

PSYCHOANALYSIS

Psychoanalysis and the Sciences: Epistemology-History, by André Haynal; translated by Elizabeth Holder. Berkeley, University of California Press, 1993, 290 pp., \$30.00.

Psychoanalysis is obviously in serious trouble within American medicine. The dead hand of orthodox Freudian teachings so restricted the thinking at major centers of psychoanalytic training that not only has the quantity of potential candidates dwindled but the prospective patient population has also become restricted. Once—in the early 1960s for example—every major psychiatric department in a city like Boston was headed by an analyst, but today being an analyst would almost be a bar to anyone's rise within the psychiatric profession.

Biological psychiatry has been sweeping the field, and the discovery of new drugs has rendered outmoded many of the practices that were once highly touted by orthodox analysts. For some in the literary and philosophical communities, who are still justifiably enchanted with the power of Freud's mind and the capacities he had as a great writer, these developments in medicine may seem inconsequential. Perhaps, for psychoanalysis as a whole, this radical swing of the pendulum may be a constructive one in that the people who are attracted to psychoanalysis now are likely to be similar to the early Freudians themselves, outsiders with a serious commitment to the life of the mind. Conformism will be less likely to afflict psychoanalysis itself, and getting ahead in the profession will be a problem for other, more successful schools of thought. In the meantime, there is no doubt in my mind that psychoanalysis, properly understood, has something uniquely valuable to contribute to the practice of modern psychotherapy.

André Haynal, a Hungarian who is a professor of psychiatry in Geneva and also regularly comes to Stanford, Calif., is like a fresh breeze in the field. His openness and tolerance are hopeful signs that there is still life in psychoanalysis. I am not as impressed by what he has to say philosophically, although I find nothing to object to there, as I am by his sweeping aside so much of the historical mythology associated with Freudianism. Here is European culture at its best: Haynal uses a cosmopolitan ethical perspective to understand some of the central dilemmas of clinical practice.

It is all the more persuasive to me that Haynal relies on the Freud-Ferenczi story because that makes concrete what so often becomes abstract. What is the nature of a clinical indiscretion, and how does one understand it? In some sense, as Freud liked to quote another, morality has to be "self-evident." Without a central core it is senseless to engage in ethical discussion. At the same time, psychoanalytic thinking is a legitimate opening to the ancient question, raised in a contemporary context, of how one ought to live. The last sentence of Haynal's book is representative: "It is within the age-old tradition of questioning and challenging existent knowledge, that I wish to stand."

Haynal does not always seem to realize how the historical tales he tells have an ethical dimension to them, but the examples he gives cry out, to me at least, for moral self-examination. Haynal is the supervising editor of the three-volume edition

of the Freud-Ferenczi correspondence that has just started to appear, and the most powerful parts of this book come from the rich kinds of primary material contained in those fascinating letters.

Haynal insists that psychoanalysis has had an unfortunate propensity to become an ideology. He is an analyst willing to state publicly that Freudians have had "their dogmas and fanaticisms." He wants to bring psychoanalysis into contact with the other sciences, human as well as natural, and he explicitly maintains, "In its wish to preserve its 'purity' it can only be deprived of the stimulation presented by such exchanges."

The generous spirit Haynal infuses into his thinking can give hope to all those who cherish the strengths of a psychodynamic perspective.

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Affect: Psychoanalytic Perspectives, edited by Theodore Shapiro, M.D., and Robert N. Emde, M.D. Madison, Conn., International Universities Press, 1993, 474 pp., \$65.00.

This edited book is intended as a step toward the development of a coherent model of affectivity in clinical psychoanalytic theory. It is divided into three sections—Developmental, Clinical, and Integrative Perspectives. As a restatement and reinforcement of the classical psychoanalytic view of affect, the book succeeds, with the likes of Harold Blum, Charles Brenner, and Otto Kernberg leading the way. As an imaginative and innovative contribution to affect theory, especially positive affect theory, however, it fails.

In "Positive Emotions for Psychoanalytic Theory: Surprises From Infancy Research and New Directions," co-editor Emde is surprised that "positive emotions are what drives a researcher"; he is surprised at "how much joy normatively surrounds the arrival of a new baby"; he is surprised that "a lot of moral development occurs prior to 3 years." Most of all, he is surprised, in the course of his "personal odyssey," by the crucial role "positive emotions" play in early development, by the fact that positive emotions have a "separately organized set of adaptive functions as compared with negative emotions," and that they exist as the product of a "separately organized, biologically based system."

When a psychoanalyst indicates that his ideas are the result of a "personal odyssey," the reader is forewarned that what is about to be said may have already been said by someone else (1). However, Emde expresses "surprise." What is surprising is that he is surprised. I presented the idea that positive emotions represent a separate developmental process from negative emotions as early as 1978, in a paper presented at the annual meeting of the American Psychoanalytic Association in Atlanta. In 1979 I presented another paper on the topic at the International Psychoanalytic Congress in New York City. These ideas were available in book form in 1981 (2), and my work cannot be said to be obscure (3). In 1988 I edited a book with others that included articles by many prominent

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Table of Contents Psychoanalysis The Sciences Epis

1. Understanding the eBook Psychoanalysis The Sciences Epis
 - The Rise of Digital Reading Psychoanalysis The Sciences Epis
 - Advantages of eBooks Over Traditional Books
2. Identifying Psychoanalysis The Sciences Epis
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Psychoanalysis The Sciences Epis
 - User-Friendly Interface
4. Exploring eBook Recommendations from Psychoanalysis The Sciences Epis
 - Personalized Recommendations
 - Psychoanalysis The Sciences Epis User Reviews and Ratings
 - Psychoanalysis The Sciences Epis and Bestseller Lists

5. Accessing Psychoanalysis The Sciences Epis Free and Paid eBooks
 - Psychoanalysis The Sciences Epis Public Domain eBooks
 - Psychoanalysis The Sciences Epis eBook Subscription Services
 - Psychoanalysis The Sciences Epis Budget-Friendly Options
6. Navigating Psychoanalysis The Sciences Epis eBook Formats
 - ePub, PDF, MOBI, and More
 - Psychoanalysis The Sciences Epis Compatibility with Devices
 - Psychoanalysis The Sciences Epis Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Psychoanalysis The Sciences Epis
 - Highlighting and Note-Taking Psychoanalysis The Sciences Epis
 - Interactive Elements Psychoanalysis The Sciences Epis
8. Staying Engaged with Psychoanalysis The Sciences Epis
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Psychoanalysis The Sciences Epis
9. Balancing eBooks and Physical Books Psychoanalysis The Sciences Epis
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Psychoanalysis The Sciences Epis
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Psychoanalysis The Sciences Epis
 - Setting Reading Goals Psychoanalysis The Sciences Epis
 - Carving Out Dedicated Reading Time
12. Sourcing Reliable Information of Psychoanalysis The Sciences Epis
 - Fact-Checking eBook Content of Psychoanalysis The Sciences Epis
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
- Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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