations to the current client, rather than devising abstract dehumanized principles. Abnormal psychology 2nd ed. Several entries in the area of psycho-analysis and clinical psychology. Introductory lectures on psychoanalysis. The Ego and the mechanisms of defense. Hogarth Press and Institute of Psycho-Analysis. An obsessive-compulsive reaction treated by induced anxiety. American Journal of Psychotherapy, 25 2 , Crossing traditional boundaries of therapy. Treatment of the obsessive personality. Some Empirical Approaches To Psychoanalysis. Journal of the American Psychoanalytic Association, 39, Why psychoanalysis is not a science. Comparative effects of short-term psychodynamic psychotherapy: Journal of consulting and clinical psychology, 59 5 , You are the Therapist Read through the notes below. Identify the methods the therapist is using. A young man, 18 years old, is referred to a psychoanalyst by his family doctor. It seems that, for the past year, the young man Albert has been experiencing a variety of symptoms such as headaches, dizziness, palpitations, sleep disturbances - all associated with extreme anxiety. The symptoms are accompanied by a constant, but periodically overwhelming fear of death. He believes that he has a brain tumor and is, therefore, going to die. However, in spite of exhaustive medical tests, no physical basis for the symptoms can be identified. During one session, in which Albert is encouraged to free associate, he demonstrated a degree of resistance in the following example: My father came home early, and instead of my mother taking me out, the two of them went out together leaving me with a neighbor. Occasionally, Albert is late for his appointments with the therapist, and less often he misses an appointment, claiming to have forgotten. He feels both happy and guilty at the same time. Sometime later, after the therapy sessions have been going on for several months, the analyst takes a two weeks holiday. During a session soon afterward Albert speaks angrily to the therapist.

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3: Interview with Eric Kandel: Psychoanalysis, Art and Biology Come Together - SPIEGEL ONLINE

This intellectual biography of the founder of psychoanalysis explores Freud's essentially religious personality and shows how he allowed his messianic dreams to shape the 'science' he created.

Alexis On his way to America in , Sigmund Freud declared: Psychoanalysis, in its whole scope, is or was a system that sought to subvert classical psychology, which started with the Greeks and which was to a large extent based on reason. Psychology progressively began to be viewed as an academic exercise for smuggling in Jewish ideology. What was up went down, and what was down went up. Before that revolution, reason sat on instinct like a rider on a horse. Sigmund Freud played a big role in bringing about this transformation. The ethics of this form of psychology, as Heinze argues, is neither Greek nor German or Western, but it has a Judaic ring to it. Michael Jones points out: They could see no link whatever between those years of solid and fruitful medical research and his new interests and methods. It is connected with my high school hero-worship of the Semitic Hannibal, and this year I did not reach Rome any more than he did from the Lake Trasimeno. Crews deduces that this addiction clouded his moral and intellectual judgement. Aleister Crowley would have almost certainly disagreed. In *The Book of the Law*, which Crowley said was inspired by an entity that communicated through him, we read: To worship me take wine and strange drugs whereof I will tell my prophet, and be drunk thereof! Be strong, o man! Lust, enjoy all things of sense and rapture: Occult historian Colin Wilson adds: After many hours of probing, Freud eventually managed to get Emma to admit that a shopkeeper had once tried to grab her genitals when she was a child. A month later, she was still bleeding profusely. This is subversive stuff, and Freud knew this very well. The solution to all this madness is the moral law, which is ingrained in the human heart. Any attack on the moral law is a direct attack on practical reason, and any attack on practical reason is a direct attack on human beings. Since Freud was at war against Logos, he was also at war against all mankind. In that sense, he proves that St. Princeton University Press, , Fidelity Press, , Dover Publications, , Times Books, ,

4: Freud and religion: sin, Satan and psychoanalysis

Psychoanalysis would be a lengthy process, involving many sessions with the psychoanalyst. Due to the nature of defense mechanisms and the inaccessibility of the deterministic forces operating in the unconscious, psychoanalysis in its classic form is a lengthy process often involving 2 to 5 sessions per week for several years.

He notes that taboos such as that regarding incest still play a significant role in modern society but that totemism "has long been abandoned as an actuality and replaced by newer forms". Freud believes that an original act of patricide – the killing and devouring of "the violent primal father" was remembered and re-enacted as a "totem meal". He further goes to attribute creation of gods to humans: In his estimation, religion provides for defense against "the crushingly superior force of nature" and "the urge to rectify the shortcomings of civilization which made themselves painfully felt". Bloom suggests that psychoanalysis and Christianity are both interpretations of the world and of human nature, and that while Freud believed that religious beliefs are illusions and delusions, the same may be said of psychoanalytic theory. In his view nothing is accomplished with regard to either Christianity or psychoanalysis by listing their illusions and delusions. He added a final sentence to the book in a later edition, when the threat of Hitler was already becoming apparent: In it, Freud makes certain guesses and assumptions about Moses as a historical figure, particularly that he was not born Jewish but was adopted by Jews the opposite of the Biblical story and that he was murdered by his followers, who then via reaction formation revered him and became irrevocably committed to the monotheistic idea he represented. It gave them an advantage in all activities that involved making an abstract model of experience, in words or numbers or lines, and working with the abstraction to achieve control over nature or to bring humane order to life. There he describes the struggles of science in its relations with three other powers: Art is an illusion of some sort and a long story. Philosophy goes astray in its method. Religion constructed a consistent and self-contained Weltanschauung to an unparalleled degree. By comparison science is marked by certain negative characteristics. Among them it asserts that there are no sources of knowledge of the universe other than the intellectual working over of carefully scrutinized observations, and none that is derived from revelation, intuition or divination. In this Freudian summary there is nothing that is heard about the dialects of leaders, nor of multitudes, nor disciplines that are rarely heard of outside of Ivy League institutions, which always seem to think that science is supposed to have Aristotle in it. Nothing is said about High Schools, where it is well known that it must have started up at some time around the seventeenth century, or around there somewhere anyway. No discussion is heard about the understandings of any scientists, whatever they are, or artists, no philosophers come up, no Ayatollahs nor Bishops are heard of. With respect to religion in particular he explains that a religious person had once been feeble and helpless. A parent had protected him. Later such a person gets more insight into the perils of life and he rightly concludes that fundamentally he still remains just as helpless as he was in his childhood. Then he harks back to the mnemonic image. Jung, who, when asked whether he believed in God, said "Difficult to answer, I know."

5: Psychoanalysis | Simply Psychology

Psychoanalysis, the ultimate construct of Sigmund Freud is not a science. What breaks my heart is that the man was a genius. Smart. Brilliant. Unfortunately a man with so many sexuality-related issues that he devoted his life to write an entire chapter of human history to explain it as he understood.

But the success of the 5th decade of the 20th century, especially in Europe, has paradoxically estranged it from its essence. Sigmund Freud left with his friend Wilhelm Fliess. Beside Freud, Fliess played an important role in the birth of psychoanalysis. Psychoanalysis has spread everywhere not only because of the interest generated by psychoanalytic therapy. We could even say that the therapy was eclipsed by the virtues of applied psychoanalysis. The psychoanalysis applied in literature, sociology, anthropology and ethnology, in religion and mythology has prompted the interest of an audience who had no calling to the clinical sphere. Finally, psychoanalysis has also been highlighted by media coverage on the most common channels: Famous movies brought to the forefront famous psychoanalysts like Sigmund Freud or Carl Jung. The multitude and diversity of the sources of data on psychoanalysis today signal a major problem: No one knows today exactly what the psychoanalysis is. Unfortunately, there is no effort to clarify this. That is why we need to clarify first of all what psychoanalysis is. Then we will follow the other steps to enter the mystery of this strange discipline. A definition Psychoanalysis designates concomitantly three things: 1. A method of investigating the mind and especially the unconscious mind; 2. A therapy of neurosis inspired by the above method; 3. A new self-standing discipline based on the knowledge gained from the application of the investigation method and clinical experiments. Therefore, there is nothing confusing in the definition of psychoanalysis. Psychoanalysis is a specific technique of investigation of the mind and a therapy inspired by this technique. We would put the therapy on the forefront to make it even clearer that psychoanalysis is nothing speculative, that it binds more to psychotherapy and less to philosophy, art or culture in general. Whoever wants to know more about applied psychoanalysis needs to read this book. Main Facts - Psychoanalysis is the creation of Sigmund Freud. Freud reviewing his manuscript of Moses and Monotheism - Freud lived most of his life in Vienna and died in London in He discovered psychoanalysis by synthesizing ideas and information from different theoretical and clinical directions. A great contribution to the birth of psychoanalysis was the self-analysis that Freud himself subjected himself to. Freud was a Jewish neuropathologist and attempted to create a psychoanalytic movement with the help of non-Jewish specialists to give his orientation more credibility. In this context, he collaborated with outstanding personalities such as The psychoanalytic movement initiated by Freud has experienced many ideological breaks and difficulties. Today, it is inherited by a number of national or international societies that disputed their primacy. Also you may take our introductory course intended for beginners.

6: What is Psychoanalysis

Contents: Sigmund Freud: conquistador of the unconscious -- Is psychoanalysis an art, a science, a religion, or a fraud? -- The historical context -- An overview of.

A Triumph of Pseudoscience Frederick Crews has written a reassessment of Freud based on newly available correspondence and re-evaluation of previously available materials. He shows that Freud was a fraud who deceived himself and succumbed to pseudoscience. Harriet Hall on December 12, Shares Psychiatry is arguably the least science-based of all the medical specialties, and Freudian psychoanalysis is arguably the least science-based psychotherapy. He was not only not scientific; he was a liar and a fraud. A new book, *Freud: The Making of an Illusion*, by Frederick Crews, may put the final nail in his coffin. Crews had access to material not available to previous biographers. Freud was trained as a scientist, but he went astray, following wild hunches, willfully descending into pseudoscience, covering up his mistakes, and establishing a cult of personality that long outlived him. His early work in science was scattershot and lacked follow-through. His advocacy of cocaine His advocacy of cocaine was irrational. He wanted to justify his own use of the drug, which he took for migraines, indigestion, depression, fatigue, and many other complaints; and he presented it as a panacea. He claimed it was harmless, refusing to see clear evidence that it was addictive. When nasal applications resulted in tissue necrosis, he treated it by applying more cocaine! Then he claimed the treatment had been successful! And in his reports, he referred to other successful cases that never existed. There were many instances where it appeared that his own drug use affected his judgment. He published a scientific study on the physiological effects of cocaine on reaction time and muscle strength. His only experimental subject was himself! In his write-up, he first tried to explain away his failure to test other subjects, and then claimed he had confirmed his results by testing colleagues, which was a lie. Another observer, Delboeuf, spent only a week there and quickly realized patients were being sadistically abused and coerced into stereotyped hysterical performances through hypnosis, strong suggestion, peer pressure, and other influences. Freud saw the same evidence Delboeuf saw, but his hero worship of Charcot and his need to ingratiate himself with his mentor made him blind to what was really going on. He believed Charcot had understood and mastered hysteria. He practiced useless electrotherapy for at least two years and may have continued using it even after he realized it was bogus. He sent patients to spas for immobility and fattening regimens. He steered patients to a gynecologist who treated hysterical women with surgical procedures like hysterectomy and excision of the clitoris. He put patients in needless jeopardy, acting on impulsive, sometimes fatal misjudgments. At one point, he admitted privately that he had yet to help any patients. In the first years of his practice, he was preoccupied with the rank and status of his patients. He never admitted being wrong, in one case saying his diagnosis had not been incorrect but had not been correct either. His attitude towards them was cynical; they provided a steady source of income by not being cured, and in one case he rushed back to see a patient in the fear that he might get well in his absence. He had little sympathy for his patients; he actively despised most people, especially those of the lower social orders. He was a misogynist who believed women were biologically inferior. He treated his wife abominably. Few of his ideas were original. He borrowed ideas from rivals but then backdated them and treated them as his own. Crews relates many instances where he re-wrote history, changing the story to put himself in a better light. He made things up as he went along, constantly changing his theories and methods but not making any actual progress towards a successful treatment. He violated patient confidentiality. If a former patient improved after leaving his treatment, he took the credit. He was oblivious to the dangers of confirmation bias. Comparison to the original documents shows that they changed words and omitted passages that they thought would have made him look bad. In fact, she got worse and was hospitalized. After leaving psychoanalytic treatment, she improved on her own and eventually led a successful life as an activist opposing the sex trade. This was interpreted in psychoanalytic terms as a means of unconsciously wishing to prevent her mother from having sex with her

father! He described adventures of the intellect. His orientation was more literary than scientific. He was obsessed with masturbation and believed it was the cause of most mental illness. He developed a succession of questionable concepts like virginal anxiety, penis envy, and the Oedipus complex. At one point, he was convinced that sexual molestation in childhood was the cause of adult psychoneuroses. He believed everything patients told him, and even made things up for them and interpreted their dreams as distorted evidence of actual events. He failed to distinguish their fantasies from his own, even believing they had telepathically transmitted their thoughts to him. He thought his neurotic patients had repressed their memories of abuse, which he tried to bring to light. At first he thought nursemaids and governesses were the abusers, then he came to believe fathers were the abusers. Eventually he realized some of the stories about fathers were too outlandish to be real, so he switched gears. He decided patients were merely fantasizing about sex with fathers because of an Oedipal repressed yearning for paternal incest, or because they were trying to cover up the auto-erotic activities of early childhood sexuality. Some of the fantasies were bizarre, like an account of female circumcision where the little girl was forced to eat her own labia after it was excised. This prefigured the repressed memory witch-hunt of the 20th century, with its many false accusations of child molestations and Satanic ritual abuses. At one point he entertained the possibility that he had forced daydreams of molestation upon his patients, but then quickly rejected the idea. When he thought he could get away with it, he would align details of a case history to support his current theory. And his speculations were often fueled by cocaine. In a damning admission that his editors suppressed, he once confessed: I am actually not at all a man of science, not an observer, not an experimenter, not a thinker. I am by temperament nothing but a conquistador – an adventurer, if you want it translated – with all the curiosity, daring, and tenacity characteristic of a man of this sort. He displayed an expanding grandiosity, saying psychoanalysis was the only possible treatment for certain conditions and claiming impressive successes. In reality, he had not achieved a single cure. He knew his claims of healing lacked any basis in fact, and sometimes he said therapeutic success was not his primary aim; rather, he aimed only to give patients a conscious awareness of their unconscious wishes. His criterion for the truth of his ideas was internal consistency, not external reality. He believed dreams could reveal arcane knowledge and were more accurate than conscious memories. He believed in the paranormal, in numerology, and in occultism. A bad man, but a good book Freud was a despicable person with multiple character flaws. He betrayed his scientific training in a tour-de-force of self-deception, succumbing to all sorts of irrational beliefs. His vaunted psychoanalyses never objectively helped a single patient. It is astounding that his ideas and his cult were so influential for so long. Readers familiar with the development of alternative medicine treatments will find many parallels. During a long career as an Air Force physician, she held various positions from flight surgeon to DBMS Director of Base Medical Services and did everything from delivering babies to taking the controls of a B She retired with the rank of Colonel. In she published her memoirs,.

7: Richard Webster: 'Why Freud Was Wrong: Sin, Science and Psychoanalysis'

As psychoanalysis rapidly spread within medicine (especially in the United States) and to other forms of therapy, the social sciences, art, literature, and popular culture, the criticisms of Freud's ideas and his practices kept pace.

Open the gate and step into the hall, and it is still a respectable middle-class home of the attractively old-fashioned kind. The curtains are closed and the lights are low. On the bookshelves, Egyptian mummy masks hang near volumes of Poe. In glass cases, in cabinets and on shelves are objects from Egypt, Greece, Rome and China. The leather is worn and darkened by prolonged contact with the back and buttocks that supported the most controversial mind of the 20th century. On the lawn in front of the house where he lived briefly after fleeing the Nazis in , yellow flowers spell out with quiet defiance, for Freud has been pummeled and battered out of court by contemporary science. In recent years he has been accused of everything from suppressing evidence of child abuse to being a sloppy scientist with delusions of grandeur. All of which means it is time for us soft-headed art lovers to stand up and defend Freud. I think this constitutes evidence. While Freud is still taken seriously by writers on art and literature, he is no longer respected by the scientific community - if he ever was. Freud believed he had made the third great assault on human pride. His own scientific heroes, Copernicus and Darwin, dethroned first our conviction that our planet is the centre of the universe, and then our belief that we are something other than a biological animal. Freud claimed to have demolished our final illusion, that of sovereign reason. A History , which begins with Copernicus, gives a key position to Darwin and refuses to mention the man who thought himself their heir. I want to stand up for the scientists on this one, and on their own terms. If human experience constitutes empirical evidence, then that experience has to include the cultural activity that takes up so much time for so many - making art, writing books, going to the cinema, and all the other things we do. This may sound theoretically dry, but that scarcely describes Dali. Surrealism is the most popular modernist art because it is so human: It is a unique case of a dogmatic, theoretical art that reveals ordinary emotional truths. I felt this with a new intensity revisiting the Freud Museum. The anniversary exhibition draws attention to a singular fact: He acquired hundreds of antiquities, including fragments of Roman fresco paintings, a Roman portrait sculpture and several parts of mummy cases. The cultural legacy of Egypt, Greece and Rome filled his waking hours; no wonder it filled his sleeping ones, too. Freud relates many of his own dreams in *The Interpretation of Dreams*, and they are the fantasies of an art lover. He even summarises them using art as shorthand: His masterpiece *The Island of the Dead* was painted in Florence for a woman who was in mourning; it is a macabre image of death as a seductive slumber, as a boat ferries the departed to a cemetery island on a black sea, with black cypresses against the black sky, and tomb doors in the silent cliffs. This is the painting Freud dreamed about one night in the s, except that he pictured a man on the cliffs. The painting is not only a deathly fantasy; it is a neoclassical deathly fantasy. The world it so hauntingly creates is a Mediterranean, Greco-Roman one, not a Christian cemetery but a classical gateway to Hades, with its tombs and cypresses. There is a marble frieze of the burial of Hector from the *Iliad*, a wonderful image of the dead hero carried aloft by his comrades. Nearby are Egyptian artefacts used in the burial of the dead. Do the trails of association Freud finds in such images constitute science? Not as most scientists would recognise it, and that is why Freud remains such a great and unique modern thinker. Perhaps he will be understood one day - like one of his heroes, Leonardo, who as Freud says in his book on Leonardo was an "enigma" to his contemporaries. Leonardo was both artist and scientist: Freud admires Leonardo because he, too, wants to synthesise science and art. The most famous proposition of psychoanalysis is rooted in Greek drama: Freud said that all human curiosity begins with "the riddle of the Sphinx - that is the question of where babies come from". Freud did not merely like art, he loved it; and however much he is discredited we will come back to his writings because they illuminate it and are based on a deep understanding of it. I think it is this that makes him a good scientist.

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8: - NLM Catalog Result

Genetic research, with its promise of directly connecting body and mind, seems to make Freud's science of the psyche as insubstantial as, say, a belief in the healing power of crystals.

Works on Freud and Freudian Psychoanalysis 1. Life Freud was born in Frieberg, Moravia in , but when he was four years old his family moved to Vienna where he was to live and work until the last years of his life. He always considered himself first and foremost a scientist, endeavoring to extend the compass of human knowledge, and to this end rather than to the practice of medicine he enrolled at the medical school at the University of Vienna in . He received his medical degree in , and having become engaged to be married in , he rather reluctantly took up more secure and financially rewarding work as a doctor at Vienna General Hospital. Shortly after his marriage in , which was extremely happy and gave Freud six children—the youngest of whom, Anna, was to herself become a distinguished psychoanalyst—Freud set up a private practice in the treatment of psychological disorders, which gave him much of the clinical material that he based his theories and pioneering techniques on. In , Freud spent the greater part of a year in Paris, where he was deeply impressed by the work of the French neurologist Jean Charcot who was at that time using hypnotism to treat hysteria and other abnormal mental conditions. When he returned to Vienna, Freud experimented with hypnosis but found that its beneficial effects did not last. At this point he decided to adopt instead a method suggested by the work of an older Viennese colleague and friend, Josef Breuer, who had discovered that when he encouraged a hysterical patient to talk uninhibitedly about the earliest occurrences of the symptoms, they sometimes gradually abated. The treatment was to enable the patient to recall the experience to consciousness, to confront it in a deep way both intellectually and emotionally, and in thus discharging it, to remove the underlying psychological causes of the neurotic symptoms. This technique, and the theory from which it is derived, was given its classical expression in *Studies in Hysteria*, jointly published by Freud and Breuer in . Shortly thereafter, however, Breuer found that he could not agree with what he regarded as the excessive emphasis which Freud placed upon the sexual origins and content of neuroses, and the two parted company, with Freud continuing to work alone to develop and refine the theory and practice of psychoanalysis. In , after a protracted period of self-analysis, he published *The Interpretation of Dreams*, which is generally regarded as his greatest work. This was greatly facilitated in , when he was invited to give a course of lectures in the United States, which were to form the basis of his book *Five Lectures on Psycho-Analysis*. He was also not averse to critically revising his views, or to making fundamental alterations to his most basic principles when he considered that the scientific evidence demanded it—this was most clearly evidenced by his advancement of a completely new tripartite id, ego, and super-ego model of the mind in his work *The Ego and the Id*. He was initially greatly heartened by attracting followers of the intellectual caliber of Adler and Jung, and was correspondingly disappointed when they both went on to found rival schools of psychoanalysis—thus giving rise to the first two of many schisms in the movement—but he knew that such disagreement over basic principles had been part of the early development of every new science. After a life of remarkable vigor and creative productivity, he died of cancer while exiled in England in .

Backdrop to His Thought Although a highly original thinker, Freud was also deeply influenced by a number of diverse factors which overlapped and interconnected with each other to shape the development of his thought. As indicated above, both Charcot and Breuer had a direct and immediate impact upon him, but some of the other factors, though no less important than these, were of a rather different nature. This was to become the personal though by no means exclusive basis for his theory of the Oedipus complex. Secondly, and at a more general level, account must be taken of the contemporary scientific climate in which Freud lived and worked. In most respects, the towering scientific figure of nineteenth century science was Charles Darwin, who had published his revolutionary *Origin of Species* when Freud was four years old. This made it possible and plausible, for the first time, to treat man as an object of scientific investigation, and to conceive of the vast and varied range of human behavior, and the

motivational causes from which it springs, as being amenable in principle to scientific explanation. Much of the creative work done in a whole variety of diverse scientific fields over the next century was to be inspired by, and derive sustenance from, this new world-view, which Freud with his enormous esteem for science, accepted implicitly. An even more important influence on Freud however, came from the field of physics. The second fifty years of the nineteenth century saw monumental advances in contemporary physics, which were largely initiated by the formulation of the principle of the conservation of energy by Helmholtz. This principle states, in effect, that the total amount of energy in any given physical system is always constant, that energy quanta can be changed but not annihilated, and that consequently when energy is moved from one part of the system, it must reappear in another part. The progressive application of this principle led to monumental discoveries in the fields of thermodynamics, electromagnetism and nuclear physics which, with their associated technologies, have so comprehensively transformed the contemporary world. From there it was but a short conceptual step—but one which Freud was the first to take, and on which his claim to fame is largely grounded—to the view that there is such a thing as "psychic energy," that the human personality is also an energy-system, and that it is the function of psychology to investigate the modifications, transmissions and conversions of psychic energy within the personality which shape and determine it. Freud was arguably the first thinker to apply deterministic principles systematically to the sphere of the mental, and to hold that the broad spectrum of human behavior is explicable only in terms of the usually hidden mental processes or states which determine it. Thus, instead of treating the behavior of the neurotic as being causally inexplicable—which had been the prevailing approach for centuries—Freud insisted, on the contrary, on treating it as behavior for which it is meaningful to seek an explanation by searching for causes in terms of the mental states of the individual concerned. This suggests the view that freedom of the will is, if not completely an illusion, certainly more tightly circumscribed than is commonly believed, for it follows from this that whenever we make a choice we are governed by hidden mental processes of which we are unaware and over which we have no control. The postulation of such unconscious mental states entails, of course, that the mind is not, and cannot be, either identified with consciousness, or an object of consciousness. To employ a much-used analogy, it is rather structurally akin to an iceberg, the bulk of it lying below the surface, exerting a dynamic and determining influence upon the part which is amenable to direct inspection—the conscious mind. There are, he held, an indefinitely large number of such instincts, but these can be reduced to a small number of basic ones, which he grouped into two broad generic categories, Eros the life instinct, which covers all the self-preserving and erotic instincts, and Thanatos the death instinct, which covers all the instincts towards aggression, self-destruction, and cruelty. Thus it is a mistake to interpret Freud as asserting that all human actions spring from motivations which are sexual in their origin, since those which derive from Thanatos are not sexually motivated—indeed, Thanatos is the irrational urge to destroy the source of all sexual energy in the annihilation of the self. Having said that, it is undeniably true that Freud gave sexual drives an importance and centrality in human life, human actions, and human behavior which was new and to many, shocking, arguing as he does that sexual drives exist and can be discerned in children from birth the theory of infantile sexuality, and that sexual energy libido is the single most important motivating force in adult life. However, a crucial qualification has to be added here—Freud effectively redefined the term "sexuality" to make it cover any form of pleasure which is or can be derived from the body. Thus his theory of the instincts or drives is essentially that the human being is energized or driven from birth by the desire to acquire and enhance bodily pleasure. Initially, infants gain such release, and derive such pleasure, from the act of sucking. Freud accordingly terms this the "oral" stage of development. Then the young child develops an interest in its sexual organs as a site of pleasure the "phallic" stage, and develops a deep sexual attraction for the parent of the opposite sex, and a hatred of the parent of the same sex the "Oedipus complex". This, however, gives rise to socially derived feelings of guilt in the child, who recognizes that it can never supplant the stronger parent. A male child also perceives himself to be at risk. He fears that if he persists in pursuing the sexual attraction for his mother, he may be harmed by the father; specifically, he comes to fear that he may be

castrated. This is termed "castration anxiety. This happens at the age of five, whereupon the child enters a "latency" period, in which sexual motivations become much less pronounced. This lasts until puberty when mature genital development begins, and the pleasure drive refocuses around the genital area. This, Freud believed, is the sequence or progression implicit in normal human development, and it is to be observed that at the infant level the instinctual attempts to satisfy the pleasure drive are frequently checked by parental control and social coercion. The developmental process, then, is for the child essentially a movement through a series of conflicts, the successful resolution of which is crucial to adult mental health. Many mental illnesses, particularly hysteria, Freud held, can be traced back to unresolved conflicts experienced at this stage, or to events which otherwise disrupt the normal pattern of infantile development. This model has many points of similarity with the account of the mind offered by Plato over 2, years earlier. The id is that part of the mind in which are situated the instinctual sexual drives which require satisfaction; the super-ego is that part which contains the "conscience," namely, socially-acquired control mechanisms which have been internalized, and which are usually imparted in the first instance by the parents; while the ego is the conscious self that is created by the dynamic tensions and interactions between the id and the super-ego and has the task of reconciling their conflicting demands with the requirements of external reality. It is in this sense that the mind is to be understood as a dynamic energy-system. All objects of consciousness reside in the ego; the contents of the id belong permanently to the unconscious mind; while the super-ego is an unconscious screening-mechanism which seeks to limit the blind pleasure-seeking drives of the id by the imposition of restrictive rules. There is some debate as to how literally Freud intended this model to be taken he appears to have taken it extremely literally himself , but it is important to note that what is being offered here is indeed a theoretical model rather than a description of an observable object, which functions as a frame of reference to explain the link between early childhood experience and the mature adult normal or dysfunctional personality. Freud also followed Plato in his account of the nature of mental health or psychological well-being, which he saw as the establishment of a harmonious relationship between the three elements which constitute the mind. Failure to resolve this can lead to later neurosis. Repression is thus one of the central defense mechanisms by which the ego seeks to avoid internal conflict and pain, and to reconcile reality with the demands of both id and super-ego. As such it is completely normal and an integral part of the developmental process through which every child must pass on the way to adulthood. However, the repressed instinctual drive, as an energy-form, is not and cannot be destroyed when it is repressed—it continues to exist intact in the unconscious, from where it exerts a determining force upon the conscious mind, and can give rise to the dysfunctional behavior characteristic of neuroses. This is one reason why dreams and slips of the tongue possess such a strong symbolic significance for Freud, and why their analysis became such a key part of his treatment—they represent instances in which the vigilance of the super-ego is relaxed, and when the repressed drives are accordingly able to present themselves to the conscious mind in a transmuted form. Such behavioral symptoms are highly irrational and may even be perceived as such by the neurotic , but are completely beyond the control of the subject because they are driven by the now unconscious repressed impulse. Freud positioned the key repressions for both, the normal individual and the neurotic, in the first five years of childhood, and of course, held them to be essentially sexual in nature; since, as we have seen, repressions which disrupt the process of infantile sexual development in particular, according to him, lead to a strong tendency to later neurosis in adult life. The task of psychoanalysis as a therapy is to find the repressions which cause the neurotic symptoms by delving into the unconscious mind of the subject, and by bringing them to the forefront of consciousness, to allow the ego to confront them directly and thus to discharge them. This has become so influential today that when people speak of psychoanalysis they frequently refer exclusively to the clinical treatment; however, the term properly designates both the clinical treatment and the theory which underlies it. The aim of the method may be stated simply in general terms—to re-establish a harmonious relationship between the three elements which constitute the mind by excavating and resolving unconscious repressed conflicts. Turning away from his early attempts to explore the unconscious through hypnosis, Freud

further developed this "talking cure," acting on the assumption that the repressed conflicts were buried in the deepest recesses of the unconscious mind. Accordingly, he got his patients to relax in a position in which they were deprived of strong sensory stimulation, and even keen awareness of the presence of the analyst hence the famous use of the couch, with the analyst virtually silent and out of sight, and then encouraged them to speak freely and uninhibitedly, preferably without forethought, in the belief that he could thereby discern the unconscious forces lying behind what was said. This is the method of free-association, the rationale for which is similar to that involved in the analysis of dreams—in both cases the super-ego is to some degree disarmed, its efficiency as a screening mechanism is moderated, and material is allowed to filter through to the conscious ego which would otherwise be completely repressed. The process is necessarily a difficult and protracted one, and it is therefore one of the primary tasks of the analyst to help the patient recognize, and overcome, his own natural resistances, which may exhibit themselves as hostility towards the analyst. Taking it that the super-ego functioned less effectively in sleep, as in free association, Freud made a distinction between the manifest content of a dream what the dream appeared to be about on the surface and its latent content the unconscious, repressed desires or wishes which are its real object. To effect a cure, the analyst must facilitate the patient himself to become conscious of unresolved conflicts buried in the deep recesses of the unconscious mind, and to confront and engage with them directly. In this sense, then, the object of psychoanalytic treatment may be said to be a form of self-understanding—once this is acquired it is largely up to the patient, in consultation with the analyst, to determine how he shall handle this newly-acquired understanding of the unconscious forces which motivate him. One possibility, mentioned above, is the channeling of sexual energy into the achievement of social, artistic or scientific goals—this is sublimation, which Freud saw as the motivating force behind most great cultural achievements. Another possibility would be the conscious, rational control of formerly repressed drives—this is suppression. Yet another would be the decision that it is the super-ego and the social constraints which inform it that are at fault, in which case the patient may decide in the end to satisfy the instinctual drives. But in all cases the cure is effected essentially by a kind of catharsis or purification—a release of the pent-up psychic energy, the constriction of which was the basic cause of the neurotic illness.

Critical Evaluation of Freud It should be evident from the foregoing why psychoanalysis in general, and Freud in particular, have exerted such a strong influence upon the popular imagination in the Western World, and why both the theory and practice of psychoanalysis should remain the object of a great deal of controversy. The Freudian Fallacy to the view that he made an important, but grim, empirical discovery, which he knowingly suppressed in favour of the theory of the unconscious, knowing that the latter would be more socially acceptable see Masson, J. *The Assault on Truth*. The supporters and followers of Freud and Jung and Adler are noted for the zeal and enthusiasm with which they espouse the doctrines of the master, to the point where many of the detractors of the movement see it as a kind of secular religion, requiring as it does an initiation process in which the aspiring psychoanalyst must himself first be analyzed. In this way, it is often alleged, the unquestioning acceptance of a set of ideological principles becomes a necessary precondition for acceptance into the movement—as with most religious groupings. In reply, the exponents and supporters of psychoanalysis frequently analyze the motivations of their critics in terms of the very theory which those critics reject. And so the debate goes on. Here we will confine ourselves to: The Claim to Scientific Status This is a crucially important issue since Freud saw himself first and foremost as a pioneering scientist, and repeatedly asserted that the significance of psychoanalysis is that it is a new science, incorporating a new scientific method of dealing with the mind and with mental illness. There can, moreover, be no doubt but that this has been the chief attraction of the theory for most of its advocates since then—on the face of it, it has the appearance of being not just a scientific theory but an enormously strong one, with the capacity to accommodate, and explain, every possible form of human behavior. However, it is precisely this latter which, for many commentators, undermines its claim to scientific status. The Logic of Scientific Discovery. Thus the principle of the conservation of energy physical, not psychic, which influenced Freud so greatly, is a scientific one because it is falsifiable—the discovery of a physical system in which the total

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amount of physical energy was not constant would conclusively show it to be false. If the question is asked: Hence it is concluded that the theory is not scientific, and while this does not, as some critics claim, rob it of all value, it certainly diminishes its intellectual status as projected by its strongest advocates, including Freud himself. The Coherence of the Theory A related but perhaps more serious point is that the coherence of the theory is, at the very least, questionable. What is attractive about the theory, even to the layman, is that it seems to offer us long sought-after and much needed causal explanations for conditions which have been a source of a great deal of human misery. However, even this is questionable, and is a matter of much dispute. In general, when it is said that an event X causes another event Y to happen, both X and Y are, and must be, independently identifiable. At a less theoretical, but no less critical level, it has been alleged that Freud did make a genuine discovery which he was initially prepared to reveal to the world. However, the response he encountered was so ferociously hostile that he masked his findings and offered his theory of the unconscious in its place see Masson, J. What he discovered, it has been suggested, was the extreme prevalence of child sexual abuse, particularly of young girls the vast majority of hysterics are women , even in respectable nineteenth century Vienna.

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9: Project MUSE - Psychoanalysis as a Hybrid of Religion and Science

"A great part of my life's work has been spent to destroy my own illusions and those of humankind." – Sigmund Freud
"What a distressing contrast there is between the radiant intelligence of the child and the feeble mentality of the average adult." – Anna Freud Over the past half century.

Conquistador of the Unconscious Chapter 5 Sigmund Freud: These keys have evolved and have been refined but we keep using them. But so far no alternative has emerged to convincingly challenge the set of understandings which we were given by Freud: They are still relevant today when once again we have to deal with fundamentalist threats. Freud at is an inspiring, gripping, insightful, and educational look at one of the great minds of the post. It is very gratifying that the excellent presentations have been published. I hope that this book will be inspiring for many readers as an effort to make "the voice of reason" heard. Even the most well-versed Freud historian will learn something new from these distinguished presenters. The rarely seen pictures alone make it a worthy purchase. In closing, any person interested in Sigmund Freud or psychoanalysis will surely enjoy Freud at Sinai School of Medicine. In addition to providing psychoanalytic psychotherapy, Dr. Jacobs specializes in medical psychoanalysis, the treatment of patients with pain disorders and consultations with physicians about medical care decision making. Jacobs is an active member of Division 39 Psychoanalysis of the American Psychological Association, where she has served as Secretary to the Board of Directors. Jacobs has a longstanding interest in political psychoanalysis and is the author of *American Psychology in the Quest for Nuclear Peace* Greenwood, Judy Ann Kaplan, C. She is the author of numerous journal articles and a contributor to the *Psychodynamic Diagnostic Manual* She is in private practice in New York City. Louis University School of Medicine. Moritz is former Director of the St. Moritz has been an activist in both state and federal legislative affairs, was President of the District Branch of the American Psychiatric Association and was Liaison from the American Psychiatric Association to the American Medical Association.

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