Parallels in the Story of Adam and Eve,

and the Genesis of Neurosis in Freudian Psychoanalysis

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Author Note

The King James Edition of the Bible was selected for this study because of the craftsmanship of the English language employed. Astute readers may note it was developed for the Church of England, while this study focuses on Catholic doctrine. Theological differences between the institutions do not impact on the sections of Genesis examined for this study.

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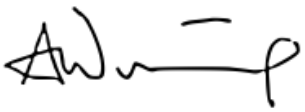
Abstract

Christianity has proven to be one of the most influential phenomena in human history, playing an important role in Western society and culture for centuries. While psychoanalysis, as espoused by Sigmund Freud, is only a comparatively recent development, many of its ideas have become part of the wider cultural fabric, and of mainstream psychology in the Western world. Central to both Western Christianity and Freudian psychoanalysis is the perceived fabric of human nature. In turn, each framework offers an account for the genesis of dysfunction in the human condition, that is, why human beings are unable to be fully at peace with both themselves and life. Given that both of these systems have become so ingrained in Western society, an exploration of the similarities in the conceptualisation of human dysfunction may offer some illumination on the nature of human consciousness and the human condition. Therefore, the aim of this thesis is to explore areas of overlap in theological doctrine and psychoanalytic theory, and in turn to derive an account for why human beings experience discord in life. Specifically, this thesis will argue that the story of Adam and Eve tells through symbols and images the trajectory for psychical development envisaged by Freud, and that both accounts posit the same core reason for human dysfunction. Thus, instead of being a revelation, Freud merely rediscovered through science what religion knew all along.

Statement of Originality

I certify that the work presented in this thesis has not been submitted for a higher degree to any other university or institution. Any sources of information used, and the extent to which the work of others has been utilised, has been acknowledged and cited throughout this thesis.



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"I believe that a large part of the mythological view of the world, which extends a long way into most modern religions, *is nothing but psychology projected into the external world*. The obscure recognition... of psychical factors and relations in the unconscious is mirrored... in the construction of a *supernatural reality*, which is destined to be changed back once more by science into the *psychology of the unconscious*. One could venture to explain in this way the myths of paradise, and the fall of man, of God, of good and evil, of immortality and so on, and to transform *metaphysics* into *metapsychology*."

Sigmund Freud, *Psychopathology of Everyday Life* (1901, p. 258-259).

Chapter 1: An Introduction

Christianity has proven to be one of the most influential phenomena in human history, with Christian doctrine playing an important role in Western society and culture for centuries (Oliver, 2004; Schmidt, 2004; Williams, 2015; Woods, 2005). While psychoanalysis, as espoused by Sigmund Freud, is only a comparatively recent development, it has had a large impact on Western society through having many of its ideas become part of the wider cultural fabric, and of mainstream psychology (Frosh, 2012; Ginsburg & Ginsburg, 1999; Korn, Davis, & Davis, 1991; Rock & Fonagy, 2006). As such, it could be argued that the effects of both of these systems are ingrained in much of Western society, even if our knowledge of this typically resides outside of our awareness, relegated to the annals of history. Furthermore, both frameworks offer an account for the genesis of dysfunction in the human condition, that is, why human beings are unable to be fully at peace with both themselves and life. Given that both of these systems have become so embedded in Western society, an exploration of the similarities in the conceptualisation of human dysfunction may offer some illumination on the nature of human consciousness and the human condition. Therefore, the aim of this thesis is to explore areas of overlap in theological doctrine and psychoanalytic theory, and in turn to derive an account for why human beings experience discord in life. This may in turn offer a renewed appreciation for both the teachings of Christianity and the ideas of Sigmund Freud.

1.1 The Influence of Christianity and Psychoanalysis on Western Society

The impact of Christianity on Western society has been profound, with Christian institutions taking over the sphere of influence vacated by a collapsing Roman empire (Ermatinger, 2004; Lawler, 2004; Roy, 2001). The societal values of Christianity often stood

in stark contrast to many of the cultures it came in contact with. One of the most salient differences was the notion that all human life was intrinsically valuable. Prior to the arrival of Christianity, children were relegated to the fringes of Roman society, giving rise to the widespread practice of infanticide through exposure to the elements (Boswell, 1988; Moseley, 1986; Schmidt, 2004). However, not only was the value of life at times held in little regard in Roman society, the Celtic Druids, occupying areas of Europe that were formative in the culture of today's Anglosphere, engaged in human sacrifice (Brunaux, 2001). In turn, the very notion that all human life is inherently of value, a tenant of today's Western society, can be traced back to the spread of Christianity in the ancient world (Oliver, 2004; Schmidt, 2004; Woods 2005).

The repercussions of Christianity reached beyond simply the appreciation of the value of human life, into almost every aspect of Western society (Oliver, 2004; Schmidt, 2004; Williams, 2015; Woods, 2005). Sexual morality in Western society has only relatively recently started to loosen from the grip of Christian doctrine (Grabowski, 2003; Robertson, 2006). Prior to the introduction of Christianity, Roman society had a relatively permissive attitude towards sexual gratification, condoning the use of slaves and the carnal exploitation of children (Hallett & Skinner, 1997; Schmidt, 2004). In contrast, Christianity took a much more restrained view on sexuality, considering it only permissible within the domain of marriage. Other ideas ingrained in our society, such as charitable giving and the protection of the vulnerable, were also practically unheard of in antiquity, and to many simply incomprehensible (Oliver, 2004; Schmidt, 2004; Woods, 2005). Following the fall of Rome, education and learning was continued by Christian institutions, providing the inception for universities in Europe, and influencing fields such as philosophy and the arts (Oliver, 2004; Schmidt, 2004; Woods, 2005). Consequently, some of the most fundamental notions and

ideas in our society had their inception with the spread of Christianity, and are now so enmeshed that we fail to appreciate their origin. Even the rise of secularism has been unable to completely erase the effect of Christianity in the West (Boyce, 2014; Woods, 2005).

While Christianity has been one of the largest influences on Western society overall, the ideas of Sigmund Freud, and that of Freudian psychoanalysis, were arguably the most influential in shaping Western society in the twentieth century (Gay, 1988; Ginsburg & Ginsburg, 1999; Rock & Fonagy, 2006; Wollheim, 1985). The very notion that expressing one's thoughts and emotions can assist in remediating mental imbalance, something that we presently take for granted, was so revolutionary at the time that psychoanalysis was referred to as the talking cure (Singleton, 1983). Other ideas, including that events in our childhood are formative in the interpretation of our present experiences, and that people hold beliefs and ideas that they may not be consciously aware of, all became widespread due to psychoanalysis (Frosh, 2012). Not only did Freud bring psychology into mainstream awareness, planting the idea that people should become cognisant of their emotions and mental processes, psychoanalysis formed the basis for all contemporary forms of psychotherapy (Frosh, 2012; Singleton, 1983). As such, Freud changed the way we deal with our mental life, and our awareness of it, and in the process helped shift how people come to understand themselves. In turn "we all speak Freud today whether we recognise it or not" (Gay, 1988, p. vii).

However, applications for the ideas of psychoanalysis reverberated way beyond purely psychological remediation. Individuals such as Edward Bernays, who was Freud's nephew and the founder of public relations, took Freud's idea that the human mind contained unconscious drives and desires, and used this to revolutionise business (Held, 2009; Justman, 1994). Freud's observation that "instinctual passions are stronger than reasonable

interests" (Freud, 1930, p. 112) was harnessed to reshape modern marketing, leading people to believe that what they consumed shaped their identity, and could change how people felt about themselves. In turn, this gave rise to the idea of consumerism, with the economy being geared to meet our desires, and not merely our needs (Curtis, 2002; Held, 2009; McDonald & Wearing, 2013). Not only did businesses tap into the ideas of psychoanalysis, they also sought to utilise psychoanalytic techniques. Just as psychoanalysis developed therapy sessions to explore how individuals felt and related to life, businesses developed focus groups to explore how people felt and related to products (Kvale, 2003). Consequently, it could be argued that the ideas of psychoanalysis have become such a part of our daily lives, that we are simply unaware of them.

The evident capacity for the ideas of Christianity and psychoanalysis to engage so deeply with human beings suggests that they must reflect some aspect of underlying truth about humanity. This was noted by the psychologist and author Anthony Storr, who observed that "psychoanalysis has had such an inescapable influence upon our thinking that it must resonate with something deep within us" (Storr, 2001, pp. 153-155). Furthermore, both frameworks were developed independently of each other; one based on divine inspiration and faith, and the other according to science, observation and analysis. As such, any accord between the two accounts is unlikely to be purely coincidental, and such consilience may potentially offer some aspect of fundamental truth about human consciousness. Therefore, insights into the human condition offered by both frameworks merit serious consideration and reflection.

1.2 The Primacy of the Human Condition

Central to both Christianity and Freudian psychoanalysis is the perceived fabric of human nature. Without humanity being viewed as containing the potential for imperfection, that is the possibility to deviate from an ideal state, it would be inconceivable that human beings could either sin, or experience psychological distress. In turn, the very institutions of Christianity and psychoanalysis are predominantly responses seeking to remediate and give an account for the flaws of the human character. While the methodologies vary between the institutions, both, as the Ancient Greek poet Aeschylus wrote, seek to "tame the savageness of man and make gentle the life of this world". Therefore, an understanding of the human character, and what gives rise to it, is of profound importance to both institutions.

Fundamental to Catholic theology on human nature, and thereby representing the official position of the largest strand of modern day Christianity (MacCulloch, 2009), is the notion of Original Sin, which holds that the reason humanity does not reside in paradise arises from the transgressions of the first human beings, namely Adam and Eve, against the will of God (Boyce, 2014; Leeming, Madden, & Marlan, 2014). Specifically, Adam and Eve's decision to eat the fruit from the Tree of Knowledge resulted in human nature being tainted by sin, which is passed down through generations (Catechism of the Catholic Church, 1994, para. 416-418); consequently humanity is "filled with unrighteousness, fornication, wickedness, covetousness, [and] maliciousness" (Romans 1:29). Thus the transgressions of the first human beings is evident in the present day, through the character of humanity being intrinsically flawed.

Freudian psychoanalysis, on the other hand, postulates that the human mind, or psyche, can be conceptualised as consisting of several different components (Freud, 1930,

1940). In turn, these components are said to be typically in a state of conflict with one another (Boag, 2012; Freud, 1924, 1933; Laplanche & Pontalis, 1973). Specifically, when our primitive drives, desires and instincts clash with our moral conscience, or an ideal standard of behaviour, neurosis such as guilt, anxiety and shame arise (Freud, 1933). Thereby, human dysfunction can be traced back to the apparently inevitable struggle in our minds, when what we desire stands in contrast to that which we believe is proper and right.

1.3 Parallels in Theology and Psychoanalytic Theory

On the surface, these two accounts of the human condition would appear to have nothing in common. Nevertheless, attempts have been made to explore possible overlaps in both Original Sin and psychoanalysis. Freud himself offered a psychological explanation for Original Sin, put forward in his work *Totem and Taboo* (1913). This was arrived at from a combination of several factors, including an anthropological examination of tribal societies, inferences about early human social structures derived from Charles Darwin's study of ape hierarchies, and revelations about human nature ascertained through psychoanalysis. From this, Freud believed that Original Sin arose from the actions of a powerful male in a primordial horde, who, to ensure a monopoly on the females, cast out any competing males. In turn, the outcast males united to murder and eat the father figure. Yet, the father figure was a source of deep ambivalence for the males, for while on the one hand, they resented him for inhibiting their capacity to indulge their desires, they also admired and loved him. This ensured that feelings of remorse and guilt arose, which transpired through the generations, forming the basis for Original Sin and religion. This theory found form in Freud's later work, *Moses and Monotheism* (1939), where Freud contended that Moses was murdered by the slaves that he liberated, who then aligned themselves with his religious views to atone for their guilt. This gave rise to the notion of an historical event, which has psychological

ramifications reverberating through to the present day, becoming the most commonly given account of Original Sin and psychoanalysis (see Drury, 2006; Fuller, 2015; Gay, 1988 for examples).

In turn, scholars, philosophers, and writers have aptly noted the striking similarity held by both Freud and the Catholic Church with regard to the nature of the human condition (Boyce, 2014; Hicks, 2009; Lewis, 2001; Webster, 1995). The Catholic Church's view that "when man looks into his own heart he finds that he is drawn towards what is wrong and sunk in many evils" (Catechism of the Catholic Church, 1994, para., 401), merely echoes Freud's own sentiment that "the virtuous man is content to dream what a wicked man really does" (Freud, 1900, p. 620). Nor were the ramifications from such an account of human nature any less significant for either Catholic doctrine or Freud himself. The Catholic Church held "the fact that man has a wounded nature inclined to evil gives rise to serious errors in the areas of education, politics, social action and morals" (Catechism of the Catholic Church, 1994, para. 407). In turn, Freud saw much of society as arising from an attempt to constructively channel our innate disposition, noting that "it is impossible to overlook the extent to which civilisation is built upon a renunciation of instinct" (Freud, 1930, p. 97). As such, the fragility of the human condition was envisaged as playing a role in many of the domains of human endeavour, becoming evident to varying degrees in almost every aspect of human life. While both frameworks ostensibly ascribe different causes for this disposition in the human condition; our innate drives and desires arising from biology in the case of Freud, or a tainted nature due to the actions of our predecessors in the case of the Catholic Church, the result envisaged by both institutions is effectively indistinguishable. Thus, whether we seek to understand the nature of ourselves through either the teachings of the Catholic

Church, or through psychoanalysis, the conclusion about the flawed character of humanity is never in dispute.

The belief that psychoanalysis can give an explanation for the human condition envisaged by Original Sin, has given rise to analysis beyond that put forward by Freud. In one of the few works dedicated to exploring such a topic, Sharon MacIsaac (1974) drew across a range of psychoanalytic concepts to offer an account for Original Sin. The flawed nature of human kind was ascribed to the conflict in our psyches of attempting to balance the demands of our drives and desires, with the constraints and limitations of the reality of the world in which we find ourselves in. This conflict led to self alienation, or a fragmented self, evidence of which included the notion that dreams were actually an attempt at conflict resolution through the fulfilment of a wish, and that thoughts deemed as too distressing could be kept from our conscious awareness in a process known as repression. The permeation of this flawed nature throughout humanity was attributed to our psyches being shaped by both a shared archaic heritage, such as Freud's notion of the primordial murder in *Totem and Taboo*, as well as external influences including society and culture. Thus like Original Sin, psychoanalysis supports the belief that human kind is inherently conflicted, in turn weakening the human condition, and that human kind is moulded by factors outside of the individual's choice. As such, psychoanalytic theory was seen as giving a scientific explanation for the conclusions about human nature reached by religious teachings.

1.4 Methodology

However, the study of mythology would suggest that the story of Adam and Eve may yield multiple interpretations and meanings (Leeming et al., 2014; Sienkewicz, 1997). Indeed, myths can serve a range of purposes, including not only to shed light on the nature of

the human condition, but even as a pre-scientific explanation for how things come to be (Cohen, 1969). Importantly, this means that a constraining factor in drawing parallels between the discoveries of psychoanalysis, and the story of Adam and Eve, rests with the capacity to unravel layers of meaning from such a creation story. Significantly, viewing the story of Adam and Eve as a form of religious myth offers "profound theological and psychological insights about human beings' place in the world, [and] their relationship to each other" (Leeming et al., 2014, p. 8). Consequently, viewing the narrative of Adam and Eve as merely an account to illuminate the nature of human beings, is potentially examining only one facet offered by such an allegory.

As such, a key limitation of previous research (i.e., Boyce, 2014; Freud, 1913; Hicks, 2009; Lewis, 2001; MacIsaacs, 1974; Webster, 1995), has been to see the allegory of Adam and Eve as offering only a description of the human condition, rather than potentially explaining how the human condition arises. Having insight into the process of how something arises is essential for understanding the outcome, because it provides the context to make the outcome intelligible. That is, only examining what is manifest in isolation, opens itself up for misinterpretation; for example whether a dream can be seen as being meaningless or a revelation is dependent upon the process from which the dream originates. Furthermore, deriving insight into how things arise, acts as the basis for informing strategies related to prevention, mitigation and remediation. Therefore, coming to understand the factors for how something unfolds is an important part of comprehending any phenomena.

Hence, the contribution of this thesis will be to examine the parallels between the story of Adam and Eve and Freudian psychoanalysis, from the perspective that both can be seen as providing an account for how the human condition arises. In turn, the aim of this thesis is to analyse the overlap between both frameworks, seeking to derive an explanation

for what may rest at the core of human dysfunction. This will be done by undertaking a conceptual and theoretical analysis; assessing the coherence, similarity, and logical relations between two sources of diverse literature. To make the scope of such an undertaking practicable, given the constraints of this thesis, such an analysis will be restricted to examining passages from Genesis in the Old Testament, as well as the original writings of Sigmund Freud. To accomplish these objectives, this thesis will offer an elucidation of the story of Adam and Eve, as well as the process of the development of the psyche as found in Freudian psychoanalysis. This will be followed by an exploration of the congruence between both accounts, and what such an analysis possibly reveals as being central to human dysfunction. Finally, the implications for theology and psychology will be discussed, as well as directions for future research.

1.5 Summary

This thesis will seek to explore the story of Adam and Eve as a pre-scientific account for the aetiology of the human psyche, that is, seeing it not only as an account for the way that human beings are, but how this arises. This enables a deeper layer of richness to the analysis of both frameworks, as this encompasses the perspective that not only can psychology inform religion, but that psychology can derive insight from religion. In turn, it will be argued that the story of Adam and Eve tells through symbols and images the trajectory for psychical development envisaged by Freud, and that both accounts posit the same core reason for human dysfunction. It is also the story of how the Age of Enlightenment swept aside the dominant discourse of religion, replacing it with science and reason, and in turn set the stage for the story of Adam and Eve to be displaced by the model of the human mind offered by psychoanalysis. Thus, instead of being a revelation, Freud merely rediscovered through science what religion knew all along (Boyce, 2014).

Chapter 2: Adam and Eve and The Fall of Humanity

The doctrine of Original Sin is derived from the allegory of Adam and Eve, found in The Book of Genesis, in the Old Testament of the Bible. The story recounts that God created Adam and Eve as the first people of the earth, who lived in a state of paradise, unashamed of their nakedness. In this utopia named the Garden of Eden, God imposed only one rule, which forbade Adam and Eve from eating the fruit from the Tree of Knowledge of Good and Evil. Thus initially, humanity existed in a state of harmony with God, each other, and the world.

> And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil (Genesis 2:8-9).
>
> And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (Genesis 2:16-17).
>
> And they were both naked, the man and his wife, and were not ashamed (Genesis 2:25).

However, the seeds of discord are sewn when a serpent persuades Eve to eat from the Tree of Knowledge, telling her that like the gods, she will become aware of good and evil. In turn, Adam decides to consume fruit from the Tree of Knowledge. This decision is profoundly significant, as it marks the first divergence of humanity from the will of God.

> Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

> And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat (Genesis 3:1-6).

The act of consuming the fruit from the Tree of Knowledge brought with it far reaching ramifications. Adam and Eve become cognisant of their own unclothed state, signifying the capacity for self-awareness. In turn, they seek to cover their nakedness, and to fear God. Thus, how Adam and Eve perceive their relationship to God and to themselves is altered, bringing discord in to the human experience.

> And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.
>
> And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself (Genesis 3:7-10).

This leads to conflict and suffering becoming an inescapable part of the human condition. Women are required to follow the will of their husbands, denoting the subjugation of one person's will by another. Men are required to engage in arduous labour, by toiling the fields to provide food. Hence, humanity ceases to exist in a state of accord with the their fellow human beings, and the natural world (Campbell & Moyers, 2011; Catechism of the Catholic Church, 1994, para. 400). God also imposes the limitation of mortality, ensuring that the experience of loss and separation is an intrinsic part of human reality. Thus, an unescapable part of the human experience involves difficultly and pain.

> Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.
>
> And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou

> shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return (Genesis 3:16-19).

Such limitations are made permanent when God recognises that Adam and Eve have become like gods, knowing of good and evil. This opens the possibility of Adam and Eve eating from the Tree of Life, and thereby negating the punishment of death. God therefore decides to banish Adam and Eve from the Garden of Eden, preventing them from being able to return.

> And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life (Genesis 3:22-24).

Thus the relegation of humanity is complete. By eating from the Tree of Knowledge, Adam and Eve have altered how they see themselves, each other, and their relationship to God. In turn, this gives rise to the human experience including difficulty and pain. Human beings move from living in a state of paradise, to being expelled and unable to return.

2.1 Predominant Interpretation Within the Catholic Church

Over the course of the centuries, there were varying accounts amongst theologians with regard to the ramifications for humanity arising from the story of Adam and Eve. Within the Catholic Church, accord was reached primarily through pronouncements made at the second Council of Orange in 529, and the Council of Trent in 1546 (Catechism of the Catholic Church, 1994, para. 406). The officially sanctioned interpretation, that came to be known as the doctrine of Original Sin, holds that the disobedience of Adam and Eve towards

the will of God was the first transgression in human history (Catechism of the Catholic Church, 1994, para. 390). Not only does this have implications for Adam and Eve, but their sin is carried through to the present day to all of humanity (Catechism of the Catholic Church, 1994, para. 416-417). As such, the expulsion of Adam and Eve from the Garden of Eden, and the loss of paradise that accompanies it, is considered of such profound importance that it is referred to as The Fall of Man (Catechism of the Catholic Church, 1994, para. 390). Accordingly, we are all tainted by the actions of our first ancestors (Catechism of the Catholic Church, 1994, para. 402).

> By his sin Adam, as the first man, lost the original holiness and justice he had received from God, not only for himself but for all humans.
>
> Adam and Eve transmitted to their descendants human nature wounded by their own first sin and hence deprived of original holiness and justice; this deprivation is called 'original sin' (Catechism of the Catholic Church, 1994, para. 416-417).
>
> The harmony in which they had found themselves, thanks to original justice, is now destroyed... the union of man and woman becomes subject to tensions... harmony with creation is broken: visible creation has become alien and hostile to man (Catechism of the Catholic Church, 1994, para. 400).

The notion that human beings are innately corrupted by sin has far reaching implications in Catholic doctrine. The etymology of the word sin encompasses both a violation of God's will, and to drive or force away (Oxford English Dictionary, 1972). As such, it can be seen as an act that brings one into estrangement with God, to step aside from being with the divine. However, according to the doctrine of Original Sin, human beings are not considered as bearing personal responsibility for the actions of their ancestors, in the same way as an individual who commits a sin themselves. That is, Original Sin is something that is contracted but not committed, causing human beings to find themselves in an inherently fallen state (Catechism of the Catholic Church, 1994, para. 404). Hence, Original

Sin can be seen as the transfer of an imperfect nature, that inclines one to alienate oneself from God.

> As a result of original sin, human nature is weakened in its powers, subject to ignorance, suffering and the domination of death, and inclined to sin (this inclination is called 'concupiscence'; Catechism of the Catholic Church, 1994, para. 418).

Thus, through the allegory of Adam and Eve, Catholic theology seeks to give an account for what lies at the very heart of the human condition. It envisages human nature as being intrinsically flawed, inclined towards corruption and misdeeds. In turn, this gives rise to a world containing suffering, struggle and difficulties.

2.2 Alternative Theological Perspectives Within the Catholic Church

However, the extent to which Original Sin has impacted on the human character has been a matter of historical contention within the Catholic Church. If Original Sin had compromised the will of humanity, and inclined human beings towards sin, the question of how some people overcame this flaw and chose to return towards God was a question of significant importance. Therefore, the scope of the repercussions from Original Sin played a prominent role in theological debate.

One account is given by the thinking espoused by the theologian Saint Augustine of Hippo (c. 354 - 430), who was of central importance in the formulation of the concept of Original Sin (Boyce, 2014; Leeming et al., 2014). Saint Augustine argued that the will of humanity has been so compromised, that the depravity of humanity is absolute. This ensures that humans are enslaved by sin, and are incapable of remedying the situation themselves. Thus, those who choose to follow God can only do so because God has willed it, a concept known as prevenient grace (McGrath, 2011). This position was adopted by Protestant theologians, such as Martin Luther (1483 - 1546) and John Calvin (1509 - 1564), forming a

crucial point of difference between the Catholic Church and the Protestant Reformation (Catechism of the Catholic Church, 1994, para. 406). Thereby, those in the strict tradition of Saint Augustine, saw the influence of Original Sin as being so profound, that humanity's character was fatally compromised, incapable of rectification without external help.

An alternative view, known as Semipelagianism, was put forward by theologians such as Saint John Cassian (c. 360 - 435), who contended that it was an individual's free will that was the initiator of the beginning of faith, and the necessary first step towards redemption (Boyce, 2014). However, the development of faith that then followed was the work of God, and not of human beings. Thus for the Semipelagians, the character of human beings is such that humanity can initiate their own salvation, but lacks the capacity to complete it.

Yet not all those within the Catholic Church held the belief that Original Sin has tainted the character of human beings, a view held in the early Celtic Church (Boyce, 2014). Those who followed the ideas of Pelagius (c. 390 - 418), saw no connection between Original Sin and the human condition (Catechism of the Catholic Church, 1994, para. 406; Leeming et al., 2014). This lead Caelestius (c. late 4th century), to conclude that a baby was born pure, and the French philosopher and theologian, Peter Abelard (c. 1079 - 1142), to argue that the guilt of Original Sin only applied to Adam (Boyce, 2014). At the core of the Pelagian perspective was the notion that Adam and Eve were nothing more than a bad example for humanity (Catechism of the Catholic Church, 1994, para. 406). Thus individuals were perfectly capable of choosing good, and enabling their own salvation through their own free will. Hence, for the Pelagians, there was nothing fatally flawed in the human character.

However, none of these interpretations became officially sanctioned by the Catholic Church. Having the will of human kind absolutely compromised, in the tradition of Saint

Augustine, meant that one is purely reliant on the determination of God. This makes proselytising and missionary work a logically challenging, and potentially futile proposition (Boyce, 2014). Contending that the initial decision to come towards God arises purely from a person's free will, as per the Semipelagians, goes against the idea that all that is good comes from God. Furthermore, holding that an individual can redeem themselves, consistent with the Pelagians (Espin & Nickoloff, 2007), weakens the authority of the Catholic Church, and potentially makes the role of the Catholic Church irrelevant. Instead, the doctrine of the Catholic Church holds that while the will of God is the source of humanity's desire to be closer to God, this must be accompanied by an individual's collaboration and determination. While God may provide the initial spark, individuals must choose to build from it a fire; thereby acknowledging the role of human intervention, without negating the central importance of God.

> Since the initiative belongs to God in the order of grace, no one can merit the initial grace of forgiveness and justification, at the beginning of conversion. Moved by the Holy Spirit and by charity, we can then merit for ourselves and for others the graces needed for our sanctification, for the increase of grace and charity, and for the attainment of eternal life (Catechism of the Catholic Church, 1994, para. 2010).

Despite differing historical perspectives, the notion that the character of humanity is innately comprised, is considered above question in official Catholic Church teachings. The Catholic Church demonstrates this through the idea that even infants, free from sin of their own making, need to be baptised in order to account for the sin that is inherently present in all humanity (Catechism of the Catholic Church, 1994, para. 403). Thus, according to Catholic doctrine, the implications from Original Sin go to the very core of human nature.

2.3 The Uniqueness of Original Sin to Western Christianity

The belief that human nature is inherently corrupt, and burdened with the sins of our primordial ancestors, is unique to the strands of Christianity typically found in the Western world. The concept of Original Sin was never universally shared amongst religions that used the Old Testament, with no corresponding equivalent found in Judaism, the Eastern Orthodox Church or Islam. Instead, human beings were viewed as having the capability to commit sin, but were not burdened by sin infused into their very nature (Boyce, 2014).

Jewish tradition predominantly holds that a human being enters the world pure, with no person being held accountable for the transgressions of another (Singer, 1906). This was supported in the Torah by the passage "the fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Devarim 24:16). Accordingly, in Judaism, there is nothing to account for at birth, with human beings only being responsible for sins they enact.

The Eastern Orthodox Church contends that the sins of Adam and Eve did not cause humanity to be intrinsically sinful. Instead, Adam and Eve's actions provide the degenerate conditions under which humanity arises, in a concept known as Ancestral Sin (Louth, 2013). These degenerate conditions in turn influenced human beings towards dysfunctional outcomes, just as a child growing up in a maladjusted environment is more likely to become wayward. Thereby, humanity inherited the results of Adam and Eve's sin, but not the guilt of the sin itself. As such, Eastern Orthodoxy also rejects the notion that the human character is inherently burdened by misdeeds.

The tradition of Islam states that while the actions of Adam and Eve constituted a transgression against the wishes of God, they were forgiven for what they had done.

Furthermore, the only sins a person is held accountable for are those of their own making. Thereby in Islam, there is simply no concept that is analogous to the Catholic idea of Original Sin.

> Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance (Quran 20:121-122).
>
> That no burdened person [with sins] shall bear the burden [of sins] of another. And that man can have nothing but what he does [of good and bad]. And that his deeds will be seen, Then he will be recompensed with a full and the best recompense (Quran 53:38-41).

As such, the strands of Christianity typically found in the Western world are unique in believing that humanity finds itself inherently disposed towards sin, and burdened by the transgressions of their ancestors. At the core of such teachings is the notion that human beings arrive to the world deemed impure, even before they have committed any action on their own part (Boyce, 2014). In turn, this theological interpretation informs the starting point from which many seek to understand themselves, and their fellow human beings.

2.4 Summary

The allegory of Adam and Eve, and the derived concept of Original Sin, seeks to give an account for how the human condition emerges, forming one of the central tenants of Catholic theology (Catechism of the Catholic Church, 1994, para. 389). Genesis tells of a vision of utopia (Genesis 2:9), where human beings arrive to a world that is marked by harmony with God, each other, and all of creation. However, by going against the prohibition of God, and eating the fruit from the Tree of Knowledge, humanity comes to know of good and evil (Genesis 3:22), giving rise to conflict between human beings and the world they inhabit (Catechism of the Catholic Church, 1994, para. 400). Thus, according to Catholic doctrine, the eating of the forbidden fruit acts as the inception for the corruption of human

nature (Catechism of the Catholic Church, 1994, para. 418), leading to human beings finding themselves inclined towards depravity, and inherently burdened with sin (Catechism of the Catholic Church, 1994, para. 407). Yet, the extent to which human nature is compromised has not always been universally agreed upon by those within the Catholic Church. Theologians such as Saint Augustine envisaged human nature being absolutely corrupted, resulting in people being incapable of initiating their own salvation (Boyce, 2014; Leeming et al., 2014). This contrasts with theologians such as Pelagius, who viewed human nature as being essentially pure, contending that the actions of Adam and Eve were nothing more than a bad example for humanity (Catechism of the Catholic Church, 1994, para. 406; Leeming et al., 2014). Nevertheless, the original state of paradise experienced by human beings is held to be beyond reach to humanity, with God banishing Adam and Eve from the Garden of Eden, ensuring there is no possibility of return.

Chapter 3: The Concept of Dysfunction in Freudian Psychoanalysis

While in the Western world the overt influence of religion was in decline, and science was coming to the fore, an Austrian neurologist named Sigmund Freud developed novel ideas about the nature of the human mind. Through his extensive works, Freud sought to articulate a model of the mind which would allow him to explain the spectrum of mental phenomena that occurs in the human psyche (Quinodoz, 2005). Freud thus ensured that his theories were abstract enough to have general applicability, and as such, that it would be possible for psychoanalysis to put forward an account for the human condition. However, unlike theological writings based on faith, Freud considered his writings and theories to be based on the scientific principles of careful observation and reason (Boag, 2012; Freud, 1940).

3.1 The Topographic Model of the Mind

Freud's initial attempt to conceptualise the human psyche was referred to as the topographic model, so named because he sought to divide the mind based on properties pertaining to the mental processes that occur within it. Specifically, Freud saw a mental phenomenon's relationship to consciousness, that is the capacity to be held in awareness, as being an important demarkation amongst mental activity (Boag, 2012). Consequently, Freud sought to discern mental phenomena based on a descriptive account of their relationship to consciousness.

Accordingly, mental phenomena were divided into three categories, those relating to the *Conscious*, *Preconscious* and the *Unconscious* aspects of the mind (Boag, 2012; Freud, 1940). The *Conscious* part of the mind consists of thoughts and perceptions that one is presently aware of, and therefore can be readily verbalised and logically examined; that is they are presently conscious (Freud, 1940). The *Preconscious* holds mental phenomena such

as memories and ideas that one has no present awareness of, but can be readily brought into awareness through recall; that is they are capable of becoming conscious (Freud, 1940). Finally, the *Unconscious* part of the mind contains mental activity such as fears and desires that are neither in our awareness, or available to recall; that is they are incapable of being made conscious (Freud, 1940), at least without difficulty (Boag, 2012). As such, Freud held that the degree of ease with which we can bring mental phenomena into conscious awareness is a defining characteristic of our mental life.

3.2 The Structural Model of the Mind

Freud's topographic model was to be subsumed by his later structural model of the mind, in an attempt to provide a fuller account of the formation of human personality (Laplanche & Pontalis, 1973). While the structural model incorporates the notion that mental phenomena can vary in terms of their relationship to consciousness (Freud, 1940), it primarily sought to partition the human mind on a functional basis, dividing the human psyche into three components, namely the *id*, the *ego* and the *superego*. Through this model Freud articulated a vision of the human mind that follows a developmental trajectory, giving rise to aspects of our personality that are not present at the time of birth.

Central to the human condition is the part of the psyche named the *id*, which Freud referred to as "the core of our being" (Freud, 1940, p. 197). It is posited to be the repository for all of our biologically based drives and desires, which in turn exert a psychical pressure that seeks discharge (Laplanche & Pontalis, 1973; Freud, 1940). The *id* is depicted as lacking any coherence or structure, being unconstrained by the laws of logic (Freud, 1933). This gives rise to the possibility of contradictory impulses existing simultaneously, such as found in the state of ambivalence, where one holds conflicting attitudes in the same moment.

Furthermore, the *id* "knows no judgement of value: no good and evil, no morality" (Freud, 1933, p. 73). As such, the only force governing the *id* is the aspiration to obtain gratification, which Freud conceptualised as the pleasure principle (Freud, 1923). Seeking to sate innate drives, with no regard for other considerations including the reality of the external world, corresponded with what Freud observed in babies and young infants, leading him to conclude that the *id* was the only part of the psychiatric apparatus present at birth (Freud, 1940). Thus, the *id* was held to be the impulsive, self focused aspect our of nature.

> We picture it [the id] as being open at its end to somatic influences, and as there taking up into itself instinctual needs which find their psychical expression in it... It is filled with energy reaching it from the instincts, but it has no organisation, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle. The logical laws of thought do not apply in the id, and this is true above all of the law of contradiction. Contrary impulses exist side by side, without cancelling each other out or diminishing each other: at the most they may converge to form compromises under the dominating economic pressure towards the discharge of energy (Freud, 1933, p. 73).

As the desire to gratify our drives meets with the constraints of reality, a portion of the *id* becomes modified by the influence of the external world (Freud, 1923). This modified portion of the *id* forms the *ego*, which Freud characterised as being the representative of reason and common sense (Freud, 1923), acting as the executive function of our personality. Accordingly, the *ego* is governed by the reality principle, which seeks to take into account the limitations of the external world, ensuring that fulfilment is obtained in a way that does not endanger the individual (Freud, 1923). In turn, the *ego* may employ strategies such as delaying gratification, engaging in suppression, or seeking alternative methods to obtain certain outcomes (Freud, 1940; Laplanche & Pontalis, 1973). Hence, through being the aspect of our psyche that engages with the external world, the *ego* becomes the part of our mind that is most closely aligned with consciousness. Thus, the *ego* is the part of our

psychical apparatus most strongly associated with our sense of identity, or who we envisage ourselves to be.

Due to the ramifications of human beings finding themselves dependent upon their caregivers for many years during childhood (Freud, 1940), a differentiated part of the *ego* arises, known as the *superego*. As part of the human experience, young children find themselves in an inherently precarious situation, whereby they are utterly dependent on their caregivers for their very survival, yet caregivers are conditional in the love and support that they give the child (Freud, 1930). Thus, through coming to fear punishment and the loss of love from their caregivers, the young child begins to internalise rules, codes and standards of behaviour with the objective of avoiding such a dire possibility. These internalised set of standards and ideals form the basis for the *superego*, and in turn the young child begins to self-reflexively monitor their own thoughts and behaviours. As such, Freud held that an important part of the human psyche develops out of replacing external threats of punishment, with an internal set of rules[1].

> First comes renunciation of instinct owing to fear of aggression by the *external* authority. (This is, of course, what fear of the loss of love amounts to, for love is a protection against this punitive aggression.) After that comes the erection of an *internal* authority, and renunciation of instinct owing to fear of it - owing to fear of conscience. In this second situation bad intentions are equated with bad actions, and hence come a sense of guilt and a need for punishment. The aggressiveness of conscience keeps up the aggressiveness of the authority (Freud, 1930, p. 128).

In turn, the *superego* comes to represent "every moral restriction, the advocate of striving towards perfection" (Freud, 1933, p. 67) found within our psyche. It can be thought of as the aspect of ourselves described as our moral conscience, or an idealised standard of

[1] This was theorised as part of the Oedipus Complex, in which Freud envisaged young boys as harbouring a sexual desire for their mother, but also holding a fear that this would be discovered, leading to punishment and castration by the father. This results in the young boy renouncing his desire for the mother, and internalising the values and ideals of the father. The residual guilt for wishing to harm the father forms the basis for Original Sin.

behaviour (Freud, 1930), which typically strives relentlessly to hold us to account. Furthermore, because the *superego* resides within the individual's psyche, it makes no distinction between unacceptable thoughts or inappropriate actions (Freud, 1930). Any perceived deviation from the ideal standards it holds is judged with a harsh unkindness (Freud, 1923), resulting in outcomes such as guilt. Thus, Freud viewed the *superego* as the self-critical aspect of ourselves, ready to find fault with who we believe we are.

Although Freud was clear that the strongest influence on our *superego* was typically that of our primary caregivers (Freud, 1923), the *superego* actually arises from the influence of any authority figure present during our life. This includes “the family, racial and national traditions handed on through them, as well as the demands of the immediate social milieu which they represent” (Freud, 1940, p. 146). Hence, morality is held to be a socially derived construction arising from the fear of punishment and loss of love (Boag, 2012), and not something innate in the human disposition.

While the structural model put forward by Freud offers a clear delineation for aspects of the human psyche, it is important to be aware that the basis for such division was to aid conceptual clarity, and to better account for the dynamic functioning of the mind (Freud, 1923). Freud himself saw each component as blending with each other, noting that the *id* merges with the *ego* (Freud, 1923), that the *ego* varied only by gradations from the *superego*, (Freud, 1923), and that the *superego* merges with the *id* (Freud, 1933). This means that the components in the model of the human psyche that Freud articulated, should be envisaged as accounting for various aspects of the human personality, rather than being discrete entities in themselves.

3.3 The Dynamic Unconscious

Freud's exposition of the human mind not only sought to elucidate the components of the human psyche, but how they interact, and the consequences that arise from this dynamic. A central tenet of psychoanalysis is the notion that the human mind is composed of a series of competing forces, resulting in psychical conflict forming the basis for dysfunction, such as neurosis, in the human condition (Boag, 2012; Freud, 1924, 1933; Laplanche & Pontalis, 1973). However, psychopathology was not the exception, but "there is scarcely any state recognised as normal in which indications of neurotic traits could not be pointed out" (Freud, 1940, p. 183). As such, psychical conflict was not an aberration in the human experience, but something that was typically present, with the exception of our psychical state at birth.

As infants, we arrive to the world with a range of drives that press for gratification (Freud, 1940), such as the desire to be nourished and comforted. These drives and desires are inescapable, because as humans beings we are bodily entities, and our drives are somatic in origin (Freud, 1930). Significantly, this primal state of psychical development is free from conflict, due to the psyche of the infant being all *id* (Freud, 1940), where contradictory drives are able to exist without issue (Freud, 1933). Thus as human beings, we enter the world with no aspect of self-judgement towards the desires that we hold.

However, through the process of socialisation, the young child comes to realise that some of these innate desires give rise to disapproval and punishment from caregivers, as well as being deemed objectionable by the wider society (Freud, 1930, 1940). This conditional acceptance, and the fear of the loss of love that accompanies it, is of great significance, because of the absolute dependence of the young child on others for its wellbeing and continued existence (Boag, 2012; Freud, 1940). This leads to the young child developing

ideas about what is deemed to be moral or proper, conceptualised as the *superego* (Freud, 1923, 1940), so that the young child can attempt to bring itself in accordance to that which is held to be worthy of love. The end result of the process of socialisation is the development of an aspect of the mind that holds that some of our innate desires are forbidden (Freud, 1923), forming the basis for ongoing psychical conflict (Boag, 2012; Laplanche & Pontalis, 1973).

In turn, drives and impulses that are deemed as being unacceptable, typically relating to aggression and sexuality, may be restricted from direct expression (Freud, 1924). This occurs via the process of repression, which Freud viewed as being in essence, the act of turning away from something aversive, so as not to be consciously aware of it (Boag, 2006; Laplanche & Pontalis, 1973). However, given that the *superego* makes no distinction between thoughts and actions (Freud, 1930), it is insufficient to simply abstain from acting on unacceptable desires, an individual also has to deny to themselves their very existence (Boag, 2012). Therefore, repression leads to the creation of a dynamic unconscious (Boag, 2012; Laplanche & Pontalis, 1973), where prohibited desires are confined to the *id*, which resides entirely in the unconscious, and only acceptable desires are allowed expression in the *ego* (Freud, 1940). Thus, the sense of self, which is most closely aligned with the *ego*, becomes associated with what is deemed as being acceptable, coupled with the denial of aspects of oneself deemed as being improper. Therefore, the *ego* can be seen as a fluid entity, based on the impulses that are allowed expression according to the prohibitions of the *superego*, which reflect the evolving sense of morality embedded in the individual (Boag, 2012). So strong is our conscience in determining which aspects of ourselves we come to identify with, that it forms the "most important characteristics of the development both of the individual and of the species" (Freud, 1923, p. 35). Hence, morality and judgement lead to the creation of a

divided self, where we become separated from aspects of our own nature, seeking to deny to ourselves that which is innate and considered unacceptable.

Significantly, aspects of the psyche that undergo repression still persist (Boag, 2012), giving rise to an unconscious sense of guilt, as well as contributing to a range of detrimental psychological outcomes, such as anxiety and shame. This unfolds via the phenomena of compromise formations, where psychological defence mechanisms, in an attempt to prevent unacceptable thoughts and desires making their way to consciousness and causing distress, distort the original thought or desire to such an extent that they become unrecognisable from their original form (Laplanche & Pontalis, 1973). This enables unacceptable desires to be expressed indirectly, while simultaneously supporting the denial of the true origin of such desires (Laplanche & Pontalis, 1973). Such defence mechanisms include projection, where an individual attributes to others what they refuse to recognise in themselves; denial, which involves the repudiation of some aspect of reality; and reaction formation, where one ostensibly holds a view that is the complete opposite of their true underlying desire (Laplanche & Pontalis, 1973). While compromise formations mitigate immediate psychological distress, they nevertheless represent a form of dysfunction, preventing the individual from experiencing peace within themselves, because they do nothing to resolve the underlying psychical conflict, and obscure the true nature of the issue to the individual.

However, repression not only leads to milder forms of dysfunction, it is central to psychopathology (Freud, 1915, 1924). Specifically, Freud held the neurotic symptoms arose as a direct result of drives undergoing the process of repression, noting that the “repressed instinctual impulses... [may make] their influence felt in the mind by circuitous paths, and the indirect or substitutive satisfactions of repressed impulses... are what constitute neurotic symptoms” (Freud, 1926, p. 267). Thus, psychical conflict and neurosis are inseparable,

leading Freud to conclude that "human beings fall ill of a conflict between the claims of instinctual life and the resistance which arises within them against it" (Freud, 1933, p. 57). However, psychical conflict is an unavoidable outcome, due to our drives being bodily in origin, and our sense of morality being an imprint arising from our dependence on others as young children. Hence, psychological dysfunction such as neurosis, are held to become ingrained in the human condition, varying only by degree.

3.4 Summary

Thereby, Freud envisaged infants as arriving to the world in a state free of physical conflict, with no aspect of self-judgement towards any of their innate desires (Freud, 1933, 1940). However, through the process of socialisation, the young child comes to realise that some of these innate desires result in disapproval and punishment from caregivers (Freud, 1930, 1940). The conditional acceptance of caregivers, and the fear of the loss of love that accompanies it, is of great significance, because of the absolute dependence of the young child on others for its very survival (Boag, 2012; Freud, 1940). In turn, the young child comes to develop ideas about what is held to be right and wrong (Freud, 1923, 1940), in order to act in a way that is deemed to be worthy of love. This leads to the formation of an aspect of the mind, coalescing as a sense of morality, which considers some of our innate desires as being unacceptable (Freud, 1923). This in turn gives rise perpetual psychical conflict, which forms the basis for dysfunction such as neurosis (Boag, 2012; Freud, 1915, 1924; Laplanche & Pontalis, 1973). Moreover, Freud envisaged a subsequent return to the earlier state, free of psychical conflict, as being unobtainable for human beings (Freud, 1930).

Chapter 4: An Examination of Knowledge and Freudian Socialisation

While on the surface, a Biblical story of the consumption of fruit from a tree may seem unrelated to Freud's account of the development of the human psyche, a closer examination indicates that they have significant accord. The acquisition of knowledge of right and wrong through the consumption of the fruit by Adam and Eve, parallels the process of socially derived morality that is internalised by the psyche as described by Freud. Central to both accounts is the description of a prohibition by an external authority, followed by the internalisation of the notion about what is deemed to be proper, or acceptable. This inevitably leads to the experience of self-judgement, both for Adam and Eve, and in the account of the psyche as posited by Freud. The development of judgement is significant, because it is proceeded by conflict and difficulties in Genesis, and forms the basis for psychopathology and neurosis in psychoanalysis. Therefore, the capacity for judgement, the discernment of right and wrong, marks a critical milestone in the capacity for human dysfunction, both in the Biblical account of the first human beings, and in Freudian psychoanalysis. The argument for this is developed below.

4.1 External Prohibition and the Fear of Loss

The inception for both Adam and Eve coming to know of good and evil, and for the human mind developing the capacity of a moral conscience, starts with the idea of a prohibition arising from an external authority. In the case of Adam and Eve, God deemed eating the fruit from the Tree of Knowledge as something that was forbidden to humanity (Genesis 2:17), denoting what would be held to be unacceptable in human behaviour. In turn, Freudian psychoanalysis talks of the young child coming to fear the loss of love from their caregiver (Freud, 1930); that acceptance by others is contingent upon certain desirable

behaviours and the avoidance of unwanted behaviours. Hence, the awareness that as human beings we are not unconditionally accepted by those around us, seems to mark a significant point in human development.

The realisation that our acceptance by others is conditional, brings with it a degree of conflict within the individual. When the serpent speaks to Eve, seeking to persuade her to eat from the Tree of Knowledge, Eve informs the serpent that this goes against the word of God and entails negative consequences (Genesis 3:3). She only decides to follow what the serpent suggests when she evaluates that consuming the fruit would be beneficial (Genesis 3:6). Hence, eating the fruit from the Tree of Knowledge runs counter to Eve's inherent inclination, indicating some degree of ambivalence or conflict about doing so. Similarly, for the young child, Freud saw the "conflict between the need for the authority's love and the urge towards instinctual satisfaction" (Freud, 1930, pp. 136-137) as giving rise to anxiety (Freud, 1930), which was defined by Freud to be a fear of an undesirable outcome in the future (Freud, 1930). Thereby in both accounts, the conditional acceptance by others brings with it an apprehension of unfavourable consequences arising from certain actions. Thus, it would appear intrinsic to the human condition that the fear of the loss of external approval is viewed with trepidation.

4.2 The Introjection of Morality

Subsequently, human beings develop the capacity for moral judgement, through the absorption of values from an external source. In Genesis, the depiction of Adam and Eve eating the fruit from the Tree of Knowledge (Genesis 3:6) can be seen as symbolising such an outcome. The word fruit, incorporates the notion of the end result of a process (Oxford English Dictionary, 1972), as demonstrated by the English expressions the fruit of one's

labour, and to bring to fruition. In turn, the tree from which the fruit originates is that of knowledge, written in Genesis as the Ancient Hebrew word דָּעַת, or daath, whose meaning encompasses the capacity of an individual for moral discernment, or to know right from wrong (Benner, 2005). This distillation of morality, represented by the fruit from the Tree of Knowledge, is ingested by Adam and Eve; an act which can be seen as taking something that is initially external, subsuming it, and then coming to consider it to be a part of oneself. The same symbolism was noted by Freud, when he remarked that "the act of eating is a destruction of the object with the final aim of incorporating it" (Freud, 1940, p. 149). Hence, the consumption of the fruit from the Tree of Knowledge can be interpreted as the internalisation of a sense of morality, leading God to observe that humanity has developed the capability to "know good and evil" (Genesis 3:22).

This process is replicated in psychoanalysis, which also contends that morality develops through the absorption of external values. This arises from the young child deriving standards and prohibitions held by authority figures (Freud, 1930, 1940), which coalesce as an internalised sense of conscience, or *superego* (Freud, 1940). The notion of what is deemed to be acceptable, comprises of a mixture of shared commonality from the values widely held by society and culture, as well as unique characteristics pertaining to the particular family and social environment of the individual. Hence, psychoanalytic theory also envisages that the capacity for judgement is something that is acquired from a source of external origin, and is not inherently innate.

The desire to avoid aversive outcomes appears to be a motivating factor for both the consumption of the fruit in Genesis, and the development of conscience in psychoanalytic theory. Eve's apprehension at eating the fruit from the Tree of Knowledge is overcome when she deems that it "desires to make one wise" (Genesis 3.6), suggestive of the fruit enabling

insight, and the ability to act accordingly (Oxford English Dictionary, 1972). Likewise, the establishment of a sense of conscience in psychoanalytic theory, reflects an attempt by our psyche to discern how to act in a socially acceptable way, and in turn prevent outcomes associated with the loss of love, and possible abandonment. Therefore, we find that in both the allegory of Adam and Eve, and in psychoanalysis, the development of the capacity to judge arises with the idea of it being beneficial in a world where our acceptance is conditional.

4.3 Judgement, Conflict and Individuality

The capacity for judgement represents a developmental milestone in the life of the individual, requiring the ability to engage in self-reflection, and moral evaluation. These capabilities are held to be absent in young infants (Fonagy, Gergely, & Jurist, 2005; Perogamvros, 2012), who are envisaged as existing in a state that Freud referred to as primary narcissism (Laplanche & Pontalis, 1973). In this state, the infant is unable to differentiate itself from the world in which it exists, and in turn has no notion of a distinct self and others (Laplanche & Pontalis, 1973). Thus the capacity to judge represents the transition from a state of oneness or omnipotence, through to separation and individuality.

Furthermore, the essence of judgement rests with the ability to make a comparison. This can involve, based on certain criteria, evaluating one entity against another entity; for example judging one person as being kinder than another person. Alternatively, a comparison can also be made against a standard, which merely represents the abstraction of qualities held by other entities; for example, a person is deemed as being generous. Furthermore, it is logically impossible for both entities being judged to be the same entity; that is, one cannot in the same instant be deemed to be kinder than oneself. Any comparison across points in time,

such as holding that today someone is more patient than they were yesterday, involves envisaging the states that an entity existed in at different points in time as being distinct. Hence, judgement is inextricably linked to the notion of separation and individuality, meaning that self-awareness is a prerequisite for judgement.

Yet, the capacity for judgement appears to carry significant repercussions. In Genesis, Adam and Eve arrive to the Garden of Eden unashamed of being naked (Genesis 2:25), indicative of an acceptance of their natural state. However, following the consumption of the fruit from the Tree of Knowledge, their eyes are opened (Genesis 3:7) and they come to know of good and evil (Genesis 3:22), suggestive of the capacity for self-awareness and moral discernment. Subsequently, they become ashamed of being naked, and seek to cover themselves (Genesis 3:7), leading Adam and Eve to fear God (Catechism of the Catholic Church, 1994, para. 399; Genesis 3:8, 3:10). Not only does judgement give rise to the experience of shame (Genesis, 3.10), humanity enters into a state of conflict with each other, and the world that they inhabit (Campbell & Moyers, 2011; Catechism of the Catholic Church, 1994, para. 400). Thus the capacity for moral discernment appears to shatter a state of self-acceptance, giving rise to self-judgement and difficulties.

Similarly, psychoanalytic theory also tells of a comparatively harmonious state giving way to conflict, following the development of conscience. Initially, the infant arrived in the world with a psyche consisting purely of *id*, with no physical conflict or self-judgement present (Freud, 1933, 1940). However, the development of the *superego* inevitably gives rise to one aspect of the psyche perpetually being set against another, sitting in judgement, (Freud, 1930) and marked by a tendency towards harshness and cruelty (Freud, 1923). This forms the basis for the dynamic of repression, which is at the core of psychological dysfunction, including neurosis such as anxiety and guilt (Boag, 2012; Freud, 1924, 1933;

Laplanche & Pontalis, 1973). Thus, while judgement may seek to help us navigate the world, it would appear to also bring the dimension of suffering to the human experience, by making the individual exist in a state of everlasting conflict with their own instincts and desires.

Significantly, both Genesis and Freud offer no possibility of finding a way back to the earlier, more harmonious state. God banishes Adam and Eve from the Garden of Eden (Genesis 3:24), preventing them from being able to return. Likewise, the psychical conflict that gives rise to the denial of aspects of one's innate nature, continues with no prospect of complete remediation (Freud, 1930), ensuring that we remain cut off from parts of ourselves. As such, human beings are unable to return to a state of non-conflictual harmony, that marked the period prior to self-judgement. Thus the development of judgement marks the loss of the ability to return to a previous, more harmonious state.

4.4 Summary

Thereby, what Freud sought to account for so assiduously through his numerous writings, was already described through symbols in the Biblical account of the inception of humanity. The trajectory of psychical development, with respect to the concept of morality, was mapped out through the actions and events that unfolded in the Garden of Eden. Freud himself wrote that "the individual's mental development repeats the course of human development in an abbreviated form" (Freud, 1910, p. 97). Thus the story of Adam and Eve, and Freud's conceptualisation of psychical development, represents both the development of the individual, but also the story of humanity.

Chapter 5: The Core of Human Dysfunction

Through a synthesis of the parallels found in the allegory of Adam and Eve and psychoanalytic theory, we can envisage the acquisition of moral discernment as a developmental achievement, yet it appears to bring with it inevitable costs, including conflict and suffering (see Table 1). At the outset, in both accounts, human beings exist in a state of relative harmony, which is displaced by conflict and dysfunction following the development of morality. Significantly, moreover, a return to the earlier, more idyllic state, is deemed to no longer be possible by human beings. As such, the capacity for moral discernment, or the ability to judge, can be seen as being at the centre of human dysfunction.

Table 1

Summary of parallels in the story of Adam and Eve, and Freudian psychoanalysis.

	Adam and Eve	Psychoanalysis
Primal state	Humanity exists in a state of paradise, free of trouble or conflict.	The infant arrives free of psychical conflict, with the psyche consisting purely of *id*.
Moment of awareness through introjection and self-reflection	Adam and Eve eat from the Tree of Knowledge, acquiring the idea of right and wrong.	The young child internalises rules from parents and wider society, forming the basis for the idea of right and wrong, conceptualised as the *superego*.
Consequence	Human nature is corrupted, giving rise to the tendency towards sin, as well as conflict and suffering in the world.	Psychical conflict arises from contradictions between the *id* and *superego*, creating dysfunction such as neurosis.
Remediation	Humankind is unable to return to a state of paradise symbolised by the Garden of Eden.	Human beings are perpetually conflicted, with no possibility of complete remediation.

5.1 Primal State

The arrival of human beings is denoted by a state of purity and harmony, with the idyllic nature of the Garden of Eden being reflected in the human condition. Humanity exists in a state of childlike innocence, allowing Adam and Eve to walk naked amongst God (Genesis 3:8), with no sense of shame (Genesis 2:25). Consequently, Adam and Eve find themselves in accordance with God, each other, and the natural world (Catechism of the Catholic Church, 1994, para. 400). Similarly, psychoanalytic theory also tells of an initial state of harmony, with the young infant arriving free of any psychical conflict (Freud, 1933, 1940). The notion of being in alignment with God is also echoed by the description of primary narcissism, where the young infant is unable to discern between itself and others (Laplanche & Pontalis, 1973), indicative of a sense of perceived omnipotence. Hence, the mind of the infant contains no judgement, no knowledge of good and evil (Freud, 1916-1917), and as such permits the unconstrained expression of innate desires. Thus the inception for the human condition appears untainted by conflict, with no capacity for self-judgement.

5.2 Self-Reflection and the Development of Conscience

However, the realisation that our acceptance by others is conditional, marks the start of a turning point for human beings. God prohibits eating from the Tree of Knowledge, accompanied by the threat of punishment (Genesis 2:17), indicating that certain actions are deemed illicit. Similarly, the young child develops the idea that certain behaviours are unacceptable, bringing with them the possibility of punishment and the loss of love (Freud, 1930, 1940). In turn, Adam and Eve consume the fruit from the Tree of Knowledge, marking the development of the capacity for judgement and self-awareness, symbolised by having

their eyes opened (Genesis 3:7) and coming to know of good and evil (Genesis 3:22). Likewise, according to psychoanalysis, the young child comes to form an internalised sense of morality, which seeks to hold their thoughts and behaviours to account with what is deemed to be acceptable (Freud, 1923, 1940). Thus human beings become self-aware, through coming into conflict with others, with the capacity to judge right from wrong being derived from the external world (Freud, 1923, 1940; Genesis 3:7).

5.3 The Consequences of Morality

The capacity for self-awareness, combined with the ability to judge, gives rise to a world marked by disharmony and difficulties. In the Garden of Eden, human beings come to experience conflict between themselves, and the world that they inhabit (Campbell & Moyers, 2011; Catechism of the Catholic Church, 1994, para. 400). The childlike state of innocence initially exhibited by Adam and Eve, gives way to a sense of shame over their own nakedness (Genesis, 3:10). In turn, psychoanalysis envisages the human psyche as becoming conflicted, with our sense of conscience being incongruent with aspects of our innate desires (Freud, 1923). This leads to a denial of parts of ourselves which are deemed unacceptable, in an attempt to bring our image of ourselves into alignment with what is good and proper (Boag, 2012; Laplanche & Pontalis, 1988). Such a dynamic, conceptualised in psychoanalysis as repression, gives rise to neurosis, such as guilt, anxiety and shame (Boag, 2012; Freud, 1924, 1933; Laplanche & Pontalis, 1988). Thus, an earlier, more harmonious state is replaced with conflict and suffering.

5.4 No Possibility of Return

Significantly, just as Adam and Eve find themselves unable to return to the Garden of Eden (Genesis 3:23-24), Freud saw a return to a state free of psychical conflict as being

unobtainable (Freud, 1930). As such, the loss of the paradise of the Garden of Eden parallels our own inability to reconnect with the desires which we deem as inappropriate and seek to deny. Hence, the innocence and purity of childhood is lost, with no possibility of return.

5.5 Summary

The capacity for judgement, or the formation of moral conscience, plays a crucial role in dysfunction as found in both Genesis and Freudian psychoanalysis. Coming to know of good and evil marks the point upon which Adam and Eve lose the state of harmony in the Garden of Eden, giving rise to shame and their expulsion from paradise. Likewise, for the young child, the formation of the conscience marks the inception for psychical conflict, leading to neurosis and self-judgement. As such, both accounts posit that judgement rests at the core of human dysfunction.

Chapter 6: Implications, Reflections and Conclusion

The aim of this thesis was to derive an account for why human beings experience discord in life, through examining the parallels in the story of Adam and Eve and the concept of dysfunction in Freudian psychoanalysis. Past research has been limited by considering the story of Adam and Eve as only offering a description of the human condition, rather than also seeking to explain how it arises (e.g., Boyce, 2014; Freud, 1913; Hicks, 2009; Lewis, 2001; MacIsaacs, 1974; Webster, 1995). This limitation not only prevents a deeper analysis of the overlap between both accounts, but also restricts our capacity to understand how dysfunction in the human condition may unfold. Such an understanding is a potentially important step for informing pathological remediation, as well as providing a framework to interpret such phenomena. Thus, coming to consider the richness and depth offered by both accounts, may help to better illuminate important aspects of the human condition.

Specifically, the contribution of this thesis was to envisage the story of Adam and Eve as telling through symbols and images the trajectory for psychical development envisaged by Freud, and that both accounts posit the same core reason for human dysfunction. This was done by offering an elucidation of the story of Adam and Eve, as well as of the process of psychical development, repression and psychical conflict in Freudian psychoanalysis. Exploring the parallels between both accounts suggests that human beings arrive to the world in a state free of conflict and discord, as denoted by the utopia of the Garden of the Eden (Genesis 2:9), and Freud's account of the infant's psyche holding desires without judgement (Freud, 1933, 1940). However, the realisation that our acceptance by others is conditional, represented by God prohibiting eating from the Tree of Knowledge (Genesis 2:17), and the young child coming to fear punishment and a loss of love from caregivers (Freud, 1930), gives rise to human beings coming to internalise a sense of right and wrong (Freud, 1923,

1940; Genesis 3:7). The consumption of the fruit from the Tree of Knowledge, and the formation of the *superego* in Freudian psychoanalysis, represents the coalescing of a sense of morality, which gives rise to ongoing conflict in the human condition. In the case of Catholic doctrine, human nature becomes corrupted, and inclined towards sin (Catechism of the Catholic Church, 1994, para. 416-417), while psychoanalysis describes the sense of conscience as being in conflict with aspects of our innate desires, forming the basis for dysfunction such as neurosis (Boag, 2012; Freud, 1924, 1933; Laplanche & Pontalis, 1988). Just as Adam and Eve find themselves unable to return to the Garden of Eden (Genesis 3:24), Freud envisaged a return to a state free of psychical conflict as beyond reach (Freud, 1930). Thus, through an examination of the accord between both accounts, it would suggest that judgement is central to human dysfunction.

6.1 Implications for Theology and Psychology

The notion that judgement rests at the core of human dysfunction, and is an inevitable outcome of psychical development, as espoused by Freud, may help to resolve varying accounts amongst strands of theology about the nature of the human condition. The psychoanalytic idea that an infant arrives into the world in a state free of psychical conflict (Freud, 1933, 1940), which can be viewed in a sense as being pure, is consistent with the belief that human beings are born without any inherent sin. This is reflected in the thinking of theologians such as Pelagius and Caelestius (Boyce, 2014; Catechism of the Catholic Church, 1994, para. 406), and finds form in the predominant view held by Judaism (Singer, 1906), which rejects the idea of human nature being fundamentally corrupt.

However, the formation of judgement is an unavoidable outcome of human development, arising from what Freud envisaged as two inescapable factors; that of our

bodily based desires, and the derivation of morality, arising from our dependence on others as young children, and the associated fear of punishment and the loss of love. This means that the belief that babies arrive to the world flawed, could be thought of as a misperception of their true nature, arising from the difficulty in discerning their psyches due to factors such as infantile amnesia (Boag, 2012), as well as the projection of our own issues and fears on to others (Laplanche & Pontalis, 1973). Instead, the notion that humanity is intrinsically corrupt, as espoused by Saint Augustine (Boyce, 2014; Leeming et al., 2014) and found in the doctrine of Original Sin (Catechism of the Catholic Church, 1994, para. 403), may be due to interpreting what is inescapable as being inherent; that is misconstruing the psychical conflict which inevitably arises, as being present from the outset. Moreover, if a person comes to believe that their innate impulses are wrong, this may lead to them erroneously concluding that they are inherently flawed, giving a possible account for why some human beings believe they are at their core sinful.

The view offered by psychoanalysis, that the inception for such dysfunction arises from the influences of our social environment, is congruent with the Eastern Orthodox doctrine of Ancestral Sin (Louth, 2013), which holds that the corruption of humanity arises from the degenerate conditions of the world in which we inhabit. That is, we can envisage that the factors necessary for the formation of judgement as only arising due to the conditional acceptance and prohibitions from authority figures, which in turn reflects aspects of their own judgement and inner conflict. Hence, the idea that human beings are born inherently pure, with corruption being an inescapable outcome, supports aspects of a variety

of theological accounts, suggesting theological discrepancies relating to the nature of the human condition may be ultimately reconcilable[2].

Given the parallels between the two accounts, it is noteworthy that the act of confession, which is central to the absolution of sin in Catholicism, can be seen from a psychoanalytic perspective as taking on aspects of remedial quality. To confess involves acknowledging parts of ourselves that we find difficult to accept (Webster, 1995), through verbalising them with the intention of being forgiven. Freud saw the act of verbalisation as being an important mechanism to bring things to our awareness (Freud, 1923), contending that by connecting ideas and experiences to words, they become accessible to consciousness. This process is further facilitated by the belief of the individual that through the act of confession, they are forgiven for their perceived misdeeds, helping to reduce judgement, and making such expression easier. Hence, the act of confession can be seen as potentially helping to bring repressed material to conscious awareness, reducing the judgement of such phenomena, leading to a decrease in psychical conflict and neurosis. This led Freud to view therapy as being somewhat akin to a secularised version of confession, including the client experiencing a corresponding sense of relief (Freud, 1940). Thus, aspects of the act of confession are consistent with many of the principles of psychoanalytic therapy.

Similarly, the contention that judgement plays a pivotal role in human dysfunction, implies that for any psychological remediation to be truly effective, it must at its core, involve the release of judgement within the mind of the individual. While the exact nature of what determines the effectiveness of therapeutic treatment remains a point of conjecture within psychology, there is tentative support for such an account. The quality of the

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[2] However, given that such differences mark one of the key points of distinction amongst strands of Christianity, including being an integral part of the Protestant Reformation, such reconciliation on a practical level may be somewhat optimistic.

relationship between the therapist and the client, conceptualised as the therapeutic alliance, is often acknowledged as playing an important role in remedial outcomes (Lambert & Barley, 2001; Norcross & Wampold, 2011; Rogers, 1957). Freud himself noted the key importance of such a relationship, writing that the therapist and the client "have to band themselves together into a party" (Freud, 1940, p. 173) for treatment to be effective. Specifically, engaging in a non-judgemental state of mind has been found to facilitate empathy (Davis & Jeffrey, 2011; Winning & Boag, 2015), with empathic engagement by the therapist forming one of the strongest predictors for the efficacy of treatment, irrespective of the form of therapy employed (Greenberg, Watson & Elliot, 2001; Lambert & Barley, 2001; Norcross & Wampold, 2011). This may help to account for the Dodo bird verdict (Wampold et al., 1997), which posits that all forms of psychotherapy are equally effective, indicating that factors outside of the specific treatment method employed account for therapeutic outcomes. As such, the ability of the therapist to interact in a non-judgemental way with the client, may play an important role in the client releasing their own judgement, and fostering remediation.

Envisaging judgement as being central to human dysfunction, would suggest that pathological outcomes could be mitigated by reducing the severity by which someone comes to judge. Given that both Genesis and Freud suggest that morality is derived from external sources, with Freud contending that authority figures such as caregivers are important to the formation or morality during the years of childhood, the role of interpersonal relationships would be posited to play a crucial role in such outcomes. Specifically, Freud held that the fear of the loss of love is what leads the young child to develop a sense of judgement. Hence, if the caregivers are able to demonstrate to the child, that being loved is not dependent upon how they behave and what they think, this would reduce the pressure for the child to come to fear their own impulses and aspects of themselves. Such a way of relating by caregivers may

be found in the notion of unconditional positive regard as put forward by Carl Rogers (1957), which contends that the acceptance and valuing of another person should not be contingent upon their actions and behaviours. As such, developing strategies that aim to reduce the formation and severity of judgement in young children may prove an effective means of mitigating psychopathology in adulthood.

Furthermore, the language of religion has a power that science neglects, when it relies on a purely literal description and explanation of the world. Human beings are in essence story telling creatures, using myths, fairytales and parables as one of the main ways to communicate (Fisher, 1984; Gottschall, 2012). The power of such stories may lie in their ability to engage with us in a way that logic, reason and analysis simply cannot. For centuries, authors and artists have used symbols, images and metaphors to tell what they would be persecuted for saying explicitly (Green & Karolides, 2005; Thomas, 1969), paralleling the process Freud held unfolded in dreams. According to Freud, contents that would be deemed too threatening by our conscious mind are distorted, undergoing the process that he referred to as the dreamwork, which transforms the original threatening content into a less threatening symbolic form (Freud, 1916-1917). This facilitates the possibility of interacting with material that we would normally be incapable of doing so directly. Thus metaphors and symbols may serve to illuminate aspects of ourselves that we may not be able to otherwise see, by allowing us to project our inner world externally. Freud acknowledged such a distinction, contending that one can come to know something on an intellectual level, or form a deeper sense of emotional knowing, which is normally derived through direct experience (Boag, 2012; Markova, 2005). In turn, stories and metaphors may be able to speak to us with a power that information and logic simply cannot.

6.2 Directions for Future Research

The possibility that religion may provide insight into the human condition, forming a basis of study for psychology, may extend beyond the allegory of Adam and Eve. Other areas that may be primed for exploration include the parables found in the books of Matthew, Mark and Luke, as well as derived interpretations provided through doctrine. A deeper understanding of the institutional traditions, such as the act of confession, may also account for ways to deal with aspects of human nature. As such, there has been relatively little study to date on how psychology may learn from religion. In turn, theologians may come to consider Adam and Eve as not just a primeval event that occurred at the inception of humanity, but as something that unfolds within each human being during their lifetime. Thus, there may be many potential avenues for psychology and theology to derive insight from each other.

The notion that the release of self-judgement may be a key component for reducing psychopathological outcomes, has the possibility of offering a clearer understanding of how remediation works. Factors that have currently been investigated, such as therapist empathy, may simply be one of many variables correlated to a reduction of judgement within the client. Moreover, exploring ways that may offset the formation of judgement within young children, such as examining optimal interpersonal dynamics with caregivers, may provide an avenue for the mitigation of pathological outcomes later in life. As such, developing a deeper understanding not only of how judgement forms, but how it is released, may provide new methods for the mitigation and remediation of psychopathology.

6.3 Conclusions

This thesis sought to explore the parallels between the allegory of Adam and Eve, and Freud's account for the formation and functioning of the human psyche. This was done by envisaging both accounts as not only illuminating aspects of the human condition, but also offering an explanation for how the human condition may arise. To undertake this task, this thesis sought to provide a conceptual analysis of both accounts, assessing the coherence, similarity, and logical relations found in passages from Genesis, and the writings of Sigmund Freud. This led to the contention that the story of Adam and Eve expressed though symbols and images the trajectory of psychical development as articulated by Freud.

An analysis of the overlap between both accounts revealed that the capacity to judge may lie at the core of human dysfunction. The development of conscience, or the discernment of right from wrong, marks the point at which the state of harmony found in the Garden of Eden gives way to conflict and suffering in Adam and Eve. Similarly, for the young child, the capacity for morality marks the inception for ongoing psychical conflict, replacing an earlier state of psychical harmony, which forms the basis for neurosis. As such, both accounts posit that judgement may rest at the core of human dysfunction.

This implies that the story of Adam and Eve may not merely represent an event that occurred at the inception of humanity, but may unfold within each human being as part of the course of human development. In turn, this provides a more nuanced perspective on the nature of the human condition as viewed from various theological perspectives. Moreover, the notion that judgement may rest at the core of human dysfunction, provides possible insight and clarity for psychology with respect to how remediation works, as well as possible directions for mitigating pathological outcomes.

While both Freud and the Church shared a pessimistic view of the nature of human beings, an alternative account would contend that as we come to realise that the process of life involves experiencing our own judgements, a shadow falls across our hearts that causes us to react at times in dark ways. It is not the inability to fulfil our desires that gives rise to the darkness of humanity, it is our judgement of such things that dims the warmth of the heart. As such, our innate nature is pure, however the judgement of our experiences causes us pain we struggle to cope with, reminding us of the possibility of the loss of love, banishment and abandonment that we fear so deeply.

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