
UNIT 4 SIGMUND FREUD

Contents

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Freud's Life
- 4.3 His Important Works
- 4.4 The Psychosexual Stages of Development
- 4.5 The Structural Model of Personality (id, ego and superego)
- 4.6 The Oedipus Crisis
- 4.7 His Psychoanalytic Theory
- 4.8 His Theory of the Unconscious
- 4.9 His Philosophy
- 4.10 Let Us Sum Up
- 4.11 Key Words
- 4.12 Further Readings and References
- 4.13 Answers to Check Your Progress

4.0 OBJECTIVES

Sigmund Freud has greatly influenced the study of the human personality. His research and work on the origin and treatment of mental illness has helped form the basis of modern psychiatry. This unit, therefore, provides valuable information about the life and works of Freud. It offers information concerning different theories like psychosexual development, structure of human personality, the Oedipus crisis, the unconscious, his psychoanalytical approach and a brief understanding of him as a philosopher.

4.1 INTRODUCTION

Sigmund Freud, the physiologist, medical doctor and father of psychoanalysis, is generally recognized as one of the most influential and authoritative thinkers of the twentieth century. He revolutionized the ideas on how human mind works and established the theory that unconscious motives control much of human behavior. Freud's strongest impact occurred in psychiatry and psychology. His work has helped millions of mentally ill patients. His theories have brought new approaches in child rearing, education and sociology, and have provided new themes for many authors and artists. Most people in Western society view human behavior in Freudian terms.

4.2 FREUD'S LIFE

Sigmund Freud was born on 6th May, 1856 in a small town Frieberg, Moravia in Austria. His father Jakob was a wool merchant with a keen mind and a good

sense of humor. His mother Amalie was a lively woman, her husband's second wife and twenty years younger to him. Being the first of their eight children and having a precocious intellect, his parents favored him over other siblings from the early stages of his childhood. The economic crisis of 1857 caused the loss of his father's job and made his family move to Vienna, where he was to live and work for a very great part of his life.

As Freud was a brilliant student he joined the medical faculty in the University of Vienna. He received his medical degree in 1881 and worked as a medical doctor at Vienna General Hospital. In 1886 he married Martha Bernays and had six children, the youngest of whom, Anna, was herself to become a distinguished psychoanalyst. In the greater part of the year 1886, Freud spent his life in Paris, where he was influenced by the French neurologist Jean Charcot. Charcot was, at that time, using hypnotism to treat hysteria and other abnormal mental conditions. On his return to Vienna, Freud experimented hypnotism and found that it had no lasting beneficial effects on patients.

After abandoning hypnotism, Freud set up a treatment in neuropsychiatry with the help of Joseph Breuer, his colleague and friend. In this treatment, the patient is made to talk uninhibitedly about the earliest occurrences of the symptoms. This came to be known as "talking cure", as the ultimate goal of this talking was to release the emotional energy imprisoned in the unconscious mind. Later, Freud developed and refined his original theory and practice of psychoanalysis. His books and lectures brought him both fame and ostracism from the mainstream of the medical community. Freud emigrated to England just before World War II when Vienna became an increasingly dangerous place for the Jews, especially for the ones as famous as Freud. After a life of remarkable vigour and creative productivity, he died of cancer in England on 23rd September, 1939.

4.3 HIS IMPORTANT WORKS

The Origin of Psychoanalysis: Letters to Wilhelm Flies, Drafts and Notes: 1887-1902, New York: Basic Books, 1954.

"Screen Memories", in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1953 (vol.3, pp. 299-322).

"The Interpretation of Dreams", in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1953 (vols.4 & 5).

"Three Essays on the Theory of Sexuality", in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1953 (vol.7, pp. 123-245).

"On the History of the Psycho-analytic Movement", in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1953 (vol.14, pp. 1-66).

"The Unconscious", in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1953 (vol.14, pp. 159-216).

"Beyond the Pleasure Principles", in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1955 (vol.18, pp. 7-66).

“Group Psychology and the Analysis of the Ego”, in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1955 (vol.18, pp. 69-134).

“The Ego and the Id”, in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1961 (vol.19, pp. 12-63).

“Inhibitions, Symptoms and Anxiety”, in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1959 (vol.20, pp. 177-178).

“The Future of an Illusion”, in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1961 (vol.21, pp. 5-58).

“Civilization and Its Discontents”, in *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, New York: Macmillan, 1961 (vol.22, pp. 64-148).

4.4 THE PSYCHOSEXUAL STAGES OF DEVELOPMENT

The concept of **psychosexual stages of development**, as envisioned by Sigmund Freud is the central element in his sexual drive theory. For him, the sex drive is the most important motivating force in man, including children and even infants. Man’s capacity for orgasm or sexuality is neurologically present from birth. Sexuality, for Freud, is not only intercourse, but all pleasurable sensation from the skin. At different times in our lives, different parts of our skin give us greatest pleasure. For example, an infant finds greatest pleasure in sucking, especially at the breast. Freud had the making of psychosexual stages of development in man with regard to pleasurable sensation. Each stage is characterized by the erogenous zone that is the source of the libidinal drive during that stage. These stages are, in order: oral, anal, phallic, latency and genital.

The first stage of psychosexual development is the **Oral stage**. This stage lasts from the beginning of one’s life till (about) the 18th month. During this stage the gratifying activities are nursing, eating, as well as mouth movement, including sucking, gumming biting and swallowing. Here, the mothers’ breast is the only source of food and drink, which also represents her love. In this stage, the gratification of needs will lead to the formation of independence and trust.

The second stage is called **Anal stage**, which lasts from about 18th month till three or four years old. In this stage, the focus of drive energy moves from the upper digestive tract to the lower end and the anus. The gratifying activities are bowel movement and the withholding of such movement. In this stage, children are taught when, where and how excretion is appropriate by the society. Thus, children discover their own ability to control and adjust such movements.

The third stage is called **Phallic stage**, which lasts from three or four years till the fifth or sixth year. Here the gratification is focused on the genital fondling, but not in the form of adult sexuality, since the children are physically immature. Children become increasingly aware of their body and are curious about the bodies of other children. This is probably the most challenging stage in a person’s

psychosexual development. The key event at this stage, according to Freud, is the child's feeling of attraction toward the parent of the opposite sex, together with envy and fear of the same-sex parent.

The fourth stage of psychosexual development is the **Latent stage**. This stage lasts from five or six years old till puberty. During this stage, sexual feelings are suppressed in children and for the sake of other aspects of life, like learning, hobbies, adjusting to the social environment outside home, forming beliefs and values, developing same-sex friendship, etc. Problems however might occur during this stage on account of the inability of the child (ego) to redirect the drive energy to activities accepted by the social environment.

The fifth and last stage of psychosexual development is called **Genital stage**, which starts from puberty onwards until development stops, which is ideally when adulthood starts. The gratifying activities during this stage are masturbation and heterosexual relationships. This stage is marked by a renewed sexual interest and desire without any fixation. It includes the formation of love relationships and families, or acceptance of responsibilities associated with adulthood. If people experience difficulties at this stage, it is because the damage was done in the early stages.

This is a true stage theory, meaning that Freudians believe that we all go through these stages, in this order and pretty close to these ages.

4.5 THE STRUCTURAL MODEL OF PERSONALITY (ID, EGO AND SUPEREGO)

According to Sigmund Freud, human personality has three aspects or structures, which work together to produce all of our complex behaviors: the **id**, the **ego** and the **superego**. This three-tier structure of human personality needs to be well-balanced in order to have good amount of psychological energy available and to have reasonable mental health. The ego has a difficult time dealing with the competing demands of the super ego and id. This conflict, according to psychoanalytic view, is an intrinsic and pervasive part of human experience.

According to Freud, we are born with our **id**. The id is an important part of our personality because as newborns, it allows us to get our basic needs met. It works in keeping track with the pleasure principle, which can be understood as a demand to take care of needs immediately with no consideration for the reality of the situation. It is focused on selfishness and instant self-gratification. If you think about it, babies are not really considerate of their parent's wishes. At birth a baby's mind is all **id** – want, want and want. They have no care for time, and do not consider whether their parents are sleeping or relaxing. When the id wants something, nothing else is important. Hence, the id functions in the irrational and emotional part of the mind.

The **ego**, unlike the id, functions according to the reality principle, which says “take care of a need as soon as an appropriate object is found.” It deals with the demands of reality. The ego is called the executive branch of personality because it uses reasoning to make decisions. However, as the ego struggles to keep the id happy, it meets with obstacles in the world. The ego understands that other people also have needs and desires and that sometimes being impulsive or selfish

can hurt us in the long run. Therefore, the ego functions with the rational part of the mind. It realizes the need for compromise and negotiates between the id and the super ego. In other words, the ego is the mediator between the id and the super ego, trying to ensure that the needs of both the id and the super ego are satisfied. The ego's job is to get the id's pleasures met but by being reasonable and bearing the long term consequences in mind. Therefore, the ego comprises that organized part of the personality structure which includes defensive, perceptual, intellectual-cognitive, and executive functions.

It is at this point that Freud introduces his concept of the '**super ego**' – a term that has since passed into everyday discourse. The super ego in the Freudian structure of personality is the moral part of us and develops due to the moral and ethical restraints placed on us by our caregivers. It takes into account whether something is right or wrong. The super ego can be thought of as a type of conscience that punishes misbehavior with feelings of guilt (for example: having extra-marital affairs). It acts as the conscience, maintaining our sense of morality and proscription from taboos. It tends to stand in opposition to the desires of the id because of their conflicting objectives. It strives to act in a socially appropriate manner, whereas the id just wants instant self-gratification. It helps us to fit into society by getting us to act in socially acceptable ways.

In a healthy person, according to Freud, the ego is the strongest so that it can satisfy the needs of the id and not upset the super ego, and still take into consideration the reality of every situation. If the id gets too strong, impulse and self gratification take over the person's life. If the super ego becomes too strong, the person would be driven by rigid morals and unbending in his or her interactions with the world.

Check Your Progress I

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1) What are the psychosexual stages of development according to Freud?

.....

.....

.....

.....

2) How does Freud divide the structure of human personality? Explain.

.....

.....

.....

.....

4.6 THE OEDIPUS CRISIS

Each psychosexual stage has certain difficult tasks associated with it where

problems are more likely to arise. For the oral stage, this is weaning. For the anal stage, it's toilet training. For the phallic stage, it is the Oedipal crisis, named after the ancient Greek story of king Oedipus, who killed his father and married his mother. According to Freud, the Oedipus complex is a universal phenomenon and is responsible for much unconscious guilt. It is the attachment of the child to the parent of the opposite sex, accompanied by envious and aggressive feelings toward the parent of the same sex. These feelings are largely repressed (i.e., made unconscious) because of the fear of displeasure or punishment by the parent of the same sex. And also Freud says that these drives are derived from our primitive ancestry and are hidden within our subconscious.

Resolution of the Oedipus complex is believed to occur by identification with the parent of the same sex and by the renunciation of sexual interest in the parent of the opposite sex. Freud considered this complex to be the cornerstone of the superego and the nucleus of all human relationships. Many psychiatrists, while acknowledging the significance of the Oedipal relationships to personality development in our culture, ascribe love and attractions toward one parent and hatred and antagonism toward the other not necessarily to sexual rivalry but to resentment of parental authoritarian power.

4.7 HIS PSYCHOANALYTIC THEORY

Psychoanalysis is a body of ideas developed by Freud and continued by others. It is primarily devoted to the study of human psychological functioning and behavior, although it also can be applied to societies. Under the broad umbrella of psychoanalysis there are different theoretical orientations regarding the underlying theory of understanding of human mental setup, human development and human disorders. The various approaches in treatment called "psychoanalytic" vary as much as the different theories. The most fundamental concept of psychoanalysis is the notion of the unconscious mind as a reservoir for repressed memories of traumatic events which continually influence conscious thought and behavior.

Freud's account of the sexual genesis and nature of neurosis led him naturally to develop a clinical treatment for treating human disorders. This has become so influential today that when people speak of "psychoanalysis" they frequently refer exclusively to the clinical treatment; however, the term properly designates both the clinical treatment and the theory which underlies it. The aim of the method may be stated simply in general terms to re-establish a harmonious relationship between the three elements (id, ego and super ego) which constitute the mind by excavating and resolving unconscious repressed conflicts. Freud believed that the repressed conflicts were buried in the deepest recesses of the unconscious mind. Here the unconscious does not include all that is not conscious, rather only what is actively repressed from conscious thought or what the person is averse to knowing consciously. In a sense this view places the self in relationship to their unconscious as an adversary, warring with itself to keep hidden what is unconscious. The therapist is then a mediator trying to allow the unspoken or unspeakable to reveal itself using the tools of psychoanalysis. Accordingly, he gets his patients to relax in a position in which they are deprived of strong sensory stimulation, even of keen awareness of the presence of the analyst, and then encourages them to speak freely and uninhibitedly, preferably without forethought, in the belief that he can thereby discern the unconscious forces lying behind what is said.

The process is necessarily a difficult and protracted one, and it is therefore one of the primary tasks of the analyst to help the patient recognize and overcome his own natural resistances, which may exhibit themselves as hostility towards the analyst. Freud always took the occurrence of resistance as a sign that he was on the right track in his assessment of the underlying unconscious causes of the patient's condition. The correct interpretation of the patient's dreams, slips of tongue, free-associations and responses to carefully selected questions lead the analyst to a point where he can locate the unconscious repressions producing the neurotic symptoms, invariably in terms of the patient's passage through the sexual developmental process, the manner in which the conflicts implicit in this process were handled, and the libidinal content of his family relationships. To effect a cure, he must facilitate the patient himself to become conscious of unresolved conflicts buried in the deep recesses of the unconscious mind, and to confront and engage with them directly.

Therefore, the object of psychoanalytic treatment may be said to be a form of self-understanding, which once acquired, it is up to the patient, in consultation with the analyst, to determine how he shall handle this newly-acquired understanding of the unconscious forces which motivate him. One possibility is the channeling of the sexual energy into the achievement of social, artistic and scientific goals. Another would be of suppression, that is to say, the conscious and rational control of the formerly repressed drives.

Hence, Freudian psychoanalysis refers to a specific type of treatment in which the analytic patient verbalizes thoughts, including free associations, fantasies and dreams, from which the analyst formulates the unconscious conflicts causing the patient's symptoms and character problems, and interprets them for the patient to create insight for resolution of the problems. Psychoanalytic treatment can clarify how patients unconsciously become their own worst enemies: how unconscious and symbolic reactions that have been stimulated by experience are causing symptoms of human disorder.

4.8 HIS THEORY OF THE UNCONSCIOUS

The notion of an unconscious or subconscious has been defined in a variety of ways over time, but in psychology it is considered to be the deepest level of consciousness, a part of which we are not directly aware, but still contains elements that affect conscious behavior. For Freud, the psyche is composed of different levels of consciousness, often defined in three parts as the consciousness, pre-consciousness (which can be recalled with effort), and beneath both these, the unconscious (which is beyond the reach of voluntary recall).

Freud didn't exactly invent the idea of the conscious versus unconscious mind, but he certainly was responsible for making it popular. The conscious mind is what you are aware of at any particular moment, your present perceptions, memories, thoughts, fantasies, feelings, those you have now. Working closely with the conscious mind is what Freud called the preconscious, what we might today call "available memory", anything that can easily be made conscious, the memories you are not thinking about at the moment but can readily bring back to mind. Now one has a problem with these two layers of mind. But Freud suggested that these are the smallest parts.

The largest part by far is the unconscious. It includes all the things that are not easily available to awareness, including many things that have their origins there, such as our drives or instincts, and things that are put there because we can't bear to look at them, such as the memories and emotions with trauma. According to Freud, the unconscious is the source of our motivations, whether they be simple desires for food or sex, neurotic compulsions, or the motives for an artist or scientist. And yet, we are often driven to deny or resist becoming conscious of these motives, and they are often available to us only in disguised form.

4.9 HIS PHILOSOPHY

Freud did not consider himself as a philosopher, although he greatly admired Franz Brentano, known for this theory of perception. In his 1932 lecture on psychoanalysis as "a philosophy of life", Freud commented on the distinction between science and philosophy. He says that philosophy is not opposed to science, it believes itself as if it were a science, and to a certain extent it makes use of the same methods; but it parts company with science, in that it clings to the illusion that it can produce a complete and coherent picture of the universe, though in fact that picture falls to pieces with every new advance in our knowledge. Its methodological error lies in the fact that it over-estimates the epistemological value of our logical operations, and to a certain extent admits the validity of other sources of knowledge, such as intuition.

In fact, Freud's philosophy of the Unconscious is the only comprehensive and systematic study of his philosophy of mind. Freud's model of the mind is often considered to be a challenge to the enlightenment model of rational agency, which was a key element of modern philosophy. He emerged as a sophisticated philosopher who addresses many of the central questions that concern contemporary philosophers. His theories have had a tremendous influence on some French philosophers.

Check Your Progress II

Note: a) Use the space provided for your answer.

b) Check your answers with those provided at the end of the unit.

1) Write a brief note about the psychoanalytic theory of Freud.

.....

.....

.....

.....

2) What do you understand by Freud's theory of the Unconscious?

.....

.....

.....

.....

4.10 LET US SUM UP

This unit on Sigmund Freud dealt with his different theories such as psychosexual development, structure of personality, the Oedipus crisis and the unconscious etc with a sketch of him as a philosopher. As he was concerned about human psyche in its depth and treatment, he is considered to be one of the most influential and authoritative thinkers of the 20th century on works of human mind and behavior.

In psychosexual stages of development he drives home to his sex drive theory in five stages; oral, anal, phallic, latent and genital, where the common element is the pleasurable sensation from skin. Freud developed the structural model of personality which is comprised of id, ego and superego. He said that this three-tier structure of personality has to be well-balanced. The id allows us to get our basic needs. The ego functions according to the reality principles, which tells “take care of a need as soon as an appropriate object is found”. The superego is the moral part of us and develops due to the moral and ethical restraints placed on us by our caretakers. According to Freud the Oedipus complex is climaxed in the phallic stage and is a universal phenomenon with an unconscious guilt. It is characterized by an attachment of the child to the parent of the opposite sex, accompanied by envious and aggressive feelings towards the parent of the same sex.

The most fundamental concept of psychoanalysis is the notion of the unconscious mind as a reservoir for suppressed memories of traumatic events which continually influence conscious thought and behavior. The aim of the psychoanalytic method may be stated simply in general terms to re-establish a harmonious relationship between the three elements (id, ego and superego) which constitute the mind by excavating and resolving unconscious repressed conflicts. The process is necessarily a difficult one and it is therefore one of the primary tasks of the analyst to help the patient recognize and overcome his own natural resistances. Hence, Freudian psychoanalysis refers to a specific type of treatment in which the analytic patient verbalizes thoughts, from which the analyst formulates the unconscious conflicts causing the patient's symptoms and character problems, and interprets them for the patient to create insight for resolution of the problems.

In his theory of the unconscious he distinguishes three levels of consciousness, as the consciousness, the pre-consciousness and the unconsciousness. According to him, the unconscious is the source of our motivations. Though Freud did not consider himself to be a philosopher, in his 1932 lecture he considered ‘psychoanalysis’ as ‘a philosophy of life’. He said philosophy is not opposed to science as both have similar methods of approach. In fact, Freud's philosophy of the Unconscious is the only comprehensive and systematic study of his philosophy of mind. Finally, we can say that he emerged as a sophisticated philosopher who addressed many of the central questions that the contemporary philosophers are concerned with.

4.11 KEY WORDS

Conflict

- : It is actual or perceived opposition of needs, values and interests. It can be internal (within oneself) or external (between two or more individuals).

- Complex** : It is a group of mental factors that are unconsciously associated by the individual with a particular subject and influence the individual's attitude and behavior.
- Motivation** : It is the internal condition that activates behavior and gives it direction; energizes and directs goal-oriented behavior.
- Gratification** : It is the positive emotional reaction of happiness or pleasure in response to a fulfillment of a desire.

4.12 FURTHER READINGS AND REFERENCES

Boothby, R., *Freud as Philosopher: Metapsychology After Lacan*. Routledge, 2001.

Cavell, M., *The Psychoanalytic Mind: From Freud to philosophy*. Harvard University Press, 1993.

Chessick, R. D., *Freud Teaches Psychotherapy*. Hacket Publishing Company, 1980.

Cioffi, F., (ed.), *Freud: Modern Judgments*. Macmillan, 1980

Dilman, I., *Freud and the Mind*. Blackwell, 1984.

Fancher, R., *Psychoanalytic Psychology: The Development of Freud's Thought*. Norton, 1973.

Farrell, B. A., *The Standing of Psychoanalysis*. Oxford University Press, 1981.

Grunbaun, A. *The Foundations of Psychoanalysis: A Philosophical Critique*. University of California Press, 1984.

Hook, S. (ed.), *Psychoanalysis, Scientific Method, and Philosophy*. New York University Press, 1959.

Kalia, H. L., & Singh, N. K. (eds.), *Encyclopedia of the World Psychologists* (vol.2). Global Vision Publishing House, 2002.

Jones, E., *Sigmund Freud: Life and Work* (3 vols.) Basic Books, 1953-1957.

MacIntyre, A. C., *The Unconscious: A Conceptual Analysis*. Routledge & Kegan Paul, 1958.

Ricoeur, P., *Freud and Philosophy: An Essay in Interpretation* (trans., D. Savage), Yale University Press, 1970.

Schafer, R., *A New Language for psychoanalysis*. Yale University Press, 1976.

Sherwood, M., *The Logic of Explanation in Psychoanalysis*. Academic Press, 1969.

Wallace, E. R., *Freud and Anthropology: A History and Reappraisal*. International Universities Press, 1983.

Whyte, L. L., *The Unconscious Before Freud*. Basic Books, 1960.

Wollheim, R. (ed.), *Freud: A Collection of Critical Essays*. Anchor, 1974.

Wollheim, R. & Hopkins, J. (eds.), *Philosophical Essays on Freud*. Cambridge University Press, 1982.

4.13 ANSWERS TO CHECK YOUR PROGRESS

Check your progress I

- 1) According to Sigmund Freud, there are five psychosexual stages of development. Each stage is characterized by the erogenous zone that is the source of the libidinal drive during that stage. These stages are oral, anal, phallic, latency and genital. The **oral stage** lasts from the beginning of one's life till (about) the 18th month. During this stage the gratifying activities are nursing, eating, as well as mouth movement, including sucking, gumming biting and swallowing. In this stage, the gratification of needs will lead to the formation of independence and trust. The **Anal stage** lasts from about 18th month till three or four years old. In this stage, the focus of drive energy moves from the upper digestive tract to the lower end and the anus. The gratifying activities are bowel movement and the withholding of such movement. In this stage, children discover their own ability to control and adjust such movements. The **Phallic stage** lasts from three or four years till five or six years old. Here the gratification is focused on the genital fondling, but not in the form of adult sexuality, since the children are physically immature. This is probably the most challenging stage in a person's psychosexual development. The key event at this stage, according to Freud, is the child's feeling of attraction toward the parent of the opposite sex, together with envy and fear of the same-sex parent. The **Latent stage** stage lasts from five or six years old till puberty. During this stage, sexual feelings are suppressed in children. Problems however might occur during this stage on account of the inability of the child (ego) to redirect the drive energy to activities accepted by the social environment. The **Genital stage** starts from puberty onwards until development stops, which is ideally when adulthood starts. The gratifying activities, during stage, are masturbation and heterosexual relationships. This stage is marked by a renewed sexual interest and desire without any fixation. If people experience difficulties at this stage, it is because the damage was done in the early stages.
- 2) According to Sigmund Freud, human personality has three aspects or structures, which work together to produce all of our complex behaviors: the **id**, the **ego** and the **superego**. This three-tier structure of human personality needs to be well-balanced in order to have good amount of psychological energy available and to have reasonable mental health. The **id** is an important part of our personality because as newborns, it allows us to get our basic needs met. It works in keeping with the pleasure principle. The **ego**, unlike the id, functions according to the reality principle. It deals with the demands of reality. The ego is called the executive branch of personality because it uses reasoning to make decisions. However, as the ego struggles to keep the id happy, it meets with obstacles in the world. It functions with the rational part of the mind. It realizes the need for compromise and negotiates between

the id and the super ego. Therefore, the ego comprises that organized part of the personality structure. The **super ego** in the Freudian structure of personality is the moral part of us and develops due to the moral and ethical restraints placed on us by our caregivers. It takes into account whether something is right or wrong. The super ego can be thought of as a type of conscience that punishes misbehavior with feelings of guilt. It strives to act in a socially appropriate manner. It helps us to fit into society by getting us to act in socially acceptable ways. In a healthy person, according to Freud, the ego is the strongest so that it can satisfy the needs of the id and not upset the super ego, and still take into consideration the reality of every situation.

Check your progress II

- 1) Psychoanalysis is a body of ideas developed by Freud and continued by others. It is primarily devoted to the study of human psychological functioning and behavior. The most fundamental concept of psychoanalysis is the notion of the unconscious mind as a reservoir for repressed memories of traumatic events which continually influence conscious thought and behavior. Freud's account of the sexual genesis and nature of neurosis led him naturally to develop a clinical treatment for treating human disorders. The aim of the method may be stated simply in general terms to re-establish a harmonious relationship between the three elements (id, ego and super ego) which constitute the mind by excavating and resolving unconscious repressed conflicts. Freud believed that the repressed conflicts were buried in the deepest recesses of the unconscious mind. Here the unconscious does not include all that is not conscious, rather only what is actively repressed from conscious thought or what the person is averse to knowing consciously. The therapist is then a mediator trying to allow the unspoken or unspeakable to reveal itself using the tools of psychoanalysis. The process is necessarily a difficult and protracted one, and it is therefore one of the primary tasks of the analyst to help the patient recognize and overcome his own natural resistances, which may exhibit themselves as hostility towards that analyst. To effect a cure, he must facilitate the patient himself to become conscious of unresolved conflicts buried in the deep recesses of the unconscious mind, and to confront and engage with them directly. Therefore, the object of psychoanalytic treatment may be said to be a form of self-understanding, which once acquired, it is up to the patient, in consultation with the analyst, to determine how he shall handle this newly-acquired understanding of the unconscious forces which motivate him.
- 2) According to Freud, human psyche is composed of different levels of consciousness, often defined in three parts as the consciousness, preconsciousness (which can be recalled with effort), and beneath both these, the unconscious (which is beyond the reach of voluntary recall). Freud didn't exactly invent the idea of the conscious versus unconscious mind, but he certainly was responsible for making it popular. But Freud suggested that the consciousness and the preconsciousness are the smallest parts. The largest part by far is the unconscious. It includes all the things that are not easily available to awareness, including many things that have their origins there, such as our drives or instincts, and things that are put there because we can't bear to look at them, such as the memories and emotions with trauma.

According to Freud, the unconscious is the source of our motivations, whether they be simple desires for food or sex, neurotic compulsions, or the motives of an artist or scientist. And yet, we are often driven to deny or resist becoming conscious of these motives, and they are often available to us only in disguised form.