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The scientific standing of psychoanalysis

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Conflict of interest: None.

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This paper summarizes the core scientific claims of psychoanalysis and rebuts the prejudice that it is not 'evidence-based'. I address the following questions. (A) How does the emotional mind work, in health and disease? (B) Therefore, what does psychoanalytic treatment aim to achieve? (C) How effective is it?

A.

As regards the workings of the emotional mind, our three core claims are the following:

- (1) The human infant is not a blank slate like all other species; we are born with innate needs. These needs ('demands upon the mind to perform work', as Freud called them, his 'id') are felt and expressed as emotions. The basic emotions trigger instinctual behaviours, which are innate action plans that we perform in order to meet our needs (e.g. cry, search, freeze, flee, attack). Universal agreement about the number of innate needs in the human brain has not been achieved, but mainstream taxonomies (e.g. Panksepp, 1998) include the following:

- We need to engage with the world – since all our biological appetites (including bodily needs) can only be met there. This is a *foraging or seeking or "wanting"* instinct. It is felt as interest, curiosity and the like. (It coincides roughly but not completely with Freud's concept of 'libido'.)
- We need to find sexual partners. This is felt as *lust*. This instinct is sexually dimorphic (on average) but male and female inclinations exist in both genders.
- We need to escape dangerous situations. This is *fear*.

- We need to destroy frustrating objects (things that get between us and satisfaction of our needs). This is *rage*.
- We need to attach to caregivers (those who look after us). Separation from attachment figures is felt not as fear but as panic, and loss of them is felt as *despair*. (The whole of 'attachment theory' relates to vicissitudes of this need.)
- We need to care for and nurture others, especially our offspring. This is the so-called 'maternal instinct', but it exists (to varying degrees) in both genders.
- We need to *play*. This is not as frivolous as it appears: play is the medium through which social hierarchies are formed ('pecking order') and in-group and out-group boundaries maintained. The (upper brain-stem and limbic) anatomy and chemistry of the basic emotions is well understood (see Panksepp, 1998 for a review).

- (2) The main task of mental development is to learn how to meet our needs in the world. We do not learn for its own sake; we do so in order to establish optimal action plans to meet our needs in a given environment. (This is what Freud called 'ego' development.) This is necessary because innate action programmes have to be reconciled with actual experiences. Evolution predicts how we should behave in, say, dangerous situations, but it cannot predict all possible dangers (e.g. electrical sockets): each individual has to learn what to fear. This typically happens during critical periods in early childhood, when we are not best equipped to deal with the fact that innate action plans often conflict with one another (e.g. attachment v. rage, curiosity v. fear). We therefore need to learn compromises, and we must find indirect ways of meeting our needs. This often involves substitute-

¹Here I am focusing on emotional needs – which are felt as separation distress, rage, etc. – not bodily drives – which are felt as hunger, thirst, etc. – or secondary affects – which are felt as pain, disgust, etc. (See Panksepp, 1998.) The way in which I use the term 'action plans' in this article is synonymous with the use of the term 'predilections' in contemporary computational neuroscience.

Standing Of Psychoanalysis

L Cohen



Standing Of Psychoanalysis:

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Edward Aloysius Pace, 1922 New York Medical Journal, and Philadelphia Medical Journal, 1923 Pediatrics, 1912

The Philosopher's Index, 1985 Vols for 1969 include a section of abstracts *The Catholic Encyclopedia: Supplement 1 (c1922)* Charles George Herbermann, 1922 **Vertical File Service Catalog**, 1954 **Freud** Paul Roazen, Sigmund Freud had broad ambitions about what psychoanalysis could add to human thought But Freud's own writings have rarely been assessed within the perspective of political philosophy Political theorists will find in the school Freud established a rich storehouse of ideas For us to link up with what Freud was saying means to join in the great conversation about what the ends of the just society should be as well as what a fully developed person might be like Written more than twenty years ago the central interpretive theses found in Freud Political and Social Thought still ring true In his new introduction to this classic text Paul Roazen contends that today from the point of view of intellectual history Freud looms as a subject in an even larger way than he did back in the 1960s His thinking has impinged for good or ill on how we think about character and the nature of human impulses Privacy itself has been affected so much so that political candidates now feel free to use intimate material from private life for manipulative public purposes Yet after all this time political scientists remain reluctant to entertain the need to explore the psychological dimension of all political events Without reducing politics to psychoanalysis or inflating psychological categories to embrace all of politics Roazen provides an introductory look at the field of psychoanalysis By bringing together the different disciplines of psychology and politics he breaks through parochialism Roazen is no advocate for psychoanalysis but believes that analysts have as much to learn from social science as the other way around This volume is proof that at its best political theory has to be inherently interdisciplinary As such this volume will be of interest to intellectual historians psychoanalysts and political theorists *Relational Theory and the Practice of Psychotherapy* Paul L. Wachtel, 2007-12-14 This important and innovative book explores a new direction in psychoanalytic thought that can expand and deepen clinical practice Relational psychoanalysis diverges in key ways from the assumptions and practices that have traditionally characterized psychoanalysis At the same time it preserves and even extends the profound understanding of human experience and psychological conflict that has always been the strength of the psychoanalytic approach Through probing theoretical analysis and illuminating examples the book offers new and powerful ways to revitalize clinical practice

See also Wachtel's *Therapeutic Communication* Second Edition *Knowing What to Say When* an integrative practical guide for therapists of all orientations *Publications* University of Michigan. Mental Health Research Institute, 1968 **The Journal of Abnormal Psychology**, 1915 **Bulletin of the Menninger Clinic** Menninger Clinic, 1968 Publications Mental Health Research Institute, 1956 **The Psychoanalytic Review**, 1926

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