

INTRODUCTION

There are two aspects of human nature, one is individual and the other is social. These two aspects sometimes are in conflict and sometimes they co-operate. Human personality develops as a result of this process of conflict and co-operation. The problem of man and society centres round these two aspects of human nature.

Man, at the time of his birth, is a bundle of instincts, mostly the ego-instincts, which aims at the satisfaction of some of his basic needs. Gradually they are replaced by the altruistic or social motives. Thus an individual, though born with basically ego instincts, becomes socialised under the pressure of the society in which he lives.

Now the question arises : What is exactly meant by this socialisation ? In the language of Watson this socialisation is "the process of teaching the individual through various relationships, educational agencies and social controls, to adjust himself to living in his society".¹ Socialisation is the process of adopting the current customs and traditions introduced into the society and it becomes possible as a result of mutual interaction between the individual and the society.

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Dictionary of Sociology, Edited by Fair Child.

No one can avoid the varied influences of society. Without a feeling of co-operation, without being dominated by others and without observing others' behaviours, a child can never acquire perfect personality. Practically there is no distinction at all between the higher and the lower beings so far as the animal instincts are concerned. It is only the rational faculty that characterizes man as 'higher', as distinguished from the lower beings. This rational faculty includes his self-consciousness and this self-consciousness becomes fulfilled when he comes in contact with other members of the society. The very control which a man may acquire or have over his thought, language and behaviour is only possible through his association with the social institutions or so far as he is in contact with society. A man cut off from all the relations with society lacks a good number of human qualities. So in order to acquire perfect personality and adequate human qualities a man must be a member of a society. An individual's socialisation takes place through his membership of the society in the midst of which he lives, moves and has his being.

And this very act of socialisation begins from the very childhood. So this childhood period is of much importance. It is also the period during which the sense of reality grows on the part of the child.

Next the question arises : What are the factors that help socialisation ? Different thinkers have expressed different views. But we are here concerned only with the views of Sigmund Freud and Alfred Adler.

Freud emphasizes the importance of sex-instinct which is an egoistic instinct as the only factor for personality development. For him personality development is mostly the expression of the LIBIDO. Libido is a special term used by Freud to signify the sexual instinct. He has undertaken an attempt to interpret the whole personality development in terms of this major instinct. It is however highly complex and it assumes a social colouring. So far Freud man is basically born with an egoistic instinct and guided by the pleasure principle, he is gradually replaced by the altruistic instinct under the pressure of the social environment in which he lives. Man is basically asocial and ego-centred. Through various stages and under severe pressure the ego-motivated man learns to suppress his ego-motives and acquires the ability to be social or altruistic. In this way the pleasure principle becomes gradually replaced by the reality principle. He becomes social. Thus sociability for Freud is something which is acquired by the individual and not inherited.

Adler, on the other hand, speaks of sociability of man as a basic inborn factor. It is not to be acquired by the individual;

it is already there at the time of his birth, but is to be developed properly. He has undertaken an attempt to interpret the whole human personality development in terms of this basic social instinct.

So, the problem of Freud versus Adler is mainly a problem of the egoistic instinct versus the social instinct.

Man has many roles - individual and social. His outward life is mostly expressed in his social relations and in different social institutions - marital, religious, cultural and the like. Our problem here is to enquire whether in his diverse social relations he is determined by his egoistic libido or by his altruistic sociability.

For Freud the whole human life is dominated by one instinct, that is, the sexual instinct or the libido. The sexuality begins not in puberty but in infancy. Formerly he divided this sexual feeling into many different categories. But ultimately he divided it into life-instinct and death instinct. Thus death instinct includes the feeling of aggression also. Freud used another term known as Oedepus-complex which is the most important complex universally present in all man. Its expression is the feeling of love towards the parent of the opposite sex and the feeling of hate or jealousy towards the parent of the same sex. It is manifested in the infantile period. A child basically born with

egoistic ambition grows up with this ambivalent attitude of love and hate. His future personality as well as all his future social relationship is to be determined according to the satisfaction or dissatisfaction of this basic infantile sexual feeling.

Freud holds that long before the history of human culture and civilization man used to live in small groups. There also was a group leader who was guided by his primitive egoistic motive and dominated all the younger males. Later on these younger males killed the group father for his absolute domination. But they repented for losing the father who used to give them security and shelter. Here also ambivalent attitude is present in their minds. So in order to prevent the same sort of crime they introduced law not to kill the group brother and to marry outside the group. In this way law curbed the unruly sexual feeling of mankind.

Religion, for Freud, is an illusion and not a reality at all. It arises as a result of child's feeling of helplessness and insecurity in his infantile period. The child imagines the idea of a God father for security and dependence. It is the externalization of man's unconscious conflicts.

Again Freud explains the origin of the so-called culture and civilization on the same basis. It is, for him, nothing but the expression of the feeling of aggression. Human culture is

based on the reorganization of the sexual feeling. Thus Freud explains all types of human social relationship in terms of one instinct, that is, the sexual instinct, which is deeply rooted in the childhood period. The story of man and his civilization is a story of the libido - its attempted expression followed by repression and sublimation.

On the other hand, Adler explains all sorts of human relationship in terms of one basic social instinct. Man is born with this social feeling. But at the time of his birth it is not fully expressed but implied. It is the duty of each and every human being to go on practising the development of this social feeling all through his life, specially in the infantile period. The task of developing this social feeling depends very much on the hands of the mother who rears the child. So all sorts of human social relationship are to be determined according to the developed or undeveloped inborn social feeling. Love, for him, is the best gift of God to man. A man's sociability may be fully expressed through love. And this love gets its fulfilment in marriage.

One of the most important tenets of Adler is that in this world - which is no doubt an adults' world - every child experiences a feeling of helplessness and subordination, which he calls the feeling of inferiority. Naturally this feeling of inferiority evokes in him a desire for superiority or the love of power and

perfection. This will-to-power developed in childhood is the moving force of man in his forward march all through his life. This idea of perfection gets its fulfilment in the idea of God. So for Adler the idea of religion is nothing but the concretization of this idea of perfection universally present in all man's mind. Human culture or civilization is for Adler an expression of the fully developed basic social feeling.

In the following pages we shall go into the details as to the approaches of Freud and Adler to the development of human personality and various social institutions. We shall try to see how far man is a creature of the egoistic impulse and how far again he is guided by the social impulse.