Psychopathology.

PSYCHOLOGY.


The object of this paper is to discover whether knowledge of primitive mentality can justify the formation of synthetic or intuitional conceptions of the unconscious. A prelogical or irrational characteristic is common to both. This point of view is based on the views of the Zürich school, which postulates that the myth can only be fully understood by an intuitional or prelogical attitude, and that mythological formations are invaluable in the shaping of instinctual attitude to experience. The importance attached to the racial unconscious and the theory of survival of racial inheritance are corroborated by Lévy-Bruhl. In the prelogical psyche, the author observes a quite irrational indifference to the real nature of objective facts. The almost mystical relationship existing between the primitive and the objects of his environment is based on a subject-object identification by which he is intuitionally informed of objects, apart from cognition. Primitive man lives in a world determined by his subjective representations. The primitive in a state of mystical participation fails to see himself or others objectively. Examples of myths of transformation and metempsychosis are given in which there is some mystical function occurring between subject and object. Baynes produces Haldane's biological theory of relativity in support of his thesis. Haldane postulates an unanalyzable relation between the living organism and its environment, which agrees with Lévy-Bruhl's concept, 'Participation mystique.' Fear of the unknown dominates the primitive mentality, and this explains why objects that are known acquire a magical significance. The projection of the subject into the environment is a defence against the unfamiliar. The theme of transformation is always accompanied by the symbolism of sacrifice. It is thought that dreams of animals and insects which undergo metamorphosis point to corresponding transformation processes in psychological development. In the author's opinion the term 'sublimation' does not describe this process. Transformed libido achieves a newer and more advanced integration, in which sense it differs from mere arbitrary canalization into more civilized channels. This process of transformation is in conflict with the inertia which fights against change. From this it is concluded that unconscious mythological activity shapes the instinctual attitude to life; this is the main purpose of analysis from the standpoint of the Zürich school. The solution of the sexual problem is the greatest test upon character, and this is well illustrated in Flecker's play, 'Hassan.' Effective relationship to the world hinges upon the release of energy vested in sexuality. The energetic process of the analytical transference is related to the process of moral reintegestion which should be the objective in this particular form of analysis. The individual attitude towards an objective situation denotes a characteristic state of libido tension. Baynes states that he has used the term 'prelogical psyche' to include both the primitive psyche
and civilized unconscious mentality, because he has been unable to discover any essential difference between the two. He admits the provisional nature of concepts such as the 'collective unconscious' and 'mythical participation.' The paper concludes by contrasting the intuitive function of synthesis with the purely intellectual or analytical approach, and extols Jung for taking the first step to overthrow the mechanistic conception of vital phenomena.

ROBERT M. RIGGALL.


For purposes of discussion, sex differences are divided into three groups: (a) primary anatomical differences; (b) secondary sex characters; and (c) psychological differences. It is noted that the last two groups are determined by the action of endocrine secretions. It is suggested that some psychological differences must be due to tertiary rather than secondary sex characters, resulting from selfconsciousness of sex. Psychoanalysis and other methods have been unable to decide how far observable differences are innate and how far acquired; we know, however, that the question of sex differences is essentially genetic. In the analysis of the nature of the sex impulse it is noted that female modesty, in so far as it is a relative sex inertia, is a secondary sex characteristic. This inertia is liable to exaggeration and the female may be unaware of sexual desire. More normal modesty is an expression of self-consciousness of sex acting through the 'castration-complex.' Referring to infantile sexuality, it is noted that the one important difference is with regard to urination, which plays an important part in infantile fantasies of love and power. The first hint of difference between activity and passivity appears to be partly determined by a period of activity in the interstitial glands of the reproductive organs between the ages of two and seven. Although many women remain in the clitoral attitude of the girl-child and are anaesthetic to vaginal stimulation there is undoubtedly an organic predisposition to characteristic femininity.

It is suggested that the differentiation may be chiefly on the female side, as if the female had to turn aside at various points from the straight line of development followed by the male. No serious observer really believes that the female ego is essentially different from the male. It is believed that the ego-trends in both sexes are positive, active and katabolic, harmonizing with the sex impulse in the male, but conflicting with it in the female. In the one case the ego characteristics are reinforced, while in the other they are strongly modified and limited. The qualities of femininity are absorbed by the ego-ideal and this reconciliation is more complicated for the female. The predisposing conditions to the development of the feminine castration-complex are discussed under four groups: (1) circumstantial; (2) early awareness of sex differences; (3) individual differences of secondary sex characteristics; (4) initial differences in anal and urethral erotism.

The only psychological mechanism peculiar to the female appears to be that women show a greater tendency to reaction-formation. The differences in the external relationship of boy and girl are discussed at some length from
their normal and abnormal relationship to their parents and the Œdipus situation.

It is tentatively suggested that there is a sex difference regarding the genesis of the castration-complex, viz., that in women it arises from anal and urethral levels and is only secondarily connected with incest-tendencies; in the male it is more intimately connected with incest-tendencies and genital auto-erotism. In conclusion it is held that emotional and temperamental sex differences are of considerable educational and social importance.

Robert M. Riggall.


This is a translation of a paper read by the author before the International Congress of Psychology at Oxford, on July 31, 1923. Psychoanalysis has shown that thinking in early childhood is influenced by instinct. Laying stress on the importance of the oral stage of infantile development, Abraham points out that to the child at this stage the outside world consists of objects which he wishes to incorporate in himself, the ego being more important than the object world. This is simply a matter of pleasure and pain. In adults consciousness moderates instinctive life. When two objects excite feelings of pleasure or pain in the child’s mind he identifies them. As an example the case of a child is quoted who identifies a hot stove with a biting dog. Analogous thought-processes are found among primitive races and this form of thinking persists in myths, fairy tales and dreams. As the child grows older he naturally becomes conscious of the imaginary character of this process of thinking by identification. The gradual establishment of differentiation in thinking is motivated by the child’s narcissism. The common identification of parents with animals is analogous to the animal-totemism found in primitive races. The later desire to possess and master the object includes a tendency to preserve and protect it, and paves the way to adaptation of thought to reality. At this stage narcissism is still paramount and the child invests his desires and thoughts with unlimited omnipotence. These ideas of omnipotence subsequently become displaced on to the idea of authority which is represented in the father or God. Phantasy is an important source of gratification to the child, logical thinking gradually replacing this pleasure-giving form of play. In conclusion the author emphasises the importance of infantile instincts in the evolution of thought. Instincts are earlier than thought in the evolution of the individual and the race. It is, therefore, impossible to account correctly for any mental phenomenon without analysing its instinctive determination.

Robert M. Riggall.


In this article, which is part of a larger publication on The Sexual Life of Savages, Malinowski outlines the nuclear complex in a matrilineal society hitherto unexplored. It is not correct to assume that the Œdipus complex
is found in every savage or barbarous community; it must vary with the constitution of the family. The patriarchal family of modern civilization is compared with the matrilineal family of certain island communities in Melanesia. The Trobriand islanders live in a social order in which kinship is reckoned through the mother, succession and inheritance only descending through the maternal line. The boy succeeds to the social position of the mother's brother, inheriting possessions from the maternal uncle instead of from the father. Owing to a strict taboo boys and girls of the same mother are separated from an early age. The sexual development of the child differs from that present in civilized communities, and Malinowski failed to find any traces of sexual indecencies, interest in excretory functions or exhibitionism. There is no moral reprobation of infantile sexuality; small children play together in a sort of juvenile republic, one of their main interests consisting of sexual pastimes. Thus the latency period of more civilized communities is absent. Repression is connected with submission to matriarchal tribal law and the prohibition of exogamy. In the Trobriands there is no friction between father and son, and the infantile craving for the mother spends itself naturally and spontaneously. The ambivalent attitude of veneration and dislike is felt between the man and his mother's brother, while repression of incestuous tendencies is connected only with the sister. In place of the usual Oedipus complex we find the wish to marry the sister and to kill the maternal uncle. From the foregoing the author claims to have established that Freud's views follow modifications brought about by various social constitutions. He thinks that these conclusions might amplify some of the Freudian formule in showing the correlation existing between biological and social influences: the universal existence of the Oedipus complex should not be assumed.

ROBERT M. RIGGALL.


Adler states that his views contrast with those of other schools because although the latter teach something of existing forces they fail in their application of these forces. In every mental phenomenon is found the pursuit of an aim, and from this it is assumed that the individual acts and suffers according to his peculiar teleology. Although the principle of causality is recognized it is thought to be inadequate in the solving of mental problems. The aim of the mental life becomes its governing principle, its causa finalis. Neurosis and psychosis express loss of courage, and this insight into the science of individual psychology should be a contra-indication for tedious analysis in these cases of discouragement. The author prefers his own particular method. In considering the causes of discouragement an example of a case of obsessional neurosis is quoted. The child's aim was to excel his father, but since he lacked confidence to do this he simulated superiority in roundabout ways, finding a refuge in his obsessions. The doctrine of mental compensation shows that the aim of personal power is more pronounced in cases with strong inferiority. The aim of excelling others is very marked in neurotics
and moulds the individuality, etc. A sense of inferiority depends on the early environment, ordinary infantile helplessness regularly giving rise to this feeling, which is aggravated by unfavourable conditions or physical infirmities. Adler states he has proved all neurotics to be ambitious persons who have lost courage, and that this discouragement probably affects 90 per cent. of the human race. Individual psychology reveals their mistakes, destroys their striving after power, and promotes their social feeling. As an illustration of this discouragement a case of manic-depressive insanity is quoted at length.

Robert M. Riggall.

PSYCHOSES.


Without adopting a preconceived etiological basis for his investigations, this author studies the sex factor, from the standpoints of biologic psychology and physiology, of female patients suffering from dementia praecox. He reports a total of 545 patients, 163 of whom were diagnosed dementia praecox, 107 manic-depressive psychosis (some of these cases, however, presented 'malignant' features), while the remaining 235 were a control series of non-psychotic, pregnant women. He investigates particularly the secondary sexual characteristics and the sexual behaviour of the patients, tabulating his results and giving short notes on each case of dementia, with a longer history of four of them. The relation of marriage to the age of the patient on admission, compared with similar figures from the general population, is taken as a rough index to sexual adequacy.

The cases thus investigated fall into two groups, which seem to represent different phases or degrees of compensation of the same functional disturbance:

(a) Those in whom the onset of the psychosis is early (before thirty), and sexual development inadequate from puberty.

(b) Those in whom psychosis develops later and has been preceded by relatively adequate sexual behaviour.

With reference to group (a), he emphasises the fact that sexual desire is present both before and during the psychosis, but that there is difficulty in transforming it into adequate behaviour. Definite efforts in this direction immediately preceded the breakdown in some cases, and in some were associated with excessive emotion which sometimes took the form of marked fear at the approach of the opposite sex.

He finds the percentage of masculine characteristics, as evidenced by the distribution of the pubic hair and the presence of mammary hair, definitely higher in the dementia praecox and manic-depressive groups than in the controls, and correlates these manifestations and other signs of endocrine disturbance with the inadequate sexual behaviour of the psychotic patients. Patients of group (b) (dementia praecox of later onset) showed less disturbance of physical development and were more mature and feminine in appearance than those of group (a).

E. B. G. R.
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