PART I

Psychological Foundation of Literature
CHAPTER I

Great Masters of Modern Psychology, who influenced Literature

(Schools of Psychology and their Principles)
1. What is Psychology?

Man's interest in Psychology has a longer history than the word itself. The term 'Psychology', derives from the Greek words 'psyche', which means 'soul' or 'mind', and 'logos', which means 'a rational discourse'. 'Psychology', therefore, literally means 'the Science of the Soul or Mind'. Aristotle wrote the first book on Psychology, named 'De Anima' (of the Soul). This shows how early psychology was really a part of philosophy or metaphysics. It was then a rational science interested in questions, relating to the nature and destiny of the soul.

Modern psychology, however, emphasizes the 'scientific' as distinguished from the 'philosophical' point of view. It is not interested in philosophical speculations about the soul and its destiny. As a science, it is interested only in describing and explaining the natural facts of mental life, which fall within the limits of our normal human experience.

Scientific Psychology finds no use for the concept of the 'soul'. It prefers to speak about the 'mind' and its experiences. In the last century, we find Psychology defined as 'a positive and empirical science of the human mind.' (McDougall). The 'mind', thus, became the central notion of Psychology, in place of the 'soul'. This marks a great advance in the development of Psychology as a 'natural science'. Still, to describe Psychology as 'the science of the mind' does not appear to be quite satisfactory; for it gives rise to the question: What is the mind? and no one has been able to give a satisfactory idea of
the mind. The mind is not a tangible natural fact or event or process. But McDougall regards the 'mind' as a necessary hypothesis of Psychology. He describes the 'mind' indirectly, as 'that which stands at the back of experience and behaviour.

During the closing years of the last century, Psychology was often described as 'the science of consciousness'. Like the 'mind', consciousness is not a hypothesis. It is a fact of nature. It is therefore much better to describe Psychology as a 'science of consciousness' than as a 'science of the mind'. For many years it was so described.

But in the early years of this century, the concept of the 'unconscious mind' began to take shape. It was due to the researches of Dr. Sigmund Freud and other Psychoanalysts. It was widely recognized that much of our behaviour is induced by motivating factors, of whose existence we are not conscious or aware. We can hardly explain human behaviour unless we take into account our conscious and unconscious motives.

'Psychology first lost its soul; then it lost its mind and finally it lost its consciousness.' In these words William James beautifully summarizes the whole situation as it stood at the beginning of the present century.

Today Psychology is being described as the 'science of behaviour'. This is perhaps the happiest description of Psychology as a natural science. Hence Psychology is the scientific study of behaviour. It is in some respects a biological science and in others a social science, for the behaviour of man is the action of a biological organism in a
physical and social environment. Scientific psychology is concerned both with deriving general principles of behaviour and applying these principles to the understanding of individuals.

In short, "Psychology is the positive science which studies the behaviour of men and animals, so far as that behaviour is regarded as an expression of that inner life of thought and feeling which we call mental life." - James Drever.

Man is a social, thoughtful animal. He wants to know each and everything that is there in the universe. But he is the most interested in man. For "The proper study of mankind is man." (Pope). A knowledge of human nature is an undoubted asset. Similarly, modern psychology concerns itself with understanding and evaluating human nature. It is interested itself especially in the questions of causation. It does not want to know what people are, so much as why people have become as they are.

Still understanding behaviour in all its diversity was an impressive task for a new science like modern psychology. Of necessity, the early psychologists, as well as psychologists of today, have been able to study and observe relatively restricted parts of the whole field. Some psychologists or groups of psychologists have been impressed with the significance of certain limited aspects of behaviour to the extent that they have been inclined to interpret all psychological phenomena in terms of their own interest. We refer to these overall interpretations as 'schools of psychology'. Some of the most
important schools of psychology have developed as a result of major innovations in methodology. However, we are not concerned with all the schools of psychology. We are concerned with only those schools of psychology that have influence over literature. These are Psycho-analysis, Gestalt psychology and Behaviourism. These are discussed separately. But amongst these, psycho-analysis attracted most of all. Hence it has been discussed in somewhat more detail.

2. Schools of Psychology.

Psychology is comparatively a very young and developing science. Psychologists are active along different lines of work, developing in different directions and thus, giving rise to different schools of Psychology. A 'School' of Psychology is a group of psychologists who select some aspect of human behaviour as central, study it by rather specialized methods and put forth a system of ideas by way of a comprehensive unifying theory. Each school believes that hidden in its own field is the true key to a unified understanding of human activity as a whole.

Psycho-analysis originated in Austria about 1900. Its major field of interest is desire. Gestalt psychology originated in Germany in 1912. It centers in perception. Behaviourism originated in America in 1912, which centers in motor activity. Personalistic and organisic psychology originated in both Germany and America about 1900. These focus on the individual as a whole. Purposivism or Hormic
psychology originated in Britain in 1908. Its major field of interest is purposive activity.

3. *Psycho-analysis.*

The most important school, the one which has exerted the profoundest influence upon modern literature, is the 'Psycho-analysis' founded by Freud. It began in a therapeutic setting. It started as a method of medical treatment for curing people suffering from mental disorders or neuroses. It is both curative and diagnostic. It is also known as 'Depth Psychology', inasmuch as, it is concerned with the deep-seated conflicts and unconscious motives that influence the behaviour of people.

Psychoanalysis is a science based predominantly upon a method of clinical observation. It interprets empirical data, and thus its starting point is always observation of behaviour and observation of people; of things people say, things people say they feel, and things people say they do not feel. It has a three-fold character. Firstly, it is a theory of human behaviour; secondly, it is a method of diagnosis, and lastly, it is a procedure of treatment and healing the mentally sick persons.

Psychoanalysis dates far back from certain observations made by Dr. Joseph Bruer while treating a case of hysteria. P. Janet and Charcot reached the same results. Their findings were: (1) Even the delusions of the insane have a meaning, motive, and intention. (2) The symptoms in hysteria refer to the experiences of the past life and these lie in the depths
of the Unconscious mind. (3) These past experiences can be brought to the level of consciousness by suitable suggestions. (4) When they are thus brought into the conscious minds, the symptoms vanish at least temporarily. This method is known as "Catharsis" or "Abreaction" (talking out method or purging pent up feelings) as it provided an outlet for pent up feelings. Freud and Adler developed their own technique known as "Free-Association" in which the patient is asked to abandon all control and direction of conscious thought, emotion and imagination, and say what comes to his mind without any hindrance or criticism.

**Psycho-analysis as a Method of Treatment.**

Charcot believed that hysteria was a pathological state of the organism. He treated hysteria by the method of hypnosis. His pupil, Morton Prince, used hypnosis in the treatment of multiple or dissociated personality. Janet treated mental automatism by hypnosis. He found that long forgotten emotional shocks could easily be recalled and described during hypnosis, which were inaccessible in the waking condition. These emotional shocks were cured by suggestions. Janet held that neuroses were due to lowered mental tension or lack of synthetic power and will overcome the difficulties of life. Sigmund Freud collaborated with Charcot in Paris in the use of hypnosis in the treatment of hysteria. He was struck by hearing Charcot's remarks that in all cases of neurosis there was some trouble in the individual's sex life - always, always. This was a fruitful suggestion. Freud took it up and worked it out. He returned
to Vienna and continued the method of hypnosis to treat hysteria. He found some difficulties with the method. Many neurotic patients could not be hypnotised. Hypnosis did not always effect a cure. Charity patients could be cured by curative suggestions during hypnosis. But private patients were too intelligent to get full value from the curative suggestions. Then Freud worked with Breuer, a Viennese physician, and continued the same method of hypnosis. Breuer found that a young female patient felt much better, when she was allowed to "talk out" her emotional difficulties while hypnotized. Breuer and Freud continued this talking out treatment under hypnosis with some success. But Breuer gave up this method of treatment when a female patient declared that she could not part from him, since she fell violently in love with him. But Freud was not discouraged by it. He soon ran into the same difficulty. He held that the psycho-analysis was simply taken as a substitute for the original object of the patient's love. This is called transference. He maintained an impersonal attitude and got rid of the difficulty. Then Freud dropped hypnosis and continued the talking out method without it. He had his subject assume a reclining position and relax and dwell on his or her troubles and their cause. Relaxation with free association was Freud's substitute for hypnosis in the treatment of neurosis. But the credit of discovering this method goes partly to Breuer. In free association the free flow of thought is often interrupted by inner conflict and resistance from within. The cause of the trouble is often, - Freud says always, - found to be connected with the sex instinct.
In short, the interplay between present and past, between direct observation and interpretation, is among the most characteristic features of psycho-analysis as a method and as a theory.

Freud's Earlier Theory of Psycho-analysis

The Topographic Model of the Mind:

Freud believes in the conscious, the preconscious and the unconscious levels of mind. This scheme usually goes by the name of the Topographic Model of the mind. Freud conceives the mind as dynamic. The real function of the mind is not intellectual or cognitive, but impulsive or conative. The mind strives both in the conscious and the unconscious levels. The older psychologists laid undue stress on the rational and conscious aspects of the human mind. Freud regards the unconscious and irrational part of it as more important. "The mind is not a collection of sensations, perceptions, ideas and rational processes, or a certain spiritual substance having ideas, sensations and the like; but rather a deep and troubled sea, whose secrets are found, not in its placid surface of consciousness and reason, but in its profound unconscious and irrational depths."

The Conscious:

Freud recognized that consciousness was not a necessary attribute of psychic activities. He postulated that it should be defined as the sensory organ of the mind. Consciousness, then, according to Freud, is a sense organ for the

1. Patrick; Introduction to Philosophy, p. 262.
perception of psychic contents and qualities. One might say that, just as it is the function of the eye to see the objects and events in the external world, so it is the function of consciousness to perceive endopsychic processes.

Consciousness is the only light that penetrates into the inner life of man. It illuminates enough of the surface of mental phenomena to permit convincing inferences about some important activities in the depths. Consciousness, as the instrument of psychological perception, is limited in its scope—yet it is all that we possess. It occupies the position of a fixed point of reference in psycho-analytic theory. It is the firm basis from which we must set out, and to which we must return, when we undertake the expanding explorations of unknown psychological territory.

The Preconscious: The preconscious belongs closely to the conscious. It is what can readily be made conscious, though not actually conscious at a given moment. The preconscious is not a half-way point in a continuous scale extending from the most conscious to the least conscious, or from the most to the least accessible for conscious recall. The unconscious is what has been repressed; the preconscious, like what is momentarily conscious, has not been repressed. To treat the preconscious simply as an intermediate degree between the most conscious and the most unconscious would be to upset Freud's whole conception of the unconscious. What he sees here is a polarity, not a continuum. There is an antagonism between the conscious and the unconscious. The conscious including the preconscious is not the level of repressed
désires. The unconscious is the level of repressed desires.

The opposing areas of the mind are called the Unconscious and the Preconscious. The modes of functioning of the forces active in these psychic locations are referred to as the Primary Process and the Secondary Process. The primary processes are characteristic for the Unconscious, the secondary processes belong to the Preconscious. The sense organ of consciousness may illuminate the otherwise unconsciously proceeding activities in the Preconscious and render them conscious. The processes which take place in the Unconscious cannot, under normal circumstances, be reached directly by consciousness.

The activities of primary process are infantile, pre-logical and unrestrained. The main activity of the mature mind follows the laws of the secondary process. It is adult, logical and capable of tolerating delay. It works with concentrated, bound energies. Only secondary processes can be observed directly.

The Unconscious: Freud firmly believed in the existence of unconscious mental processes. Hence the tenet of the essential unconsciousness of mental activities is the corner-stone of psycho-analytic theory. Freud believed that the complex process of planning and thinking could go on in the unconscious. He even said that the whole psychic life was primarily unconscious, with the quality of consciousness only sometimes superadded.

The unconscious constitutes the major part of our psyche. In this connection, it is common to refer to the whole psyche as an ice-berg with only a small fraction visible above water and a
very large portion submerged under water, and therefore unseen. The unconscious is like a dark anti-chamber of the mind, in which all manner of illogical, irrational and immoral forces are contending and seeking to emerge into unconsciousness. The ego represses and resists these unwelcome urges and thus a mental conflict starts.

**Unconscious Motives or Wishes.**

According to Freud, primarily the unconscious comprises of motives. Even the unconscious memories are unfulfilled wishes, in the last analysis. Apparently forgotten unfulfilled desires might be very active and lively in the unconscious and they may influence our conscious life in most unsuspected and surprising ways. For instance, Freud reports the case of a girl who could not marry the young man whom she loved because she had to attend to her sick and invalid father continuously. That young girl suddenly developed a paralysis which was the manifestation of her unconscious wish to be free from the hard duty of nursing her father. The unconscious psychic processes or the hidden motives cause many of our errors and slips of tongue, etc. in every-day life.

Every error, every abnormal symptom has an aim, being directed by some unconscious drive. Some unadmitted and unconscious motives could be found underlying apparently innocent errors, casual dreams and incapacitating neurotic disorders. For example, a bride's losing her wedding ring may be the expression of the unconscious wish to be free of her partner.

Ordinarily the unconscious motives are inaccessible except through procedures of hypnosis, dream analysis and free
association. However, some guiding principles serve as promising leads towards unconscious desires. Freud mentions two such guiding principles. One such guiding principle is that whatever is openly forbidden is probably secretly desired, e.g. 'Thou shalt not kill thy father' is a universal commandment; therefore there must be a strong desire in the unconscious to commit this sin. We tend to repress in the unconscious events that are likely to suggest unpleasant experiences, humiliations, our failures and sins. A similar guiding principle is that what is feared is probably desired, the fear being a mask for the unconscious desire. For example, extreme solicitude for someone's welfare might mask an unconscious desire to do him injury.

Psychic Determinism.

An event is determined if it has a cause. It is fully determined if it has a sufficient cause. Determinism is the belief or scientific postulate that all events in nature have their sufficient causes. As applied to the human being determinism means that every act or thought or emotion has its sufficient causes. Freud believed heartily in determinism. He pointed out that important actions and decisions are always ascribed to motives. He was of the opinion that where there is no conscious motive there must be an unconscious one. A slip of the tongue or any sort of "accident" must be motivated by some hidden desire. It is aimed at a certain goal. Hence a dream is not mere play of imagination but is governed by an unconscious wish and aimed at the fulfillment of that wish.
A "psychic cause", according to Freud, is a wish motive, intention. For him, motivation was practically the whole field of psychology. His psychic determinism, as applied to the neuroses meant that every abnormal symptom has an aim, being driven by an unconscious motive.

**Theory of Repression.**

The theory of repression is the main pillar upon which rests the edifice of psycho-analysis.¹ His main theme is that sexuality appears in early childhood and is repressed through social pressure and often leads to a neurosis. To account for the disappearance of certain material from consciousness Freud invented the concepts of repression and the censor. Repression means driving a desire deep into the unconscious region of the mind. It is the active endo-psychic prevention of mental content from reaching consciousness. The reason why the desire is withdrawn and 'refused' re-entry is because it is incompatible with part of the patient's personality. Thus, after a successful or even attempted seduction, an hysterical girl apparently forgets the incident completely. That repression not only puts out of the mind, but keeps out of the mind, is important.

The Censor is a kind of mythical figure who sits in judgement and decides what may or may not enter consciousness. It is a picturesque description used by Freud to explain certain inhibitory functions, the actual counterpart of which cannot, of course, have any true existence. The censor's

¹ Dr. A. A. Brill: The Basic Writings of Sigmund Freud, p. 939.
views depend on the upbringing and general outlook of the patient, and are about as rational as censor's prohibitions mostly are.

When the unconscious motives are very urgent, the conscious self resorts to various "defence mechanisms" to protect itself against them. One of these is 'reaction formation'. It is the same as 'leaning over backwards', i.e. exaggerating the opposite motive. A person you love and admire may at times arouse in you a feeling of hostility and detestation. A less obvious mechanism is known as 'projection'. It consists in attributing parts of the mental content to outside entities. For example, sometimes we refuse to admit our hostility to our friend, but on the contrary, we take him to be hostile to us. These mechanisms are unconscious devices. A detailed description of the most of defence mechanisms would follow later on.

Persistence of Specific Wishes.

Freud always looked for hidden wishes. The wishes he looked for were wishes of the past 'still alive in the unconscious. The dream, he thought, aims at to fulfill not a wish of the present moment but a wish repressed at some time in the past. The neurosis, he thought, is motivated by some repressed wish dating from the past. He assumed that particular experiences live on in the unconscious and that the specific wishes of childhood, when repressed, remain active in the unconscious and express themselves in dreams, lapses, and neurotic symptoms.

Consider in this connection the matter of transference.
The actual fact is the patient's positive or negative emotional attitude toward the analyst. But in Freud's view this attitude is transferred to the analyst from some other person such as the patient's father. In this connection, Freud states that the wishes of the past remain unchanged, though they may find new objects as substitutes for the lost objects of the past.

**Infantile Sexuality.**

According to Freud repressed infantile sexuality is the cause of neuroses. In other words, neuroses are due to sexual maladjustments. The talk of infantile love or infantile sexuality may sound a little unfamiliar. The usual commonsense belief is that childhood is a period of complete innocence and that children have no idea of sex. On the contrary, Freud asserted that sex life begins from early infancy and that the children have a very rich sex life, only that, their sexuality is lacking in the intensity and definite aim to be found in adult sex life. The libido or the sex motive is at first very diffused and aims at bodily pleasure from any organ (e.g., mouth) and not only from the genitals. Anything that gives the child bodily pleasure is termed 'sexual' by Freud. Sexuality is being defined broadly to mean any kind of pleasure-seeking. Freud however did not like diluting or desexualizing his theory and insisted that the libido was mainly sexual in childhood.

Freud takes the word sex (libido) in a very wide sense. He regards thumb-sucking, biting things and putting into the mouth, rubbing and being rubbed, stroked or patted, rhythmical
movements of the arms and legs, defecation and urination, as forms of sex gratification. He includes under sex gratification all affectionate behaviour and friendship, and love for art and music. He includes love for father and mother, brothers and sisters, animate and inanimate objects under sex. In other words, he identifies sex with love in the broadest sense.

Polarity of Motives: The Ego and Libido Motives.

Freud was of the opinion that there must be two main opposed trends of motivation—two great forces acting in opposite directions i.e. The Ego and the Libido. The libido seeks for immediate and uninhibited pleasure, whereas the ego is confronted by the realities of the physical and social environment. Hence the mind or Ego, in the conscious level, follows the reality principle. It follows the code of morality prevalent in the social environment. The social code prevents it from following the pleasure principle and seeking for immediate gratification of its desires. But the Ego, in the unconscious level, follows the pleasure principle. The repressed desires, which are unconscious, seek for their fulfilment and follow the pleasure principle. By nature man follows the pleasure principle, he seeks for immediate pleasure, and for the immediate and straight-out gratification of his desires. But he finds himself confronted by the realities of physical nature and of his social environment which interferes greatly with his desires. He learns to avoid pleasures which bring greater pains, and to defer the
gratification of desires in the interests of later and fuller gratification. In his day-dreams and in the unconscious he follows the pleasure principle, but his will-ordered waking (conscious) life is subjected to the reality principle. Thus there is an antagonism between the pleasure principle and the reality principle.

In his earlier works, Freud did not give a name to the pole opposed to sex or libido. But he spoke of repression, censorship, conflict and compromise which imply some opposing force that repressed the libido, sometimes he spoke of it as the ego or the ego tendency. Thus the original urges were brought under two heads, the ego-instinct and the libido. Freud has a strict-broad conception of the libido. He defines libido as a "general instinctive energy". It means sexuality, and there are different stages of libido or sexuality.

The development of the sex urge can be viewed from two angles. Firstly there is the question of the distribution of sexual sensuality (or erotism) over the body, and secondly the choice of an object on which to focus the sexual aims.

**A. Distribution of Erotism.**

At first the infant's sensuality is very vague and very widespread. It affects the whole cutaneous surface of the body, though it soon becomes concentrated in a few specially sensitive areas termed the erogenous (capable of erotic feeling) zones.

Sexual development viewed in relation to the regions of the body that may be charged with sex feeling, can be divided into six phases, (1) unorganised, (2) early oral,
B. Choice of Love Objects.

Freud postulates the following successive periods of development:

1. An objectless state in which self and the outside world are not discriminated.
2. When the child regards itself as a thing apart from the outside world.
3. When it is narcissistic, i.e. its interests are all connected with itself.
4. A so-called homosexual stage, where the child's interest is in members of its own sex, but not implying overt sexual feeling.
5. The final heterosexual stage.\(^2\)

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1. Nicole, J.E. L Normal and Abnormal Psychology, p. 52
This development is shown in the following diagram:

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Development of Love

Objectless love       Object love

Love of self       Love of others

Homo-sexual      Hetero-sexual
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**The Oedipus Complex.**

In psycho-analysis, complex is a set of tendencies that have been repressed and are therefore unconscious. The child's libido is at first autoerotic. It is not focused on any external love-object. In the course of the first few years it begins to attach itself to some person or persons. Usually the boy's libido fastens on the mother, the girl's on the father. This is an instinctive hetero-sexual tendency. The boy, in demanding sexual love from his mother, comes into rivalry with his father, and the girl becomes a rival of the mother for the father's love. There thus develops a "family romance" or "Oedipus situation." Freud termed this situation as the 'Oedipus complex' following an ancient Greek story in which the hero Oedipus killed his father and married his mother. The boy regards the father as a rival for the mother's love. In the Oedipus situation the boy's libido is further stimulated by the natural processes involved in nursing and feeding. Ultimately however, the child must be weaned away and conflict with mother ensues. The child is thus rejected by its own chosen love object, viz. mother. Frustrated, he forms an attachment to his father, whom he now adores and admires.
The father now becomes the ideal and the idol to be liked and copied. An intense conflict rages in the mind of the youngster, between the impulses of hatred and love for the father. The boy's relations with the father cannot be altogether happy since he is a rival for his mother's love and he wishes him dead. However, because of the superior prowess of the father and the severe social disapproval of such wicked thoughts of wishing the father removed, the hostile attitudes and tendencies have to be repressed. The child represses them so successfully that all the childhood memories of mother-love are totally forgotten.

The girl meets a similar problem at about the same age, but it is more complicated and less dramatic. The sexual attraction of a female child to her father and her hatred for her mother is known as the Electra Complex.

Freud speaks of two other manifestations of the libido in the form of masochism and sadism. The former is a tendency to self-torture and self-persecution. The latter is a tendency to torment and persecute the object of love. Freud includes all other kinds of cruelty and destructiveness in sadism.

Freud's Later Theory of Psycho-analysis.

Narcissism: A narcissist is a person in love with himself. The term narcissism is applied to a person, male or female, who obtains his sexual satisfaction from admiring himself in a mirror and caressing his body as if it were that of another person. Hence narcissism is a sort of self-love. The Schizophrenic is withdrawn from the world, has lost his interest in
persons and objects, and seems to be wholly absorbed in his own self. Freud said that the Schizophrenic has withdrawn his libido from the external world, probably because of disappointment or disillusionment in love, and has centered his love life on himself. Because of this extreme narcissism he is distinctly abnormal, psychotic. Just as a lover "sees with eyes of love" instead of viewing the loved person objectively, so the moderately narcissistic individual will view himself lovingly rather than coolly and objectively, overrating his charms and merits and under-rating his faults. By this standard everyone is somewhat narcissistic, Freud was quite willing to believe. One who always craves love and admiration, without feeling love and admiration in return, is strongly narcissistic.

Primary Narcissism. Freud was of the opinion that self-love must precede object love, since the infant has at first no perception of objects. He conceived of libido as a form of instinctive energy or excitation arising in the organism from biological sources like the action of sex hormones. It is generated from within, seeks an outlet but at first finds no outlet, and is dammed up within as self-love. When the child has begun to explore the environment and find suitable objects (persons), his libido goes out to them. It goes out to the mother especially. The more object-libido, the less self-libido, and vice versa.¹

¹ Woodworth, R.S. Contemporary Schools of Psychology, p. 182-83.
Polarity of Eros and Thanatos: Life and Death Instincts.

Freud widens the concept of the libido or sex urge by including the self-preserving instincts in it, and calls it Eros or the 'life urge'. This life urge is opposed by the 'death instinct'—Thanatos. There is the suicidal tendency in some individuals. The longing for eternal rest or 'Nirvana' is an expression of the death instinct. Death is the goal of some urge within the individual. It is the matter-of-fact goal of life. Even masochism and sadism, self-torture and torture of the loved person, are regarded by Freud as the joint effects of the sex instinct and the death instinct. Eros is the principle of life and growth. It is the loving and constructive, whereas Thanatos is the principle of decay and death. It is the hateful and destructive. Thus, Freud recognizes the polarity or antagonism of the Eros or the life instinct and Thanatos or the death instinct.

The Structural Model of the Mind:
The Id, the Ego, and the Super-Ego:

New observational data and new insights made the classical topographic model inadequate, and necessitated (in the 1920's) the creation of the structural model of the mind. Some of the major modifications and corrections like the discovery of unconscious defense mechanisms, the recognition of the role of aggression, and the comprehension of the genetic and structural cohesion of the various constituents of endo-psychic morality transformed the topographic into the structural model.

An individual is presumably acted on by three factors:
the forces operating from within (his instinctual needs or id), the forces operating from without (the external environment), and constantly acting inner force to conform to an ideal self (the superego). The characteristic behaviour of the individual and his motivation constitute his personality. This personality may in turn be divided into the following parts: the id, the ego, the super-ego. It should again be emphasized these divisions have no corresponding anatomical localization and are determined by their effects and not their dimensions.

Freud originally divided the psyche or the mind into two parts, the conscious surface or the Ego and the unconscious interior. Afterwards he calls the latter the Id and this is set in antithesis to two other factors, the Ego and the Super-Ego. The basic drives or instincts which strive for an immediate and total satisfaction without concern for consequence compose the id. The Id is the great store-house of libido. The Ego is a coherent organization of mental forces which arranges the processes of the mind in relation to time and reality. It is in its greatest extent conscious and has as its prime goal the preservation of the individual as an entity. It attempts to discharge impulse economically and safely, direct activity, and satisfy the needs arising from the id. This is to be accomplished within the limitations imposed by the super-ego and society. Finally, the ego is that portion of the psyche which "goes to sleep at night". Thus, Freud's revised theory makes the Ego partly conscious and partly unconscious. As conscious, it is in contact with the
environment, and follows the reality principle. An unconscious, it is merged in the unconscious interior, or the Id, and follows the pleasure principle. The Ego tries to mediate between the world and the Id. On the one hand, it consciously carries out the behests of the Id. On the other, it represses the primitive urges of the Id, which are incompatible with the codes of the social environment. If the Ego can successfully make the Id comply with the demands of the environment, it becomes coherent and well-organized and adjusted to the environment. The Id remains ever unconscious and unorganized. It contains all the instinctive driving forces of the individual's life, both the life-in- structs and the death-in structs.

The Ego, as the resister, acts unconsciously. It is the manager, the executive, but it exerts its control unconsciously in large measure. If we picture the whole psyche as a sphere-like the earth- the outer crust is the ego which makes contact with the external surroundings and also with the interior. It is conscious externally and unconscious internally. The interior of the psyche, known as the Id, is wholly unconscious.

In contrast with the Id or Super-ego, the Ego is the active, executive function. In contrast with the libido it is still the instinct of self-preservation. In contrast with the external world it is the entire individual, as it must be in narcissism; for the ego that is loved is not the executive function but the self as a whole. One must say that if Freud overdid the libido in his early theory, he overdoes hostile aggression in the later theory.
The proverb tells us that one cannot serve two masters. The poor ego has a still harder time of it. It has to serve three harsh masters, and has to do its best to reconcile the demands and claims of all three. The three tyrants are the external world, the super-ego and the id.

The Id (Store-house of the libido) comes into conflict with the world. The ego intervenes and checks the strivings of the 'Id', thus repressing and at the same time protecting it. The ego thus plays the dual role of the guardian and the censor.

The Id:- The Id, ever unconscious and disorganised, contains all the instinctive driving forces of the individual's existence, both the life instincts and the death instincts, which take the form of particular desires. Whenever these particular desires are repressed by the ego, they return into the Id. The Id strives blindly for gratification in accordance with the pleasure principle, but it has to work through the Ego which has learned the reality principle.

The Id consists primarily of drives, inherited instincts or urges. These are not silent but continually strive outward satisfaction in behaviour. But the id has no direct access to the environment. It has no sense organs or muscles. It does not know anything. It cannot do anything of itself. It is unorganized, unstructured, like a boiling cauldron of mixed desires, libido and destructiveness seeking an outlet. The only outlet is through the ego. But the ego learns from

1. Woodworth R.S. Contemporary School of Psychology, p.189.
experience. It gets to know the dangers of the environment and the necessity of restraining the id. Its job is to take over the instincts from the id, as far as it can, and make them conform to the reality principle. But when it 'represses' a desire of the id, this repressed desire and its associated objects and experiences are driven down and added to the id, so making it even more troublesome than before. If the ego strongly masters a desire and takes its humble place in a rational plan of life, it (the ego) is said to have performed its own proper function. Psychoanalysis helps maladjusted persons to substitute rational control for frightened repression and so to build up the ego at the expense of the id. "Where id was, there shall ego be."

The Super-ego: If the Id is not controlled by the ego, a third part of the psyche, the Super-ego, emerges in early childhood. In comparison with his parents and other adults, the child is weak and inferior. Hence he takes these superior persons as 'models'. He identifies with them and builds up an ego-ideal. But these superior persons are not simply admired; they are feared. They punish him. They have rules of right and wrong which he must obey. Finally he adopts these external commands as his own internal laws of conduct and keeps watch over himself to make sure he does not disobey. So the ego is split into two; the doer or executive which remains the ego proper, and the watcher and moral critic which is the super-ego.

The super-ego, in simple language, is the 'conscience'. It is a body of moral rules, commonly referred to as the
conscience. The superego says "Thou shalt" and "Thou shalt not" without saying why. It cannot explain its commands because the source of its authority is buried in the unconscious. It develops from the ego. Freud believed that the rudiments of the superego were inherited from primitive mankind and that it took shape largely in each child's struggle with the Oedipus complex. In general he held that the superego is motivated by the aggressive tendency turned inward against the ego. The superego is the internal keeper of the social values and ideals as handed down by the parents. It is the moral arm of the personality and strives for perfection rather than for pleasure.

Freud's Theory of Dream.

Dream: Dream is a state of consciousness in sleep. It lies midway between waking consciousness and the state of profound and unconscious sleep. It is essentially a mixture of illusion and hallucination taking place in sleep. In dream we do not merely imagine things, but we believe that we actually perceive them, that we see and hear things which are real and present before us. This confusion of images and ideas with realities, and of imagination with perception, is the most salient feature of dream. Dream is passive, incoherent and constructive imagination often due to recent experience. But it is imagination confounded with perception.

The Dream as Guardian of Sleep: Dreams have been described as "the royal road to the interpretation of the unconscious." They provide one of the commonest outlets for tendencies that are repressed or unsatisfied in waking life. They continue
mental life during sleep.

Freud has described the dream as "the guardian of sleep". Sleep is threatened by disturbances of two kinds: outside disturbances, such as noises, and inner disturbances, such as anxiety or mental conflict. The dream often deals successfully with outside noises by weaving them into its texture. The alarm clock goes off, for example, and we dream that we are watching a house on fire, and hearing the shrill bell of the approaching fire-engine; and sometimes, if the bell is not too insistent, we may thus be able to sleep on undisturbed.

If the disturbance is of the second kind, the position is more complex. If the conflict or frustration, is one of which we are perfectly conscious, the unsatisfied impulse often finds a simple fulfilment in a dream. The starving man will dream of a good dinner, or the separated lovers dream of reunion. Dreams of this straightforward wish-fulfilment type show clearly their affinity with daydreams. They are particularly common among children. The child who has been forbidden to go to the circus will go there in his dreams.

More often, however, particularly with adults, the impulse seeking fulfilment is one that is not merely unsatisfied, but repressed. Such impulses cannot be directly expressed, even in dreams. But in dreams, as in hypnosis, the vigilance of the Superego is relaxed; and, to use Freud's metaphor, when the watchman drowses, the prisoners may slip past in disguise.

Dreams consist of two parts, (a) the manifest content; (b) the latent content.

The manifest content is the conscious part of the dream, which is made up of the dreamer's experiences, many of them as everyone knows, incidents that have occurred the previous day, or matters which have been thought about on going to sleep. Sensory stimuli must also be taken into account in determining the manifest content. As is well known, noises or touch may be woven into the dream material.

In short, the incidents or circumstances which immediately give rise to the dream are called its manifest content. In other words, the manifest content of a dream is the series of images, visual and other, that constitute the dream as it is dreamt.

The latent content is that part of the dream which is really the expression of the unconscious processes, and in particular the expression of an unconscious wish. It comprises the ideas and impulses of which the dream is a disguised expression.

Thus it is clear that manifest contents are events; but latent contents are wishes.

The Dream-Work is the process employed by the dreaming mind in constructing the dream pictures and the dream story. It is the process by which the latent content is transformed into the manifest content. The dream-work follows certain principles or mechanisms, of which the most important are Symbolisation, Dramatisation, Condensation and Displacement.

(i) Symbolisation: Few of the elements in dreams can be
taken at their face value; almost everything is a symbol of something else. The language of the dream is pictorial and symbolic. It is the sleeping counterpart of the cartoon. Cartoons are unintelligible without a knowledge of current events, but given this clue the most ridiculous cartoon can be understood. In the same way, associations to various objects in a dream, give the clues which make it comprehensible. In cartoons during the Second World War, Germany was sometimes symbolised as a wolf or a gorilla, Britain as a lion, and France as a maiden in distress.

Where the wish is repressed, denied full access to consciousness, the dream is generally highly symbolic. Some dream-symbols are common currency. Kings and queens, for example, usually stand for the dreamer's father and mother, and small animals and birds may represent brothers and sisters. Rising tower, snake, open window are usually interpreted as symbols of male and female sex organs. The wide currency of certain symbols is evident from the fact that some dreams are almost universal—such as the dream of falling, the dream of flying, and the dream of appearing in public inadequately clad. As these certainly do not represent common waking experiences, their frequent appearance in dreams strongly suggests that they provide symbolic expression for impulses that are widely felt and frequently repressed.

Besides these universal symbols, everyone has also a private symbolism, which may vary from day to day, and which has meaning for him alone.
(ii) Dramatisation:— It is allied to symbolism, in that conflicts and tensions in the mind of the dreamer are externalised and made more vivid. An attack of conscience, for example, may be represented as an attack by physical enemies, or confronting a difficulty as scaling a precipice.

The following dream, quoted by Gordon, provides a good illustration of both symbolism and dramatisation. The dreamer, a young man who was over-dependent emotionally on his mother, had become interested in a young woman, and was in a state of acute indecision about proposing marriage. He dreamed that he was sitting on a high fence (itself no bad symbol of his attitude), and that the girl in whom he was interested was standing below and urging him to jump down. He made several half-hearted attempts, but always baulked at the last, then he discovered, not wholly to his regret, that it was no use jumping, because he was firmly fastened to the fence by his tiepin. The symbolic significance of the tiepin was revealed by his answer to a question by the psychiatrist, "Oh, it's a safety pin. Mother gave it to me!" Thus the dream was a clear symbolic expression of his reluctance to break away from his mother, and to renounce the comfortable sense of safety that was bound up with his life at home.

(iii) Condensation:— A single dream-symbol will often stand for two or more ideas, events or persons. In dreams, condensation works both ways: a single symbol may stand for two or more objects, and a single object may be represented by two or

more symbols. The fact that there is not, so to speak, a one-one relationship between object and symbol adds immensely to the difficulties of dream-interpretation.

A good example of condensation is provided by one of Freud's own dreams, in which a professional colleague, who, in fact, was clean-shaven, was endowed in the dream with a long yellow beard which in real life belonged to Freud's uncle. The uncle in question was regarded by all his relations as stupid. So, by identifying him in the dream with his colleague, Freud was symbolically expressing a low opinion of the latter's intelligence.

(iv) Displacement

Displacement has two different, but related, aspects, both of which serve to disguise the dream's true meaning. First, Displacement of Affect: the feeling that we have in real life towards one person or object may be displaced in the dream on to another. For example, we may fall asleep feeling resentful towards A, and dream that we are fighting or injuring B, towards whom in real life we feel no resentment whatever. In such cases, A sometimes appears in the dream in a minor role: he has been displaced, so to speak from the lead, and given a walking-on part.

The second aspect is Displacement of Emphasis. The most important element in the manifest content of a dream is not always the most important in the latent content. Often the clue to interpretation of a dream lies in some apparently minor or trivial incident.

The Psycho-analytic Wish-Fulfilment Theory of Dreams.

In Psycho-analytic wish-fulfilment theory of dreams, the manifest or actual content of a dream symbolizes the latent content. All of the dreamer's wishes that are not acceptable to his conscious self are "repressed" into the unconscious whence they can escape symbolically in dreams. Each object or situation in a dream has a latent meaning. According to Freudian interpretation, most dreams symbolize sexual drives.

According to Freud, dreams are direct expressions of ungratified wishes in childhood. Some dreams (e.g., comfort dreams) in adult life also are direct wish-fulfillments. But dreams of adults are mostly indirect or symbolical expressions of repressed, and therefore, unconscious sex wishes and spite wishes which arise from interference with sex. The sex wishes are often banned by the society. They are not allowed adequate fulfillment in waking life. Therefore they are repressed and become unconscious. But they do not lose their power, they force themselves into the field of consciousness whenever they get a chance. In the waking condition the unsocial sex-wishes are not allowed by the 'Censor' to enter into the field of consciousness. During sleep the 'Censor' relaxes its watchfulness, so the repressed unconscious sex-wishes put on a disguise and appear as dreams. The repressed sex-desires indirectly fulfill themselves in dreams. There is a difference between manifest contents and latent contents of dreams. Manifest contents are events; but latent contents are wishes. Thus repressed desires indirectly fulfill themselves in dreams.
Dreams are disguised or symbolical expressions of unconscious sex-wishes or libido. The disguise or distortion of the latent contents or sex-wishes into manifest contents is effected by means of condensation, omission, modification and regrouping of material. The unconscious libido is expressed in dreams in the form of symbols.

The dream pictures stand for unconscious material much as a code expresses a hidden message. An example may help. Mrs. M, an educated woman in process of being analysed, dreamt as follows:

I was in an empty room at the top of a high building, and the stairs by which I had gone up had crumbled away behind me. I was afraid I should never get down. The widow was open, and presently a rough-looking but kindly man flew in at the window, picked me up unceremoniously, and flew with me to a safe place. I was relieved to be rescued, but exceedingly angry with the man for his unceremonious behaviour.

**Manifest Content:** On the previous day I had been packing in a loft approached by a steep flight of stairs.

**Latent Content:** The rough man is the analyst, whose methods are unceremonious and disconcerting. The upper room is the difficult position into which I have got myself through phantasy and an unpractical outlook on life. I am 'up in the air', and wonder if I shall ever get down. The stairs, i.e. the ordinary methods of dealing with the situation, have failed. The window is open, i.e. there might be a
a way out. The analyst flies in and rescues me, i.e. his methods of doing things are very queer, not what one would expect. I am relieved but angry, i.e. his treatment is proving successful, but I resent his direct attack upon my weaknesses.

General Symbolism: The rough man is the more practical and sensible aspect of Mrs. M's character, which she rather despises but in which her safety lies. The upper room in which the dreamer is cut off is a very common dream-symbol indicating dissociation from reality and fear of insanity.

The above dream has, besides the interpretation given, very obvious sex and will-to-power implications. The patient had the power instinct over-developed, and her unpractical idealism made the primitive aspects of sex repellent to her, both of which facts are easily deducible from the dream.

Mental Mechanisms.

Mental conflict is inevitable. The effects of mental conflict are always disturbing. Anxiety, emotional tension, irritability and depression are among the commoner symptoms. Where a conflict cannot be solved at the rational level, the mind makes use of various methods of evading it or of making it less painful. These methods were first distinguished by Freud, who referred to them as the "mechanisms" of the mind.

In order to remain homeostatic, or to keep his inner and outer demands in balance, an individual's ego utilizes what has been described as mental mechanisms. These mechanisms make complex adjustments possible and ideally
allow one to safely gratify his needs without censure from his superego on the one hand, or society on the other. It must be emphasized that these mechanisms are active in the well as in the ill. Regardless of the origin, the tension produced by an emotional conflict is discharged by the utilization of one or more of the mental mechanisms.

(1) Repression and Suppression: Repression is an ego defense mechanism by means of which dangerous desires and intolerable memories are kept out of consciousness. This repression avoids anxiety by preventing the denied impulse from reaching awareness. It is the non-voluntary driving back into the unconscious of unpleasant complexes; i.e. we repress ideas when we induce forgetfulness of them without deliberate intent. A repressed sentiment is known as a complex. Suppression is the deliberate concealment of an emotion. It is the conscious forcing of desires or thoughts out of consciousness. It is, in a way, conscious inhibition of desires or impulses. Thus we forget day after day to pay our bills or to answer a tiresome letter, and here we have unconscious repression. But we conceal the fact that we have come downstairs in a very bad temper, or that we are inexpressibly bored by our neighbour's conversation, and this is suppression. Conscious suppression commonly leads by imperceptible degrees into unconscious repression.

(2) Sublimation: An instinct may be altered in its object and in its goal and discharged in some manner acceptable to the ego and society. Instincts may be desexualized and gain expression as affection; and aggression and hostility
may be discharged in a manner that will lead to gain for the ego (in competition, as in sports). Consequently, an unacceptable instinct, though repressed, may gain expression in a manner that is both acceptable to the individual and society. In short, sublimation is the ego defense mechanism via which frustrated sexual energy is partially channeled into substitute activities.

(3) Rationalization: Rationalization is an ego defense mechanism in which the individual thinks up "good" reasons to justify what he has done, is doing, or intends to do. For example, sometimes we get off the bus without paying, and tell ourselves that, as we had to stand all the way, the Transport Corporation is not really entitled to demand a fare. Thus the process of supplying a reasonable cause for an apparently unreasonable emotion is called rationalization. Medical rationalization sounds like this: "I didn't miss the diagnosis, it was just more obvious when the next doctor examined the patient."

(4) Reaction Formation: This is the development of a character trait which is the opposite of the unconscious wish or impulse. This trait consciously aids the individual in avoiding the unconscious wish. The greater the denied impulse, the more marked the reaction formation would need to be. One of the commonest reaction-formations is boastfulness, and an excessive concern with personal prestige. The boastful and touchy individual, who will never admit ignorance or confess himself wrong, is nearly always compensating for a repressed sense of inadequacy. If he were really confident of his own
merits and status, he would not be so concerned lest others should under-rate them.

(5) Compensation: It is the ego defense mechanism by means of which an undesirable trait is covered up by exaggerating a desirable trait. An individual may attempt to conceal a real or imagined deficit by an exaggeration of some other characteristic or ability, thereby covering the weakness or compensating for the lack. Usually the compensation requires either the approval or envy of others to aid the ego in being reassured. Efforts at compensation balanced by ability are found in many productive people, this overcome of a handicap is a frequent motivation in the successful.

(6) Projection: This is an ego defense mechanism by which intolerable qualities (aggression, guilt desire, or hate) existing unconsciously within an individual are attributed to another. These qualities are then free to be criticized and even more strongly denied. This mechanism is further enforced by the fact that anger toward another is less disturbing than depression or anger directed at self.

Projection is the reverse of identification. It is the act of unconsciously attributing to another our own thoughts, feelings or motives. In newspaper accounts of divorce cases one is struck by the fact that each party accuses the other of cruelty, neglect, ill treatment of children, extravagance, and so forth.

(7) Introjection: It is related to the primitive
mechanism of incorporation of object or person into one's own ego structure with tendency to identify with them and to be affected by what happens to them. The psychical assimilation of pleasurable experiences early in life and their inclusion in the ego is introjection. It is the opposite of projection.

(8) Identification: This is an ego defense mechanism in which the individual identifies himself with some other person or institution usually of a successful or illustrious nature. Identification is the means whereby the qualities and attitudes of others are unconsciously made part of one's own ego. The person who sees an accident in the street and experiences such acute emotion that he faints or is rendered incapable of movement is unconsciously imagining himself to be the victim of the accident. He is identifying himself with the injured person.

(9) Regression: It is an ego defense mechanism in which the individual retreats to the use of less mature responses in attempting to cope with stress and maintain ego integrity. Regression indicates the retreat of the personality which occurs when a person is unable to face a given situation. The young man who refuses to interest himself in anything but cricket-scores and evades the choice of a profession, is regressing into boyhood because manhood seems to him difficult.

(10) Symbolization: One thing used to represent another is a symbol. Usually the symbol is a great abbreviation, a condensation. It always has many inner connexions.
Not only do the symbols represent the object as it is perceived, but they also carry the affect or feelings with which the perception is endowed. The transfer of the affect which the object originally assumed to its symbol is the process of symbolization.

A symbol may be endowed with conscious or unconscious meaning and may be utilized to gratify safely desires which could not be directly expressed. An inanimate object may become a symbol for the feeling of kinship of a group, as the totem in primitive cultures, such a symbol may be endowed with great powers and influence.

(11) **Displacement:** Affect or anxiety may be transferred from one situation, object, or person to another more acceptable substitute. This process is termed displacement. It occurs frequently in the anxious and provides a safe means of discharge of tension. Subsequently the anxiety is related to a particular situation, person, or object which the patient can consciously guard against. As an ego defense mechanism, it is the redirection of emotional charges from more dangerous to less dangerous objects. For example, hostility aroused by one's boss may be taken out on one's wife.

(12) **Dissociation:** In some individuals ideas or behaviour which are not tolerable to the ego are denied consciously and are "split off" from the memory of the patient. This unacceptable behaviour is then dissociated and exists as an unseen and unknown island in the personality.
It is as though the individual has two personalities which lead separate existences and are unaware of each other.

The dissociation may be manifest as a fugue state in which there may be disturbances of consciousness as well as amnesia and an actual physical flight from the immediate environment. For example, many people have one standard of manners within the family and another outside.

(13) Conversion: Conversion means a subconsciously motivated psychosematic illness. It denotes a mental conflict into a physical symptom.

Amongst the commonest causes of conversion hysteria is the desire to escape from a situation that has become intolerable to the patient. For example, a teacher or clergyman may develop speech difficulties. Another common cause of conversion hysteria is desire for sympathy and attention. This form is common in children. A 'dethroned' child may think that he is unloved or neglected. Another cause is desire for power. A widowed mother, for example, may use illness as a means of preventing her daughter from leaving home.

(14) Fixation: The term fixation is used to denote the mental state which occurs when an individual refuses to take the step forward in life which normal development demands.

The commonest form of fixation is that of the child upon the parent. Just as the infant tends to resist the physical process of weaning, so the growing child and youth tends to demand or accept mental or spiritual sustenance and support from the parent long after the need should have been outgrown.
Parent-fixation occurs in a more subtle but equally common way among adults who have long since left the parental home and become outwardly self-supporting and independent. Speaking generally, fixation is the negation of all progress, it is a futile attempt to resist the universal law of 'change, which is life'.

(15) **Transference**: It is the identification of some person in the individual's immediate environment with some important person in his past life. Usually the identification is made unconsciously. The transference, then, is the transferring to the analyst of emotion left over from some earlier unsatisfied relationship.

(16) **Condensation**: It is a symbolic fusion of ideas or concepts into one.

(17) **Elaboration**: It is the disguise of hiding the actor under a mountain of costuming.

(18) **Reversal**: It is saying or doing precisely the opposite of the real unconscious wish.

(19) **Over Compensation**: It is the marked exaggeration of compensatory activities in trying to cover up weakness or inferiority.

(20) **Purposive Accidents**: Many acts are called "accidental" which can be shown to have purposes which must be ascribed to unconsciously active wishes, which take advantages of appearances of accidental or chance occurrence.

A study of these mental mechanisms or disguises is highly essential to an understanding of the dynamics of
the mind. If they serve some external utility they are called sublimations; if not, they are called symptoms if occasional, and character traits if persistent. Things like dreams and purposive accidents constitute a fourth class of incidental disguises.

4. Other Viewpoints.

(1) Alfred Adler and the School of "Individual Psychology".

Adler was a follower of Freud at first but after approximately nine years of association, the disagreement and rivalry between him and Freud led to an open break. In 1911, Adler withdrew from the Psychoanalytic Society and founded the Society for Individual Psychology. To emphasize the importance of individual differences in personality, dependent on differences in early environment, he named it so. He based his psychopathology on the "masculine protest". This is derived from the "will-to-power" of the German philosophers. Adler relegates the role of sexuality to the background, placing all emphasis on the egoistic impulse to master the environment and to come out on top. He denies repression, he rejects the theories of sexual development, and he pays little attention to the unconscious.

Adler's "Individual Psychology" presumes an "imagined goal" which in turn evolves a 'life-plan' that gives direction and purpose to an individual's behaviour. The neurotic erroneously evaluates himself, his experiences and his environment and establishes a 'personality ideal' which fails to bring him nearer to this imagined goal. This
continuing failure leads him to provoke experiences to justify and explain his failures and to construct character traits and select real experiences which fit this erroneously determined "personality ideal".

"Individual Psychology" stresses subjective evaluation as being of greater importance than objective experience, milieu, or tendencies. The prolonged dependence of childhood and the comparable inadequacy of the child to the adult lead to feelings of inferiority. The feelings of inferiority, if psychically felt, may provoke efforts at compensation which, if sufficiently exaggerated, exist as symptoms.

Adler equates a dominant, secure, "above" position to masculinity as opposed to a submissive, dominated, or "below" position to femininity. He regards the height of masculinity as a sort of perfect he-man of the films. An awareness in the male of feminine tendencies may provoke an exaggerated show of aggression or a "masculine protest"; similarly a female may deny her femininity and assume an aggressive masculine attitude.

Since Adler places the "goal of superiority" as the objective of the Psyche, the masculine protest would arise as this objective was frustrated or threatened. This goal of superiority may be gained directly in elevating self or indirectly by depreciating others, both tendencies are particularly marked in the neurotic.

Adler did not agree with Freud as to the importance of the sexual instincts, repression, the unconscious, or
the Oedipus complex. The patient was studied as a part of his environment and particularly the subjective evaluation the patient made of the situation in which he found himself.

"Individual Psychology" is based on the egotistic side of our natures, on the striving for power as a compensation for inferiority. It emphasizes all that is domineering, cruel, hard and hating. All that is soft, tender and loving, all that is peculiarly feminine, is depreciated and neglected. Neurosis arises as an attempt at freeing oneself from the feeling of inferiority, finding an outlet in a small family circle, larger social units being pushed aside and ignored. The estrangement from communal life leads to phantasies that are for the purpose of evading reality, followed by a kind of anti-social revolt.1

Differences between Individual Psychology and Psychoanalysis.

Adler thought that Freud over-emphasized sexuality (libido). He emphasized Ego in his "Individual Psychology". Adler regards the "Self-assertive" impulse as the dominant positive force in life and as the impulse most subject to frustration from the environment and from the individual's own sensitiveness. It is thus the source of achievement on the one hand and of misconduct and maladjustment on the other.

The fundamental fact in neurosis, according to him,

was a feeling of inferiority arising out of inadequacy or deficiency, bodily or mental. The individual may truly compensate for his inferiority by well directed effort as Demosthenes did compensate and overcame his stammering and became the greatest orator of Greece, or as Roosevelt who overcame his frail physique by ranch life and became a rider and an explorer. But these compensatory efforts may not always succeed. Thus the principle of "compensatory effort" occupies a place of central importance. According to this principle all functional disorders (neuroses) arise in the course of efforts to achieve some kind of compensation for deficiency, bodily or mental. The disorder or neurosis is the consequence of the failure or misdirection of these efforts. There is a modicum of truth in this doctrine, but it is as one-sided and distorted as the pan-sexual doctrine of Sigmund Freud.

Adler does not deny the importance of the sex impulse, but he believes it has not the comprehensive importance in the child's life that Freud attaches to it. The "Style of life" adopted by the child remains fixed in its main lines, and this style of life is not forced upon the individual by heredity, but is largely determined by the family situation in which the child finds himself. For example, children of very successful parents are handicapped by hopelessness of attaining anything as great as their fathers, and are likely to adopt a style of life of ease which calls no serious efforts. Every individual adopts his style of life when he encounters the three great
problems of life—social and community life, occupation and love. If the child’s social attitude is one of courage and interest in others, optimistic in giving and receiving, he can later take up the sex impulse into this style of life and succeed in love and marriage. If the social attitude of the child is one of anxious seeking to outdo his associates, sexuality later be used as a means to the same end.

In the study and analysis of the individual patient the main task is that of discovering the style of life. The individual’s position in the family, his likes, dislikes, his heroes in history or fiction, his choice of occupation in life, all furnish clues. His manner of standing, walking and sitting, and his way of shaking hands reveal his fundamental attitudes.

Dream analysis is used by Adler in much the same way as by Freud. But Adler does not regard the dream as fulfilment of old wishes. He thinks that it relates to the future than to the past. It is a sort of rehearsal of some important action that has soon to be performed in reality. A hesitant man on the verge of marriage dreams of being halted at the boundary between two countries with a threat of imprisonment.

The resistance theory of Freud is interpreted by Adler in a different way. The resistance is never unconscious opposition but a defence against the treatment itself. The patient dreads being cured, because if cured he would undertake tasks in which he might fail. Similarly
with Transference, if the patient falls in love with the
doctor it is not real love, but just one way of getting the
ter of him. The conscious and the unconscious are not
warring entities, but constitute a dynamic unity having the
same desires and trends, according to Adler. Adler's
conception of a "style of life" is a valuable contribution
to the Psychology of character and personality.

(2) Carl Gustav Jung and the School of "Analytical
Psychology".

Jung, like Adler, started within the fold of psycho-
analysis. But in 1913 he also withdrew from the psycho-
analytical movement. He founded his own school and termed
his method "Analytical Psychology". He may be described as
the philosopher of psychoanalysis. His carefully thought-
out writings have a strong philosophical trend. His name
is largely associated with the concept of the collective
unconscious, with the classification of individuals into
extraverts and introverts, and with word-association tests.

According to Jung, the libido is not the source of
sex energy alone, but it is the source of all energy. Jung
asserts that the unconscious consists of two parts:
(1) Personal unconscious (of repressed material) and
(2) Collective unconscious, which is a residue of our
animal and racial past. He distinguishes this unconscious
as "impersonal", in contrast to Freud's unconscious which
is wholly personal. He also terms this impersonal un-
conscious the "collective unconscious" because he believes
that it is inherited. It is universally present in everybody.
It contains certain ancestral tendencies and spiritual urges common to all mankind. Some primordial ideas which Jung calls 'archetypes' are illustrations of collective unconscious. The idea of Deity is archetypical, for instance.

Freud regards a dream or neurosis as motivated by repressed sex-desires, Adler by the will for power, but Jung solves the enigma by his famous doctrine of "Psychological Types". Jung says one may be motivated in Freudian way, another in the Adlerian way. These types can be mentioned as introvert, extrovert, sanguine, choleric, phlegmatic, melancholic, thinking type, feeling type, sensing type and the intuitive type. Most interesting is the suggestion that what the individual is not consciously, that he is unconsciously. If he is an extrovert consciously, he is an introvert unconsciously. If he is of the thinking type consciously, he is of the feeling type unconsciously.

Speaking in a summary fashion, an introvert is a person whose libido or life-force is turned inward; an extravert one whose libido is turned outward.

The extravert goes out to people and things, enjoying contacts and shrinking from solitude and meditation. The introvert shrinks from and instinctively avoids contact with the external world, is reserved, unsociable, self-sufficing. Looked at superficially the extravert is like a fox-terrier, busy, friendly, inquisitive, bustling about and taking an excited sniff at everybody and everything; while the intravert is that cat who scorns to mix himself with other people's
concerns, and prefers to 'walk by himself' or to sit and 'contemplate the Absolute Mouse'.

The extravert has his attention fixed on the objective world. People and things mean much to him. He is a prey to anxiety if his customary daily companions, his family or his friends, are temporarily out of his reach. He enjoys action, is restless under forced passivity. He sees his external goal clearly, and does not greatly heed the interests of other people when they impede his progress. His interest in other people and his power of expressing sympathy may be so great that he attracts friends and hangers-on in great numbers.

To the introvert the external world means in comparison very little. He has no flair in dealing with it. He commonly cherishes a longing to be rid of all possessions. This is usually merely a phantasy with him, but it is symptomatic. He is afraid to meet strangers. He is self-critical, undecided in action because mistrustful of his own judgment; he is considerate for other people, and has insight into their difficulties, because he sees in imagination how his own actions affect others. He likes change of scene and occupation because he finds in them a needed stimulus towards interest in the outer world.

Extremes of extraversion or introversion are dangerous and the instinct of self-preservation prompts mankind to seek after balance. The extravert has in him an insatiable craving after quiet, repose, and the ability to find pleasure apart from the outer world; while the introvert has a
constant urge towards means of contact with the outer. In
the normal person of either type these cravings find satis-
faction, and some sort of balance is achieved.

Jung improves upon the ideas of "neurosis" and the
"Libido" of Freud. According to Jung neurosis is the result
of "Regression". The individual carries with him complexes
left over from poor adaptation in childhood. These predis-
positions are required to be changed in the light of new
situations and difficult problems in life. A fresh adapta-
tion is demanded, but if the individual has not the
sufficient force, he regresses into earlier habits, he may
take refuge in phantasies— an imaginary sort of solution of
his problem. All this regression to solve the present
difficulty, a difficulty of adjustment, is the real cause
of neurosis. The fact is that Jung adopts a "purposive" point
of view. To him the events of today are not only the result
of those of yesterday; they are also determined by those of
tomorrow. In neurosis therefore Jung emphasizes the
difficulties of the present or the future and he lays less
stress upon the past or early history of the patient.

Jung sought to align his concept of Libido with
Energy in physics. The Libido manifests itself now in self-
assertion or in sex-desire at some other time, just as
energy in physics is heat in one case or electricity in
another case. Similarly Libido takes different forms, but is
the same Libido. It is redirected or transformed, as sex-
desire may be transformed into art, when it no longer remains
sex-desire in the main although some traces of the immediate
source of the energy may remain in the sublimated activity.

Jung's energy theory is that energy can be thought of as tending toward an "end-state of equilibrium". This theory is something more than a mere casual mechanical explanation of behaviour as "Behaviourism" does. A neurosis is a present attempt in adjustment to life, a poor attempt indeed, but at least an attempt at transformation and a new synthesis. The neurosis is to be cured on and along this new synthesis rather than by unearthing past causes in which the latter may be, in fact is, of use in the preliminary stage of the treatment.

Thus there is a sort of analogy between Jung's energetic conception of neurosis or adjustment synthesis (end-state equilibrium) on the one hand and the Gestalt conception of "insight as closing a gap to reach an equilibrium" on the other.

Mention might finally be made of Jung's use of the Association Test. The Association Test is a technique devised by Jung as a "complex indicator". A series of one hundred words is read out, and the quality and quantity of the subject's responses are noted. Certain reactions are taken as "complex indicators"; that is to say, there is some emotional constellation connected with the stimulus word, or the idea which it evokes. By tabulating all the

1. The term "complex" was coined by Jung to describe a group of associated ideas having a strong affective tone. He concluded that words which produced an unusual response were "complex indicators".
words which have led to delayed responses a general idea can be obtained of the topics that are of emotional significance to the patient.

**Personality as Described by Jung**

**Parts of the Personality.**

The *ego* is defined as the psychological expression of the firmly associated union of all general bodily sensations. It is the core of consciousness and in the normal person the ego complex is the highest psychic force.

The *unconscious* is made up of two parts: a personal unconscious which ends at the earliest memories of infancy, and a collective unconscious which constitutes the pre-infantile period, that is, the residues of ancestral life.

The relationship of the conscious to the unconscious is compensatory, but the superior function is always the expression of the conscious personality. The unconscious, being complementary to the outer character, "contains all those general qualities the conscious attitude lacks".

He whose prevailing external attitude is intellectual is sentimental within and vice versa; a similar relationship holds for the individual's sexual character. "Man, for instance, is not in all things wholly masculine but has also certain feminine traits. The more manly his outer attitude, the more will his womanly traits be effaced."

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The External Attitude (Persona).

A definite milieu (or situation) demands a definite attitude according to the obligations and expectations of the individual's occupation or profession. This attitude is a reflection of the person's conscious intentions as they are oriented to the demands of his environment. He may be helped in formulating this attitude by society's generalized conception of what his attitude, character, or behaviour should be.

For instance, a minister does not cease to be a minister at the end of his sermon or even at the end of the day, in society's view; he is a preacher around the clock. This external attitude or characteristic type of behaviour Jung describes as a mask or "persona".

He defines the "persona" as a function complex which comes into being for reasons of adaptation or necessary convenience. "Fundamentally, the persona is nothing real; it is a compromise between the individual and society as to what a man should appear to be. "Much of our common humanity is sacrificed in an effort to mould ourselves into an ideal image. The persona is "that compromise role in which we parade before the community".

Since many are obliged to move and function in two or more totally different milieu such as the family and the

world of affairs, which demand dissimilar attitudes, totally different behaviour may be required in the two circumstances. A man may be aggressive, inconsiderate, and demanding in his business but at home he may be mild, accommodating, and good natured. Which of the contrasting aspects represents the true character may be impossible to answer.

Jung feels the more the persona's individuality is developed, the more consistent his character and the less it will vary with each momentary change of circumstance. The persona is the obvious relationship of an individual with outer subjects.

The Internal Attitude (The Anima or Animus).

In addition to the individual's relationship to outer objects which Jung described, a similar but less evident subjective state exists with the inner object, that is, the unconscious. This relationship or "inner attitude" is of equal or greater consistency (being less amenable to alteration) and is termed the anima or soul. This anima or soul is considered a circumscribed entity and maintains a complementary relation to the outer character.

The male has feminine soul, the anima, and the female has the male counterpart, or animus. Jung states the persona and anima are symbolically represented in dreams. The persona is embodied in prominent dream figures of the same sex who possess the outstanding qualities of the persona itself. With men, the soul (or anima) is represented in the person of a woman, with woman, the dream presentation of the unconscious is in masculine form.
Normally, a male should project his "soul image" onto a woman. A man in his love choice is strongly tempted to win the woman who best corresponds to his own unconscious femininity. This choice is usually regarded as ideal.

Individuation is a process by which a man becomes the definite, unique being, he in fact is.

5. Gestalt Psychology.

It is the school of psychology whose slogan is the German word "gestalt" which means pattern or form or configuration or organised whole. The movement began in Germany in 1912, and the school is popularly known as the K.K.W. School after its worthy leaders Kohler, Koffka and Wertheimer. This school rebelled specifically against Wundt and more generally against associationism with its analytical method, which it calls a brick and mortar psychology. Sensations are the bricks and association the mortar. The so-called elements are unreal, artificial abstractions. Mental facts are to be studied as concrete wholes. It holds that gestalts or organised wholes have qualities not belonging to parts, and the parts derive their qualities from the wholes.

Gestalt school believed that the whole notion of association was misleading. Wundt's psychology starts by saying that experience comes in complexes or compounds, not in elements. Every experience is complex. Every action is complex. Therefore, the task of psychology is first to analyse these complex processes into their elements, and then to study how the elements are combined into complex products and the laws of their combination. Psychology should first
identify the elements of experience and then work them into compounds. Analytical psychology emphasizes the elements of experience and behaviour. But Gestalt psychology starts with the fundamental assumption that every kind of experience or behaviour is a unique whole, a gestalt, which cannot be analysed into elements. Psychology should not, therefore, aim at analysis of complex experiences and actions into their elements. It falsifies their nature. Experiences and actions are organized wholes. Psychology should study the properties of these organized wholes as they occur in experience or in performance.

Gestalt psychology stresses organized wholes. The human or animal organism is a gestalt. It is not a mere sum or aggregate of parts and organs. All parts of an organism are inter-related. The organism acts as a whole. Its behaviour does not consist of a sum of reflexes. The brain also functions as a whole. A simple reflex acts upon other parts of the organism. It does not confine to a particular part of the body. Sherrington demonstrated the "integrative action of the nervous system". Pavlov showed the dependence of one conditioned reflex on another. Lashly showed that the brain functions as a whole in all learning. Gestalt psychology holds that the animal never passes from simple un-co-ordinated movements to complex co-ordinated movements by combining the simple acts with one another. From the start its movements are integrated movements of the whole organism. The animal passes from a simple integrated movement of its whole organism to a
complex integrated movement of the whole organism. It passes from a simple whole behaviour to a complex whole behaviour. Its behaviour is a whole, a gestalt, from the very start. Gestalt psychology insists on the organised wholeness of behaviour most strongly.

The Gestalt psychologists hold that we perceive an object as a whole or unit. We do not perceive it as an aggregate of parts. The object of perception is always a whole, a gestalt, a configuration. It is not a mere sum of parts. The perception of a situation, pattern or configuration depends upon the total activity going on in the brain. The Gestalt psychologists distinguish between figure and ground in perception. We always perceive a figure in a background. We perceive the moon in the sky. The moon is the figure, the sky is the ground. The figure is typically compact, having a form and an outline. The background appears like unlimited space. The figure is more apt to attract attention than the ground. The distinction of figure and ground holds good of visual as well as auditory and tactual perception. The whistle of a train stands out as a figure against the general background of less distinct noises of the eager passengers. Gestalt psychology uses the distinction of figure and ground as a fundamental principle in the organization of experience and behaviour.

The Gestaltists make much of closing the gap. They hold that a closed figure has an advantage against an irregular figure with gaps. There is a natural tendency to
close up gaps. It is not a result of experience of many whole objects. The Gestaltists believe that it represents the brain dynamics in receiving a mass of stimuli from the eye. When an irregular figure with gaps, is seen, there are unbalanced tensions in the brain. When the gaps are closed, equilibrium is restored to the brain. The reception process in the brain gravitates towards equilibrium. The brain receives an unclosed figure with unbalanced tensions. But it receives a closed figure with tensions restored to equilibrium. The brain responds to a figure as a whole. The visual perception of figure, shape, size and motion is not acquired but direct. It is inherent in the nature of brain activity. The movements of the eye in seeing are important factors in the process of seeing figures or objects. The motor activity is a vital factor in visual perception. In perception the mind perceives unitary wholes. This unity depends upon many factors such as proximity, similarity, continuity, equilibrium or closure, familiarity and set attitude.

Gestalt psychology dislikes the explanation of behaviour in terms of the stimulus and the response. It smells of atomistic psychology. Gestaltists reject analysis of experience into sensory elements, and analysis of behaviour into simple reflexes in response to simple stimuli. On the contrary, they regard human behaviour as a total activity of the organism with reference to the total environment in man's adjustment to it, having the character of purposiveness. Professor Kurt Lewin devoted himself specially to the psychology of action (behaviour). He is opposed to parcelling
the mind into instincts. The mind is a whole. Behaviour based on instincts is one-sided and individualistic. Environment is equally important. Purpose or motivation plays a prominent role. He uses the word "tension" and behavioural environment about the same geographical or physical environment.

When a person undertakes a task, tensions are generated in his organism, which are relieved when the task is completed. Say, for example, I have a letter stuck in my pocket to be posted in a letter-box. There is a bond between the letter and the box. There is also a sort of tension of the task. At the sight of the box, my response to post it will be stronger. I post it. The tension is relieved. A finished task is done and forgotten. Therefore we have the most important principle: "Behaviour is governed by a field of interacting forces, the field having a pattern and a meaning. Behavioural environment constructed out of the same geographical environment may differ from individual to individual and it depends upon individual interests, needs and abilities". Probably the brain dynamics of seeing a closed figure and completing an unfinished task are the same. Unbalanced brain tensions are relieved and reach equilibrium with 'closing the gap'.

Koffka and Kohler both studied the learning process. They hold that all learning consists in insight, and there is no learning by trial and error. Gestalt psychology lays stress on the perceptual factor in learning. Learning means doing something new. This new cannot be understood
by simply observing the motor performance, but consists in a reorganization of the situation filling the gap between the situation as it is and the final goal.

The Gestalt psychologist urges that we get no true picture of a person's character by listing the various personality traits. Ratings scale does not show the role or function of each single trait in the total personality. The personality is not a mere sum of traits, but an organized whole, a Gestalt.


J.B. Watson is the originator of this School. He started it in 1912 as a revolt against the existing school of introspectionism, particularly out of his disgust with the contradictory findings of introspection regarding the question of imageless thought. But Behaviourism is really much older than Watson. McDougall and others had long ago formulated the view that Psychology should be treated as a study of human behaviour.

Behaviourism, as represented by its greatest advocate, J.B. Watson, is that school of Psychology which defines it as a science of human behaviour. Behaviour means any movement of the organism made in response to stimulus. The whole range of human conduct from coughing and sneezing to writing philosophical works is to be understood in terms of stimulus and response.

The negative emphasis of "thou shalt nots" type of Behaviourism is novel: drop the mind, say no more about consciousness, cease introspecting, eliminate mentalistic
concepts, and stop speculating on what goes on in the brain.

Watson regards functional psychology as an inconsistent compromise between structural psychology and a truly biological science. He seeks to reduce psychology to a purely biological science. He defines psychology as a science of behaviour. It is not a science of experience. Mental processes are intangible and inapproachable. They are elusive. They do not serve any useful purpose. Experimental psychology has made progress by studying the performances of individuals. Introspection is a deceptive method. It is not necessary for psychological investigation. Psychology is the science of behaviour. It is not the science of experience or consciousness. Its methods are observation and experiment, which are the methods of physics, chemistry and other exact sciences. It is concerned with behaviour. Behaviour is the response of the whole organism to the stimuli in the environment. Psychology is the science of stimulus-response. The sense-organs receive the stimuli, and so are called the receptors. The muscles execute actions in response to stimuli, and are so called the effectors.

Watson denies the existence of sensations. He scrupulously avoids the word 'sensation' in his treatment of the senses. He uses such expressions as 'response to light', 'auditory response', 'olfactory response' etc. He rejects sensation because it is not sensori-motor behaviour. Watson does not mention perception because it involves interpretation of meanings of sensory signs. It is very difficult
to explain meanings in terms of sensori-motor behaviours.

Watson explains after-images as reactions of the receptors after the withdrawal of the stimuli acting upon them. After-images are the after-effects of light stimulation after the eye has been stimulated for a time by a light which is then removed. The subject may react as though he were stimulated anew by the original light, the so-called 'positive after-image'; or, as though he were stimulated by light complementary to the original light, the so-called 'negative after-image'. Watson never uses the term memory. He reduces it to habit. "Memory in the behaviourist's sense is any exhibition of manual, verbal, or visceral organization put on prior to the time of the test". (Watson). The freeing of familiarity, or the 'warmth and intimacy' in the language of William James, involved in memory, simply means the revival of old visceral (emotional) responses. Watson holds that memory-images consist partly in kinaesthetic impulses and partly in visceral responses. They are not centrally aroused. They do not originate in the brain. All behaviour is sensori-motor. The behaviourist believes in habit memory only. He reduces memory to neural habit.

Thinking and imagination are nothing but 'implicit' muscular behaviour. Children think aloud, i.e. talk to themselves. As they grow, talk is turned into subdued whisper; then at last even low whisper is eliminated; but speech organs continue to move even in adults in their silent thought, though these very slight internal movements are neither observable nor audible. In short, thought is motor
response, it is literally sub-vocal speech. Thinking consists in implicit speech movements. Thinking is implicit behaviour in the shape of sub-vocal talking that is substituted for overt manipulation.

Feelings of pleasantness and unpleasantness, according to Watson, are partly sensory impulses from the sex organs or other erogenous zones, and partly incipient movements of approach or escape. They also are not centrally aroused. Emotions are hereditary "pattern reactions" involving profound changes of the organism as a whole, but particularly of the visceral and glandular systems. Each separate emotion is a particular pattern of visceral and glandular responses. William James regards emotions as masses of organic sensations clustered round the perception of a situation. Watson does not recognize the reality of sensations and perceptions. "To convert James into Watson, simply erase the sensations of feeling from the total emotion, leaving the bodily changes which James did so much to bring into prominence." Watson regards emotions as hereditary pattern reactions of the glandular and visceral systems. He regards them as patterns of glandular and visceral responses.

Watson regards a reflex action as the simplest type of activity. It is an action that takes place in response to a stimulus in some fairly circumscribed glandular or muscular tissue. An instinct is a system of chained reflexes. It may be analysed into a chain of reflex actions, each such element of activity in the pattern as a whole being called a reflex. Watson rejects instincts as innate or hereditary
predispositions to perceive specific objects, to feel specific emotions, and to react in a particular manner to a situation as defined by McDougall. Predispositions are mental, and are, therefore, rejected by Watson. Native endowment in the form of instincts, innate capacities or predispositions is rejected by Watson. He believes in environmentalism or complete determination of the individual by the environment. He asserts that he could make any healthy, well-formed child into a scholar, a lawyer, an engineer, a poet or a philosopher by putting him in the proper environment. The behaviour of the child can be moulded into any form by the appropriate environment. In one way, indeed, extreme environmentalism is a logical stand for Watson.

Watson looks upon any mode of activity, either explicit or implicit in character, not belonging to man's hereditary equipment, as a habit. A habit is learned act acquired by the individual. A habitual act consists in integrating simple separate movements in such a way as to produce a new unitary activity. Instinct and habit are undoubtedly composed of some elementary reflexes. They differ in the origin of the pattern and the order of unfolding of the elements composing the pattern. In instinct the pattern and the order are inherited; in habit both are acquired by the individual during his life time. A habit is a complex pattern of reflexes learned or acquired by the individual.

Watson accounts for learning by the law of exercise, the law of use, the law of disuse, the law of frequency and
the law of recency. He rejects the law of effect because it refers to pleasure and pain and their effects on actions. Pleasure stimulating and repeating an action and stamping it in the organism, and pain arresting and eliminating an action and stamping it out of it. Watson rejects the influence of pleasure and pain because they are mental processes. He regards all learning as conditioning. All learned acts are conditioned responses. All learning is mechanical or by trial and error without any reference to the end, or to pleasure and pain.

By personality Watson means an individual's total assets (actual and potential) and liabilities (actual and potential) on the reaction side. By assets he means the total mass of organized habits which adjust him to the environment. By liabilities he means the part of his equipment which does not work in the present environment, and prevents him from adjusting himself to the environment. Personality is the pattern of an individual's behaviours in the environment.

Behaviourism and Gestalt Psychology.

Behaviourism and Gestalt psychology both revolted against the analytic psychology which was current at the time. But they revolted in different ways. Behaviourism revolted against the intellectual bias of the older psychology, and excluded experience from the scope of psychology. It looked upon an animal or a man as a behaving organism. It confined psychology to the analysis of behaviour, not of experience. Gestalt psychology revolted against
analysis of experience and behaviour both, and confined psychology to the study of experience and behaviour as wholes. Behaviourism rejected 'association of ideas' in favour of 'association of stimulus and response'. Gestalt psychology rejected the notion of association altogether and regarded every kind of experience or behaviour as a whole. Behaviourism rejected introspection as a method of psychological investigation because it shut out experience or consciousness from its scope. But Gestalt psychology did not reject introspection because it regarded experience as a proper object of study in psychology. Only it rejected the analytical type of introspection which was emphasized by existentialism and associationism. It rejected analysis altogether. It conceived every kind of experience and behaviour as a whole which defies analysis. Behaviourism rejected sensations because they are not motor responses. Gestalt psychology also rejected sensations because they are elements or atoms of experience. Behaviourism regarded the reflex as an elementary act, and complex actions as compounds of reflexes. Gestalt psychology rejected sensations as well as reflex actions because they are elements of experience and behaviour. Gestalt psychology revolted against analytical psychology of existentialism and associationism.

7. Purposivism or Hormic Psychology.

McDougall is the propounder of the Hormic theory. The term hormic is derived from the Greek word Horme.
meaning an urge to action. Purpose is the central concept of Hormic Psychology. Existentialism sees the fundamental fact of psychology in sensation, behaviourism sees it in bodily movement, the Gestalt sees it in perception of patterns, psycho-analysis sees it in the unconscious (motivation). There is a school called "Hormic Psychology" that takes its start from the fact of "Purpose" and that is why this school is better known as "Purposivism".

Nobody can dispute the fact of human purpose. Voluntary actions of men are purposive. But McDougall asserts that every action of an animal is purposive. Even instinctive actions are purposive. "Each animal species is so constituted that it seeks or strives for certain natural goals, the attainment of which satisfies corresponding needs of the animal. Since these needs and the tendencies to satisfy them, to strive towards the corresponding goals (such as food, shelter and mate), are inborn and transmitted from generation to generation in all members of the species, they are called instinctive. —— The Hormic psychology recognizes that man, like other animals, inherits certain propensities natural to his species; that these are the primary grounds of all his strivings, that the goals for which he strives are either the natural goals of his native propensities, or are means towards such goals (such e.g., as money) accepted, after experience of them, as goals in themselves." 1

Therefore, the Hormic Psychology is sometimes called a theory of instincts.

Purpose is the fundamental concept of Hormic Psychology. "Purpose, as we commonly use the term, implies two facts that do not always go together. It implies foresight of the outcome of a certain action, and it implies desire for that outcome. Purposivism means the primacy of striving or seeking, rather than the primacy of foresight." Thus McDougall explains behaviour in terms of striving for a goal or purpose. He explains experience also in terms of goal-seeking.

There are two types of Purposive Psychology: the Hedonistic and Hormic.

1. **Hedonistic Psychology**: It asserts that the true goal of all striving is pleasure, that we always strive to attain a foreseen pleasure and avoid a foreseen pain; that we desire such things as food, shelter, repose, etc., not in and for themselves, but only for the sake of pleasure which we shall derive from them. This is pleasure-pain theory of action, generally called Psychological Hedonism.

2. **Hormic Psychology**: It rejects Psychological Hedonism. It maintains that the hedonistic theory is false, that what we desire and strive for is the object itself, such as food, shelter, or repose, that these things are not, as Psychological Hedonism asserts, desired merely as means to the goal of pleasure. We really desire and strive for these objects themselves regarding them as intrinsically
good and desirable. We desire and seek this or that goal or object, because we are constituted in that way. Man is so constituted that, like other animals, he desires and, under appropriate circumstances, strives to attain certain natural goals, such as food, shelter, mate, and so forth. The attainment of the goal or object is commonly suffused with a pleasure or satisfaction which outlives the activity. But pleasure is never the goal of striving or action.

Normic Psychology is anti-behaviouristic. It is opposed to behaviourism which reduces behaviour to a mechanical response to a stimulus. McDougall holds that behaviour cannot be explained without purpose. All behaviour is purposive or teleological. It involves striving for a goal and prevision or foresight of a goal.

McDougall mentions the following characteristics of behaviour: (1) some degree of spontaneity and independence of the environment; (2) persistence even after the stimulus has ceased; (3) persistence with varied effort or variation in the motor behaviour; (4) the cessation of the varied activity when a certain result is attained; (5) adaptation of the different parts of the complex behaviour to one another as means and ends; (6) learning by the process of trial and error. Thus all behaviour shows goal-seeking. Goal-seeking requires motives or springs of action. Instincts are the primary motives.

McDougall makes intelligence subservient to instincts. Instincts set the goals or ends; intelligence gives only the means. He holds that in every instinctive act there are
two elements, a fixed or stereotyped element, and a plastic or variable element. The fixed element is the element of instinct; the variable element is the element of intelligence. Some degree of adaptive capacity, however slight, seems to be inherent in all instinctive activity. There is adaptability to special circumstances in every instinctive act. To this extent, an instinctive act is modifiable and intelligent. It always contains in addition to its fixed and unchanging elements a variable element adapted to the particular situation. Therefore every instinctive action may be said to be partly intelligent. On the other hand, a large instinctive element enters into every form of intelligent action. Thus instinct and intelligence are not exclusive of each other.

McDougall's Homic Theory is essentially a theory of instincts. At the back of all human conduct are a number of instincts each tending towards a definite goal, such as food, mate, shelter, the welfare of the young, and so on. These are the original springs of a man's conduct. "Without them", as E.S. Woodworth says, "his intellectual and motor machinery would be like a factory with the power cut off". Rational conduct presupposes these ultimate, and hence irrational, impulses. An instinct is not blind: "an awareness, however vague of the present situation and of the goal" is there. Nor is an instinct a mechanical series of reflex actions as Spencer, James or Watson maintains. But McDougall defines an instinct as a native tendency to perceive certain objects, to feel some excitement in their presence and to act in a certain way in relation to them.
He analyses an instinct into three main parts:— (1) On the receptive side, it is an innate tendency to pay special attention to certain things. (2) On the executive side, it is an inborn tendency to perform some movements and achieve some end. (3) Between the receptive and the executive sides is the emotion, the core of the instinct. In short, an instinct is at once a native aptitude to note certain things, to feel some emotion and to do something. According to this view an emotion is an integral part of an instinct.

McDougall's main list of instincts to their corresponding primary emotions remained as follows:

<table>
<thead>
<tr>
<th>Instincts</th>
<th>Primary Emotions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Instinct of escape</td>
<td>Fear</td>
</tr>
<tr>
<td>2. Instinct of combat</td>
<td>Anger</td>
</tr>
<tr>
<td>3. Instinct of repulsion</td>
<td>Disgust</td>
</tr>
<tr>
<td>4. Parental instinct</td>
<td>Tender emotion</td>
</tr>
<tr>
<td>5. Instinct of appeal</td>
<td>Feeling of distress</td>
</tr>
<tr>
<td>6. Sex instinct</td>
<td>Lust (misnamed love)</td>
</tr>
<tr>
<td>7. Instinct of Curiosity</td>
<td>Wonder</td>
</tr>
<tr>
<td>8. Instinct of Submission</td>
<td>Humility</td>
</tr>
<tr>
<td>9. Instinct of self-assertion</td>
<td>Feeling of Superiority</td>
</tr>
<tr>
<td>10. Gregarious instinct</td>
<td>Feeling of loneliness</td>
</tr>
<tr>
<td>11. Instinct of food-seeking</td>
<td>Feeling of hunger</td>
</tr>
<tr>
<td>12. Hoarding instinct</td>
<td>Feeling of ownership</td>
</tr>
<tr>
<td>13. Constructive instinct</td>
<td>Feeling of creativeness</td>
</tr>
<tr>
<td>14. Instinct of laughter</td>
<td>Feeling of amusement</td>
</tr>
</tbody>
</table>

McDougall regards instincts as the primary motives or springs of action in individual and social behaviour. He regards sentiments as the secondary motives or springs of
action. Sentiments are permanent emotional dispositions centred round certain objects. Sentiments are structural units, they are due to the organization of instincts and emotions. Sentiments are organized in a hierarchy under the sentiment of self-regard, which is the master sentiment. Character is a system of sentiments. The sentiment of self-regard is the essence of character.

McDougall agrees with the Gestaltists that higher animals learn by insight. But he adds that foresight is also necessary for learning. Learning involves foresight as well as insight. The animal foresees the attainment of the goal and the steps necessary to the attainment of it. Therefore he experiences something of the pleasure of success. The pleasure accompanies the making of the necessary movements, and it re-inforces, sustains, and invigorates those movements. Thus foresight is necessary.

But McDougall does not deny learning by trial and error method. He recognizes two forms of learning: (1) intelligent learning involving achievement through insight and foresight; (2) a quasi-mechanical learning through trial and error. In the second kind of learning also there is striving towards a goal, and some satisfaction results from reaching the goal. If there were no striving and goal-seeking, mere repetition of a movement sequence would not result in facilitation. Thus all kinds of learning—intelligent learning through insight and foresight and unintelligent learning through mere repetition—are purposive.
Hormic Psychology is opposed to associationism or psychological atomism, which regards the mind as a mosaic of discrete elements, sensations and ideas connected with one another by the laws of association. Hormic Psychology emphasizes the unity and spontaneous activity of the mind. It is the subject of experience and behaviour. Hormic Psychology is anti-intellectualistic. It is psychology of motivation. It emphasizes 'the urge to action' and regards cognitive activity as subordinate to it.

8. Holistic Psychologies.

Holistic psychology insists on considering the individual as a whole. It is also known as Self-Psychology, Personalistic Psychology or Organismic Psychology. Because of the emphasis on the whole person or organism they are all labelled as holistic.

The individual is a unit, a whole. The human individual is a unitary organism, and that he is a whole person. There are two types of the holistic psychologies i.e.

(1) Organismic Psychology and (2) Personalistic Psychology.

The organismic psychology takes a more biological, the personalistic a more social point of view.

(1) Organismic Psychology.

The cleavage between the somatic and psychic theories seemed to Adolf Meyer wholly unrealistic and unprofitable. He pointed out that the organism in its development from the one-celled egg begins and continues as a unit. "In this unit the development of the mind goes hand in hand with the anatomical and physiological development, not merely as a parallelism, but as a oneness with several aspects."
G.E. Coghill reached the conclusion that total organismic movement precedes partial movement. The total movement is not built up by the combination of originally separate movements, but the development proceeds from the whole to the parts. The organism is a unit composed of interacting parts.

According to Kurt Goldstein, the study of reflexes makes a poor and misleading approach to any true understanding of the organism's behaviour. A reflex is really an act of the whole organism and can be understood only as a particular manifestation of the nature of the whole organism. We must start with a true impression of the organism's unitary action. We must proceed from the whole to the parts, not from the parts to the whole.

The organismic approach wishes to see the organism in its behavioural wholeness. It rejects the analytic-synthetic method of first examining the parts and then trying to piece them together. Instead it adopts the holistic-analytic method. First must come a holistic view of the behaving organism; then follows isolating observation which yields data for correcting and amplifying the first impression.

Goldstein states that the normal tendency is not, as Freud and others have theorized, to get rid of tension, but rather to maintain an optimum of tension such as is necessary for accomplishment and progress. "Freud fails to do justice to the positive aspects of life. He fails to recognize that the basic phenomenon of life is an incessant process of coming to terms with the environment; he only
sees escape and craving for release. He only knows the lust of release, not the *pleasure of tension*.

For Goldstein a "good gestalt" is not merely an organization of the perceptual field. It is rather, a performance of the organism, a way of coming to terms with the environment as well and economically as possible.

J. R. Kantor has been advocating an "organismic psychology" since 1924. He wishes to rid psychology of the old mind-body dualism. He insists that the organism always acts as a whole and never part by part." It is always the whole person who reacts — it is a biological and psychological impossibility for the organism to act unless it acts as a whole". The real whole, however, is not the organism but the organism in its effective environment, the organism in active relations with certain objects at a given time.

The "organismic" psychology is primarily concerned not with what goes on in the organism but rather with what goes on in the field including the organism and its objects. Accordingly Kantor regards it as inaccurate to speak of perceiving, learning and thinking as functions of the organism. They are functions of the organism-object field, just as the function of batting a ball involves the ball and the bat as well as the batter. All psychological functions depend on the organism-object situation and not on the organism alone.

(2) **Personalistic Psychology.**

Mary W. Calkins became more and more impressed with
the importance of the self as the integrating factor in conscious experience. In 1900, she came out strongly for "psychology as a science of selves." She states that the self is consciously related to its objects in various ways. It takes a receptive attitude toward an object in observing it, but a dominating attitude in managing it. It has the attitude of liking certain objects but of disliking others. To speak of pleasantness and unpleasantness as impersonal conscious states is as absurd as to speak of them as unrelated to objects, for the real datum is the self being pleased or displeased by an object. Among the objects of the self the most important are other selves. The self is consciously a social being.

Calkins was distinctly an introspectionist and approached the self from this point of view. According to her the self is the person. She noted that the "psychosomatic personalists", such as Stern, attributed to the "person" the same fundamental characteristics as she attributed to the "self". Only the great negation of existential psychology, its outlawry of the self, its insistence on contents or ideas or experiences, is inconsistency with personalistic theory. She found herself in substantial agreement with Gestalt psychology except in its neglect of the "supreme illustration of the Gestalt". In psychoanalysis she found the self appearing again and again in different guises— as the censor, for example, of Freud's earlier period and as the superego of his later theory.

William Stern offered his personalistic psychology
to the world in 1906. In his opinion, the person has unity, value and purpose. The person is a whole of many parts. Taken part by part the person can and should be studied mechanistically, i.e. in terms of cause and effect and the interaction of different factors, but taken as a whole he can be understood only in terms of purposes, goals and values. A child is a person, an animal or any living organism is a person under Stern's definition. The typical person is an adult human being and there are superindividual "persons".

Each person has an environment selected by himself to some extent, and it is characteristic of a person to be in active relations with his environment. There are three levels of relations between the individual and his environment: the biological level of nutrition, etc.; the psychological level of conscious experience, and the valuational level, which is the province of philosophy.

The concept of convergence is important in Stern's system. The child's development is not due to heredity alone, nor to environment alone, nor to a mere sum of heredity and environment, but to the convergence of the two. Convergence is possible because of the unity of the person. In the same way the person has a multiplicity of traits, but these converge in his unitary personality. He has a multiplicity of drives, but these converge in his unitary purposive behaviour. Freud grossly underestimated the multiplicity of the individual's drives and motives, and he also failed to take due account of
the unity of the person.

Yet Freud's idea of a "depth psychology" is important, for there are depths in the person beneath the level of conscious experience. These depths are biological rather than psychological, but they have their influence on behaviour. Whatever is sharply conscious is said by Stern to be salient, and whatever is salient is at the same time embedded in the deeper layers of the person.

Feeling, regarded not in isolation but as personal background experience has a great variety of shades and tones. It is "shapeless" but still has much influence on behaviour.

From the viewpoint of Personalistic Psychology the real requirement is to see the individual as a unity in his multiplicity. Each person is regarded as having two goals: (1) an intrinsic goal bound up with his individual nature, and (2) an adopted goal representing his adjustment to his social environment. The adopted goal is the resultant of the converging influences of the intrinsic goal and the environment. The psychologist's task is to discover the intrinsic as well as the adopted goal of the individual.

9. The "Understanding" Psychology.

The "Understanding" Psychology is a psychology that seeks to understand rather than to explain. This is one of the oldest of still-contemporary schools.

W. Dilthey is the first expounder of the "Understanding" psychology. In 1894 he urged that there should be developed
a "descriptive and analytic psychology" very different from the "explanatory psychology" that was imitating the natural sciences and attempting to discover the elements of conscious experience and the laws of their combination. The method of descriptive psychology, as applied to the individual, would start with the integrated totality of mental life and then examine parts of this totality in their intimate relation to the whole. "Understanding" cannot be purely intellectual but must be appreciative, sympathetic, feelingful. Values as well as facts are directly given in the inner life. The component parts discovered by true psychological analysis are seen in their relations to the whole. Dilthey unremittingly emphasised on the integrated whole and on its articulated structure. He suggested that types of men, men with distinctive aims in life, would well repay psychological study.

This lead has been followed by E. Spranger. The "explanatory" psychology occupies with elements and physiological processes, whereas the understanding psychology proceeds at the higher level of meaningful acts and attitudes. A meaningful act has some goal, some value. What are the goals and values of really meaningful human activity? They are not limited to the biological goals of self-preservation and reproduction, for we find mankind seeking other values. Mankind finds value in knowledge, and one of its goals is the advancement of knowledge. Another is seen in the love for beauty and the age-long
devotion to artistic production and enjoyment. By keeping in view both the living individual and the history of mankind we can develop a psychology of values and understand the individual's attitude toward life. Spranger believed that he could identify six typical human goals—six dimensions of human value—aside from the biological goals. His list of goals, values or attitudes is as follows:

1. The theoretical, knowledge-seeking.
2. The aesthetic.
3. The economic or practical.
4. The religious.
5. The social or sympathetic.
6. The political or managerial.

Spranger speaks of "types of men": the Practical man, the religious man, and so on. He does not mean that people can be cleanly grouped under these heads, for every individual will appreciate more than a single value. As a type, the "practical man" is idealized; and the same thing is true of the other types.