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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-

<sup>1</sup>Here 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

**Charles George Herbermann**



## Standing Of Psychoanalysis:

**The Standing of Psychoanalysis** Brian Anthony Farrell, 1981 Well worth reading Provides a fresh overview of the major problems involved in connecting psychoanalysis to the scientific community Even the hardened professional will find it exciting to follow the author as he penetrates a maze of arguments and counterarguments Contemporary Psychology

**CURES The Story of the Cures That Fail** JAMES J. WALSH, M.D., Ph.D., Sc.D., 1923 **The Psychohistory Review**, 1980 Pediatrics, 1912 Vertical File Index, 1954 *The Philosopher's Index*, 1985 Vols for 1969 include a section of abstracts *Archives of Neurology and Psychiatry*, 1927 **Publications** University of Michigan. Mental Health Research Institute, 1968 **The Nebraska State Medical Journal**, 1918 Publications Mental Health Research Institute, 1956

**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 **New York Medical Journal, and Philadelphia Medical Journal**, 1923 *The Social Basis of*

*Consciousness* Trigant Burrow, 1927 **The Catholic Encyclopedia** Edward Aloysius Pace, 1922 **The Catholic Encyclopedia** Charles George Herbermann, 1922 *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 **The Catholic Encyclopedia: Supplement 1 (c1922)** Charles George Herbermann,1922

*Death and Mastery* Benjamin Y. Fong,2016-11-08 The first philosophers of the Frankfurt School famously turned to the psychoanalytic theories of Sigmund Freud to supplement their Marxist analyses of ideological subjectification Since the collapse of their proposed marriage of Marx and Freud psychology and social theory have grown apart to the impoverishment of both Returning to this union Benjamin Y Fong reconstructs the psychoanalytic foundation stone of critical theory in an effort to once again think together the possibility of psychic and social transformation Drawing on the work of Hans Loewald and Jacques Lacan Fong complicates the famous antagonism between Eros and the death drive in reference to a third term the woefully undertheorized drive to mastery Rejuvenating Freudian metapsychology through the lens of this pivotal concept he then provides fresh perspective on Theodor Adorno Max Horkheimer and Herbert Marcuse s critiques of psychic life under the influence of modern cultural and technological change The result is a novel vision of critical theory that rearticulates the nature of subjection in late capitalism and renews an old project of resistance **The Journal of Abnormal Psychology** ,1915

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In a global defined by information and interconnectivity, the enchanting power of words has acquired unparalleled significance. Their capability to kindle emotions, provoke contemplation, and ignite transformative change is truly awe-inspiring. Enter the realm of "**Standing Of Psychoanalysis**," a mesmerizing literary masterpiece penned by way of a distinguished author, guiding readers on a profound journey to unravel the secrets and potential hidden within every word. In this critique, we shall delve to the book is central themes, examine its distinctive writing style, and assess its profound effect on the souls of its readers.

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