PART – I
Chapter I

FUNDAMENTAL CONCEPTS AND PRINCIPLES OF PSYCHOANALYSIS

Psychoanalysis is the science of studying human mind in the context of problems of attitudes and motives that lead to mental disharmony. The term psychoanalysis is used in three ways:

(1) to designate a loosely knit body of ideas on the nature of the human mind in particular, personality development and psychopathology;
(2) to describe a technique of therapeutic intervention in a range of psychological disturbances, and
(3) to designate a method of investigation.¹

Psychoanalysis was originated during the last decades of the nineteenth century by the Viennese-Jewish physician, Sigmund Freud (1856-1939), Freud was a neurologist who later on devoted himself to the study of the human mind and its sufferings. He attacked upon the traditional psychology of consciousness. He proposed that the human mind was like an ice-berg in which the smaller part above the surface of the water represents the region of consciousness and the larger part below the surface represents the region of unconsciousness. In this later part are to be found the urges, the passions and the repressed ideas and feelings. These unseen forces exercise an indirect control over the conscious thoughts and behaviour of the individuals. So according to Freud, major part of our mind is unconscious.

Freud studied human mental diseases like psychosis, neurosis, hysteria etc. and tried to assuage the mental sufferings of the patients by applying his psychoanalytic

method of analyzing fantasies and dreams of the patient. Freudian method was called “the free association method” in which his patient relaxing on a couch was instructed by him simply to say freely anything and everything that came to mind, without conscious censorship. In this way the analyst reaches to the workings of the conscious and the unconscious mind. Freud found that disturbed sexuality was the explanatory cause of the abnormality.

Any modern theory of the human mind is incomplete without any reference to Freud’s psychoanalysis. Freud’s theory of self is tripartite as we shall see shortly. We shall compare Freudian theory of self with that of as represented in Sufism, an ancient approach to the human self.

Psychoanalysis is a set of theoretical ideas about personality and a method of psychotherapy. The theory has three parts (1) a theory of the organization (or structure) of personality, in which the ‘ego’, ‘id’ and ‘superego’ are the main concepts; (2) a theory of personality dynamics, in which the management of the personality’s energy system, in which conscious and unconscious motivation and ego defense mechanisms are important concepts; and (3) a theory of psychosexual development or the development of personality, in which different motives and body zones predominate in the child at different stages of growth, with effect persisting in adult personality traits.

The above lines are based on Morgan and King (1982) and it tallies with Calvin S. Hall (1954) Calvin Hall summarizes Freud’s basic concept in a very lucid way in his book ‘A Primer of Freudian Psychology’. The basic concept of Psychoanalysis as described below are based on Calvin Hall (1954), Hall and Lindzey (1978) and Wolman

1 An Introduction to Psychology
THE STRUCTURE OR ORGANIZATION OF PERSONALITY

According to Freud the human personality consists of three major systems. These are called ID, EGO and SUPEREGO.

Wolman (1995) writes that “in 1921 Freud introduced a new model of personality structure based on economic, topographic, and dynamic considerations. It dealt with the distribution, balance, and mutual interdependence of the two instinctual forces, Eros and Thanatos, and the energies at their disposal, the libido and the destructive energy – or the economy of mine, it dealt with the three mental provinces, the unconscious, preconscious, and conscious – or the topography of the mind; and it dealt with the three mechanisms of personality, the id, the ego, and the superego – or the dynamics of the mind.”

The ID

According to Freud the id is the original system of the personality, it is the matrix within which the ego and the superego become differentiated. It is the reservoir of psychic energy. It provides all the power for the operation of the other two systems.

A neonate has id only. The ego and superego develop later in life. Whatever is inherited or fixed in the constitution, and above all the instincts, which originates in the somatic organization, finds its first mental expression in the id. The id is the link between somatic and mental processes. The id expresses the true purpose of the individual organism’s life. It is the immediate satisfaction of its innate needs. Id has no knowledge of the outer reality. It demands immediate satisfaction of its needs.

1 Theories of Personality. Wiley Eastern Ltd., New Delhi, 1985
2 Theories & Systems of Psychology p. 96
Freud says that the id works through the 'pleasure principle'. When the tension level of the organism is raised, either as a result of external stimulation or any internal excitation, the id functions in such a manner as to discharge the tension immediately and return the organism to a constant and low energy level. This principle of tension reduction by which the id operates is called the pleasure principle. The mental processes in the id are called 'primary processes'. These processes are not subject to the laws of logic. Id is governed solely by the pleasure principle. It acts always in the direction of procuring pleasure and avoiding unpleasure. It has no values, no right or wrong, no moral standards, no considerations for other people.

Id has another mode of tension reduction. It attempts to discharge tension by forming an image of an object that will remove the tension. For example, the primary process provides the hungry person with a mental picture of food. This hallucinatory experience in which the desired object is present in the form of a memory image is called 'WISH-FULFILLMENT'. Freud believed that all dreams are wish-fulfillment or attempted with-fulfillment. We dream about what we want.

The id is the primary source of psychic energy and the seat of the instincts. The id does not change with the passage of time; it cannot be modified by experience because it is not in contact with the external world.

Calvin S. Hall (1954) writes:

"Id is the foundation upon which the personality is built. The id retains its infantile character throughout life. It cannot tolerate tension. It wants immediate gratification. It is demanding, impulsive, irrational, asocial, selfish, and pleasure loving. It is the spoiled child of the personality. It is omnipotent because it has the magical power
of fulfilling its wishes by imagination, fantasy, hallucination, and dreams. It is said to be oceanic because, like the sea, it contains everything. It recognizes nothing external to itself. The id is the world of subjective reality in which the pursuit of pleasure and the avoidance of pain are the only functions that count.

"According to Freud id is the obscure and inaccessible part of personality, and that what little is known about it has been learned from the study of dreams and neurotic symptoms.

**THE EGO**

The primary process by itself cannot reduce tension. The hungry person cannot eat mental images of food. Consequently, a new or secondary psychological process develops and when this occurs the structure of the second system of the personality, the ego, begins to take form. The basic distinction between the id and the ego is that the id knows only subjective reality of the mind whereas the ego distinguishes between things in the mind and things in the external world.

The ego follows the ‘reality principle’ and operates by means of the ‘secondary process’.

The ego follows the ‘reality principle’ and operates by means of the ‘secondary process’. The aim of the reality principle is to delay the satisfaction of the needs. The reality principle suspends the pleasure principle temporarily although the pleasure principle is eventually served when the needed object is found and the tension is thereby reduced.

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The secondary process is realistic thinking. By means of the secondary process the ego formulates a plan for the satisfaction of the need and then tests this plan. This is called ‘reality testing’.

The ego is concerned with discovering the most favourable and least perilous method of obtaining satisfaction. In this endeavour the ego takes into consideration the external world. The ego, too, is ruled by the pleasure principle. But in contradistinction to the id, the ego is capable of calculating the consequences of its behaviour. The id is blind and bound upon immediate gratification of the instinctual demands while the ego is capable of logical reasoning, of considering casual relations, and of learning by experience.

Ego applies a modified pleasure principle. Ego clings to the task of self-preservation and postpones or suppresses instinctual demands that threaten the existence of the organism. Ego does not object to the gratification of instincts but it guards the existence of the organism, which is the prerequisite for any pleasurable experience. For the ego safety is prior to pleasure. To put it in other terms the id does not care for the life which does not offer pleasure, and the ego does not care for pleasure which jeopardizes life. The id clings to instinctual cravings notwithstanding future results; the ego clings to reality and pursues the cause of pleasure provided there is no danger in it. This modified and limited pursuit of pleasure was called by Freud ‘reality principle’.

SUPER – EGO

Superego is the third and last system of personality to be developed. It is the moral or judicial branch of personality. The superego is the person’s moral code. It is the internal representative of the traditional values and ideals of society as interpreted to the
child by its parents, and enforced by means of a system of rewards and punishments imposed upon the child. The superego is the moral arm of personality; it represents the ideal rather than the real and it strives for perfection rather than pleasure. Its main concern is to decide whether something is right or wrong so that it can act in accordance with the moral standards authorized by the agents of society.

The superego represents the “voice of the parents” and their moral standards as perceived by the child. Superego represents the ideal rather than the real, and it strives for perfection rather than for reality or pleasure. One of the elements of the superego is the ego ideal. The ego-ideal stems from an expression of admiration for the parents, to whom the child ascribed perfection. It is the striving toward perfection and an effort to live up to the expectations of the parents. Whatever they say the child learns to follow their guidelines to avoid punishment and receive rewards. Their injunctions are incorporated into to make his conscience. Whatever they approve of and reward the child for doing tends to become incorporated into its ego-ideal . The mechanism by which this incorporation takes place is called ‘introjections’. The child takes in or introjects the moral standards of the parents. The conscience punishes the person by making him or her feel guilty, the ego-ideal rewards the person by making him feel proud. With the formation of the superego, self control is substituted for parental control.

The main functions of the superego are (1) to inhibit the impulses of the id, particularly those of a sexual or aggressive nature, since there are the impulses whose expression is most highly condemned by society, (2) to persuade the ego to substitute moralistic goals for realistic ones, and (3) to strive for perfection that is, the superego is inclined to oppose both the id and the ego, and to make the world over into its own
Unlike the ego, the superego does not merely postpone instinctual gratification, it tries to block it permanently.

The id is regarded as the product of evolution and the psychological representative of one’s biological endowment, and the ego is the resultant of one’s interaction with objective reality and the province of the higher mental processes, then the superego may be said to be the product of socialization and the vehicle of cultural tradition.

THE DYNAMICS OF PERSONALITY

Under this heading, we study how the three provinces, the id, the ego and the superego interacts with one another and with the environment. The form of energy which operates the three systems of personality is called psychic energy.

According to the doctrine of the conservation of energy, energy may be transformed from one state into another state but can never be lost from the total cosmic system, it follows from this that psychic energy may be transformed into physiological energy and vice-versa. The point of contact or bridge between the energy of the body and that of the personality is the id and its instincts.

INSTINCTS

The ultimate cause of all activity is called by Freud as “instinct”. An instinct is defined as an inborn psychological representation of an inner somatic source of excitation. The source of the instincts is the chemo physical state of organism.

An instinct has four characteristics features: a source, an air, an object, and an impetus. A bodily condition like hunger, thirst, sexual desires etc. is the source or need. The need tilts the physiological balance causing tension in the organism. The aim is the
removal of the bodily excitation. All of the activity that intervenes between the appearance of the wish and its fulfillment is subsumed under the heading of object. The impetus of an instinct is its force or strength, which is determined by the intensity of the underlying need. Hunger, thirst and sex are a few of the basic instincts of human beings.

Freud did not attempt to draw up a list of instincts, but he did assume that they could be classified under two general headings -- the LIFE INSTINCTS and the DEATH INSTINCTS.

The life instincts are for the purpose of individual survival and racial propagation. Hunger, thirst, and sex fall in this category. The form of energy by which the life instincts perform their work is called ‘LIBIDO’. No special name was given by Freud to the form of energy employed by the death instincts. In his earlier writings, Freud used the term “libido” to denote sexual energy, but when he revised his theory of motivation, libido was defined as the energy of all the life instincts.

Freud paid great attention to the sex instinct of life. In the early years of psychoanalysis almost everything the person did was believed to be motivated by the sex instincts. The parts of the body that are capable of reacting to sexual stimuli are called ‘EROTOGENTIC ZONES’. The lips and oral activity constitute one such erotogenic zone, the anal region another, and the sex organs a third.

The death instincts are destructive instincts. They perform their work much less conspicuously than the life instincts. Freud assumed that the person has a wish, usually unconscious, to die. In 1920 Freud revised his theory of instincts and wrote that “we have decided to assume the existence of only two basic instincts, Eros (life instincts) and the destructive instincts. The aim of the first of these basic instincts is to establish ever
greater unities and preserve them or to bind together, the aim of the second, on the contrary, is to undo connections and so to destroy things. We may suppose that the final aim of the destructive instinct is to reduce living things to an inorganic state. For this reason we also call it the death instinct.” Most of the negative emotions like hate and guilt may be the expressions of the death instincts.

The important derivative of the death instincts is the ‘aggressive drive’. Aggressiveness is self-destruction turned outward against substitute objects. It took the Great War of 1914-18 to convince Freud that aggression was as sovereign as a motive as sex. When an individual is dominated by the forces of the death – instinct directed to the outer world, he becomes hateful and destructive spreading pain and death around. When these forces are directed to himself, suicidal attempts may take place.

CONSCIOUS, PRECONSCIOUS AND UNCONSCIOUS

Sigmund Freud is mostly known for his ‘discovery’ of unconscious part of the human mind. He said that our conscious part of the personality is only as a tip of the iceberg. Most of our personality is made up of the unconscious part. In the depths of the unconscious are the hurtful memories, forbidden desires, and other experiences that have been pushed out of the conscious. Although the individual is unaware of such unconscious material, it continues to seek expression and may be reflected in fantasies and dreams when ego controls are temporarily lowered. Until such unconscious material is brought to awareness and integrated into the ego structure, via psychoanalysis it presumably leads to irrational and mal-adaptive behavior.

The notion of ‘unconscious motivation’ was one of Freud’s major contribution. It helps to explain why an individual often acts in ways which seem to be irrational Freud
proposed three states of consciousness or awareness: the conscious, the preconscious and the unconscious. In the conscious state, we are aware of the things around us and our thoughts. The preconscious state consists of memories or thoughts that are easily available with a moment’s reflection -- what we had for lunch for example or our parent’s first name.

In contrast, the unconscious contains memories and thoughts which we cannot easily tap. Some of these are unavailable because they are infantile, preverbal ideas which have never become conscious and may be difficult for our conscious, rational state to accept. Others have been pushed from consciousness (repressed) because they are unwanted and disturbing. All of the id and much of the ego and superego are unconscious.

DREAMS

The psychoanalytic movement first presented itself in an effort to cure certain ailments that were resistant to other forms of treatments. Hysterical symptoms, obsessions and phobias, although apparently meaningless, were found to be a sort of covering up some hidden desires, which though rejected as abhorrent by the conscious mind, retained all the energy and fulfilled themselves in disguised forms, Freud discovered that with the help of the patient’s dreams it was possible to reach the seat of his symptoms. He found that ‘dreams are the royal path to unconscious’. It was possible to reach the depth of the self through dreams. Analysis of dreams became a very useful instrument to know what lies behind our conscious ego. Freud said, “with the theory of dreams, analysis passed from being a psychotherapeutic method to being a psychology of the depths of human nature. Ever since then the theory of dreams has remained the most
characteristic and the most peculiar feature of the young science, something which has no parallel in the rest of scientific knowledge, a new found land, which has been reclaimed from the regions of Folklore and Mysticism. (New Introductory Lectures).

According to Freud dreams are the vicarious fulfillment of repressed wishes. Desires disowned by the conscious self is the day light await slightly relaxation of the censor’s repression in order to appear in dreams in ingenious dramatic disguises. The tale as dreamed by the dreamer forms its manifest content. It is different from the latest dream thoughts which contains the actual meanings of the dream. Dream is not literal but richly and fantastically figurative. Dreaming is a revival of the instinctual impulses which dominated childhood and of the methods of satisfaction which were then available to the child.

Dreams are the main area in which the unconscious expresses itself and is accessible to research.

Dreams apply symbols. These symbols are used in folklore, mythology, manners and customs, fairy tales and popular jokes. Through the analysis of dreams and letting the patient to narrate his dreams Freud formulated his technique called ‘FREE ASSOCIATIONS’. In this process the psychoanalyst asks the patient to tell everything related to his dreams without any reserve.

The third part, the development of personality, will be studied under the growth of self in psychoanalysis in the fourth chapter.

THE CONCEPT OF SELF IN PSYCHOANALYSIS

Psychoanalysis refers here to the Freudian psychoanalysis. We shall not refer much to the later psychoanalysts unless there is a dire need to make some point clearer. Freud’s model of personality was influenced by physics. His theory of libido was modeled after electrical concepts, and human actions were represented by him as discharges of energy. The two scientists Charles Darwin and Gustav Fether had a tremendous impact upon the intellectual development of Freud. The German physicist Helmhottz’s ‘principle of conservation of energy’ is the foundation of Freudian theories of human personality. The new physics at the time of Freud, made possible a radical view of man. It says that man is an energy system and that he obeys the same laws which regulate the soap bubble and the movements of the planets.

Ernst Brock’s theories of physiology also exerted tremendous influence on Freud. He set forth the radical view that the living organism is a dynamic system to which the laws of chemistry and physics apply. Freud, too, later discovered that the laws of dynamics could be applied to man’s personality as well as to his body. Thus he proceeded to create a dynamic psychology which is one that studies the transformation and exchanges of energy within the personality. Freud utilized the concept of energy and its transformations with the help of the concept of ‘libido’ (the basic psychic and sexual energy) and its ‘cat hexes’ (exchanges).

According to Freud the ultimate driving factor of mental life is libido which is considered sexual in nature. In every manifestation of mind there lies hidden unconscious sex-desires which may be discovered through the analysis of mind. All higher and nobler
achievements of man are nothing but socially acceptable outlets of this sex urge ‘Id’ is the seat of this libido.

What is the revolutionary thesis of Freudian theory of the self? It is the discovery that consciousness is not the essence of the self. Copernicus stripped man of the illusion of being at the center of the universe and inflicted the cosmological blow upon his inflated self love. Darwin found man’s ancestry in the animal race giving man the biological blow. Freud gave the psychoanalytic blow most wounding of all, revealing that the unconscious has more power than the conscious. Man has already known that he is lord of neither of the cosmos nor of the animal kingdom. Now he discovered that he is not even the lord of his own mind. His self was a puppet in the hands of unconscious powers. Freud’s main aim was to formulate a theoretical basis for his psychopathological discoveries, and with the help of that to establish a theory of the mind, that would take into account the peculiar features of the unconscious. He writes, “The division of the psychical into what is conscious and what is unconscious is the fundamental premise of psychoanalysis” (Freud, in ‘The Ego and the Id’).

Freudian concept of self is tridimensional. This tridimensional self is represented by three psychic levels supplemented by three psychic structures. The conscious preconscious and unconscious minds are three inseparable aspects of mental life linked together in a dynamic process. The psychic structure gives a finer and subtler tripartite division of the self into id, ego and superego. The former is a dynamic division of the mind and the later a static division of the mind. We have discussed the above concepts in the previous chapter. So here we shall be concerned only with the psychoanalytic concept of the self which Freud depicts as a diagram as follows:
Freudian Self
According to Freud the individual mind is considered as the unconscious id, upon whose surface rests the ego, developed from its nucleus, the perceptual-conscious system (peptic). The ego is not sharply differentiated from the id; ‘its’ lower portion merges into it. Freud located the perceptual conscious system on the surface of the psychic apparatus. Beneath it there lies the pre-conscious. The ego comprises both consciousness and the preconscious and is also indirect continuity with the id. The repressed part of the mind merges into the id as well. It is only cut-off sharply from the ego by the repressive forces. Thus the return of the repressed is possible through the id. The id has no direct connection with the external world. It deals with the external object through the medium of the ego.

The super-ego goes down into the id. As the heir to the Oedipus complex it is intimately connected with the id. Like the ego it functions in both the conscious and the pre-conscious and has an unconscious base. But it lies further from the perceptual system than the ego. The space taken by id is incomparably greater than what is given to the ego or to the preconscious.

The important point to be noted in the above diagram is that Freud did not absolutely identify the repressed with the id. According to him, the repressed is only a part of the id. Nothing that takes place in the id is conscious, but the converse is not true; all that is not conscious does not necessarily form part of the id. It may belong to the unconscious part of the ego or the super-ego. The diagram thus draws our attention to the fact that id should be defined by reference to the concepts of instinct and of primitive origin than by having recourse to those of repression or of unconsciousness.
The diagrammatical representation of the structure of the self does not imply that there are sharp and clear cut divisions in the mind. Freud says, “after we have made our separations, we must allow what we have separated to merge again.” He further says, “It is highly probable that the development of these divisions is subject to great variations indifferent individuals.” (New Introductory Lectures).

If we see mind, self and personality synonyms, the above broad picture of the psychoanalytic view of the self is true. On the other hand, if we discriminate self from mind and personality, ego will be the self that we want to study. Unlike Jung, Freud does not differentiate ego from the self. For Jung these two are different things, but for Freud ego and the self are same. Arguing on these lines we can say that the Freudian self is ultimately serving the purpose of id only. All of its activities are to fulfill the intentions of id only.

Freudian self is torn between different conflicts. It has to serve three masters – external reality, id and super-ego. If the ego cannot meet the demands of his three masters, it may fall sick. Freud writes, “If the ego is obliged to admit its weakness it breaks out in anxiety – realistic anxiety regarding the external world, moral anxiety regarding the super-ego and neurotic anxiety regarding the strength of the passions in the id.”

The Freudian self is a poor, helpless and wretched entity torn asunder by three tyrants demanding pressures. The plight of the ego is that it is expected to control and curb the very source from which it derives its sustenance. Id gave birth to ego but ego is

1 New Introductory Lectures, p. 112
2 Ibid, p.112
3 Ibid, p.111
born as an enemy of the id, though it tries to fulfill the demands of id by delaying its gratification. But this delay entails into the simultaneous repression of the id – impulses. So in trying to be a helper the ego becomes a repressor and suppressor.

Freudian self is in fact in a sordid game with id. The ego was founded on the pretext of fulfilling it’s demand – sooner or later. It has been assigned the task of playing games with the super-ego and the external reality so as to satisfy id-demands. The basic logic behind ego-formation is to fulfill the libidinal desires – vicariously or directly, failing which, the self falls sick.