

Freud's evolving theories of motivation: sexuality and defense

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Course Description

This one semester, 15 session, course is focused on Freud's changing thinking about motivation that involves the repressed unconscious. The coursework centers on close reading of texts from the first half of Freud's psychoanalytic writings, 1893 to 1914.

In the Standard Edition, Strachey entitles his appendix to "The Neuro-Psychoses of Defense" (1894), "The Emergence of Freud's Fundamental Hypotheses".

Strachey begins:

With this first paper on the neuro-psychoses of defense Freud gave public expression ... to many of the most fundamental of the theoretical notions on which all his later work rested. ... six months after the publication of *Studies on Hysteria*—in the autumn of 1895 ... Freud made a first attempt at a systematic exposition of his theoretical views; and that attempt (the 'Project for a Scientific Psychology') was left uncompleted and unpublished by its author. It first saw the light of day in 1950, more than half a century later. In the meantime the curious student of Freud's theoretical views had to pick up what he could from the discontinuous and sometimes obscure accounts given by Freud at various later points in his career. Moreover, his one extended discussion of his theories in later years—the metapsychological papers of 1915—have survived only in a truncated form: seven of the twelve papers having completely disappeared.

In his 'History of the Psycho-Analytic Movement' Freud declared that 'the theory of repression', or defense, to give it its alternative name, 'is the corner-stone on which the whole structure of psycho-analysis rests.' The term 'defense' actually occurs for the first time in the present paper...

This clinical hypothesis of defense, however, was itself necessarily based on more general assumptions, one of which is specified in the penultimate paragraph of this paper. This assumption may conveniently be named ... the theory of 'cathexis' ('*Besetzung*'). There is perhaps no other passage in Freud's published writings in which he so explicitly recognizes the necessity for this most fundamental of all his hypotheses: **'that in mental functions something is to be distinguished—a quota of affect or sum of excitation—which possesses all the characteristics of a quantity ..., which is capable of increase, diminution, displacement and discharge....'** The notion of a 'displaceable quantity' had, of course, been implicit in all his earlier theoretical discussions. As he himself points out in this same passage, it underlay the theory of abreaction; it was the necessary basis of the principle of constancy...; it was implied whenever Freud made use of such phrases as 'loaded with a sum of excitation', 'provided with

a quota of affect', 'supplied with energy'—predecessors of what was soon to become the standard term 'cathexed'. Already, in his preface to his first translation of Bernheim, he had spoken of 'displacements of excitability in the nervous system'. [emphasis added]

Strachey discusses the 'laws' governing *Besetzung*, "the principles of mental functioning" which Freud generally calls the "economics" of mental functioning. Strachey mentions the pleasure principle, the constancy principle, the principle of neuronal inertia, and the Nirvana principle. Freud uses various nouns and phrases for what is involved in such functioning including mental energy, libido, desire, affect, quantity, q , desire, sum of excitation and, of course, sexuality. In the Standard Edition, *Besetzung*, an ordinary word in German, is translated as "cathexis". Later translations, including the upcoming revised Standard Edition, use "investment" as the English equivalent.

This course will examine the evolution of Freud's thinking about motivations emphasizing where there are inconsistencies and contradictions, where Freud goes wrong and, where possible, to give an account of why he goes wrong. In this area many of the questions Freud opens and attempts to answer still have no clear answers. Nevertheless, even when Freud's answers are insufficient or clearly wrong some of those answers remain the best answers we have. We will underline both what is wrong as well as how and in what respects such wrong answers can be "best".

Of course we cannot cover all the texts in the 21 years from 1893 to 1914, even what is published in the Standard Edition requires 14 of its 23. Within this early period, more than a third of the course will focus on the earliest writings, mainly *Studies on Hysteria*. Whenever one dates its birth, it is clear that psychoanalysis was conceived in the decade before *The Interpretation of Dreams*. Indeed, it would be reasonable to call *Studies* a pre-psychoanalytic book. Yet, in giving *Studies* such emphasis we will be following Freud's advice. In 1908, in his one paragraph preface to the second edition, he writes

...the only possible decision has been that the text of the first edition shall be reprinted without alteration. The developments and changes in my views during the course of thirteen years of work have been too far-reaching for it to be possible to attach them to my earlier exposition without entirely destroying its essential character. Nor have I any reason for wishing to eliminate this evidence of my initial views. Even to-day I regard them not as errors but as valuable first approximations to knowledge which could only be fully acquired after long and continuous efforts. The attentive reader will be able to detect in the

present book the germs of all that has since been added to the theory of catharsis: for instance, the part played by psychosexual factors and infantilism, the importance of dreams and of unconscious symbolism. And I can give no better advice to anyone interested in the development of catharsis into psycho-analysis than to begin with Studies on Hysteria and thus follow the path which I myself have trodden."

Major texts for the course include the following, there will be both required and optional additions to this list

Freud – all available on line in PEP:

- "Charcot" (1893)
- "Neuro-psychoses of Defense" (1894)
- Studies on Hysteria (1895) use either the SE or Luckhurst's translation.
- Some of letters to Fliess (1897-1904): including some letters, some parts of "The Project" and some other drafts
- The Interpretation of Dreams (1900) use the SE or the Crick translation.
- Three Essays on the Theory of Sexuality (1905 and later editions)
- On Narcissism: An Introduction (1914)
- Instincts and Their Vicissitudes (1915)
- Mourning and Melancholia (1917)

And perhaps

- Beyond the Pleasure Principle (1920)

Laplanche – including several essays in "Freud and the *Sexual*" so it will make sense to get a copy.

Other required reading – copies or links will be provided.

Learning objective:

After this course, the student will be able to explain to an intelligent, well-educated person who has no background in psychoanalysis the evolution of Freud's thinking about motivation, sexuality and repression including the contradictions, errors and omissions in his thinking.

On reading Freud

There are both problems and delights in reading Freud.

First, a practical caution: although sometimes it goes more quickly, for many purposes I cannot read Freud faster than 20 pages an hour – even texts like *Studies on Hysteria* and the *Interpretation of Dreams* which I have read in detail many times over. This is partly because the writing style and vocabulary is based in the 19th Century and dramatically contrasts with current scientific writing. It is also partly because major points, although presented authoritatively, are not grounded in and do not lead to a systematized theory of mind. Rather one finds trends, themes, and theories which, while relevant to theory of mind, are incomplete and internally contradictory. Worse still, these partial theories are themselves only partially elaborated. For many essential concepts and issues, there is little that could be called a fully developed argument. Sometimes foundational notions are untheorized or even left entirely implicit. This is most striking in the early texts like *Studies*. So prepare to read slowly and don't expect to unearth a simple or a finished or even a more or less consistent 'general psychology' at any stage of Freud's thinking.

Ideally – if you have world enough and time – do something analogous to what my high school English teacher recommended for Shakespeare's plays:

1. First read the whole thing quickly without worrying about understanding,
2. Read it again, slowly, including the footnotes and endnotes (and secondary sources),
3. Then the third and all subsequent readings will be fun and the play will be yours.

Jonathan House

The quotations below will serve as epigrams for the course.

Moreover, what is advocated here is a radical reading anew of his writings, with a view to rediscovering them or indeed to discovering them for the first time – for like all great texts, they are inexhaustible. For this purpose, a particular reading attitude is recommended, made up of unobtrusiveness, careful alertness and respect for even the most insignificant detail – an oscillation between proximity and distance that will assure the texts of sufficient free space to reveal themselves in all their independence. To put this in negative terms, in order to have any chance of perceiving what Freud was trying to express in his writings at the time of their composition while in the midst of the process of understanding, the reader must approach them *not* from the meta-level, *not* as it were looking down from above, and *not* from the vantage point of 'superior' knowledge – that is, *not* solely from the place of present-day psychoanalytic theory and practice. The risk otherwise is of encountering nothing but his own conscious or unconscious expectations or, alternatively, the Babel of later interpreters' voices drowning out everything else.

Of course, a 'naïve' reading of this kind, directed toward maximum authenticity of understanding, is but approximately feasible. We are, after all, not contemporaries of Freud, and can at most keep in the background, but not totally suspend, knowledge we have since acquired. The attitude commended to the reader can perhaps best be likened to that of 'evenly suspended attention', which we assume in relation to the analysand's communications in the course of our analytic work.

Ilse Grubrich-Simitis *Early Freud and Late Freud*

Although he held on to the scientific image of his day, it is remarkable how much he was nevertheless able to see in human nature which did not fit this image. One reason Freud's theoretical speculations remain exciting is that he is always trying to catch up to observations which outstrip his ability to understand them.

Jonathan Lear *Love and Its Place in Nature*

Class #1 – Introduction

- I. Practical stuff
- II. Historical and/or philosophical musings

No required reading for the first class. I will provide links to most, but not all, of the required texts that are not book-length and also links to many of the recommended but not required texts.

In the first class, to introduce the course and myself, I will talk about the origin and beginnings of psychoanalysis. I will emphasize intellectual history over an account of Freud's life. This is a course in Freud's theorizing, so we will not be concerned with Freud's life history but rather concerned with the truth of his theorizing. I take it that the truth of his theorizing does not depend on his beliefs, his experiences or what influenced him – consciously and otherwise.

But... sometimes gossip is more than chronicle. Sometimes it rises to the level of history. and gossip is fun (don't you read People magazine at the dentist or glance at the cover while checking out at Duane Reade); and, if another excuse is needed, knowing about a writer's personal circumstances may make it easier to understand confusing bits, especially if the writer's terminology is old fashioned or arcane or idiosyncratic.

There are a number of good and 'important' biographies. The best is Peter Gay's *Freud: A Life for Our Time* (ISBN-13: 9780393328615) – the first 150 pages take him and his theorizing up to 1905 (and thus to *Three Essays*) and the next 200 pages goes up through 1915 which may be where we leave off. In the back of this biography are bibliographical comments on various contentious topics – if you are studying any one of those topics, Gay's commentary will save you a lot of time.

There are also loads of intellectual histories, overviews from one direction or another, commentaries on particular texts and yet more commentaries on and developments of Freud's concepts and the domains he introduced or touched upon. If you want suggestions about what to read in an area that interests you, please ask as I have opinions – some of which are well grounded.

Classes #2 – 4: Before the Dream Book – Before Psychoanalysis

Learning objective for classes 2-4: after these classes the student will be able to explain Freud's early understanding and major changes in his understanding of psychic trauma, repression, the unconscious and the role of sexuality in each.

Class #2: A Beginning

Required readings:

Freud:

Standard Edition Volume 3

Charcot - pages 9-23

The Neuro-Psychoses of Defence - pages 43-68

Standard Edition Volume 2 or Nicola Luckhurst translation

Studies: Preliminary Communication - SE p 3-17 or NL p 1-21

Laplanche & Pontalis, *The Language of Psychoanalysis*

All relevant terms for each set of readings and as your interest leads you. I will underline a few for each class. For this class I'd suggest 'Trauma', 'Traumatic Hysteria', 'Traumatic Neurosis', and 'Neurosis' as quite useful and perhaps 'Psychoneurosis', 'Psychosis', 'Abreaction', and 'Affect'

Comment on one of the following: a couple of sentences or bullet points is fine.

Feel free to write more – but two paragraphs MAX! – due Sunday before class

Alternative #1

For the Charcot obituary, consider the argument that begins in the middle of page 19, starting with the phrase, "A quite unbiased observer..." Comment on:

1. What is Freud's point?
2. Is the argument convincing? If you think it is, say so, but if you do not find it completely convincing, point to what is less than convincing or what is left out given the point he is trying to make.
3. For Freud - in this paper and/or in the context of the Preliminary Communication which was written at the same time – why is this point important?

Alternative #2 { I recommend this one as the most fun to think about – i.e. I will talk about it. }

Comment on: Is there a conceptual tension between the understanding of trauma in *Preliminary Communication* vs. *Neuro-psychoses of Defense*? **NB:** see the definition in *Preliminary Communication* SE 2 page 6 (page 9 in Luckhurst) and compare with the definition in *Neuro-psychoses of Defense* on SE 3 page 37.

Alternative #3

Comment on the meaning of 'repression' and/or of 'unconscious' at this point in Freud's thinking (i.e. as reflected in the reading for this class).

Recommended readings –helpful and interesting but **NOT REQUIRED**

Sandler et al, *Freud's Models of the Mind*

Intro & chapters 1-3 pp 1-54

(The Sandler is useful for the classical, or customary, “first-take” on this period of Freud’s theorizing. However, it abstracts away from, thus obscuring, much of what is most important.)

Juliet Mitchell, *Mad Men and Medusas: Reclaiming Hysteria*

Chapter 1 (I) A brief history past and present pp 1-19

(II) Hysteria and psychoanalysis pp 20-42

Ilse Grubrich-Simitis, *Early Freud and Late Freud, The Primal Book of Psychoanalysis: Studies on Hysteria a hundred years on*

Introduction and Chapter 1 pp 1-52

Class #3: Freud’s Cases

Required readings:

Freud, SE1, *Project for a Scientific Psychology II* pp 347-359

(especially the story of Emma pp 352-356)

Breuer

Anna O.

- pages SE II: 21-47; NL : 25-50

Freud

Frau Emmy von N.

- pages SE II: 48-105; NL: 51-108

Miss Lucy R

- pages SE II: 106-124; NL: 109-127

Katharina

- pages SE II: 125-134; NL: 128-138

Fraulein Elizabeth von R.

- pages SE II: 135-181; NL: 139-186

Laplanche & Pontalis, *The Language of Psychoanalysis*

Relevant terms e.g. ‘Scene of Seduction’, ‘Seduction’, ‘Deferred Action’

Optional readings:

Lisa Appignanesi and John Forrester, *Freud's Women*

Chapter 3: The First Patients pp 63-116

NB: I will focus particularly on the story of Emma in The Project (pages 352-356), who is to be distinguished from Emmy in Studies, and also on the story of Katharina. So do read these closely and/or twice. They are not long. For Emma and for Katharina, the Laplanche & Pontalis excerpts will be very helpful. Here, as in the first class, consider how Freud understands trauma. For Emma, and for each case in Studies, I will ask: What is the trauma? When does the trauma occur? Why is the trauma traumatic?

All the cases bear reading and re-reading, but we won’t have time to touch on more than tiny fragments. Perhaps most fun to read is the final case, Elizabeth von R, but if you give yourself the time to read in a leisurely way delights can be found even (or especially) in the footnotes which include brief bits on other patients. If we have time, we will take up whatever catches your eye in any of the cases – something particularly interesting or some point where Freud seems confused and/or confusing and/or wrong, etc.

Comment for class #3

Pick one passage from any of Freud's cases which you find brilliant or interesting or confusing or wrong-headed. If it is too long to type out, give the page reference and write a sentence or a paragraph or two noting in what respect you find it brilliant or interesting or confusing or wrong-headed.

Reading these chapters in *Studies* consider especially trauma, fantasy and consciousness:

1. How do Breuer and Freud understand trauma, explicitly and implicitly? E.g. in Anna O, what/where/when/why is the 'trauma' as Breuer understands the snake story? [SE p37; Luckhurst p42] In the dog story? [SE p34; Luckhurst p38]?
2. Also how do they understand fantasy? E.g. In Anna O note Breuer's emphasis on "stories," "day-dreams," "fantasies".
3. What is the relation of fantasy to trauma?
4. In the cases, how do Breuer and Freud understand the relation between what is conscious and what is something else? Is there a difference in their clinical accounts both in what is explicit and what you think is there implicitly?
5. What is the nature of the repressing force?
6. What is the nature of the symptom? How is it formed?
7. What is the nature of the cure – catharsis – how does it work?

Here are some things to notice and some time-lines which may be helpful:

Anna O

Anna O is a very difficult read for a variety of reasons: Breuer doesn't write as well as Freud; the description – and it is mostly description - is immersed in the medicine of the 1880s; the implicit model of [pathological] mental functioning is not clear [? not coherent – what do you think?].

Read it as narrative without struggling to make sense of the details but do struggle more with the section from page 30 to 40. ***Especially note the inaugural moment of the cathartic cure: "the dog story"*** on page 34 of the SE (page 38 of the Nicola Luckhurst translation) ***and also think about the story of "the snake hallucinations"*** on page 37 of the SE (42 of NL).

Emmy

This was Freud's "first attempt" at "Breuer's technique of investigation under hypnosis." Much in this case shows how F moved away from massage and hypnosis to free association, and from suggestion to the cathartic method. Indeed, the cases in *Studies* can be read as an account of the evolution of (or birth of, or pre-birth first trimester development of) analytic technique – i.e. "free association" + "analytic situation" = equals a "procedure". In 1923, Freud defines psychoanalysis as, in the first place, "a procedure" and only secondarily as a science and a therapy.

Psycho-Analysis is the name (1) of a procedure for the investigation of mental processes which are almost inaccessible in any other way, (2) of a method (based upon that investigation) for the treatment of neurotic disorders and (3) of a collection of psychological information obtained along those lines, which is gradually being accumulated into a new scientific discipline. (1923 Encyclopedia article vol. 18)

Emmy von N. was Baroness Fanny Moser a wealthy middle-aged widow whom Freud saw in 1889 and 1890. In 1918 Freud told his daughter Anna that the work with Emmy taught him “Treatment by means of hypnosis is a senseless and worthless procedure” and led him “to create the more sensible psychoanalytic therapy.” (Gay, *Life*, pp. 70-71)

In Emmy note:

1. The origins of free association
2. How far Freud is from the understandings he will have a few years later
3. Don't miss two great footnotes
 - SE pp 67-70 (NL pp99-102) – false connection, displacement, dreams
 - SE pp 100-1 (NL pp106-7 #28) great story of an entire, failed, treatment.

Lucy Time line:

Wife dies -----> conv. w/ Director -----> ♀ kisses kids ---> ♂ kisses kids ---> letter from Mom
 Director angry at Lucy Director angry at ♂; cigar smoke burnt pudding

In Lucy note:

1. The nature of repression
2. The nature of and inter-relation of memories
3. **Overdetermination** of symptoms

Katharina Time line:

14y/o	14-16 y/o	16 y/o	next 3 days	16-18 y/o	18 y/o
Father gets	Father & Franziska	F&F	Vomiting	anxiety attacks	meets Freud
In bed with K	in (2+) suggestive situations			with hallucinations	

In Katharina note:

1. Biphasic nature of sexuality
2. Deferred action / Retrospective modification (Nachträglichkeit / Après-coup / Afterwardsness) in relation to sexuality and to trauma
3. **NB** for Katharina as for Emma in the Project, the Laplanche and Pontalis will be extremely helpful.

Elizabeth

In Katharina note:

- Character
- Archeological metaphor
- Symbolism and words in relation to symptoms
- Resistance
- Question of unconscious affect
- Lack of appreciation that defense is unconscious

Class #4: Sex and the Context for Studies

Required reading:

Freud

The Aetiology of Hysteria SE volume 3 - pages 189-221
Letter to Fliess of October 15th, 1895
Letter to Fliess of December 6th, 1896
Letter to Fliess September 21st, 1897

Laplanche & Pontalis, *The Language of Psychoanalysis*

Relevant terms e.g. “*Scene of Seduction; Theory of Seduction*”- p 404-7

Ulrike May:

“Freud’s Early Clinical Theory (1894-1896): Outline and Context”
Int. J. Psychoanal. (1999) 80:769-779

Optional reading:

Jonathan Lear:

Love and Its Place in Nature:
Chapter 2 “Catharsis: Fantasy and Reality” p 29-68

Jonathan House:

“Après-coup the Ongoing Rediscovery of a Central Freudian Concept”
JAPA (2017). 65(5):773-798 especially pages 781-789

In the class we will first discuss the “seduction theory: what the theory is and in what sense it was and wasn’t “abandoned”. Usually Freud is said to have given up “the seduction theory”; indeed, at various moments when he writes the history of psychoanalysis, Freud himself says as much. We will look at his reasons for abandoning his “neurotica” and ask not only “why” he gives it up, but also ask precisely what is he gives up, explicitly and implicitly. For these purposes the key readings are The Aetiology of Hysteria, the three letters and the Laplanche & Pontalis excerpt.

Second we will discuss the fundamental mechanism of neurosis. For this we will rely on Ulrike May’s paper and *The Neuro-Psychoses of Defence*. Here we will add to the focus on Trauma and Fantasy discussion some or all of:

Repression; Conversion; Defenses other than conversion; Normal vs pathogenic defenses; Role of sexual experience and sexuality; Role of ‘constitution’ vs. ‘accidental’ (an early version of ‘choice of neurosis’ problem); Actual neuroses

Comment, choose one:

Alternative #1

List and categorize or explain the reasons Freud gives for abandoning his ‘neurotica’ in the “Letter of the Equinox” – the September 21st letter to Fliess.

Alternative #2

Comment on Ulrike May’s notion of “a finding” – is it a useful or valid concept? Is it helpful in understanding that aspect of Freud’s work to which she applies it? Give your opinion and, if you like, a sentence or two in explanation.

Class #5: Studies and the structure of mind plus a digression on ‘associationism’

Learning objectives for class #5: the student will be able to give an account of Freud’s model of the mind in *Studies on Hysteria*; the student will be able to give a brief account of dualism and of associationism, historically and currently – including Freud’s notions in this area.

Reading:

Breuer: “Theoretical” SE: 185-251; NL: 189-254

Freud: Psychotherapy of Hysteria SE:255-305; NL:257-306

Laplanche & Pontalis All relevant terms

For most of the class, we will tackle Freud’s “Therapy” chapter. We will emphasize what Freud is deepening and what he is missing or leaving out, including:

1. Again the “Fundamental mechanism”
2. The deepening notion of unconscious
3. Repression
4. Defense and Resistance
5. Conflict
6. The role of sex
7. The nature of cure
8. The status of technique
9. The early recognition (and lack of recognition) of
 - 9a. transference
 - 9b. countertransference
10. The emerging model of mind - aka the apparatus of the soul.
 - 10a. Chronological
 - 10b. Onion peel
 - 10c. Overdetermined – knight’s move

Comment on the structure/functioning of mind in either the Breuer chapter, the Freud chapter or contrast some topic both authors address.

ALSO READ

1. The entry – reproduced just below – from the “Cambridge Dictionary of Philosophy” which is a great reference when one needs a starting point, or a short definitions or explanations – necessarily partial and oversimplified
2. The attached excerpts from the Stanford Encyclopedia of Philosophy
3. Then read the entry on “Dualism” in The Stanford Encyclopedia of Philosophy especially section two “Varieties of Dualism: Ontology” which defines “Predicate dualism”, “Property Dualism” and “Substance Dualism”

The entry in the “Cambridge Dictionary of Philosophy”

ASSOCIATIONISM, the psychological doctrine that association is the sole or primary basis of learning as well as of intelligent thought and behavior. Association occurs when one type of thought, idea, or behavior follows, or is contingent upon, another thought, idea, or behavior or external event, and the second somehow bonds with the first. If the idea of eggs is paired with idea of ham, then the two ideas may become associated.

Associationists argue that complex states of mind and mental processes can be analyzed into associated elements. The complex be novel but the elements are products of associations. Associationism often is combined with hedonism. Hedonism explains why events associate or bond: bonds are forged by pleasant experiences. If the pleasantness of eating eggs is combined with the pleasantness of eating ham, then ideas of ham and eggs associate. Bonding may also be explained by various non-hedonistic principles of association, as in Hume's theory of the association of ideas.

One of these principles is contiguity in place or time.

Associationism contributes to the componential analysis of intelligent, rational activity into non-intelligent, non-rational, mechanical processes. People believe as they do, not because rational connections among beliefs, but because beliefs associatively bond. Thus one may think of London when thinking of England, not because one possesses an inner logic of geographic beliefs from which one infers that London is in England.

The two thoughts may co-occur because of contiguity or other principles.

Kinds of associationism occur in behaviorist models of classical and operant conditioning. Certain associationist ideas, if not associationism itself, appear in connectionist models of cognition, especially the principle that contiguities breed bonding.

Several philosophers and psychologists, including Hume, Hartley, and J. S. Mill among philosophers are associationists; and among psychologists, the list of associationists includes E. L. Thorndike (1874-1949). and B. F. Skinner (1904-90).



I will add links to several papers. These are optional and for those interested in reductionism in relation to the philosophy of mind.

- “Let your brain alone” (Jerry Fodor in London Review of Books). It is delightful and funny and SHORT. Fodor is the only philosopher who often makes me laugh out loud.
- Preface and first chapter of Fodor's book *Psychosemantics* (1987). Although this book was written after “Language of Thought”, I think this brief excerpt may be a bit easier and more fun than the excerpt from the earlier book.
- Fodor's book *Language of Thought* (1975) up to page 27. This excerpt contains a short version of the Fodor’s “Special Sciences (Or: The Disunity of Science as a Working Hypothesis)” *Synthese* Vol. 28, No. 2 (Oct., 1974) which, as I see it, is the locus classicus in the philosophy of science for the anti-reductionist argument.
- “It's All in the Mind”: Fodor’s review of Chomsky's *New Horizons in the Study of Language and Mind*. It’s another Fodor piece from the London Review of Books – brilliant, informative and written for the general reader, not for a philosophical journal read mostly by philosophers. Fodor is terrific at this and it can be fun just to search the LRB or the TLS (Times Literary Supplement) for his short “casual” pieces and book reviews.
- “What is cognitive science” by Zenon Pylyshyn This is the first chapter of a textbook (also called *What is Cognitive Science*) used for an introductory graduate level course
- “Special Sciences Still Autonomous After All These Years” (1997). Yet more Jerry Fodor responding to critiques of his 1974 article “Special Sciences (Or: The Disunity of Science as a Working Hypothesis)”

Class 6 - 8: The Dream Book

Learning objectives classes 6 - 8:

After these classes the student will be able to list Freud's understanding – in *The Interpretation of Dreams* – (1) of the elements of dream work, (2) the three kinds of regression, the kinds of reality, (3) the roles of free association in psychoanalysis.

Reading

I suggest using the Joyce Crick translation of *The Interpretation of Dreams* [Oxford University Press ISBN 978-0-19-953758-7] rather than the Standard Edition if only because the Crick is a translation of the first edition and thus about 150 pages shorter, those pages are interesting and fun but are not necessary for our purpose in this course. Of course, the Standard Edition is fine too.

Both Crick's note on her translation and her bibliography are also useful.

1) Two Encyclopedia Articles SE Volume 18, pp 235-259

Notice particularly the first sentence - Freud's definition of psychoanalysis in 1923 - and the priority which he gives to the "procedure":

"Psycho-Analysis is the name (1) of a procedure for the investigation of mental processes which are almost inaccessible in any other way, (2) of a method (based upon that investigation) for the treatment of neurotic disorders and (3) of a collection of psychological information obtained along those lines, which is gradually being accumulated into a new scientific discipline."

2) Dream Book chapters 2 and 3 the last bit of 5 and all of 6 -- i.e.

- in Crick pages 78-125, [optional 126-184], 185-329
- in the SE pages 96-133, [optional 134-240], 241-508

3) Laplanche: "Displacement and Condensation in Freud" in *Freud and the Sexual*

4) Strachey's brief introduction & Freud's short prefaces to each edition are interesting - perhaps the most famous preface is Freud's "Preface to the Third (Revised) English Edition"

"In 1909 G. Stanley Hall invited me to Clark University, in Worcester, to give the first lectures on psycho-analysis. In the same year Dr. Brill published the first of his translations of my writings, which were soon followed by further ones. If psychoanalysis now plays a role in American intellectual life, or if it does so in the future, a large part of this result will have to be attributed to this and other activities of Dr. Brill's.

"His first translation of *The Interpretation of Dreams* appeared in 1913. Since then much has taken place in the world, and much has been changed in our views about the neuroses. **This book, with the new contribution to psychology which surprised the world when it was published, remains essentially unaltered. It contains, even according to my present-day judgement, the most valuable of all the discoveries it has been my good fortune to make. Insight such as this falls to one's lot but once in a lifetime.**" [emphasis added]

FREUD

Vienna , March 15, 1931

- 5) [OPTIONAL] “The Psychical Mechanism of Forgetfulness” (1898) SE 3:288-297
6) [OPTIONAL – delightful if you have time] “Screen Memories” (1899) SE 3:301-322

Comment: Either 1 or 2 (or both if you like)

1. List and explain (in a phrase) the elements of the Dream Work
(NB! I suggest you crib from Laplanche & Pontalis, 'The Language of Psychoanalysis')

OR I PROPOSE A CONTEST

2. Summarize the first 5 chapters of *The Interpretation of Dreams* in 1 PAGE!
THERE WILL BE A PRIZE for the shortest entry (by word count) which is also complete and clear. Infelicities of form and grammar will not count against the entry.

CLASS 7: The Dream Book - chapter VII

Reading:

Chapter 7. NB the 'Ante-penultimate paragraph and footnote' and be prepared to discuss: For Freud, how many kinds of reality are there?

PROLEGOMENA TO A STUDY GUIDE FOR CHAPTER 7

The most famous chapter of his most famous book, Chapter 7 is Freud's first presentation of the “topographical theory”. Although we are reading it to understand that theory (mostly, with a couple of add-ons), chapter 7 is not a systematic presentation of the “topographic” model, it wasn't written for that purpose. After all, it is the concluding chapter of a book on dreams and so entitled – entirely appropriate to its content – “The Psychology of the Dream Process,” *not* “The Topographical Model of Mind”.

In this regard also keep in mind Freud's distaste for philosophy – i.e. for philosophy understood as speculative *system* making. The emphasis here is on “system” not on “speculation.” Freud is in no way averse to speculation – indeed one could argue his genius lies precisely in speculation, in his creative openness to modeling aspects of the mind; in other words, openness to making models of how the mind works, modelling what he calls “the apparatus of the soul.” He uses the word *soul* whose religious connotations are as strong in German as in English.

Freud's self-understanding is that his theorizing, his meta-theory, is the least fixed and least certain aspect of his work. It is “scaffolding” that, he says, he is ready to throw away whenever new data require or better scaffolding becomes available. Meta-theory is an explanatory enterprise, a step removed from data, and so necessarily abstract and metaphorical. You will see that, on the level of theory, Freud tolerates a good deal of vagueness, imprecision, uncertainty, omission and contradiction although the form of his presentation – his authoritative style and his rhetorical skill – obscures these qualities.

A third complication of reading Chapter 7 for an account of the topographic model of mind, is that in 1900 the model was still a work in progress. Indeed, for the reasons just noted, we can abstract a “topographic model of mind” from Freud's writings but to do so is a kind of secondary revision. For example, the dream book doesn't mention libido, only

wishes. Freud is aware of the importance of infantile sexuality but it isn't just prudence or coyness that keeps him from emphasizing its fundamental role. He hasn't fully formulated his thinking yet. He is 5 years away from the first edition of *Three Essays on Sexuality* – a text he continued to revise for 20 years. Something similar could be said of the Oedipus complex and of much else.

As you read, you may ask yourself: in the topographic model, as contrasted with the affect/trauma model of hysteria and the other neuroses of defense,

- What is the role of conflict? Conflict is between what and what?
- What happened to psychic trauma? Does it play a role in dreams?
- What are 'Compromise formations'?

Observe how Freud uses the related notions: psychic location, agency and system. We will go over the famous images of the mental apparatus:

- The compound microscope
- The "picket fence"

Given that "psychic location" is a metaphor, in what sense(s) do systems have boundaries - i.e. system Ucs, system Pcs, system Cs?

Know the difference between being "descriptively" vs. "dynamically" unconscious

Understand the three kinds of regression:

- topographic
- temporal
- formal

Response paper: NONE BUT as usual, pre-class emailed comments and questions are welcome; Sandler et al *Freud's Models of the Mind* chap. 4 and 9 give a "classical" take on this

Class 8: The Interpretation of Dreams

Reading:

1. Interpretation of Dreams, Chapters VI and VII
2. Jean-Marc Dupeu: "The Introjective Function of Dreaming"
3. Laplanche: "Dream and Communication" in *Freud and the Sexual*

Comment: none required but comments and questions prior to class are welcome. If you do comment, comment on the Dupeu or on the Laplanche.

Class 9 - 10: Three Essays on the Theory of Sexuality

Learning objectives classes 9 - 10:

After these classes the student will be able to make use of, theoretically and clinically of:

- Freud's movement from an emphasis on the polymorphic aspect of infantile sexuality to a stageism of infantile sexuality
- The tensions underlying key conceptions in which there is "a ghost in the machine" e.g. "...an instinct is without quality, and, so far as mental life is concerned, is only to be regarded as a measure of the demand made upon the mind for work."
- Freud's conflicting explicit and implicit notions about gender.

Reading:

Begin by reading the first edition excerpted from the Standard Edition (I will distribute it) then read the final version

Comment choose one -- as usual, a sentence or two or a paragraph or two is plenty.

1. compare and contrast ... I couldn't resist. I mean: pick one or more changes and explain in what way(s) the change is/isn't significant;
2. comment on this passage:
"The concept of instinct is thus one of those lying on the frontier between the mental and the physical. The simplest and likeliest assumption as to the nature of instincts would seem to be that in itself an instinct is without quality, and, so far as mental life is concerned, is only to be regarded as a measure of the demand made upon the mind for work. What distinguishes the instincts from one another and endows them with specific qualities is their relation to their somatic sources and to their aims. The source of an instinct is a process of excitation occurring in an organ and the immediate aim of the instinct lies in the removal of this organic stimulus." page168
3. comment on or simply point to any passage or notion that interests you.

Class 10: Three Essays continued

Reading

Laplanche: in Freud and the *Sexual* --- Chapters:

1. Drive and Instinct - p. 3-25
2. Sexuality and Attachment in Metapsychology - p. 27-51
5. The Fundamental Anthropological Situation - p. 99-113
14. The Three Essays and the Theory of Seduction - p. 249-265

Comment: none required but comments and questions prior to class are welcome.

Class 11: On Narcissism: An Introduction

Learning objectives classes 11 - 15:

After these concluding classes, the student will be able to explain to an intelligent, well-educated person who has no background in psychoanalysis the evolution of Freud's thinking about motivation, sexuality and repression and especially the notion and the importance clinically and theoretically of infantile sexuality.

Reading

Freud: *On Narcissism: An Introduction* SE 14: 69-102

Optional reading: essays on the text ed. Sandler, Person and Fonagy.

The essays are by Ethel Person, Clifford Yorke, Horacio Etchegoyen, Nikolaas Treurniet, León Grinberg, Willy Baranger, Otto Kernberg, Hanna Segal and David Bell, Paul Ornstein, Heinz Henseler, Béla Grünberger

Comment: none required but comments and questions prior to class are welcome.

Class 12: Instincts and their Vicissitudes

Reading

Freud: Instincts and their Vicissitudes SE 14: 109 -140

Laplanche: "Introduction" *New Foundations for Psychoanalysis* pages 3-20

Comment: none required but comments and questions prior to class are welcome.

Class 13: Mourning and Melancholia

Reading

Freud: "Mourning and Melancholia" SE 14: 237-258

"Draft G. Melancholia" Freud-Fliess letters Dec. 17, 1894 p.98-105

Minutes of the Vienna Psychoanalytic Society, Dec. 30, 1914 p272-276

Comment: none required but comments and questions prior to class are welcome.

Class 14: Beyond the Pleasure Principle

Reading

Freud: *Beyond the Pleasure Principle* SE 18: 1-64

Laplanche: "Preface to Beyond the Pleasure Principle"

in *Laplanche: an Introduction* by Dominique Scarfone

Comment: none required but comments and questions prior to class are welcome.

Class 15: Sexual Crime

Reading:

Laplanche: "Sexual crime" in "Freud and the *Sexual*" Chapters

Watching: optional as I'll show the relevant bits in class, i.e. the 'confession' scenes

- *M* by Fritz Lang
- *The Girl with the Dragon Tattoo* either the version in Swedish (it has sub-titles) and IMO is preferable or the English language version which is also excellent.

Comment: none required but comments and questions prior to class are welcome.