Assignment on

Sigmund Freud's Psychoanalysis Theory of Personality

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Meaning of personality:

Each person has his own peculiarities and as a result of these peculiarities, he shows specific behaviour in different situations. This behaviour is intimately related to his personality. In fact, this behaviour is the mirror of personality, but some have more impressive personality, some have less. It is wrong to say that certain person has no personality. This statement only means that he does not possess an impressive personality. <u>Our personality means us</u>- the whole person and everything about us: <u>our face, hair, teeth, eye, our way of walking, standing, talking, mannerism, character, habits, thinking, feeling, attitudes, interests and everything else about us.</u>

Etymologically, the term personality has been derived from the Latin word *'Persona'*. At first this word was used for the *'mask'* worn by the actors to change their appearance. Since then the term personality has been used to depict outward appearance or external behaviour. Psychologically speaking, personality is all about a person is. It is the totality of one's behaviour towards oneself as well as others. It includes everything about a person- his physical, emotional, social, mental and spiritual make-up. It is all that a person has about him.

<u>Watson (1930)</u>, the <u>father of Behaviourism</u>, on the basis of his behavioural studies, concluded:

> *"Personality is the sum of activities that can be discovered by actual observations over a long enough period of time to give reliable information."*

In this way he tried to make the word personality synonymous with the consistent behaviour patterns of an individual. This, however, reflected a very narrow meaning of the term personality.

<u>Allport (1948)</u> after examining 49 different definitions of personality, concluded:

> *"Personality is a dynamic organisation within the individual of those psycho-physical systems that determine his unique adjustment to his environment."*

Allport tried to give a comprehensive definition of the term personality by recognising its dynamic nature and organisational aspects and by emphasizing the role it can play in an individual's adjustment to his environment.

Contemporary psychologists like Cattell (1970), and Eysenck (1971) are of the opinion that the true nature of personality cannot be understood by considering only the behavioural or dynamic aspects.

Cattell (1970):

"Personality is that which permits a prediction of what a person will do in a given situation."

Eysenck (1971):

"Personality is the more or less stable and enduring organisation of a person's character, temperament, intellectual and physique, which determine his unique adjustment to the environment."

The definition given by Eysenck has very strong points in its favour. *First*, it tries to provide personality with a physiological base and gives a balanced consideration to the role of heredity and environment in building the personality. *Secondly*, it gives a complete picture of human behaviour by involving its entire aspects-conative, cognitive and affective. *Thirdly*, it stresses the need of integration and organisation of the behavioural characteristics. *Finally*, it aims at making personality somewhat measurable and assessable, thus giving it a scientific base.

From the above discussion it is clear that it is very difficult to give a comprehensive definition of personality. Hence, personality is not only the physical appearance rather it comprises the natural impulses, acquired traits, sentiments, beliefs, opinions etc which the person expresses in his social relations. In conclusion we can say that, personality also means it is to make adjustments to the ever changing forces of nature. Personality, thus, is a set of qualities that makes a

person distinct from one another and is inclusive of everything about one's physique, socio-emotional and personal characteristics.

Nature of personality:

As we have known the meaning and definitions of the term personality, we can draw certain characteristics or features or nature of personality and some of them are listed below:

1. <u>Personality is something unique and specific</u>. Every one of us is a unique pattern in ourselves. No two individuals, not even identical twins, behave the same way over any period of time. Every one of us <u>has specific characteristics</u> for making adjustments.
2. Personality exhibits self-consciousness as one of its main characteristics.
3. <u>Personality is not static, it is dynamic and ever changing</u>. As a result, one has to bring modification and change in one's personality patterns and it makes the nature of personality dynamic instead of static one.
4. <u>Every personality is the product of heredity and environment</u>. Both contribute significantly towards the development of child's personality.
5. Learning and acquisition of experiences contributes towards growth and development of personality. Every personality is the <u>end product</u> of this process <u>of learning and acquisition</u>.

Therefore, personality draws out a beautiful portrait of an individual's totality. It may be understood to mean as the sum total of one's way of behaving towards oneself and others as well. It also predicts one's nature of behaviour as how one will behave in a particular situation and one's pattern of adjustment to the ever changing forces of nature.

Sigmund Freud's psychoanalytic theory of personality:

Psychoanalysis as a system or school of Psychology was the brainchild of <u>Sigmund Freud (1856-1939), a Viennese physician</u>. This school put forward altogether different views, quite contrary to <u>Structuralism, Functionalism, Behaviourism or Gestaltism</u> to explain human behaviour. For the first time, this system presented a beautiful blend of theory and practice. On the theoretical side it presented a theory to conduct and explain the human psyche and on the practical side it provided a method known as 'Psychoanalysis' for the study of human behaviour, and also as a therapy for treating the mentally ill.
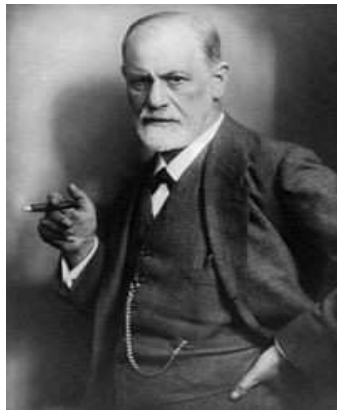
SIGMUND FREUD,1922

Psychoanalysis now represents a <u>school of psychology</u> which consciously enough had its origin in the medical practice of Freud rather than in any previous School of Psychology. It revolts against all other schools, especially those representing the academic psychology which lay emphasis on learning, perception and thinking – <u>Structuralism, Associationism and the Gestalt school</u>. It regards all these schools and even <u>Purposivism</u> as abstract and <u>intellectualistic dealing with surface mental phenomena.</u> It claims for itself the unique position of 'delving deep, beneath and beyond into the real roots and springs of human action' and of 'unravelling' for us the natural history of mental growth and thus placing within our ken, the means for its conscious direction and control. Its founder, Freud therefore, can be easily ranked with those scientists who have tried to

correct our conception of ourselves, the scientists like Galileo and Darwin.

Meaning of psychoanalysis:

The term 'Psychoanalysis' has two accepted meanings:

- Firstly, it means a method of treatment designed by Freud for the cure of certain of nervous disorders through a technique for investigating deep layers of the mind.
- Secondly, it represents a system or school of psychology which has grown and has crystallised itself into a series of important and systematised theories as a result of using 'Psychoanalytical Therapy'.

In this paper we shall use the term 'psychoanalysis' in the second sense alone. We shall restrict ourselves to the theory alone and its educational implications.

Sigmund Freud's Psychoanalytic Theory is divided into three parts, viz. the Structure of the Psyche which includes *The Topographical Model and *The Structural Model, the Theory of Instincts and Libido, and the Theory of Psycho-Sexual Development.

I. Structure of the Psyche or Mind:

Freud, while explaining the structure of the human psyche or mind, divide it in two different parts, *First* by arranging it in three layers as the Conscious, the Pre-Conscious or Sub-Conscious and the Unconscious, and *Second*, by postulating three other components, viz. Id, the Ego and the Superego.

a) <u>The Conscious, the Pre-Conscious and the Unconscious Mind</u> (The topographical model):

Freud compared the human mind to an iceberg (Figure. 1). The small part that shows above the surface of the water consists of the <u>Conscious-</u> 0ur awareness- and the Preconscious, all the information that is not currently on 'our mind' but that we could bring to consciousness if called upon to do so (for example, the name of the President of France). The much larger mass of storehouse of impulses, wishes, and inaccessible
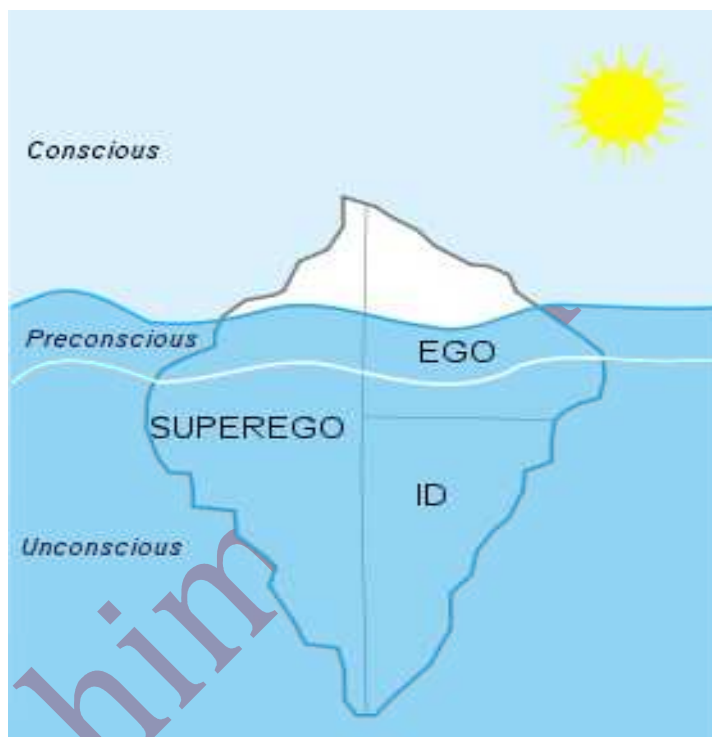

FIGURE 1 **FREUD'S STRUCTURAL MODEL OF THE MIND**. IN FREUD'S <u>'ICEBERG'</u> MODEL OF THE MIND, ALL OF <u>'ID'</u> AND MOST OF THE <u>'EGO'</u> AND <u>'SUPEREGO'</u> ARE SUBMERGED IN <u>THE UNCONSCIOUS</u>. SMALL PARTS OF <u>THE 'EGO'</u> AND <u>'SUPEREGO'</u> ARE EITHER IN <u>THE CONSCIOUS</u> OR IN <u>THE PRECONSCIOUS</u>.

memories that affect our thoughts and behavior.

<u>Conscious Mind:</u> The Conscious Mind lies <u>just above the surface of the water like the tip of an iceberg and occupies only one-tenth of our total mental life.</u> The ideas, thoughts and images that we are

aware of at any moment of our mental life are said to lie within this upper layer of our mind.

Preconscious: Just beneath the Conscious layer lies the Preconscious or the Subconscious mind. This middle portion of our mind stores all types of information just beneath the surface of awareness dormant or untapped which can be easily brought to the level of consciousness at a moment's notice whenever required. Thus in the middle bed or layer of the human mind there lie all experiences or knowledge which have been gained or learned by an individual through various types of experiences or training.

Unconscious: Below the Preconscious mind lies the Unconscious, the most important part of our mind. It is related to the vast part of our mental life which is hidden and usually inaccessible to the conscious. It contains all the repressed wishes, desires, feelings, drives and motives, many of which relate to sex and aggression. All these repressed and forbidden desires and ideas are not destined to lie permanently in the unconscious. They usually strive and agitate to come up to the preconscious or the conscious layers of the mind, sometimes in disguised forms, in dreams and in reveries. This hidden treasure of mental life belonging to the unconscious is thus responsible for most of our behaviour and in fact, as Freud asserts, 'What we do and how we behave is always determined by the forces residing in our unconscious and not by the choices of the conscious.'

b) The concept of the id, the ego and the superego (Structural model):

Freud discovered that his 'Topographical Model' or the concept of Conscious, Preconscious and Unconscious mind was too simple to describe the human personality so he went on to develop the 'Structural Model,' which divided

personality into <u>three psychic apparatus</u> that interact to govern human behaviour: <u>the Id, the Ego and the Superego</u>. According to this model of the psyche, the id is the set of <u>uncoordinated instinctual trends</u>; the super-ego plays the <u>critical</u>

<u>and moralizing role</u>; and the ego is the <u>organised, realistic part that mediates between the desires of the id and the super-ego</u>. The super-ego can stop one from doing certain things that one's id may want to do. Although the model is structural and makes reference to an apparatus, the id, ego and the super-ego are <u>purely symbolic concepts</u> about the mind and do not correspond to actual (somatic) structures of the brain such as the kind dealt with by neuroscience.

<u>The Id</u>: According to Freud, the id (<u>Latin for "it"</u>) is the most primitive part of the personality- and the only component that is present from birth- from which the ego and the super-ego later develops. The id is the <u>unorganised part of the personality structure</u> that contains a human's basic, instinctual drives. It is the <u>source of our bodily needs, desires, and impulses, particularly our sexual and aggressive drives</u>. The id contains the <u>libido</u> (sexual desire), which is the primary source of institutional force that is unresponsive to the <u>demands of reality</u>. It consists of such ambitions, desires, tendencies and aptitude as are guided by the pleasure principle. It is inborn and its main function is the discharge of psychic energy which when pent up produces tension through the personality system.

<u>According to Freud</u> the id is unconscious by definition:

> *"It is the dark, inaccessible part of our personality, what little we know of it we have learned from our study of the Dreamwork and of the construction of neurotic symptoms, and most of that is of a negative character and can be described only as a contrast to the ego. We*

approach the id with analogies: we call it a chaos, a cauldron full of seething excitations... 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 id is present in the new born infant and consists of the most basic biological impulses, or desires: the need to eat, to drink, to eliminate wastes, to avoid pain, and to gain sexual (sensual) pleasure. Freud believed that aggression is also a basic biological drive. In fact, he believed that the sexual and aggressive drives were the most important instinctual determinants of personality throughout life.

It is completely unconscious and is dominated by 'hedonism' or the pleasure principle. It has no idea of time or reality, it has no idea of time or reality, it has no foresight of consequences and its strivings, originally impulsive and uncontrolled, are controlled by the course of development, like a young child it continuously strives to attain pleasure and to avoid pain regardless of the external circumstances.

If the striving originating in the id were not controlled by reality and society, we would become neither adult-like nor civilized but live in a timeless world of immediate sensory satisfaction or discomfort.

The Ego: Children soon learn that their impulses cannot always be gratified immediately. Hunger will not be alleviated until someone provides food. Relief of bladder or bowel pressure must be delayed until the bathroom is reached. Certain impulses- playing with one's genitals or hitting someone- may be punished. A new part of personality, the ego (Latin "I") develops as the young child learns to consider the demands of reality. The ego acts according the reality principle, i.e. it seeks to please the id's

drive in realistic ways that will benefit in the long term rather than bring grief. It functions, as a policeman to check the unlawful activities of the id. The reality principle that operates the ego is a regulating mechanism that enables the individual to delay gratifying immediate needs and function effectively. An example would be to resist the urge to grab other people's belongings, but instead to purchase those items.

The ego is the organised part of the personality structure that includes defensive, perpetual, intellectual-cognitive, and executive functions. Originally, Freud used the word ego to mean a sense of self, but later revised it to mean a set of psychic functions such as judgement, tolerance, reality testing, control, planning, defence, synthesis of information, intellectual functioning, and memory.

The ego is in constant contact with time, space and physical reality. "It is critical of the id and resistive of its impulses." (Brown, 1934)

"The ego is selfish and directs behaviour towards the maximal satisfaction of the individual's urges consistent with its knowledge of social and physical reality" (Brown, 1936). It decides which of the id's impulses will be satisfied and in what manner. The ego mediates among the demands of the id, the realities of the world, and the demands of the super-ego.

The Super-ego: The third part of the personality is the super-ego (German: Uber-Ich; "Over I" or "I above), which judges whether actions are right or wrong. It is the agency which internalizes the parental influences and ideals of society through early childhood experiences. It is the individual's conscience, as well as his/her image or the morally ideal person (called the ego ideal). It represents the

ideal rather than the real and strives for perfection. It works in accordance with the moral standards authorised by the agents of society.

The super-ego works in contradiction to id. The super-ego strives to act in a socially appropriate manner, whereas the id just wants instant self-gratification. The super-ego controls our sense of right and wrong and guilt. It helps us fit into society getting us to act in socially acceptable ways.

The super-ego develops in the child at the age of five in response to parental rewards and punishments. Initially, parents control children's behaviour directly through reward and punishment. By incorporating parental standards into the super-ego, children bring behaviour under their own control. Children no longer need anyone to tell them it is wrong to steal; their super-ego tells them. By violating the super-ego's standards, or even the impulse to do so, produces anxiety-beginning with anxiety over loss of parental love. According to Freud, this anxiety is largely unconscious but may be experienced as guilt. If parental standards are overly rigid, the individual may be guilt-ridden, and inhibit all aggressive or sexual impulses. In contrast, an individual who fails to incorporate any standards for acceptable social behaviour will feel few behavioural constraints and may engage in excessively self-indulgent or criminal behaviour. Such a person is said to have a weak super-ego.

The three components of personality are often in conflict: The ego postpones the gratification that the id wants immediately, and the super-ego battles with both the id and the ego because behaviour often falls short of the moral code it represents. In the well integrated personality, the ego remains in firm but flexible control; the reality principle governs. In terms of his earlier iceberg model (Figure 1), Freud proposed that all of the id and most of the ego and super-ego are submerged in the unconscious and that small

parts of the ego and super-ego are in either the conscious or the preconscious.

Conflicts and Defence Mechanisms:

The inter-play between the id, ego and super-ego produces various kinds of personality:

ψ An individual who possesses a strong ego can maintain a balance between the id and the super-ego and hence has a balanced personality.

ψ An individual who possesses a weak ego will have a maladjusted personality.

ψ If the super-ego is stronger than the ego then the individual will have a neurotic personality.

ψ If the id is stronger than the ego then the individual will have a delinquent personality.

"... the ego, driven by the id, confined by the super-ego, repulsed by reality, struggles... [in] bringing about harmony among the forces and influences working in and upon it" and readily "breaks out in anxiety- realistic anxiety regarding external world, moral anxiety regarding the super-ego, and neurotic anxiety regarding the strength of the passions in the id." (Freud, New Introductory Lectures). The ego has to do its best to suit all three, thus is constantly feeling hemmed by the danger of causing discontent on two other sides. It is said, however, that the ego seems to be more loyal to the id, preferring to gloss over the finer details of reality to minimise conflicts while pretending to have a regard for reality. But the super-ego is constantly watching every one of the ego's moves and punishes it with feelings of guilt, anxiety and inferiority.

To overcome this, the ego employs defence mechanisms. The defence mechanisms are learned responses, which develop unconsciously and are used unconsciously to meet a stress situation. They lessen the tension by covering up our impulses that are

threatening. Ego defence mechanisms are often used by the ego when id behaviour conflicts with reality and either society's morals, norms, and taboos or individual's expectations as a result of the internalization of these morals, norms, and their taboos.

<u>Denial, displacement, intellectualisation, fantasy or day-dreaming, compensation, projection, rationalization, reaction formation, regression, repression, and sublimation</u> were the defence mechanisms Freud identified. However, his daughter <u>Anna Freud</u> clarified and identified the concepts of <u>undoing, suppression, dissociation, idealization, identification, introjection, inversion, somatisation, splitting, and substitution.</u>

II. <u>The theory of instincts and libido:</u>

a) <u>Life and death instincts:</u>

Freud believed in the role of instinct in driving human behaviour. He postulated two main instincts namely the life and the death instinct, as a source of all psyche energy available in man.

ψ <u>Eros, the love and the self-preservation or the life instinct</u>: One's life instinct is engaged in the service of one's life and <u>its main aims are survival and propagation of the species</u>. It is manifested through sex and love. Freud gave the name '<u>libido</u>' to the <u>driving force of the life instinct</u> and made it synonymous with sex urge and sexuality of human beings. The libido believes in the pleasure principle. Since all physical pleasure, aroused from any of the organs in the body and through any functions, as advocated by Freud, is ultimately sexual in nature, the sex urge or sex motive may be regarded as the <u>dynamic force and centre</u> of all human behaviour at all ages.

ψ <u>Thanatos, the death instinct</u>: It relates to the <u>impulse for destruction</u>. It is manifested through <u>acts of aggression, cruelty and even suicide</u>. Freud held that when one's life instinct is not allowed to function or to govern one's behaviour, the death instinct comes into the picture for operating behaviour. For example, when one is not permitted to seek sexual gratification or derive pleasure, one is bound to lose one's balance, suffer frustration which may consequently lead to the destruction of one's self or of others.

b) <u>The flow of libido:</u>

The libido, in Freud's system, represents that <u>life maintaining energy which aims to seek pleasure through sexual gratification</u>. It can be equated to a river and its flow determines the type of behaviour or personality make-up of an individual.

ψ If its flow is outward, causing satisfactory sexual gratification and pleasurable sensations from outside objects, the behaviour tends to be quite normal.

ψ If its flow is inward, it can develop in the inculcation of a spirit of '<u>self-love</u>' leading to self-indulgence and narcissism.

ψ If its path is blocked, then it may become stagnant. In such cases the libido may be said to have been <u>arrested or fixed</u> on an object or stage of development. For example, if a child does not get enough stimulation and pleasure by sucking etc., at the <u>Oral Stage</u>, his libido may get fixed at this stage and consequently in later years of his life he may be seen excessively interested in eating, drinking or stimulating the mouth in any manner.

ψ In case the flow of the libido is so blocked that it gets repressed or flows backwards then the person may develop regressed personality. Such persons tend to

behave in the manner and ways related to that developmental stage at which they suffer frustration over the satisfaction of their pleasure seeking desires.

ψ When the flow of the libido is blocked, condemned or repressed through the authority exercised by the ego in deference to the super-ego, it may cause severe anxiety and conflicts in the individual causing neurotic or psychotic behaviour.

ψ In case the flow of the libido is deflected, it may lead an individual to seek sex gratification through other socially desirable sublimated ways and develop his personality accordingly.

c) The theory of psychosexual development:

According to Freud, sex is the life urge or fundamental motive in life. All physical pleasures arising from any of the organs or any of the functions are ultimately sexual in nature. Sexuality is not the characteristic only of the adults. Children from the very beginning have sexual desires also. This, he termed as 'infantile sexuality'. A child passes through the following different stages with to his psychosexual development.

1) The Oral Stage: According to Freud, the mouth represents the first sex organ for providing pleasure to the child. The beginning is made with the pleasure received from the mother's nipple or the bottle. Thereafter, the child derives pleasure by putting anything, candy, a stick, his own thumb, etc. into his mouth. This stage starts at birth and lasts till the child reaches 18 months.

Fixation:

ψ If the child is over stimulated in this stage, as an adult he may become dependent or alcohol, become chatterbox, or

derive pleasure from acquiring possessions (collect things).

ψ If the child is under stimulated in this stage, as an adult he will make bitingly sarcastic remarks or be argumentative.

2) The Anal Stage: At this stage, the interest of the child shifts from the mouth as the erogenous zone to the organs of elimination, i.e. the anus or the urethra. He derives pleasure by holding back or letting go of the body's waste material through the anus or the urethra. This stage, generally, ranges from 18 months to 3 years.

Fixation:
   ψ If parents were over-emphasising toilet training, the child will develop a retentive character. He will become obstinate and stingy.
   ψ If parents were to neglect about toilet training, the child will develop expulsive trait such as bad temper, cruelty and messy disorderliness.

3) The Phallic Stage: This phase starts from the age of 4 years and lasts till 6 years. The child's interest shifts from the eliminating organs to the genitals. At this stage children come to note the biological differences between the sexes and derive pleasure by playing with and manipulating the genital organs.

Fixation:
   ψ Oedipus complex in males and Electra complex in female: the boy will have the desire to posses his mother and displace his father and the girl will want to posses her father and displace her mother.

ψ Child who had been fixated in this stage will develop a phallic character, such as reckless, proud and vain.

ψ This conflict can also cause the child to be afraid of close relationship and weak sexual identity.

4) The latency Stage: This stage starts from 6 years in the case of girls and 7 to 8 years in case of boys and extends up to the onset of puberty. At this stage libido interests are suppressed and are directed into other areas such as intellectual pursuits and social interactions. This stage is important in the development of social and communication skills and self-confidence.

Fixation:
ψ No fixation occurs as the child's energy is focused on peer activities and personal mastery of learning and personal mastery of learning and physical skills.

5) The Genital Stage: Puberty is the starting point of the genital stage. The adolescent boy and girl now feel a strange feeling of strong sensation in the genitals and attraction towards the members of the opposition sex. At this stage they may feel pleasure by self-stimulating of the genitals, may fall in love with their own self by taking interest in beautifying and adoring their bodies and may be drawn quite close to members of opposite sex.

Fixation:
ψ Fixation in this stage leads to frigidity, impotence, unsatisfactory relationships.

Criticism of Freud's system of psychoanalysis:

Although Freud's work in the study of human behaviour is compared with the discovery of Copernicus that the earth is not the centre of the universe or with the Darwin's theory of Evolution, yet it came for severe criticism during and after his life time. The shortcomings of his system are enumerated as follows:

1. His system reflects his medical background and consequently he has tried to emphasise man only as a biological and not as a cultural entity

2. Freud, in his study of human behaviour, has not been sufficiently scientific and objective. Many times he has concluded and generalised on the basis of a single study or mental illness and for that reason, many of his views and findings lack general applicability. For example, his theory of Oedipus and Electra complexes emphasizing hatred for the parent of same sex and love for the parent of opposite sex have not been found universally true.

3. The most severe criticism suffered by Freud's system is concerned with his overemphasis of the role of sex in human life. Freud seems to over-generalize everything in terms of sex as he declares that "the world revolves round the sexes, not around the axis". His views on infantile sexuality are regarded as robbing the child of his divine nature and unique innocence.

4. Freud took the unconscious as the dumping ground of all the discarded or repressed wishes and a safe abode of all evils and vices in man responsible for giving birth to many conflicts, tensions and mental illness. However, it is not all that can be said for the unconscious. The unconscious can play a constructive role in terms of creation, sacrifice and striving for the higher ideals.

5. Freud laid too much emphasis on the role of early childhood experiences in the determination of the course of one's life as well as one's over-all personality. Although the impact of these

early childhood experiences cannot be ignored, what happens afterwards should also not be under-estimated. If the views propagated by Freud are to be accepted blindly, then we are reduced to mere puppets in the hands of our early childhood traumatic experiences, the memory of which is stored in our unconscious. However, as may be experimentally verified, this is not true; our personality make-up or behaviour is not determined only by what happens with us in our childhood but also by the events or circumstances that we face in our adult life.

Educational implications:

Although as happens with new ideology, is said against the system advocated by Freud, it has many things on the credit side. Its contribution to education can be summarized as follows:

1. Prior to Freud, behaviour was taken to mean conscious behaviour only. The concept and scope of the term 'behaviour' was thus widened and enlarged with the introduction of unconscious and preconscious behaviour. Consequently, the sphere and scope of psychology in general, and educational psychology in particular was expanded with the introduction of the system of psychoanalysis.
2. Psychoanalysis has changed the conception of Education and widened its aim. Education is no longer considered as restraint to be achieved by external regulatory means such as punishment and rewards. The aim of education is no longer the formal training of the intellect. Psychoanalysis has widened this aim by including in it the development of the whole personality.
3. Psychoanalysis has laid stress on certain psychological incentives or means in education which have been recognised by all progressive educationists all the world over. These means are:
    ψ Affection or love

- ψ Use of instincts, their utilisation in various activities
- ψ Permissiveness and leniency.
- ψ The child's own will or interest which is the educator's most powerful ally.
- ψ Positive incentives instead of negative ones, rewards rather than punishments.

4. Freud's psychoanalysis has contributed significantly to providing education for mental health. By revealing the role of the unconscious, psychosexual development, the role of early childhood experiences, psychology of conflicts, anxiety or defence mechanisms etc., it has led to the diagnosis of mental illness.

5. Psychoanalysis has explained why the act of teaching is sometimes resisted by the child, in spite of his natural thirst for knowledge. This resistance, in extreme cases takes the shape of disobedience and refusal to co-operate with the teacher. The child resists because the act of teaching is consciously or unconsciously taken as constituting a criticism. The act of teaching is performed in such a way that it implies the child's previous ignorance and an effort 'to remedy' or 'to improve', this wounds the child's self-love and stimulates his aggression; hence the opposition.

6. Psychoanalysis brings out the importance of proper environment for the education of children. The environment in the school and in the home should be such as to reduce the chances of repression and increases the chances of sublimation.

7. Psychoanalysis has brought the significance of play in the education of children. Play externalises the internal. It is in an activity which brings to the child psychic equilibrium in the early years by enabling him to express his attitudes, wishes and impulses, fears and fantasies.

8. Psychoanalysis has given impetus to such movements as "Child Guidance", "Mental Hygiene" and "Freedom of the Child" movement. It is the child guidance movement that has led to the establishment of child guidance clinics which are rendering

useful service to humanity. Al these movements have accentuated the importance of the child as an individual.

9. Nobody can deny the contributions of Psychoanalysis to the understanding of "maladjustments" in children's behaviour. Psychoanalysis helps us by making us understand the unconscious motives behind stealing, lying, truancy, sexual transgression etc. It has shown us that the young delinquent, in majority of cases, suffers from conflicts. The conflict is between the unconscious needs and the demands of reality. Psychoanalysis has shown us that the environmental causes such as the broken home, poor economic conditions, bad neighbourhood, inadequate school programmes, lack of proper recreational facilities etc. Are not important in themselves although they play an important part in the adjustment of the individual. They are important in as much as they affect the emotional forces in the individual. They destroy the basis of emotional security which is the bulwark against maladjustment.

10. Not only psychoanalysis emphasized the importance of emotions in the life and education of children, they have thrown light on the problems of emotional development from the infancy to adulthood. This knowledge enables parents and teachers to adopt, the right attitude to children when at home or in school.

Thus we see that the teacher can help the school and the pupils a great deal if he knows the theory of psychoanalysis. The knowledge of psychoanalysis enables the teacher to understand the child better. "The content of the unconscious is an essential part of the pupil's nature, and must be known in a general way if the pupil is to be intelligently handled" (Adams, Modern Development in Educational Practice). Equipped with the psychoanalytical knowledge a teacher can detect certain unusual behaviour and abnormalities and then hand over the case to specialists for proper treatment. Thus the knowledge of this method and its underlying principles will give a teacher the required knowledge and skill in obtaining the best educational results.

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