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This chapter is devoted to the consideration of a diverse group of psychoanalysts who made significant contributions to psychoanalysis and to the eclectic structure of modern psychiatry, although they did not create major systems of theory and practice. The work of Wilhelm Reich, Sandor Ferenczi, Otto Rank, and Sandor Rado had a common origin in orthodox Freudian psychoanalysis. For the most part their contributions were through modifications of or even deviations from this original source. Sandor Ferenczi, however, was perhaps second only to Freud in his basic contributions to the structure of analytic theory and practice. Rut of special importance in this group is Wilhelm Reich, who became in his time a very controversial figure, even a tragic and ill-fated one. His ultimate activity was far afield from the established boundaries of psychoanalysis and psychiatry. Like Otto Rank he did not consider himself a psychoanalyst in his final phase.

Wilhelm Reich (1897-1957)

Biographical Sketch

Wilhelm Reich was born in Austria in 1897 of Jewish parentage. A brilliant person of extraordinary vitality, he was restless, moody, and hypersensitive. He received his M.D. degree in 1922 from the University of Vienna. During his undergraduate years he became intensely interested in psychoanalysis (1919) and was given the unusual privilege of joining the Vienna Psychoanalytic Society while but a student. After graduation he continued his psychiatric studies for two years with Julius von Wagner-Jauregg and Paul Schilder. Because of his enthusiasm and enormous capacity for work, Reich quickly rose to importance within the young analytic movement in Vienna. From 1924 to 1930 he was director of the Vienna Seminar for Psychoanalytic Therapy, which was a training institute. He became involved in the highly charged political atmosphere of the period and studied Marxian theory for its implications for the social causation of mental illness. He joined the Austrian Socialist party, but left it for the Communist party in 1928, in a continuing attempt to reconcile Marxian and Freudian concepts.

Reich's relationship with Freud is of great interest. Reich was said to have been a "favorite son" and a most brilliant assistant. Their estrangement began early in 1927, but its basis is shrouded in controversy. Some maintain that it was Reich's efforts to synthesize Marxian and Freudian concepts that caused the conflict, and that Freud considered Reich a political fanatic. Others attribute the alienation to Reich's insistence on the sexual origin of every

neurosis. Reich himself attributed their difficulties to theoretical differences about the social implications of psychoanalysis and to the professional jealousy of colleagues like Paul Federn. On the other hand, Freud, commenting on Reich's paper on the masochist character, said that Reich had developed his theory "in the service of the Bolshevist party." Reich maintained later that he was never a political participant as such but that he was interested in the mental health needs of the workers. He helped to open clinics where information was available on birth control, childrearing, sex education, and so forth. In 1929 he made a visit to the Soviet Union, where he was disappointed with its bourgeois, moralistic attitudes toward sex and especially toward childhood and adolescent sexuality.

Suffice it to say, Reich's political attitudes and activities made him increasingly *persona non grata* to the members of the Vienna Psychoanalytic Society. In 1930 he went to Berlin for a personal analysis with Sandor Rado. He joined the German Communist party there. In discussions with Erich Fromm, Siegfried Bernfeld, and Otto Fenichel, he continued his effort to synthesize Freud and Marx. He established a publishing house, the Sexpol-Verlag, in 1931 and issued pamphlets on sex education for children and adolescents. He extended his critique of bourgeois sexual morality, contending that economically determined sexual taboos lead to sexual repression and submission to the authoritarian family and state, which breed mental illness and political totalitarianism. The rise of fascism and the

reaction of the masses led in 1933 to his theoretical work, *The Mass Psychology of Fascism.*

Although the International Psychoanalytic Press had published Reich's first two books, including *The Function of the Orgasm*, it rejected his epochal *Character Analysis (Die Charakteranalyse),* published by the Sexpol Verlag in 1933. At the International Congress held at Lucerne in August 1934, he either was expelled or resigned. The year before the German Communist party had expelled Reich because his politicalization of sex was compromising, especially in light of the rising power of fascism. He realized at this point that he was no longer thinking within the psychoanalytic framework. In 1933 he went to Copenhagen, expecting to function as a teaching and training analyst, but the International Psychoanalytic Association rejected his request for permission to do so. He was asked to desist from training analysts, giving public lectures, or even publishing. After six months in Denmark the authorities revoked Reich's right of residence in the country.

He settled in Malmo, Sweden, in September 1933, but in less than a year his permission to live in Sweden was revoked, because "the combination of sex, psychoanalysis and politics was too much for the authorities to absorb." He then went to Oslo, Norway, where at the Psychological Institute of the University of Oslo, he began long-delayed experiments on the bioelectrical nature of anxiety and sexuality. During 1934-1935 he sought to measure the

biological excitation in the erogenous zones by means of an oscillometer. He claimed to have demonstrated the rise of skin potential with pleasure and its fall with anxiety. The major target of his later work was the elucidation of the nature of the energy involved. He was evolving thus the further development of his highly significant character analysis, still within the Freudian framework, into vegetotherapy, based on the function of the autonomic or vegetative nervous system. This was to eventuate in the so- called *psychiatric orgone therapy*, his final therapeutic formulation.

In the course of his experiments in Oslo Reich claimed to have discovered the "bions," energy vesicles created from organic matter and thus demonstrating the process of biogenesis. These bions he later related to carcinogenesis. But of greatest importance in this period was his "discovery" of *orgone* or life energy, which he came to believe was of cosmic distribution.

The first publication in 1937 of his work on bions unleased a violent newspaper campaign by biologists and psychiatrists and by both political camps. The vituperation ranged from "the quackery of psychoanalysis" through "the Jewish pornographer" to "God Reich creates life." Reich refused to defend himself against what he termed "the emotional plague." He finally left Norway in August 1939, when he received a contract through friends in the United States at the New School for Social Research as an Associate Professor of Medical Psychology. He taught for two years, giving lectures on

the “Biological Aspects of Character Formation,” and a seminar on the “Psychological Approach to Psychosomatic Research.” In 1940 he bought property in Rangeley, Maine, which was to be the site of his research activities for many years and his eventual burial place at Orgonon. In the fall of 1940 he took the step that was finally to bring him into disastrous conflict with the law. He built the first orgone energy accumulator for use in experiments with cancerous mice. It was based on the principle that organic materials attract and absorb orgone while metals attract and repel the energy. The accumulator was first used on human subjects in December 1940.

This development brought Reich deeper into the realm of physics. He even arranged a meeting with Einstein, who at first was supposedly impressed, but later rejected Reich’s discoveries. He reacted bitterly, terming Einstein’s action the result of a communist- inspired plot. Soon after Pearl Harbor Reich was arrested as an enemy alien, but was soon released. In the summer of 1942 the construction of the Orgone Institute was begun in Maine. Many psychologists and psychiatrists sought instruction in Reich’s character analytic vegetotherapy, later to be termed psychiatric orgone therapy. Teachers of gymnastics and dancers were highly intrigued by Reich’s concepts of muscular armoring.

In 1946-1947 there began an attack on Reich’s ideas in the major magazines and newspapers, culminating in an investigation by the Food and

Drug Administration of the orgone accumulator. In 1950 Reich made plans for and initiated the so-called Oranur Experiment, which terminated in near disaster. Reich hoped in a Messianic fashion to eliminate the effects of the atom bomb by a threefold approach using orgone energy to neutralize the effect of the bomb, heal radiation sickness, and immunize mankind against nuclear radiation. Since the Atomic Energy Commission would put no restrictions on him, he was able to obtain the necessary isotopes. He expected that high concentrations of orgone would neutralize nuclear energy, but instead presumably the orgone got more excited, resulting in enormous Geiger counter readings. Many of the assistants and students developed radiation sickness, and the laboratories had to be evacuated.

In spite of his obvious disorganization Reich continued to work and write in a highly polemical manner. In 1951 he had a very severe heart attack. Nonetheless, the next year Reich started a new phase in his work that he termed Core (cosmic orgone engineering). It dealt with cosmic phenomena, outer space, weather conditions, drought, and rainmaking. Toward the end of 1952 many of his co-workers and students left because they were unwilling to pursue this disturbing course of development in Reich's ideas. He was convinced that the President and powerful officials of the air force were aware of his work and were protecting him by planes overhead, that spacemen knew how to use orgone energy to run their ships, and so forth. In the spring of 1953 his *The Murder of Christ* appeared. Its thesis is that Christ

represents life, which the "armored" man cannot tolerate and so must repeatedly kill it in all spheres of human existence—family, politics, science, and religion.

In 1954 the Federal Food and Drug Administration sought an injunction against Reich and his Foundation at Orgonon. He refused to defend himself. The decree of injunction was granted, and in May 1956 he was convicted of disobeying it and sentenced to two years' imprisonment. At Danbury (Connecticut) Penitentiary he was considered paranoid, and the psychiatrist suggested his transfer to the federal penitentiary at Lewisburg (Pennsylvania) for treatment. Here, however, he was declared legally sane and competent, although his wife and even sympathetic psychiatrists concurred in the conclusion that he had paranoid ideas. He died in prison on November 3, 1957 as the result of myocardial insufficiency. It is hardly to the credit of the psychoanalytic movement that so brilliant an early leader should have been allowed to die in a prison rather than in a hospital, which he obviously deserved. As Mary Higgins eloquently wrote: "That Wilhelm Reich . . . should die in a federal penitentiary is shocking, that those who cared were helpless, and that there were many who knew and who did not care, is tragic."

The Psychoanalytic Period

The Function of the Orgasm

Reich's life and work is sharply divided into two distinct parts by the publication of *Character Analysis* in 1933. It was a milestone in psychoanalytic characterology and perhaps even more in analytic psychotherapy. Because of its social emphasis along with its biological basis, it was an important forerunner of the culturalist orientation in analysis. It related libidinal energies, character structure, and social order in one coherent formulation: "the characterological anchoring of the social order." Only *Character Analysis* and his prior work are acceptable to the official psychiatric world.

Before the publication of this important work, Reich had made another controversial contribution in the analytic vein with his *The Function of the Orgasm.* Reich considered his discovery of the true nature of "orgastic potency" to have been the first link in the chain leading to his discovery of orgone in 1936 and thence to physical and psychiatric orgone therapy. In this study Reich sought the basis for unsatisfactory analytic results. He concluded that the reason was the failure of the patient to achieve a satisfactory genital life. The disturbance in genital function was not merely another neurotic symptom. In fact, it is *the* neurotic symptom, and the neurosis is the result of a genital disturbance in the form of orgastic impotence. The disturbance in orgasm leads to a damming up of sexual energy, and this undischarged sexual energy is the energy source of neurosis. (This is apparently a return to Freud's earliest toxicological theory of anxiety as due to blocked libido.)

This stasis of sexual energy does not occur only in the "actual" neurosis (Freud), but in all psychic disorders. The goal of analytic therapy then becomes the establishment of orgastic potency with the elimination of sexual stasis. Psychic conflict and sexual stasis are directly related. The central conflict of every neurosis is the sexual child-parent relationship; the content of the neurosis is the historical experiential material of this relationship. Sexual stasis through social inhabition leads to fixation 011 the parents, and "the pathogenicity of the Oedipus complex . . . depends on whether or not there is a physiologically adequate discharge of sexual energy." This depends on a healthy sex life with a beloved partner of the opposite sex, with whom there is a complete, even convulsive, discharge of sexual energy. This capacity Reich termed *orgastic* potency.

Orgasm is an essential function for the total psychosomatic organism since through this function of sexuality that part of bioenergy not used in other activities must be dissipated for the health and happiness of the individual. Unused bioenergy interferes with the freedom of thought, feeling, and action, leading even to life-inimical behavior in the defensive nature of the character structure or personality. Different character traits are related in a unitary defense against instinctual forces, dangerous emotions, and the external world. This defense Reich named the *character armor,* which has its origin in childhood, during which instinctual drives are frustrated by fear of punishment. At the center of the character is the oedipal conflict, with its

inevitable frustration.

The social order determines the character structure it requires for its activity and survival. In the preface to *Character Analysis* Reich defined the task of scientific characterology to be the discovery of "the means and mechanisms by way of which social existence is transformed into psychic structure and with that into ideology. . . . The character structure is a crystallization of the sociological process of a given epoch."

As a result of threats in childhood the individual develops characteristic defensive ways of behaving manifested early both in analysis and in daily life, as the *how* rather than the *what,* the *manner* rather than the *content* of activity. It is these traits such as argumentativeness, distrust, and the like, that function as resistance in analysis. This insight led to Reich's technique of character resistance analysis. The entire neurotic character becomes manifest in treatment as a condensed rigid and inflexible defense mechanism. Muscular rigidities and attitudes arc important parts of this armoring.

Consequently behind every symptom neurosis there is a neurotic character, and since, therefore, every analysis deals with character resistance, every analysis is a character analysis. This was a revolutionary concept at the time of its formulation. The origin of the difficulty is the thwarting of children and adolescents through antisexual, authoritarian attitudes that have their

roots in the prevailing social ideologies, however much these claim religious, philosophical, and moral foundations. The suppression of natural sexual urges leads to secondary drives, chiefly sadomasochistic, which thus have their roots in repressive social forces, political parties, and the like.

In the course of his clinical work seeking to release energies bound up in the character armor and muscular armoring, Reich discovered the *orgasm* reflex. But even before this he had described the events of the orgasm in his orgasm formula: mechanical tension, bioelectric charge, bioelectric discharge, relaxation. Reich believed that sexuality and anxiety formed the basic antithesis of negative existence.

Character Structure and Character Analysis

Although Freud and Abraham wrote briefly on character, Reich was first to give major significance to character structure, formulating a consistent theory. His basic concept is that character is a defensive structure, an armoring of the ego. It functions as resistance in analysis, and the measuring of this character resistance can be recognized without infantile material. At the beginning of an analysis, character resistance predominates. For each case there is "only one technique, which has to be derived from its individual structure."

There are two stages in each analysis. The first is "education to analysis

by analysis," being for the most part an approach to the character structure. The second stage begins after much of the character resistance has been eliminated. This phase concentrates on the liberated infantile material, seeking to bring about the genital libidinal fixation. Although Horney and others considered the first character analytic phase of treatment as the chief therapeutic goal, Reich considered it as preparatory to the working through of the repressed infantile material in a true Freudian manner.

Reich delineated several types of pathological character formation, that is, the hysterical, the compulsive, the phallic-narcissistic, and the masochistic. The core of the personality structure is the incestuous wishes and the manner of their resolution. The rigidity of the ego is due to many factors: identification with the frustrating person, anxiety aroused by the frustration leading to motoric inhibition manifest in the character structure, and so forth. The armoring that results from the manner of the conflict solution becomes the source of later neurotic conflicts and symptom neuroses. The nature of the conflict solution depends on the intensity of fear aroused by threats of punishment, the amount of instinctual satisfaction permitted, the personality of the parents, and other factors. Reich stressed this conflict solution as the source of the latent negative transference so deadly to progress in the analysis.

He sought to distinguish a symptom from a character neurosis. The

symptom is rarely as well rationalized as the character trait, and is always ego-alien and of a much simpler construction. The more a symptom is analyzed, the closer is the approach to the characterological reaction basis. Since the character armor uses instinctual energies in the production of reaction formations and other neurotic defenses, it binds anxiety. It is the threatened release of anxiety that calls forth the renewed activity of the narcissistic character defense. The character armor was produced in infancy for the same defensive purposes that character resistance functions in analysis, that is, to avoid pain and anxiety.

Reich established definite rules for his technique of character analysis. He warned against too early interpretation of deeply repressed material and against inconsistent and unsystematic interpretation. He stressed the recognition of character resistance and its early dissolution. The patient must learn that neurosis can only be avoided by evolving a personality with the capacity for sexual and social freedom.

Finally the character structure depends on the level of psychosexual development at which the personality was most decisively shaped and also on the degree of sexual freedom attained. The genital or healthy character utilizes orgasm and sublimation to deal with anxiety; the neurotic character employs pregenital means of gratification and reaction formation.

The hysterical character is fixated at the genital level with little inclination toward sublimation or reaction formation and great tendency toward bodily behavior that discharges sexual tension. The compulsive personality is fixated at the anal-sadistic level due to rigid toilet training. There is a regression to the phase of anal interest and hostility with the concomitant diminution of genitality. Intense reaction formations in the latency period shape the final rigid personality.

The phallic-narcissistic character is overtly aggressive and hostile, being devoid of reaction formation defense. This type is attractive sexually although orgastically impotent. The phallus is in the service of hate, not love, as a result of the rejection of phallic display when the individual was a child seeking attention and love. This resulted in identification with the rejecting object. This character type seeks to degrade or destroy the woman for whom he has contempt. There is none of the passivity of the anal stage.

Reich repudiated the Freudian death instinct, especially as an explanatory concept for masochism in all its manifestations. Instead, he regarded masochism as a result of inhibited exhibitionism. The masochistic personality is the outcome of the repression of exhibitionistic tendencies during the genital stage. The masochist tends to be self-damnatory and querulous, with a compulsion to torment self and others. Some of these individuals develop masochistic perversions. Reich believed that the source of

the problem lay in a fear of pleasurable excitation, resulting in an inhibition of the sensation of pleasure and its conversion into pain. In truth the masochist secretly has inordinate demands for love and a very low frustration tolerance. Thus the masochist appears giving, but this is really the projection of his own insatiability.

Postanalytic Investigations

Bioenergetics

Reich undoubtedly considered his postanalytic investigations, writings, and discoveries to be his most important and most enduring work. During his work on the orgasm he was concerned with the nature of the energy involved, considering it probably bioelectrical. Later in his character analytic work he recognized that the muscular rigidities were "the somatic side of the process of repression and the basis for its continued existence." He noted that in treatment these rigidities and spasms gave way to spontaneous, soft, and harmonious movements in the rhythm of breathing. If these movements were not impeded, they would quicken and even eventuate in a reflex bodily convulsion, which he termed the *orgasm reflex.* Reich devoted the major part of his efforts to the clarification of the energy question involved.

In 1939 in Oslo he discovered energy vesicles, the *bions,* while working with heated inorganic substances like coal dust and sand. He had reasoned

that if the orgasm formula was characteristic of life, it might also throw light on biogenesis. Under the microscope he noted that these mysterious bions organized into cells or protozoa. Since most of the bions originated from distintegrated organic material, Reich speculated on the origin of cancer cells in this manner. He made numerous experiments to substantiate this hypothesis.

While working with the bions in 1939 in Oslo, Reich discovered that they emitted a previously undescribed energy, which he called *life energy* or *orgone.* He later came to consider this energy as cosmic and related to cosmic radiation. He claimed to have demonstrated the existence of this mysterious energy visually, microscopically, and thermically. This was the bioenergy he had sought since student days. Its liberation had been his constant therapeutic aim, and so he now called his technique *orgone therapy.* Under the new science of *orgonomy,* Reich now distinguished psychological or psychiatric orgone therapy (formerly character analytic vegetotherapy) and physical orgone therapy, which employed the orgone accumulator and other orgone devices. It was the orgone accumulator that later led to his imprisonment.

In 1945 he reported the experimental production of *primary biogenesis,* that is, the development of life from earth and water. This was the so-called Experiment XX. Live cells and protozoa were supposedly produced from

"sterilized bionous water through freezing and thawing." In 1950 he began experiments on the previously observed antagonism between orgone and radioactivity. As noted above, the outcome of the Oranur Experiment was disastrous since many of his assistants developed radiation sickness and the building and area became radioactive for years. Along with these endeavors in biophysics beyond the realm of psychiatry and psychology, Reich considered the formation of hurricanes and tornadoes, planned rainmaking expeditions, and postulated that the origin of galaxies might result from the confluence of two orgone streams (cosmic superimposition). He thought that a hazy black atmosphere around Orgonon was a "deadly orgone," which he termed DOR, and he sought to remove it by a contraption of metallic tubes called a cloud- buster.

His fate and the scientific consideration of his work in bioenergetics must inevitably cast a pall over the preoccupations of his postanalytic period. But there is little question that in his character analysis he decisively influenced psychoanalytic theory and practice and pointed the way for many to follow.

Sandor Ferenczi (1873—1933)

Biographical Sketch

Sandor Ferenczi, brilliant contributor to the psychoanalytic movement, was born in Hungary in 1873 of Polish parentage. His father's bookshop was the early source of his continued interest in all art forms. He studied medicine in Vienna, but acquired an intense interest in psychological matters. After receiving his medical degree in 1894, he spent a year in military service and then became a staff physician in a municipal hospital in Budapest. As a result of being required to treat numerous prostitutes there, he became interested in sexual pathology and thus ultimately in nervous and mental disease. He was a neurologist and also served as the psychiatric consultant to the Royal Court of Justice in Budapest. He had a genuine human kindness and a respect for people.

He became involved with psychoanalysis through reading Freud's *The Interpretation of Dreams,* and in 1908 he began a personal analysis with the master himself. He rapidly became one of Freud's favorites and a central figure in the development of psychoanalysis. He accompanied Freud and Jung on their historic visit in 1909 to Clark University in the United States. In 1910 he proposed the formation of the International Psychoanalytic Association in which he was active until his death. With the aid of Sandor Rado he organized the Hungarian Psychoanalytic Society in 1913. He was appointed professor of psychoanalysis at the University of Budapest in 1919, the first time such a title was bestowed.

He was a tireless worker, and his contributions together with those of Freud and Abraham form the cornerstone of psychoanalysis. Freud called Ferenczi's writings on theory and technique "pure gold." *The International Journal of Psychoanalysis* was largely his creation in 1920. He wrote a fundamental paper on male homosexuality, and his delineation in 1913 of the "Stages in the Development of the Sense of Reality" was an epochal early contribution to the development of ego psychology. In 1924 he published *Thalassa: A Theory of Genitality,* an attempt to correlate biological and psychological phenomena through a new scientific methodology he called "bioanalysis." Freud considered this work to be the "boldest application of psychoanalysis that was ever attempted."

Difficulties for Ferenczi within the movement began with his papers on active therapy, which Jones called a "striking new departure in technique." This new approach was further elaborated in his book on *The Development of Psychoanalysis,* written in conjunction with Otto Rank in 1925. It dealt with problems in psychoanalytic technique and especially with the role of activity in therapy. F. Alexander and E. Glover, influential figures in the psychoanalytic establishment, were quite critical of Ferenczi's innovations. He himself considered active therapy only an adjunct to "real" analysis, and he wrote a paper on the "Contra-Indications to Active Psychoanalytic Technique" in 1925. However, additional papers on active therapy between 1930 and 1933 further widened the gulf between him and the orthodox

posture. Jones indicated there was a real break with Freud in 1929, but other authors dispute this. It seems, nonetheless, that at the time of his death in 1933 he was somewhat isolated from the psychoanalytic movement. Freud wrote to Oskar Pfister that Ferenczi's death was a "distressing loss," and that his memory would be preserved for a long time by "some of his work, his genital theory, for instance." Pfister has called him Freud's "distinguished champion." Clara Thompson wrote that Ferenczi "never ceased until his death in trying to win Freud's approval," but "their friendship was severely shaken, never to be restored on the same basis, by (his) last paper, 'Confusion of Tongues between Adults and the Child.' "

Contributions to the Theory and Techniques of Psychoanalysis

Even in his brilliance and originality, Sandor Ferenczi remained for the most part within the orthodox analytic framework to whose structure he had significantly contributed. He deviated only in his modifications of therapeutic technique, but despite his repudiation of his collaboration with Rank in 1924, he eventually alienated Freud. Therapy had always been the center of his psychoanalytic interest.

His contributions may best be discussed by consideration of the contents of the three volumes of his selected papers. The first volume, *Sex in Psychoanalysis,* covers the years from 1908 to 1914 and reveals his originality

as well as his matchless exposition of Freud's ideas. Aside from papers on dreams and symbolism, this volume contains three significant contributions: (1) to Freud's notion of the masochistic attitude of the subject as basic in hypnosis; (2) to the knowledge about the development of the sense of reality; and (3) to the understanding of the nature of homosexuality.

In the paper "Introjection and Transference" Ferenczi favored the view that in hypnosis and suggestion the psychic work is done chiefly by the subject and not by the hypnotist. The mechanism at work is the Freudian one of transference, in which unconscious, repressed impulses and affects are transferred on to persons or objects in the outer world. The "parental complexes" are the most important in transference, and "repressed infantile impulses of the hypnotized persons" are transferred on to the authoritative person of the hypnotist. Moreover, unconscious sexual ideas are the basis of the sympathetic capacity to be hypnotized or subject to suggestion. Fear and love are basic to the hypnotic techniques, and these emotions are certainly associated with both parental figures. The hypnotist must be able to inspire in the subject "the same feelings of love or fear, the conviction of infallibility as those with which his parents inspired him as a child." Finally Ferenczi described several striking cases that confirmed Freud's views that hypnotic credulity and pliancy are rooted "in the masochistic component of the sexual instinct."

An important forerunner in the development of ego psychology is Ferenczi's paper on the "Stages in the Development of the Sense of Reality." In this study he set out "to learn something new about the development of the ego from the pleasure to the reality principle, since it seemed to be probable that the replacement ... of the childhood megalomania by the recognition of the power of natural forces composes the essential content of the development of the ego." Ferenczi demarcated four stages in this development: (1) the period of unconditional omnipotence, (2) the period of magical, hallucinatory omnipotence, (3) the period of omnipotence by the help of magic gestures, and (4) the period of magic thoughts and magic words.

Feelings of inferiority that arc so prominent in the neurotic do not contradict the "almost incurable megalomania of mankind," for these feelings are only a reaction to the underlying sense of omnipotence. And the striving for power is a return of the repressed in a yearning for the former effortless omnipotence. In narcissism or self-love we may always retain the illusion of omnipotence. In this essay discussing the choice of the neurosis, Ferenczi suggests that the mechanism of the neurosis is determined by the stage of development of the sense of reality that the individual was in at the time of the determining inhibition of the sexual drive—for example, hysteria is determined by regression to the stage of magic gestures.

In 1911 Ferenczi delivered a fundamental paper on “The Nosology of Male Homosexuality (Homoerotism).” He distinguished the character structures and psychodynamics of the active and passive types of homosexuals or, as he preferred, homoerotics (a term that emphasizes the psychological rather than the biological aspect of the impulse). Only the passive male homosexual is truly an “invert” since he feels like a woman in all ways of life; he is thus a “subject homoerotic.” The active homosexual, on the other hand, feels like “a man in every respect,” except that of object choice, so that he is “an object-homoerotic.” The passive type rarely seeks psychological help since his form of satisfaction suits him without any inner conflict. On the other hand, the active or object homoerotic is beset with conflict and seeks help.

Analytically the subject or passive homosexual reveals evidences of inversion in his earliest history, even the presence of an inverted oedipal wish, that is, to replace the mother in his father’s favor. Ferenczi considered this type of homosexual incurable by analysis. The active homosexual, on the other hand, has normal oedipal fantasies, is intellectually precocious, and has strong anal erotism. He often has a history of severe punishment for early heterosexual impulses, resulting in dread of the woman. Ferenczi considered this type to be an obsessional neurotic, in whom the homosexual impulse is the compulsion symptom. He notes that considering the homosexual a neurotic was in opposition to Freud’s dictum that the neurosis is the negative

of perversion, but this was only an apparent contradiction. Actually it is still a perversion in the service of neurosis. Ferenczi considered the active homosexual to be the most common and to be on the increase; possibly, he suggests, this is due to the return of the abnormally repressed homosexual instinctual component in civilized man.

The second volume of the selected papers was published in 1926 as *Further Contributions to the Theory and Technique of Psycho-Analysis.* The papers fall into two main groups, one with a medical and sexual outlook, the other devoted to problems of technique. Among the latter papers is the very significant one on "The Further Development of an Active Therapy in Psychoanalysis." This was the beginning of the development that led to the final rift with Freud. It was Ferenczi's intention "to speed up the analytic technique by so-called 'active' measures." Classic procedure was predominantly passive. Taking a hint from Freud's insistence that the phobic expose himself to the painful situation, Ferenczi introduced active measures like forcing the patient to renounce pleasurable activities, heightening anxiety, and producing new memories that accelerated the analysis. This was analyzing in a condition of abstinence, produced by "systematic issuing and carrying out of commands and prohibitions."

These auxiliary measures were not intended to replace the main activity of the analysis, the search for unconscious and infantile material. "In

requiring what is inhibited, and inhibiting what is uninhibited, we hope for a fresh distribution of the patient's psychic . . . energy that will further the laying bare of repressed material." Ferenczi considered that he had overworked Rank's suggestion to set a limit to the duration of the analysis. He corrects this in his paper on "Contra-Indications of the Active Technique." Experience has shown him that the desired detachment from the analyst does not always occur upon the predeterminated dismissal of the patient. However, he considers it a distinct analytic advance to follow Rank's suggestion to "regard *every* dream, *every* gesture, *every* parapraxis, *every* aggravation or improvement in the condition of the patient as above all an expression of transference and resistance."

In 1925 together with Rank he wrote *The Development of Psychoanalysis*, which was a summary of technical innovations, including "active" therapy. But when the theoretical implications became clear in the smoke of the controversy aroused, Ferenczi repudiated his basic alignment with his friend Rank. Nonetheless, Ferenczi's greatest contributions to psychoanalysis remain in the area of technique.

Volume 3 of the selected papers appeared in English in 1955 as *Final Contributions to the Problems and Methods of Psychoanalysis.* From 1928 to 1933 Ferenczi wrote several very important papers on "relaxation" therapy as further modifications of his concept of active therapy. In the paper "The

Principles of Relaxation and Neocatharsis" he introduces "the principle of indulgence," encouraging the patient to greater freedom and mobility. There are thus two opposite methods, one producing tension by frustration, the other encouraging relaxation through indulgence. He told analysts to be more humble toward patients, even to encourage the patient in his free expression of anger toward the analyst. He encouraged the analyst to soften the analytic atmosphere. Some neurotics have remained at the level of the child and require more than orthodox treatment. They need "to be adopted and to partake for the first time in their lives of the advantages of a normal nursery."

In other controversial papers in this third volume, like "Confusion of Tongues between Adults and the Child," Ferenczi increased the gulf between him and his orthodox colleagues. He challenged the emphasis on heredity and constitution, he attacked the Godlike, holier- than-thou stance of the analyst, he emphasized the real problems between parents and children. He shifted the Freudian emphasis from the father to the mother, being perhaps the first to emphasize the crucial nature of the mother-child relationship. He boldly said children have problems because of bad parents, and patients have difficulties because of analysts with inadequately analyzed problems. He stressed the need for thorough analysis of the analyst and for greater humility and honesty of the therapist. In the largest sense he sought to humanize the analytic procedure. Clara Thompson wrote of him that he was "all unwittingly a prophet."

In concluding this discussion of Ferenczi's far-ranging interests and contributions, one must refer to his ideas on sexuality, which were stimulated by his early work with prostitutes as a staff physician. He translated Freud's *The Three Essays on the Theory of Sexuality* into Hungarian. His own ideas were finally published in 1924 in *Thalassa: A Theory of Genitality.* It was lauded by Freud and many consider it Ferenczi's masterpiece. It links ontogeny with phylogeny in the sex life of mankind. Intrauterine life is a re-enactment of the oceanic existence of earlier life forms. Emergence on to dry land was a trauma in the sense of Rank's concept of birth trauma. Man is plagued by a nostalgic longing to return, not merely to his mother's womb, but also to the ancient life at the bottom of the sea. Symbols reveal these primeval connections. *Thalassa* is an impressive and fascinating example of the work of a creative mind with enormous erudition. It illuminates wide biological vistas. Ferenczi was the first to formulate the twofold purpose of the orgasm, that is, to discharge all emotional tensions as well as sexual tensions. This was an important psychoanalytic contribution. In the allotted space it would not be possible merely to list his many insights.

Otto Rank (1884-1939)

Biographical Note

Otto Rank was born in Vienna on April 22, 1884, third child in a

prosperous middle-class Jewish family (Rosenfeld). His life falls readily into four distinct periods: birth to meeting Freud in 1906; secretary of Freud's "Committee," 1906 to 1926; years in Paris, 1926 to 19,34; 934 to his death on October 31, 1939, about five weeks after Freud's death in London.

He loved the theater and considered becoming an actor, but he had a technical school education when he met Freud in 1906 through an introduction by Alfred Adler. Freud was so impressed by Rank's manuscript, *Der Kunstler,* that he encouraged the young man of 22 to go to the university and "to devote himself to the non-medical side of psychoanalytic investigation." He became secretary to Freud's "Committee," rapidly appearing as, in Havelock Ellis's words, "perhaps the most brilliant and clairvoyant of Freud's disciples." He was an avid reader in philosophy, psychology, literature, ethics, aesthetics, art, and history, and he obtained his Ph.D. degree by 1912. He was always interested in the artist, the hero, and the problem of creativity. Nietzsche was a great influence on him, and from Schopenhauer he derived the concept of *"will,"* which was the core of his psychology.

He was actively involved with Freud's inner circle for a decade after Adler and Jung had severed their personal and theoretical bonds with the master. During the prestigious years within the charmed circle Rank was secretary to the Vienna Psychoanalytic Society, helped to establish and edit

the journal *Imago* (1912-1924), and edited the *International Journal of Psychoanalysis.* He also continued to write widely on psychoanalysis as related to literature, art, and mythology.

Rank was becoming increasingly disenchanted with the lengthy and inflexible analytic therapeutic procedure. His best friend in the inner circle was Sandor Ferenczi, who also was critical of the standard Freudian therapeutic process. They both questioned the inflexible approach and especially the ever lengthening duration of the treatment due chiefly to Freud's insistence on intensive exploration without due regard for the welfare of the patient. Ferenczi was experimenting with a more actively directive approach, while Rank was manipulating the therapeutic situation as to physical arrangement of therapist and patient, setting a time limit to the analysis, and so forth. These problems were extensively considered in 1924 in a book written with Ferenczi, *The Development of Psychoanalysis.* This publication marked the beginning of Rank's movement beyond the pale of Freudian psychoanalysis. Ferenczi, however, repudiated this book when he correctly perceived its theoretical implications.

Nonetheless, Rank was unprepared for and rudely shocked by the storm precipitated by his publication of *The Trauma of Birth* in 1924 without prior discussion with the "Committee." He was not defended by Freud against the attack, since the latter considered the theory of birth trauma to be a challenge

to the Oedipus complex as a primary explanatory principle in psychoanalysis. At that point Rank went to Paris to allow the storm to dissipate, but this effectively marked the end of his membership in the Vienna group.

Rank remained in Paris from 1926 to 1934. But beginning in 1927 he made frequent trips to the United States where he had acquired loyal followers, especially in the field of social work, whose development and direction he strongly influenced. He was associated chiefly with the Pennsylvania School of Social Work in Philadelphia, lecturing and holding seminars. He also taught and held seminars in New York City. In 1930 his recognition of the importance of will psychology for therapy was introduced at such a seminar. His friend and close adherent, Jessie Taft, wrote of this period that "the 'will' focus liberated Rank finally from his Freudian past, from the biological, developmental details of family history as the core of analytic procedure, and from the old psychoanalytic terminology." During this period he wrote *The Technique of Psychoanalysis,* the second and third volume of which were published in English translation as *Will Therapy.* He also published during his stay in Paris a three-volume work on *Genetic Psychology*, the third volume of which appeared in English translation as *Truth and Reality.*

In 1934, mindful of the gathering political clouds in Europe, he came to New York, which was to be his final abode, although he traveled frequently to

Philadelphia and other cities to lecture and conduct seminars. In New York he taught several courses at the Graduate School for Jewish Social Work. He also worked as a psychotherapist, often to the point of exhaustion. *Beyond Psychology,* published posthumously by friends in 1941, was written during this period. After several illnesses he died in New York on October 31, 1939 from an overwhelming infection.

Introduction

Not only was Otto Rank one of the founders of psychoanalysis, but also he was a forerunner of ego psychology and of the neo-Freudian, eulturalist modifications of Karen Horney and Clara Thompson. He introduced an approach to feminine psychology diametrically opposed to the derogatory attitude of the Freudian concept of the woman as a castrated male. His formulations would meet no criticism from the women's liberation movement today, for he took psychoanalysis from a male, father-oriented system to a female, mother- oriented construct.

Rank's major contributions may be summarized under three headings: (1) the concept of birth trauma; (2) the concept of "will" and the psychology of personality; (3) "will" or relationship therapy.

The Concept of Birth Trauma

Paradoxically Rank's break with classic psychoanalysis was the result of his brilliant elaboration of Freud's conception of birth trauma as the first condition of anxiety during the initial separation from the mother. Following Freud's lead, Rank came to "recognize in the birth trauma the ultimate biological basis of the psychical . . . and a fundamental insight into the nucleus of the unconscious. . . ." Furthermore, Rank sought to demonstrate that man's entire psychical development reveals the importance of the birth trauma and the continually recurring attempts to master it.

Because of this original trauma, separation becomes the most dreaded of human experiences, and the central human conflict is the desire to return to the womb, which wish arouses anxiety. Weaning is thus another separation from the mother rather than a frustration of orality. And genital impulses, at least for the male, are a desire to return to the mother. "The female, on the other hand, can achieve this goal only through identification with her father or brothers or her own child."

Analytic experience convinced Rank that resolution of the transference meets its strongest resistance "in the form of the earliest infantile fixation on the mother." The analysis allows the patient to separate from the mother more successfully than in the past. Indeed, "the analysis finally turns out to be a belated accomplishment of the incompleted mastery of the birth trauma." Patients of both sexes make a mother transference. It is the mother libido, as

it existed in the prenatal physiological connection between mother and child, that must be resolved analytically.

Why did Freud oppose the development of his own concept? Rank concluded that his work threatened the patriarchal bias of classic psychoanalysis and the primacy of the Oedipus complex as an explanatory concept. In fact, as his ideas developed, Rank gave up his original effort to establish his theory biologically, as Freud had, and sought confirmation in a psychocultural interpretation of the mother-child relationship as the basic scheme of all human relationships. Obviously Rank's formulation made amends for Freud's weakest point, that is, his psychology of women, or better, the absence of such in his masculine- centered psychological system. Some students of culture consider this bias of Freud's a contribution to the development of our present destructive, selfish, and competitive society with its dehumanizing forces. If this be so, Rank's neglected emphasis could be an antidote to the social poisons that abound.

The Psychology of Personality and the Concept of Will

Rank's personality theory is built on a Freudian base from which it never completely deviated, certainly not to the extent that the psychologies of Jung and Adler did. Jung's constructive attitude and Adler's social emphasis influenced Rank's thinking, but his final formulations are distinctly his own

and not a mere composite of these diverse influences. Unlike Freud he was not inclined to system building. In fact, Rank considered the Freudian attempt at universalization of theory as essentially deceptive. His later writings stressed the doctrine of psychological relativism. He insisted on the existence of psychologies rather than a psychology, on theories of personality rather than a theory.- He considered Freudian formalization of treatment as an obstacle to the evolution of a dynamic and creative therapy.

Central to Rank's psychology and theory of personality is his concept of "will," which stands in opposition to the patently passive and mechanistic psychoanalytic formulations. As a result of this emphasis on will, Rank was able to project a more positive, creative, and flexible view of personality structure and human behavior. The use of the somewhat discredited construct of will was perhaps unfortunate, but it was necessary to Rank's more active view of personality function.

Rank's will psychology is distinctly an ego psychology in which "will (is) a positive guiding organization and integration of self which utilizes creatively, as well as inhibits and controls the instinctual drives." Furthermore, Rank wrote: "For me the problem of willing, in a philosophical sense of the word, had come to be the central problem of the whole question of personality, even of all psychology." The voluntaristic concept of will emphasized the factors of choice, responsibility, and autonomy, which were

largely ignored in Freudian thought.

The will is not merely a mediator between instinct (id) and society (superego), but a dynamic psychocultural entity with roots in biology and the sociocultural milieu. “Not only is the individual ego naturally the carrier of higher goals, even when they are built on external identifications, it is also the temporal representative of the cosmic primal force no matter whether one calls it sexuality, libido or id. . . . the ego ... (is) the autonomous representative of the will and ethical obligation in terms of a self-constituted ideal.” Rank equates the will to the Freudian wish.

The personality is conceptualized largely in terms of impulse, emotion, inhibition, and will. Inhibition arises from the fear and anxiety originally associated with the trauma of birth. Childhood is largely devoted to the mastery of this original anxiety. Inhibition is thus a basic and autonomous intrapsychic process, rather than a secondary imposition from the environment as set forth in the Freudian notion of repression. On a more conscious level inhibition appears in the form of denial, both being an expression of negative will. As forms of resistance in analysis, they are to be transformed into positive expressions of will. Stubbornness, willfulness, and disobedience are forms of negative counterwill.

“Impulse is conceived of as a dynamic aspect of will. Its neutrality is in

opposition to the biological notion of instinct. To Rank impulse is a concept between instinctive drive and social conditioning, and its formulation permits a more unified view of innate and acquired factors in the structure of personality as determinants of behavior." Rank recognized basic drives other than sexuality. He especially emphasized the creative nature of will in the form of the creative impulse, not the result of sublimated sexuality. The creative will principle gradually came to have central importance in his thought analogously with the spiritual libido tendency in Jung's system.

Rank rejected the Freudian "over-evaluation of the power of the unconscious impulsive life in men, and . . . the under-evaluation of his conscious willing ego." He considered the entire gamut of human emotions to be essentially a phenomenon of consciousness. It reaches its highest form as an instrument of observation and knowledge of itself—self- consciousness. The latter strongly influences the superego "in terms of the self-constructed ideal formation and ... a creative sense of the outer world." So that in the last analysis, to Rank, psychology can only be "a psychology of consciousness."

Individuation and Personality Types

Rank was greatly concerned with the individualization of each unique personality, which development he conceived of in terms of birth symbolism, as an "evolution from blind impulse through conscious will to self- conscious

knowledge . . . (the) continued result of births, rebirths and new births." The individual goes through three phases. In the first stage he wills for himself what previously has been determined by parental and social demands and his biological urges. The second period is characterized by a conflict between the will and counterwill, in which process of self-creativity the individual evolves his own ideals, standards, and aims. In the final stage there exists a truly autonomous ego.

The "average" or normal individual has remained at the first stage. There is a relative unity of personality functions, but there is little creativity. Conformity is the ideal. The second stage, that of conflict, gives rise to the neurotic type, with the tendency to self-criticism, feelings of inferiority and guilt. Estranged from the ideals of society, he is, nonetheless, unable to create his own values since that would depend on his own self-acceptance. In general, this personality functions in an oppositional manner.

The final stage of individuation culminates in the artistic or creative type, the highest integration of will and spirit. Creativity is its expression. Such an individual can accept his own ideals and values without the compulsion to impose them 011 others. To be one's self is the aim and ideal, neither driven by impulses nor neurotically restrained by a superego. Such an individual epitomizes the autonomy of the ego with a self-constituted ideal. Repeatedly Rank decried the fact that Freudianism deprived the personality

of its inherent awareness and potential autonomy with responsibility, creativity, and ethics.

In the creative individual the expression of will predominates, whereas inhibition does so in the neurotic. The artistic type reconciles separation or individuation and the need for union in a constructive manner, but the neurotic is frustrated, incapable of integration of the conflictual trends in life, yet is unable to choose the average way out. He becomes involved in trivia to avoid independent behavior or is either compliant or rebellious. The neurotic fears life and preserves himself by a compulsive relationship with others. But the neurotic may become the antisocial or criminal type, which Rank delineated as a special personality outcome. In this detached psychopathic type impulse dominates behavior. He has a fear of death, and union with another threatens his individuality.

It is apparent that the three special personality types (creative, neurotic, and antisocial) arise as the result of an imbalance of the personality-organizing principles of will, inhibition, and impulse. The normal individual is more harmoniously integrated than these special types, but also less creative. However, Rank relates the neurotic to the artistic, the former being a miscarriage of the artistic temperament. The neurotic, therefore, is a failure in creativity rather than in normal development. This conception is a reflection of Rank's objection to the psychoanalytic derivation of creativity on the basis

of sublimation.

Will or Relationship Therapy

The heart of Rank's psychotherapy is the concept of relationship, in which he emphasized the emotional dynamics experienced within the analytic situation as the essential therapeutic agent. Contrariwise, he minimized the value of intellectual learning, making the unconscious conscious, and theoretical insight. The therapy must be a genuinely creative experience for both the patient and therapist, albeit in a patient-centered approach, in which the individual is to be understood from himself and not from theoretical presuppositions. The analytic situation is focused on the present and on what is new in the therapeutic activity rather than on what is old and repetitious of past patterns of behavior. There is greater concern for the form of reaction than for the specific content, especially that dealing with the infantile period.

Of special significance is the device of end setting, enabling the analyst to shorten the therapy and, by setting the "time limit," to effect a more gradual solution of the pivotal problem of separation, which Rank considered so significant in therapy and general life adjustment because of his mother-centered interpretation of anxiety and dependence. This procedure combats excessive dependence on the therapist.

Reactions in treatment depend not only on the patterns of the patient but also on what is new in the therapeutic relationship and on the personality of the therapist. Since the neurotic is more akin to the artistic type of personality, the therapist might best be of the creative type himself to aid the patient toward self- realization.

Guilt is a nuclear problem of the neurosis, indeed, of personality development in general, and of every human relationship. It is of particular importance in therapy because the patient cannot accept the help he seeks without developing guilt feelings. Therapy can only succeed if the relationship in it is effective in making "it possible for the sufferer to take from the other what he needs emotionally without getting guilt feelings."'

The goal of therapy, therefore, is to help the patient to accept his individuality and will without guilt. In this light resistance is not an obstacle in treatment but rather a negative will manifestation, which is a positive striving toward independence and is to be encouraged and directed rather than to be eliminated. What is therapeutically effective "is the same thing that is potent in every relationship between two human beings, namely, will." No therapeutic progress is possible without recognition of the positive nature of resistance.

Even hostility in the analysis may be an expression of counterwill

directed against dependency. Of course, such hostility is to be utilized to aid the patient to overcome his life fear and to face separation and individuation. The recognition of primary fear of life and the fear of death is of great importance in will therapy. Growing independence in treatment may arouse these fears and success may intensify moralistic guilt. The Rankian therapist supports movement toward independence and constantly subtly assures the patient that lit' can be loved without fear of dominance. But too much love or acceptance may arouse death fears, since the neurotic both seeks and fears close union. However, the increased fear of death (reunion with the mother) may intensify the drive toward independence, a healthy cycle resulting. The therapist's early disclosure to the patient of his death fears helps to minimize the vacillation between trust and fear.

Rank's therapy, like his psychology, has a prominent social orientation, stressing the interdependent relation of the individual and the social order in which self-realization is sought. Society is not merely an obstacle to libidinal strivings but also a necessary condition for expression. Constructive interrelation of the individual and society, rather than their opposition in the Freudian sense, is the keynote of individuation according to Rank. The therapist encourages a realistic partialization in behavior toward a positive and eventually creative expression of will, accepting and even applauding the manifestations of will within mutually understood limits, and consistently rejecting the inappropriate, repetitive roles assigned to him from the past. In

the terminal phase of therapy the analyst "is transformed from assistant ego to assistant reality." The neurotic views reality as hostile and painful. The average individual can use reality therapeutically, something the neurotic can only attain in therapy. "In the last analysis therapy can only strive for a new attitude toward the self, a new valuation of it in relation to the past, and a new balancing in relation to and by means of, present reality."'

Sandor Rado (1890—1972)

Biographical Notes

Sandor Rado was born on January 8, 1890 in Hungary. He became acquainted with Freud's writings in 1910 through a paper by Sandor Ferenczi. Excited by these new ideas he changed his career direction to study medicine at the University of Budapest and to specialize in psychiatry and psychoanalysis. While pursuing his analytic training (1911-1915), he became a member of Ferenczi's informal study group and in time his warm friend. He was strongly influenced by this pioneer, who was an intimate and favorite of the master himself.

In 1913 Rado went to Vienna to meet Freud and to hear him lecture on the interpretation of dreams. During this year he aided Ferenczi in organizing the Hungarian Psychoanalytic Society. Significantly his first paper before this

Society was on the contributions of psychoanalysis to biological problems, thus indicating early in his career the very attitude that was later to alienate Freud, namely, Rado's insistence that "psychoanalysis must seek to win its logical place in the system of medical sciences or else . . . float in mid-air."

He undertook a personal analysis in 1922 with Karl Abraham in Berlin. This procedure was then becoming accepted as a necessary part of analytic training. He soon became a faculty member in the Berlin Psychoanalytic Institute, of which Abraham was the director. In 1924 Freud appointed Rado executive editor of the important psychoanalytic journals, the *Zeitschrift* and *Imago*.

Being aware of the political direction developing in Germany, he emigrated to the United States in the mid-1930's to become the educational director of the New York Psychoanalytic Institute, to whose establishment along the lines of its Berlin counterpart he had earlier contributed. This move further alienated Freud, who apparently was less alert to the political atmosphere and who was already unsympathetic to Rado's insistence that psychoanalysis remain exclusively a part of medicine. In 1939 Rado repudiated Freud's psychobiological libido theory, but called for a psychoanalysis based "on our established biological knowledge of man."

As many of his papers indicate, Rado was intensely interested in

psychiatric and psychoanalytic education. Because of theoretical differences he ceased teaching at the New York Psychoanalytic Institute in 1941, and from 1944 to 1955 he was the first director of the newly established Psychoanalytic Clinic for Training and Research, which was part the department of psychiatry of the College of Physicians and Surgeons of Columbia University. From 1958 to 1967 he was professor of psychiatry and dean of the New York School of Psychiatry. He lived in retirement in New York City until his death on May 14, 1972.

Introduction

During his many years of clinical and educational experience within the classic Freudian framework, Rado became increasingly aware of the deficiencies of this theoretical structure in light of scientific methodology and biological knowledge. He deplored the use of numerous indefinable analytic concepts and an unscientific vocabulary without generally established definitions. In fact, his newly introduced terminology is an outstanding feature of his "system." In seeking a remedy for this situation, he became, as Robert Heath recently wrote, "an insufficiently recognized pioneer among the few psychoanalysts who attempted to base psychodynamic formulations on sound physiologic data." This direction was really a return to Freud's original psychobiological orientation before his progress toward a more personal object-relational ego psychology. Rado's work programmatically was based

on three goals: the rigorous application of scientific method to psychoanalysis, a thorough re-examination and re-evaluation of Freud's theories, and finally, "a complete resystemization of psychodynamics." It culminated in adaptational psychodynamics, a unified conceptual system with a holistic view of man achieved by combining the complementary introspective and inspective techniques of observation. Continually aware of the mind-body problem, Rado sought to evolve a psychoanalytic theory related to brain physiology and biological evolutionary principles.

Adaptational Psychodynamics

This systematic revision of classical Freudian principles sought to encompass "a solid mass of empirical findings" in a less abstract manner based on a hierarchical theoretical structure, whose central concept is adaptation in the basic evolutionary survival sense. Behavior is evaluated in terms of its usefulness for the preservation of the individual and his species; it is always motivated and is necessarily regulated.

Although Rado recognized the pivotal position of pleasure in the regulation of behavior, he did not accept Freud's generalization, in the libido theory, that all desire for pleasure is sexual in origin. In a further critique Rado considered that in Freudian instinct theory the role of the emotions in behavior, healthy or deranged, is indistinct and even obscure, for they appear

"as one of the manifestations of hypothetic instincts rather than as elementary facts of clinical observation." Instead of finding motivation in the activity of hypothetical energies cathecting equally imaginary psychic structures in a tripartite mind, adaptational psychodynamics seeks for the source of human motivation in the emotions mobilizing the organism to fulfill its survival needs.

Influenced by Walter R. Cannon, Rado divided the emotions into two categories: "the emergency emotions based on present pain or the expectation of pain, such as fear, rage, retroflexed rage, guilty fear, and guilty rage; and the welfare emotions based on present pleasure or the expectation of pleasure, such as pleasure, desire, affection, love, joy, self- respect and pride." Adopting Ferenczi's formulation, Rado defined adaptive measures as autoplastic (changes in the organism) and alloplastic (changes produced in the environment). These adaptations are accomplished through learning, creative imagination, and goal-directed activity.

The individual's needs are of two classes, as Sullivan indicated. There are "aboriginal needs" for safety, growth, repair, and reproduction; and there are social or cultural needs for security, self-esteem, and self-realization. Need is a theoretical construct, manifesting itself in feelings, thoughts, and impulses as motivated forces. The individual becomes aware of these forces through pleasurable or painful tensions, causing appropriate reactions toward

successful control and resultant satisfaction.

The integration of behavior is achieved by the mind. This concept had been further removed from the brain by Freud's unconsious mind. Rado sought to rectify this unscientific situation by considering the brain's activity as partly "self-reporting" and partly "nonreporting." Consciousness or awareness is the result of the self-reporting process. It is known to us by introspection and it is psychodynamic. The process of reporting is open to the methods of inspection and is physiological. Nonreporting activity can carry over into the self-reporting range and enter awareness. Conscious activity regularly passes into the nonreporting area, as in memory storage. Most of brain activity is nonreporting but, nonetheless, motivational, although its meaning is not accessible to ordinary measures of inspection. Meanings may be inferred as from the material of free association.

In Rado's comprehensive terminology *psychodynamic cerebral system* refers to (1) the entire self-reporting range of brain activity, and (2) to the range of nonreporting activity accessible to psychodynamic investigation and also to physiological methods. And "the foremost objective of adaptational psychodynamics is to discover the mechanisms by which the psychodynamic cerebral system accomplishes its integrative task."

The integrative activity of this system is based on four hierarchical

ordered units reflecting phylogenesis. In ascending order these units are the hedonic level, and the levels of brute emotions, emotional thought, and unemotional thought. The hedonic or lowest level is governed by the pleasure principle based on the expectation that what is good for survival will be signaled by pleasure, while pain announces a threat to one's organic integrity. This is the level of "hedonic self-regulation," and the recognition of the primacy of this regulatory factor is "a cornerstone of the theoretic structure of adaptational psychodynamics." It corresponds to the protozoa level in the evolutionary scale. There is little thought for the future. The organism merely moves toward pleasure and away from noxious influences, which is obviously of great survival value. Although pain-pleasure physiology is dominant at this level, it also operates in higher levels of integration. Mechanisms for the avoidance of painful stimulation exist on all levels; Rado referred to these as "riddance mechanisms." Repression is a psychological riddance mechanism; coughing, sneezing, and vomiting are physiological examples of riddance behavior.

The emergency and welfare emotions control the levels of brute emotions and emotional thought. The level of preverbal brute emotion parallels the metazoan stage in evolution. Fear and rage appear at this level and function, like pain, adaptively as emergency emotions. The next higher level, that of emotional thought, is a tempered development of brute emotion. Brute fear and rage are moderated, becoming apprehension and angry

thought. While higher cortical function is apparent, it is still inferior to the ability of unemotional thought to discriminate and interpret its environment. At this level there are further differentiation and refinements of the basic emotions. Learning is increased along with a lengthening of the period of dependence. Reasoning, symbolism, trial-and-error logic, and control by reward and punishment develop. But the individual is selective, not objective, seeking to rationalize the controlling emotion.

The highest level is unemotional thought, crowned by reason, common sense, objectivity, and the potential for intelligent, self-disciplined behavior. Culture and the survival of civilization depend on the increasing function of this level of human evolution.

The behavior of the entire organism is integrated by any one of these levels of organization or usually by combinations of them. This integration may be nonreporting as well as self-reporting. The passage from the former to the latter is governed by a precautionary "pain barrier." Messages from the individual to his social environment are controlled by a similarly monitory "social pain guard."

On the pinnacle of the psychodynamic integrative apparatus, Rado postulates the "action self." "Of proprioceptive origin ... it then integrates the contrasting pictures of total organism and total environment that provide the

basis for the selfhood of the conscious organism. . . . These integrations . . . represent highly complex organizations composed of sensory, intellectual, emotional and motor components." At first the individual considers his willed behavior as all-powerful. In time this sense of omnipotence yields to reality testing, and the individual distinguishes between a realized self and an idealized self. Moreover, a self-moderating and self-judging mechanism, the conscience, arises as the precipitate of parental and other authority. Conscience is governed by the principle of obedience and serves most to control rage and defiance.

This model of man and his behavior appears to neurologize and mechanize him. Rado hastens to reassure us that "man is not a computing machine; his emotional needs must be met if he is to function in a stage of health and to prosper. . . . Hedonic control is of the essence of the biologic organism. ... If (it) could be removed, the residual entity would be neither human nor an organism."

Classification of Behavior Disorders

Based on this theoretical system, Rado offered a new classification of behavior disorders, which he defined as "disturbances of psychodynamic integration that significantly affect the organism's adaptive life performance, its attainment of utility and pleasure." Owing to our great ignorance of brain

physiology, normal and disordered, we must content ourselves with the elucidation of the psychodynamic aspect of etiology.

Safety is the organism's prime survival concern. The emergency control function of the psvchodynamic cerebral system accounts for disordered reactions. Overproduction of emergency emotions (rage, fear, guilty fear, and guilty rage) prevents the organism's effective handling of the demands of daily life. These excessive reactions themselves become a disorganizing source of threat from within. Such failures of emergency control Rado termed "emergency dyscontrol," the simplest form of behavior disorder, which is a factor in the more complex disorders. The classification is hierarchical, in ascending complexity of pattern and mechanism.

Class I. Overreactivc disorders

1. Emergency dyscontrol: the emotional outflow, the riddance through dreams, the phobic, the inhibitory, the repressive, and the hypochrondriac patterns, the gainful exploitation of illness.

2. Descending dyscontrol: the overflow of emergency emotions into the various organ systems, producing the psychosomatic disorders.

3. Sexual disorders: Failures and impairment of standard sexual activity. Impotence, frigidity, fetishism, sadomasochistic behavior, homosexuality, fire setting and shoplifting as

sexual equivalents.

4. Social overdependence: search for a substitute parent, compulsive competition, avoidance of competition, self-destruction, defiant behavior.

5. Common maladaptation: combinations of groups 3 and 4.

6. The expressive pattern: expressive elaboration of common maladaptations, such as ostentatious self-presentation, dreamlike interludes, expressive complication of incidental disease, and the like.

7. The obsessive pattern: obsessive elaboration of common maladaptations, such as broodings, rituals, tics, stammering, bedwetting, nail-biting, grinding of teeth in sleep, and the like.

8. The paranoid pattern: nondisintegrative elaboration of common maladaptations; includes hypochondriacal, self-referential, persecutory, and grandiose behavior.

Class II. Mood cyclic disorders

Cycles of depression, elation, and alternate cycles: cycles of minor elation, of depression masked by elation, of preventive elation.

Class III. Schizotypal disorders

1. Compensated schizo-adaptation.

2. Decompensated schizo-adaptation (pseudoneurotic schizophrenia).

3. Schizotypal disorganization with adaptive incompetence (disorganization of action self).

Class IV. Extractive disorders

The ingratiating and extortive patterns of transgressive behavior.

Class. V. Lesional disorders (organic)

Class VI. Narcotic disorders Pattern of drug dependence.

Class VII. Disorders of war adaptation (war neurosis)

Rado also contributed special formulations on schizotypal organization, depression, homosexuality, and psychotherapy.

Schizotypal Organization

Rado always stressed the etiological point of view. He proposed the heuristic concept of "pathogenic phenotypes," and he accepted the genetic origin of schizophrenia. An individual burdened by such an heritage is a "schizophrenic genotype" or, in short, a "schizo- type." The traits of this type are "schizotypal organization" with manifestations termed "schizotypal

behavior."

The schizotypal organization is due to two basic kinds of damage to the psychodynamic cerebral system. There is a diminished capacity for pleasure and distorted awareness of the individual's own body. The basis for these disturbances is unknown, but Rado suggested that a "molecular disease" (Linus Pauling) of genetic origin will be found to account for them. Since pleasure is of crucial psychodynamic importance ("pleasure is the source and fulfillment of life and death is its problem"), its deficiency disturbs the total operation of the integrative system, resulting in an expansion of the emergency emotions and a corresponding diminution of the welfare emotions. Furthermore, since the proper function of the action self depends on proprioceptive information, a deficiency in this function is crucially damaging. The two schizotypal deficiencies render the action self subject to the fragmentation described clinically. This, in turn, may be the chief source of the sense of inferiority and the excessive fear of death.

The individual's response to this genetic damage is the creation of a compensatory form of adaptation, characterized by "extreme overdependence, operational replacement in the integrative apparatus, and a scarcity economy of pleasure." There is also a great increase in magical craving, which manifests an extreme lack of self-reliance. Operationally the schizotypal uses cold intelligence to compensate for lack of warm emotions.

The success of the entire compensatory adjustment rides on the balance of the schizotype's assets and liabilities, such as degree of genetic damage, intelligence, talent, and socioeconomic class. An unfavorable balance may generate tensions beyond the individual's adaptive capacity, and he may then decompensate to a pseudoneurotic schizophrenic level, and ultimately, if not immediately, to a stage of disintegrated schizotypal behavior with disorder of thought and behavior.

Depression

In line with his concept of pathogenic genotypes, Rado postulated a "class of mood cyclic phenotypes," characterized, among other things, by a frequent occurrence of depressive spells. Depression is a special form of emergency dyscontrol in which the patient has sustained a great loss or behaves in an "as if" manner. He reacts with the opposing emotions of rage and guilty fear. The latter prevails while most of the coercive rage is unrepressed and turned against the self in self-punishment and remorse, which are but a facade for his bitterness and wounded pride. This is the result of the puncturing of the postulated pain barrier at the beginning of the depression. Freud considered loss of self-esteem the result of the depression. Rado and other authors consider the loss of the love object as representing the essential loss of self-esteem. Others see this not as a loss of self-esteem but as a loss of self-confidence in one's ability to master the environment. It is

noteworthy that clinically the depressed patient is converted from a mature, self-reliant adult to a frightened, helpless child. Recovery occurs only with the patient's regaining of the capacity for true pleasure, not the spurious type that is the result of "the mere illusion of control."

Homosexuality

Rado severely criticized the Freudian theory of bisexuality. The genital pleasure function is just part of the entire "pleasure organization." The assumption of a universal constitutional homosexual component as an inevitable result of bisexuality is erroneous. Numerous and diverse aspects of interpersonal relations have been assigned to "unconscious homosexuality." The facile assumption of a homosexual constitutional component has stalled the investigation of what such an "element" could really be. Therapeutically the patient has been reduced to despair by the notion of a struggle with an innate predisposition.

The basic problem in the field of genital psychopathology, according to Rado, is to find the reason for the individual's application of aberrant stimuli to standard genital apparatus. He considered the chief causal factor to be anxiety that forces the ego-action system to seek a "reparative adjustment." He emphasized the essential heterosexuality of man, based on biological foundations and the truly universal social institutionalization of marriage

with its early imprinting on the child. The resultant movement toward heterosexuality may be damaged in the child by parental threats. Rado concludes that "the psychodynamics underlying the behavior of the homosexual has many patterns," but the basic dynamic is "fear of the genitals of the opposite sex."

Psychotherapy

Rado considered psychotherapy to be applied psychodynamics, a "problem of controlled intercommunications." The classical psychoanalytic technique fosters the patient's childlike emotional dependence. In a word, it operates at the "parentifying level." There is no counterbalancing therapeutic force impelling the patient to deal more successfully with his actual life situation. "To overcome repressions and thus be able to recall the past is one thing; to learn from it and be able to act on the new knowledge, another." The therapist must counter the patient's attempt to "parentify" him. To succeed the therapist "must first bolster up the patient's self-confidence on realistic grounds." Interpretation has a dual function, to modify "the patient's present life performance, his present adaptive task," and also to regulate behavior within the therapy. Rado stressed the need to minimize undue regression in the therapy and to prevent evasion of the current adaptive tasks. Nonetheless, Rado insisted that his adaptational technique seeks "the Freudian goal of total reconstruction."

Rado, it is conceded, has undertaken one of the most systemic revisions of standard psychoanalytic theory and practice. But he remained true to Freud's early tie to biology and physiology, and was basically concerned with the machinery of personal existence and insufficiently with its quality, with the mechanisms of behavior rather than with "the meaningful personal experience that is the essence of the personal self."

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