

Psychoanalysis, Culture and Society

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Edited by

David Henderson

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INTRODUCTION

DAVID HENDERSON

This volume grew out of a conference for postgraduate students and research fellows organised by the Centre for Psychoanalysis, Middlesex University, London, in June 2011. The range of themes addressed at the conference demonstrates the interdisciplinary character of psychoanalytic studies. Few of the contributors are affiliated with psychoanalytic research centres. Many of the researchers feel isolated within their respective departments and were pleased to have the opportunity to meet with others who are pursuing related questions.

The chapters are grouped loosely into four sections. The first section, History and Philosophy, consists of four chapters. Alastair Lockett charts the development of psychoanalysis in Britain in the period between the two World Wars. He argues that in this period a distinctly British form of psychotherapy took shape, which was informed by religious and social concerns. Stefan Marianski asks how a psychoanalytic perspective can help to orient anthropological fieldwork. In particular, he uses Lacanian discourse theory to reflect on the work of Evans-Pritchard and Malinowski. Christian McMillan lays the foundation for a consideration of the temporal character of Jung's archetypes. He brings to bear Bergson's concept of duration and argues that there are resources in the work of Deleuze that can help to address fundamental epistemological problems in archetypal theory. Barry Watt discusses the paradox of singular and universal in psychodiagnostics. He argues that the transference relationship is the site of epistemic struggle in analysis.

There are four chapters in the second section, Literature and Film. Lisa Overton uncovers uncanny features in Sarah Water's *The Little Stranger*, including the character Caroline's "awkward heterosexuality." Sean Winkler meditates on the powerful effect of the enigmatic copyist in Herman Melville's story, *Bartleby, The Scrivener*. He utilises Deleuze's reading to pose the question of how or whether we can respond to the ethical demand made by the "untameable Other." Yulia Popova, in her study of the Russian poet Velimir Khlebnikov, argues that "the poet must constantly recreate the body in its imaginary consistency." Using Lacan's

understanding of the function of writing, she shows the ways in which Khlebnikov's writings and utopian vision display the "impasses and risks of the human subject's relationship to the body." Ben Tyrer addresses debates about the viability or otherwise of the category 'film noir' within film studies, including the proposition: "film noir does not exist." He demonstrates how the Lacanian theory of the feminine enables us to see that the set of noir "cannot be totalised; it is open and potentially infinite."

Society, the third section of this volume, consists of five chapters. Jacob Johanssen uses the television series *My Strange Addiction* to demonstrate some of the features of therapy culture. The programme shapes the subjectivity of the contestants so that they embrace an instrumental stance toward their addictions. The emphasis is on hard working and looking forward. The idea that their addictions might be symptoms which have histories is not addressed by the contestants, their friends or their therapists. Psychical impotence in men is explored by Michael Berry. He discusses the history and the problematic character of the concepts of perversion and paraphilia. He proposes the idea of desire configurations, which he associates with Stekel's love requisites, as a contribution to thinking about how "sexual desire is held hostage by its own subjective unacceptability." Kristina Valentinova analyses ways in which testimony and psychosis are mutually illuminating. She uses Schreber's *Memoirs* as an example of testimony which seeks to speak to the other and also about oneself as an object. She observes that "one can only testify... to something which has paradoxically had the effect of the subject's own undoing." Benjamin Poore discusses the idea of tradition in Masud Khan and T.S. Eliot. The two immigrants to the UK devoted themselves to integration into the European humanist tradition. Khan's work as Winnicott's editor and collaborator included a self-conscious effort to weave Winnicott more closely into the psychoanalytic tradition. Khan continued throughout his life to struggle with the feudal character of his family in the subcontinent. Public memorials are ambivalent argues Lisa Moran, servicing both to memorialise and to facilitate the forgetting which is inherent in mourning. Before World War I memorials were constructed in monumental, triumphalist fashion. Since that time, "Strategies of abstraction, conceptualism, installation, performance and relationality have enhanced the possibilities of commemorative practice." She comments in particular on Holocaust and Vietnam War memorials.

The three chapters in the final section are gathered under the heading of Theory. In their joint paper, Manuel Batsch and Michael Berry discuss the conundrum of symptom and cure in psychoanalysis. Their text contains two interlocutors. The first presents the proposition that psychoanalytic

cure can “reconstitute the pathology that causes the symptom... to make it more ‘acceptable’ to the patient.” The second interlocutor presents the case that psychoanalytic treatment aims for a “shift from a clinic of the symptom toward a hermeneutic of the symptom.” Vlasta Paulic describes the ways in which Hegel, Lacan and Butler interpret the figure of Antigone. She argues that the concept of an Antigone complex has distinct advantages over the notion of an Oedipus complex. A consequence of her approach is that “it is the mother that comes to be seen as the most important element in psychoanalytic theory, and not the father.” Katerina Daniel outlines the positions on hysteria of a range of feminist writers, including Cixous, Clément, Irigaray, Rose and Ramas. The relationship between hysteria and patriarchy is central to these theories. She argues that Anglophone feminists have failed to understand Lacan. However if they could incorporate a more adequate understanding of Lacan into their work this could serve as an impetus for neo-Lacanian theorists “to further elaborate Lacan's own concepts, which at times seem to be treated as pre-given and theoretically static.”

The contributions in this volume cover a wide range of themes and problems, at considerable depth. They represent the research interests and passions of young academics. As such they point to an exciting future for psychoanalytic studies.

SECTION I:
HISTORY AND PHILOSOPHY

CHAPTER ONE

THE “PARA-FREUDIANS”: A PROJECT FOR A SPIRITUALIZED PSYCHOANALYSIS IN EARLY TWENTIETH CENTURY BRITAIN

ALASTAIR LOCKHART

1. Introduction

This chapter presents an account of a Freudian-inspired psychology which was of foundational and formative importance for British psychology and psychotherapy in the first half of the twentieth century –and of particular significance in the period between the two World Wars. In some respects, the subject under examination here is what might be called the "pre-history" of British psychoanalysis, by this is meant the period before psychoanalysis became an established and self-sufficient psychological and intellectual institution in Britain. During this phase there was a great deal of intellectual, conceptual and theoretical interchange between the three or four domains which claim authority in the adjustment of the human soul: The first of these is theology or religion, the traditional and ancient claimant to the senior position in this realm. Closely allied to theology is philosophy or philosophical anthropology, and specifically the philosophical idealism which came to dominance in Britain from around the middle of the nineteenth century. Finally, in the period under investigation, psychology or psychotherapy, which was beginning to emerge into its modern guise at the end of the nineteenth century, was an "upstart" claimant.

At around the time of the turn of the nineteenth century into the twentieth, all of these domains were in a somewhat unsettled state in Britain. This was a not-unproductive condition which was at least dynamic and energetic, though perhaps somewhat impotent when it came to the therapeutic adjustment or tuning of dysfunctional human souls, minds or

characters. The importance of this observation for the history of psychology in Britain is that when Freudian psychoanalytic ideas began to become known in Britain they did not arrive into a "vacant" intellectual space. It is a point perhaps not recognised enough that Freudian ideas met and ran the gauntlet with competing and complementary ideas generated from indigenous discourses. In this process, what has been called a "para-Freudian" tradition emerged in Britain.

The purpose of this chapter is to show something of the way in which this para-Freudian form of psychological theory and practice broadly accepted the Freudian mechanisms but was at the same time highly sympathetic to, and integrated with, religious and spiritual traditions. The chapter is divided into three parts: the first part broadly defines the para-Freudian "tradition" as a general and identifiable movement in British psychology, as well as identifying two key protagonists engaged in the project of explicitly connecting psychology to a religious worldview. The second part describes the metaphysical and anthropological context which had been devolved from philosophical idealism and which provided the theoretical bridge between the psychological system and religion. The final part introduces something of the nature of the psychology of religion generated in this process by the para-Freudians in question.

2. The "Para-Freudians"

Leslie Hearnshaw's *Short History of British Psychology* identifies an authentic "British School" in psychoanalysis: a loosely associated group connected to the Tavistock Clinic and the Medical Section of the British Psychological Society (BPS).¹ Hearnshaw observes that "[o]rthodox psychoanalysis, centred round the London Institute of Psychoanalysis and the figure of Ernest Jones, never [...] gained a wide following in Great Britain" and that "[t]he Kleinian variant [...] was too esoteric a doctrine to have much general appeal".² He adds that the Tavistock/BPS strand of psychoanalysis is more legitimately described as "typically British" than "the Kleinian variant to which the label 'British School' has often been attached".³ Hearnshaw's analysis, which decentres *pur sang* Ernest Jones-Sigmund Freud psychoanalysis, and which seeks to recognise and understand the significance of a more diverse and hybrid British tradition, is gaining ground in recent studies of the historical relationship of

¹ Hearnshaw, *Short History*, 238-9.

² *Ibid.*, 238.

³ *Ibid.*, 240.

psychoanalysis and psychology and religion. Mathew Thomson's *Psychological Subjects* accepts, for example, "a messier but also a richer history of the path to psychological maturity".⁴ Gavin Miller's paper on "Scottish Psychoanalysis: A Rational Religion" cites John Burnham's "New Freud Studies" in seeking to recognize "the importance of psychoanalytic theorists other than Freud" and to take due regard of "the historical change that takes place when someone reads and learns a new set of ideas and then integrates those ideas with others that the consumer already holds from the rest of culture".⁵

H.V. Dicks (1900-1977) (an historian of the Tavistock Clinic, and physician there from 1928 to 1946⁶) refers to proponents of a distinctively British psychological tradition in a discussion of "integral psychology":

[W]hilst they accepted Freud's basic propositions concerning the unconscious and conflict and the various mechanisms, they had rather individual approaches, some leaning towards more eclectic and others towards more McDougallian interpretations of the dynamics of behaviour and neurosis.⁷

William McDougall (1871-1938) identifies this distinctive strand in similar terms as early as 1926.⁸ Both Dicks and McDougall refer to McDougall himself, Hugh Crichton-Miller, W.H.R. Rivers, William Brown, J.A. Hadfield and others as members of the movement.⁹ The "para-freudian" sobriquet was applied to the movement (to Hadfield in particular) in a *Times* obituary in 1967.¹⁰

⁴ Thomson, *Psychological Subjects*, 3.

⁵ Miller, "Scottish Psychoanalysis", 54; quoting Burnham, "New Freud Studies", 221 and 227.

⁶ "H.V. Dicks".

⁷ Dicks, *Fifty Years*, 23. What is implied by "McDougallian interpretations" is discussed below.

⁸ McDougall, *Outline of Abnormal Psychology*, 24.

⁹ William Brown (1881-1952) was Lecturer and then Reader in Psychology at King's College, University of London, from 1909, and Wilde Reader in Mental Philosophy at Oxford University from 1921, he retired in 1946 (Lovie and Lovie, "Brown, William"). W.H.R. Rivers (1864-1922) was a neurologist and a psychologist. He taught Physiology at Cambridge University from about 1893. In 1897 he was appointed University Lecturer in Psychology, and was appointed to the new lectureship in Physiology and Experimental Psychology in 1907 (Bevan and MacClancy, "Rivers, William Halse Rivers"). (The professional biographies of McDougall, Crichton-Miller and Hadfield are discussed below.)

¹⁰ M., "Dr. J.A. Hadfield".

It is not the purpose of this chapter to examine the para-Freudian group in general. The focus here is on the two or three of its members (Crichton-Miller and Hadfield, as well as, though to a lesser extent, McDougall) who were the leading lights at the Tavistock Clinic¹¹. Not only was the Clinic one of the most significant providers of psychotherapeutic services to non-elite patient groups in the interwar period,¹² but practitioners at the Tavistock in the interwar period represent the most religiously engaged strand of the para-Freudian tradition.¹³ It is the central claim of this chapter that the particular circumstances of the formation of para-Freudian psychology generated a form of psychoanalysis which was highly integrated with (Christian) religious thought.

i. James Arthur Hadfield

James Arthur Hadfield (1882-1967) had been a Theology student at Oxford University from 1900 to 1903, after which he had trained as a non-conformist minister, also at Oxford, going on to be appointed minister at the Kirk Memorial Congregational church in Edinburgh. He took up medical training at the University of Edinburgh in 1911 and went on to work with neurological patients at the Ashurst War Hospital for Neurological Cases. He eventually set up in private practice in Harley Street in London. He was a founder member of the Tavistock Clinic, and was a lecturer in Psychopathology at the University of London (initially at

¹¹ The Tavistock Clinic was founded by a committee largely directed by Hugh Crichton-Miller. It opened in 1920. To a large extent emerging out of the founders' psychotherapeutic experiences in World War One, the core aim of the Clinic was to "bring the most modern treatment for [functional nerve cases] within reach of those who cannot afford specialists' fees" and its methods reflected the non-doctrinaire eclecticism of the para-Freudians. (*Tavistock Clinic*, 2; see also *Tavistock Square Clinic*, 5 and Dicks, *Fifty Years*, 12-33.) The Clinic (now part of the Tavistock and Portman NHS Foundation Trust) continues to function as a provider of mental health clinical services, training and research.

¹² Nearly 2,000 adult patients were treated between 1920 and 1927, more than 70% of these were from "non-professional" employment groups with "home duties" and "clerks" making up almost half of new adult patients. (*Tavistock Square Clinic*, 6-12.)

¹³ Many Tavistock staff had close religious affiliations: Crichton-Miller was a church-goer and the son of a Presbyterian minister; Hadfield was the son of a missionary and had been a Congregationalist minister. A number of historians have commented on the Clinic's members' religious associations (Dicks, *Fifty Years*, 24 and 59; Newcombe and Lerner, "Britain Between the Wars", 5; Thomson, *Psychological Subjects*, 188).

King's College, subsequently transferred to Birkbeck College) from 1920 until the 1950s. Hadfield was an influential and popular lecturer at the University of London and he made a considerable mark on the training provided by the Tavistock as Director of Studies there from 1935 to 1946.¹⁴

Perhaps the most useful guide to Hadfield's theoretical psychology is his (1950) *Psychology and Mental Health*, which was condensed from his long career as a lecturer. In this book, Hadfield claims a strong consonance with Jung, but his chief reference-point is Freud. In particular, Hadfield is highly supportive of Freud's *mechanisms* (of conflict, repression, projection, symptom formation etc.) and the *method* of free association. In principle, Hadfield broadly embraced something which Freud provided, but which had been unavailable or inadequately supplied by the indigenous pre-Freudian psychology in Britain: a way to access, and a practical model by which to understand, the individual unconscious.¹⁵

Despite the value he placed on Freudian theory, and the practical aspects of it which he took up enthusiastically, Hadfield's theoretical psychology had a much larger vision of human nature than that offered by Freud. As early as 1917, Hadfield suggests that there have been four levels in the evolution of mind: (1) Organisms such as amoeba representing "no conclusive proof of the presence of a mind" although evidence, perhaps, of "the cosmic mind working in and through the primitive creature". This is followed by an evolutionary process from (2) "animals which possess a nervous system, whose actions are controlled by the flow of nerve energy or neurokyme" to (3) "those animals in which incoming sensations have developed a centre for sensations, the central nervous system, where nerve energy is stored, and from which it is discharged by regularly constituted channels". Finally, this culminates in (4) "sensations [...] raised to a high

¹⁴ Hadfield's biography has been pieced together from various sources. On his student career see: J.A. Hadfield Oxford University matriculation record, Oxford University Archives; J.A. Hadfield Mansfield College matriculation record, Mansfield College Library, Oxford; J.A. Hadfield Edinburgh University matriculation record, *First Matrics 1911-12*, Da34, Centre for Research Collections, Edinburgh University Library; J.A. Hadfield Curriculum Schedule, *Medical Graduates 1916*, Da 43, Centre for Research Collections, Edinburgh University Library. On his Church career see McNaughton, "Hadfield, James Arthur, B.A.". On his wartime activities see Hadfield, "Treatment by Suggestion". On his career as an academic see: J.A. Hadfield Employment Record, *Deceased Staff Slip Book*, Archives and Corporate Records services, King's College, London; and *Who's Who*, 115. Additional information from Dicks, *Fifty Years*, 14 and 23 and M., "Dr. J.A. Hadfield".

¹⁵ Hadfield, *Psychology and Mental Health*, 23-24.

pitch of intensity, and in some unknown way produce a psychic form of energy we call consciousness".¹⁶ Concluding his presentation of the evolutionary trajectory, Hadfield broadly subscribes to an emergentist conception of human personality: "The body thus appears to have produced what it can no longer control, nor even understand; and evolution has brought forth the flower and glory of its age-long development".¹⁷

Although Hadfield doesn't seem to have stated the thesis in such a bald way again, this kind of conception of the human psyche underlies his writings into the 1950s. Returning to his *Psychology and Mental Health*, Hadfield says there that he is open to behaviourism, dynamic psychology and Gestalt, and places alongside these physiological and instinct theories. He suggests that each approach to psychology reflects a stage in the evolution of the human mind, and so each is correct and adequate if understood in relation to its concomitant stage, and in error to the extent that any single one is applied to *all* stages.¹⁸

ii. Hugh Crichton-Miller

Hadfield's closest colleague at the Tavistock was the Clinic's founder, Hugh Crichton-Miller. Crichton-Miller (1877-1959) had also studied medicine at Edinburgh and graduated in 1900. He set up a nursing home for neurotic patients in 1911 (Bowden House) and was active in the treatment of shellshock cases during World War One. He went on to lead the foundation of the Tavistock Clinic and was a great promoter of the para-Freudian approach, though, one commentator observes, he had "many angular sides" and "at times generated misunderstanding and spleen".¹⁹ Crichton-Miller shows a preference for Jungian theory and had some close professional and personal contact with Jung.²⁰

Reflecting on what he saw as the failure of the biological tradition in psychology and the anthropological tradition in philosophy to attain a convincing understanding of the place of non-conscious human psychological elements, Crichton-Miller explicitly recognised the significance of Freudian thought for psychology (Crichton-Miller compares Freud to Galileo or Newton²¹): he describes psychology before Freud as "little more

¹⁶ Hadfield, "Mind and the Brain", 69.

¹⁷ *Ibid.*, 70.

¹⁸ Hadfield, *Psychology and Mental Health*, 26-28.

¹⁹ "H. Crichton-Miller, M.D., F.R.C.P.", see also "Hugh Crichton-Miller".

²⁰ Jung, Foreword; [Donald Crichton-Miller?], "Perspective", 9; Jung, *Symbolic Life*, 5.

²¹ Crichton-Miller does however go on to observe that "Newton has found his

than a sterile compromise between neurology and metaphysics", which regarded the subconscious as a container for "the lumber of the mind as and when it fell out of active use" and presents Freud's contribution as making psychology "vital and fruitful, albeit somewhat turbulent".²² Crichton-Miller credits Freud with introducing the notion that the unconscious is the "major and more important portion of the psyche" and commends the Freudian breaking from previous psychology in presenting a dynamic mind, with "urges and resistances, preferences and aversions, fears and aspirations" which are held in tension, though the true significance is not merely in the acknowledgment of the importance of the non-conscious, but that "the ideas in the preconscious and unconscious may be fraught with emotional significance".²³ Alongside this contribution however, Crichton-Miller is consistently frustrated by Freudian institutional and intellectual insularity. He compares the Freudians to Freemasons ("[e]ither you are outside and therefore are not in a position to hold an opinion or else you are inside, which implies that you have pledged yourself to speak no evil of the system"²⁴) and he rejects the determinism and "inflexible conception of causality" in Freudian doctrine,²⁵ which fails to explain, he argues, the evidence of human creativity.²⁶ Although, therefore, sympathetic to the Jungian viewpoint because it does not support the Freudian "persistent and numbing depreciation of human personality",²⁷ his ideal psychological system would be one synthetic of the two viewpoints (Jungian and Freudian), though he is pessimistic of the possibility of any such viewpoint being generated.²⁸

Taking the standpoints of Hadfield and Crichton-Miller together, we have a broad expression of the nature of the para-Freudian psychology. On the positive side, it was highly supportive of Freudian theory, models and structures, it needed the practical tools Freudian psychology could offer, and it recognised the quantum leap taken by Freudian thinking on the nature and status of the unconscious. On the negative side, it was constantly frustrated by Freudian reductionism, these theorists simply

Einstein", a rebuke to the dogmatism of Freud's followers (Crichton-Miller, *Psycho-Analysis*, 10).

²² Crichton-Miller, *Psycho-Analysis*, 9-10, 15 and 10.

²³ *Ibid.*, 15, 16 and 21.

²⁴ *Ibid.*, 111, see also 112.

²⁵ *Ibid.*, 13.

²⁶ *Ibid.*, 123f.

²⁷ *Ibid.*, 187. (Crichton-Miller attributes the phrase to (John?) Rickman.)

²⁸ *Ibid.*, 246f.

couldn't grasp the logic of disconnecting psychological theory from metaphysics or from spirituality. The source of this discontent came from the religious and philosophical environment in which these men had trained and been intellectually formed.

3. Metaphysical and Anthropological Context

i. William McDougall

A somewhat neglected figure in the history of psychology in recent times, William McDougall was at one time a dominant name in British psychology—and he had a significant global profile. For the period before World War Two, McDougall was central to the para-Freudian movement in Britain, and is in important ways a major strand linking the para-Freudians together. In particular, McDougall had been a colleague of Hadfield's during the Great War,²⁹ and had been a close associate and support to Crichton-Miller in the founding of the Tavistock Clinic³⁰.

Following undergraduate degrees in sciences at Manchester and Cambridge Universities, and medical training at St. Thomas's Hospital, London, McDougall was appointed a fellow of St. John's College, Cambridge, in 1897. He went on the Cambridge Anthropological Expedition to the Torres Straits (1899), on his return he was appointed to a post at University College London, and he took up the Wilde Readership at Oxford University in 1904. During World War One, McDougall served as a Major in the Royal Army Medical Corps as Senior Medical Officer at the Ashurst War Hospital. He moved to William James' chair in Psychology at Harvard in 1920, eventually moving to the chair in Psychology at Duke University in 1927, though his time in the U.S.A. is seen as a period of diminishing contributions to theoretical psychological orthodoxy.³¹

The core contribution of William McDougall to psychological theory in the early part of the twentieth century was a psychology of instincts—which he called "hormic".³² Broadly speaking, McDougall understood

²⁹ Hadfield, "Treatment by Suggestion", 61 cf. McDougall, "Summary", 181.

³⁰ Crichton-Miller, "Professor William McDougall", 5.

³¹ Ellwood, "William McDougall"; Greenwood and Smith, "William McDougall"; McDougall, "William McDougall"; Richards, "McDougall, William"; Asprem, "A Nice Arrangement".

³² This theory is recounted at length in McDougall's *Introduction to Social Psychology* and more concisely in his chapter ("The Hormic Psychology") in Murchison's *Psychologies of 1930* and will not be outlined in detail here.

individual humans to be charged with energetic instinctive tendencies which sought outlets in social and interpersonal life. It does seem as if McDougall formed these ideas before he became aware of Freudian thinking,³³ and his ideas have much in common with Freud's in the broadest sense: For example, McDougall understood his account of a "sentiment" to be near identical with the psychoanalytic concept of "complex" (seeing a *sentiment* as a non-pathological *complex*),³⁴ and he thought his notion of instincts as emotionally charged and dynamic psychic entities was in all important respects shared by Freud³⁵. McDougall had a longstanding (if little developed³⁶) theory of a dynamic and profound subconscious that had much in common with Freud's: in 1908 he wrote of the sex instinct as being particularly "apt in mankind to lend the immense energy of its impulse to the sentiments and complex impulses into which it enters, while its specific character remains submerged and unconscious".³⁷ However, it is in relation to the question of the sex instinct that the difference between McDougall and Freud (and, indeed, between the para-Freudians and the Freudians) becomes most explicit: in McDougall's account, once the sex instinct has achieved the two key functions of bringing two individuals of opposite sex near to each other and providing for the "discharge of reproductive cells" in the appropriate way,³⁸ McDougall argues that other instincts become involved, sentiments take over, and a highly complex dynamic of emotions percolates to the surface. His disagreement with Freud stemmed from his understanding that other instincts were neglected by Freud (in his treatment of sexuality and in general) and he understood the Freudian system to attribute too much to the sex instinct alone which should have

³³ McDougall says he became familiar with Freudian ideas after the publication of the first edition of his *Social Psychology* in 1908 (McDougall, *Introduction to Social Psychology*, viii), though the comment is a 1919 addition to the text. He also says he was sufficiently acquainted with Freud's work to have considered visiting him during a study visit to the Continent in 1899/1900 (McDougall, "William McDougall", 202ff.). Hinshelwood suggests that McDougall may have first become acquainted with Freud around 1912, through his connection to the Society for Psychical Research (Hinshelwood, "Psychoanalysis in Britain", 141). Whichever way the chronological/priority question is resolved, that McDougall detected a common aspect to his and Freud's work serves to confirm this chapter's claim about his "para-Freudian" character.

³⁴ McDougall, *Introduction to Social Psychology*, viii-ix.

³⁵ McDougall, *Outline of Abnormal Psychology*, 19-20.

³⁶ McDougall, *Introduction to Social Psychology*, 331.

³⁷ *Ibid.*, 70.

³⁸ *Ibid.*, 332-333.

been attributed to a complex interaction of various instincts, complexes and sentiments.³⁹

It was from McDougall that many para-Freudians, and Hadfield and Crichton-Miller in particular, obtained their meeting point with Freudian ideas, as well as their caution about reductionism and incautious simplification. And, as we have seen, both psychologists were supporters of the methodology and cognitive model of Freudian psychoanalysis. However, it was in connection with a tradition deriving from the philosophers of an earlier British tradition that this mixed enthusiasm and caution came into contact with a worldview of the grandest type. The generation of psychologists who first came into contact with Freudian psychoanalytic ideas in Britain were versed in an old and now somewhat neglected philosophical tradition—Idealism. The British neo-Idealistic tradition was a late off-shoot from Hegelian idealism which came to prominence in the 18th and 19th centuries with the work of Samuel Taylor Coleridge (1772-1834) and Thomas Carlyle (1795-1881) and was increasingly systematised until it entered its "golden age" in the work of philosophers around the middle of the nineteenth century.

ii. T.H. Green, Edward Caird and Andrew Seth

T.H. Green (1836-1882) (who was Professor of Moral Philosophy at Oxford from 1878) understood the individual human self, to the extent that it was conscious, as being a kind of excrescence of the divine consciousness. Green argues that the human pursuit of knowledge, the quest for underlying truth over erroneous perception, is a manifestation of the fact that all human experience includes the presupposition of a coherent totality against an imperfect perception of the totality. As the notion of the unified totality cannot be derived from experience itself, it must be derived, and have entered human consciousness from elsewhere—and this is a shard of divine consciousness that is struggling to emerge in the human individual.⁴⁰

Edward Caird (1835-1908) (who was Professor of Moral Philosophy at Glasgow from 1866, and then moved to Oxford in 1893) presented a similar kind of argument: he said that the scientific method which treats the "apparent discord of things with each other as a mystery and a problem" and continually seeks "law and unity" implicitly contains the

³⁹ Ibid., 338-339, xv-xvi, 70.

⁴⁰ See Green, *Collected Works*, 4-75.

presupposition of some ultimate unifying truth;⁴¹ and something similar happens in practical life whenever there is an impulse to go "beyond [...] a craving for the satisfaction of immediate sensuous wants"⁴². However, emerging out of the same idealistic tradition as Green and Caird, but in important ways in reaction to it, thinkers like Andrew Seth (1856-1931)⁴³ complained of a kind of elision or elimination of distinctive reality to individual consciousness if it is described in this way.

Seth's *Hegelianism and Personality* marked his break with the absolutism of Green and Caird, its main criticism was of the identification of human and divine self-consciousness with each other. Seth's starting point is the experience of self, on which basis, he argues, it may legitimately be asserted that "all existence to which we can attach a meaning must be existence-for-a-self" and "the only real existences are selves—*i.e.*, beings who possess either in higher or lower fashion an analogue of what we call self-consciousness in ourselves".⁴⁴ Given this, Seth's reformation of the views of Green, Caird and others, is to correct the identification of "the self which the theory of knowledge reveals [...] with the universal or divine self-consciousness" which "makes the animal organism of man a vehicle for the reproduction of itself"⁴⁵. It is, Seth says, "improper to convert *consciousness in general* without more ado into a *universal consciousness*"⁴⁶ and he argues that if the cosmos is an eternal process of development of the absolute in which finite egos are eternally striving to enlarge their selves to become absolute, the culmination would be the elimination of all personality in an infinity.⁴⁷ This elimination would be illegitimate, Seth argues, in the face of individual experience:

The real self is one and indivisible, and is unique in each individual. This is the unequivocal testimony of consciousness. The argument which seeks to undermine it is converting an identity of type into a numerical unity of

⁴¹ Caird, *Collected Works*, 223.

⁴² *Ibid.*, 223.

⁴³ Seth was Professor of Logic and Philosophy at University College, Cardiff, from 1883, and Professor of Logic, Rhetoric and Metaphysics at St. Andrews from 1887, he moved to Edinburgh University as Professor of Logic and Metaphysics in 1891 (Griffin, "Pattison, Andrew Seth Pringle"). (N.B. In 1898 Seth changed his surname to Seth Pringle-Pattison.)

⁴⁴ Seth, *Hegelianism and Personality*, 34-35.

⁴⁵ *Ibid.*, 25.

⁴⁶ *Ibid.*, 31.

⁴⁷ *Ibid.*, 61-70.

existence, and then treating the real individuals as accidental forms of this hypostatized abstraction.⁴⁸

The error of absolutism, then, is the abolition of genuine multiple selves, the failure to pay due attention to the self as "a unique existence, which is perfectly *impervious* [...] to other selves".⁴⁹

There are thus two major strands to the philosophical idealistic tradition that immediately preceded the first generation of para-Freudians: (1) The notion that individual human consciousness is itself an emerging aspect of, and evidence for, a grander cosmic consciousness; (2) the idea that individual human consciousnesses are each distinct and particular, that they are in-relation to a grand cosmic consciousness. Both of these, despite their apparent opposition, were foundational to the underlying and presumed anthropology of the para-Freudians. We have already seen how Hadfield's evolutionary scheme for human consciousness is explicitly an account of the progressive emergence of a cosmic consciousness into the vehicle of the human individual. Indeed, Hadfield's account, which begins from "cosmic mind working in and through the primitive creature" and culminates in individual consciousness, can be understood to offer a way through the apparent opposition of the two key notions inherited from philosophical anthropology—the evolutionary process reconciling the diverse ends of the process. The parallel argument to this is stated rather differently in Crichton-Miller's account. Crichton-Miller argues that human individuals are engaged in a process of progression to spiritual maturity that is the analogue of the individual's journey to psychological maturity. Just as the individual journeys from individualism to full engagement with others and society, the individual is on a spiritual journey to a kind of unity with a great cosmic consciousness⁵⁰.

The contrast of these philosophically informed para-Freudian accounts, compared to the reductive understanding which is predominant in Freudian psychology, is self-evident. However, it is also clear that the complaint of Andrew Seth, the call for the preservation of the reality of the individual consciousness, is in important respects the philosophical counterpart of the starting point for the hypothesis of the new psychologies of the 20th century in general: each individual cognitive architecture must be treated as a unity and distinctive. To this extent, the Freudian systematic model has a natural place in the spiritual/metaphysical anthropology of the para-Freudians. While the reductive Freudian psychology withheld itself

⁴⁸ *Ibid.*, 68-69.

⁴⁹ *Ibid.*, 227.

⁵⁰ Crichton-Miller, *New Psychology*, 72ff. and 131-156.

from asserting any intrinsic connection between its posited psychical structures and any grander cosmology,⁵¹ this was precisely the implication of the para-Freudian understanding of the Freudian structures, and the cosmology they implicated was that of the British neo-idealist philosophers. The protest that Seth's formulation of the idealist anthropology took against the absolutism of the likes of Green and Caird is the same one that the para-Freudians took against the Freudians (though facing, as it were, the other way): while Seth complained that philosophical reductionism (reduction of human consciousness to an aspect of the divine consciousness) eliminated the psychological reality of the distinctive human self, the para-Freudians complained that psychological reductionism eliminated the spiritual reality of the self.

4. Religion

The basis for the para-Freudian psychology of religion rests in the constitutional link between human individuals and divine consciousness, and this was derived ultimately from philosophical idealism. Given the nature of the link asserted by this form of psychology, the para-Freudians had the basis for a far more positive engagement with religion than did the Freudians.⁵² As we have seen, Crichton-Miller presents an evolutionary process as the guarantor of the validity of the religious dynamic in people. He is not discomfited by reductive explanations of religiosity from sociology or psychoanalysis,⁵³ on the basis of the Aristotelian principle "that a thing can be understood best in its most highly developed form"⁵⁴ reductive accounts only have a limited relevance in accounting for the highest forms of religiosity. Crichton-Miller argues that, even if only implicitly, the evolutionist "sees the conception of *progress* asserting itself"⁵⁵:

The evolutionist has seen in the biological world an impulse to development carrying the individual—occasionally, if not frequently—beyond the limits of past attainment. Is it reasonable that in the face of the

⁵¹ And did not press far the supposed connection between psychical structures and physiological substrate proposed in Freud's "Project for a Scientific Psychology" (Freud, *Origins of Psychoanalysis*, 347-445).

⁵² Freud's antagonism towards religion is well-known and is not repeated here (see, especially, Freud's (1928) *Future of an Illusion*).

⁵³ Crichton-Miller, *New Psychology*, 71-2 and 215ff.

⁵⁴ *Ibid.*, 68.

⁵⁵ *Ibid.*, 72.

analogy he should regard the psychic factor of progress merely as an imitative thing, bounded by the standard of the past? On the other hand, it seems perfectly reasonable to surmise that the parallelism is complete, and that, just as evolution in biology and sociology is marching on to future forms unrevealed at present, so in man's mind and spirit there is a progressive movement towards a goal hitherto unattained.⁵⁶

In Hadfield's account there are two great benefits to religion from psychology, these are chiefly practical and operate in connected ways. The first is the fact that the clergy is provided with effective therapeutic tools to tend the souls of troubled people—and this has been the gift of the Freudian method. The second is grounded in the Freudian critique of religion: perhaps counterintuitively, this approach *contributes* to religion by its reductive critique, suggesting a means of the purification of religion from “low” and anthropocentric elements which distract from religion's higher claims. For example, Hadfield welcomes the Freudian critique of the closeness of the father imago and the God imago, but draws attention to its inadequacy (in the light of the para-Freudian account of the human as participant in a divine cosmology):

The criticism of the new psychology that God is a father-complex is true to the extent that our ideas of God are largely derived from our fathers; it is true also that the religion of a large number of people is morbidly based on a father-complex, but I think we shall come to realize that as an explanation of religion or the need for God it is inadequate. The need for religion is far deeper; it is something our fathers did not create and were inadequate to supply [...]⁵⁷

Similarly, Crichton-Miller expressed the link between religiousness and sex as a natural aspect of the spiritual evolutionary aspiration of humans:

In so far as the physical part of mating represents the most intense degree of human fellowship, it stands to reason that this experience is the normal pattern on which the individual may build up his experience of spiritual communion.⁵⁸

⁵⁶ *Ibid.*, 75.

⁵⁷ Hadfield, "Psychology and Religion", 342.

⁵⁸ Crichton-Miller, *New Psychology*, 223.

5. Conclusion

It has been the purpose of this chapter to indicate something of the ways in which fledgling Freudian psychoanalysis was subjected to a form of analysis and interpretation that went plainly against the direction intended by Freud and his orthodox followers. It is clear that during this formative phase in British psychology, some (influential) proponents of Freudian ideas were convinced of the natural fit for Freudian psychoanalytic thinking and religious, spiritual or metaphysical worldviews. The implication of this is to suggest that from the earliest days of the dissemination of psychoanalysis, the implicit atheism of Freudian theoretical and practical elements resides more in the ways they are understood and applied by practitioners than in these elements themselves in some constitutional way. Historical analysis of this distinctive phase in the formation and globalization of psychoanalysis offers a model of an explicit attempt to link reductive psychological ideas with the most non-reductive metaphysical and religious worldviews that was developed in psychologically sophisticated, metaphysically informed, and theologically astute ways.

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CHAPTER TWO

NEUROSIS AND NUEROSIS

STEFAN MARIANSKI

It can hardly be a coincidence that psychoanalysis and modern social anthropology, two disciplines that privilege the encounter with alterity, emerged almost simultaneously in European history, at the historical moment in which, from a Lacanian perspective, the discourse of the hysteric rose to prominence. They share many concerns, both engaging with phenomena such as religion, the family, law, morality, sexuality and gender, and both made use, for a time, of evolutionary paradigms before eventually coming to reject biological determinism and seek alternative explanations. With so much in common one would expect to find a productive and mutually beneficial dialogue between the two disciplines, yet today they just can't seem to get along. A close examination of their histories reveals that much of this animosity can be traced to the 1925-26 debate between Malinowski and Ernest Jones.

Malinowski had made discoveries during his fieldwork in the Trobriand Islands that he thought could be of value to psychoanalysis. He had found that the matrilineal structure of kinship and descent in Trobriand societies resulted in an infantile complex organised around the sister as love object and maternal uncle as agent of prohibition, rather than the mother and father of European families. Jones, instead of welcoming these contributions, perceived them as an affront to the legitimacy of psychoanalysis and closed ranks on Malinowski, castigating what he described as an “emotional prejudice” on the part of the anthropologist.¹ Arguing that deviations from the biological mother-father complex function to “deflect the hatred towards his [biological] father by the growing boy”, Jones added that anthropologists who overlooked this displacement of phylogenetic knowledge were “following a tendentious

¹ Jones, E. 1925. “Mother-Right and the Sexual Ignorance of Savages”. *International Journal of Psycho-Analysis* 6(2). 111.