

**THE ABSURDITIES OR CONTRADICTIONS IN FREUD'S**

**ACCOUNT OF DREAMS:**

***THE AIMS AND END OF PSYCHOANALYSIS ACCORDING***

***TO FREUD, FERENCZI AND KLEIN***

**BY**

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## **INDEX**

**THE ABSURDITIES IN FREUD'S ACCOUNT OF DREAMS P.4**

**THE AIMS AND END OF ANALYSIS P.16**

## **THE ABSURDITIES IN FREUD'S ACCOUNT OF DREAMS**

**IT CAN BE ARGUED THAT FREUD CHANGED HIS VIEWS IN REGARD TO DREAMS OVER THE YEARS AND THIS ACCOUNTS FOR THE ABSURDITIES IN HIS ACCOUNT. THIS SHOWS THAT THE MORE A PERSON WRITES OVER TIME HE WILL END UP CONTRADICTING EARLIER VIEWS. IT IS AMAZING HOW ARROGANTLY A PERSON WILL STATE A VIEW ONLY TO SO ARROGANTLY DENY THAT VIEW IN A LATER WORK**

This essay will argue that Freud's theory of dreams is inconsistent, self-contradictory and thus absurd, or meaningless. I will look at Freud's views in regard to the sources of dream content, latent and manifest content, the function of dreams and the thesis that dreams are wish fulfillment's. I will show that Freud's topographical explanation of dreams is paradoxical and that Freud's claims in regard to the thesis that dreams are wish fulfillment's is contradictory over a range of his works. This essay will give support to Wilson, Fisher and Greenberg's claims. Wilson note in regard to Freud's work *The Interpretation of Dreams* that there "... first is a creeping tendency to excessive generalisation, and the second a blithe indifference to self-contradiction."<sup>1</sup> On the other hand Fisher and Greenberg notes that over the course of Freud's complete writing on dreams "[o]ne begins to encounter contradictions between what Freud says and does, and also between statements he presents in different contexts."<sup>2</sup>

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<sup>1</sup> S Wilson, "Introduction", A. A. Brill, translation, *Sigmund Freud: The Interpretation of Dreams*, Wordsworth Classics of World Literature, 1997, p.x11.

<sup>2</sup> S Fisher & R Greenberg, *The Scientific Credibility of Freud's Theories and Therapy*, Harvester Press, 1977, p.24.

Following Freud's interpretation of his personal dream [called the Irma dream] Freud claimed that "[d]reams are not meaningless, they are not absurd, they do not imply that one portion of the store of ideas is asleep while another portion is beginning to awake. On the contrary, they are psychical phenomena of complete validity- fulfillment's of wishes; they can be inserted into the chain of intelligible waking mental acts; they are constructed by a highly complicated activity of the mind."<sup>3</sup> Freud regarded "[t]he interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind."<sup>4</sup> Now, as we shall see, Freud's claim that dreams have meaning is made untenable due to his explanations about dreams and dreaming collapsing into absurdity, or meaninglessness. Similarly if knowledge of the unconscious is had through the interpretation of dreams, then because this interpretation collapses into absurdity, or meaninglessness then the knowledge of the unconscious is itself absurd or meaningless.

According to Freud dreams are pathological. A dream is really a dream-psychosis. Dreams have the characteristics of a pathological condition or psychosis.<sup>5</sup> Freud notes "dreams are psychical acts of as much significance as any other; their motive force is in every instance a wish seeking fulfillment; the fact of their not being recognised as wishes and there many peculiarities and absurdities are due to the influence of the psychical censorship to which they have been subjected during the process of their formation ..."<sup>6</sup>

The wish fulfillments of some dreams are obvious in other cases they are not The wish fulfillment is hidden from the dreamer by the censor, because it is too uncomfortable for the conscious ego. What the conscious ego sees is the manifest dream, or a distorted and camouflaged dream. What psychoanalysis does in the interpretation of the manifest dream is to discover the latent content, or wish fulfillment, of the manifest dream. Dreams make use of symbolism to disguise the wish fulfillment of the latent content.<sup>7</sup> The manifest dream is a transformation of the latent wish fulfillment into sensory and

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<sup>3</sup> S Freud, *The Interpretation of Dreams* Translated by J, Strachy, Penguin Books, 1983, p.200.

<sup>4</sup>ibid., pp.769.

<sup>5</sup> S Freud, "Revision of Dream Theory", in *New Introductory Lectures on Psychoanalysis*, Penguin Books, 1991, p.44.

<sup>6</sup> S Freud, Op.cit., p.681.

<sup>7</sup>ibid., p.469.

visual images.<sup>8</sup> The manifest dream content can include material that appears in myths, fairy tales and legends. As Freud notes “ in the manifest content of dreams we very often find pictures and situations recalling familiar themes in fairy tales, legends and myths.”<sup>9</sup>

There are three sources for dream material: 1) recent and indifferent material from the experiences of the previous day such as trains of thoughts and images,<sup>10</sup> 2) infantile material such as repressed sexual urges etc.<sup>11</sup> Freud claimed that “[d]reaming is a piece of infantile mental life that has been superceded.”<sup>12</sup> 3) somatic stimuli such as hunger, thirst nervous stimuli etc.<sup>13</sup> It is important to note that Freud made clear that “ we have never put forward – such as the thesis that all dreams are of a sexual nature - ...”<sup>14</sup>

Dreaming serves two functions. First it acts as a safety-valve for the discharge of the excitations or cathexes of the unconscious. Secondly it preserves sleep. As Freud states: “Dreaming has taken on the task of bringing back under control of the preconscious the excitations in the Ucs which have been left free; in doing so, it discharges the Ucs excitation, serves as a safety-valve and at the same time preserves the sleep of the preconscious in return for a small expenditure of waking activity.”<sup>15</sup>

The energies, or cathexes of the unconscious are active during sleep, as are some contents of the preconscious, like cares of the day, or unfinished trains of thought. These repressed contents of the unconscious and the days residues strive for discharge during sleep<sup>16</sup>. The unconscious wishes, which have their source in infancy<sup>17</sup>, which correspond

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<sup>8</sup> S Freud, “Revision of Dream Theory”, in *New Introductory Lectures on Psychoanalysis*, Penguin Books, 1991, p.48.

<sup>9</sup> *ibid.*, , p.54.

<sup>10</sup> S Freud, *The Interpretation of Dreams* Translated by J, Strachey, Penguin Books, 1983, pp.249-277.

<sup>11</sup> *ibid.*, pp.277-344.

<sup>12</sup> *Ibid.*, , p.731.

<sup>13</sup> *ibid.* pp.314-339.

<sup>14</sup> S Freud, “Revision of Dream Theory”, in *New Introductory Lectures on Psychoanalysis*, Penguin Books, 1991, p.36.

<sup>15</sup> S Freud, *The Interpretation of Dreams* Translated by J, Strachey, Penguin Books, 1983, p.735.

<sup>16</sup> *ibid.*, p.706, 720-721.

<sup>17</sup> *Ibid.*, p.721.

to the latent content of the dream find their course of discharge closed to them by the censor; they thus take a retrograde course in their discharge. A train of thought, that is active in the preconscious, may be taken over by unconscious wishes in the unconscious which seek discharge but are barred by the censor.<sup>18</sup> The unconscious wish transfers energy to the left over train of thought, in doing so it is reinforced and as a consequence duly denied entry into the consciousness by the censor and drawn into the unconscious.<sup>19</sup> In the unconscious the reinforced train of thought undergoes a transformation by the primary process i.e. via the dream work- displacement, condensation.<sup>20</sup> “Displacement is the principle means used in the dream-distortion to which the dream-thoughts [wishes] must submit under the influence of the censorship.”<sup>21</sup> The direction of transformation proceed by the rational preconscious relations of the dream-thoughts i.e. unconscious wishes as well as the attraction exercised by visual memories in the unconscious.<sup>22</sup> The dream work is influenced by one other process. This process is the secondary revisions of the dreamers conscious ego which organizes the thoughts and images into something like a day-dream.<sup>23</sup> The transformed latent content which is allowed to pass into consciousness by the censor is the manifest dream. This manifest dream content is generally that of visual images<sup>24</sup>.

In regard to the infantile source of the wishes, Freud claims that these originate in the unconscious i.e. the Ucs with regard to adults and children. As Freud states

“A wish which is represented in a dream must be an infantile one. In the case of adults it originates from the Ucs, in the case of children, where there is as yet no division or censorship between the Pcs and the Ucs ... it is an unfulfilled, unrepressed wish from waking life ... I am aware that

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<sup>18</sup> *ibid.*, p.753.

<sup>19</sup> *ibid.*, p.753.

<sup>20</sup> *ibid.*, p.753

<sup>21</sup> S Freud, “Revision of Dream Theory”, in *New Introductory Lectures on Psychoanalysis*, Penguin Books, 1991, p.50.

<sup>22</sup> S Freud, *The Interpretation of Dreams* Translated by J, Strachey, Penguin Books, 1983 , p.754.

<sup>23</sup> *ibid.*, p.331, 633.

<sup>24</sup> *ibid.*, pp.754-757.

this assertion cannot be proved to hold universally; but it can be proved to hold frequently, even in unsuspected cases, and it cannot be *contradicted* as a general principle”<sup>25</sup>

But here there appears to be a contradiction in Freud’s views. This contradiction comes about because he also claims that the wishes come from the ego, an ego Freud claims, the censor and the dream work try and protect from the latent content [the wishes] via distortion and dream work. As he states “[a]ll of them [wishes] are completely egoistic; the beloved ego appears in all of them, even though it maybe disguised. The wishes that are fulfilled in them are invariably the ego’s wishes...”<sup>26</sup>

Freud qualifies this claim, that the wishes come from the ego, by claiming the ego’s wish can only generate a dream if it resonates also with the unconscious equivalent wish. Again as he states “[m]y supposition is that a conscious wish can only become a dream-instigator if it succeeds in awakening an unconscious wish with the same tenor and in obtaining reinforcement from it.”<sup>27</sup> Like wise “... a normal train of thought is only submitted to abnormal psychological treatment of the sort we have been describing if an unconscious wish, derived from infancy and in a state of repression has been transferred on to it.”<sup>28</sup>

There is a contradiction here, which I will go into in more detail when I discuss Freud’s topographical model. Put simply if the ego has wishes which are the same as those infantile wishes in the Ucs, then what is the point of the censor censoring the wishes in the unconscious from the ego if the ego already knows the wish any way. This creates a paradox which Freud was aware of ; as he states the dreamer “... does not know that he knows it [the meaning of his dream] and for that reason thinks he does not know it.”<sup>29</sup>

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<sup>25</sup> Ibid., p.705

<sup>26</sup> Ibid., p.370.

<sup>27</sup> Ibid., p.704.

<sup>28</sup> Ibid., p.757.

<sup>29</sup> S Freud, “The Premisses and Technique of Interpretation”, *Introductory Lectures on Psychoanalysis*, Penguin, 1982, p.130

As Freud's work progressed over time there appeared contradictions in regard to his claim about the wish fulfillment nature of dreams. In 1900 Freud is adamant that "[I]f I proceed to put forward the assertion that the meaning of every dream is the fulfillment of a wish, that it to say that there cannot be any dream but wishful dreams."<sup>30</sup> But in 1920 he contradicts this when he states "[b]ut it is impossible to classify as wish fulfillment's the dreams we have been discussing [traumatic] which occur in traumatic neuroses, or dreams during psychoanalysis which bring to memory the psychological traumas of childhood."<sup>31</sup> Again, in 1920, Freud claimed that there was a time when wish fulfillment was not the original function of the dream. As he states:

“ Thus it would seem that the function of dreams, which consists in setting aside any motives that might interrupt sleep, by fulfilling the wishes of the disturbing impulses, is not their *original* function. It would not be possible for them to perform that function until the whole of mental life had accepted the dominance of the pleasure principle. If there is a 'beyond the pleasure principle', it is only consistent to grant that there was also a time before the purpose of dreams was the fulfillment of wishes.”<sup>32</sup>

In 1922 Freud further contradicts his original 1900 claims by noting another class of dreams i.e. night-phantasies which undergo no alteration in sleep. Again as he states

“Actual experiences of the day are sometimes simply repeated in sleep; reproductions of traumatic scenes in “dreams” have led us only lately to revise the theory of dreams. There are dreams which are to be distinguished from the usual type by certain qualities, which are, properly speaking, nothing but night-phantasies, not having undergone additions or alterations of any kind and being in all ways similar to the familiar day

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<sup>30</sup> S Freud, *The Interpretation of Dreams* Translated by J, Strachey, Penguin Books, 1983, p.214.

<sup>31</sup> S Freud, “Beyond the Pleasure Principle”, in *On Metapsychology*, Penguin books, 1991, p.304.

<sup>32</sup> *ibid.*, 305.

dreams. It would be awkward, no doubt, to exclude these structures from the domain of “dreams” . But still they all come from within, are be products of our mental life...”<sup>33</sup>

In 1932 Freud completely alters his 1900 claim by now claiming that “[w]e say that a dream is the fulfillment of a wish, but if you want to take these later objections into account, you can say nevertheless that a dream is an *attempt* at fulfilling of a wish.”<sup>34</sup> But even in this 1932 work Freud contradicts him self again when he states “[I]n every dream an instinctual wish has to be represented as fulfilled.”<sup>35</sup>

Thus we see that over time Freud’s offers contradictory views in regard to the universality of wish fulfillment. When it comes to Freud offer a theoretical explanation for dream he ends in self-contradiction. This self-contradiction is seen clearly in topographical explanation of dreams

Freud used the topographical model to explain dreams. Even though he superceded this model with the structural model he never reinterpreted dreams in terms of the structural model.. Brenner in 1955, Richardson and Moore in 1963 and Arlow and Brenner in 1964 have applied the structural model to dreams<sup>36</sup>

The topographical model is made up of three systems: the unconscious, the preconscious and the conscious. Boundaries exist between these systems.<sup>37</sup> The system unconscious (Ucs) contents are dynamically unconscious, the system preconscious (Pcs) contents are

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<sup>33</sup> S Feud, “Dreams and Telepathy” , in J. Strachey ed. *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, London, Hogarth, 1955, Vol.18, p.208.

<sup>34</sup> S Freud, “Revision of Dream Theory”, in *New Introductory Lectures on Psychoanalysis*, Penguin Books, 1991, p.59.

<sup>35</sup> *ibid.*, p.47.

<sup>36</sup> J Arlow & C Brenner, *Psychoanalytic Concepts and the Structural Theory*, International Universities Press, 1984, p.115.

<sup>37</sup> S Freud, “The Unconscious” in *On Metaphychology*, Penguin, 1984, pp.167-223.

preconscious and the system conscious (Cs) contents are conscious.<sup>38</sup> What needs to be outlined now is the nature of the unconscious and conscious and the mechanisms that stop or repress content from the Ucs reaching Cs.

The content of unconscious though descriptively speaking are unconscious they are nevertheless capable of becoming conscious.<sup>39</sup> The workings of the Pcs operate on the secondary process and those of the Ucs the primary process.<sup>40</sup> Now though some unconscious content can freely enter consciousness other content can not unless it is disguised in some form or some other content can be repressed into the Ucs before it reaches consciousness.<sup>41</sup> Freud noted that “we have arrived at the conclusion that repression is essentially a process affecting the ideas on the border between the systems Ucs and Pcs.”<sup>42</sup> The mechanism that represses certain content is what Freud called the censor.<sup>43</sup> There is a censor between the Ucs and the Pcs as well as between the Pcs and the Cs.<sup>44</sup> This censoring takes place outside consciousness. Now this censoring of instinctual wishes their derivatives and repressed ideas must involve the existence of an unconscious awareness in the Pcs. Now it is this censoring mechanism that in effect reduces this topographical model to meaninglessness and hence uselessness in accounting for dreaming.

Freud in *The Ego and the Id* notes that there are endless obscurities and difficulties in trying to derive neurosis from the conflict between the unconscious and conscious in this topographical model. As he states “ we end in endless obscurities and difficulties if we keep to our habitual forms of expression and try, for instance, to derive neurosis from conflict between the conscious and unconscious”<sup>45</sup> Sandler note that one of these difficulties was that the notion of a censor between the Ucs and Pcs “ led to the paradox that unconscious content included forces that were not simply “latent” but were, in fact,

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<sup>38</sup> Ibid., pp.174-178.

<sup>39</sup> Ibid., p.175.

<sup>40</sup> Ibid., p.190.

<sup>41</sup> Ibid., pp.174-175

<sup>42</sup> Ibid., p.183.

<sup>43</sup> Ibid., pp. 194-199.

<sup>44</sup> Ibid., pp.194-199.

<sup>45</sup> S Freud, “The Ego and the Id”, in *On Metapsychology*, Penguin, 1984, p.356.

accessible to consciousness should attention be directed to them.”<sup>46</sup> Sandler goes on to note that to solve this paradox Freud introduced the concept of the second censor between the Pcs and the Cs.<sup>47</sup> Now all that this solution of the second censor did was to create a second paradox.

Freud, in *Introductory Lectures on Psychoanalysis*, in talking about the dreamer and the meaning of his dream captures very clearly the paradox that was to arise in his notion of the second censor in his topographical model. Freud states that the dreamer “... does not know that he knows it [the meaning of his dream] and for that reason thinks he does not know it.”<sup>48</sup> This is the same central paradox of the second censor. Sartre states it as “the censor was conscious [of] being conscious of the drive to be repressed but precisely in order not to be conscious of it.”<sup>49</sup> A similar paradox is that the conscious must be aware of what it wants to repress but at the same time unaware that it is aware of what it wants to repress. This must also be the same problem of the first censor between the Ucs and the Pcs. The conscious must inform the censor of what it wants repressed but at the same time be unaware that it knows what it wants repressed. As Freud said above, in regard to the dreamer and his dream, the conscious does not know that it knows what it wants repressed and for that reason thinks it does not know it. The conscious then must be conscious of what is to be repressed it must be conscious of what has been pushed back under repression. Freud acknowledges that the conscious does know what it wants repressed when he states, “... we may conclude without hesitation that the amount of energy expended by the system Cs on repression ...”<sup>50</sup> Thus when Freud states that psychoanalysis is a method of making “... what is unconscious into what is conscious ...”<sup>51</sup> his model of the mind assumes that the conscious is aware of what is unconscious already as the conscious knows what it is repressing in the unconscious. Thus if the conscious is aware of what is being repressed then it is not repressed so then the

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<sup>46</sup> J Sandler, A Holder, C .Dare, A Dreher, *Freud's Models of the Mind*, International University Press, 1997, p.156.

<sup>47</sup> *ibid.*, p. 156.

<sup>48</sup> S Freud, “The Premisses and Technique of Interpretation”, *Introductory Lectures on Psychoanalysis*, Penguin, 1982, p.130

<sup>49</sup> J P Sartre, *Being and Nothingness*, trans H. Barnes, Methuen & CO LTD, 1974, p.53.

<sup>50</sup> S Freud, “The Unconscious” in *On Metapsychology*, Penguin, 1984, p.188.

mechanism of repression is useless. Sartre makes note that “no mechanistic theory of condensation or transference can explain these modifications by which the drive itself is affected for the description of the process of disguise implies a veiled appeal finality.”<sup>52</sup>

It is instructive to note that Freud himself regarded the notion of Usc, Psc, Usc and censor as being incorrect. Freud when outlining his notions of the two halls i.e. the unconscious and conscious with a watchman [censorship] between repressing instinctual impulses claims that this model of the mental apparatus is incorrect. As he states “these ideas are both crude and fantastic and quite impermissible in a scientific account I know that they are crude: and more than that I know that they are incorrect.”<sup>53</sup>

Thus we see that Freud’s views in regard to dreams being wish fulfillment’s is self-contradictory. Freud over the total range of his works makes contradictory claims in regard to dreams being wish fulfillment’s. In his early work he claims all dreams are wish fulfillment’s but in later works he notes that some dreams are not i.e. traumatic dreams and anxiety dreams. Freud’s topographical model of the mind which he uses to explain the mechanics of dreams and dreaming is self-contradictory. The self-contradictory nature of the topographical model means that the dreamer already knows what the censor is trying to stop him from knowing. The consequence of this for dreams is that there is no need for the latent content of the dream or the manifest dream being a camouflage to hide the latent content because the dreamer already know what the wishes are that he wants fulfilled. Thus because of these contradictions in Freud’s account of dreams and dreaming then logically his psychoanalytic explanations are absurd, or meaningless.

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<sup>51</sup> S Freud, “Fixation –The Unconscious” in *Introductory Lectures on Psychoanalysis*, Penguin, 1982, p.321.

<sup>52</sup> *ibid.*, p.53.

<sup>53</sup> S Freud, “Resistance and Repression”, in *Introductory Lectures on Psychoanalysis*, Penguin, 1982, p.337.

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**THE AIMS AND END OF ANALYSIS A CRITICAL  
COMPARISON BETWEEN FREUD'S WORK *ANALYSIS TERMINABLE AND  
INTERMINABLE*, FERENCZI'S WORK *THE PROBLEM OF THE  
TERMINATION OF THE ANALYSIS* AND KLEIN'S WORK *ON THE CRITERIA  
FOR THE TERMINATION OF PSYCHOANALYSIS*, IN HER BOOK *ENVY AND  
GRATITUDE AND OTHER WORKS 1946-1963*.**

This essay will offer a critical comparison between Freud's work *Analysis Terminable and Interminable*, Ferenczi's work *The problem of the Termination of the analysis* and Klein's work *On the Criteria for the Termination of Psychoanalysis*, in her Book *Envy and Gratitude and Other works 1946-1963*, in regard to the aim and outcome Psychoanalytic analysis. I will point out the similarities and dissimilarities between these works and offer critical comparisons in regard to certain features of these works. It will be shown that the aims of psychoanalytic analysis may be distinct from its outcomes. The aim of psychoanalysis it will be shown in all works involves both metapsychological and clinical aims. It will be seen that the metapsychological and clinical aims, as put forward by all authors, can be different. The metapsychological aims of psychoanalysis it will be shown in the case of Freud and Ferenczi are different from those of Klein. Also it will be shown that the outcomes of Freud and Ferenczi and Klein are also different. This difference it will argued does not come about through the metapsychology but is in fact to some degree an ethical valuation. Though there is some agreement between authors about the outcome of psychoanalysis there is also some difference. It will be shown that while Freud and Ferenczi share a similar metapsychology their outcomes are slightly different. Also while Klein has a different metapsychology to both Freud and Ferenczi there are similarities between outcomes even though there are difference based upon ethical consideration. It will be shown that all authors are pessimistic in regard to the outcomes of psychoanalysis. I will argue that it is only Freud who takes a neutral

scientific stance in regard to outcome in that he seems to offer only scientific insight into a person's symptoms without offering an ethical position. He seems, it will be argued, in fact to leave it up to the person being analyzed to do what he/she wishes with the psychoanalytic insights. This neutrality of Freud seems to come from his pessimistic outlook in regard to the human condition as contained in his theory of the death instinct. For sure Klein also uses the death instinct in her metapsychology but in the article examined this seems to play little role in her aims and outcome prognosis –the same it could be said for Ferenczi..

Freud near the beginning of his article states there are three conditions that are the aim of psychoanalysis. The first that the patient be free of his symptoms. Secondly that the patient be free of repression's and thirdly, which Freud acknowledges as being more ambitious, having an influence upon the patient that no further changes could be expected to take place if analysis was continued.<sup>54</sup> Now to achieve these aims Freud has to achieve certain goals in regard to his metapsychology. These aims of his metapsychology in fact lay the conditions for the possibility of the above three aims. Freud outlines these conditions as questions to skeptics about the possibility of generating a psychoanalytic cure. Metapsychological aim of psychoanalysis is according to Freud to bring about "... a possibility of disposing of an instinctual conflict (or, more, correctly, a conflict between the ego and an instinct."<sup>55</sup> According to Freud a cure results in "... to dispose of a conflict between an instinct and the ego, or of a pathogenic instinctual demand upon the ego, permanently and definitively."<sup>56</sup> The reason to resolve these conflicts it is to, according to Freud, "that so much repressed material has been made conscious, so much internal resistance conquered ..."<sup>57</sup> So here we see that while the aim of psychoanalysis is the alleviating the suffering of the patient this can only be brought about if

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<sup>54</sup> S, Freud., "Analysis Terminable and Interminable" . SE, Vol.23, 1964, p.219.

<sup>55</sup> *ibid.*, p.223.

<sup>56</sup> *ibid.*, p.224.

<sup>57</sup> *ibid.*, p.219.

metapsychological criteria are met. It is because of this that Freud notes that “ it is impossible to define health except in a metapsychological way.”<sup>58</sup>

Now an important aim of psychoanalysis is the bringing of all this repression and conflict to consciousness in other words insight of the patient in regard to the metapsychological courses of his illness is an aim. As Freud notes “ in the one case we want to make something from the id conscious ... “<sup>59</sup>

Ferenczi in his article does not go into the same metapsychological detail as does Freud, even though he is an avid supporter of Freud’s idea., Nevertheless Ferenczi does couple the alleviating of the patient suffering to the achievement of certain metapsychological aims. Aims which are not mentioned by Freud The lack of detail in Ferenczi’s account is also as we shall see seen in his lack of mentioning clinical types to which analysis can help and not help, as mentioned by Freud.

Where Freud talks about the alleviating of the conflicts between the ego and the instincts Ferenczi highlights the gap between fantasy and reality. Now even though he is a follower of Freud it is this notion of alleviating the conflict between fantasy and reality not the conflict between the instincts and ego which is the aim of psychoanalysis. Ferenczi. Ferenczi notes that “ [t]he far sharper severance between the world of fantasy and that of reality which is the result of analysis gives them an almost unlimited freedom and simultaneously a much surer grip in acting and making decisions, in other words it gives them more economic and more effective control.”<sup>60</sup> Ferenczi goes so far as to say that it is only by alleviating this conflict between fantasy and reality that a cure is possible. As he states “[I] had become convinced that no case of hysteria could be regarded as cleared up so long as a reconstruction, in the sense of a rigid separation of reality and fantasy, had not been carried out ... One might generalize and say that a neurotic cannot be regarded as cured if he has not given up pleasure in unconscious

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<sup>58</sup> *ibid.*, p.226.

<sup>59</sup> *ibid.*, p.238.

<sup>60</sup> *ibid.*, p.81.

fantasy ...”<sup>61</sup> It is suppressing that Ferenczi argues thus, i.e. not giving much importance to ego/reality conflict for as we know he was an avid supporter of Freud. Ferenczi argues that to generate a cure “ ... the whole unconscious psychological material be lived through again in the form of memories and repetitions ...”<sup>62</sup> And in a Freudian vein Ferenczi mentions the suppression of the instincts in regard to the super-ego. As he states “[w]hat we describe by the fine names of ideal, ego-ideal, super-ego owes its origin to the deliberate suppression of real instinctual urges, which thus have to be denied and repudiated, while the moral precepts and feelings imposed by education are paraded with exaggerated assiduity.”<sup>63</sup> Nevertheless Ferenczi seems to put more importance on alleviating the conflict between fantasy and reality as a metapsychological aim. This concentration on fantasy would seem to make him similar to Klein’s psychoanalysis<sup>64</sup> - a curious aim seeing that he is regarded as belonging to the secret inner circle of Freud’s committee and belonging to Freud’s *Mannerbund*.<sup>65</sup>

Klein likewise couples metapsychology to the aim of psychoanalysis. But her metapsychology is markedly different to that of Freud and Ferenczi. It is well known that fantasy plays a very important part in Klein’s psychoanalysis. But in her article we shall see that she does not mention it. Like Freud and Ferenczi Klein claims that it is by going into the unconscious that a cure metapsychological cure is achieved. As she states “ ... the criterion I suggest presupposes that the analysis has been carried back to the early stages of development and to deep layers of the mind and has included the working through of persecutory and depressive anxieties.”<sup>66</sup> Now where Freud and Ferenczi says the metapsychological aim as the alleviating conflicts Klein sees it as alleviating anxiety. Klein notes “[I]n keeping with my thesis, it is a precondition for normal development that persecutory and depressive anxieties should have been largely reduced and

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<sup>61</sup> *ibid.*, p.78.

<sup>62</sup> S. Ferenczi, “The problem of the Termination of the analysis”, in *Final Contributions to the problem and Methods of Psycho-Analysis*, Hogarth, 1955, p.82.

<sup>63</sup> *ibid.*, p.80.

<sup>64</sup> H. Segal, *Introduction to the Work of Melanie Klein*, Karnac Books, 1988.

<sup>65</sup> E. Zaretsky, *Secrets of the Soul*, A Knopf, 2004, p.104.

<sup>66</sup> M. Klein, “On the Criteria for the Termination of Psychoanalysis”, in M. Klein *Envy and Gratitude and Other works 1946-1963*, Free Press, 1975., p.45.

modified.”<sup>67</sup> It is the reducing of these anxieties and a synthesis with the super-ego which is the metapsychological aim for Klein. As she states “[a]s persecutory and depressive anxieties are experienced and ultimately reduced during the analysis, a greater synthesis between various aspects of the analysis comes about together with a greater synthesis between various aspects of the super-ego.”<sup>68</sup>

All authors outline their metapsychological aims of psychoanalysis and in theory these aims seem possible to meet. Now when it comes to the clinical outcomes of psychoanalysis they are all pessimistic in varying degrees. This consensus it will be seen also hides ethical considerations in regard to the outcome of psychoanalysis.

Freud notes “.. the control of the instinct is always right in theory but not always right in practice.”<sup>69</sup> Freud is very pessimistic about achieving the metapsychological aims of psychoanalysis. When it comes to trauma Freud notes that the outcomes are more favorable and analysis terminable.<sup>70</sup> On the other hand where illness is due to “ a constitutional strength of instinct and a unfavorable alteration of the ego acquired in its defensive struggle in the sense of being dislocated and restricted – these and other factors which are prejudicial to the effectiveness of analysis and which may make its duration interminable.”<sup>71</sup> Freud argues that it is impossible to dispose of the instinctual demand when the ego lacks strength<sup>72</sup> All this is why Freud calls psychoanalysis one of the impossible profession because “it can be sure of beforehand of achieving unsatisfying results.”<sup>73</sup>

Another level at which Freud is pessimistic about outcomes comes from his ontological view of the drives . Freud believed in the death instinct and because of this humanity is always pulled to dissolution and destruction leading to ontological suffering Thus the

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<sup>67</sup> *ibid.*, p. 45.

<sup>68</sup> *ibid.*, p.47.

<sup>69</sup> S, Freud, *op.cit.*, p.229

<sup>70</sup> *ibid.*, p. 220..

<sup>71</sup> *ibid.*, p.221

<sup>72</sup> *ibi.*, P.224.

death drives means that humanity will always suffer.<sup>74</sup> The psychological and ontological pessimism of the drives for positive outcomes led Freud to be aware of the limitations and unpredictable nature of analysis such that he recommended periodic reanalysis due to the future outbreaks of neuroses.<sup>75</sup> Now for all Freud's pessimistic ideas he did not advocate any ethical prescription. On the contrary Freud left it up to the patient to with the insights of analysis with what he will. As Freud said in regard to the notion of bisexuality "we can only console ourselves with the certainty that we have given the person analyzed every possible encouragement to re-examine and alter his attitude to it."<sup>76</sup>

Ferenczi was equally pessimistic about the outcomes of analysis as was Freud. But Ferenczi's pessimism was based upon other considerations. Ferenczi argued that why an outcome was not successful was because of the issues of the psychoanalysis. Ferenczi claimed that if these issues were resolved then analysis could end with good results.<sup>77</sup> Freud in noting Ferenczi's claims argued that the issues of the psychoanalysis need not bring about bad outcomes.<sup>78</sup> Now where Freud left it to the patient to come to his own conclusions about his insight without offering any prescriptive advice Ferenczi does outline certain behavioral criteria for a successful outcome. According to Ferenczi a patient's appearance will change upon successful analysis.<sup>79</sup> It is the change in the patient's change is referred to by Ferenczi as a re-crystallization- the putting of a new character suit.<sup>80</sup> Analysis was according to Ferenczi to point out the oddities in a person's behavior and appearance.<sup>81</sup> In this way Ferenczi is tying the outcome of a successful analysis to ethical issues. This ethics of Ferenczi might account to his issues which went in the way of a successful analysis and led to his pessimistic view of the outcome.

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<sup>73</sup> *ibid.*, p.248.

<sup>74</sup> *ibid.*, pp. 240-247.

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<sup>76</sup> *Ibid.*, p.253.

<sup>77</sup> S, Ferenczi., *op. cit.*, p 86..

<sup>78</sup> S, Freud., *Op.cit.* pp. 247-250.

<sup>79</sup> S, Ferenczi, *op.cit.*, pp. 80-81.

<sup>80</sup> *Ibid.*, p.81.

<sup>81</sup> *ibid.*, p.81.

Klein as with Freud and Ferenczi is aware of the limitations of the outcomes. But in her case she does not seem to be as pessimistic as Freud. Like Freud she makes a distinction between theory and clinical outcome.<sup>82</sup> As she states "... not withstanding progress made in our theory and technique we have to keep in mind the limitations of psycho-analytic therapy."<sup>83</sup> Klein notes that with the possibility of a termination of analysis the patient may develop mourning anxiety. Klein claims that because of mourning t even after the termination of analysis the patient can achieve further progress.<sup>84</sup> This is somewhat in agreement with Freud's claim that the patient may require further analysis after termination.. Now Klein, like Ferenczi, lays down ethical criteria for a successful analysis. She claims this criteria is "...established potency and heterosexuality, capacity for love and object relations and work and certain characteristics of the ego which make for mental stability and are bound up with adequate defenses."<sup>85</sup> Here Klein, unlike, Freud makes a value judgment about ones normal sexuality which seems, as with Ferenczi, is not to be an outcome of the metapsychology i.e. the ethical outcomes don't seem to be able to be deduced from the theory.

Thus in conclusion we have seen than in the case of Freud Ferenczi and Klein they make a distinction between the metapsychological aim and the clinical outcome of psychoanalysis. In theory they all maintain that a successful termination of analysis can be achieved. Though their metapsychologies are some what different they nevertheless have an optimistic view on outcome in theory. We saw that unlike Ferenczi and Klein Freud had an ontological and psychological view of the drives. With the ontological view we saw that Freud had a very pessimistic view in regard to humanity and suffering which mitigated against any real alleviating of a persons suffering. When it came to clinical outcomes all authors had a pessimistic outlook Freud's outlook was derived from his ontology of the drives and clinical experience. Freud did not outline any ethical criteria which had to be met to constitute a successful outcome. In effect he was scientifically

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<sup>82</sup> M, Klein, op.cit, p.43.

<sup>83</sup> *ibid.*, p.43.

<sup>84</sup> *ibid.*, p.46.

<sup>85</sup> *ibid.*, p.45.

neutral –he just left it up to the patient to do with the insight as he felt best. On the other hand Klein and Ferenczi do offer ethical criteria- criteria which don't seem to flow from their theories.

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