Freud believed that "the child is father of the man." He stressed the decisive role of the early years of infancy and childhood in laying down the basic character structure of the person. Freud felt that personality was pretty well formed by the end of the fifth year, and that later growth consisted for the most part of elaborating this basic structure.

According to Freud, personality develops in response to four major sources of tension: (a) physiological growth processes, (2) frustrations, (3) conflicts and (4) threats. As a direct consequence of increases in tension emanating from these sources, the person is forced to learn new methods of reducing tension. This learning is what is meant by personality development.

"Identification" and "displacement" are two methods (described in the later part of this chapter) by which the individual learns to resolve frustrations, conflicts, and anxieties.

We shall study the developments of personality according to psychoanalysis under two headings:

(A) The development of the sexual instinct or the psychosexual developmental stages.

(B) The development or growth of self.

(A) The Development of the Sexual Instincts or the Psychosexual Developmental stages.

According to Freud the first five years of life are decisive for the formation of

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1 Based on the works quoted on page 2.
personality. The child passes through a series of dynamically differentiated stages during the first five years of life. In his theory of child development, Freud emphasized the course of these psychosexual developmental stages focused upon body zones. The three principal erogenous zones are the mouth, the anus and the genital organs. The child desires ‘sexual pleasure’ through these zones.

(a) The oral stage – In the oral stage the infant derives pleasure first by sucking and later by biting. Feeding and contact with the mother, exploration by mouthing objects, relief of teething pain by biting – all help to make the mouth the focus of pleasure during the first year. If a baby is given too little opportunity to suck or made anxious about it, may acquire an oral fixation which, in an adult, may include excessive oral behavior, greediness dependency, and passivity. Fixation during the oral biting stage, on the other hand, may produce a critical, “biting” personality.

(b) The Anal Stage – Ordinarily during the second year of life or earlier, the involuntary expulsive reflexes are brought under voluntary control through a set of experiences which is known as toilet training. Expulsion the focal matter is a source of pleasure for a child. Psychoanalytic theory says that the first part of the toilet training is characterized by pleasure from expulsion of feces; the latter part, by pleasure in retention. Freud laid that fixation at the first sub stage results in adult characteristics of messiness and disorder; fixation at the latter sub stage results in excessive compulsiveness, over conformity, and exaggerated self-control. Strict toilet training procedures may also bring about a reaction formation
against uncontrolled expulsiveness in the form of meticulous neatness, fastidiousness, compulsive orderliness, frugality, disgust, fear of dirt, strict budgeting of time and money. If a person gets fixated upon the retention (of the fecal matter) it may develop into a generalized interest in collecting, possessing and retaining object.

(c) The phallic Stage – During this stage of personality development sexual and aggressive feelings associated with the functioning of the genital organs come into focus. Stroking and manipulating one’s organs produces sensual pleasure. At the same time, there is an intensification of sexual longing in the child for the parents which initiates a series of important changes in his object cat hexes. The period of growth during which the child is preoccupied with his genitals is called the phallic stage. This is the stage of forming the Oedipus complex. Oedipus was a prominent figure in Greek mythology who killed his father and married his mother. Freud discovered a similar longing in the growing child to kill his father and possess his mother. According to Freud, boys feel threatened by a jealous father and begin to construct psychic defenses against anxiety. The defense that normally emerges is ‘identification’ in which the boys try to become like their father, thus reducing their guilt and anxiety. These identifications also give rise to the formation of the superego. The superego is said to be the heir of the Oedipus complex, because it takes the place of the Oedipus complex.

(d) The Genital Stage –
At this stage the growing child’s attention moves away from self and his body towards outside. The adolescent begins to love others for altruistic motives. Sexual attraction, socialization, group activities, vocational planning, and preparation for marrying and raising a family begin to manifest themselves. The person becomes transformed from a pleasure loving, self-loving infant into a reality oriented, socialized adult. The genital stage is also called the latency phase also. In this stage, the Oedipal incestuous and aggressive feelings are repressed and forgotten. The “internalized” parental prohibition, which form the superego, threaten the child with severe punishment and keep under severe control his Oedipal cravings. In this way Freud describes his developmental stages passing through which a person grows towards maturity.

(B) The Development or Growth of Self:

Self denotes that concept of one’s own person as distinguished from objects in the external world; the totality of self-presentations cathected in the ego. Spiegel (1954) defined the self as a frame of reference or zero point to which representations of specific mental and physical states are referred and against which they are perceived and judged.” Others define the self as synonymous with the whole person.

The development of a sense of self is strongly influenced by psychosexual and ego development, and by maturation from birth on. Partially as a result of perception, the infant soon develops a body ego in which he first begins to differentiate various aspects.
of has body image from objects in the external world. With the accumulation of identifications in the ego, as well as within the superego, multiple self-presentations are formed, the totality of which gradually from a stable concept of the self. The concept of the self is made more permanent as a result of the achievement of object constancy. Flugal (1945) wrote that during the development of the self pleasure is identified with the self and unpleasure with the not-self.

Identification:

Identification is a psycho-analytic concept. It is a psychological process that plays a vital role in personality development. Even the formation of ego and super-ego is accounted for by the mechanism of identification. Growth of self is inspired with this function of identification.

In the terminology of psychoanalysis identification is defined as the incorporation of the qualities of an external object, usually those of another person, into one's personality. A person who completely identifies with another person will resemble that person. One of the reasons why children resemble their parents is that they assimilate the characteristics of their parents.

The ego has no source of power of its own. It borrows power from the id. The diversion of energy from the id into the process that make up the ego is accomplished by a mechanism known as identification. In the case of the id no distinction is made between the mental symbol (thing in the mind) and the physical referent (thing in the outer word) whereas in the case of the ego this distinction is made. The ego attempts to make the symbol accurately represent the referent In other words, identification enables the
secondary process to supercede the primary process. Ego can use its energy for a few other purposes as well.

The mechanism of identification also accounts for the energizing of the superego system. Parents are the first love objects of the child. The baby depends on its parents for the satisfaction of needs. The parents also play the role of disciplinary agents; they teach the child the moral code—and traditional values and ideals of the society in which the child is raised. The child learns to identify its behavior with the sanctions and prohibitions laid down by the parents. The child interjects the moral imperatives of its parents. It incorporates their ideals and these become its ego-ideal. It accepts their prohibitions and these become its conscience. Thus, the superego gains access to the reservoir of energy in the id by means of the child’s identification with the parents.

Calvin Hall (1954) discusses four types of identification.  

(a) Narcissistic Identification - In this kind of identification the person ‘sees’ his own self in the object and identifies with it. For example, a boy who likes and loves his own masculine features will be more likely to value the masculine features of other males. We usually tend to identify with people who have the same characteristics that we have. The word ‘narcissistic’ is taken from the word Narcissism. It is Freud’s term for self-love. It is taken from the myth of Narcissus, who fell in love with his own image which he saw reflected in a pool of water. We say a person is narcissistic when he spends a lot of time admiring himself.

(b) Goal-Oriented Identification - It grows out of frustration and anxiety. In this a frustrated person identifies with a successful person in order to be successful.

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1 Calvin Hall op. cit.
himself. A boy grows to be more and more like his father if the father is achieving goals that the boy also desires. The movies are so popular because the spectator can identify with the successful hero or heroine and vicariously satisfy his own frustrated wishes.

(c) **Object Loss Identification** — Identification is also a method by which one may regain an object that has been lost. By identifying with a loved person who had died or from whom one has been separated, the lost person becomes reincarnated as an incorporated feature of one’s personality. Children who have been rejected by their parents tend to form strong identifications with them in the hope of regaining their love.

(d) **Identification with an Aggressor** — One may also identify with a person out of fear. The child identifies with the prohibitions of the parents in order to avoid punishment. These identifications are the foundation upon which the conscience (a part of the super-ego) is based. As the child grows older, similar identifications are made with the demands of other dominant people.

According to Jacobson the process of identification plays a paramount part in the molding of individual personality traits. Their development deserves a special discussion which leads up to the problem of ego-ideal and super-ego formation. According to him the earliest wishful fantasies of merging and being one with the mother (breast) are the foundation on which all future types of identifications are built. He further says that the introjections and projection are the mechanisms on which all forms of identifications are founded. The terms introjections and projection refer to end psychic processes; meaning that either the self-representations assume characteristics of object images, or the reverse. Jacobson write:
"The processes leading to ego identifications set in with the transition from the stage of infantile dependency to ego independence. They mark the introduction into the psychic organization of a new time category, of the concept of the future. Moreover, they presuppose the ability to perceive and distinguish single physical and mental features of the love objects. Thus the early infantile wish to achieve oneness with the love object yields to desires to become like the object by mechanisms of "partial introjections" only. This realistic aim can be reached by way of italics deep seated modifications of the ego which now really assumes certain characteristics of the object. In so far as the self-representations become a mirror of the ego, they will begin to reflect the traits taken over from the object of identification, such that a likeness between the object and the self can now be experienced on a realistic basis." ¹

He further says that all forms of ego identifications lead to the development of characteristic, individual ego attitudes. By attitudes he means characteristic features which become manifest in the most general way in all mental area, in a person's ideas, in his feelings and in his behavior.

Freud's theory of human self is based on sexual conflicts in the human mind. The ego is torn apart among three demanding agencies - superego, id and the external reality. The ego has lesser freedom of choice. But the followers of Freud like - Jung, Adler, Eriskson, Hartman etc. tried to improve upon Freud's theory of the deterministic self. A few of them like Eriskon and Hartman corrected Freud and proposed that functions such as perception, intention, object comprehension, thinking, language, motor development, and learning, evoke substantially apart from instinctual conflicts, Heinz Hartman (1894-1920) called this, "a conflict free ego sphere." Freud's followers like Jung and Adler tried

to purge him of his sexual obsessions. Our comparison with Sufism will harness the thoughts of Freud as well as his followers. While comparing Psychoanalysis with Sufism we shall much space to Psychoanalytic Concepts of unconscious, sexual motivations etc. but to the growth of self or personality through identifications with others. In fact, we shall be more concerned with the ego and its development rather than ‘id’ are the unconscious libidinal motivations.
PART – II