

Chapter 1 : Does Freud's argument against God work? | Brent Cunningham

Every now and then a book comes along that poses a serious and important question for physicians and the medical profession to answer. Here is such a book written primarily for the layman, but which demands that the medical profession once and for all answer the question of whether psychoanalysis, especially of the Freudian variety, should be considered, even indirectly, as a part of.

However, this attitude or philosophical persuasion of modernity as expressed by Bultmann continues to be believed and championed by many still today. And while Bultmann represents the modernist attack on historical Christianity from the discipline of New Testament studies, the assault can be seen in many disciplines. In fact, one of the more influential attacks on belief in God from this past century came through the field of psychology—specifically, through the person of Sigmund Freud. In his book, *The Question of God*, Dr. Lewis remarks that Freud had many profound insights into the discipline in which he was trained—psychology—but that he was sadly out of his depths when he ventured into fields in which he was not trained—philosophy and linguistics both of which Lewis knew quite a bit about. Freud reasoned that as we grown up we discover our earthly fathers are not able to give us all the answers in life or protect us from a very dangerous and scary world. And so, we created the concept of God by projecting up into the sky a sort of super-human father figure. However, it does not follow from this assuming he is right that religious beliefs are then false. If Freud is correct in his assessment that we come to our belief in God through a deep psychological desire, then all he has proven is that we humans have a deep psychological need to believe in God. But such a need in no way tells us whether or not God actually exists. In fact, philosopher C. This fallacy wrongly assumes that you can decide if a belief is false on the basis of its origin. I may come to believe that the earth is round by reading it in a fortune cookie, or I may come to know about the multiplication table from my parents, but the origin of either of the beliefs says nothing about the truth or falsity of the beliefs. After all, what if we discovered that Freud or anybody else for that matter had a deep psychological need to believe that religion is an illusion. Freud argued that people hold to their religious beliefs because of the comforting nature of the belief. This suggests that Christians invent their belief structures in order to be psychologically reassured. So much so that the point of departure for following Jesus is repentance Mk 1: Remember that Jesus begins his message of the Kingdom with repentance as the only precondition. The gospel involves taking up my cross, denying myself, and allowing Jesus the helm of my daily life. Rather, it begins with dismay, sadness, even panic. So, while his explanation might be able to account for theistic religions, it does nothing to explain non-theistic religious belief. For instance, Theravada Buddhism is completely atheistic, having no use for a father figure to explain ultimate reality. Instead, this school of Buddhism sees ultimate reality Nirvana not as offering any assurance psychologically. After all, there is no self to survive death. In fact, looking for such a psychological comfort is part of the problem which keeps one bound to karma and the cycle of rebirths. However, I hope that it has at least brought up some significant problems in his theory. For a fantastic read which compares both the views and lives of Lewis and Freud, check out the suggested reading below. This book provides a completely balanced evaluation of these two men and the answers they gave to the most significant issues that we wrestling with in life—God, love, sex, and the meaning of life. And while it is an unbiased approach, I believe that the Christian worldview represented by Lewis comes out shining all the more in the comparison.

Chapter 2 : Examples of Psychodynamic Perspective

To me, psychoanalysis is a hoax—the biggest hoax ever played on humanity." From this perspective, the authors assault the followers of Freud as a cult which, while it prides itself on its scientific basis, eschews the methods of scientific disciplines, a cult which has had its ill effect on individuals and society at large.

Traditional Freudian analysis is a dying art. Selznick wanted Hitchcock to make a movie reflecting his own positive experience with psychoanalysis. Selznick even brought in his own analyst as a technical advisor for the film. The advisor clashed frequently with Hitchcock. Of course in a pro-Freudian movie like *Spellbound*, there was a dream sequence, which was designed by the artist Salvador Dali. As was pointed out in the article on Sigmund Freud in the Internet Encyclopedia of Philosophy, the scientific status of psychoanalysis is undermined since it cannot be falsified. 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. Psychoanalytic thought finally lost its stranglehold on psychiatry in the 1950s with the reformulation of the Diagnostic and Statistical Manual DSM. That was also the beginning of the rise of biological psychiatry. Modern popular thinking on Freudian thought is satirically captured in the comedy, *What About Bob?* Unable to cope on his own, Bob Wiley follows and befriends Dr. Ultimately this pushes the good doctor over the edge and there is a role-reversal of sorts. Look for the appearance of a bust of Sigmund Freud in several scenes throughout the movie. By the way, Dr. Here is a clip of the therapy session at the beginning of the film. In order to reinvigorate their profession, psychoanalysts are repackaging the concepts underlying analysis and introducing them to school kids. A past president of the APA said: Now in its 12th year, it is said to have lowered rates of violence and improved graduation. Training requirements have been altered somewhat. Then they had to complete four years of coursework in psychoanalysis AND hours of clinical training. In addition, they had to undergo analysis four sessions per week for at least two years. One psychoanalyst in private practice remarked those requirements fit the 1950s, when every psychologist wanted to be an analyst. Candidates find their analytic voice at It incorporates Freudian ideas about motivation and the unconscious and offers an easier and cheaper way to train as an analyst. And recent studies of Freud have suggested new, and intriguing perspectives into the man and the development of his theories. In *The Freudian Fallacy*, E. In common with other victims of brain pathology, Freud would still have been able to reason skillfully from his false premises and so hide his psychotic traits from his followers. Vitz said there was also a concurrent secondary influence of unconscious hostility to Christianity seen in his preoccupation with the Devil, Hell, and the Anti-Christ. All of this very substantial Christian and anti-Christian part of Freud should provide an understanding of his ambivalence about religion. As a young child, Sigmund had a Catholic nanny from around the age of one until he was two years and eight months old, maybe longer. It is likely that given that his mother had two pregnancies and births, and took care of a sick child who died during this time, that the nanny was also his wet nurse. Freud himself admitted that his nanny told him a great deal about God and hell. In a letter to his friend Wilhelm Fliess, he said: I asked my mother whether she remembered my nurse. She was always taking you to church. When you came home you used to preach, and tell us all about how God conducted His affairs. From one perspective, this fits as Freud originally trained as a neurologist and tried to base his theory of the psyche on an evolutionary sense of brain development. Comparative anatomy and ontogeny show us how the wonderful structure of this last, the organ of our human soul, has in the course of millions of years been gradually built up from the brains of higher and lower vertebrates. Psychoanalysis may not be dead as a therapy, but it is not the science Freud thought it was. In a world dominated by the DSM, neurotransmitter dysregulation, and the search for the biomarkers of mental disorders, there is increasingly less room for Freudian constructs like psychosexual development and the id, ego and super ego. We might even say that Freudian thought is in danger of being overcome by its own death instinct.

Chapter 3 : - Freudian Fallacy: An Alternative View of Freudian Theory by E. M. Thornton

The Fallacy of Freud and Psychoanalysis [Edward R.; Pinckney, Cathey Pinckney] on calendrierdelascience.com
**FREE* shipping on qualifying offers. Freud and his model of behaviorism, Psychoanalysis, is addressed.*

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 2,000 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 dreamsâ€”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-understandingâ€”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 goalsâ€”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 drivesâ€”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 purgationâ€”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 movementâ€”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 thenâ€”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 falsifiableâ€”the discovery of a physical system in which the total 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.

Chapter 4 : The Freudian Fallacy | Faith Seeking Understanding

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Chapter 5 : THE FALLACY OF FREUD AND PSYCHOANALYSIS by Dr. Edward R. & Cathey Pinckney | K

The Freudian Fallacy, first published in the United Kingdom as Freud and Cocaine, is a book about Sigmund Freud, the founder of psychoanalysis, by the medical historian Elizabeth M. Thornton, in which the author argues that Freud became a cocaine addict and that his theories resulted from his use of cocaine.

Chapter 6 : Rationalization (psychology) - Wikipedia

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) was an Austrian neurologist and the founder of psychoanalysis, a clinical method for treating psychopathology through dialogue between a patient and a psychoanalyst.. Freud was born to Galician Jewish parents in the Moravian town of Freiberg.