Chapter II

THE ROLE OF UNCONSCIOUS

Many people, both inside and outside the science of psychology, are satisfied with the assumption that consciousness alone is mental, and nothing then remains for psychology but to discriminate in the phenomenology of the mind between perceptions, feelings, intellectual processes and volitions. But psycho-analysis from its very beginning has avoided the equation, mental and conscious. The notion of unconscious has been the second fundamental hypothesis for psycho-analysis, the first being the infantile sexuality. The fundamental factor in psycho-analytic treatment is that the unconscious is dealt with, and it is by making the unconscious conscious that the patient can be restored to health.

To some extent unconscious always played a role in the history of philosophy and psychology. Among philosophers we can point out Leibniz who admitted in a way unconscious in the form of sleeping monad. Again Herbert, one of the dominant figures in German psychology in the 19th century, actually used terms such as 'unconscious' and 'repressed', which were identical with Freud's terms, and it is known that Freud was exposed to that book of psychology written along Herbertian lines. Freud himself made a number of references to one of the leading German psychologists of his day, Theodor Lipps, who insisted that the unconscious was the real problem of psychology. The famous English psychologist Francis Galton had written a passage in 1860 which speaks clearly of the
unconscious. But while there are many predecessors, it remains for some profound mind to come along and show how the concept can really be applied to the data at hand. This is Freud's real contribution in the field of unconscious. He made the unconscious a working tool for the psychologist, instead of a speculative device, as it had been in the past. The credit of first utilizing this concept to explain complicated mental mechanisms in a dynamic form undoubtedly belongs to Freud. And it is this dynamic and influential character of unconscious which has been hotly contested by many including some of his colleagues. But this has been fought more on emotional ground than on rational. Psycho-analytic view of the relation of the conscious ego to an overpowering unconscious was a severe blow to man's narcissism. In effect, what Freud said to men was that they were not really masters in their own house. All of a sudden the facade behind which they assure themselves that they are aware of all their motives collapsed, and it is understandable that such a shock should be ardently fought. Darwin's theory of descent met with the same fate, since it tore down the barrier that had been arrogantly set up between men and beasts.

However, the hypothesis of unconscious for Freud was not an arbitrary one. The existence of the unconscious is an assumption that forced itself upon psycho-analytic research when it sought a scientific explanation and a comprehension of some conscious phenomena. Such conscious phenomena which led to the admission of unconscious mental state are post-hypnotic activities, neurotic symptoms, parapraxes and, above
all, dream. These facts, according to Freud, can be explained psychologically, that is, with the help of mental causation, on the assumption of unconscious mental activity.

Freud has explained and elaborated the concept of the unconscious with much ingenuity in several of his publications beginning roughly with 'The Interpretation of Dreams' (1900). According to the exigencies of facts he has modified his view of the unconscious in subsequent papers and books. His final view of unconscious appeared in 'The Ego and the Id' (1923). So to get a complete picture of Freud's view of the unconscious we are to follow closely the development of the concept through different stages.

We begin with his earlier view of the unconscious as set forth in the books, (The Interpretation of Dreams'(1900), 'The Psychopathology of Everyday Life' (1904), and the papers, 'A Note on the Unconscious in Psycho-Analysis' (1912) and 'The Unconscious' (1915).

Any mental element which is now present to my consciousness may become absent the next moment and may become present again, after an interval, unchanged, and, as we say, from memory, not as a result of a fresh perception by our senses. It is this fact which we are accustomed to account for by the supposition that during the interval the element has been present in our mind, although latent in consciousness. This means that it was capable of becoming conscious at any time. In its broadest sense unconscious thus meant 'latent and capable of becoming conscious'.
But clinical findings led Freud to make an important division in this unconscious. Some processes become conscious once more without any trouble: as people say, they can be reproduced or remembered. Everything unconscious that behaves in this way, that can easily exchange the unconscious condition for the conscious one, is therefore described as 'Pre-conscious'.

There are other mental processes or material which have no such easy access to consciousness, but a certain amount of exertion is needed for this task. When we try to do it in ourselves, we become aware of a distinct feeling of repulsion which must be overcome, and when this is produced in a patient the most unquestionable signs of his resistance to it are detected. So it is found that some unconscious materials are excluded from consciousness by living forces which oppose themselves to its reception. Such materials are brought under the heading 'unconscious proper'. Pre-conscious is called unconscious in the descriptive sense whereas unconscious proper is called dynamic unconscious to indicate its repressed character. The Pcs is presumably a great deal closer to consciousness than is the Ucs proper. Though this is so, one can, nevertheless, distinguish two sub-groups of pre-conscious - those of which one can become aware without much difficulty, readily accessible memories and the like, and those about whose becoming conscious there is an appreciable or even a considerable difficulty.

Experience shows that the latter group have special associative connections with unconscious material, and this no doubt accounts for the difficulty in remembering.
One important fact about unconscious must be noted here in this context. It is the notion of 'system' employed by Freud in the mental sphere. This implied a topographical division of mind based on the attribute of consciousness. Some such idea was no doubt already implied in the phrase 'the unconscious', which appeared very early, e.g., in a footnote to the 'Studies in Hysteria', published in 1895. The concept of a 'system' became explicit in 'The Interpretation of Dreams' (1900). From the terms in which it was there introduced, topographical imagery was at once suggested, though Freud gave a warning against taking his literally. Anyway, from topographical standpoint mind is divided now into three regions, viz., conscious, pre-conscious and unconscious. These three divisions are now called conscious system, pre-conscious system and unconscious system. It is for these systems that Freud used symbols Cs, Ps, and Us and the phrase, "The Unconscious" for the systematic unconscious.

The division between the three systems is, however, neither permanent nor absolute. For what is pre-conscious becomes conscious, as a result of our efforts, be made conscious, though in the process we may have an impression that we are overcoming what are often very strong resistances. There would appear to be a selective agency at work on which depends the admission of a given thought from one of these mental systems to another, and Freud using an analogy with a political institution familiar to us all during wars, calls this agency a 'Censorship'. The main censorship is certainly that interposed between the unconscious and the pre-conscious, but
there is also a weaker one between the pre-conscious and conscious systems. The agency effecting this censorship is identical with the 'repression' and 'resistance' mentioned earlier.

Under certain conditions, material which is ordinarily unconscious in the sense 'repressed' can transform itself into pre-conscious and then into conscious material—a thing that happens upon a large scale in psychotic states. From this it can be said that the maintenance of certain internal resistance is a sine qua non of normality. A lowering of resistances of this sort, with a consequent pressing forward of unconscious material, takes place regularly in the state of sleep and thus brings about a necessary precondition for the formation of dreams. On the other hand, pre-conscious material can become temporarily inaccessible and cut off by resistances, or a pre-conscious thought can actually be temporarily pushed back into the unconscious condition, as seems to be necessary in the case of jokes. A similar reversion of pre-conscious material or processes to the unconscious condition plays a great part in the causation of neurotic disorders.

The crudest conception of these mental systems have been provided by Freud with the help of spatial metaphor. The unconscious system has been compared to a large ante-room, in which the various mental excitations are crowding upon one another, like individual beings. Adjoining this is a second, smaller apartment, a sort of reception room in which consciousness resides. On the threshold between the two there stands a personage with the office of door-keeper, who examines
the various mental excitations, censors them, and denies them admittance to the reception room when he disapproves of them. When excitations have pressed forward to the threshold and been turned back by the door-keeper, they are 'incapable of becoming conscious'; we call them the repressed. The second chamber is called the Pre-conscious system. Being repressed, when applied to any single impulse means being unable to pass out of the unconscious system because of the door-keeper's refusal of admittance into the pre-conscious.

As regards the contents of the pre-conscious and unconscious systems there are differences. The Pos system contains the memory-residues of perceptions. The materials of the Uos system consist of various dynamic elements. They are the repressed materials; the original instinctive impulses and drives from its nucleus, as well as, some archaic heritage in the form of racial inheritance.

In section V of his paper, "The Unconscious" (1915), Freud has mentioned certain special characteristics of the system Uos. Pre-conscious processes usually differ from conscious ones in no respects except that the attribute of consciousness is missing. Those of the Uos proper, on the other hand, possess a number of characteristics that quite mark them off from conscious as well as, pre-conscious ones.

1. Mental processes in the Pos come into connection with verbal images. But in the Uos ideas are non-verbal and represented by symbols which are pictures of concrete objects. Again there is total absence of the ideas of time and negation.
in the UEs. The energy belonging to the ideas, or rather to the impulses they represent is very mobile and can be shifted from one to another in a way that is quite foreign to conscious mental life. Again the UEs is entirely regulated by the pleasure-pain principle and primary process. Equating fantasy with reality, displacement and condensation are the characteristics of the primary process. The unconscious is interested only in resemblances; it ignores distinctions in an astonishing measure. The consequence is that any manifestation of the unconscious is nearly always what is called 'over-determined'. Thus exemption from mutual contradiction, primary process (motility of cathexis), timelessness and substitution of psychic for external reality are the characteristics which we may expect to find in processes belonging to the system UEs.

With the progress of research in the psycho-analytic field, Freud realised that this systematic account of the unconscious could not be identified with the repressed. The act of repression itself was unconscious. But the repressing agency must be other than the repressed materials and this also must be unconscious. This function of repression is now installed in the ego thereby introducing revision in the topographic view of mind into Id, ego, superego structural system. This tripartite division of the mind into three functional units appropriating the three qualities of conscious, pre-conscious and unconscious was introduced by Freud in his epoch-making publication, "The Ego and the Id", which paved the way for the future development of psycho-analysis in the form of contemporary Ego Psychology. Cs, Ps, and UEs henceforward
represented qualities of mental states only. Ego is that part of the id which has been modified by the direct influence of the external world acting through Popt-Cs. The ego represents what we call reason and sanity, in contrast to the id which contains passions. In the ego perception plays the part which in the id devolves upon instinct. The ego has the task of bringing the influence of the reality to bear upon the id tendencies, and endeavours to substitute the reality principle for the pleasure principle which reigns supreme in the id. The superego is the composite of the various commands, prohibitions and ideals that form the personality.

The sole quality that rules in id is that of being unconscious. The ego is partly conscious, partly pre-conscious and partly unconscious also. The defensive mechanisms of the ego such as repression, projection etc. are unconscious process partaking the character of the unconscious id. The superego again is partly conscious and partly unconscious. Unconscious sense of guilt and desire for punishment discovered during analysis led Freud to attribute the quality of unconsciousness to the superego too. In this later modified scheme, then, 'systematic unconscious' (Ucs) is replaced by qualitative unconscious. This is Freud's final view about the unconscious as set forth in "The Ego and the Id", as well as in "An Outline of Psycho-Analysis".

Besides adding certain factual evidences in favour of the admission of unconscious mental states, Freud has forwarded certain logical arguments against the opponents of the unconscious mentation. This opposition has been faced by Freud
in two forms: (a) Unconscious as physiological state, (b) Unconscious as mental but only a weaker version of consciousness itself. As Stekel says: 'After thirty years' experience of analysis, I no longer believe in the overwhelming significance of the unconscious.' Freud's concept of repression was rejected by him in favour of a theory of 'scotomization' (a scotoma, in ophthalmology, is a blind area in the field of vision) which implied that many, if not all, of the patient's conflicts are not repressed in the Freudian sense of being beyond conscious recall but are rather matters to which he chooses to turn a blind eye. It means, then, that according to Stekel, mere withholding of attention is the name for unconscious. Existentialist thinkers also deny unconscious and they substitute for it what is called 'horizon of consciousness'.

Against the first group, Freud's answer is that if the statement is seriously made that the unconscious processes are, in reality, physical and not mental, one may demand some evidence for it, which has never been forthcoming. Moreover, to describe the unconscious as mental is merely a special application of a procedure used everyday in our dealings with other human beings. We have no immediate knowledge of anyone's mentality directly other than our own, but we unhesitatingly infer its existence through identification of ourselves with other people. When, therefore, we have similarly good grounds to infer the presence of mental activity in ourselves without being directly aware of it, and especially when, as often
happens, the activity in question resembles conscious mentation in all respects except in the sole one of not being conscious, it is surely simplest to call it also mental.

Again, continuity of mental life indicates in the direction of unconscious as mental. During deep dreamless sleep or during chloroform narcosis consciousness does not exist. Hence, according to the physiological view, mind must cease to function during these states. On regaining consciousness the subject is able to remember his past and there is no interruption in the feeling of continuity of his self or his personality. This is sought to be explained on the assumption that the brain keeps in store the past impressions during the unconscious phase and these impressions are revived on regaining consciousness. This would be tantamount to saying that the mind is destroyed during sleep and created anew out of the brain cells everytime we wake up. As against this absurd position, hypothesis of unconscious mentation stands on a better footing in holding that an unconscious mental state provides the basis for the continuity of the personality during periods of unconsciousness and deep dreamless sleep.

The second form of the objection against unconscious may be stated thus: Just as there are processes which are very vividly, glaringly and tangibly conscious, so we also experience others which are only faintly, hardly even noticeably conscious. Those that are most faintly conscious are, it is argued, the ones to which psychoanalysis applied the unsuitable name, 'unconscious'. These too, however, are conscious and can be
made fully and intensely conscious if sufficient attention is paid to them. In such case, thus, the distribution of attention decides the issue.

Freud's answer to such objection is that the reference to gradations of clarity in consciousness is in no way conclusive and has no more evidential value than such analogous statement as: 'There are so many gradations in illumination - from the most glaring and dazzling light to the dimmer glimmer - therefore, there is no such thing as darkness at all'; or 'There are varying degrees of vitality; therefore, there is no such thing as death.'

Further, to include 'what is unnoticeable' under the concept of 'what is conscious' is simply to play havoc with the one and only piece of direct and certain knowledge that we have about the mind. And after all, a consciousness of which one knows nothing seems to be a good deal more absurd than something mental that is unconscious.

Finally, this attempt to equate what is unnoticed with what is unconscious is obviously made without taking into account the dynamic conditions involved, which were the decisive factor in forming the psycho-analytic view. For it ignores two facts: first, that it is exceedingly difficult and requires very great effort to concentrate enough attention on something unnoticed of this kind, and secondly, that when this has been achieved the thought which was previously unnoticed is not recognised by consciousness, but often seems entirely alien and opposed to it and is promptly disavowed by it. Thus seeking
refuge from the unconscious in what is scarcely noticed or unnoticed is after all only a derivative of the preconceived belief which regards the identity of the psychical and the conscious as settled once and for all.

Dr. G. Stanley Hall very aptly compared the Freudian conception of mind to an ice-berg floating on the ocean with only one-eighth visible above the surface of water and seven-eighths below it representing the sub-conscious and unconscious portions of the mind respectively. The unconscious desires below the surface exert great influence on the conscious action and reaction of the individual mind.\(^1\) Again R.C. Miller diagrammatically represented this Freudian conception by comparing it to a mountain ridge and a valley, the lit up zone above representing the conscious and the larger gloomy part below being the unconscious.\(^2\)

I propose to follow a competent authority on the subject in trying to give in brief the main characteristics of the unconscious as below:

1. It is entirely a moral and ruthlessly ego centric.
2. It is timeless.
3. It is uninfluenced by negation.
4. It is dominated by pleasure-pain principle.
5. Its energy is easily transferred from one idea to another.

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1. Psychology of the Unconscious - C.G. Jung, Chapter XXIII
2. Psycho-analysis and its derivatives - H.C. Miller, pp. 18-19
(6) It is non-verbalized.
(7) It is alogical.
(8) It is infantile and largely sexual.

It may thus be seen that the unconscious represents in each of us the infant, the primitive man and also the animal. 3

Freud contends, "un-consciousness is a regular and inevitable phase in the processes constituting our mental activity; every mental act begins as an un-conscious one, and may either remain so or go on developing into consciousness." 4 That every mental act begins as an unconscious one in the second part of the above reference is what is to be stressed upon. The unconscious wishes will move forward towards the Pes, Cs. So that these materials may come to the conscious level, they must have to pass through two censors conceived as working at the two stations, viz., (1) between the Pes and Ues and (2) between the Cs and Pes. It is necessary to note that the material that can pass through the first censor, and gains access into the Pes may again be put back to the Ues or may remain in the Pes quite a long time till its right moment comes to push further to reach the conscious level. Now we are to remember the different levels of the preconscious region. The level which is nearer to the Ues is further away from the Cs than the one which is nearer to it. A comparison may be made to the levels of water in the ocean. On the top surface of it

3. Ibid., pp. 26-27
is the conscious level where the light is. The light diminishes as one goes deeper into the water until it reaches a level where the darkness, i.e., the Ucs is. The in-between levels from the Ucs darkness and Cs light may be considered as the region of the Pes.

The dynamic concept of the Ucs is a distinctive feature of the psycho-analytical theory. It will be more true to say that the total mechanism of the mind in the light of this theory is essentially dynamic. Keeping aside the dynamic Ucs either the Pes or the Cs cannot be considered as static. The Pes is also Ucs. One is not aware of what is going on in this region. The only difference between Pes and the Ucs proper is that the materials in the Pes may become Cs with less effort. The materials that are nearer to the Cs level may come to the Cs more readily, in case the censor allows such passages than the materials that are further away from the Cs level. The materials lodged in Ucs proper can never be reached direct except by special method via Pes.

As two censors have been stationed, we may think that unconscious material that has been able to pass through the first censor may not necessarily be able to pass through the second censor as well. Otherwise only one censor would have been considered good for the purpose. What follows is that the functions of the two censors, having the inhibitory functions common to both, have some separate kinds of consideration in inhibiting materials.
What then may be the fate of the materials which have found access to the preconscious but are not able to reach the conscious? They will either remain in the Pes and wait there for opportune moment to come out to consciousness or be pushed back to the Ues. According to Freud, two types of Ues can be noted, viz., dynamic Ues and descriptive Ues. The former is for the Ues proper, while the latter is for the Pes. This division of Ues into two is significant in view of the statement of Freud himself that the Pes wears an auditory lobe. Hearing of sounds is a function of the auditory organ. It is, therefore, in the Pes that the materials which come out of the Ues take the help of language, either of sound or of words, to express themselves. Until the stage is reached the materials that are in the Ues have no language, no name and therefore no identification. They are more unidentified drives. This is why that the Ues is conceived of having no negation, no time sense, no moral sense etc. It is the store house of instinctual drives.

Now that we find that wishes that are rejected by the censor between the Pes and the Ues go back to the Ues and also that wishes rejected by the censor between the Cs and the Pes remain in the Pes for some time to wait and see opportune moment to reach Cs but subsequently go back to the Ues. These processes take place by means of what Freud calls "repression". What, then, is repression? "The infantile ego, under the combination of the external world, disposes of undesirable instinctual

demands by means of what are called repression. "6 "The essence of repression lies simply in the function of rejecting and keeping something out of consciousness."7 "The theory of repression became the foundation-stone of our understanding of the neuroses ... . It is possible to take repression as a centre and to bring all the elements of psycho-analytical theory into relation."8 The above quotations show clearly what repression is. They also indicate the position or significance of repression in the early stage of psychoanalysis. It was the corner stone of psychoanalysis. It is also expressed that repression, one form of defence mechanism, is conducted by ego, which is, on the other hand, represented by the censors. The act of repression is, however, in voluntary, while suppression means the act of voluntarily driving impulses into the unconscious thoughts and memories so as to get over conflicts and displeasures.

The wishes thus repressed are then ushered in the Unconscious. Here in the Unconscious they are not dead materials nor silent spectators. They are dynamic in character and try to come out in conscious in some way or other. The conscious and the unconscious in the conception of Freud resemble two families, as it were, residing in the top and down-floors of the same house. The censor is the watchman to guard the entrance of the

6. An Outline of Psychoanalysis - S. Freud, Chapter 8
7. Collected papers, Vol. IV, Repression - S. Freud
8. An Autobiographical Study - S. Freud, Chapter 3
down-floor residents. The members of the down floor being active and restless by constant repression may like a dammed river form swamps called complexes leading to mental and nervous disorders. Regarding the state of repressed materials, it is further remarked by C.N. Valentine by understanding by the term, unconscious, "as a kind of another mind within our own, in which are the memories of the past, and especially the desires which we have rejected and thrust from us; and we may imagine that such repressed impulses, now buried in the unconscious often press forward and strive to come into the fully conscious mind but are successfully kept from appearing except perhaps in a disguised form. ... It is "a sort of private family vault in which so many desires and memories of the past buried." Freud also remarked "To the repressed we must rather ascribe a strong upward driving-force, an impulse to get through to consciousness."  

It is clear that the repressed wishes are restless and press forward. But they are again checked by the censor. This time the checking is described as "resistance" in the language of Freud. However, by eluding the censor, i.e., by disguising as in wit, humour fantasy, dream, sublimation, etc. the repressed wishes come out. It should be hit by bit and gradually and not in excess at a time as if the current of a

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9. Personality - Dr. S.R. Jayaswal, pp. 38-59
10. Psychology of the Unconscious - C.W. Valentine, p. 97
11. New Introductory Lectures on Psycho-analysis - S. Freud Chapter 3
stream which was checked for a long time by a dam over-flows its banks, causes erosion, harasses the people habitating nearby and creates panic to the domestic animals, when the dam is broken suddenly. So the coming out of repressed wishes bit by bit and gradually must be continuous so that the contents of the Ocs will be always reduced to the extent that they can be checked normally by the censor. The sudden outburst of the repressed wishes is possible when an external catastrophe in the life of the individual serves as a precipitating factor to the long accumulated repressed wishes, which will serve as the predisposing factor. In case, however, the contents of the Ocs are already reduced to the extent noted above, the said catastrophe will not serve as a precipitating factor any more. Only when this intricate situation of technical balance is not guaranteed, neurosis ensues. "All phenomena of (neurotic) symptom formation can be fairly described as 'the return of the repressed'." 12

The unconscious for Jung, includes the instincts, the primitive ways of acting and the archetypes, the primitive ways of thinking, which used to go together in the primitive stage of life. In civilised life, these archetypes remain submerged in the unconscious in the normal life of the adults. These archetypes crop up in dreams, in the phantasies of children, in the delusions of the insane, and in the myths and fairy stories, which have come down to us from distant ages.

12. Moses and Mono-theism - S. Freud, Part III, section II
and still make a mystic appeal to our inner nature. Thus in Jung's view, growth and development of normal and wholesome personality depend upon the individual's capacity to tap the potentialities of the unconscious in order to integrate them into the conscious experience in varied activities of life. Extreme lack of co-ordination and integration of the unconscious and the conscious in the individual usually lead to maladjustments and neuroses.

13. Contemporary Schools of Psychology - R.S. Woodworth, p. 201
II

Discussion

Freud was a staunch advocate for the cause of the unconscious. Although the concept of unconscious was coined and used by many psychologists before him, the credit of unconscious being in the limelight will stand to his credit. Its being in the limelight was for two factors - the concept of unconscious in general and its role in the etiology of neurosis. However, let us try to have a critical estimate of his views.

First of all, it is said that the pleasure-pain principle operates in the unconscious. In other words, unconscious operates under this principle. It is not out of place to make a query how the unconscious knows the pleasure and the pain. These two terms are intimately connected with the external world when their meanings are taken in the general and literal senses. But the unconscious does not have any sort of contact with the external world nor can have according to the criteria of the unconscious as fixed by Freud. When we get something which we wanted already there is pleasure and in the reverse case there is pain. Of course, Freud might have attributed some special or technical meanings to the terms. We do not know such meanings.

The problem may be discussed from another angle. The unconscious may work under the pleasure-pain principle without knowing the principle. But this is against common sense which tells us that, when one is to work under some laws, regulations
or principles, at least the basic features. Coming to the unconscious, it is necessary that it should know the pleasure-pain principle. But there is no proof of its knowledge of the principle.

To terminate the complicacy, let us assume on behalf of Freud that the working of the unconscious is automatic and mechanical. The question then arises as to how the unconscious drives are referred to the preconscious and then to the conscious.

It is Freud’s esteemed opinion that in the unconscious there are repressed materials. On the other hand, he contends that the preconscious wears an auditory lobe. It follows that the drives in the unconscious come out in the preconscious to take the help of language either of sound or of words, to express themselves. Until this stage is reached the drives have no language, no name and therefore no identification. As soon as these drives come out of the boundary of the unconscious, then they will be faced by the first censor stationed between the preconscious and the unconscious. But this censor cannot check them or to be more precise, it is not supposed to check them because they are not wishes as yet. So these drives will have language, name, identification and henceforth become wishes. The wishes are to come again to the station of the first censor for being checked or scrutinised. The position is quite clear that the first censor is keeping silence when the drives come to the preconscious for the first time. Why it behaves like this is not explained by Freud.
This is one side of the picture. The other side is connected with the presence of repressed materials in the unconscious. The above discussions tell us that there cannot be unconscious wishes. A wish will become so only when the blind drives in the unconscious get mixed up with the contents of the preconscious. Now two important points arise. One is that if we discard the existence of unconscious wish we shall have to contend also that when a wish is repressed its identifying descriptions etc. are left in the preconscious and only the instinctive drive causing the wish again goes back to the unconscious. The second point is of a greater and more complicated nature. Genetically speaking, sounds particularly the meaningful sounds and words are all but gradually learnt by experience. Phenomenologically we cannot think that the ego can have an a-priori knowledge of meanings of sounds, and therefore, of words. Kant's conviction that we have such a-priori knowledge cannot be taken seriously as it is much metaphysics-oriented. Recognition, identification, differentiation, categorisation, and naming of objects, feelings, emotions etc. are possible only when the ego has gained such or similar experience in the reality, i.e., in the conscious. These experiences may be stored in the preconscious to be utilised again when necessary. How are we to conceive of the state of the descriptive preconscious before the ego of the child has gained such knowledge? What then is in the earliest state of the preconscious that we may conceive of? May be because of such difficulties that Freud conceived that at the beginning of the mind there was only id (unconscious).
If we accept this view we are to accept also that the unconscious drives come directly to the consciousness where gradually due to reality difficulties (pain) the ego tried to push them back to the unconscious. The preconscious in this scheme is only an organisation developed later and subsequently placed between the conscious and the unconscious, for the benefit of the individual ego, in its future activities. But Freud has not indicated that in his topographical theory of mind.

Now we have been appraised of that images, wordy concomitants, emotions, etc., which are to be associated with the drives of the unconscious, are lodged in the preconscious. The question is how these two things - drives and images, emotions etc. - fit in together. They are in separate regions of the mind. There is a necessity that a proper arrangement be made so that a sound mental process be ensured. No explanation was made by Freud in this regard.

A general assessment can be made of Freud's theory of perception. Of course, he did not venture to propound a new theory of perception. However, from his speculation about the nature of mental process vis-à-vis unconscious, it is possible to have a view of the nature of perception which sets the mind in motion. It is quite true that perception is related to two different entities - the external world and the individual himself. One is aware of the natural objects - both animate and inanimate. At the same time one is aware of one's mental and physiological process (in psycho-analysis one's body is
considered a part of reality). Freud's "Every Mental act begins as an unconscious one" seems to lay emphasis upon the mental source of perception, while recognizing of course, the importance of the external source of perception. The nature of perception is such that external realities try to find out meanings in the mind and internal realities of the mind try to find out meanings in the external world.

The relationship in between the censor, ego, conscious is not clearly worked out. Are they independent entities? If so, they must co-operate and do they co-operate? Are they inter-dependent? If so, there must be harmonious relations in between them. Or shall we equate or merge censor, conscious with ego? These are the questions cropping up in our mind when we examine the terms. On examination of its characteristic nature, censor seems to be a part of the ego. What, then, is ego in this stage? In case it is equated with conscious, what about the mechanisms conducted by the unconscious regarding its repressed materials. In these mechanisms ego works in more or less unconscious ways. Hence the complicity in the relationship not vividly enlightened.

It may be pointed out that Freud considers that the unconscious is in essence all that is bad is us, the repressed, that which are incompatible with the demands of culture and higher self. This may be true to some extent in case of the abnormals, but not so in the normal persons.\(^\text{14}\)

\(^{14}\) Psycho-analysis and religion - Erich Fromm, p. 108
By attempting to explain mental phenomena by means of psychic laws, Freud is alleged to have robbed man of the freedom of the will. In this connection, Karen Horney observes that Freud's pessimism as regards neuroses and their treatment was due to his disbelief in essential human goodness and human growth. She believes that man has the potentialities of becoming good and decent by working continually with deeper understanding of his own nature and true relationships with others. Man has proper freedom of choice and decisions. Conflicts and complexes originate from incompatible human attitudes and disturbances in social relationships.  

Sir T.P. Nunn has pointed out that in "Beyond the Pleasure Principle" Freud set forth a pessimistic philosophy of life, which is difficult to accept. Freud's scientific determinism has also left no room for asserting a creative factor in human experience. From the Freudian psychology, it is evident that the goal of all organic life is annihilation and his "death instinct" is widely the root of masochism and sadism. The goal of biological evolution is creative, constructive and purposive which must not be ignored. Freudian conception also is alleged to have ever-looked the physical basis of the psychic phenomenon. Many blame him as neglecting moral and spiritual side of human nature.  

Further, it appears from the writings of Freud as if all the contents of our conscious life at any given time are

15. Our inner conflicts - K. Horney, p. 19ff
16. Psycho-analysis and its derivatives - C. Millikan, Chap. II
almost sublimated forms of the repressed wishes in the unconscious. "This applied not only to the emotional and passional elements of our nature, our desires, wishes, aversions and hopes, but also to our beliefs and thoughts. Man's taste in arts or beliefs about religion are on this view, just as much determined by the trends of his unconscious self as his taste in female beauty or his beliefs about his own character." 17

C.G. Jung in his "Analytical Psychology" shared the Freudian view of the conscious mind, but he differed from Freud with regard to the concept of the unconscious. "We may assume", Jung writes, "that human personality consists of two things - first, of consciousness and whatever this covers, and second, of an infinitely large hinterland of unconscious psyche." 18 Jung did away with the confusing concept of the unconscious by dividing the mental contents into conscious, preconscious and the unconscious.

The concept of the unconscious by Jung is more pervasive and goes far deeper and beyond the personal unconscious. It was found on analysis that any particular symbol would gradually be divested of all associative relations with any of the patient's personal experiences and would approximate more or more to such primitive and universal symbols, as are found in myths and legends. In his view, the conscious

17. Guide to Modern Thought - C.E.M. Joad, quoted by Dr. Jayaswal, Personality, p. 46
18. Psychology and Religion - C.G. Jung, p. 47, Yale University Press
and the unconscious constitute the individual psyche, and they are complementary. But the unconscious is not only composed of the materials, which were repressed from personal consciousness, but also materials not referable to personal experience, elements that were never experienced and are archaic and universal. So in the unconscious of the individual, there are elements inherited through "racial memory". Every individual is thus endowed with the primitive unconscious which is impersonal, collective and archaic. This primitive and collective unconscious contains potentially, at least, all possible attributes of the human mind, the evil and the good, the demonical and the divine. Evolution and personal development consist in personal adjustment and adaptation by making conscious extracts from the collective psyche as the guiding factor. The elements of the unconscious are derived from the personal experience in three ways - (a) by repression of that which is neglected in development or rejected by the conscious, (b) from unapprehended personal experience and (c) by simple forgetting, i.e., all ideas that have "lost a certain energetic value." 19

Thus, speaking metaphorically, one may compare the mind to a pyramid or mountain ascending to an apex. Corresponding to the apex, there is the conscious personality, which has below itself the personal unconscious; and still below that, stretching out indefinitely, there is the collective or racial unconscious, merging in the general

19. Ibid., Miller, p. 141
unconscious of the entire physical universe. So far psychology. However, when we pass to a philosophical consideration of the problem, we shall find that personality has a universal element that contrasts it with the individual and singular, and that in this respect it is an ideal never completely achieved by finite minds. 20

For Jung, racial unconscious is the repository of the racial heritage transmitted through the agency of the living protoplasm. It comprises the accumulated heritage of the primitive ancestors, the large anthropological groups, nations, tribes, clans and the family. The germ-cells through their unbroken continuum carry the imprints of ancesterial experience and appropriate modes of reaction. An individual inherits not only the unconscious racial heritage, but also gets modes of interpretation of his experience. In this way, a child at birth has nothing personal except a deposit of phylogenetic materials, e.g., instinctive reactions, ancestral modes of behaviour and ancestral interpretation of experiences. The mythological interpretation of the forces of nature all over the world is an illustration to the point. Jung calls these unconscious ideas, "archetypes". The contents of the racial unconscious may be considered as transformation of the primal sexual libido. So the racial unconscious as the phylogenetic sense is of infinite capacity holding the past heritage and extending its potentialities to the future.

20. Mind and personality - W. Brown, University of London Press, pp. 13-14
In the opinion of Jung there are also polarities in the conscious and the unconscious as compensatory agents. Corresponding to the ego in the conscious, there is the shadow of the ego in the unconscious, which plays an important role in dream as a sort of caricature of the dreamer. The ideas of Jung have been discussed for throwing more light in the study of unconscious of Freud. Let us now have a brief comparative view of the theories of Freud and Jung regarding the concept of unconscious and its role in the etiology of neurosis.

Freud's unconscious is the product of repression and he introduced psychic causality for interpretation of human behaviour. Jung, on the other hand, emphasised the collective and racial unconscious not only to explain behaviour disorders but also to offer proper scope for individual freedom and progressive development of human personality. Freud's is more scientific, but Jung's is more human. Psycho-analysis hardly leaves any room for ethical, religious and artistic values, which have been kept as ideals of perfection in analytical psychology. The concept of libido which colours psycho-analysis with pansexualism is avoided by analytical psychology using it in a wider sense to mean the vital force or will-to live. Dreams are for Freud manifestations of repressed wishes, whereas Jung considers them to be the expression of racial memory and archetypes. "To Freud there are but two goals in

21. Ibid., Miller, p. 137ff
life-libidinal satisfaction and return to the inanimate. Jung, on the other hand, seems to see in human behaviour a manifold purpose, which embraces realization of individual potentialities, mastery over circumstances and progressive evolution of the race. 22

The concept of the unconscious formulated by Freud was not accepted by many exponents of New Psychology. A. Kardiner & Erich Fromm believed that man is primarily a social being and they, therefore, emphasized the cultural point of view in determining the characteristics of basic personality. K. Horney as well objected to the Freudian conception of the unconscious and emphasized the influence of social relationship and family life in the character, structure of the individual. Freud's pessimism was due to his disbelief in human goodness and human growth. She holds the theory of neurosis, where dynamic centre is a basic conflict between the attitudes of 'moving toward', 'moving against' and 'moving away from' people. Conflicts can be resolved by changing the conditions within the personality that brought them into being. 23

Dr. Rivers gives rather a very specific meaning to the term 'the unconscious' as used in psychology. The term 'unconscious', so far as it applied to experience, "is limited to such as is not capable of being brought into the field of consciousness by any of the ordinary processes of memory or

22. Loc.cit., C. Miller, p. 198
23. Our Inner Conflicts - K. Horney, pp. 18-19
association, but can only be recalled under certain special conditions, such as sleep hypnotism, the method of free-association and certain pathological states. 24 He illustrated his concept of the unconscious by referring to a case of claustrophobia of a sufferer from war-neuroses. It is clear that Dr. Rivers clearly bore in mind the psychology of neuroses in defining the term unconscious. There are certain processes of mind which spontaneously appear without any conscious antecedent, such processes arising onwards from the unconscious being termed 'unwilling' by Dr. Rivers. 25 The process of suggestion, for instance, in his opinion is unwilling to the subject but not the unconscious.

Let us consider now the distinction between the Ucs and Pcs. The former is incapable of becoming conscious ordinarily due to resistance whereas the latter is only latent and capable of becoming conscious ordinarily. Freud is even ready to distinguish between the Ucs belonging to the ego, which is dynamic but not repressed on the one hand and the Pcs on the other. "And this Ucs belonging to the ego is not latent like the Pcs; for if it were, it could not be activated without becoming Cs and the process of making it conscious would not encounter such great difficulties." 26 From this it can, perhaps, be inferred that the Pcs is latent and can be activated only by becoming Cs; but the Ucs is dynamic and

24. Instinct and the Unconscious - Dr. Rivers, p. 9
25. Loc. cit., Dr. Rifers, p. 16
26. The Ego and the Id, pp. 17-18
active without being conscious and loses its force the moment it becomes conscious. Hence the distinction between Ucs and Pcs is one of kind according to Freud. But it seems to me that nothing beyond a difference of degree between them ever be established. Both the Ucs and the Pcs are unconscious in the descriptive sense of being capable of becoming conscious. Only the former is made conscious with great difficulty after dialoding the resistance artificially by free association and dream analysis whereas the latter, not being repressed, can be more easily be made conscious. With regard to Pcs materials without any censorship even some stimulus in the form of suggestive force is necessary for revival; the artificial tortuous method of psycho-analysis, dream, interpretations etc. are similar stimulii for the revival of repressed materials.

It cannot be said that there is absolutely to resistance to Pcs material in becoming Cs; for there are cases of difficult recollection of a simple name or address retained in memory, which materials have no reason to be repressed and disowned by the ego. When asked for that name or address I may fail to revive it immediately though, through a feeling of uneasiness, I may be aware of it as trembling on the verge of my Cs. Thus some resistance is exemplified by Pcs materials although the resistance to repressed materials is stronger. It cannot be said that such Pcs materials are really derivatives of the Ucs and the resistance is also due to Ucs motives; for the Pcs materials under temporary oheck become conscious automatically without the artificial aids of free-association and dream interpretations, which aids are needed by repressed
Again, the dynamic Ucs under resistance of the unconscious Ego dominates the Cs of the patient in the form of symptoms and the symptoms are disguised Ucs materials. Hence in dominating the Cs the Ucs undergoes modifications and it is the business of psycho-analytic therapy to break the disguise and to revive the Ucs in its true form. Even here it will be seen that Pes materials are also changed somewhat in being revived. Even in ordinary reproduction materials do not come back to Cs in the same form as they have been perceived and retained before. Memory images of past experiences are fragmentary, torn out of context. They are blurred, ghostly pictures in which details of the percept are lacking. Hence, both Ucs and the Pes undergo vicissitudes in dominating the Cs and the difference is one of degree again.

Further, it cannot be said that the Pes system is not dynamic in any sense and that it cannot be activated without becoming Cs. When conscious experiences are retained in the form of memory traces, the Pes system moulds our subsequent conscious experiences in a substantial manner without itself becoming clearly conscious. This is exemplified in the phenomenon of perceptual recognition and in the present perception of a scientist in which lives his entire past scholarship. This dynamism may not issue out of a conflict between the id and the censorship of the ego, but the Pes cannot be held to be merely latent. The difference is again one of degree only.
Freud holds that if the Ucs is to be brought back to Cs for curing the symptoms, Ucs is first to be made Pos and yet Freud holds that they are not two varieties or levels of the "psychoid" and harmony between the two cannot be established, for in that case endless difficulties could follow. 27 But on the basis of the difference of degree alone certain aspects of analytic therapy, the Ucs may, by itself, become Pos without any external aid; because there is a difference in degree alone. This may be the reason why patients who are refused admission to mental hospitals, because of paucity of beds, do not sometimes report themselves afterwards, as their ailments get cured spontaneously. Psycho-analytic therapy also is sometimes absolutely useless, sometimes may bring some improvement in the patient's condition and only on rare occasions is fully successful. Even in successful cases there is no knowing whether the success is due to therapy or due to a spontaneous transfer of Ucs to Pos, psycho-analysis being only a secondary aid to such transference. Spontaneous recovery from neurotic disorders is observed quite frequently. Under such circumstances if one holds that improvement is due to psychotherapy because it follows that therapy, one commits the ancient fallacy of post hoc ergo propter hoc. 28

Freud seems to hold that the repressed Ucs contains various items of ideas, emotions, impulses etc. as isolated from each other. They crowd upon each other "as individual

27. The Ego and the Id, p. 13
28. The Uses and Abuses of Psychology - Dr. Eysenck, p. 196
being". This seems to be an over-statement; for it is no
wonder that the various items will be interrelated in the Uos
system and thereby undergo some vicissitudes. This may be true
of the Pos system also. At least there is no proof that the
materials are retained in isolation, since the Uos and the Pos
qua Uos and Pos are absolutely unrecognized. The Uos may be
slowly transformed as the individual advances on the road of
time as pointed out by the Neo-Freudians. Woodworth and
Sheehan in their "Contemporary Schools of Psychology" (p. 319)
quote from Karen Horney that brings out the point thus: "There
is no such thing as an isolated repetition of isolated
experiences; but the entirety of infantile experiences combines
to form a certain character structure, and it is this structure
from which later difficulties emanate." Freud writes, "The
processes of the system Uos are timeless; i.e., they are not
ordered temporally, are not altered by the passage of time, in
fact, bear no relation to time at all."29 Yet he contradicts
himself when he writes about perceptions. Normally all paths
from perceptions to Uos remain open, only those leading from
Uos are barred by repression." Again he says, "Psycho-analytic
treatment is based upon influence by the Cs on the Uos. ....
and this is not impossible."30

29. Collected Papers "The Unconscious", p. 119
30. Ibid., p. 126