

Essay 1: New Introductory Essays on DGB-GAP Philosophy-Psychology and Neo-Psychoanalysis

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Abbreviation

DGB: David Gordon Bain; Dialectic-Gap-Bridging; GAP: Gestalt-Adlerian-Psychoanalysis; The 'Gap' between different paradigms or lines of thought, feeling, impulse, action; The AHL Connection: Anaximander-Heraclitus-Lao Tse; The SSH Connection: Spinoza-Schelling-Hegel; The HSNF Connection: Hegel-Schopenhauer-Nietzsche-Freud.

Good day!

My name is David Gordon Bain. I am putting this essay out as the first of 99 more to come -- assuming that all goes well. I have studied psychology for more than 40 years now, and the presentation that I am about to give you is an abbreviated synopsis of the culmination of my integrative (synthesized-synergized) thinking over these 40 years.

First, let me give you a quick resume of my education and experience in psychology.

I entered The University of Waterloo, Ontario in 1974, and in my last year there, in 1979, I wrote my Honours Thesis in psychology for one of the earliest cognitive-behavior theorists and therapists -- Dr. Donald Meichenbaum. Today, looking back at this essay from a psychoanalytic or neo-psychoanalytic perspective, I would say that it was an essay on '*Central Ego Functioning and Dysfunctioning*' from a *Cognitive-General Semantic and Humanistic-Existential* perspective.

I introduced what I will now call '*The ASPIRE (Associated-Stimulus-Perception-Interpretation-Response-Evaluation) Model*' of Central Ego Functioning and Dysfunctioning. The paper needs to be reworked a bit -- not much -- in the light of 36 more years of historical research and theorizing on the human mind.

Understand that I was doing all this as a 'hobby' while I was making my living in the transportation industry and raising two children with my common law wife of 11 years (1980-1991) -- and beyond.

To return to my first major integrative essay, by the time I finished the essay, I realized that there was a 'deeper, more complex' body of knowledge that I needed to study and investigate -- specifically, or at least mainly, the 'cognitive templates' that exist in our subconscious mind from early childhood that play a very integral part in the ASPIRE model I mentioned above relative to our conscious decision-making and conflict-resolving process.

Alfred Adler used to call this aspect of our cognitive functioning our 'private logic' because it entailed much of what is both 'unique' and 'subjective' -- and often 'dysfunctional' -- in terms of the early generalizations we make about life and people including our own self-image and the way we approach and/or avoid people.

Thus, much of what we might call 'cognitive dysfunctioning' is 'housed' within these early cognitive templates and because they are put together when we are very young -- and 'cemented' or 'conditioned' into place, often by strong emotion, and then basically buried subconsciously/unconsciously -- they generally are not easy to 'dislodge' or 'dismantle' or even modify years later by ourselves, and/or even with the help of a counselor or therapist.

The dysfunctional element in these cognitive-emotional-impulsive-drive-behavioral (CEIDB) templates include areas of 'over-generalization', 'extreme logic', and 'unbearable ideas' that will not only affect the way that each individual child will view the world and him or herself for the rest of his or her life, but also in terms of extreme perspectives, emotions, and behavior; may bring the so-affected person to consider seeing a therapist many, many years later. For some, this may not be necessary or desired; for others, it may be viewed as a desired and/or a necessary route to go. If there is a court ruling, and/or jail sentence involved, it may be a mandatory requirement.

I have a new name for this *CEIDB Template* 36 years later. I now call it our *Oedipal-Lifestyle-Transference Complex (OLTC)* which integrates much of the essence of what I have learned in those 36 years from studying Gestalt Therapy, Adlerian Psychology, and Psychoanalysis.

In addition to calling this brand of 'logic' a person's 'private logic', Adler also referred to it as a person's 'lifestyle' or 'lifestyle goal/plan' or 'lifeline'. I took courses in Adlerian Psychology in 1980 and 1981 at The Adlerian Institute in Ontario and had the pleasure of hearing Dr. Harold Mosak and Dr. Stan Shapiro speak on different subject matters before I left the Institute. What I learned there in those two years would remain with me in the evolution of my later integrative thought.

There are two further influences of the 1980s and 1990s that I would like to briefly mention here. before we start to delve deeper into the subject matter of my presentation.

Firstly, while reading a book on Gestalt Therapy one day, I happened upon the name of 'Hegel' and started to realize how Hegel's 'bipolar and dialectically integrative logic' -- usually presented as 1. thesis; 2. anti or counter-thesis; and 3. dialectic integration or synthesis -- played a major role in the thinking of Freud, Jung, and Perls among others in their respective 'intra-psycho conflict models' of the personality as well as their respective approaches to psychotherapy. This re-introduction to Hegel -- I had also been briefly introduced to his brand of thinking while I was at The University of Waterloo -- opened up the whole subject matter of Western and Eastern Philosophy of which I followed down that investigative trail at my own leisure and pace for quite a few years until the second of these last two influences suddenly took over.

I was browsing through a downtown Toronto bookstore one day when I happened upon a writer who sounded rebellious and interesting. I had never heard of Dr. Jeffrey Masson before but, in leaving the bookstore, I had purchased Masson's 'Assault on Truth: Freud's Suppression of The Seduction Theory'; and also, 'Final Analysis: The Making and Unmaking of a Psychoanalyst'. Somewhere along the line around this same time, I also purchased Janet Malcolm's 'In The Freud Archives'...and before I knew it, I had been 'seduced' into the whole 'Seduction vs. Oedipal Theory Controversy' which would lead me into the early history of Psychoanalysis, and into the much more substantial project of 'Reconstructing Psychoanalysis More Rationally-Empirically and Integratively' drawing from all of Pre-Psychoanalysis, Classical Psychoanalysis, Object Relations, and Self Psychology -- as well as major brands of 'Neo-Psychoanalysis'.

In university, I had also read quite a few Erich Fromm books: *Escape from Freedom*, *Man For Himself*, *The Art of Loving*, and *The Sane Society* which also gave me more of a humanistic-existential perspective on Psychoanalysis -- or 'Neo'-Psychoanalysis -- all of which were coming together in my many evolving models of the human psyche, each one changing with the addition of each new and significant influence, Eric Berne and Transactional Analysis being another important one.

In 1938, in Freud's second last significant paper, Freud wrote a rather remarkable essay called: 'Splitting of The Ego in The Process of Defense'. It was remarkable in at least two different ways: 1. it linked Freud's latest work to his earliest work -- his earliest 'pre-psychoanalytic' work involving his 'trauma-seduction theory' (1892-1896) which after 1896, he largely rejected and/or ignored until this last shocking little essay of 1938 where Freud, basically on the verge of death's doorstep, still showed some remarkable new insight into the workings of the human mind, perhaps partly influenced by the beginning of Melanie Klein's early work in the 1930s, which would open up the new and exciting branch of present day psychoanalysis called 'Object Relations'. Thus, this little paper not only linked Freud's last work with his earliest work, but it also helped to open up the door to 'the splitting of the ego' which would become one of the main defining points of Object Relations -- and later -- Transactional Analysis. It also can be viewed as an important foundation of the model I wish to quickly present to you before I leave this essay as the model that drives **DGB-GAP Neo-Psychoanalysis**.

In Freud's classic 1923 essay, *The Ego and The Id*, Freud introduced for the first time his now famous triadic model of the human psyche: *The Superego, The Ego, and The Id. This model is a very Hegelian model in that it fits easily into the mold of 'Thesis (Superego); Anti-Thesis (Id); and Synthesis (Ego)'*:

The model of the human psyche that I am using today is a 15 part expansion of this model which comprise the whole subject matter of the 100 essays to follow.

A/ Super Ego-States or 'Upper Zone' Ego-States

1. *The Oral-Nurturing Superego;*
2. *The Narcissistic-Hedonistic Superego;*
3. *The Anal-Righteous Superego;*

B/ 'Middle Zone' Ego-States

4. *The Private-Shadow Ego;*
5. *The Central (Mediating-Executive) Ego (and 'Phenomenology of Spirit');*
6. *The Public-Social Ego;*

C/ 'Lower Zone' Ego-States

7. *The Oral-Nurturing Underego;*
8. *The Narcissistic-Hedonistic Underego;*
9. *The Anal-Righteous Underego;*

D/ Id Formations, Oedipal-Lifestyle-Transference (OLT) Formations, and Genetic-Potential-Self (GPS) Formations

10. *'Fully Bound', 'Partly Bound', and 'Unbound' 'Id-OLT Formations'*
11. *The Id Censor;*
12. *The Id Vault;*
13. *The OLT (Cognitive-Emotional-Impulse-Driven-Behavioral -- CEIDB) Templates;*
14. *The Id;*
15. *The Genetic-Potential-Self (GPS).*

This has been a huge integrative project -- a lifetime of work still evolving as I write -- that seeks to integrate Pre-Psychoanalysis with Classical Psychoanalysis and Object Relations, as well as Adlerian Psychology, Gestalt Theory, Transactional Analysis, Cognitive Therapy and General Semantics, Humanistic-Existentialism in a background of Western and Eastern Philosophy, Neurology, Biochemistry, Medicine, Politics, Business, Arts and Science.

The irony of what I do is that I trumpet dialectical thinking on the one hand -- so-called 'causality' working both ways -- but as a dialectic writer, I have only very limited to no 'dialectic interplay' with my reading audience. And thus, I am never sure whether I am communicating well with my readers -- or not. Words can so often and so easily be misinterpreted as to their meaning -- or not interpreted at all -- meaning the reader is interpreting either the 'wrong phenomenal reference point' or 'no phenomenal reference point at all'. Indeed, this might be a perfect example. A word is a short-form for a concept, and a concept is a representation of a 'phenomenon' -- just like a 'map' is a representation of a 'territory'. But if there is no 'phenomenal reference point' as to the territory' -- or a 'wrong' one -- well, then 'reference unclarity or confusion' will prevail in the interpreter/reader/listener. A good writer/teacher/presenter always has to be wary of -- and alert -- to what is often a 'covert, uncommunicated, problem'. If you get a 'blank stare' when you say something -- which is one step above anything a writer will get except in cases where feedback is allowed at the end of one's essay -- well, you probably have a pretty good indication that what you just said, 'didn't compute' with the listener.

Modifications and extensions in communication can be made when one gets the type of dialectic interplay and feedback that I am talking about which is much more likely to happen face to face in a lecture or presentation room than in the invisible relationship between writer and reader.

In summary, the relationship between writer and reader is not generally anywhere close to what might be considered an 'ideal dialectical relationship'. Communication problems are bound to abound.

In honor of Anaximander, Heraclitus, Lao Tse, Plato, Aristotle, Epictetus, Diogenes, Epicurus, Spinoza, Schelling, Hegel, Adam Smith, Schopenhauer, Marx, Kierkegaard, Nietzsche, Freud, Foucault, Derrida, Ayn Rand, Erich Fromm you may see the following passage at the end of each of my essays:

'Everything is dialectically connected -- somewhere between expanding and contracting, evolving and de-evolving, changing and not changing, chaotic and orderly, id and ego-driven, ego and alter-ego driven, civil and uncivil, power driven and co-operation driven, power and sex driven, contact and withdrawal-driven, closure and un-closure driven, constancy and unconstancy-driven, pain and pleasure driven, money and not money-driven, narcissistic and altruistic, overt and covert, cooperative and rebellious, humanistic and de-humanistic, existentially alive and existentially dead, etiologically and teleologically driven, reductionistic and pluralistic, quantumly entangled and quantumly disentangled.'

An extension of this 'multi-bipolar, multi-dialectic-quantum-entanglement' theory is the philosophical and metaphysical idea that we live in a world of 'parallel sub-worlds' that can be metaphorically and metaphysically visioned as being built on top of each other, stratified, dialectically connected, and quantumly entangled -- from microbiology to biochemistry to neurology to philosophy to psychology to science to art to business to politics to cosmology -- again, in the words of Spinoza -- Everything is connected.

That is where we will leave the foundation or skeleton of this basic 'Theory Of Everything' -- we just got our 'TOE' wet!

Our starting point will probably be Freud's early energy theory (1892 to 1895), his superlative effort at integrating neurology and psychology, and the applied associations and expansions that can still be made from Freud's early efforts still today!

Aside from that, since I interviewed Dr. Jeffrey Masson -- former Projects Director of The Freud Archives (1981) -- in 2010, it has taken me six years to 'reconstruct' Freud's Oedipal Complex Theory such that I now call this 'new and improved', integrative and expanded version of Freud's theory, 'The Oedipal-Lifestyle Transference' (OLT) Theory', and view it as the center-point and foundation of DGB-GAP Neo-Psychoanalysis.

Until we can connect again, have a great day!

-- DGB, David Gordon Bain

A Note on References

References are generally a sore point for me because I write most of these types of essays from my head, my accumulated knowledge, and my memory of what main books I drew my influence from. Books that I may have read many years ago, I can't always easily find. I like to write fast -- and references, grimace -- slow me down. This having been said, I am making it a priority to re-organize my library so that my most important reference books are within my easy, fingertip grasp.

Chief amongst these is Strachey's 24 Volume, Standard Edition of the Complete Works of Sigmund Freud (1966...1991, Hogarth Press, London, England).

Also, important is Ansbacher and Ansbacher's *edited compilation of, The Individual Psychology of Alfred Adler (1956, Basic Books, 1964, Harper and Row Publishers, New York, New York);*

Fritz Perls' first book, Ego, Hunger, and Aggression (1947, 1969, Vintage Books, New York, New York);

Harry Guntrip's book, Psychoanalytic Theory, Therapy, and The Self is a good historical introduction to Object Relations Theory (1971, 1973, Basic Books, New York, New York).

I will cite more references as they become relevant in my presentation to come.

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