respondece with an eccentric Berlin physician throws light on the psychoanalytic concept of bisexuality, which Freud developed in part through the stimulus of his relationship with Fliess.

3683. MURPHY, TIMOTHY F. "Freud Reconsidered: Bisexuality, Homosexuality, and Moral Judgment," JH, 9:2-3 (1983-84), 65-77. Without ethically justifying his procedure, Freud transformed the course of psychosexual development as determined by psychoanalysis into a moral imperative against which homosexuality is judged a fixated and immature state.


3685. SULLOWAY, FRANK J. Freud, Biologist of the Mind: Beyond the Psychoanalytic Legend. New York: Basic Books, 1979. 612 pp. Reconstructing the intellectual climate in which Freud developed his theories, shows how the originally biological program yielded to a psychodynamic one. Sulloway also unmasksthe fabrication—by Ernest Jones and others—of heroic legends (26 in all), designed to assure good fortune for Freud and psychoanalysis. Numerous references to homosexuality.

C. PSYCHOANALYSIS

Psychoanalysis is the body of theory and therapeutic practice that grew out of the teaching of Sigmund Freud. Although no alternative theoretical focus has appeared, many concepts of the creator of psychoanalysis have been, at various times and places, tacitly or explicitly revised. A salient example is the concept of universal bisexuality, which has been largely abandoned by psychoanalysts as a result of Sandor Rado’s critique (3711; compare XIV.F). Many latter-day psychoanalysis have adopted a harshly negative view of homosexuality, contrasting with the founder’s more humane practice (though these homonegative psychiatrists would doubtless argue that the premises for their opinions are deeply embedded in psychoanalysis itself). Outside of psychoanalysis—and sometimes within it—a debate rages as to the logical status of the discipline: does it truly deserve the name of science, or
is it rather a mythological or even literary system? The therapeutic efficacy of psychoanalysis--its capacity to improve the mental health of analysands--has also been brought into serious question.

Contends that male homosexuality is best correlated with the concept "inferior-pitiable." Recommends a technique based on the curative value of humor and laughter, which destroy complaining and may "restore" heterosexual impulses. See also his: On the Origins and Treatment of Homosexuality (New York: Praeger, 1986).

Discusses Freudian contributions on male homosexuality, linking them to themes derived from mythology and to illustrative clinical examples.

Homosexuality is held to be a pathological disorder which stems from the homosexual's longing for defeat, humiliation, and rejection. The homosexual is an "injustice collector," who courts and cherishes disaster. Among the embittered diatribes of this neo-Freudian pundit (1899-1962), probably the most widely circulated were: Counterfeit Sex: Homosexuality, Impotence, Frigidity, Second ed. (New York: Grove Press, 1961; 380 pp.), and One Thousand Homosexuals: Conspiracy of Silence, or Curing and Deglamorizing Homosexuals? (Paterson, NJ: Pageant Books, 1959; 249 pp.).

This study by a ten-member Research Committee of the Society of Medical Psychoanalysts based its conclusions on 106 male homosexuals and 100 heterosexuals in clinical treatment. It is a major source of the "close-binding mother" thesis of the etiology of male homosexuality. Critics allege that defects in methodology and research design mask an antihomosexual bias, and that the conclusions are essentially an artifact of the design, and therefore scientifically valueless. See Fritz A. Fluckiger, "Research, through a Glass, Darkly: An Evaluation of the Bieber Study on Homosexuality," Ladder, 10:10 (July 1966), 16-26; 10:11 (August 1966), 18-26; and 10:12 (September 1966), 22-26; and Richard C. Friedman, "Psychoanalysis and Sexual Object Choice: III. A Rereply to Drs. I. Bieber and C. W. Socarides," Contemporary Psychoanal-
Contends that homosexual acting out stems from a weak ego structure based upon a narcissistic and prenarcissistic disposition.

Suggests that homosexual cruising is an act of restitution, an effort to resurrect the father and to contradict the ambivalent wishes to rob and murder him, and an attempt to idealize the father, rendering him into an object of love.

Views homosexuality as a product of "faulty development and adaptation"—"a painful and destructive disorder, but one which can be relieved and even cured."

Holds that primary lesbian erotic love originates in a precocious turn-on of erotic desire mandated by the ego and that it is progressive, not regressive.

In this wide-ranging study, see Part 4, "Homosexuality: Gay Liberation Confronts Psychoanalysis and the Social Sciences" (pp. 235-337).

Ambitious critique of psychoanalysis, seeking to expose the paradoxes, limitations, and errors the author, a London-based psychologist, believes to underlie Freudian theory and practice.

Holds that homosexuals of both sexes began as heterosexuals, but that some traumatic situation shifted their heterosexual orientation toward homosexuality.
In a synthesis of psychoanalytic doctrines, male and female homosexuality is discussed in relation to perversions and impulse neuroses, as well as castration anxiety, regression to a state of father fixation, and the Oedipal/Electra complexes. Compare his "Outline of Clinical Psychoanalysis: The Sexual Perversions," Psychoanalytic Quarterly, 2 (1933), 260-308, esp. 270-90.

An influential statement by a member of Freud's circle, who subsequently became estranged. Using his dichotomy between "subject" (active) and "object" (passive) homosexuals, Ferenczi sought in effect to explain away homosexuality by assimilating it to heterosexual norms. For English version, see his: Contributions to Psychoanalysis (New York: Brunner, 1950), pp. 296-318.


Utilizing ideas of Erik Erikson, contends that the concept of negative identity can be fruitfully applied to an understanding of various social phenomena, including homosexuality.

Criticizing the psychiatric view that homosexuality is pathological (as found in the works of I. Bieber and E. Fringlen), argues that this assumption is without foundation, being simply a residue of Judeo-Christian belief systems.

Study of college youth in New York City, portraying them as victims of drugs, anomie, and sexual confusion, including homosexuality (esp. pp. 104-18). Catering to popular fears about adolescents, this work is undermined


Expository study, emphasizing Marcuse's critic of surplus repression, holding that while his argument is flawed, it can be strengthened and made viable. See esp. pp. 82-86.


An amateurish and subjective work, in some respects recalling Samuel Igla, Germany's National Vice (London: Quality Press, 1945), which was a product of wartime hatred. Despite their polemical character, it may be that such works raise issues deserving more serious consideration.


In "Flight from Masculinity" (pp. 160-92), he contends that in our culture homosexuality is a social disease brought on by the pressures of western civilization.


Identifies shifts in the dynamic understanding of transference phenomena, from an early emphasis on Oedipal issues to the contemporary focus on early maternal relations and how disturbances in these are recapitulated in homosexual transference.


An attempt by a once-influential figure of the "Freudian left" to posit a nonrepressive civilization. On Marcuse, see G. Horowitz, above, and P. A. Robinson, below.


Revised texts of speeches and papers of an independent Swiss psychiatrist (1961-83), who evolved a nonpathological concept of homosexuality.

For each "disorder" a psychodynamic analysis of the symptoms is offered, as well as a hypothesis for developmental origins.

In a study of 168 "oedipal" and "non-oedipal" male homosexuals, the former were found to be more negative, and to have less self-worth, self-confidence, and self-acceptance than the latter.

In a widely read essay, first published in 1940, Rado questions the earlier assumption of the universality of bisexuality by Freud and others, maintaining that if the term is used in a biologically limited sense, "there is no such thing as bisexuality either in man or in any other of the higher vertebrates."

The early Reich, some of whose writings are translated here from the original German publications, has been influential in his attempt to fuse Freudian psychoanalysis with Marxism, relating both to sexual enlightenment. Even at this period, however, he disliked homosexuality, associating it with the right and the rise of Nazism (p. 297). For a contextualization of the Sex-Pol milieu, see Hans-Peter Gente (ed.), *Marxismus, Psychoanalyse, Sex-Pol* (Frankfurt: Fischer, 1976; 2 vols.).

The final state of this book incorporates many changes since the publication of the original core in Vienna in 1930. A careful study of Reich's thought would have to distinguish its various strata; as it is, too much of the writing about him is uncritical advocacy. This book does contain some discussion of the repression of homosexuality in Stalin's Soviet Union (pp. 153-57, 208-11).

Biography of Freud's leading woman disciple, using documentary sources—including some that suggest a link between her experiences with close associates and her negative concepts of homosexuality. Some discussion of lesbianism appears in Deutsch's major work, *The Psychology
of Women (New York: Grune and Stratton, 1944-45; 2 vols.).

Claims on the basis of the psychoanalysis of two men that the homosexual's dominant neurotic drive is sadism.

Wilhelm Reich, Geza Roheim, and Herbert Marcuse seen through somewhat rose-colored glasses. See also: Richard King, The Party of Eros: Radical Social Thought and the Realm of Freedom (Chapel Hill: University of North Carolina Press, 1972; 227 pp.).

Chiefly on the Freudian and other schools of clinical psychology.

Sadger was the first member of Freud's circle to give concentrated attention to homosexuality. Among his contributions is the notion that homosexuality is caused by an impulse to eat the father's testicles. See also his: "Ist die konträre Sexualempfindung heilbar?" Zeitschrift für Sexualwissenschaft, 1 (1908), 712-20; and Neue Forschungen zur Homosexualität (Berlin: Fischer, 1915; 32 pp.).

The term "latent homosexuality" has been loosely used and abused by professionals as well as by laymen. Since it carries derogatory connotations, its validity should be demonstrated or else the term should be abandoned. See also his: "The Concept of Latent Homosexuality," American Journal of Psychoanalysis, 17 (1957), 161-69.

Attempts to apply the theories of Charles Socarides (see below) to lesbians. See the discussion following by Bernard F. Riess, ibid., 29-30.

Criticizes their ideas on lesbianism, including Deutsch's claim that the libido is never feminine.

3722. SOCARIDES, CHARLES W. The Overt Homosexual. New York: Grune and Stratton, 1968. 245 pp. Resumes of earlier literature and clinical reports by a neo-Freudian who remains obdurately attached to the sickness theory. Together with other contributions, the material of this book is recycled in his omnium gatherum, Homosexuality (New York: Jason Aronson, 1978; 642 pp.).


3725. STREAN, HERBERT S. "Homosexuality: A Life-Style, A Civil Rights Issue or a Psycho-Social Problem?" Current Issues in Psychoanalytic Practice, 1 (1984), 35-47. With regard to the homosexual client, who has frequently been scapegoated as a child by his/her parents and discriminated against as an adult, practitioners have to respect and accept his/her lifestyle, behave in a way that guarantees his/her civil rights, and maintain an objective eye and an empathetic ear.

D. OTHER DEPTH PSYCHIATRY SCHOOLS

Two of Freud's rivals (originally his associates) reflect the attitude of many non-Freudian depth psychologists towards homosexuality: Adler hated it with an almost unreasoning passion, while Jung tended to ignore it. Hence the brevity of this section.

3726. ADLER, ALFRED. Cooperation between the Sexes: Wri-