Chapter VII

THE ROLE OF THE EGO

I

Exposition

In the last chapter similarities and differences between the topographical and structural theories and also how the first was modified into the second were explained. Now that the structure of personality centres around the ego, there was a shift of emphasis from the psycho-biological instinctive unconscious as the real arbiter of the psychic fate of man to a quite different emphasis on the "I" or "Personal Self". Impulses are not entities per se, but the impulse of an ego and their character is determined by the state in which that ego exists. So attention is shifted from id impulses to ego-structure.

The final picture of the ego that emerged is that the ego is a system of functions. The relative independence of the ego, the fact that human behaviour cannot be predicted on the basis of instinctive data only, is more definitely stated. While the drives had often been referred to before as the "biological aspect" of personality, now the powerful triad of functions; adaptation, control and integration, attributed to the ego underscored its significance as a biological agent. The integrative (synthetic) function of the ego added a new aspect to the earlier ideas of Freud on the issue of equilibrium in the mental apparatus. By being credited only
with the defensive mechanisms like repression, reaction-formation, projection etc. the ego was installed only as a compromiser. Initially it was thought as the servant of three masters, viz., id, super-ego and reality. However, the recognition of the synthetic function made the ego, that had always been considered as an organization, an organizer of the three systems of personality. This has rightly been compared with Cambens concept of homeostasis or described as one level of it. There is no longer only "compromise" as a result of opposing forces, but intended harmonisation by the age as well.

Among other capacities, the ego is credited with that of anticipation. Freud's final view of anxiety as a danger signal to the ego, as explained in Inhibitions, Symptoms and Anxiety\(^1\) in 1926, enriches his concept of ego by investing it with the capacity of anticipation. Through the danger signal the ego seems dynamically to be in a more significant role than had been previously attributed to it.

Although the ego theory of Freud in 1924-26 was comparably more systematic than his previous approach to the subject, he was far from considering it as completed. Many additions and reformulations are found, especially in Analysis Terminable and Interminable\(^2\) and An Outline of Psychoanalysis\(^3\) published in 1937 and 1940 respectively.

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1. Inhibitions, Symptoms and Anxiety - S. Freud
2. Analysis Terminable and Interminable - S. Freud
3. An Outline of Psychoanalysis - S. Freud
In these works, the concept of the ego is not basically altered though new dimensions are added to it and the trend towards attributing more independence and more biological significance is enhanced. Formerly in 1923, Freud declared that the ego evolved from the id due to reality contact. That implies that the ego was non-existent at birth. Subsequently, however, in the above mentioned work of 1937 he showed indication that the individual is born with a nuclear ego along with the id and this primitive ego is born with some inherited characteristics. Afterwards due to reality contact the ego is differentiated from the id and develops as a matured ego. This appears a radically new departure in comparison with what Freud said on the subject as late as in 1924 in the Ego and the Id. 

Having finished introduction to the final picture of the ego in the last stage of psychoanalysis as represented by Freud, the time has come for somewhat elaborate explanation. The ego is an organization in the psychical level, the duty of which is to coordinate the two kinds of activities - the action of the external and internal stimuli and their corresponding sensation and perception, on the one hand, and the motor activities, on the other hand. The act of coordination is for a definite purpose. In other words, the organization is also called an individual's "I". We recognize in man a psychical organization which is interpreted between his sensory stimuli and perception of his bodily needs on the one hand, and his motor activity on the other; and which mediates between them.

4. The Ego and the Id - S. Freud
with a certain purpose. We call this organisation his "I" Ego. Further, it is contended that the organisation is coherent controlling its all constituent processes. The term consciousness also has been attributed to this organisation that again regulates the discharge of excitation into the external world. Consequently repression is conducted by this organisation. This mental agent is so busy that even at night it works, exercising censorship upon dreams. Freud fully asserts that this type of mental agent is present in all individuals. "We have formed the idea that in each individual there is a coherent organisation of mental process; and we call this Ego. It is to this ego that consciousness is attached; the ego controls the approaches to mutility - that is, to the discharge of excitation into the external world; it is the mental agency which supervises all its own constituent processes, and which goes to sleep at night, though even then it continues to exercise a censorship upon dreams. From this ego proceeds the repression, too."6

Consciousness, however, is not the only essence of the ego. Unconsciousness, too, is to be attributed to the ego, although within limits. The fact is that repressing agent is to be distinguished from the repressed. This idea struck in the mind of Freud when he was treating many patients in whom resistance was often encountered. This was abruptly mentioned

5. Question of Lay Analysis - S. Freud, Chapter II
6. The Ego and the Id - S. Freud, p. 7
In the beginning of the last chapter, Freud states, "we have come upon something in the ego itself which is also unconscious, which behaves exactly like the repressed, that is, which produces powerful effects without itself being conscious . . . ." 7 Deducting from this new idea about the ego, one conclusion is inevitable. Formerly, neurosis was considered to be from conflict between conscious and unconscious. Now this is to be replaced by the antithesis between the organized ego and the repressed. It follows as, "We shall have to substitute for this antithesis another taken from our insight into the structural conditions of the mind, mainly, the antithesis between the organized ego and what is repressed and dissociated from it." 8

In the id there is no logic, reason, sanity, etc. In the ego it is just the opposite. It represents reason, sanity. However, it translates into action the wishes of the id and in doing so borrows forces from the id. While trying to discharge the id wishes into the external world, the ego has a tendency to regard them as its own. "The ego represents reason and sanity in contrast to passion in the id. But the ego uses borrowed forces from the id and constantly carries into action the wishes of the id as if they were its own." 9

Regarding the development of ego psychology, we are to say that it has a long history right from the time, when

7. Ibid.
8. Ibid.
9. Ibid., p. 30
Freud discovered psychoanalysis, to the time of his death. Many psychoanalysts followed him with deviations to the right or to the left in continuing the main-stream of ego psychology. Even during the time of Freud himself the development is never straight. Initially, ego considerations were on the forefront. Next to that, it was replaced by unconscious considerations. Then follows a decisive stage of the theory. "The fundamental assumptions on which psychoanalytic ego psychology rests were formulated by Freud during the early 1920's - more than a quarter of a century after the time when he had first approached the field, and out of which the theory and practice of psychoanalysis had grown." 10

Coming to the origin of the ego, it is not distinctly separated from the id. It develops out of the id through a process, called pept-es. Closely connected with this process is the question of earliest object-ethnics and identification. By these processes the id experiences gradually become organized into what is called ego. This point was thoroughly explained in the last chapter. So we may say that ego is a product of the experiences of the id. "The mind of an individual is looked upon as an unknown and unconscious id upon whose surface rests the ego developed from its nucleus the pept system. The ego is not sharply separated from the id, its lower portion merges into it." 11 It is further asserted, "Thus ego is that part of

10. The Development of Ego Psychology - Ernest Kris, as published in Vol. 3, No. 3
11. Ibid., p. 28
the id which has been modified by the direct influences of the external world acting through the Pept-CS. In a sense it is an extension of the surface differentiation." ¹²

This view of the origin of the ego has been led further when the relation of the ego with the external world is established. Freud asserts, "The ego also has the task of bringing the influence of the external world to bear upon the id and its tendencies and endeavours to substitute the reality principle for the pleasure principle which reigns supreme in the id." ¹³ It indicates that, when the ego is apparently bifurcated from the id, it has the next task to act upon the id. The line of thinking does not stop here. The ego is taken as the representative of the external world of reality. This, then, will make the situation of things very simple to handle. "If the ego were merely that part of the id that is modified by the influence of the perceptual system, the representative in the mind of the real external world, we should have a simple state of things to deal with." ¹⁴ "... the ego is essentially the representative of the external world of reality ..." ¹⁵

A strange but very interesting characteristic of the ego when it functions is that there is split in it. The split is, however, for the time being. The parts will soon join up again. At the time of split the ego is treated as an object by itself. It can criticise, observe itself as if the parts are quite different from one another. "The ego can take itself

¹². Ibid., p. 29 ¹³. Ibid., p. 30
¹⁴. Ibid., p. 34 ¹⁵. Ibid., p. 48
as object, it can treat itself like any other object, observe itself, criticise itself, and do Heaven knows what besides with itself. In such a case one part of the ego stands over against the other. The ego can, then, be split; it splits when it performs many of its functions, at least for the time being. The parts can afterwards join up again." 16 Such split is, however, not applicable to psychosis only. It is applicable to neurosis also. "The view which postulates that in all psychoses there is a split in the ego could not demand much notice, if it were not for the fact that it turns out to apply also to other conditions more like the neuroses, and finally, to the neuroses themselves." 17

The ego distinguishes itself from the id in that it can protect itself from dangers with the help of anxiety, that is, it can have an awareness of impending danger as soon as a signal is given to the ego by anxiety. The kind of anxiety with which we are concerned here is not the former Freudian concept of it which means the undischarged libidinal energy. In the later stage of the theory, it becomes one mechanism, especially meant for the ego. In order to attain an anxietyless life, the ego will always incline towards a method to get satisfaction favourable and devoid of peril in the light of external realities. "No such purpose as that of keeping itself alive or of protecting itself from dangers by means of anxiety can be

16. New Introductory Lectures on Psychoanalysis - S. Freud, Chapter III
17. An Outline of Psychoanalysis - S. Freud, Chapter VIII
attributed to the id. That is the business of the ego, which is also concerned with discovering the most favourable and least perilous method of obtaining satisfaction, taking the external world into account.18

Most of the views as presented here will become more clear or be explained or illustrated when we shift our attention to a brief process representing the development of the ego. The process involves the following sequence: frustration, hallucination; lack of satisfaction with hallucination; reality discrimination; control of impulse discharge; object cathexis; identification.

The development of the ego is not smooth and speedy, accelerating in the third month of life. When two years old, the discrimination between self and others become fully developed along with the process of individuation being firmly established. The essential characteristics of the ego fully emerge between the three months and two years. The infant starts life as a bundle of uncontrolled instinctual urges. No differentiation between self and not-self, subject and object, hallucination and reality is there. The infant in this stage is "characterised", as Jacobson remarked, "by a low level tension in a general diffused dispersion of --- undifferentiated energy . . . within the primal structurally undifferentiated."18 Gradually the process of differentiation begins and does so the consequent unstable division of psychic drives into their libidinal and aggressive components.

18. The Self and the Object World - E. Jacobson, p. 14
A clear manifestation of a tendency to repeat pleasurable sensations, as characteristic of primary process, can be notified during the first three months of the life of an infant. This tendency is closely associated with the experience of being fed and fondled by the mother. Freud explains that the baby when hungry, can "hallucinate" the mother, even when she is not actually present. This act helps the infant to silence its uneasiness, and the infant does not cry at least for a momentary duration. The instinctual drive pressing for immediate satisfaction has been silenced and momentarily held back. When this kind of experience is repeated in various forms and occasions, a way has been paved for future development of the elaborate control system of the ego.

That mere hallucination does not last long, i.e., cannot fulfill the infant's expectations, comes up to the knowledge of the infant. This awareness by the infant is the initial step to the establishment of the reality principle. "The psychic apparatus had to decide to form a conception of the real circumstances in the external world ... the new principle of mental functioning (the reality principle) was thus introduced; what was presented in the mind was no longer what was agreeable but what was real even if it happened to be disagreeable." 19

As noted above, the infant wavers between a gradually developing separation from the mother and a primitive need to be one with the mother by incorporating and devouring the breast

19. Two Principles of Mental Functioning - S. Freud, p. 291
in the phases of oral gratification. During this period of weak and fluid demarcations between self and object, the first early object-cathexis takes place. An object-cathexis is that of charging self, external objects, images etc. with forms of psychic energy and emotional meanings. What crucially matters is that at some stage in the development of the infant, object-cathexis is replaced by identification. Coming to our present case, following the failure of hallucination, there is reality discrimination. The mother is not there; but the infant does not cry. Then the mother is cathexed and identified.

With a view to making this idea concrete, let us visualize a mother putting her child to sleep. She kisses the child, while pulling up the blanket. Later also, the child feels the same warm affection of the mother, even when she is not there. This is made possible as the child imagines its mother doing the same thing as she did before. Her image is thus brought within its consciousness and the process of identification is started. This is what is called "reinstatement of the object within the ego."

Freud thus stressed the role of frustration in learning, development of intelligence and controls. Its role was further stressed in creating the first major traumas that lead to anxiety and the creation of danger signal. Further, frustration was considered to trigger the origins of the secondary process - the development of the thought, consciousness, attention, memory, reality testing and effective action. Let us conclude our survey of the development of the ego with the description
of the relationship between the pleasure principle and the reality principle, as Freud stated, "Actually the substitution of the reality principle for the pleasure principle implies no deposing of the pleasure principle, but only a safeguarding of it . . . a momentary pleasure, is given up but only in order to gain . . . an assured pleasure at a later time."  

The role of the ego in neurosis will probably be best explained if we remind ourselves of Freud's changing mode of therapy in the later stage of his analytical development. The mode was to strengthen the ego. Opposed to this was his earlier mode to make the unconscious conscious. It meant that the ego was considerably weak and feeble. In his opinion, the ego is to attain and maintain a harmonious psychic balance between various components, vis., the id, the super-ego, the external reality and, above all, itself. Often the ego falls and falters miserably and the result is neurosis to the individual.

It will be convenient to explain the mutual relationships one by one. The relation between the ego and the id falls into three stages. First, the ego is the servant of the id. Second, the ego is opposed to the id. The first view holds that whatever referred by the id will be executed by the ego. The second one contends that whatever referred by the id will be opposed by the ego. These are extreme and earlier views of Freud. Later, he modified his views in that the ego obeys as well as opposes the id. Thenceforth, the ego becomes,
in other words, the regulator or controller of the instinctual drives and energies from the id. The nature and forms of control may be varied with advantage. The energy can be stopped in its tracts and prevented from being discharged. This is direct and flat refusal by the ego. The object of discharge also can be changed. The object by which the instinct will be gratified may be replaced by a similar or allied one, as the desired one is not within the reach of the ego.

Besides, the impulse can be transformed and mutilated. This is connected with Freud’s transformation of energy in the individual. This is explained by Freud’s change of love instinct into hate instinct. In this way, the problem will be temporarily solved and there is homeostasis. Next to that, a device of the impulse being isolated can be adopted. This will lead to the weakening of the impulse and hence equilibrium. Another way that the ego can utilise is to catch and bind the impulse to itself so that it may be repressed afterwards. Still another method is to incorporate it with other less dangerous forms of energy discharge. These are some selected representatives of the myriads of devices which the ego uses for controlling and regulating the id energies and impulses.

There is nothing more to be mentioned as there is no problem, provided the id energies and impulses are discharged direct into the external world. However, it is not always possible. So the control over them is necessary and the ego is to be a matching agent for this challenging job. Else, neurosis is unavoidable.
Then comes the relationship between the ego and super-ego. As soon as instinctual drives and energy are referred to the ego, lots of various commands and prohibitions from the super-ego are heavily rushed to the ego. They are like these: "you must do this, you must not do that." They are to be taken into account while taking up cases for disposal of the instinctual drives. The commands and prohibitions or dictates of the super-ego represent the social and cultural realities as internalised by the individual. After all, man is a social animal and is obliged and compelled to follow the dictates. On the other hand, the ego cannot get lost in these dictates; because in that case the individual will become a poor fellow having no individual autonomy which is very much essential, according to Freud, in the growth of normal ego. As such, the ego is between scylla and charybdis - between following the dictates of the super-ego and reserving his individual autonomy. A weak and feeble ego fails to effect a mid-way balance and henceforth susceptible to neurosis. The severest demand upon the ego is probably the keeping down of the instinctual claims of the id, and for this end the ego is obliged to maintain great expenditures of energy upon anti-oedipus. But the claims made by the super-ego, too, may become so powerful and so remorseless that the ego may be crippled, as it were, for its other tasks.*

Another reality has been left behind so far. That is the external world. It is constituted by natural and artificial

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21. An Outline of Psychoanalysis - S. Freud, Chapter 6
objects such as trees, hills, stones, roads, houses, etc. and also lower forms of animals and beings such as wild and domestic animals, insects, fishes etc. No less emphasis upon them is given by Freud. Equally are they exploited for the human needs and strivings. Because of the stark realities of the external world, man's hopes and aspirations are easily foiled. The id drives are rejected outright. Supposing a man wants to be an established and celebrated writer, he needs among other things, books to be purchased by himself or to be found in library; he needs a comfortable house where a separate room for reading and writing can be kept; he needs a sound financial foot-hold to run his family in case he already had one; he further needs a sound health. These are pre-requisites for starting his work. Short of any or some of them, his wishes are sure to be trampled to pieces. However, in case he resigns to his fate, probably things will be alright. Here the ego's tactfulness in facing the situation is much called for. In the otherwise case, neurosis will take its terrible turn. "... The ego owes its origin as well as the most important of its acquired characteristics to its relation to the real external world; and we are thus prepared to assume that the pathological states of the ego - in which it most approximates once again the id - are founded upon a cessation or slackening of that relation to the external world." 22

Now our attention should be directed to the ego itself. The way in which it handles the id, the super-ego and external

22. Ibid., Chapter 8
world very much depends upon the resourcefulness of the ego. By this we mean having enough past experiences and also the capacity to organise these experiences in dealing with the instinctual drives and energy for their being discharged in accord with the dictates of the super-ego and the external world. The point was highlighted by Freud, when he said, "The ego is not entirely without its own resources." In plain language, this is called the mobility of the ego also. Many mechanisms help the ego in maintaining this status. In a different language, the ego is not only the station but also the 'stationmaster' of all constituent processes.

It becomes necessary to see how the ego mobilises its resources in sublimation. "The transformation of object-libido into narcissistic libido which thus takes place obviously implies an abandonment of sexual aims, a process of desexualization, it is consequently a kind of sublimation. Indeed the question arises and deserves careful consideration, whether this is not always the path taken in sublimation. Whether all sublimation does not take place through the agency of the ego, which begins by changing sexual object-libido into narcissistic libido and then, perhaps, goes on to give it another aim as Freud described at length. This transformation is based on his acceptance of the cases of fusion and defusion of two classes of instincts - life instinct and death instinct. Freud says that love and hate are the two components of the

23. The Ego and the Id - S. Freud
two classes of instincts. He explains, "we know of several
instances in the psychology of the neurosis in which there are
better grounds for assuming that a transformation does take
place." 24

He further explained, "An ambivalent attitude is
present from the outset and the transformation is effected by
means of a reactive shifting of cathexis, by which energy is
withdrawn from the erotic impulses and used to supplement the
hostile energy." 25 It is clear that Freud admits of energy
being of one kind that can be withdrawn from the erotic impulses
and utilised for hostile purposes. In this way, the mental
energy of love and hate is taken as one. "We have reckoned as
though there existed in the mind — whether in the ego or in the
id — a displacementable energy which is in itself neutral, but
is able to join forces either with an erotic or with a
destructive impulse, differing qualitatively as they do, and
augment its total cathexis. Without assuming the existence of
a displacementable energy of this kind we can make no headway.
The only question is where it comes from, what it belongs to,
and what it signifies." 26

By way of answer to these questions, it is stated,
"... In the present discussion, moreover, I am putting
forward nothing but a supposition, I have no proof to offer.

24. Ibid., p. 60
25. Ibid., p. 61
26. Ibid.
It seems a plausible view that this mental displaceable energy, which is probably active alike in the ego and in the id proceeds from the narcissistic reservoir of libido, i.e., that it is desexualised Eros. It is further stated, "If this displaceable energy is desexualised libido, it might also be described as sublimated energy." The final assertion is thoroughly made clear in, "Sublimation may take place regularly through the mediation of the ego."

27. Ibid., p. 62
28. Ibid., p. 64
29. Ibid.
It is not an exaggeration to suggest that a homage be newly paid to Sigmund Freud for his pavement to the "restoration of ego to its due status." In Chapter II it was mentioned that, although the concept of unconscious was talked of much ahead of Freud's times, it was he who effected overwhelming vitalization in the explanation and treatment of neuroses. It indicated its overall importance in the realm of neuroses. Now this importance has not been refused or reduced. The thing is this that much significance is to be attached to the ego as well. The mere accumulation of the repressed materials in the unconscious could not be a sure, and dominating factor in the causation of neurosis. Notwithstanding the tremendous forces of the repressed materials, the ego is all there to surmount or break them all by adopting any process or processes readily available to the ego.

But Freud's description of the ego in the later stage of his theory towards the end of his life is only transitory from the id and/or unconscious psychology. He could not fully develop the ego psychology nor could see its development as can be seen in the works of his disciples and adherents. He only paved the way. The pavement has been enabling later psychoanalysts to develop catholic approaches to the study of the etiology of neuroses. Though this being so, hide-outs of some inconsistencies need to be busted, if at all it is possible also, because there is no logical necessity that
whatever Freud laid down will be treated as points of departure of future psychoanalysts. Attempts are necessary and, therefore, be made.

Much controversy has been raised regarding the development of the ego from the id. In the beginning, Freud was talking in such a tone as could imply the absence of the ego at birth. When he says that the ego starts from its nucleus, the system popt, and begins by embracing the parts that is adjacent to the memory residues, the part of the mind to which the system popt belongs is not stated. There was only id according to Freud. It is presumable that, as the ego rests upon the id, the system popt belongs to the id. Shall we further presume that the forces of the ego are borrowed from the id and also that the borrowed forces are directed against the id forces? If we are to do, then the pleasure principle, while coming in contact with the external world changes into the reality principle when its forces are employed in controlling the drives of the id. Then which part of the mind works behind the system popt? If it is id again, can it recognise the reality or any other perception? If it can, what is the difference between the id and the ego?

A solution to this problem can be achieved when the ego is considered to be at birth. Afterwards Freud also modified by conceding that there was a nuclear ego at birth. The exact relation between this nuclear ego and the id needs to be defined; but Freud did not do it.
Freud seems to be vague between two processes of the mind; unitary and federal. His views are federal for the fact that each institution, viz., the ego, the id, and the super-ego, has its own autonomy. The autonomy of the ego is to be safeguarded. Who will then safeguard the autonomy? Definitely it is the ego. It is, however, not the ego alone. The institution itself is also to take part in the matter of safeguarding its own autonomy. It is, then, clear that the ego has three tasks assigned to it. One is to safeguard its own autonomy, while the other is to safeguard the autonomies of the id and the super-ego. The last one is to co-ordinate the processes of safeguarding the autonomies in keeping with the external world. It is very much complicated and arduous work. There is always a tussle between these unitary and federal tendencies of the human mind. Sometimes the first wins over the second, at other times the second over the first. How many times of winning or losing of one over the other will cause neurosis is not ascertained. Psychoanalysis being a science of a high order as claimed by its steadfast adherents, the exact or at least approximate number of times that will cause neurosis must remain ascertained.

Although immense power was entrusted to the ego, there still remains some pitfalls here and there as in the simile that the ego is like a rider on horse-back of the id. The rider is obliged to guide the horse where it wants to. It robs the ego of all its power in that it becomes a poor, untrained rider not able to control the horse. This defect, of course, can be set aside if the description of the ego is
taken to be transitory as was explained before.

Freud emphasized the role of frustration in learning, in the development of intelligence and control. It was designated as the key to the development of the ego. Later psychoanalysts do not fully subscribe to this view of Freud. They find out an area in the ego which is, in their language, "conflict-free sphere of the ego." Our human learning and motivation cannot develop merely or only by frustration. The flow of the psychic process, once started in a certain direction, continues to operate in that direction until and unless it is checked. Conflicts no doubt contribute to the development of the ego. We can, however, see some individual variations. Some persist under extreme conditions of the conflict, others avoid it, while some others break under the pressure of conflict. To this view N.L. Munn also subscribes as he says, "People differ a great deal in how they cope with frustration. In apparently similar circumstances, some give up, some persist in their endeavours, and others break under the stress." 30

It is generally known that fear and anxiety belong to the ego, while all the instinctive motives (or emotions) belong primarily to the id. Anxiety as mentioned here is not that anxiety associated with neurotic symptoms. What is meant by Freud is normal and reasonable anxiety. It is normal to fear war and this fear will lead to anxiety which will, then, lead to repression which is again for preserving the integrity of

30. Introduction to Psychology - N.L. Munn, p. 208
the ego. One conclusion is inevitable. Without anxiety the ego cannot or do not work. This is a hasty one that commands a thorough revision. On the other hand, if anxiety is considered to belong to the ego on the basis of its being useful for the ego and the individual, are there not other motives or emotions, other than anxiety, which work for the ego integrity and the individual? Certainly there must be and they also must be considered to belong to the ego.

The ego is said to have been endowed with its own resources. These resources are to be mobilised by the ego itself as and when the situation demands. They are the capacities for adaptation, control, integration, anticipation etc. Some defence mechanisms such as projection, reaction formation, repression, etc. also fall under the same term. In Freud's opinion exhaustion of the processes of mobilisation of these resources resulting in negative consequences will lead to neurosis. But another mobilisation of the resources of other ages of other individuals such as friends, relatives, guides, etc. may take its own course in the concerned individual so as to save his ego from being broken down. This will prove that neurosis takes place only when it is exceptionally unavoidable, and also that the importance of interpersonal relationship as advocated by H. S. Sullivan will come out. Neurotic is one who fails miserably in the development of inter-personal relationship. "Neurotics, of course, are particularly prone to the parataxic mode ... ... ."31 This

31. Contemporary Schools of Psychology - R.S. Woodworth, p. 331
is a Sullivan term which implies that a neurotic cannot develop such a language as can be understood by persons other than himself.

It was habitual for Freud to talk of the splits in the ego. Why are there splits in the ego? Apart from other factors, one factor appears to be certain. There are inconsistencies in various parts of the ego. What are the factors again which lead to the development of inconsistencies. A presumption is possible in this case. As the parts represent varied interests, there are clashes in between the parts. If so, which part represents which interest? Such questions may not arise if the split in the ego is replaced by the "split in the mind".

The problem invited by the split in the ego does not end here. Although the split is for a short duration, there is to be a kind of relation in between these parts of the ego, on the one side, and the id, the super-ego, the external world, on the other side. What is this relation? Is it within the power of the ego or shall we posit something more powerful than the ego?

Freud says that, if the ego is the representative of the external world of reality, things will become simple to deal with. In the next stage the word, "if", is eliminated and his assertion is direct. Shall we accept that the ego is the representative of the external world of reality in our mind? Shall we further accept that the ego with its other functions has the capacity to understand the external world? It may be
considered objectionable to that a psychic factor can represent an object or situation in the reality. Neither mind can represent matter nor can matter represent mind. Such interchangeability of the mind and the matter is not acceptable according to Western psychologists. Their Indian counterparts take the mind as refined matter. It is alright if the Indian view is adopted. However, it cannot be said that Freud followed Indian views. We are, then, to say that the impressions of the external world gained by the mind are stored in the ego which also must be taken as the functional aspect of the mind testing reality.

While gradually explaining the process of sublimation, Freud, in the initial stage, puts up a proposal for discussion of whether changing object-libido into narcissistic libido is always the path taken in sublimation. Finally, he says that it is the process in sublimation and also that it is conducted through the agency of the ego. Now discussion follows. Libido as long as libido, whether it is attached to objects or narcissistic in nature, will always have sexual elements in it as dictated by its very definition by Freud. If the sexual energy is considered transformable into non-sexual energy, libido cannot be a basic energy. Freud also subscribes to this view because of his acceptance of the kind of change that libido undergoes and also hints at it losing significance. In this stage two ways are open to us for understanding and explaining sublimation. One is the assumption that there must be only one psychic energy which can be utilised for both
sexual and non-sexual aims. Freud lent indirect support to this assumption when he used the terms such as transformation of energy, displaceable mental energy etc. Another is that narcissism must have non-sexual element in it. If these two assumptions are incorporated in the discussion, things will become comparatively clear.

About the mediation of the ego in sublimation one point requires specific attention. As we all know, there are two kinds of defence mechanisms - conscious and unconscious. The latter one was treated as if the ego did not take even the least part. This view was prevalent at the time of topographical theory. With the coming of structural theory comes the view that the ego takes part in all mechanisms, may it be conscious or unconscious. This is due to the fact that the ego is one which experiences, acts. However, some mechanisms work more or less unconsciously. But this cannot create any problem of that the ego, too, is unconscious. We are, then, to say that the unconscious ego forms a very strategic part of the ego which mediates in sublimation. It should have been thoroughly explained.

The mechanism of sublimation is extremely important on the ground that it can bring about social progress and development at the expense of neurosis. This is against Freudian view that civilisation and culture breed neurosis. Relevant compromising views are called for.
Last but not the least, is the ego there to discharge the drives of the id only? Is it not interested in the 'reality-oriented drives' which was explained in Chapter IV? These reality-oriented drives may be ultimately connected with the id drives; but a division of considerable magnitude must be maintained on account of their relative differences.