

relevance of Freudian intuition. Gérard Schmidt and Michel Soulé (1985) stress the significance of primary enuresis in the libidinal economy of the enuretic child, together with various direct instinctual gratifications that indicate continued and persistent eroticization of urination. Gains in controlling secondary enuresis are correlated with reactions of the child's caregivers and the availability of other means of gratification.

The study of the psychological factors involved in enuresis must take into account several factors implicated in successful toilet training: (1) the gradual maturation of control over the somatic functions, with individual inborn variations; (2) the affective investment in excretory functions in different stages of libidinal development; and (3) interactions with the environment, ranging from the child's privileged relationship with its mother to familial and social customs concerning the child's acquisition of sphincter control.

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*See also:* Eroticism, urethral; Institut Max-Kassowitz.

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## **ENVY**

Envy is a primitive force in the personality that is opposed to, and therefore mounts destructive attacks

upon, parts of the object felt to be good. It attacks aspects of the libido—love, constructiveness, integration—simply because of their life-giving characteristics. This notion first appears in *Envy and Gratitude* (Klein, 1957).

Freud was uncertain about the clinical usefulness of the concept of the death instinct. Klein found ways of showing its clinical relevance, especially in her work with children. The primary destructive force, the death instinct, aims at destroying the ego. Freud (1926) recognized that the ego needs to escape this very early experience of threat, and that it can do so by projecting the death instinct outwards. Thus the ego contrives to see the danger to itself as coming from external objects. This danger may then coincide, he thought, with some real external threat. As Klein (1932) added, the external object may be a harsh critical parent (then internalized as a persecuting superego). Then the external enemy can be attacked, as can other aspects of the death instinct turned against an external object. In both these processes of establishing outwardly directed impulses, the libido may fuse to some degree with the death instinct.

Later and in contrast with the above, Klein described a very different manifestation of death instinct: primary envy. In this instance the destructive force is directed against an external object that is not a threat but a good object, typically the mother's breast, which feeds and comforts. To the external good object is attributed a wish for life and a wish to preserve life in the ego. In this case, the good object represents a part of the libido projected into an external object. And it is attacked there by impulses derived from the death instinct now turned away from the ego itself. The death instinct, directed against those (libidinal) parts of the ego concerned with the wish to live, remains a destructive force against them when they are projected. Klein's view is a generalization and extension of Freud's notion of penis envy.

Klein developed the idea of the death instinct in terms of relations to the object and to the self. Rosenfeld (1971) described states in which the ego is dominated by aspects of the death instinct. Since Freud's theory of the death instinct was never fully accepted, Klein's idea of envy was also contentious (Joffe, 1969). Envy represents a primary kind of evil, and it is difficult often to accept such a state in an innocent infant.

Others have attributed aggression in infancy and childhood to frustration of libidinal impulses. Wilfred

Bion described paroxysms of aggression arising in infants when an infant's insistent projection meets an uncontainable mother frightened by the infant's fear of death. Here the anger of frustration can appear much like envy.

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See also: *Envy and Gratitude*; Links, attacks on; Logic(s); Narcissistic neurosis; Oral-sadistic stage; Primary object.

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## **ENVY AND GRATITUDE**

*Envy and gratitude* is the last of Melanie Klein's major contributions to psychoanalytic theory. She presented a paper, "A study of envy and gratitude," at the Geneva International Congress of Psycho-Analysis in 1955. This was later expanded into a short book for publication in 1957.

From her first publications Melanie Klein reported that a major source of anxiety from the beginning of life is destructiveness. At first she was interested in aggression and the paranoid cycles of fear and violence as the origins of anxiety (Klein, 1929a). Later she understood anxiety in terms of damage to internal objects (the depressive state), which then gave rise to guilt (Klein, 1935). Still later she understood self-directed aggression, in the form of splitting and fragmentation of the ego itself, to arise from the death instinct (Klein, 1946). The ego, as it begins to develop, protects itself from its inherent self-destruction by an

immediate projection onto an external object of that destructiveness toward the life-affirming side of the ego (Klein, 1932).

Finally, in 1957 she developed a new understanding. Envy projects onto an external object the affirmation of life and attacks it there. Envy, which Klein referred to as "primary envy," is an attack on life itself in the form of an external object that represents the wish to keep the ego alive and hence on which the ego is utterly dependent. Those attacks are achieved, in fantasy, by the very earliest methods available to the infant: orally scooping out the good object, the mother's breast. She believed that primary envy is the process underlying other forms of envy, including penis envy.

The consequence for the infant is that it has difficulty in finding a good object in the external world that, when introjected, can be definitely and stably good to the ego. However, there is also the libido, and in its earliest form, it too relates to the external source of life in a powerful surge of feeling that Klein later called "gratitude."

Envy, however, causes trouble and leaves potentially disturbing traces in the later personality. For this reason, Klein and her colleagues subsequently concentrated on envy. Klein regarded envy as such an early and primary mode of defense against the self-destruction of the death instinct as to be a constitutional, or innate, reaction.

With this stand she called down great criticism on herself. The death instinct was always contentious; Freud regarded it as silent. A primary source of aggression against objects was held by many to be unnecessary, as frustration of libido was a sufficient source and explanation. And many, perhaps most, analysts found it impossible to conceive of a bounded ego operating in relation to a clearly defined external object. Throughout her career Klein had had to confront disbelief of her observations on violence and aggression in children. To postulate innate violence as the first force preoccupying the infant redoubled that disbelief.

The publication of these contentious ideas came, ironically, at a time when Klein might have felt satisfied that her psychoanalytic work was becoming appreciated. After the controversial discussions with Anna Freud in the early 1940s, the group of her close associates and colleagues had been reduced to a handful, with a number of students. By 1952 her views had

survived, and her papers from the controversial discussions were published in book form. Her ideas had also developed enormously with experimental work on the psychoanalysis of schizophrenia.

Colleagues marked her seventieth birthday with a festschrift containing the papers of fifteen contributors apart from herself (Klein et al., 1955). At this moment of success her new book on envy (1957) brought more setbacks. The pace of her ideas had gone so fast that many followers became increasingly reserved about their support. Paula Heimann (1962) and Donald Winnicott (1965) made a distinct break from Klein at this time. In contrast, those who remained loyal to Klein fervently embraced the idea of envy.

From then to the present (2004), allegiance to the concept of envy has been a kind of badge of membership in the Klein group within the British Psycho-Analytical Society. Because of these group allegiances, the concept has been seriously studied only by Klein's followers.

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*See also:* Envy; Klein-Reizes, Melanie.

### Source Citation

Melanie Klein. (1957). *Envy and gratitude: A study of unconscious forces*. London: Hogarth Press. Reprint: (1975). *The writings of Melanie Klein*, Vol. 3: *Envy and gratitude and other works, 1946–1963* (pp. 176–235). London: Hogarth Press and the Institute of Psycho-Analysis.

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## EPISTEMOLOGY. *See* Psychoanalytic epistemology

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## ERIKSON, ERIK HOMBURGER (1902–1994)

Erik Homburger Erikson, American psychoanalyst, was born on June 15, 1902 in Frankfurt-am-Main, and died on May 12, 1994, on Cape Cod, Massachusetts.

Erikson was the son of a Danish mother and unknown father. His step-father was a German pediatrician in Karlsruhe, and after Erikson left home his mother and step-father, both Jewish, moved to Palestine. In Vienna, Anna Freud became Erikson's analyst in 1927, and he graduated as a child analyst from the Vienna Psychoanalytic Institute in 1933. Artistically inclined, Erikson said that he was first attracted to Freud's ideas by the magnificence of his German prose.

He entered Freud's circle in the summer of 1927, when he was working as a painter of children's portraits without any firm professional goals. An old school friend was at that time the director of a small progressive school in Vienna run by Dorothy Burlingham and Eva Rosenfeld, both close friends of Anna Freud.

Most of the children at the school were in psychoanalytic treatment, and a number of the parents were undergoing analysis. Erikson was hired to paint the portraits of the four Burlingham children. After a brief period as a tutor, Erikson was asked whether he would consider becoming a child analyst—a profession he had not heard of before.

By the end of 1933 Erikson had settled in Boston, Massachusetts. He worked in private practice as a

child analyst, the first male in that field. He also was associated with the Harvard Psychological Clinic under Henry A. Murray, and did research at Yale. In 1939 Erikson became an American citizen, changing his name from his step-father's Homburger to the self-created Erikson. Later he moved to Berkeley, California where he became one of the founders of the San Francisco Psychoanalytic Society. After a 1951 loyalty oath controversy at the height of the McCarthy period, Erikson resigned from the University of California and moved to the Austin Riggs Center in western Massachusetts. In 1960 he accepted a prestigious university professorship at Harvard College.

Always uncomfortable in academic life, since he himself was without any formal training aside from being an analyst, Erikson retired from Harvard in the early 1970s to return to California where he worked at the Mt. Zion Department of Psychiatry in San Francisco. In 1987 he returned to Cambridge, Massachusetts where an Erikson Center was established under Harvard's auspices. Erikson's final days were spent at a nursing home at Harwich on Cape Cod, near Cotuit where he and his wife Joan had long had a summer home.

Erikson's *Childhood and Society* first came out in 1950, and was reprinted more than any of his other books. *Young Man Luther* (1958) was a study in psychoanalysis and history, as Erikson treated Luther as an innovative psychologist whose Christian teachings complemented those of classical analysis. While *Identity and the Life Cycle* (1959) was a collection of his papers on ego psychology. *Insight and Responsibility* (1964) was a set of papers on the ethical implications of psychoanalytic insight. *Gandhi's Truth* (1969), a prize-winning book, sought the origins of militant non-violence in Gandhi's life. Erikson also gave the 1973 Jefferson Lectures in the Humanities, which appeared as *Dimensions of a New Identity* (1974). *Life History and the Historical Moment* (1975) was another collection of essays, and so was *A Way of Looking at Things* (1987).

Erikson used his concept of ego identity in order to move psychoanalytic theory away from Freud's libido approach; Erickson saw society as a constructive source of ego strength. Erikson also developed the notion of psychohistory as part of his effort to bring psychoanalysis into the modern social sciences.

PAUL ROAZEN

*Work discussed: Childhood and Society.*

*Notion developed: Ego identity.*

*See also: Burlingham-Rosenfeld/Hietzing Schule; Ego (ego psychology); Identity; Principle of identity preservation; Psychobiography; Psychohistory; United States.*

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## EROS

In ancient Greece the word *Eros* referred to love and the god of love. In his final theory of the drives, Sigmund Freud made Eros a fundamental concept referring to the life instincts (narcissism and object libido), whose goals were the preservation, binding, and union of the organism into increasingly larger units.

Eros the unifier is opposed to, and yet was blended into, the death instinct, an antagonistic force leading to the destruction, disintegration, and dissolution of everything that exists. "In this way the libido of our sexual instincts would coincide with the Eros of the poets and philosophers which holds all living things together" (Freud, 1920g, p. 50).

The term *Eros*, understood as a life instinct antagonistic to the death instinct, appeared for the first time in *Beyond the Pleasure Principle* (1920g), where Freud used it to establish a dynamic polarity that would define a new instinctual dualism. Freud wrote, "Our speculations have suggested that Eros operates from the beginning of life and appears as a 'life instinct' in opposition to the 'death instinct' which was brought into being by the coming to life of inorganic substance. These speculations seek to solve the riddle of life by supposing that these two instincts were struggling with each other from the very first" (p. 61). In this essay Freud refers to the doctrine of the Greek physician and philosopher Empedocles of Agrigento