CHAPTER THREE

THE ORIGIN AND DEVELOPMENT OF PSYCHOANALYTIC THEORY
"I realized that henceforth, I belonged to those who according to Hekket's expression, have disturbed the world's sleep."

Sigmund Freud

"For Psychoanalysis is my creation; for ten years I was the only one occupied with it, and all the annoyance which this new subject caused among my contemporaries has been hurled upon my head in the form of criticism. Even today, when I am no longer the only psychoanalyst, I feel myself justified in assuming that no body knows better than I, what psychoanalysis is, where in it differs from other methods of investigating the psychic life what its name should cover and what might better be designated as something else."¹

It is very clear in these lines that Freud's position, as the founder of the new science is unchallengeable. Indeed, the whole story of psychoanalysis is the story of Freud's life. He was aware of his position of a solitary hero confronting a host of enemies, suffering the slings and arrows of outrageous fortune. A career that expanded over six decades was unflinchingly devoted
to the cause of psychoanalysis. For Freud acknowledged his achievements as a matter of predestination:

"I was compelled, more over during my first years at the university, to make the discoveries that the peculiarities and limitations of my gifts denied me all success in many of the departments of science into which my youthful eagerness had plunged me. I learnt the truth of Mephistophales's warning:

"Vergebens, dass ihr ringsum wissenschaftlich schwelift cin jeder lerntmur, was er lernen kann."

(It is invain that you range around from science to science : each man learns only what he can learn).\textsuperscript{2}

The revolutionary theory of psychoanalysis from 1877 till date has come a longway. In Freud's own hand it had undergone substantial revisions, modifications, and changes. There are four major overlapping phases of development in the history of psychoanalysis. Freud started and continued his research career in histology and anatomy, for about ten years. Another overlapping fourteen years he devoted to neurology with increasing attention to psychopathology after his return from Paris. These years did not offer any radical change in Freud's thought as he was wedded to traditional methods of research. The turn of the century marked a basic change in his career. Neurological practice and research were given up. Psychological research became the prime concern for which his relationship with his friends in the medical profession was strained. Alone like Robinson Crusoe he ventured to explore the unknown island of human psyche. His spirit of adventure accompanied with the scientist's
curiosity, enabled him in breaking through new grounds in the field of psychology.

The revolutionary discovery of the unconscious marked the third phase. It took almost two decades of labour to formulate the topographical model of the psyche. Along with the interpretation of dreams, theories on sexuality, and theory of jokes he offered systematic methods for widening his studies on the unconscious. Freud's attempt to provide for an organised theory on the structure and function of the psyche was pursued with single minded determination.

The final period spanned between the two world wars, that witnessed the expansion of the horizon of psychoanalysis. Freud brought about major modifications of both his clinical and general theory, most notably the structural model of the psychic apparatus (from unconscious, pre-conscious, and conscious to id, ego, and super-ego). He also developed the theory of anxiety and defense. However, the application of psychoanalysis to larger social problems became the most significant aspect of this period.

Freud fundamentally adhered to the principles of causality and determinism throughout his research career. He was convinced that every phenomenon must have an antecedent cause, whether the phenomenon is psychic or physical. Being guided by this principle, Freud gradually became aware of the significance of psychic phenomena. He believed that "research has afforded irrefutable proof that mental activity is bound up with the function of the brain as with that of no other organ. The
discovery of the unequal importance of the different parts of the brain and their individual relation to particular parts of the body, and intellectual activities takes up further — we do not know how big a step. \(^3\) Evidently, the human psyche became a consumate passion with him. In his letter to Fliess, Freud wrote:

"My tyrant is psychology; it has always been my distant, beckoning goal and now, since I have hit on the neurosis, it has come so much the nearer." \(^4\)

Freud offered the name Psychoanalysis for the method and interpretation of psychic activities. Initially, the objective was limited to the analysis of psyche in relation to neurotic disorder. Gradually, this branch of knowledge outgrew from a simple method of therapy. Today, it is used to describe the province of knowledge, "synonymous with the science of the unconscious". \(^5\) In his training and mental orientation, Freud was a follower of the prevailing tradition of Helmholtz. "Freud always identified the scientific weltanschauung with a total commitment to the principle of universal causality." \(^5\)

Freud availed a scholarship and went to Paris in 1885. From October 1885 upto February 1886, he studied under the famous Paris doctor Jean-Martin Charcot. His study in Paris became a turning point in his career. He was guided by Charcot's dictum that one must go on "examining a problem till it speaks for itself". After his return from Paris, Freud concentrated increasingly on psychopathology. As Freud notes: "Charcot used to say that, broadly speaking, the work of anatomy was finished
and that the theory of organic diseases of the nervous system might be said to be complete: What had next to be dealt with was the neurosis. This pronouncement may, no doubt be regarded as no more than an expression of the turn which his own activities have taken.  

While engaged in private practice in neurology Freud kept on translating some of Charcot's works into German. Freud endeavoured to present Charcot's findings to his scientific colleagues without any significant response from them. It was Meynert's opposition to Freudian assumptions about Charcot's theory of mania, that led Freud to concentrate more on the inadequacies of this thesis. In 1892 Freud with Breuer collaborated on a preliminary study "of the physical mechanism of hysterical phenomena" which later on became the introductory chapter of their work, "Studies on Hysteria", published in 1895.

The two important developments that happened to psychoanalysis with the publication of the "Studies" were a method of treatment and a process of diagnosis of the neurotic disorder. It led to some fundamental conclusions in regard to the cause of hysteria. "Hysterics suffer from reminiscence." In other words the past of the patient play a decisive role in case of hysteria. This past is associated with some painful experience which does not fade or lose its effect in normal ways. The painful memory manifests itself as the hysteric symptom. Two principal reasons are suggested for this pathological occurrence. Firstly, the original experience takes place while the subject used to be in a
particular dissociated state of mind, described as hypnoid. Secondly, the experience is the one which the subject's 'ego' regarded as 'incompatible' with itself, and which, therefore, has to be 'fended off'. If the original experience along with its affect, can be brought to consciousness, the effect is abreacted. Hence, the force that has maintained the symptom ceases to operate. The nature of this traumatic experience is determined by repression. Repression which originates in a conflict avoids any discharge of unpleasurable excitation. To Freud, the Studies provided the significant clue that the nature of the traumatic experience is essentially sexual. For sometimes he suspected the childhood sexual seduction to be the prime cause, but for various other reasons he subsequently abandoned this thesis.

On the method of treatment, the Studies unfolds a marked departure. Hypnotism, and the prevalent electric therapy, of Heneric Erb, were replaced as, inadequate with Breuer's cathartic method or the 'talking cure'. Freud gradually came to realize that at certain stage the patient is not amenable to the cathartic method. There is a kind of unwillingness in the part of the patient which he called as "resistance". At this stage, Freud evolved his own method called free association. Free association is a method of unmasking and reaching at the cause of real mental disturbance. The effective working of this method, Freud felt depends a lot on the analyst for effectively associating the talks of the patient in tracking down the genesis of the traumatic experience.
On the whole Studies on Hysteria opened up for Freud a fundamental psychological window to the fact that the patients manifest mind is not the whole of it, nonetheless, there lay behind it an unconscious mind.

On the question of sexual aetiology of hysteria, the relationship of Freud and Breuer was strained. The ultimate separation from Breuer provided Freud total independence to pursue psychoanalytic researches in his own way. Initially, though both the authors agreed on many a findings in the Studies, Breuer backed out, as he found the sexual interpretation to hysteric symptom was completely unacceptable to him. In the numerous accounts of his method and theories on hysteria, Freud was at pains to bring out the difference between psychoanalysis and cathartic method. Through his technical innovations and the resultant conclusions on the investigations of neurosis, Freud was finally led to reject the "hypnoid state". As Freud records in his autobiography:

"Nor was I then aware that the deriving of hysteria from sexuality I was going back to the very beginning of medicine and following up a thought of Plato's. It was not until later that I learnt this from an essay by Haverlock Ellis." 8

For sometime, after the publication of the Studies on Hysteria, Freud was attempting to offer physiological explanations for psychological manifestations, adhering strongly to the tradition of Helmholtz and Brucke. During this period he was also attracted
by a Berlin physician William Fliess. Fliess was then busy with his mathematical formulations of certain biological functions. Their common taste, their background, and an interest in creative literature brought them together. "Freud's friendship with Fliess", as observed by Kris, "filled the gap by his estrangement from Breuer and provided a substitute for a friendship and intellectual relationship that had ceased to be viable."9

The product of Freud's attempt for a physiological formulation of the psychological phenomena was the "Project for a scientific psychology". Freud called the "project" as "Psychology for Neurologists". Essentially, the "project" is a neurological account of the brain and its functioning. He observed that there are two fundamental elements and a principle operative in the mind. Out of these two elements, the structural unit of the mind is called 'neurone' and the other element is the quantity of energy whose flow through the complex network of neurones is governed by the general laws of motion. The working principle for this model is called the constancy principle or "neurotic inertia". The accumulated energy is divested, by the constancy principle for reducing tension. Some of the observations in the "project" hinted upon the future developments of psychoanalytic theory. For example, the concept of ego, the pleasure principle and reality principle along with many other concepts had their origin in a preliminary way in the "project". Though the "project" was never completed, and published during the lifetime of Freud yet, it reveals a lot about the working of Freud's mind to a greater extent.
Gradually, Freud gave up his insistence on physiological explanations and started interpreting matters concerning the psyche, in psychological terms. "In 1915 in a paper The Unconscious, Freud announced that he had given up all hope of the localization of mental processes — that is to say, of the correlation with specific parts of the brain or nervous system; he also put by, "for the present" the enterprise of linking psychology and anatomy". Most critics of Freud believe that this argument is insignificant in the context of Freudian thought. However, in the years to come Freud has mastered his method of investigation and interpretation of psychic phenomena and developed a host of theories from his clinical observations.

THEORY OF MIND

The study of the unconscious mind for the most part is the subject matter of psychoanalysis. The existing notion of the human mind as only a conscious mechanism was not the whole thing about the mind; Freud asserted. He started believing that there is a force in the psyche which is more powerful than the conscious, and governs human behaviour. This force or psychic phenomenon is called the unconscious. The unconscious is best understood as the aggregate of the dynamic elements constituting the personality, some of which the individual may be aware of, others, entirely unaware. With the discovery of the unconscious, the understanding about the functioning of the deeper layers of mind became more comprehensive which gave way to Freud for formulating a theory of mind.
Freud did not credit himself as the first discoverer of the *Unconscious*, but he provided the first systematic theory on the *unconscious*. A force equivalent to Freudian unconscious was already recognised by intuitive philosophers. Freud provided for a topographical structure of the mind and explained the functioning of the *unconscious* as a psychological phenomenon instead of a physical one. In his own words:

"..... philosophers have formed their judgement on the unconscious without being acquainted with the phenomena of unconscious mental activity, and therefore without any suspicion of how far unconscious phenomena resemble conscious ones or of the respects in which they differ from them. If anyone possessing that knowledge nevertheless holds to the conviction which equates the conscious and the psychical and consequently denies the unconscious the attribute of being psychical, no objection can, of course, be made except that such a distinction turns out to be highly unpractical. For it is easy to describe the unconscious and to follow its developments if it is approached from the direction of its relation to the conscious, with which it has so much in common. On the other hand, there still seems no possibility of approaching from the direction of physical events. So that it bound to remain a matter of psychological study."

On the basic assumption that the *unconscious* is psychic, Freud postulated that the mental apparatus can be set in motion in two different ways from without and from within: stimuli impinge on the mind from without through excitation of the sense organs, and can start actively from within, such as hunger or any other instinctive agency.
Freud formulated the first psychoanalytic system of the mind, as the conscious, the preconscious, and the unconscious. Conscious mind comprises of all the thoughts, we are aware of while the pre-conscious constitutes a short of an ante-chamber to the consciousness. All preconscious thoughts can be conscious in appropriate circumstances either by recollection or by the thought being stimulated by an associated idea. There are two sub groups of pre-conscious thought, the ones which can be easily conscious, and others which face difficulty being conscious. The latter is associated with the unconscious. In this connection the agency of censorship interfered between the unconscious and the preconscious. Similarly, 'resistance' plays an important role against any endeavour to make unconscious thoughts conscious.

The true unconscious consists of thoughts which are incapable of becoming conscious unless a special manipulative activity is brought about by an analytic procedure.

The unconscious is the irrational part of man. It represents in each individual the infantile, the primitive, and the animal. It is entirely amoral, and ruthlessly ego-centric. It inhabits in a timeless world. The instincts rule supreme in the unconscious. It is dominated by the pleasure-pain principle. The energy that is collected is easily transferred from one idea to another. It is essentially nonverbalized. An unconscious idea can only reach the preconscious when there is a verbal representation attached to it. Precisely the unconscious consists of a variety of wishes which continually press for discharge. It is only on the discharge
of such wishes in one form or the other; the unconscious becomes manifest. The energy belonging to these wishes is very mobile and can be shifted from one to the other in a way that is quite foreign to conscious life. The concept of negation is absolutely absent in the unconscious. On the whole the unconscious process has many peculiarities which make it different characteristically from the conscious. "In the processes belonging to the unconscious are to be found exemption from mutual contradiction, timelessness, the substitution of psychic for external reality, and domination by primary process."\(^{12}\)

Essentially, the primary process is different from any ordinary rational thinking. The primary process reigns supreme in the unconscious. It is represented by a bundle of impulses striving for immediate discharge. The two major devices of primary process are condensation and displacement. While "condensation" stands for a great many ideas, as symbols in art, "displacement" stands for shifting of ideas and feelings to entirely different areas having no intrinsic relation to it. "Condensation" and "displacement" help in explaining the nature of the unconscious which is otherwise unintelligible. Contrary to primary process, there is the secondary process, which is usually associated with the rational thinking. This process inhibits the discharges unlike the primary process and stabilizes the impulses immanent from the primary process.

Along with the formulation of the theory of unconscious, Freud provided for a method to study and investigate into its
workings. The unconscious manifests itself almost in every area of human existence. Through hypnosis, neurotic symptoms, dreams, slips of tongue, jokes, art, religion, and a variety of other ways the unconscious becomes apparent.

DREAMS

In "The Interpretation of Dreams" (1900), Freud declared, that dream is the royal road to the unconscious. The interpretation of dreams is Freud's first significant attempt towards investigation of the unconscious. Some of the fundamental ingredients of the dream theory were already conceived by Freud, back in 1895 in his "project".

Freud observed that there are four sources from which dreams originate. According to these sources the dreams are also classified. They are (i) external (objective) sensory excitations, (ii) internal (subjective) sensory excitations, (iii) internal (organic) somatic stimuli, and (iv) purely psychical sources of stimulation, out of which the psychical source is the most important. "Dreams", says Freud, are the mode of reaction of the mind to stimuli acting upon it during sleep. From such a simple premise the theory of dreams stands out today to be the most complex one.

The theory of the dream is based on three basic principles. Firstly, the function of the dream is to protect sleep. Secondly, there is invariably a latent content which was not the same as the manifest content. Thirdly, every dream represents the gratification of an unfulfilled wish, generally infantile in character.
Dream is regarded as the "guardian of sleep". Freud maintains that dream preserves sleep by converting any ungratified impulse into an imagined wish-fulfilment. "The formation of a dream can be provoked in two different ways. Either, on the one hand, an instinctual impulse which is ordinarily suppressed (an unconscious-wish) finds enough strength during sleep to make itself felt by the ego or on the other hand, an urge left over by waking life, a pre-conscious train of thought with all the conflicting impulses attached to it finds reinforcement during sleep from an unconscious element." The dream, far from being a bundle of physical excitations, represents repressed carvings associated with the unconscious.

The dream as we remember or record after dreaming is the manifest content which has a latent content too. The manifest content serves as a process of disguise in dream. The stimulus which is the source of a particular dream originates in the latent content and in disguise pass through the censor, and appear in dream consciousness as an innocent representation. Where the latent content is not successfully disguised, it ends up in a disturbed dream or nightmare. This disturbance is the cause for the unconscious making its direct way into the conscious. The latent content which is often called the "dream thought", provides the dream its sense and meaning. The dream-thoughts are not restricted only to the wish that instigates dream, rather include a whole set of the wishes. The latent content goes in piece-meal into the manifest content which mould it into
a unity. "The distinction between the manifest and latent content is a functional distinction: that is, it refers to the role the thoughts play, so that the possibility is open that the manifest and the latent contents may coincide." \(^{14}\)

This is how, Freud came to the conclusion that "a dream is a (disguised) fulfilment of a (suppressed or repressed) wish". \(^{15}\) The dream may occur either in the conscious, as a residue of a day’s wishing, or in the unconscious as a repressed wish. In most cases, it is the unconscious which is the source of the dream-work. The mechanism of dream formation in both the cases are same. But the ones originating in the unconscious is important. As a dream is essentially a wishfulfillment, it belongs to the domain of the primary process. The unconscious finds it difficult to enter the consciousness directly, yet, establishes connections with ideas which already belong to the pre-conscious. As Freud says,

"What makes the dreams so invaluable in giving us insight is the circumstances that, when the unconscious material makes its way into the ego, it brings its own modes of working alongwith it. This means that the pre-conscious thoughts in which the unconscious materials have found its expression are handled in the course of the dream work as though they are unconscious portions of the id; and in the case of the alternative method of dream formation, the pre-conscious thoughts which have obtained reinforcement from an unconscious instinctual impulse are brought down to the conscious state. It is only in this way that we learn the laws which govern the passage of events in the unconscious and
the respects in which they differ from the rules that are familiar to us in the waking thought. Thus the dream work is essentially an instance of the unconscious working over the pre-conscious thought process.\footnote{16}

The dream provides the pre-condition for a repressed wish to be fulfilled. By this a repressed wish can achieve a certain satisfaction when the demands of the ego are observed. "The dream is therefore like a neurotic symptom in that it is a compromise formation."\footnote{17} Freud notes that the evidence of the working of the unconscious in the formation of dreams is abundant and convincing. He points out four important aspects of the unconscious manifestations in the dream work:

1. Memory is far more comprehensive in dreams than in waking life. In dreams there are recollections of memories, which the dreamer has forgotten.

2. Dreams make an unrestricted use of linguistic symbols, the meaning of which are most part unknown to the dreamer. They probably originate in the earlier phases in the development of speech.

3. Childhood memories usually reappear in the manifest dream. They are not only forgotten, but become part of the unconscious owing to repression.

4. Dreams manifest the archaic heritage which the child brings with him into the world, before any experience of his own, influenced by the experience of the ancestors. Thus dreams constitute a source of human pre-history.
**Representation**

This process explains how an idea in the latent content represents itself in the consciousness. The idea in the latent content turns into action; in the process abstract ideas turn into concrete images.

**Condensation**

*Condensation* is a method of abbreviated translation of the latent content. It presupposes that the manifest dream has a smaller content than the latent one. *Condensation* is a kind of distortion. It is accomplished by omitting certain latent contents altogether. Again out of many complexes in the latent content only a fragment passes over into the manifest content. By this process, latent contents sharing common characteristics are put together in the manifest dream and are blended into a single whole. The familiar aspect of condensation is the composite dream figure.

**Displacement**

The mechanism of *displacement*, as Freud explains, involves two distinct but interrelated processes. By the process of *displacement*, a latent element may be replaced, not by a part of itself but by something more remote, something of the nature of an allusion. Secondly, the accent may be transferred from an important element to another unimportant one, so that the center of the dream is shifted, and offers to the dream a foreign appearance. *Displacement* is a complex arrangement and stands for the disguise in the dream-work.
Secondary Elaboration:

This process attempts to order, to revise, and to supplement the contents of the manifest dream, so as to make it an intelligible whole. The moment any idea enters into the consciousness, the process of secondary elaboration starts, and continues. This process is essentially a process of rationalization, which makes the dream more coherent, and sensible to the dreamer. The process of secondary elaboration presumably occurs in the pre-conscious and is in the nature of a concession to the logical ego.

Freud, however, at various stages held to the opinion that there are some typical dreams which do not confirm to the theory of dreams as wishfulfilment. The anxiety-dream is one of these typical dreams. Similarly, dreams originating from war neurosis could not be interpreted as mere wishfulfilment. In battle dreams traumatic experience seem to be re-enacted again and again. It seems necessary for the dreamer to do this in order to master the great amount of psychical excitation which it evoked by a mental means. In Beyond The Pleasure-Principle, Freud conceded to some exceptions to the wishfulfilment principle of the dream. It was in connection with his life-death instinct theory that he had acknowledged this exception. This exceptions are also related to repetition compulsions and other concepts. But, on the whole Freud held to the opinion that the wishfulfilment concept is universal to dream formation besides these exceptions.
Dream symbolism, the subject matter of which did not receive much attention from Freud in "The Interpretation of Dreams", in his later studies becomes very significant. In many ways dream symbolism is central to Freud's study of dreams. Though Freud has used his free association technique for the interpretation of dreams, yet the study of dream symbolism led Freud to conclude that it suggests a capacity of mind more general than the phenomenon of dreaming. According to the dream symbolism, certain basic thoughts, and pre-occupations find a regular form of expression: for instance, the parents are represented by kings and queens, the penis by sticks, tree-trunks, umbrellas, nails, files, or long sharp weapons, the womb by boxes, cupboards, or hollow objects like ship. In one way such symbolism must be classified with the dream work, since it provides a transition from the latent to the manifest content, yet in another way it must be contrasted to it, precisely because it reduces the element of the work on the part of the dreamer. Psychoanalytic method associates the symbols in their conventional interpretation to the dreamer's personal association.

The investigation of the universal dream phenomena is precisely a means of exploring the unconscious. Like neurotic symptoms, dream is a product of conflict, and compromise between conscious and unconscious impulses. It also explains the mode of functioning of the primary and secondary processes in the Psyche.
THE PSYCHOPATHOLOGY OF EVERYDAY LIFE

The Psychopathology of Everyday Life (1902) is another attempt to study the unconscious. The book with its commonsense reasoning accounts for the acts of omission and commission in our day to day life. In our every day life we are subject to numerous acts of forgetfulness, slips of tongue, slips of the pen, misreadings, bungled or what are called "symptomatic" actions. Freud contended that behind manifestations, an unconscious motive is at play. This thesis is a fundamental contribution of Freud to the understanding of the unconscious mental functioning.

The basic tenants of Psychopathology were already ingrained in Freud's essay "On the psychic Mechanism of Forgetfulness", published in 1898. In a letter to his friend Fliess, in the same year during August, Freud wrote about his own forgetfulness. The emerging new theory is known as "parapraxis" providing a broader meaning to the narrower connotation of error.

The subject matter of numerous acts of "parapraxis" may be classified as: (a) motor: (i) making a mistake in carrying out an intended purpose, whether in speech, writing, or any other actions, (ii) carrying out an unintended purpose, "accidentally" doing something one had not really meant to; (b) Sensory: (i) a simple failure such as forgetting, overlooking and the like, (ii) erroneous perception, an error in memory, in vision so on and so forth. Freud attributed for the occuring of these errors to the unconscious motive. However, the theory does not stake any claim for the unconscious right away rather remains as an addendum to the normal theory of remembering and forgetting.
In Freud's words:

"That it is not superfluous to remark that the conditions which psychologists assume to be necessary for reproducing and forgetting and which they look for certain relations and dispositions, are not inconsistent with the above explanation. All we have done is in certain cases to add a motive to the factors that we have been recognized all along as being able to bring about the forgetting of a name, and in addition we have elucidated the mechanism of false recollection."^18

In order to distinguish between the forgetting which is the result of normal psychological process and that which is motivated by repression or unconscious drives; Freud specified that a faulty psychic action must satisfy the following conditions:

1. It must not exceed a certain measure, which is firmly established through our estimation, and is designated by the expression "within normal limits".

2. It must evince the character of the momentary and temporary disturbances. The same action must have been previously performed more correctly or we must always rely on ourselves to perform it more correctly. If we are corrected by others we must immediately recognize the truth of the correction and the incorrectness of our psychic action.

3. If we at all perceive a faulty action, we must not perceive in ourselves any motivation of the same, but must attempt to explain it through "inattention" or attribute to an "accident".
The explanations for these very definite processes are connected with a series of observations. In the complex psychic process the above conditions make it clear that in most of the occasions the psychic motives work in a disguise. There is, indeed, a kind of determinism associated with the psychic process. The understanding of this determinism has led Freud to take into consideration the minute or otherwise trivial acts of omission in our daily life.

Along with the determinism of the motives, Freud also believed that a group of erroneous functions occur because of one impulse interfering with another. While carrying out his intention, a person involuntarily often performs some acts he has no conscious control. There are simple incidents of knocking over a glass of water out of resentment and tragic occurrences, such as road accidents. Thereby, it is understood that some unconscious impulse involuntarily expresses itself.

The unconscious motive as in dreams play the most important role in the various manifestations of parapraxis. The process of parapraxis provides opportunities for people to observe others and in the process, as Freud remarked, "we are always psycho-analysing other people."

The concept of memory constitutes an important aspect in Freud's understanding of the symptoms of psychic disorder as well as psychopathology. In his "preliminary communication" he has observed about the traumatic memory which remains unabreacted, forms the symptoms of neurosis; expressed in mnemonic symbols. However, for the patient to recall the traumatic
event to consciousness becomes difficult. In order to explain the complexity involved in this process the new view Freud offered allow for symptoms whose mnemonic content is false, which cluster round a screen memory, and later a fantasy. The screen-memory refers to only childhood memory. It is a screen because theoretically it conceals a number of other earlier memories; the assumption is that it is the end product of a long chain that has previously been repressed and is inaccessible.

THEORY OF JOKES

In his attempt to investigate the workings of the unconscious, along with his interpretation of the dreams, the parapraxis, Freud developed the theory of jokes. "It involves a leap across a vast intervening stretch of mental life, to move from the symptom, with its roots in the pathogenic and the unruly, to the joke. Yet there are similarities between the two phenomena, and these are best approached by considering what each has in common with the dream."19 In Jokes and their Relations to the Unconscious (1905), Freud came to the conclusion that jokes express repressed and unconscious wishes. Richard Whiloheim notes:

"Dreams, errors, symptoms, jokes—all exhibit to varying degrees the fundamental role played by impulses in our psychic life. Further more, all four phenomena stand in some relation or other to what Freud in the scientific project had postulated as the most primitive, as well as the most vulnerable way, in which impulse seeks discharge: that is, by stimulating mnemonic image of the object it seeks and then, without establishing whether
there is a 'real' or merely a 'perceptual' identity between image and object, instantly spending itself. Dreams seem to be straightforward examples of 'the wish' as impulse is called when it seeks satisfaction in this immediate or hallucinatory way: symptoms, being compromise- formations are impure examples, but do not lie far behind: and errors and jokes are related more obliquely to the wish."

**THEORY ON SEXUALITY**

Freud's theory on sexuality has been criticised strongly from various psychological and non-psychological points of views. Freud held on to the believe that human action in most of the cases is conducted by sexuality. The manifest mental phenomenon, Freud first identified, as the expression of a wish or impulse, then the impulse with an unconscious, and repressed impulse; then the repressed impulse with a sexual impulse. The theory of sexuality in many ways stands out to be of unique importance to the edifice of psychoanalysis. For his insistence on the sexuality in human nature Freuds' theory on sexuality is often ascribed to pansexualism. Freud rejected the pansexualism, which he regarded as a travesty of his theory. He wrote:

"And it is thus that there is created in the imagination of the critics a pan-sexualism which exists neither in my views nor Jung's .... The wider public however, are ignorant of this, it is kept hidden from them.""21

It is true that Freud applied the term "sexual" much more widely. But strictly speaking, it is not so much the meaning of the word that he expounds but the deeper concepts connotated by the word.
As Ernst Jones observes: "The heavy social ban that is laid on various aspects of sexuality and the extend to which the ideas of morality are concentrated against all shorts of radiation from this central sin (the very word "immoral" is commonly used as an equivalent for "sexual"), is only an echo of the internal repression of sexual impulse, a consideration which will perhaps give some faint idea of how strong and deep the latter must be. The greater part of this internal repression is unconscious so that we are referring to quite a different matter from ordinary conscious prejudice."22

On the face of all adversity, Freud with his ruthless logic and detachmet from consquences had always played the role of the iconclast. Freud's first major work on the theory of sexuality is Three Essays on Sexuality, published in 1905. Since then the book has been substantially expanded and amended as it went through six editions over the subsequent twenty years. Inspite of the changes and revisions, certain essential assumptions of the Three Essays have remained unaltered. The broad outlines of psychosexual development, the need for object relationship, the significance of the Oedipus complex, the regression, and fixation on infantile sexuality as the root of neurosis, the connection between neurosis and childhood all these, and much more have become indispensable to the theory of psychology. "We shall see, informing an opinion regarding those manifestations of human sexual life, which psychoanalysis pronounced to be sexual, that there is no essential difference between most of these, and what according to our feelings, we consider to be sexual in the adult."23
The first essay in The Three Essays deals with sexual aberration. Confirming to the fundamental assumption that the sexual instinct is biological, Freud introduces a novel approach by which the so called aberrations or perversions can be understood. Freud introduced two concepts: the sexual object, i.e., the person from whom the sexual aim emanates, and the sexual aim, i.e., the aim towards which the instinct strives. This classification sets the very framework of these essays. There are many forms of behaviour deviations from the above norm in object or in aim, or both, which Freud assumed to be sexual. The facts contained in Freud's theory on sexuality could be found in the works of Krafft-Ebing, Moll, Moebius, Haverlock Ellis, Schrenk-Notzing, Lowenfeld, Eulenburg, Bloch, and Hirschfeld. The conclusions reached by psychoanalytic investigations, Freud refers to his own clinical experience, and that of J. Sadgar.

Freud claimed that psychoanalysis is the only successful method to investigate the sexual perversions of the neurotics. In summing up the effectiveness of the method, Freud notes that: (1) the symptoms of neurosis expresses the sexual life of the neurotic (which includes both the infantile and abnormal sexuality), and (2) neurosis is the negative of the perversion; pervert actually does what the neurotic phantasies. In order to explain this relationship Freud emphasized upon three aspects:

1. The Unconscious mental life of all neurotics (without exception) shows inverted impulses, and fixation of their libido upon persons of their own sex.
2. It is possible to trace in the unconscious of the neurotic tendencies every kind of anatomical extension of sexual activity. And these tendencies are factors in the formation of symptoms.

3. An especially important part is played, as factors in the formation of symptoms in neuroses, by the component instincts, which emerge the most part as pairs of opposites, such as the instincts of looking, and of being looked at, and the active and passive forms of the instinct for cruelty.

In the context of these observations Freud's assumption on psychoneurosis is based. He observed a strongly developed characteristic in the psycho-neurotic constitution and then distinguished a number of such constitutions according to the innate pre-ponderance of one or the other of the erotic zones, or one or the other of the component instincts.

The final section of the first essay while summarised deals with the question of infantile sexuality. If perversions and neuroses are complementary, then there must be something innate which is at the root of these manifestations. Freud concluded:

"A formula begins to take shape which lays it down that the sexuality of neurotics have remained in, or been brought back to, an infantile state. Thus our interest turn to the sexual life of children, and we will now proceed to trace the play of influences which govern the evolution of infantile sexuality till its outcome in perversion, neuroses or normal sexual life."
Infantile Sexuality

The second essay deals with infantile sexuality. Freud's opinion on infantile sexuality has been strongly objected and widely criticised. Yet, his findings are supported by his clinical observations, and are not wild guesses.

"Popular opinion has quite definite ideas about the nature and characteristics of the sexual instinct. It is generally understood to be absent in childhood, to set in at the time of puberty in connection with the process of coming to maturity and to be revealed in the manifestation of an irresistible attraction exercised by one sex upon the other; while its aim is presumed to be sexual union, or at all events actions leading in that direction."25

Freud's concept on child sexuality was a challenge to the existing popular opinion. On the basis of available material on the history of sexuality, Freud tried to prove the narrowness of its understanding. Indeed, Freud broadened the concept of sexuality and attributed it the most important role in human life.

Freud questioned why the phenomenon of child sexuality was unknown? Freud pointed out that the expression of sexuality in childhood is subject to a kind of amnesia. This amnesia is similar to those caused by repression in neurotics, and blots out the memory of first six to eight years of life.

Freud then, described successive phases of development of infantile sexuality. The first phase which is called the autoerotic phase covers the period from birth to its flowering around
the age of three to five. During this period the sexual manifestation is attached to some erotogenic zone in the body. This oral phase is marked by thumb-sucking. The aim of infantile sexual wish is to derive satisfaction by self-stimulation, or by the discharge of tension. Freud concluded that children are polymorphus perverse.

The second stage is called the anal-sadistic. During this period the interest shifts from the mouth to the anus. The child derives satisfaction withholding the excretion. This stage is characterized by a curious combination of features. During this period the child engages himself in extensive sexual exploration, and carries out them in isolation. Because of his narcissistic preoccupation, and curiosity with secrecy he develops complicated mental attitudes relating to certain bodily needs. It can be said that during this period the child loves itself, a capacity it entirely never gives up. This period is also called as the "latency period". This is an interval period between the age of five and puberty.

The third stage which is known as the genital-stage or "pubertal stage", happens to be the most crucial period for the child. Here the child seeks in the outer world the objects not only of its liking but also its conscious and unconscious sexual phantasies. The interest in opposite sex gradually gets transferred to older generation, particularly towards the parents. This constitutes the Oedipus complex, which is characterized having sexual attraction towards the parents of opposite sex and rivalry with the same sex.
THE LIBIDO THEORY

In order to explain the manifestations of infantile sexuality, Freud postulated the Libido theory. The word Libido is a derivation of the latin word Lust. "The energy of those instincts which have to do with all that may be comprised under the word "love" (lust). Libido is a quantitatively variable force that can serve as a measure of processes and transformations occurring in the field of sexual excitation. It is a unifying concept with many ramifications." Sterba explains the concept more comprehensibly:

"Psycho-analysis, however, uses the term libido exclusively in connection with sexual pleasure and sexual desire. Freud has taken over this sense of the term from A. Moll, who makes use of it to designate the dynamic expression of sexuality. The manifestation of sexuality in human actions, dealings, thoughts, and perceptions are considered to be the expression of certain force or power, and it is this force which psycho-analysis calls libido."

The first model of a unified concept of the sexual instinct had been drawn by philosophers beginning with Plato. There are striking parallels between the "metaphysics sexus" of Schopenhauer and the libido theory of Freud. The Libido is obviously something much wider a concept than the sex urge as familiarly associated with it. "Jung makes use of the term in a much broader sense — something that represents the total strivings of the individual. As such it is exactly analogous to Bergson's e'tan vital or to Mc-Dougall's hormé."
The **Libido** theory of Freud includes the following hypotheses:

1. Libido is the major source of psychic energy.
2. There is a development process consisting of various libidinal stages.
3. Object-choice results from the transformation of libido.
4. The libidinal drives can be either gratified, repressed being handled by reaction formation or can be stimulated as an adjustment of most instinctual needs.
5. Character structure is built on the modes in which the biologically determined instincts are handled.
6. Neurosis is a fixation on, or a regression to, some phases of infantile sexuality. Furthermore, the earlier the fixation, or the deeper the regression, the deeper is the psychopathology.

**Libido and Psychic energy**

Libido is dynamic in nature and is the major course of psychic-energy. The instinct is the psychic cause which originates in the interior of the body and flows into the psyche from the somatic field. The sexual instincts provide the major drives for the functioning of the individual. In 1920 Freud revised his theory of libido to allow for two basic drives i.e., sexuality and aggression. The sexual instincts remain as the dominant source of Psychic energy.

**Libidinal stages**

The development of the individual is marked with three stages of development of Libido. From Freud's clinical observations
Of 1980 till the final revision of 1923, the libidinal stages have been named in two sequences; the autoerotic, narcissistic and anal-sadistic, or the oral, anal, and phallic stages. These stages do not succeed in sequences rather their development overlap one another. These developments, starting from the oral stage and ending up in the phallic stage contribute some fundamental concepts such as narcissism, character formation, and Oedipus Complex in the course of human development. "Thus the final form in which the theory of libidinal stages comes from Freud is an approximate large scale map rather than exact blueprint, and still leaves much room for clarification both generally and for any given individual." 30

Object choice

Object choice is the most variable characteristic of the libido and easily transformable. The concept of object choice had undergone the most extensive changes in Freud's writing. The knowledge of early object relation has increased enormously since the advent of ego psychology. Object choice essentially presupposes transformation of the libido. Libidinal needs require objects for their satisfaction. The earliest stage of object choice is inword or narcissistic in which the person chooses himself and some one who is like himself. During the following stage, which is called anaclitic (to lean on), the object is some one on whom the child depends, especially the mother or mother substitute. Final stage is marked by the object love, when the other person is regarded as an individual partner.
The stages of object choice have a broader prospective. The flow of Libido besides being inward, and outward is also marked by libidinal arrest, backward movement, and deflection.

**Narcissism**

Narcissism is marked by the inward flow of the *libido*. Here the object is the self. This concept has assumed great importance in psychoanalytic theory. The essay *On Narcissism: An introduction* (1914), represents a turning point in Freud's views. The theory on Narcissism involves not only an extension but also fundamental modifications of the libido theory.

Freud's concept on *Narcissism* is characterized by a new look on the drive theory. The distinction between ego drives (non-sexual) and libidinal drives (sexual) was modified into the new concept of libidinal ego drives, and non-libidinal ego drives. Furthermore, Freud described the necessary stages in development during which the ego was normally the love-object. During autoeroticism stage, when the libido is diffused, the ego earns the capacity for differentiation, which is called the stage of *primary narcissism*. The secondary form of *narcissism*, is marked when the libido is frustrated in the quest of a love object. The individual sets up the object as a fantasy within himself and proceeds to identify himself with the fantasy. The libido thus turns inwards by being directed to the love-object in fantasy. This mechanism is also called *introversion* (The word was coined by Jung while explaining the symptoms of Schizophrenia).
Besides narcissism there are other problems associated with object choice. The object choice normally is a progressive series of development starting from the self, to the mother ending at the mate. It continues through the process of maturation. But the problem arises when there is a fixation on an object of immature choice. This state calls for an arrest of the libido. The precise example of this arrest is the attachment to mother as the love-object instead of seeking for more mature choice.

Similarly, unusual object choice leads to regression. The libido in this case flows backwards and the object-choice remains fixated to a love-object of earlier stages of development. This development is most significant from the psychopathological point of view.

**Libidinal Drives**

Normally the libidinal drives seek gratification. In the course of biological maturation sometimes the libidinal drives are thwarted or deprived of normal gratification. This leads to resentment or to repression. Freud noted four possibilities for libidinal drives.

The libidinal drives which achieve normal gratification applies relatively to a few possibilities. Secondly, when they are repressed, they lead to neurosis and follow the possibility for the return of the repressed. On the third place, when there is an opposition to such gratification, the phenomenon emerges as reaction formation, which leads to mental disgust, shame,
and morality. Finally, there is the possibility for the libidinal drives being cathected in a normal process into sublimation. In sublimation the energy of the sexual impulses is diverted either partly or entirely, and become desexualized being directed towards socially approved ends.

In his paper "Instincts and their Vicissitudes (1915)", Freud added other possibilities for libidinal drives in addition to the above mentioned ones. The one being particularly important is the reversal into the opposite and the turning around upon the subject. However, the concepts such as repression, reaction formation, and sublimation in this context need more elaboration.

**Repression**

Repression occurs when the libido is dammed up and no external love-object is chosen. Freud placed it third among the vicissitudes of drives. The first phase which constitutes the primal repression occurs in infancy because of a fixation. As Freud notes, "fixation is the precursor and necessary condition of every repression." The second phase is the repression proper, which is directed against mental derivatives of the repressed instinct or against trains of thought that have come into associative connection with it. The third phase which completes regression as a pathogenic factor, is the return of the repressed. This marks the failure of repression, the repressed irrupts: and the irruption occurs at the point of fixation, to which the libido now regressed. The motives of repression are attributed mainly to frustration or deprivation, anxiety, and other patho-
logical reasons. In explaining the motive of repression, Freud offered the examples of Lady Macbeth and Ibsen's Rebecca West as classic cases where the real world frustration became pathogenic and mark the psychic conflict at the point to which the individuals regress.\(^33\)

Freud till 1926, believed that anxiety is the result of repression. Anxiety in other words is transformed libido. This transformation takes place in repression. Finally, Freud never ceased to consider the constitutional factor which carried the implication that one individual might fail to tolerate, or to find compatible, what another could readily accomodate.

**Reaction Formation**

Reaction formation is a mechanism whereby the object of repression is partially served by the development of an antithetic attitude in the consciousness to the disapproved attitude. The energy in case of reaction-formation not only flows from the repression but also flows in the same direction. It is derived from the opposing ego forces. The unconscious obtains surrogate satisfaction while ostensibly satisfying super ego demands. Reactionformation stands in contradiction to sublimations. "The contrast between the two may be illustrated by a couple of examples. The primitive tendency to self-display (of the person) may be sublimated into the talking of pleasure in self-prominence, either physically as in oratory or, more indirectly still as it may in varieties of fame seeking, or on the otherhand, it may lead to the reaction of modesty, same and the like. The primitive
pleasure all children take in dirt may be sublimated into painting, sculpture work or cooking or it may lead to the reaction of cleanliness, tidiness and similar traits. The manifestation of a strong reaction formation can be identified with a strong impulse behind it. It may be positive or negative in the same persons on different occasions.

Sublimation

Sublimation in psychoanalysis is understood as an unconscious process by which the libido is deflected, so as to express itself in some non-sexual, and socially approved activity. It is in large part a transformation of sexual impulses, the energy of which flows to other activities. Sublimation provides for varying degrees of stability. As Freud observed in his book "Civilization & its Discontents (1930)" that civilization has been built up under the pressure of the struggle for existence, by sacrifices in gratification of the primitive impulses, and that it is to a great extent for ever being recreated, as individual successively joining the community repeats the sacrifice of his instinctive pleasures for the common good. Sublimation is the process which makes it convenient for the individual to become asocial. If the sexual impulses assumed to be on rebellion they will threaten the very structure of the society. Only, the desexualized sexual energy when sublimated becomes socially productive. It involves the sacrifice in the part of the individual. The diverting of the libido emerges in creation of works of art, or the so called greater achievements of the society. Precisely, it is the achievements...
of the greatest by the lowest, once the process of sublimation is successful. There is of course, the fear of the sexual impulse regressing to its original impulse in the unconscious. This amounts to the failure of the process of sublimation and leads to neurosis.

**Character Structure**

Freud's theory of the instincts provide for the basis for his thesis on *character structure*. It depends a lot on how the biologically determined instincts work for the individual. This proposition was put forward by Freud in *Character and Anal Eroticism* (1908):

"We can at any rate lay down a formula for the way the character in its final shape is formed out of the constituent instincts: the permanent character traits are either unchanged prolongations of the original instinct, or sublimations of those instincts, or reaction formations against them."

The later part of an individual's character depends on various unconscious conflicts of the early stage. Sometimes, it so happens that the proper development of character traits are imperfect which is largely due to lack of the proper channelization of unconscious conflicts. A large number of character traits such as determination, ambitiousness, timidity, and tenacity have been traced as particular reactions in regard to these conflicts. A neurotic character is a person who mostly remain fixated to these unresolved conflicts. After 1923, with the growing knowledge in ego psychology, and defence mechanisms, the concept of character structure was revised by Freud to a great extent.
Neurosis and Infantile Sexuality

Every neurotic disorder is a compromise between the repressing forces and the repressed impulses. Both the characteristics are expressed in the neurotic manifestation. The chief repressed impulses are invariably sexual and never get desexualized as in case of sublimation. Freud attributed the cause of neurosis to infantile sexuality, where a fixation or repression occurs. This proposition initially discussed in the Three Essays constitutes the core of the later neurotic theories.

The Libido theory as a whole is viewed critically by culturalist School of Psychologists. They insist on Freud's ignoring of cultural factors which are also responsible for neurosis and attributing more importance to constitutional instincts. To the charges against Freud, one notices the defence of Freud's Libido theory indirectly by others. It can not be authentic to presume that Freud was considering the biological premises only, yet, the psychological considerations were also equally important to him. From the very beginning Freud is psychologically oriented, although he attached more weight to biological factors. "Thus in its broad form the libido theory and its attendant hypotheses are seen as the basic of all dynamic psychology today. It has given rise and still does to many real issues which are essentially of a quantitative nature. These can only be settled by empirical research whether it resulted in confirming his specific hypotheses or not."36
METAPSYCHOLOGY

Freud's essay, An Introduction to Narcissism (1914) was aimed at a reformulation of the drive theory. With the revised opinion on ego drives as libidinal, and non-libidinal, the essay on narcissism became a prelude for Freud's forthcoming metapsychological concepts. In 1915 Freud announced that he was working on a book consisting of twelve essays called Introduction to Metapsychology. But only five essays out of the originally planned twelve were published. The motive behind such a project was to provide a comprehensive conceptual framework of all the facts and aspects of psychoanalysis. He defined metapsychology as a system that would explain psychological facts from the topographical, the dynamic, and the economic points of view. The topographical point of view refers to the structure of the psyche, and the mental apparatus as the unconscious, the conscious, and preconscious systems. The dynamic refers to the motives or the drives and the ensuing conflicts originating from the psychic forces. The economic aspect means the regulation of the mental forces through the pleasure and unpleasure principles. It also explains the origin, distribution, and consumption of Psychic energy.

The drive theory has been attempted in a more systematic way in "Instincts and Their Vicissitudes". Freud defined the drives as psychical representatives, of endo-somatic origin, continuously flowing as the sources of stimulation. Freud then defined the general features of the drives, their force, their aim, their
source, and their vicissitudes. Concluding on the vicissitudes of the drives Freud pointed out that "Our inquiry into the various vicissitudes which instincts undergo in the process of development and in the course of life must be confined to the sexual instincts, which are more familiar to us. Observation shows us that an instinct may undergo the following vicissitudes: reversal into its opposite turning round upon the subjects own self, repression, and sublimation." Freud also mentioned about the process of introjection (the infant introjects pleasure and projects unpleasure). Finally he touched upon the origin of love and hate. In his words: "Perhaps we shall come to better understanding of the several opposites of living if we reflect that our mental life as a whole is governed by three polarities: Subject (ego)-object (external world), pleasure-unpleasure, and active-passive." Of these three polarities we might describe that of activity-passivity as the biological, that of ego-external world as the real, and finally that of pleasure-unpleasure as the economic polarity.

The third *metapsychological* paper deals with the unconscious. Freud observed that unconscious contains more than repressed material. He explained the features of the unconscious previously known as the *primary process*. The unconscious has no relationship to reality, it does not understand the principles of contradiction, and time. The importance of unconscious fantasy is stressed in the paper. As Freud sums up; "exemption from mutual contradiction, primary processes (mobility of cathexis), timelessness, and
replacement of external by psychical reality — these are the characteristics which we may expect to find in process belonging to the system unconscious. A stage of verbalization is required for unconscious representation at the preconscious level to be conscious. The symptoms of neurosis associated with unconscious because of repression also has been discussed in the essay.

The fourth essay dealing on dreams is a supplement to the metapsychological papers. Dreams, already discussed in the Interpretation of Dreams are attributed to be egoistical. It is accompanied by the narcissism of the sleep. "Narcissism and egoism, indeed, coincide; the word 'Narcissism' is only intended to emphasize the fact that egoism is a Libidinal phenomenon as well; or to put in another way narcissism may be described as the Libidinal complement of egoism." The dream is considered as a projection, a process of externalization of the internal. The wishfulfilment concept of the Interpretation of Dreams is supplemented with the concept that the completion of the dreams-process consists on the thought content, reggressively transformed and worked over into a wishful fantasy.

The fifth essay dealing with Mourning and Melancholia like the paper on Narcissism is one of the building blocks out of which the whole theory of ego psychology emerged. Freud offered in this essay an interpretation of melancholic depression in terms of the metapsychology. Mourning is usually a reaction to the loss of a loved person, or to the loss of some substitution which has taken the place of one, such as one's country, liberty,
an ideal, and so on. When mourning consists of a slow dissolution of the emotional ties with the lost object, in case of melancholia, which is a reaction to such a loss, manifests in pathological dispositions. The distinguishing mental features of melancholia are a profoundly painful dejection, cessation of interest in the outside world, loss of the capacity to love, inhibition of all activity, and a lowering of a self regarding feelings to a degree that finds utterance in self-reproaches, and self-revealings, and culminates in a delusional expectation of punishment.\textsuperscript{42}

In melancholic depression the ego suffers worst. The ego is presented as worthless. In mourning there is a loss in regard to an object; while in melancholia, there is a loss in regard to the ego. This psychological situation can be put as: An object-choice, an attachment of the libido to a particular person, had at one time existed; then, owing to a real slight or disappointment coming from this love person, the object relationship was shattered. This situation results in having little power of object cathexis, no displacement of the libido on to another object, and it is withdrawn to the ego.

This process results in an identification of the ego with the abandoned object. An object loss is transformed into an ego-loss and the conflict between the ego and the loved object turns into a cleavage. The ego is altered by identification, which frequently manifests in hysteria. Melancholia is identified with narcissistic identification. The difference between narcissistic and hysterical identifications is that when in the former case
the object cathexis is abandoned, in the latter case it persists. Therefore, melancholia follows the process of regression from narcissistic object-choice to narcissism.

The topographical as well as economic aspects of metapsychology are applicable for resultant manifestations of *mourning* and *melancholia*. Melancholic expresses a strongness of ambivalence towards the self. As a consequence of its incorporation the shadow of the object has fallen on the ego; hence the melancholic tendencies intensify self-hatred, and results in a mania or in suicide.

*Beyond the Pleasure Principle* (1920) in the series of the metapsychological essays is considered as the culmination of Freud's views. "If its title is evoked by Nietzsche, its content was definitely inspired by Fechner." It is the "economic factor" of the metapsychology that the theory of *pleasure* and *unpleasure* is attributed to. The concept of pleasure and unpleasure is related to the quantity of excitation that is present in the mind but is not in anyway 'bound'. While *unpleasure* corresponds to an increase in the quantity of excitation, *pleasure* corresponds to the lowering of excitation. Fechner had focussed on quantitative changes in both the cases of pleasure and unpleasure associated with *principle of stability*. Following Fechner, Freud formulated the theory of *constancy principle*. According to him: "The pleasure principle follows from the principle of constancy: actually the later principle was inferred from the facts which forced us to adopt the pleasure principle." Thus
the basic principle of life is the regulation of the quantum of stimulation through the mechanism of pleasure and unpleasure principle. Freud has recognized two limitations of this principle. Firstly, the reality principle, in the course of human development takes over the pleasure principle. Secondly, because of repression, the pleasurable drives turn into unpleasure. However, he contented that these limitations go "beyond the pleasure principle".

"Repetition compulsion" is one of the most important contributions of the pleasure principle. The repetition compulsion is one of the ancient principles in which Freud saw the sole possibility of explaining certain clinical findings. In the repetitive dreams of traumatic neuroses, in hysterical attacks, and in child's play (a very seminal concept relevant to literary theory of Freud), Freud observed that unpleasant events being repeated. The process of transference also focuses ample light on the revival of childhood situations in the patient which is unconscious in nature.

Freud has also discussed about the life instinct and death instinct (Eros-Thanatos) in Beyond the Pleasure Principle. Initiating the discussion on ego instincts and the libidinal instincts he went back to the beginning of psycho-analysis. Ego is also having a libidinal aspect. He made a bold observation ascribing the libidinal instincts (sex instincts) the attribute of life instinct or Eros, and to ego instincts the attribute of death instinct, or Thanatos. "The aim of all life is death." Freud has many precursors to this thesis. Von Schuber
among all the romantics perhaps expressed the concept most clearly as mainly a wish in the later part of life to die. Freud is closer to Novalis's opinion: "life is for the sake of death", and again "the characteristic of illness is the instinct of self-destruction". Freud has drawn examples from Fliess, Weismann and Von Hartman.

Eros as the self-perservative instinct is viewed as a process of reorganization of sexual instincts, aiming at the perfection of the being. The death instinct or Thanatos is the reverse process. In every psychological process the presence of these two processes are inevitable. Eros is a tendency to form larger units, and Thanatos is a tendency for self-destruction. Freud's concept of the death instinct is very close to Spencer's concept of evolution and dissolution.

NEUROSIS

Neurosis is the cornerstone of psychoanalysis. Indeed, the branch of knowledge that emerged as psycho-analysis has its origin in the study of neurosis. It has been asserted that the findings in the investigation of neurotic phenomena is equally applicable to normal psychology. Between the normal and the neurotic there is only quantitative difference of symptoms. Functional nervous disorder is in some form or other always a failure to grow up in relation to the necessities of one's surroundings. Freud's discoveries on the nature, symptoms, and treatment of neuroses are momentous in the history of psychology. Freud's life long endeavour was to study the nature of mental
disorder. Starting from his Studies on Hysteria throughout his career, Freud was engaged in formulating the broader prospect for the neurotic mind explaining its multidimensional features.

The first step towards neurosis originates in privation which leads to accumulation of libido. As the neurotic lacks the normal capacity for sublimation, the accumulated libido is repressed, and reactivates phantasies in the unconscious. These unconscious fantasies then make their way to consciousness where the resistance of the ego is inevitable. If these fantasies overcome the resistance of the ego, then complete repression will follow. The libido here serves the dual role of ensuing libidinal satisfaction, and in the eye of the super-ego ranks as punishment and privation. Alongwith the overdetermination of symptoms, the manifest neurosis is a kind of compromise formation. In compromise formation two opposed tendencies act on one another, and represent both that is repressed, and also which has effected the repression while cooperating in bringing them together.

In hysteria the collaboration of two tendencies in one symptom is achieved. In the obsessional neurosis the two parts are often distinct. The symptom is then a double one, and consists of two successive actions which cancel each other. Infantile sexuality is one of the dominate reasons for both hysteria and obsessional neurosis. The neurotic symptoms may be ascribed to a fixation during the oral-anal and genital phases. If the fixation is at the genital stage then the reactivated fantasies will lead to Oedipus situation.
Anxiety is one of the important aspects of neurosis. It is a defensive reaction of the ego in danger. There are three typical anxiety situations: (i) Anxiety about the loss of love, (ii) Castration anxiety, and (iii) Social anxiety. The last of these three sources of anxiety is regarded as permanent, and in a moderate degree normal. The first two are conditioned by the imperfect developments of the libido, whereas the third emanates from the ego impulses. The neurotic is differentiated from the normal by the fact that he immoderately heightens the reactions to these dangers. Furthermore, the neurotic does so because of his inherent limitation to sublimate. Neurosis inherently fails to reality testing. "And the central idea here is that, inside the neurosis, desire, belief, and action are so concatenated that there is no interaction between the neurosis and reality: in the none of the outer manifestations of neurosis are directed upon reality, nor are any of its internal constituents over tested against reality."\(^{47}\)

**TRANSFERENCE**

"Transference" may be described as the situation in which the patient in psycho-analysis does not submit to dispassionate consideration of his difficulties, but rather enters at an early stage of the analysis into an interrelationship with the therapist. This relationship centers primarily around the two aspects of Oedipus Complex: the sexual attraction for the parents of opposite sex, and the antagonism towards the parent of same sex. As in life in general the individual finds it difficult to recognize
his unconscious emotional drives and so he represses them. The first phase of the transference is marked by the patient's hostile feelings turning to a loving feeling towards the analyst. This transference may be negative or positive. The second stage of transference is that the displacement of the hostile feeling does not necessarily impugn its therapeutic value. It creates a kind of artificial neurosis inside which the patient reactivates and reenacts his most fundamental conflict around the analyst. The third stage is marked by the dissolution of the unconscious. Technically, this turns the repetition into a recollection. In other words, the various affective reactions to the analyst occurring in the transference neurosis must be linked up to the actual parent relationship in childhood.

THE EGO PSYCHOLOGY

The shift from the descriptive mental apparatus, i.e., unconscious, conscious and pre-conscious to the dynamic system of mind (id, ego and super-ego) marks a fundamental shift of perspective in Freud's theory of the psyche. In his book The Ego and the Id (1923), Freud reformulated his theory in terms of three major functional agencies. This reformulation does not change Freud's basic position regarding the function of the unconscious, or the primary process, rather it widens the function of the ego which is now more than the conscious mind. The inadequencies Freud faced in explaining certain types of mental conflicts as observed in case of traumatic nerosis, melancholia, psychosis led him to formulate the new system. However, a
close look at Freud's formulations will reveal that there had been sufficient hints for such ideas in the Project of 1895, Interpretation of Dreams, and in Metapsychological papers. "What is quite certain, however, is that, after the isolated attempt in the Project of 1895, at a detailed analysis of the structure and function of the ego; Freud left the subject almost untouched for some fifteen years. His interest was concentrated on his investigations of the unconscious and its instincts, particularly sexual ones, and in the part they played in normal and abnormal mental behaviour. The fact that repressive forces played an equally important part, was of course never overlooked and was always insisted on, but the closer examination of them was left to the future. It was enough for the moment to give them the inclusive name of the ego." The criticism of Adler and Jung on, Freud's attaching excessive importance to sexuality, and psychoanalysis as a method of studying symptoms rather than the personality as a whole, ultimately led Freud to realize the significance of a total personality theory, though he has never explicitly accepted the so called criticism.

The structural organization of mind consists of three areas — the id the ego and the super ego. These sub divisions are operational concepts rather than demarcated compartments.

The Id

The id is the source of all drives, the reservoir of all instincts. "It contains everything that is inherited, that is present at birth, that is laid down in the constitution; above all, therefore,
the instincts, which originate from the somatic organization and which find a first psychic expression here (in the id) in forms unknown to us.\textsuperscript{47} The term id as Freud himself acknowledged is an adaptation of George Groddeck's term 'das Es' (or the it).

The dynamic 'Id' is not very much different from the descriptive unconscious, the seat of both the repressed material and the drives. To these the unconscious fantasies, unconscious feelings of guilt have been added. "The word 'unconscious' was an adjective used to qualify not only the id but parts of ego and super ego."\textsuperscript{48}

\textbf{The Ego}

The ego is defined as the "coordinated organization of mental processes in a person". There is a conscious and unconscious part of the ego. To the conscious ego belongs perception, and motor control; to the unconscious ego, belongs the dream censor, and the process of repression. After maturation the ego becomes the dynamic center of behaviour.

At birth, there is no difference between the ego and the id. With the development of the individual the ego emerges. The first stage of the ego being existent corresponds to the bodily sensations being perceived, hence Freud states that the ego firstly is a body ego. However, under the pressure of the external reality, part of the id undergoes a special development. In Freud's words, "... a special organization has arisen which hence forward acts as an intermediary between the id and the
external world. To this region of our mind we have given the name of ego.\textsuperscript{49} Then the ego is that part of the id which has been modified by the direct influence of the external world. By its control of perception and consciousness the ego wards off anxiety.

In satisfying biological needs and in defending the organism against excessive external stimulation, the ego performs its homeostatic task with the help of four basic faculties:

1. Internal perception of instinctive needs.
2. Internal perception of existing conditions upon which the gratification of subjective needs depend.
3. The integrative faculty by which the ego coordinates instinctive urges with one another, and with the requirements of the super-ego and adopts them to the environmental conditions.
4. The executive faculty by which it controls voluntary behaviours.

Ego is a composite of various defence mechanisms. Anna Freud's 'The Ego and the Mechanism of Defence' (1936) is in many ways a supplement to Freud's views on the ego, and explains in greater detail the mechanism of defence.

Super Ego

The third and the last agency of the dynamic mental structure is the Super ego. Through this concept Freud has expanded the notion of the Oedipus complex, and most systematically explained the inter-personal identification and relations.
Just as the ego is differentiated out of the id, the super-ego is differentiated out of the ego. In other words it is known as the ego-ideal. The super ego is the watchful, judging, punishing agency in the individual; the source of social and religious feelings in mankind. "The id and the super-ego have one thing in common: They both represent the influence of the past — the id, the influence of the heredity, the super-ego, the influence essentially, of what is taken over by other people ..."50

The super-ego as the internalized moral arbiter of conduct develops in response to the rewards and punishments meted out by the parents. However the main functions of the Super-ego are:

1. To inhibit the impulses of the id, particularly those of sexual or aggressive nature, since these are the impulses whose expressions are highly condemned by society.

2. To persuade the ego to substitute moralistic goals for realistic ones.

3. To strive for perfection.

Super-ego receives the energy from the id, and unlike the ego, it does not merely postpone instinctual gratification; on the other hand tries to block it permanently. There is also a collective super-ego analogous to that of the individual. Social cohesiveness is possible because of a number of people having similar super-ego sanctions and prohibitions. The super-ego also embodies spiritual and religious attitudes of men.
In Freud's words:

"It is easy to show that the ego-ideal answers in every way to what is expected of the higher nature of man. In so far as it is a substitute for the longing for a father, it contains the germ from which all religions have evolved."  \(^5\)

**Sadism**

The most important idea in the id is the aggressive instinct or precisely the death instinct. Freud to a larger extent modified his hitherto accepted instinct theory. Within the *LIBido* theory, the significance of the sadistic drives drew Freud’s attention. The anal-sadistic fixation and obsessional neurosis which were not the features of the libido in his *Three Essays* (1905), were later on appended to the theory of libido. *Sadism* is a type of sexual perversion characterised by sexual pleasure and gratification from maltreating other individuals of either sex, known generally as love of cruelty. Though Freud at one stage refuted the suggestion of Adler on the question of aggressive impulse being diverted towards a love object, later on he accepted the proposition.

**Masochism**

*Masochism* in psychoanalysis is interpreted in terms of the aggressive and death instinct directed towards the self. In this case the individual punishes himself for the libidinal pleasure. Around 1915 the concept of *masochism* in Freud's thought started taking shape. In his paper "*On Mourning and Melancholia*" (1917), Freud, considered the problem of depression seriously, alongwith
its accompanied feature; the fear of punishment. He observed that the sense of punishment occurs in neurotic and psychotic depressive states because of which aggression is objectively internalized. Instead of the external object, the internalized object creates a state of hallucination in the mind of the neurotic and psychotic, bringing the impression of being punished unto them.

Anxiety

With the emerging concept of id, ego, and super-ego many Freudian concepts have undergone changes. Freud's first theory of anxiety dates back to 1890. He offered the explanation that anxiety was dammed up libido; which being unable to find expression in the normal sexual manifestations, turns into fear and anxiety. But later on, Freud changed his stand. His revised theory of anxiety is considered it to be part of the ego instead of the id.

Freud recognized three types of anxiety: reality anxiety, neurotic anxiety, and moral anxiety or feeling of guilt. The basic type is reality anxiety or fear of real dangers in the external world, from it are derived the other two types. Neurotic anxiety is the fear that the instincts will get out of control for which the individual will face punishment. Neurotic anxiety has a basis in reality. The moral neurosis or feeling guilt is a super-ego dictate. Moral Anxiety also has a realistic basis amounting to the past experience of the person of being punished on such occasions and anticipating it. Further, reflecting on
the genesis of anxiety, Freud recognized that the instinctual impulse, if not immediately transformed into anxiety, can arise from different other impulses.

In his revised theory of anxiety Freud found that repression does not lead to anxiety, the view he formerly held. Now, anxiety leads to repression. Anxiety is a signal given by the ego that danger is eminent. Ego then explored the nature of this danger and comes to its defense. The best example of such signalling is the separation anxiety.

Revised views on Neurosis

There was a radical change in the concept of neurosis with the development of the ego psychology. The hitherto concept of neurosis as unconscious in origin and sexual in nature are not considered to be the only factors. Ego has now received the lime light and the relative strength of the ego determines the outcome of the inner conflicts. There is a shift in the major premise hereafter, instead of 'making the unconscious conscious', it follows the principle 'where the id was, ego shall be'.

The concept of the ego offered now a broader and simplified classification of mental illness. The new insight has become the cause of another type of neurosis known as the transference neurosis which emerges out of the conflict between the ego and the reality. Nevertheless, quantitative factors still play a decisive role. In the old concept neurosis was a symptomatic affair, but the new concept puts neurosis in a broader
perspective. The ego in neurosis is partly sick and partly healthy. It is the healthy part which is put as an affront against the sick for therapy. The ego is now a poor creature threatened by three agencies — the outside world, the id, and the super-ego. Clearly each of these agents can be identified as the source of neuroses.

**SOCIETY AND CIVILIZATION**

Freud's views on society, culture and religion put forward a number of profound ideas which are till today being strongly debated. Unfortunately, the commonly drawn "biological" and the "cultural" positions confuse the real issues involved in the study of society and culture. There were many aspects of society and social aspects of human behaviour and conduct, from the very beginning created interest in Freud. His major writings on society, religion, and morals in *Totem and Taboo* (1912-13), *The Future of an Illusion* (1927), *Civilization and its Discontents* (1930), *Moses and Monotheism* (1934-8), *Group Psychology and the Ego* (1936) are largely bold and highly speculative. Freud attempted in these works to answer the knotty social problems, and tried to explain the origin of civilization.

Actually, Freud's interest in social anthropology can be traced back to Fliess period. But his ideas on social anthropology in a systematic way made their first appearance in *Totem and Taboo*. The major contribution of this work is the thesis that the emotional developments of man display remarkable similarities in all different types of societies and cultures. In all societies
characteristic cause of neurosis is the preponderence of the sexual over the social instinctual elements. The social instincts, however, are themselves derived from a combination of egoistic, and erotic components into wholes of special kind. Freud elaborated the concepts of killing the primal father and the totem feast. He realized that tragedy as an art form has its origin in this social ritual.

"In the history of Greek Art, we came upon a situation which shows striking resemblance to the scene of the totem meal as identified by Robertson Smith, and not less profound difference from it, I have in mind the most ancient Greek tragedy .... The hero of the tragedy must suffer, to this day that remains the essence of a tragedy. He has to bear the burden what is known as 'tragic guilt' ...."\textsuperscript{52}

The characteristic preoccupation of Freud with the primitive, and archaic, not only dominated his scientific work, but for he thought that the work of Psycho-analysis is like "archeological investigation".\textsuperscript{53} This preoccupation has led Freud to believe that there is a match between what is early historically, in the life of the species, and what is early psychologically in the life of the individual.

Freud's next work along this line is \textit{The Future of an Illusion} in which he deals with the origin of religion. He offers a psycho-analytic view of religion. "Freud defines religion as an illusion inspired by the belief in the omnipotence of thought, a universal neurosis, a kind of narcotic that hampers the free exercise of intelligence and something man has to give up."\textsuperscript{54}
Freud accepted the Oedipus complex and its manifold derivations as the root of religion and morality. As he put it at the end of *Totem and Taboo*:

"At the conclusion, then of this exceedingly condensed inquiry, I should like to insist that its outcome shows that the beginnings of religion, morals, and society, and art converge in the Oedipus complex."

Freud pointed out that the relationship of the child and his parents are most crucial for his psychological understanding of religion and morals. This concept is in complete agreement with the psychoanalytic findings that some kind of complex constitutes the neurotic self. In his analysis of the classic case of the "Rat-man", and "Obsessional acts and Religious practice", Freud attempted to explain how the neurotic structure and ritualistic practice tend to manifest same characteristics. He held to the opinion that religion is the universal obsessional neurosis of mankind.

Freud clearly advanced a set of hypotheses which encompassed the manifold features of the development of human civilization. In this context the taboos of primitive man, with the rituals of modern religion, the Eleusinian mysteries, the Dionysian rites, and the Christian sacrament of communion are the practices in which the myths and fears of childhood, get mingled. Religious adherence also acts to strengthen the forces of repression in the individual and tends to make bearable, those necessary instinctual renunciations which make civilized life feasible. Religious belief serves the function of a wishfulfilling
illusion and comforts man in his struggle against the powerful forces threatening him from within and from without.

The book *Moses and Monotheism* (1934-8) deals with the monotheism character of Jewish people and their relation to the Christian world. He returned to many of his theories already advanced in *Totem and Taboo* and concluded that "there was a truth in religion .... not a material truth but historical truth whose reverberations from the forgotten past are felt until the present day."56 Freud has attributed to the return of the repressed from its historical repression relating it to the Messianic concept which is at the root of Christian faith. However, the powers of the religious memory stretch across the centuries and force the masses under its spell. Freud admitted that the psychoanalytic investigation of religion, however, could not quite grasp sufficiently the peculiar profundity of religion. As he puts it:

"To all matters concerning the creation of a religion and certainly to that of a Jewish one — pertains something which is majestic which has not so far been covered by our explanations. Some other elements should have part in it; one that has few analogies and nothing quite like it: something unique and commensurate with that which has grown out of it, something like religion itself."57

Freud's *Civilization and its Discontents* (1930) offers the fullest account of his views on society and human civilization. Civilization has grown up out of the exigencies of life. Life is dominated by pleasure-pain principle in its most intense form.
Man has to limit his pleasure seeking, for the ongoing process of the society and civilization at large. Freud's instinct theory by this time has undergone changes. The older formulations which is related primarily to sexuality, therefore, had to be considered in the light of his present concept of aggression.

According to Freud, aggression constitutes the most powerful obstruction to culture. In civilized society this aggression is internalized by the procedures of education and results in heightened sense of guilt. Social relation, in fact, is the very beginning of civilization. The process of socialization is possible, when a large number of people allow restrictions on their impulses of gratification. Freud suggested a common purpose by which the group is guided psychologically: "as a number of individuals who have put one and the same object in the place of their ego ideal and have consequently identified themselves with one another, with their ego." Of course, identification accelerates the process of socialization. On the whole, breaking down of social sanctions by the individual wish amounts to endangering the very foundation of society. The aggressive impulses have to be shunned, and the renunciation of happiness through an increase in the sense of guilt is the price, the individual pays for the progress of the civilization.

Freud came to believe that a non-repressive civilization is impossible. The pleasure principle, and the reality principle as antagonists put tremendous pressure on the individual. The diffused erotic ties between members of a society, depending
at once on a self-effecting attachment to authority, and on the other hand a massive renunciation of direct satisfaction, are the preconditions for the ongoing process of civilization. Freud observes:

"It must present the struggle between Eros and Death, between the instinct of life and the instinct of destruction, as it works itself out in the human species. This is what all life consist of and the evolution of civilization may therefore be simply described as the struggle for life of the human species."\(^{62}\)

Freud's view is characterized by an uncompromising insistence on showing the repressive content of the highest values as achievements in culture. The ontogenetic point of view marks the growth of the repressed individual from infancy to his social conscious existence. Similarly, phylogenetically the growth of the civilization from the primal horde to the fully constituted civilization is a long leap forward. "The interrelation in these two concepts is epitomised in Freud's notion of the return of the repressed in history: the individual reexperiences, re-enacts the great traumatic events in the development of the genus throughout the conflict between the individual and the genus."\(^{60}\)

Freud's view on civilization is understood to be pressimistic. He saw the dominance of aggressive impulses as a threat to civilization. Unless, the aggressive instinct is curbed through the process of social sublimation, the very existence of civilization will be threatened. Freud, indeed, has offered four methods for arresting
the instinctual aggression. Defending his point of view, Freud in his letter to Oscar Pfister wrote:

"If I doubt man's destiny to climb by way of civilization to a state of greater perfection, if I see in life a continual struggle between Eros and Death instinct the outcome of which seems to be interminable, .... The question is not what belief is more pleasing and more comfortable but more advantageous to life, or what may approximate most closely to the puzzling reality that lies outside us .... Thus to me my pessimism seems to be a conclusion, while the optimism of my opponents seems as an a-priori assumption."\(^6^1\)

Till his last, Freud strongly adhered to the principle of reason. Reason and experience basically constitute his worldwide outlook, which he converted into generalized assumptions. As he put it; "I might also say that I have concluded a marriage of reason with my gloomy theories, while others live with theirs in a love match. I hope they will gain greater happiness than I."\(^6^2\)
Notes


4. Ibid, p.119


7. SE, vol., I, p.10.


10. Ibid, p.26

11. SE, vol., XIII, pp.178-79


13. SE, vol., V, p.608

14. SE, vol., XXIII, p.166

15. Wollheim, Freud, p.6

16. SE, vol., XV, pp.215-216

18. SE, vol., VI, pp.5-6

19. Wollheim, *Freud*, p.96

20. Ibid, p.105


24. SE, vol., VII, p.172

25. Ibid, p.135

26. Fine, p.67

27. Sterba, p.3


29. Chrichton - Miller, p.33

30. Fine, p.69

31. SE, vol., XII, p.67

32. Wollheim, *Freud*, p.142

33. SE, vol., XIV, pp.316-331

34. Jones, *What is Psychoanalysis?*, p.37

35. Fine, p.72

37. Ibid, p.131  
38. Ibid, p.138  
39. Ibid, p.191  
40. Ibid, p.230  
41. Ibid, p.252  
42. Ibid, p.257  
43. Ellenberger, p.512  
45. Fine, p.93  
46. Richards, p.346  
47. SE, vol., XXIII, p.145  
48. Ellenberger, p.516  
49. SE, vol., XXIII, p.145  
50. Ibid, p.147  
51. SE, vol., XVIII, p.49  
52. SE, vol., XIII, pp.155-56  
53. SE, vol., p.40  
54. Ellenberger, p.525  
55. SE, vol., XIII, p.156  
57. Ibid, p.78  
58. SE, vol., XVIII, p.121  
59. SE, vol., XXI, p.122


62. Ibid, p. 133