

Read *"The Creation of Reality in Psychoanalysis A View of the Contributions of Donald Spence, Roy Schafer, Robert Stolorow, Irwin Z. Hoffman, and Beyond"* by Richard Moore with Rakuten Kobo.

Freud believed that people could be cured by making conscious their unconscious thoughts and motivations, thus gaining insight. The aim of psychoanalysis therapy is to release repressed emotions and experiences, i. It is only having a cathartic i. Manifest symptoms are caused by latent hidden disturbances. Typical causes include unresolved issues during development or repressed trauma. Treatment focuses on bringing the repressed conflict to consciousness, where the client can deal with it. How can we understand the unconscious mind? Remember, psychoanalysis is a therapy as well as a theory. Psychoanalysis is commonly used to treat depression and anxiety disorders. In psychoanalysis therapy Freud would have a patient lie on a couch to relax, and he would sit behind them taking notes while they told him about their dreams and childhood memories. Psychoanalysis would be a lengthy process, involving many sessions with the psychoanalyst. Due to the nature of defense mechanisms and the inaccessibility of the deterministic forces operating in the unconscious, psychoanalysis in its classic form is a lengthy process often involving 2 to 5 sessions per week for several years. This approach assumes that the reduction of symptoms alone is relatively inconsequential as if the underlying conflict is not resolved, more neurotic symptoms will simply be substituted. The psychoanalyst uses various techniques as encouragement for the client to develop insights into their behavior and the meanings of symptoms, including ink blots, parapraxes, free association, interpretation including dream analysis, resistance analysis and transference analysis. It is what you read into it that is important. Different people will see different things depending on what unconscious connections they make. However, behavioral psychologists such as B. Skinner have criticized this method as being subjective and unscientific. Click here to analyze your unconscious mind using ink blots. For example, a nutritionist giving a lecture intended to say we should always demand the best in bread, but instead said bed. Freud believed that slips of the tongue provided an insight into the unconscious mind and that there were no accidents, every behavior including slips of the tongue was significant i. This technique involves a therapist reading a list of words e. It is hoped that fragments of repressed memories will emerge in the course of free association. Free association may not prove useful if the client shows resistance, and is reluctant to say what he or she is thinking. On the other hand, the presence of resistance e. Freud reported that his free associating patients occasionally experienced such an emotionally intense and vivid memory that they almost relived the experience. This is like a "flashback" from a war or a rape experience. Such a stressful memory, so real it feels like it is happening again, is called an abreaction. If such a disturbing memory occurred in therapy or with a supportive friend and one felt better--relieved or cleansed--later, it would be called a catharsis. Dream Analysis According to Freud the analysis of dreams is "the royal road to the unconscious. As a result, repressed ideas come to the surface - though what we remember may well have been altered during the dream process. As a result, we need to distinguish between the manifest content and the latent content of a dream. The former is what we actually remember. The latter is what it really means. Freud believed that very often the real meaning of a dream had a sexual significance and in his theory of sexual symbolism he speculates on the underlying meaning of common dream themes. Clinical Applications Psychoanalysis along with Rogerian humanistic counseling is an example of a global therapy Comer, , p. This rests on the assumption that the current maladaptive perspective is tied to deep-seated personality factors. Global therapies stand in contrast to approaches which focus mainly on a reduction of symptoms, such as cognitive and behavioral approaches, so-called problem-based therapies. Anxiety disorders such as phobias, panic attacks, obsessive-compulsive disorders and post-traumatic stress disorder are obvious areas where psychoanalysis might be assumed to work. The aim is to assist the client in coming to terms with their own id impulses or to recognize the origin of their current anxiety in childhood relationships that are being relived in adulthood. Svartberg and Stiles and Prochaska and DiClemente point out that the evidence for its effectiveness is equivocal. Salzman suggests that psychodynamic therapies generally are of little help to clients with specific anxiety disorders such as phobias

or OCDs but may be of more help with general anxiety disorders. Salzman in fact expresses concerns that psychoanalysis may increase the symptoms of OCDs because of the tendency of such clients to be overly concerned with their actions and to ruminate on their plight Noonan, Depression may be treated with a psychoanalytic approach to some extent. Psychoanalysts relate depression back to the loss every child experiences when realizing our separateness from our parents early in childhood. An inability to come to terms with this may leave the person prone to depression or depressive episodes in later life. Treatment then involves encouraging the client to recall that early experience and to untangle the fixations that have built up around it. Particular care is taken with transference when working with depressed clients due to their overwhelming need to be dependent on others. Shapiro and Emde report that psychodynamic therapies have been successful only occasionally. One reason might be that depressed people may be too inactive or unmotivated to participate in the session. In such cases a more directive, challenging approach might be beneficial. Another reason might be that depressives may expect a quick cure and as psychoanalysis does not offer this, the client may leave or become overly involved in devising strategies to maintain a dependent transference relationship with the analyst. Critical Evaluation - Therapy is very time-consuming and is unlikely to provide answers quickly. The case study method is criticized as it is doubtful that generalizations can be valid since the method is open to many kinds of bias e. However, psychoanalysis is concerned with offering interpretations to the current client, rather than devising abstract dehumanized principles. Abnormal psychology 2nd ed. Several entries in the area of psycho-analysis and clinical psychology. Introductory lectures on psychoanalysis. The Ego and the mechanisms of defense. Hogarth Press and Institute of Psycho-Analysis. An obsessive-compulsive reaction treated by induced anxiety. American Journal of Psychotherapy, 25 2 , Crossing traditional boundaries of therapy. Treatment of the obsessive personality. Some Empirical Approaches To Psychoanalysis. Journal of the American Psychoanalytic Association, 39, Why psychoanalysis is not a science. Comparative effects of short-term psychodynamic psychotherapy: Journal of consulting and clinical psychology, 59 5 , You are the Therapist Read through the notes below. Identify the methods the therapist is using. A young man, 18 years old, is referred to a psychoanalyst by his family doctor. It seems that, for the past year, the young man Albert has been experiencing a variety of symptoms such as headaches, dizziness, palpitations, sleep disturbances - all associated with extreme anxiety. The symptoms are accompanied by a constant, but periodically overwhelming fear of death. He believes that he has a brain tumor and is, therefore, going to die. However, in spite of exhaustive medical tests, no physical basis for the symptoms can be identified. During one session, in which Albert is encouraged to free associate, he demonstrated a degree of resistance in the following example: My father came home early, and instead of my mother taking me out, the two of them went out together leaving me with a neighbor. Occasionally, Albert is late for his appointments with the therapist, and less often he misses an appointment, claiming to have forgotten. He feels both happy and guilty at the same time. Sometime later, after the therapy sessions have been going on for several months, the analyst takes a two weeks holiday. During a session soon afterward Albert speaks angrily to the therapist.

**Chapter 2 : The Creation of Reality in Psychoanalysis (Book Review)**

*The Creation of Reality in Psychoanalysis: A View of the Contributions of Donald Spence, Roy Schafer, Robert Stolorow, Irwin Z. Hoffman, and Beyond [Richard Moore] on blog.quintoapp.com \*FREE\* shipping on qualifying offers.*

Psychoanalysis first started to receive serious attention under Sigmund Freud, who formulated his own theory of psychoanalysis in Vienna in the 1890s. Freud was a neurologist trying to find an effective treatment for patients with neurotic or hysterical symptoms. He then wrote a monograph about this subject. Charcot had introduced hypnotism as an experimental research tool and developed the photographic representation of clinical symptoms. Breuer wrote that many factors that could result in such symptoms, including various types of emotional trauma, and he also credited work by others such as Pierre Janet; while Freud contended that at the root of hysterical symptoms were repressed memories of distressing occurrences, almost always having direct or indirect sexual associations. It remained unpublished in his lifetime. This became the received historical account until challenged by several Freud scholars in the latter part of the 20th century who argued that he had imposed his preconceived notions on his patients. Freud formulated his second psychological theory, which hypothesises that the unconscious has or is a "primary process" consisting of symbolic and condensed thoughts, and a "secondary process" of logical, conscious thoughts. This theory was published in his book, *The Interpretation of Dreams*. This "topographic theory" is still popular in much of Europe, although it has fallen out of favour in much of North America. Freud and Jung in the center In 1905, Freud published *Three Essays on the Theory of Sexuality* [27] in which he laid out his discovery of so-called psychosexual phases: His early formulation included the idea that because of societal restrictions, sexual wishes were repressed into an unconscious state, and that the energy of these unconscious wishes could be turned into anxiety or physical symptoms. Therefore, the early treatment techniques, including hypnotism and abreaction, were designed to make the unconscious conscious in order to relieve the pressure and the apparently resulting symptoms. This method would later on be left aside by Freud, giving free association a bigger role. In *On Narcissism* [28] Freud turned his attention to the subject of narcissism. Still using an energetic system, Freud characterized the difference between energy directed at the self versus energy directed at others, called cathexis. By 1917, in "Mourning and Melancholia", he suggested that certain depressions were caused by turning guilt-ridden anger on the self. By 1921, Freud addressed the power of identification with the leader and with other members in groups as a motivation for behavior *Group Psychology and the Analysis of the Ego*. Also, it was the first appearance of his "structural theory" consisting three new concepts id, ego, and superego. Hence, Freud characterised repression as both a cause and a result of anxiety. In 1924, in *Inhibitions, Symptoms and Anxiety*, Freud characterised how intrapsychic conflict among drive and superego wishes and guilt caused anxiety, and how that anxiety could lead to an inhibition of mental functions, such as intellect and speech. According to Freud, the Oedipus complex, was at the centre of neurosis, and was the foundational source of all art, myth, religion, philosophy, therapy—indeed of all human culture and civilization. It was the first time that anyone in the inner circle had characterised something other than the Oedipus complex as contributing to intrapsychic development, a notion that was rejected by Freud and his followers at the time. Within a year, Sigmund Freud died. Led by Heinz Hartmann, Kris, Rappaport and Lowenstein, the group built upon understandings of the synthetic function of the ego as a mediator in psychic functioning [ jargon ]. Hartmann in particular distinguished between autonomous ego functions such as memory and intellect which could be secondarily affected by conflict and synthetic functions which were a result of compromise formation [ jargon ]. These "Ego Psychologists" of the 1930s paved a way to focus analytic work by attending to the defenses mediated by the ego before exploring the deeper roots to the unconscious conflicts. In addition there was burgeoning interest in child psychoanalysis. Although criticized since its inception, psychoanalysis has been used as a research tool into childhood development, [39] and is still used to treat certain mental disturbances. In the first decade of the 21st century, there were approximately 35 training institutes for psychoanalysis in the United States accredited by the American Psychoanalytic Association APsAA, which is a component organization of the International Psychoanalytical Association IPA, and there are over graduated psychoanalysts practicing in the United

States. The IPA accredits psychoanalytic training centers through such "component organisations" throughout the rest of the world, including countries such as Serbia, France, Germany, Austria, Italy, Switzerland, [42] and many others, as well as about six institutes directly in the United States. Theories[ edit ] The predominant psychoanalytic theories can be organised into several theoretical schools. Although these theoretical schools differ, most of them emphasize the influence of unconscious elements on the conscious. There has also been considerable work done on consolidating elements of conflicting theories cf. In the 21st century, psychoanalytic ideas are embedded in Western culture,[ vague ] especially in fields such as childcare , education , literary criticism , cultural studies , mental health , and particularly psychotherapy. Though there is a mainstream of evolved analytic ideas , there are groups who follow the precepts of one or more of the later theoreticians. Psychoanalytic ideas also play roles in some types of literary analysis such as Archetypal literary criticism. Topographic theory[ edit ] Topographic theory was named and first described by Sigmund Freud in *The Interpretation of Dreams* These systems are not anatomical structures of the brain but, rather, mental processes. Although Freud retained this theory throughout his life he largely replaced it with the Structural theory. Structural theory[ edit ] Structural theory divides the psyche into the id , the ego , and the super-ego. The id is present at birth as the repository of basic instincts, which Freud called "Triebe" "drives": The super-ego is held to be the part of the ego in which self-observation, self-criticism and other reflective and judgmental faculties develop. The ego and the super-ego are both partly conscious and partly unconscious. The theory was refined by Hartmann , Loewenstein, and Kris in a series of papers and books from through the late s. Leo Bellak was a later contributor. This series of constructs, paralleling some of the later developments of cognitive theory, includes the notions of autonomous ego functions: Freud noted that inhibition is one method that the mind may utilize to interfere with any of these functions in order to avoid painful emotions. Hartmann s pointed out that there may be delays or deficits in such functions. Frosch described differences in those people who demonstrated damage to their relationship to reality, but who seemed able to test it. According to ego psychology, ego strengths, later described by Otto F. Kernberg , include the capacities to control oral, sexual, and destructive impulses; to tolerate painful affects without falling apart; and to prevent the eruption into consciousness of bizarre symbolic fantasy. Synthetic functions, in contrast to autonomous functions, arise from the development of the ego and serve the purpose of managing conflict processes. Defenses are synthetic functions that protect the conscious mind from awareness of forbidden impulses and thoughts. One purpose of ego psychology has been to emphasize that some mental functions can be considered to be basic, rather than derivatives of wishes, affects, or defenses. However, autonomous ego functions can be secondarily affected because of unconscious conflict. For example, a patient may have an hysterical amnesia memory being an autonomous function because of intrapsychic conflict wishing not to remember because it is too painful. Taken together, the above theories present a group of metapsychological assumptions. Therefore, the inclusive group of the different classical theories provides a cross-sectional view of human mentation. There are six "points of view", five described by Freud and a sixth added by Hartmann. Unconscious processes can therefore be evaluated from each of these six points of view. The "points of view" are: Dynamic the theory of conflict 3. Economic the theory of energy flow 4. Genetic propositions concerning origin and development of psychological functions and 6. Adaptational psychological phenomena as it relates to the external world. Modern conflict theory addresses emotional symptoms and character traits as complex solutions to mental conflict. Moreover, healthy functioning adaptive is also determined, to a great extent, by resolutions of conflict. A major objective of modern conflict-theory psychoanalysis is to change the balance of conflict in a patient by making aspects of the less adaptive solutions also called "compromise formations" conscious so that they can be rethought, and more adaptive solutions found. How the Mind Shields Itself. Object relations theory[ edit ] Object relations theory attempts to explain the ups and downs of human relationships through a study of how internal representations of the self and others are organized. It is not suggested that one should trust everyone, for example. Concepts regarding internal representations also sometimes termed, "introspects", "self and object representations", or "internalization of self and other" although often attributed to Melanie Klein , were actually first mentioned by Sigmund Freud in his early concepts of drive theory Three Essays on the Theory of Sexuality , John Frosch, Otto Kernberg , Salman

Akhtar and Sheldon Bach have developed the theory of self and object constancy as it affects adult psychiatric problems such as psychosis and borderline states. Peter Blos described in a book called *On Adolescence*, how similar separation-individuation struggles occur during adolescence, of course with a different outcome from the first three years of life: During adolescence, Erik Erikson's described the "identity crisis", that involves identity-diffusion anxiety. In order for an adult to be able to experience "Warm-ETHICS" warmth, empathy, trust, holding environment Winnicott, identity, closeness, and stability in relationships see Blackman, *Defenses: How the Mind Shields Itself*, the teenager must resolve the problems with identity and redevelop self and object constancy. Self psychology[ edit ] Self psychology emphasizes the development of a stable and integrated sense of self through empathic contacts with other humans, primary significant others conceived of as "selfobjects". The process of treatment proceeds through "transmuting internalizations" in which the patient gradually internalizes the selfobject functions provided by the therapist. Jacques Lacan and Lacanian psychoanalysis[ edit ] Lacanian psychoanalysis, which integrates psychoanalysis with structural linguistics and Hegelian philosophy, is especially popular in France and parts of Latin America. Lacanian psychoanalysis is a departure from the traditional British and American psychoanalysis, which is predominantly Ego psychology. In the United Kingdom and the United States, his ideas are most widely used to analyze texts in literary theory. This is contrasted with the primacy of intrapsychic forces, as in classical psychoanalysis. Culturalist psychoanalysts Some psychoanalysts have been labeled culturalist, because of the prominence they attributed culture in the genesis of behavior. For Freud, male is subject and female is object. For Lacan, the "woman" can either accept the phallic symbolic as an object or incarnate a lack in the symbolic dimension that informs the structure of the human subject. Feminist psychoanalysis is mainly post-Freudian and post-Lacanian with theorists like Toril Moi, Joan Copjec, Juliet Mitchell, [55] Teresa Brennan [56] and Griselda Pollock, [57] following French feminist psychoanalysis, [58] the gaze and sexual difference in, of and from the feminine. Adaptive paradigm of psychoanalysis and psychotherapy[ edit ] Main article: Robert Langs The "adaptive paradigm of psychotherapy" develops out of the work of Robert Langs. The adaptive paradigm interprets psychic conflict primarily in terms of conscious and unconscious adaptation to reality. It was introduced by Stephen Mitchell. Fonagy and Target, in London, have propounded their view of the necessity of helping certain detached, isolated patients, develop the capacity for "mentalization" associated with thinking about relationships and themselves. Arietta Slade, Susan Coates, and Daniel Schechter in New York have additionally contributed to the application of relational psychoanalysis to treatment of the adult patient-as-parent, the clinical study of mentalization in parent-infant relationships, and the intergenerational transmission of attachment and trauma. Interpersonal-relational psychoanalysis[ edit ] The term interpersonal-relational psychoanalysis is often used as a professional identification. Psychoanalysts under this broader umbrella debate about what precisely are the differences between the two schools, without any current clear consensus. Intersubjective psychoanalysis[ edit ] The term "intersubjectivity" was introduced in psychoanalysis by George E. Atwood and Robert Stolorow. The authors of the interpersonal-relational and intersubjective approaches:

**Chapter 3 : Psychoanalysis - Wikipedia**

*The Creation of Reality in Psychoanalysis: A View of the Contributions of Donald Spence, Roy Schafer, Robert Stolorow, Irwin Z. Hoffman and Beyond (Book Review).*

Routledge, ISBN 0 0 pp. Recently, authors such as Damasio [1] and Schore [2] have made attempts to bridge the divide between psychology and metapsychology. In general, researchers have not been pioneers in the domain of ideas, and those with ideas have been reviewers and commentators rather than researchers. Meares, however, bridges both fields. Meares proposes a theory and therapy of consciousness. His analyses of the empirical basis of cognition in the context of human development, in particular of language and memory, are linked with his apprehension of the dynamics of interpersonal experience. Traumatization mutes this self. It is double destruction: The consequence is total personal and social alienation. Intimacy and Alienation, is a worthy successor to his book *The Metaphor of Play: Disruption and Restoration in the Borderline Experience* [5]. It too is trinitarian; it is in three parts: That of Winnicott is an abstraction; that of Lacan, an abstraction of an abstraction. Only Meares has been able to breathe life into the intersubjective realm, and link it convincingly, not only with conscious experience, but also with its biological underpinnings. In chapter 1, the author defines his goal: He acknowledges the role of Pierre Janet as instrumental in delineating its developmental and incidental disruptions. Chapter 2 gives the background to the notion of the self. He notes two spheres of existence emanating from this development, one more purely experiential and the other, reflective. Continuity relies on short and long-term memory. In , Endel Tulving took up the doubleness of memory with his differentiation of semantic from episodic memory [10], a mnemonic distinction first recognized by Hughlings Jackson. As my co-author Onno van der Hart and I, have also shown, both implicit and explicit memory systems may be disrupted by emotional trauma [van der Hart O, Nijenhuis E, Brown P: With masterly understatement, Meares sets the trauma scene: It also leads Meares to a contemporary consideration of psychologically and biologically mediated, prefrontal disruption of working memory, and attentional deficits characteristic of borderline personality organization. In elucidating these processes, Meares shines a ray of therapeutic hope on those suffering from these crippling psychiatric conditions. With consummate skill, Meares is able to shift register from the psychological to the biological level. In this he implicates the limbic system. Split brain studies of this system demonstrate dissociation of conscious from subconscious processes and processing. The therapeutic task is thus set: While the core treatment task is integration of the trauma system, no less important is the maturational working through of primitive defences. Part 3 details therapeutic methodologies aimed at these goals. With this he has established a truer aetiopathogenetic model and the treatments based on them have found a rational basis. Meares is a worthy pathfinder in advancing our understanding and management of psychological trauma. The experience-dependent maturation of a regulatory system in the orbital prefrontal cortex and the origin of developmental psychopathology. *Development and Psychopathology* ; 8: Spaulding JA, Simpson G, trans. Roles and paradigms in psychotherapy. Grune and Stratton, *The metaphor of play: The maturational process and the facilitating environment: The language of the self: Human language and other semiotic systems. How many memory systems are there?* *American Psychologist* ; Selected writings of John Hughlings Jackson. Paul Brown Melbourne, Australia *Unfree associations: Process*, ISBN 1 12 3 pp. Douglas Kirsner might also say that psychoanalysis is a fascinating and crucial field of enquiry. A pity to waste it on psychoanalysts. More than analysts were interviewed, and their personal openness contrasted with the secrecy of the professional bodies. Although Kirsner claims that there is a problem with psychoanalytic institutes worldwide, this enquiry is focused on the American Psychoanalytic Association and four of its component bodies: Each of these has undergone organizational crises. In Boston this actually led to a rupture, with a group of dissidents leaving to form the Psychoanalytic Institute of New England. The Los Angeles Institute underwent several splits and near splits over the years and at one point was almost closed down by the American Psychoanalytic Association. Such events are hardly unique to psychoanalytic institutes, but are part and parcel of institutional life. As I write, the Sydney University Department of Philosophy is only now moving to repair a

schism that has lasted several decades. Many university departments of psychiatry could provide vivid examples of the same process. But psychoanalysts lay claim to a special understanding of human nature in depth, and have all undergone personal analysis with a view to working through their own internal conflicts. Yet Kirsner argues persuasively that the very structure of psychoanalytic training, far from enabling analysts to deal with these group processes effectively, often serves to entrench the problem more deeply. The current President of the International Psychoanalytic Association, Otto Kernberg, has proposed four models of psychoanalytic education p. Kirsner believes that conflicts within analytic institutes usually centre around the question of who has the authority to train. Institutes confer great prestige, unrealistic prestige Kirsner maintains, on those with the status of training analyst, people authorized to conduct the analysis or supervision of the next generation of candidates. Even in the Chicago Institute, where the restrictions on training analyst status were less severe, this liberality was ultimately meaningless as only a minority of training analysts near the centre of Institute power actually had candidates sent to them. Until more recently, candidates were not permitted to choose their own analysts or supervisors. The superior expertise of those in power was not to be questioned. Each of the four training institutes described in this book had a different organizational structure and a different relationship to the local society of analytic practitioners. Yet they all had in common an authoritarian structure that was inimical to independent thought and irresistibly corrupting to those in power. In this atmosphere, a training analysis entrenched rather than resolved transference, so that candidates graduated from training identified with their analysts and were liable to perpetuate the same professional feuds. He maintains that the structures remain flawed. He suggests that the position of training analyst be dropped, which would remove the structural flaw that maintains power based on hierarchy, patronage and anointment. Rather, candidates should be with an analyst of their own choosing who has no part in the assessment process. Nonetheless, the issue of training analyst status remains contentious in many institutes. Underlying these institutional conflicts, however, remain questions about the nature of psychoanalysis itself. Freud, who made the first probing discoveries, was himself uncertain whether it was a branch of medicine close to neurology, a method of therapy or purely a means of investigating the human mind. The early leaders of the American Psychoanalytic Association insisted that it was a branch of medicine and, indeed, successfully set out to capture American psychiatry, so that until the most heads of departments of psychiatry were analysts. No one could be accepted for analytic training in America without first being medically qualified, a situation that, during his lifetime, Freud openly deplored. But such political power within psychiatry as a whole depended on claims for the scientific validity of Freudian theory that ultimately could not be sustained. Psychoanalysis overlaps with neurophysiology, psychiatry, attachment theory, sociology and philosophy, but, in itself, it could indeed be described as a science of subjectivity, with profound therapeutic implications. It may inform many therapeutic approaches, without claiming itself always to provide the best therapeutic method. Kirsner puts it succinctly when he declares that psychoanalysis is a field of enquiry and is owned by no one any more than physics is. Life among the analysts. Free Associations ; Vol. Craig Powell Sydney, Australia The creation of reality in psychoanalysis: It is a short work by an author who is demonstrating an acute and inquiring mind, as well as both psychoanalytic and philosophical scholarship, and who gives the impression of having a background of clinical experience sufficient to underwrite a work such as this. Not everyone who works psychoanalytically has the ability to think and write well about the implications of the theoretical models they use and the philosophical underpinnings of those models. Richard Moore can carry this off; and he does it unpretentiously and to my mind convincingly, unpacking his arguments within a relatively small space. This latter may make for a degree of sacrifice of clarity for some readers. The book is not an easy read, but neither is it obscure. It repays careful reading and, even more, a second reading. But Moore is not attempting any cynical deconstruction of psychoanalytic thought and practice. But, while demonstrating this, he has shown the reader that neither he nor any of the authors he writes about ever quite manage to disentangle completely from the traditional objectivist position where a truth claim corresponds with reality. Many authors, notably Marcia Cavell [1] have tried to show that as analysts we, like the mature Freud himself, have moved away from the purely positivist position and espoused an epistemology which is an admixture of both correspondence and coherence theories of truth i. For

psychoanalysis as I know it, the past is never definite. It is forever indeterminate, and the memory of an event can assume different meanings at different times and in different states of mind. This is not to say that the psychoanalysis I am familiar with is in the same camp as that being discussed by Moore or any of the authors in his title. I would hold that a psychic reality powerfully molded by unconscious phantasy is a substantial underlying contributor to the flow on conscious intentionality and behaviour. That is to say, meaning is in part determined by something biologically driven, and we do not only attempt reconstructions, but also make constructions bearing this innate unconscious phantasy in mind. We find as well as make. But I am unclear about the extent to which innate unconscious phantasy plays a part in the psychoanalysis Moore treats with. This debate between a realist and an idealist epistemology in psychoanalysis is ongoing, and may be followed more closely by those interested, in the papers by a number of authors published in the recent psychoanalytic literature and from a reading of these it is not difficult to see that a hermeneutic method is deployed by both realists and idealists, by both objectivists and BOOK REVIEWS relativists.

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The Creation of Reality in Psychoanalysis: Hoffman and Beyond Book Review Author: The Analytic Press, Reviewed By: Gemma Ainslie, Winter , pp. He demonstrates extensive appreciation for the literature of our field - particularly, but not exclusively that of the last two decades - as well as a capacity to communicate clearly regarding its implications for our definitions of man and mind, and for clinical practice. It is rare that I find myself telling others so enthusiastically of a new authors work, and rarer still that I read each and every footnote with a concern that I might otherwise miss an interesting aside; I did both as I read *The Creation of Reality in Psychoanalysis*. While initially I was engaged by this, it eventually came to feel like a reference point that diluted the arguments via taking them out of the consulting room, into another sphere with other experts whose opinions demanded other tests for truth. Nonetheless, as the critiques advance, Moore convincingly builds a case for the inescapable superiority of a narrative position, examines four representatives of such a position, engaging the reader in consideration of both finely articulated, familiar arguments and worthy, new commentary, and finally outlines his own constructivist psychoanalysis. He methodically organizes his comparative readings around five questions: What is the nature of reality? What is the nature of the human experience of reality? What is the nature of human communication of the experience of reality? What kind of knowledge can reasonably be acquired on the basis of information about the past acquired in a psychoanalytic session? What kind of action can reasonably be taken on the basis of such knowledge acquire in the psychoanalytic session? His examination is logical and thorough, his eye for internal inconsistency and contradiction is acute, and the critiques he offers are well-founded. A few examples, I hope, will illustrate both his astute grasp of the evidence and the inevitable bias in his evaluation of these four authors. Usually, a cigar is just a cigar. Next, he moves to his consideration of the narrativist revolution, seating Spence as the founding father: In short, it is a positivism with very bad eyesight, and a relativism that keep bumping into objectively hard things. However, I choose to highlight two especially noteworthy central points here, sequencing and trauma. Memory is previously constructed experience, can be experienced itself directly as memory , and has the potential to be experienced in the future in recall. This pivotal point regarding sequencing certainly warrants examination as an entry into our theorizing and it also allows him to return again to issues of history and memory, in the now highlighted context that the experience of reality is created and that the narrative is for the benefit of the listener and inherently different from the already constructed reality of the narrator. Counter to other analytic positions, for example, that trauma results when overwhelming events match fantasies or that trauma destroys earlier benevolent internalizations and expectations, Moore posits that trauma destroys the capacity to construct: That which might otherwise be constructed overwhelms the construction process and therefore the constructor. The analyst, it is hoped, remains exemplary in the process to construct anew and provides a model and an experience of that process often not available elsewhere in the patients life. He can logically proceed with the reading of a theoretical position with clarity and grace. However, he also employs metaphors masterfully, capturing nuances that a more academic tongue misses. She serves on the Division 39 Board as a Member-at-large. Readers therefore must apply the same principles of fair use to the works in this electronic archive that they would to a published, printed archive. These works may be read online, downloaded for personal or educational use, or the URL of a document from this server included in another electronic document. No other distribution or mirroring of the texts is allowed. The texts themselves may not be published commercially in print or electronic form , edited, or otherwise altered without the permission of the Division of Psychoanalysis. All other interest and rights in the works, including but not limited to the right to grant or deny permission for further reproduction of the works, the right to use material from the works in subsequent works, and the right to redistribute the works by electronic means, are retained by the Division of Psychoanalysis. Direct inquiries to the chair of the Publications Committee.

## Chapter 5 : Read Download The Creation Of Reality PDF â€“ PDF Download

*It has become almost de rigueur in contemporary psychoanalysis to cite Freud's positivism-especially his commitment to an objective reality that can be accessed through memory and interpretation-as a continuing source of weakness in bringing the field into the postmodern era.*

What goes on during this process? Psychoanalysis gives us certain explanations on how this process is possible, and also on its benefits for both its author and public. The creative process is, according to Freud, an alternative to neurosis, that is a defence mechanism protecting against neurosis, leading thus to the production of a socially acceptable source of entertainment and pleasure for the public. For the artist has the ability of turning his fantasies into artistic creations instead of into symptoms. The unconscious plays a major role in the act of creation. That is, the act of creation is made possible by the libido, the energy of the id, and by a defence mechanism considered to be the most beneficial - sublimation. By turning the sexual desire into a cultural manifestation with the help of the ego, sublimation makes the thoughts of the unconscious more acceptable to the conscious and it also allows for something productive, and pleasant, for the others as well. Art makes use of defence mechanisms such as condensation and displacement - terms also used for work on the dream process, due to the role of the unconscious in both creative and dream processes. Art itself can be regarded as a defence mechanism. The artistic creation may be, for the artist, wish fulfillment or fantasy gratification of desires denied by the reality principle or prohibited by moral codes. Art is thus a means of giving expression to, and dealing with, various psychic pressures. The artist can work his fantasy - a substitute for satisfaction - by means of sublimation, into a socially acceptable form, art, that the others can enjoy. He works out the personal in his daydreams, fantasies into something he can share with the public. Art is seen as a path linking fantasy and reality, the artist being able to regain contact with reality. Some believe that creativity is intertwined with repression and pain. Freud did claim that the artists use their work to project in the outside world unfulfilled fantasies. However, in his view, a good poem is sublimation, and not a repression. Moreover, there is this ability of the artist to create and not become ill with neurosis. And yet, to what extent does the creative process come out only from the unconscious material which might otherwise result in neurosis? Any artistic creation is a compromise between the unconscious and conscious intent of its author. According to Freud, the artist can choose and make changes in the unconscious material. Moreover, were talent explainable, we could all learn how to acquire this as a skill, which is not quite possible. A Short Account of Psychoanalysis S. Civilization and its Discontents S. Creative Writers and Daydreaming S. Five Lectures on Psychoanalysis S. The Interpretation of Dreams

## Chapter 6 : Psychoanalysis | Simply Psychology

*Written with concentration and grace, The Creation of Reality in Psychoanalysis begins with the ambiguities in Freud's founding commitment to a recoverable, objectively verifiable reality before examining the ghost of objectivism that confounds, in surprising and unexpected ways, Spence's, Schafer's, Stolorow's, and Hoffman's recent attempts to.*

## Chapter 7 : Psychoanalysis and Creativity

*Extra resources for The Creation of Reality in Psychoanalysis: A View of the Contributions of Donald Spence, Roy Schafer, Robert Stolorow, Irwin Z. Hoffman, and Beyond.*