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The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. It is not uncommon for scientists to dismiss Freud's psychoanalysis as a pseudoscience. This is justified in many respects. His insistence that the joy of an infant suckling its mother's breasts is sexual satisfaction, rather than merely nutritional satisfaction, reeks of dogmatic sexual obsession. His attempt to explain various personality quirks -- such as "anal retentiveness" -- as a consequence of improper potty training is not merely far-fetched, the same potty experience could supposedly determine directly opposite behavior, and Freud's conclusions were certainly never verified by longitudinal studies, nor did he have direct access to the potty training his patients experienced.Freud also takes it for granted that revulsion and shame regarding sex are congenital to civilized races, rather than merely being taught. "Savages" have remained primitive because, supposedly, they have no sense of sexual shame or modesty. Sexual perversions develop in people because, due to either sexual precocity or early seduction, they experienced sex before these inhibitions kicked in. He states that "the existence of congenital inversion (homosexuality) can certainly be questioned. . . the more examination . . . will probably show that the direction of the libido was determined by a definite experience of early childhood (p. 14)." Freud points out that this was also the opinion of Havelock Ellis. "The sexual impulse is probably entirely independent of its object and is not originated by the stimuli proceeding from the object (the opposite sex, that is) (p. 17)." So whether a man is sexually attracted to women, other men, children, sheep, or shoes is entirely dependent upon the happenstancial experiences of childhood. This seems improbable to the point of ridiculous; on the other hand, since men are sexually attracted to children, sheep, and shoes, it seems likely that some incident in their earlier life must be responsible for these grotesque preferences. At the very least it seems not merely probable, but even tritely obvious, that experiences we have as children are going to have a great impact upon how, or whether or not, we mature. This is a simple fact to which many supposedly sophisticated people remain astonishingly obtuse.While it is easy to mock Freud's ideas when hearing of them second hand, nearly everyone who reads Freud cannot help but be impressed by how clearly and logically he presents his theories. Freud had the influence that he had because he expressed his ideas convincingly. Given the absurd extent to which people of Freud's time prohibited all discussion, and even seemed to try to deny the existence of, sexual attraction, the fact that Freud focused on the importance of sexual attraction in human life was certainly to his credit. Even when I was growing up nobody ever said the word "sex." We all learned of sex from dirty jokes and pornography. Pornography in those days was incredibly disgusting. The fact that young people have access to online porn might actually be an improvement. It certainly is no worse. I was personally acquainted with at least two young women who knew nothing whatsoever of sex until they were around twenty, at which point they reacted to the discovery rather hysterically. In a series of 3 essays, Freud explores in great detail human sexuality and provides a theory for why it might come to be expressed in the ways that it is. Who is this book for? Anyone interested in the origins of Psychoanalysis. People who have read Studies in Hysteria (1895) and looking to follow the story of psychoanalysis further. Many of us hear vaguely in university or from a friend that Freud had some wacky theories about development and sexuality but few decide to see what Freud himself had to say about it. Three Essays on the Theory of Sexuality (1905) begins by exploring the varying ways in which individuals derive sexual pleasure apart from genital sex. From kissing to homosexuality, sadism and masochism. Freud then describes a theory to explain the ways in which humans can experience sexual pleasure in any way that isn't purely genital. "Here again we cannot escape from the fact that people whose behaviour is in other respects normal and. . . healthy, manifest abnormality in the other relations of life can invariably be shown to have a background of abnormal sexual conduct." Freuds Psychosexual Theory Summarised Infants are "polymorphously perverse". Meaning their sexual instinct is like a blank slate in how it seeks pleasure. Because of this, the sexual instinct expresses itself in changing ways as the person develops. In Psychosexual Development, these pleasure-seeking behaviours involve parts of the body which bring immediate biological satisfaction, i.e. eating, defecating, urinating, and masturbating. People can get 'hang ups' in their psyche, as they are required to manage both the desire for immediate biological pleasure, with societal pressure to repress these behaviours. For example, too much pressure in toilet training could imprint a strong sense of the need for order & the desire to follow the rules in someone's life. Hence they become what we now call 'being anal'. Or an infant neglected (underfed) might suck their thumb, or as an adult turn to smoking, or drinking (oral fixations) to satisfy an unmet oral need from childhood. As the person develops, these erotogenic zones eventually organise themselves underneath the genital area and its ultimate goal of sexual release. In this way, erotogenic zones become used as foreplay (kissing, touching, oral sex), which ultimately lead to the genital expression of the reproductive sexual aim. Freud explains how increasing sexual energy (as a result of development) is channelled and how this is key in understanding neurosis. For example, an individual may sublimate their sexual feelings (channelling them to healthy expression) or have a reaction-formation where they repress/suppress these feelings using what Freud described as 'Dams' of morality, disgust etc. Subliminally implies the idea of energy, whereas a reaction-formation implies pushing back and repression of sexual energy. Illness occurs when an individual represses sexual urges rather than, sublimating or expressing them. "Neurotic symptoms are based on the one hand on the demands of the libidinal instincts and on the other hand on those made by the ego by way of reaction to them. . . They must be subjected to psycho-analytic investigation, which is employed in the therapeutic procedure introduced by Josef Breuer and myself in 1893 and known at that time as 'catharsis'." Regarding Freud's description of "Psychical Energy": Freud studied under Ernest Brook, who developed a theory that all living organisms are energy systems, and because of this, the principle of the conservation of energy should also apply to them. Freud has taken a page from Ernest here to describe the mind as a sort of 'psychical energy' system, of which the key energy is sexual energy. Breuer wrote about this in more detail in his & Freud's Studies in Hysteria (1895). Click here to read my summary of that book. Here Breuer describes the mind as an electrical network through which energy flows (or doesn't flow i.e. repression). Freud builds on this with an emphasis on the sexual libido as a key psychic force. He acknowledges that without brain imaging techniques, such analogies are the closest thing to an accurate description they can come to. Regarding Freud's theories being out-there and strange: I disagree, these essays are the well thought through arguments of a genius and caring physician. Yes, he was wrong in a lot of ways, but I can see that you sometimes have to be wrong in a lot of things in order to give a topic its due analysis. Where I believe he faltered was in his ideological application of sexuality as a theory to understand and explain everything, and an unwillingness to budge on this topic. This is evident in this book as he discusses his opinion on Carl Jung's differing views: "It would, however, be sacrificing all that we have gained hitherto from psycho-analytic observation, if we were to follow the example of C. G. Jung and water down the meaning of the concept of libido itself by equating it with psychical instinctual force in general. The distinguishing of the sexual instinctual impulses from the rest and the consequent restriction of the concept of libido to the former receives strong support from the assumption which I have already discussed that there is a special chemistry of the sexual function." Sexuality is undoubtedly an influential part of the human experience. However, it is flawed to use it as the single explanation for every aliment a person might have. It is this overemphasis on sexuality that led many cognitive therapists (Aaron Beck & Albert Ellis) the emerge, unsatisfied with psychoanalysis' ability to properly explain and address mental illness. Freud aptly quoted his own doubters in his 1901 book The Psychoanalysis of Everyday Life, stating: "You Freudians will go on looking for the causes of mental illnesses until you fall mentally ill yourselves." Ask the publishers to restore access to 500,000+ books. Sigmund Freud is known as the father of psychoanalysis and is perhaps the most significant figure in the history of psychology. He was the first to have recognized the influence of the unconscious and to have developed a theory of the structure of the mind that took it into account. Freud's ideas, including coping mechanisms, repression, denial, libido, and ego have become household terms, key elements of the modern understanding of the human experience. At the same time, we cannot explore Freud's perspective without encountering the biases, shortcomings, and historical limitations that each person of genius has worked to overcome. These limitations are clear and evident in Freud's perspective, including his extreme emphasis on sexuality as the cause of all psychological dysfunction and his perception of the feminine nature. Without his exploration and description of these elements of contemporary thought, however, a number of these perspectives would likely have persisted to this day. The works of Sigmund Freud are the foundation of modern psychology. They display a brilliance and insight into the mind which overshadows the understanding of many of those to follow. This insight is demonstrated beautifully in Three Contributions to the Theory of Sex, one of the first serious psychological examinations of the role of sexuality in the human experience. The AudioLearn version of the text is preceded by a comprehensive summary, including an overview, synopsis, and analysis of the work. Also included are a brief biography of Sigmund Freud and an examination of his impact on history and society, as well as an exploration of the key criticisms that arose in response to his work. This version of Three Contributions to the Theory of Sex is ideal for those who wish to understand the workings of the mind and for any who would like to explore Freud's life and his revolutionary impact on the field of psychology. Available on iOS & AndroidAvailable for the first time in English, the 1905 edition of Three Essays on the Theory of Sexuality presents Sigmund Freud's thought in a form new to all but a few ardent students of his work.This is a Freud absent the Oedipal complex, which came to dominate his ideas and subsequent editions of these essays. In its stead is an autoerotic theory of sexual development, a sexuality transcending binary categorization. This is psychoanalysis freed from ideas that have often brought it into conflict with the ethical and political convictions of modern readers, practitioners, and theorists.The non-Oedipal psychoanalysis Freud outlined in 1905 possesses an emancipatory potential for the contemporary world that promises to revitalize Freudian thought. The development of self is no longer rooted in the assumption of a sexual identity; instead the imposition of sexual categories on the infant mind becomes a source of neurosis and itself a problem to overcome.The new edition of Three Essays presents us with the fascinating possibility that Freud suppressed his first and best thoughts on this topic, and that only today can they be recognized and understood at a time when societies have begun the serious work of reconceptualizing sexual identities.How do I cancel my subscription?Simply head over to the account section in settings and click on "Cancel Subscription" - it's as simple as that. After you cancel, your membership will stay active for the remainder of the time you've paid for. Learn more here.Can/how do I download books?At the moment all of our mobile-responsive ePub books are available to download via the app. Most of our PDFs are also available to download and we're working on making the final remaining ones downloadable now. Learn more here.What is the difference between the pricing plans?Both plans give you full access to the library and all of Perlego's features. The only differences are the price and subscription period: With the annual plan you'll save around 30% compared to 12 months on the monthly plan.We are an online textbook subscription service, where you can get access to an entire online library for less than the price of a single book per month. With over 1 million books across 1000+ topics, we've got you covered! Learn more here.Do you support text-to-speech?Look out for the read-aloud symbol on your next book to see if you can listen to it. The read-aloud tool reads text aloud for you, highlighting the text as it is being read. You can pause it, speed it up and slow it down. Learn more here.Is Three Essays on the Theory of Sexuality available PDF/ePUB?Yes, you can access Three Essays on the Theory of Sexuality by Sigmund Freud, Ulrike Kistner in PDF and/or ePUB format, as well as other popular books in Psychology & Human Sexuality in Psychology. We have over one million books available in our catalogue for you to explore. The largest and most audacious direct action in US history is also among the least remembered, a protest that has slipped into deep historical obscurity. It was a protest against the Vietnam War, but it wasn't part of the storied sixties, having taken place in 1971, a year of nationwide but largely unchronicled ferment. To many, infighting, violence, and police repression had effectively destroyed "the movement" two years earlier in 1969. That year, Students for a Democratic Society (SDS), the totemic organization of the white New Left, had disintegrated into dogmatic and squabbling factions; the Black Panther Party, meanwhile, had been so thoroughly infiltrated and targeted by law enforcement that factionalism and paranoia had come to eclipse its expansive program of revolutionary nationalism. But the war had certainly not ended, and neither had the underlying economic and racial injustices that organizers had sought to address across a long decade of protest politics. If anything, the recent flourishing of heterodox new radicalisms—from the women's and gay liberation movements to radical ecology to militant Native American, Chicano, Puerto Rican, and Asian-American movements—had given those who dreamed of a world free of war and oppression a sobering new awareness of the range and scale of the challenges they faced. On May 3, 1971, after nearly two weeks of intense antiwar protest in Washington, DC, ranging from a half-million-person march to large-scale sit-ins outside the Selective Service, Justice Department, and other government agencies, some 25,000 young people set out to do something brash and extraordinary: disrupt the basic functioning of the federal government through nonviolent action. They called themselves the Mayday Tribe, and their slogan was as succinct as it was ambitious: "If the government won't stop the war, we'll stop the government." The slogan was of course hyperbolic—even if Washington, DC were completely paralyzed by protest for a day or week or a month, that would not halt the collection of taxes, the delivery of mail, the dropping of bombs, or countless other government functions—but that made it no less electrifying as a rallying cry, and no less alarming to the Nixon administration (Nixon's White House chief of staff, H.R. Haldeman, called it "potentially a real threat"). An elaborate tactical manual distributed in advance detailed twenty-one key bridges and traffic circles for protesters to block nonviolently, with stalled vehicles, improvised barricades, or their bodies. The immediate goal was to snarl traffic so completely that government employees could not get to their jobs. The larger objective was "to create the spectre of social chaos while maintaining the support or at least toleration of the broad masses of American people."1 The protest certainly interfered with business as usual in Washington: traffic was snarled, and many government employees stayed home. Others commuted to their offices before dawn, and three members of Congress even resorted to canoeing across the Potomac to get themselves to Capitol Hill. But most of the planned blockades held only briefly, if at all, because most of the protesters were arrested before they even got into position. Thanks to the detailed tactical manual, the authorities knew exactly where protesters would be deployed. To stop them from paralyzing the city, the Nixon Administration had made the unprecedented decision to sweep them all up, using not just police but actual military forces. Under direct presidential orders, Attorney General John Mitchell mobilized the National Guard and thousands of troops from the Army and the Marines to join the Washington, DC police in rounding up everyone suspected of participating in the protest. As one protester noted, "Anyone and everyone who looked at all freaky was scooped up off the street." A staggering number of people—more than 7,000—were locked up before the day was over, in what remain the largest mass arrests in US history.2 Many observers, including sympathetic ones, called it a rout for the protesters. "It was universally panned as the worst planned, worst executed, most slovenly, strident and obnoxious peace action ever committed," wrote esteemed antiwar journalist Mary McGrory in the Boston Globe afterwards. In the New York Times, reporter Richard Halloran flatly declared, "The Tribe members failed to achieve their goal. And they appear to have had no discernible impact on President Nixon's policy in Vietnam." Even Rennie Davis, the Chicago 7 defendant and New Left leader who had originally conceived of the Mayday action, announced at a press conference that the protest had failed.3 But the government's victory, if you can call it that, came only as a result of measures that turned the workaday bustle of the district's streets into what William H. Rehnquist, the assistant attorney general who would later become chief justice of the Supreme Court, called "qualified martial law." While the government hadn't been stopped, there was a very real sense that it had been placed under siege by its own citizens, with the nation's capital city transformed into "a simulated Saigon," as reporter Nicholas von Hoffman put it in the Washington Post. Nixon felt compelled to announce in a press conference, "The Congress is not intimidated, the President is not intimidated, this government is going to go forward," statements that only belied his profound unease. White House aide Jeb Magruder later noted that the protest had "shaken" Nixon and his staff, while CIA director Richard Helms called Mayday "a very damaging kind of event," noting that it was "one of the things that was putting increasing pressure on the administration to try and find some way to get out of the war."4 Mayday, the scruffy and forgotten protest that helped speed US withdrawal from Vietnam, changed the course of activist history as well. It came at a time of crisis for the left—indeed, the distress call embedded in the mobilization's name could apply equally well to the state of American radical movements in 1971 as to the conduct of the war they opposed. The last major national protest against the Vietnam War, Mayday was also a crucial first experiment with a new kind of radicalism, one rooted as much in its practices as in its ideas or demands. This quixotic attempt to "stop the government"—so flawed in its execution, yet so unnerving in its effects—was organized in a different manner than any protest before it, in ways that have influenced most American protest movements since. The history of American radicalism since the sixties, when it's been considered at all, has typically been misunderstood as a succession of disconnected issue- and identity-based movements, erupting into public view and then disappearing, perhaps making headlines and winning fights along the way but adding up to little more. Mayday 1971 provides the perfect starting point for a very different tale, a story about deep political continuities, hidden connections, and lasting influences. It's a story rooted less in radicals' ideas about how the world ought to change than the evolving forms of action they've used to actually change it—whether hastening the end of an unpopular war, blocking the construction of nuclear power plants, revolutionizing the treatment of AIDS, stalling toxic trade deals, or reforming brutally racist police practices. Many movements contributed to this long process of political reinvention, but feminism and queer radicalism played special, central roles, profoundly redefining the practice of activism in ways that have not rarely been acknowledged. And because this is an American story, it's shaped at every level by questions and divisions of race. The story begins with a major racial shift in the practice of disruptive activism, as the direct-action tradition refined by the black civil rights movement in the fifties and sixties to such powerful effect was taken up and transformed by mostly white organizers in the seventies and eighties. The Mayday direct action took place a year after the Nixon Administration invaded Cambodia, an escalation of the Vietnam War that had provoked angry walk-outs on more than a hundred college and university campuses. At one of these, Ohio's Kent State University, National Guardsmen fired into a crowd of protesters, killing four and wounding nine; ten days later, police killed two students and wounded twelve more at Jackson State University in Mississippi. The deaths sparked strikes at hundreds more campuses and inspired thousands who had never protested before to take to the streets. By the end of May 1970, it's estimated that half the country's student population—perhaps several million youth—took part in antiwar activities, which, in the words of former University of California president Clark Kerr, "seemed to exhaust the entire known repertoire of forms of dissent," including the bombing or burning of nearly one hundred campus buildings with military ties.5 So many people were radicalized during the spring 1970 uprising that the antiwar movement suddenly swelled with a new wave of organizers spread all throughout the country, many in places that had seen relatively little activism before then. The tumult of spring 1970 faded by the fall, however, and an air of futility hung over the established antiwar movement. Many of the longtime organizers who had persevered beyond the movement's crisis year of 1969 were now burning out. As one antiwar publication put it in an unsigned piece, for the previous seven years "we have met, discussed, analyzed, lectured, published, lobbied, paraded, sat-in, burned draft cards, stopped troop trains, refused induction, marched, trashed, burned and bombed buildings, destroyed induction centers. Yet the war has gotten steadily worse—for the Vietnamese, and, in a very different way for us." It seemed that everything had been tried, and nothing had worked. "Most everyone I knows is tired of demonstrations," wrote New Left leader David Dellinger. "No wonder. If you've seen one or two, you've seen them all . . . Good, bad, or in between, they have not stopped the war, or put an end to poverty and racism, or freed all political prisoners."6 In this climate of grim frustration, the national antiwar movement split as long-standing tensions about the political value of civil disobedience divided activists who were planning the antiwar mobilization for spring 1971. A new formation named the National Peace Action Coalition (NPAC) called for a massive legal march and rally on April 24. This coalition boasted a long and impressive list of endorsers, but was centrally controlled by a Trotskyist organization, the Socialist Workers Party, and its offshoots. NPAC aimed to build a mass mobilization against the war—organizer Fred Halstead called it "an authentic united front of the masses"—bringing together the widest possible array of forces. Toward that end, NPAC put forth just one lowest-common-denominator demand: "Out of Vietnam now!"7 A "united front of the masses" (designer unknown; author's collection) NPAC also vehemently opposed the use of any tactics that went beyond legally permitted protest. Civil disobedience, the coalition's leadership believed, accomplished little while alienating many from the cause. "In our opinion, small civil disobedience actions—whether in the Gandhi-King tradition or in the vein of violent confrontation—are not effective forms of action," declared the SWP's newspaper, The Militant. "While we do not question the commitment and courage of those who deploy such tactics, we feel that they are not oriented toward winning and mobilizing a mass movement." The Mayday action came in for special criticism: "When people state that they are purposely and illegally attempting to disrupt the government, as the Mayday Tribe has done, they isolate themselves from the masses of American people."8 The other major wing of the antiwar movement ultimately renamed itself the Peoples Coalition for Peace and Justice (PCPJ), and were associated with organizations ranging from the Fellowship of Reconciliation to the War Resisters League. PCPJ favored a multi-issue approach to antiwar organizing and worked to build alliances with non-pacifist organizations like the National Welfare Rights Organization, drawing connections between the foreign and domestic policies of the US government. The coalition also felt that stronger tactics were called for, and emphatically endorsed civil disobedience. "Massive One-Day Demonstrations Aren't Enough," read the headline of a PCPJ broadsheet issued that spring, "More's Needed to End the War." PCPJ didn't openly discourage people from attending the April 24 NPAC march, but focused its efforts on a multi-day "People's Lobby," which consisted of planned, coordinated sit-ins outside major government buildings.9 Into this fractured political landscape came the Mayday Tribe, a new player with a very different approach. The group was launched by Rennie Davis, a white New Left leader who had become nationally famous after the melees outside the Democratic National Convention in 1968, when the federal government prosecuted him and other prominent organizers—the Chicago 7—for conspiracy. In Davis' conception, the Mayday Tribe would bring the most politicized hippies of the time together with the hippest of the hardcore radicals. The word "tribe" itself was a countercultural code word, having been appropriated by whites to signal groovy distance from the dominant culture (the 1967 San Francisco "Be-In" that propelled hippiedom to the national stage, for instance, was known as "A Gathering of the Tribes" despite a notable lack of Native American participation), and Mayday had a long-haired freaky flavor that was decidedly missing from either the Trotskyist or pacifist wings of the antiwar movement. Jerry Coffin, an organizer with the War Resisters League who teamed up with Davis when Mayday was only an idea, recalled it as an attempt "to create a responsible hip alternative" to the Weather Underground: "merging radical politics, Gandhian nonviolence, serious rock and roll, [and] lots of drugs." Many—perhaps most—of the people who took part in the action were relative newcomers to the movement, from the generation that had been radicalized by Cambodia and Kent State.10 Davis took the idea of nonviolently blockading the federal government from a bold but ultimately unsuccessful attempt by the Brooklyn chapter of the Congress of Racial Equality (CORE) to paralyze New York City traffic on the opening day of the 1964 World's Fair. CORE was an important interracial civil rights group founded in the 1940s, with pacifist roots and a strong commitment to nonviolent direct action. The organization is best known for having Freedom Rides it organized in 1961 to challenge racial segregation on interstate buses in the Deep South. These rides, with small groups of black and white activists defying Jim Crow through the simple act of traveling and sitting together, were met with extreme violence, with one bus firebombed and many Freedom Riders brutally beaten by white mobs. CORE was most active in the North, however, particularly in Chicago where it was founded; there, and in other northern cities, the group used sit-ins and other direct-action techniques to protest de facto segregation in housing, education, police brutality, and other issues of urgent concern to New York City's black and Latino population. But the outcry over this obstructive plan was enormous, with everyone from New York City officials to moderate civil rights leaders to President Lyndon Johnson denouncing the protest as one that would, in Johnson's words, "do the civil rights cause no good." CORE's national director, James Farmer, was so appalled that he suspended the Brooklyn chapter. In the end, very few people went through with the highway action. They almost didn't need to: the controversy had already garnered massive publicity. Fair attendance was a fraction of what had been projected, and civil disobedience protests inside the event led to 300 arrests.11 The Mayday protest, with its goal of blocking the nation's capital, echoed the CORE plan in mischievous tone and disorderly intent. The Mayday protest was to entail "action rather than congestion, disruption rather than display." As one Mayday leaflet c...Cover PageHalftitle PageTitle PageCopyright PageDedicationContentsIntroduction1. Mayday2. Small Change3. In Your Face4. Turned Up&Acknowledgments&NotesIndex Sigmund Freud was the founder of psychoanalysis, simultaneously a theory of personality, a therapy, and an intellectual movement. He was born into a middle-class Jewish family in Freiberg, Moravia, now part of Czechoslovakia, but then a city in the Austro-Hungarian Empire. At the age of 4, he moved to Vienna, where he spent nearly his entire life. In 1873 he entered the medical school at the University of Vienna and spent the following eight years engaged in a wide range of studies, including philosophy, in addition to the medical curriculum. After graduating, he worked in several clinics and went to Paris to study under Jean-Martin Charcot, a neurologist who used hypnosis to treat the symptoms of hysteria. When Freud returned to Vienna and set up practice as a clinical neurologist, he found orthodox therapies for nervous disorders ineffective for most of his patients, so he began to use a modified version of the hypnosis he had learned under Charcot. Gradually, however, he discovered that it was not necessary to put patients into a deep trance; rather, he would merely encourage them to talk freely, saying whatever came to mind without self-censorship, in order to bring unconscious material to the surface, where it could be analyzed. He found that this method of free association very often evoked memories of traumatic events in childhood, usually having to do with sex. This discovery led him, at first, to assume that most of his patients had actually been seduced as children by adult relatives and that this was the cause of their neuroses; later, however, he changed his mind and concluded that his patients' memories of childhood seduction were fantasies born of their childhood sexual desires for adults. (This reversal is a matter of some controversy today.) Out of this clinical material he constructed a theory of psychosexual development through oral, anal, phallic and genital stages. Freud considered his patients' dreams and his own to be "the royal road to the unconscious." In The Interpretation of Dreams (1900), perhaps his most brilliant book, he theorized that dreams are heavily disguised expressions of deep-seated wishes and fears and can give great insight into personality. These insights gained widespread attention in his controversial The Psychopathology of Everyday Life (1901). Freud's last years were plagued by some irritating and painful cancerous growths in his jaw, which he endured with great stoicism. Through the interwar years, he gained prestige in 1930 in England, where he died 15 months later, and the British and U.S. governments, but was allowed to emigrate in 1938 to England, where he died 15 months later. Freud's work was widely ignored for his original thinking. His theories have had a profound impact on psychology, anthropology, art, and literature, as well as on the thinking of millions of ordinary people who have sought psychoanalysis to children. Her major work was The Ego and the Mechanisms of Defense (1936). Chapter Summaries & Analyses It is not uncommon for scientists to dismiss Freud's psychoanalysis as a pseudoscience. This is justified in many respects. His insistence that the joy of an infant suckling its mother's breasts is sexual satisfaction, rather than merely nutritional satisfaction, reeks of dogmatic sexual obsession. His attempt to explain various personality quirks -- such as "anal retentiveness" -- as a consequence of improper potty training is not merely far-fetched, the same potty experience could supposedly determine directly opposite behavior, and Freud's conclusions were certainly never verified by longitudinal studies, nor did he have direct access to the potty training his patients experienced. Freud also takes it for granted that revulsion and shame regarding sex are congenital to civilized races, rather than merely being taught. "Savages" have remained primitive because, supposedly, they have no sense of sexual shame or modesty. Sexual perversions develop in people because, due to either sexual precocity or early seduction, they experienced sex before these inhibitions kicked in. He states that "the existence of congenital inversion (homosexuality) can certainly be questioned. . . the more examination . . . will probably show that the direction of the libido was determined by a definite experience of early childhood (p. 14)." Freud points out that this was also the opinion of Havelock Ellis. "The sexual impulse is probably entirely independent of its object and is not originated by the stimuli proceeding from the object (the opposite sex, that is) (p. 17)." So whether a man is sexually attracted to women, other men, children, sheep, or shoes is entirely dependent upon the happenstancial experiences of childhood. This seems improbable to the point of ridiculous; on the other hand, since men are sexually attracted to children, sheep, and shoes, it seems likely that some incident in their earlier life must be responsible for these grotesque preferences. At the very least it seems not merely probable, but even tritely obvious, that experiences we have as children are going to have a great impact upon how, or whether or not, we mature. This is a simple fact to which many supposedly sophisticated people remain astonishingly obtuse.While it is easy to mock Freud's ideas when hearing of them second hand, nearly everyone who reads Freud cannot help but be impressed by how clearly and logically he presents his theories. Freud had the influence that he had because he expressed his ideas convincingly. Given the absurd extent to which people of Freud's time prohibited all discussion, and even seemed to try to deny the existence of, sexual attraction, the fact that Freud focused on the importance of sexual attraction in human life was certainly to his credit. Even when I was growing up nobody ever said the word "sex." We all learned of sex from dirty jokes and pornography. Pornography in those days was incredibly disgusting. The fact that young people have access to online porn might actually be an improvement. It certainly is no worse. I was personally acquainted with at least two young women who knew nothing whatsoever of sex until they were around twenty, at which point they reacted to the discovery rather hysterically. 4 Freud, S. (1905) Three Essays on the Theory of Sexuality (1905). The Standard Edition of the Complete Psychological Works of Sigmund Freud 7:123-246 More in this Collection The standard edition of Freud's seminal theory of the psychosexual development from infancy through adolescence, expounding the theory of libido and its vicissitudes in the formation of the adult personality. Freud's most important works. Here, Freud outlines the core features of libido theory, his grand view of the psychology of sexuality These three essays -- "The Sexual Aberrations," "Infantile Sexuality," and "The Transformations of Puberty" -- are among Sigmund Freud's most important works. Here, Freud outlines the core features of libido theory, his grand view of the psychology of sexuality. sexual perversion is a matter of human nature and "normal" sexual behavior only appears later in life, sexual urges begin in infancy, and these urges turn their attention outward as we mature through puberty. Freud first wrote Three Essays on the Theory of Sexuality in 1905 and spent the next two decades making major revisions to the text. This edition offers Freud's complete vision of the sexual self, in the definitive James Strachey translation. 794 people are currently reading13013 people want to readDr. Sigismund Freud (later changed to Sigmund) was a neurologist and the founder of psychoanalysis, who created an entirely new approach to the understanding of the human personality. He regarded as one of the most influential—and controversial—minds of the 20th century.In 1873, Freud began to study medicine at the University of Vienna. After graduating, he worked at the Vienna General Hospital. He collaborated with Josef Breuer in treating hysteria by the recall of painful experiences under hypnosis. In 1885, Freud went to Paris as a student of the neurologist Jean Charcot. On his return to Vienna the following year, Freud set up in private practice, specializing in nervous and brain disorders. The same year he married Martha Bernays, with whom he had six children. In 1897, he began an intensive analysis of himself. This analysis published dreams analyzed dreams in terms of unconscious desires. In 1902, Freud was appointed Professor of Neuropathology at the University of Vienna, a post he held until 1938. Although the medical establishment disagreed with many of his theories, a group of pupils and followers began to gather around Freud. In 1910, the International Psychoanalytic Association was founded with Carl Jung, a close associate of Freud's, as the president. Jung later broke with Freud and developed his own theories.After World War One, Freud spent less time in clinical observation and concentrated on the application of his theories to history, art, literature and anthropology. In 1923, he published 'The Ego and the Id', which suggested a new structural model of the mind, divided into the 'id, the 'ego' and the 'superego'.In 1933, the Nazis publicly burnt a number of Freud's books. In 1938, shortly after the Nazis annexed Austria, Freud left Vienna for London with his wife and daughter Anna.Freud had been diagnosed with cancer of the jaw in 1923, and underwent more than 30 operations. He died of cancer on 23 September 1939.Displaying 1 - 30 of 524 reviewsApril 7, 2012I showed an excerpt of Freud's writing to my friend over lunch earlier this afternoon. The excerpt read like this:Contact between the child and its carer is, for the child, an endlessly flowing source of sexual stimulation and satisfaction of erogenous zones, particularly since the carer—more generally the mother—bestows upon the child feelings derived from her sexual life, stroking, kissing and rocking the child, and quite clearly taking it as substitute for fully valid sexual object. My friend gasped and immediately shook her head in denial, 'No, no, no, no...' Well, read more and you will soon realize that everything that Freud wrote is in the same vein. Freud's theories are not to be taken lightly, they are not to be taken seriously, they are not to be taken literally, they are to be taken sexually. Freud's theories are not to be taken at face value, they are to be taken at face orifice. Freud's theories are not to be taken at face value, they are to be taken at face cavity. Freud's theories are not to be taken at face value, they are to be taken at face fetish. Freud's theories are not to be taken at face value, they are to be taken at face masochism. Freud's theories are not to be taken at face value, they are to be taken at face sadism. Freud's theories are not to be taken at face value, they are to be taken at face voyeurism. Freud's theories are not to be taken at face value, they are to be taken at face exhibitionism. Freud's theories are not to be taken at face value, they are to be taken at face necrophilia. Freud's theories are not to be taken at face value, they are to be taken at face bestiality. Freud's theories are not to be taken at face value, they are to be taken at face pedophilia. Freud's theories are not to be taken at face value, they are to be taken at face incest. Freud's theories are not to be taken at face value, they are to be taken at face adultery. Freud's theories are not to be taken at face value, they are to be taken at face prostitution. Freud's theories are not to be taken at face value, they are to be taken at face pornography. Freud's theories are not to be taken at face value, they are to be taken at face masturbation. Freud's theories are not to be taken at face value, they are to be taken at face onanism. Freud's theories are not to be taken at face value, they are to be taken at face sex. Freud's theories are not to be taken at face value, they are to be taken at face anal retentiveness. Freud's theories are not to be taken at face value, they are to be taken at face anal expulsiveness. Freud's theories are not to be taken at face value, they are to be taken at face anal sex. Freud's theories are not to be taken at face value, they are to be taken at face anal intercourse. Freud's theories are not to be taken at face value, they are to be taken at face anal penetration. Freud's theories are not to be taken at face value, they are to be taken at face anal rape. Freud's theories are not to be taken at face value, they are to be taken at face anal masturbation. Freud's theories are not to be taken at face value, they are to be taken at face anal onanism