
UNIT 6 PSYCHOANALYSIS*

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Learning Objectives

After reading this Unit, you will be able to:

- Discuss the various influences on psychoanalysis;
- Explain the development of psychoanalysis;
- Describe the methods of treatment given by Freud;
- Describe Freud's system of personality; and
- Elucidate the overall impact of psychoanalysis.

6.0 INTRODUCTION

Psychoanalysis formally began in the year 1895, and thus, overlaps the other school of thoughts of psychology. Initially, the representatives of the settings of psychology and psychoanalysis had little contact with each other. Despite their fundamental disagreements, the school of thoughts shared an academic heritage and owed much of their inspiration and form to Wundt. The science of psychology developed in an academic and laboratory setting, whereas psychoanalysis developed in a clinical setting.

In its early years, psychology was concerned with investigating the elements and processes of consciousness. Sensation, perception, memory, and thinking were its chief topics of interest. Psychoanalysis, on the other hand, was mainly concerned with the unconscious. Its interests were in the areas of motivation, emotion, conflict, neurotic symptoms, dreams, and character traits. These differing areas of interest kept both psychology and psychoanalysis apart for quite some time.

Box 6.0: Sigmund Freud

Sigmund Freud, the founder of psychoanalysis, which led to the first comprehensive theory of personality. Psychoanalysis is about the role of the unconscious mind in behaviour and psychological disorders.

Freud was born on May 6, 1856, in Jewish family. He spent most of his life in Vienna, where he completed all his education and training, and eventually developed *psychoanalysis*. Due to the gradual popularity of psychoanalysis, Freud developed a worldwide following. After the rise of Naziism, Freud had to flee from Vienna. He died on September 23, 1939, in London.

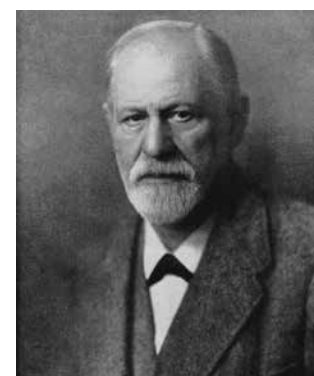


Figure 6.1: Sigmund Freud (1856-1939)

Source: www.livescience.com

Freud wrote extensively about the implications of psychoanalysis on the individual, culture, and society. Some of his important works are: *The Interpretation of Dreams* (1900), *Psychopathology of Everyday Life* (1901), *Three Essays on The Theory of Sexuality* (1905), *Totem and Taboo* (1913), *Beyond Pleasure Principle* (1920), and *Civilization and its Discontent* (1931).

Psychoanalysis and psychology differ when it comes to the perspectives of Sigmund Freud (the father of psychoanalysis) and Wilhelm Wundt (considered to be the father of modern psychology). Wundt limited his natural science to immediate conscious experience, while Freud, showing a sensitivity towards this, called his perspective a “meta-psychology”. Freud was interested in much more than the immediate contents of the conscious mind. While he still pursued the notion of a scientific discipline, unlike Wundt, it was not based on the model of physics; it was rather on parallel grounds with biology.

The investigative practices used within psychoanalysis differ from those available to psychologists. Psychology has at its roots three quite distinct nineteenth-century methodological practices: laboratory studies, the clinical experiment, and the psychological survey. For psychoanalysis the nineteenth-century medical model of clinical interview was the major method of investigative practice.

Wundt and Titchener did not accept the unconscious into their systems because they believed that it is impossible to introspect the unconscious. And because the unconscious cannot be introspected, it cannot be reduced to its elementary components. The functionalists, too, with their exclusive focus on consciousness, had no use for the unconscious. Earlier textbooks in psychology hardly mentioned the unconscious. It was an afterthought for them. Watson had no more room in his behaviouristic system for the unconscious than he did for consciousness. He referred to the unconscious as merely that which the individual has not yet verbalized, but he accorded it no role in his system.

After being apart for years, gradually, the gap between psychology and psychoanalysis, as a result of ego psychology and the object relations theories, began to diminish. This decrease in the gap between the two accelerated after the Second World War.

6.1 INFLUENCES ON PSYCHOANALYSIS

6.1.1 Theories of the Unconscious Mind

1) Gottfried Wilhelm Leibniz

In the early 18th century, the German philosopher and mathematician Leibniz developed an idea called *monadology*. Monads, which Leibniz considered to be the individual elements of all reality, were not physical atoms. They were not composed wholly of matter. Each monad is an unextended psychic entity. When enough monads were grouped together, they created an extension. Monads can be likened to perceptions. Leibniz believed that mental events (the activity of monads) had different degrees of consciousness, ranging from unconscious to clearly conscious. Lesser degrees of conscious were called *petites perceptions*; the conscious realization of these was called *apperception*.

2) Johann Friedrich Herbart

A century later, the German philosopher and educator Friedrich Herbart developed Leibniz's notion of the unconscious into the concept of *threshold* or *limen of consciousness*. In Herbart's view, ideas below the proposed threshold are unconscious. When an idea rises to a conscious level of awareness it is apperceived (term given by Leibniz). Ideas to rise into consciousness need to be compatible with the ideas already in consciousness. Incongruous ideas cannot exist in consciousness at the same time, and ideas that are irrelevant are forced out of consciousness to become inhibited ideas. Inhibited ideas exist below the threshold of consciousness; they are similar to Leibniz's *petites perceptions*.

3) Gustav Theodore Fechner

Fechner also contributed to the development of theories about the unconscious. Although he, too, used the notion of threshold, it was his suggestion that the mind is analogous to an iceberg that had a greater impact on Freud. Fechner speculated that like the greater portion of an iceberg, much of the mind is hidden below the surface, where it is influenced by unobservable forces. Freud quoted from Fechner's book, *Elements of Psychophysics*, in several of his own, and he derived major concepts – pleasure principle, psychic energy, and the importance of aggression – from Fechner's work.

4) Intellectual Climate of the 1880s in Europe

Ideas about the unconscious were very much a part of the intellectual climate of the 1880s in Europe, the time when Freud was beginning his clinical practice. Not only was the issue of interest to professionals, but it was also a fashionable topic of conversation among the public.

A book entitled *Philosophy of the Unconscious* (Hartmann, 1869) was so popular that it appeared in nine editions between 1869 and 1882. In the 1870s, at least half a dozen other books were published in Germany that contained the *unconscious* in their titles. Freud, therefore, was not the first person to discover or discuss seriously the unconscious human mind. He conceded that philosophers before him have dealt with it extensively. What he discovered, he claimed, was a way to study it.

6.1.2 Ideas of Psychopathology

During the 19th century there were two major schools of thought in psychiatry, the somatic and the psychic. The *somatic* school held that abnormal behaviour had physical causes such as brain injuries, under stimulated nerves, or nerves that were too tight. The *psychic* school subscribed to mental or psychological explanations for abnormal behaviour. The somatic viewpoint was dominant in general.

Psychoanalysis developed as a revolt against this somatic orientation. As the treatment persons progressed, some scientists became convinced that emotional factors were of far greater importance than brain injuries or other potential physical causes.

6.1.3 The use of Hypnosis

1) Jean Martin Charcot

Hypnosis achieved professional acceptance with the work of the French physician Jean Martin Charcot, in the mid-1800s. Charcot treated hysterical

patients by means of hypnosis with some success. More importantly, he described the symptoms of hysteria and his application of hypnosis in medical terminology, making them more acceptable to other physicians. Charcot's work was primarily neurological, emphasizing physical disturbances and symptoms such as paralysis.

Charcot extensively used hypnosis to study the patients of hysteria. He even used to hypnotize patients for groups of students and others. This got him the nickname of "the Napoleon of the neuroses". Freud was a student of Charcot for a short duration, and was highly influenced by his use of hypnosis in the treatment of disorders. He began to use hypnosis as a method of treatment of disorders.

2) Pierre Janet

Janet, a student of Charcot, rejected Charcot's viewpoint that hysteria was a physical problem and conceived it as a mental disorder. He posited mental phenomena – especially memory impairments, fixed ideas, and unconscious forces – as causal factors, and he chose hypnosis as the method of treatment. Janet's work anticipated many of Freud's ideas.

6.1.4 Charles Darwin

Darwin, more than any individual, is said to have paved the way for Freud and his psychoanalysis. Darwin discussed several ideas that Freud later made central issues in his psychoanalysis, including – *unconscious mental processes, conflicts, the significance of dreams, the hidden symbolism of certain behavioural symptoms, and the importance of sexual arousal*. Darwin's theories also had an impact on Freud's ideas about *childhood development*. Overall, Darwin focused on non-rational aspects of thoughts and behaviour, as Freud did later.

6.1.5 Attitude towards Sexuality in late 19th Century Vienna

Interest in sexual matters was visible in everyday Viennese life as well as the scientific literature. In the years before Freud advanced his sex-based theory, many studies had been published on sexual pathologies, infantile sexuality, and the suppression of sexual impulses and its effects on mental and physical health. Even the word *libido*, which was to assume such importance in Freud's psychoanalysis, was already in use and had the same meaning Freud later emphasized. Thus, much of the sexual component of Freud's work had been anticipated in one form or the other. Because the professional and the general public were already receptive, Freud's ideas received a great deal of attention.

6.1.6 The Concept of Catharsis

Catharsis is the process of reducing or eliminating a complex emotion by recalling it to conscious awareness and allowing to be expressed. The concept of catharsis was popular before Freud published any of his work. By 1890, there were more than 140 publications in German about catharsis.

6.1.7 Ideas about Dreams

Many of Freud's ideas about dreams had been anticipated in the literature in philosophy and physiology as far back as the 17th century. Three of Freud's contemporaries were already conducting studies of dreams. *Charcot* proposed that the psychological trauma associated with hysteria was revealed in the

patient’s dreams. *Janet* believed that the causes of hysteria were contained in dreams, and he used dreams as a therapeutic tool. *Kraft-Ebing* argued that unconscious sexual wishes could be found in dreams.

Check Your Progress 1

- 1) Discuss the ideas of unconscious that existed before the emergence of psychoanalysis.

- 2) How did Darwin influence Freud?

6.2 DEVELOPMENT OF PSYCHOANALYSIS

Early in his career as a medical doctor, Sigmund Freud realized that a large number of his patients with neurological symptoms had no organic pathology. Instead, their symptoms were produced by intense emotional conflict (which was then used to be known as hysteria and is now known as somatoform disorder, conversion type). This led Freud to become interested in psychiatry. In 1885, Freud studied under the famous psychiatrist Jean Charcot, who was using hypnosis in the treatment of hysteria. Freud began using hypnosis on his patients, but did not find it very effective.

Meanwhile, Freud met the physician Josef Breuer and developed a friendship with him. Freud also began to see Breuer as his mentor. Breuer discussed his patients Freud, including Anna O. (real name Bertha Pappenheim). This case became pivotal in the development of psychoanalysis.

6.2.1 Adopting Catharsis and Rejecting Hypnosis

Breuer’s report of the Anna O. case is important in the development of psychoanalysis, because it introduced Freud to the method of catharsis or the *talking cure*. This method became very prominent later in his work. Breuer was the one who used the method of catharsis. Catharsis involves encouraging patients to speak of anything that comes to mind, regardless of how discomfoting or embarrassing it may be.

Freud adopted Breuer’s method of catharsis and gradually rejected hypnosis. Freud, specifically, rejected hypnosis as a treatment for three reasons:

- 1) Everyone cannot be hypnotized.
- 2) Some patients refused to believe what they revealed under hypnosis.
- 3) When one set of symptoms was alleviated under hypnotic suggestibility, new symptoms often emerged.

6.2.2 Free Association

From the method of catharsis, Freud developed the technique of *free association*. In free association, the patient lies on a couch and is encouraged to talk openly and spontaneously, giving complete expression to every idea, no matter how embarrassing, unimportant, or foolish it may seem. The goal of Freud’s system of psychoanalysis was to bring into conscious awareness

repressed memories or thoughts, which were assumed to be the source of the patient's abnormal behaviour.

Freud believed there was nothing random about the material revealed during free association, and it was not censored by the patient's conscious choice. The experiences recounted during a free association session were predetermined. It intruded on the patient's consciousness so that the patient had to express it to the therapist. Through the free association technique Freud found that his patient's memories reached far back into childhood, and that many of the repressed experiences they recalled concerned sexual matters. Already sensitive to sexual matters as possible causes of his patient's illnesses, and aware of the current writings on sexual pathology, Freud paid increasing attention to the sexual material revealed in his patients' narratives.

6.2.3 First Book on Psychoanalysis and Separation from Breuer

Freud and Breuer collaborated on the book, *Studies on Hysteria*, which was published in 1895. This was the first book written on psychoanalysis, and is said to have marked the official beginning of psychoanalysis. The book contained papers by both authors and several case histories, including that of Anna O. The book was largely praised in scientific and literary journals throughout Europe and was considered to be a valuable contribution to the field.

Breuer was hesitant to publish the book. He disagreed with Freud on sexual issues being the sole cause of neurotic behaviour. He told Freud that there was not enough evidence on which to base his conclusion. The decision to proceed the book anyway led to a rift in their relationship. Freud was convinced that he was correct and that there was no need to accumulate additional data to support his position. Freud and Breuer gradually began, moving in different directions, leading to their separation.

6.2.4 Self-Analysis and the Interpretations of Dreams

In 1887, Freud began a self-analysis of his dreams. He had suffered from a number of neurotic symptoms and diagnosed his condition as *anxiety neurosis*. He reported migraine headaches, and he became anxious about dying, travel, open spaces, and heart disease. This was a time of inner turmoil, yet it was also one of his most creative periods.

Much of his theory of neurosis was derived from his own neurotic difficulties and his attempt to analyse them. He undertook self-analysis as a way of better understanding himself and his patients, and the method he chose was *dream analysis*, which was evolved from self-analysis. In the course of his work Freud had discovered that a patient's dreams could be a rich source of significant emotional material. Dreams often contained clues to underlying causes of a disturbance. Because of his positivist belief that everyone had a cause, he thought that events in a dream could not be completely without meaning but must result from something in the patient's unconscious.

Realizing he could not analyse himself by the technique of free association – it being difficult to be patient and therapist at the same time – Freud decided to analyse his dreams instead. On awakening each morning, he wrote down his dream stories from the night and then analysed them. This

self-analysis continued for about 2 years, culminating in the publication of *The Interpretation of Dreams* (1900), a book now considered Freud's major work. In it he outlined for the first time the nature of the *Oedipus Complex*, drawing largely on his childhood experiences. Initially it was not very well accepted, but later it turned out to be one of the most popular books in psychology. In Zurich, Switzerland, a young man by the name of *Carl Jung* read the book and quickly became a convert to the new psychoanalysis. The *Interpretation of Dreams* was eventually so successful that it appeared in eight editions during Freud's lifetime. He adopted *dream analysis* as a standard technique for psychoanalysis, and thereafter devoted the last half-hour of each day to self-analysis.

6.2.5 Recognition and Dissention

In the years after 1900, Freud developed and expanded his ideas. In 1901, he published *The Psychopathology of Everyday Life*. In this book, he generalized psychoanalysis for all people and not just people with psychological disorders. This is the book in which Freud's theory began to take shape. The book contains the description of the famous *Freudian slip*. Freud suggested that in everyday behaviour, unconscious ideas that are struggling for expression can modify thoughts and actions. What might be seen as casual slips of the tongue or acts of forgetting are actually reflections of real, although unacknowledged, motives.

During this time (1902), Freud's popularity increased. He started to conduct weekly psychoanalytic discussions (Vienna Psychoanalytic Society) with his disciples. These disciples included Adler and Jung, Adler being one of the first followers.

In 1909, Granville Stanley Hall invited Freud to America for the 20th Anniversary celebration of Clark University. Stanley Hall started the *American Journal of Psychology* (the first English language journal of psychology) in 1887 and formed the American Psychological Association (APA) in 1892, becoming its first president. This visit to America gave Freud international recognition. Freud's lectures were highly appreciated in America. He also met many famous American psychologists like William James, James McKeen Cattell, and Edward Titchener.



Figure 6.2: Freud's Visit to America (1909)

Source: <http://www2.clarku.edu/departments/psychology/pdfs/ClarkUinAGP.pdf>

Box 6.1: Freud’s Visit to America

In September, 1909, Sigmund Freud was invited to deliver lectures on psychoanalysis at Clark University. He was invited by Granville Stanley Hall, the then President of Clark University. During the visit a photograph was taken (Figure 6.2), which is often considered to be one of the most iconic pictures of the history of psychology. In the picture renowned figures such as Sigmund Freud, Carl Jung, Granville Stanley Hall, Franz Boas, Adolf Meyer, William James, Edward Titchener, James McKeen Cattell, William Stern, and Joseph Jastrow can be seen all together. Freud’s lectures were published in the American Journal of Psychology and translated into several languages. In the annual meeting of APA, a 3-hour session was devoted to psychoanalysis. This shows that psychoanalysis had a great impact in the United States and further increased the popularity of Sigmund Freud. This visit turned out to be a landmark event for psychoanalysis. It gave Freud international recognition and worldwide popularity. It also facilitated the growth of psychiatry and clinical psychology.

Freud, during this time started to become very possessive about his ideas. He did not tolerate any kind of disagreements and modifications in his psychoanalysis. He tolerated no disagreement about the role of sexuality in his theory. Anyone who did not accept it, or who sought to alter it, was severely criticized and shunned.

The increasing popularity of Freud also brought in dissent and criticism from his own followers. Adler disagreed with Freud about his emphasis on sexuality and began to publicly criticize him. He moved away from Freud in 1911 and formed his own group and his approach came to be known as *Individual Psychology*. Disagreements also started to develop between him and Jung. Jung disagreed with Freud about his obsession with sexuality and Freud disagreed with Jung about his emphasis on spirituality. This led Jung to move away from Freud in 1914. Jung formed his own version of psychoanalysis called *Analytical Psychology*.

By the end of 1914, there were three different versions of psychoanalysis.

Check Your Progress 2

- 1) What is the significance of Freud’s visit to America?
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.....
- 2) What is the role of Freud’s self-analysis in the development of psychoanalysis?
.....
.....
- 3) Name the first book on psychoanalysis.
.....
.....

Answer: 3) Studies on Hysteria

6.3 PSYCHOANALYSIS AS A TREATMENT METHOD

6.3.1 Free Association

Freud found that the method of free association did not always operate so freely. Sooner or later his patients reached a point in their recollections where they were unable or unwilling to continue.

6.3.1.1 Resistance

In free association, resistance is a blockage or refusal to disclose painful memories. Freud believed that these *resistances* indicated that the patients had called into conscious memories that were shameful or repulsive to be faced. Freud thought resistance was a form of protection against emotional pain. The presence of the pain indicated that the analysis was coming close to the source of the problem and that the analyst should continue to probe along these lines.

6.3.1.2 Repression

Freud's discovery of resistances led him to formulate a fundamental principle, *repression*, which described as the process of ejecting or excluding unacceptable ideas, memories, and desires from conscious awareness. Freud regarded repression as the only possible explanation for the occurrence of resistances. Unpleasant ideas or impulses are pushed out of consciousness and forcefully kept out. The therapist must help patients bring repressed material back into the conscious mind so they can confront it and learn to cope with it.

6.3.1.3 Transference

Transference is the process by which a patient responds to the therapist as if the therapist was a significant person, such as a parent, in the patient's life. Freud recognized that the effective treatment of neurotic patients depended on the development of an intimate personal relationship between patient and therapist. To Freud, transference was a necessary part of the therapeutic process. One goal of his therapy was to wean patients from this childish dependence on the therapist and help them assume a more adult role.

6.3.2 Dream Analysis

Another important treatment method in Freudian psychoanalysis is *dream analysis*. Freud believed that dreams represent a disguised satisfaction of repressed desires and that the essence of a dream is *wish fulfilment*. Dreams have both a manifest and a latent content. The *manifest* content is the actual story told in recalling the events that occurred in the dream. The significance of the dream, however, lies in the *latent* content, which is the dream's hidden or symbolic meaning.

Freud believed that when patients described their dreams, their forbidden desires (the latent dream content) are expressed only in symbolic form. Although many dream symbols are relevant only to the person reporting the dream, other symbols are common to everyone.

6.4 FREUD'S METHOD OF RESEARCH

Despite the growing use of psychoanalysis as a method of treatment, Freud's desire was to explain the dynamics of human behaviour. He identified himself more as a scientist than a therapist, and he viewed the techniques of free association and dream analysis as research tools for the collection of data for his studies. The fact that these techniques also had therapeutic applications was, to Freud, secondary to their scientific use. Freud's passion was the research on which he built a theory to explain the functioning of the human personality.

Freud's system differed greatly in content and methodology from the traditional experimental psychology of the time. Despite his scientific training, Freud did not use experimental research methods. He did not collect data from controlled experiments or use statistics to analyse his results. He had little faith in the experimental approach, yet he believed his research was scientific and that the *case histories* of his patients, and his own *self-analysis*, provided ample support for his conclusions.

Freud formulated, revised, and extended his ideas in terms of the evidence as he alone interpreted it. His own critical abilities were his most important guide in the construction of his theory. He insisted that only psychoanalysts who used his methods were qualified to judge scientific worth of his work, and he ignored criticism from others, particularly from those who were not sympathetic to psychoanalysis. Only rarely did he respond to his critics. Psychoanalysis, he believed, was his system, and his alone.

6.5 PSYCHOANALYSIS AS A SYSTEM OF PERSONALITY

6.5.1 Instincts

Instincts are the propelling or motivating forces of the personality; the biological (such as hunger) forces that release mental energy that drive a person to take certain action. Freud used the term as *driving force* or *impulse*. Freudian instincts are not inherited predispositions – the usual meaning of instinct – but rather refer to sources of stimulation within the body. The goal of instincts is to remove or reduce the stimulation through some behaviour such as eating, drinking, or sexual activity.

Freud grouped instincts in two categories – life instincts and death instincts.

The *life instincts* include *hunger*, *thirst*, and *sex*, and are concerned with self-preservation and the survival of the species. These are creative forces that sustain life. The form of energy through which they are manifested is called *libido*. The *death instinct* is a destructive force that can be directed inwards as *masochism* or *suicide*, or outwards as in *hatred* and *aggression*. As he grew older, Freud became convinced that the aggressive instinct could be as powerful as the sex instinct in motivating human behaviour.

The concept of death instinct is another example of the autobiographical nature of Freud's system. He developed the notion of a death instinct only when death became a personal concern: His cancer worsened, he witnessed the horrors of war, and his daughter Sophie died at the age of 26, leaving two

young children. Freud was devastated by that loss, and less than 3 weeks later was writing about a death instinct.

Freud also became aware of an aggressive tendency within himself. Colleagues have described him as a good hater, and some of his writings, as well as the bitterness and finality of his breaks with dissenters within the psychoanalytic movement, suggest a high personal level of aggression.

The concept of aggression as a motivating force has been better received by psychoanalysts than his suggestion of a death instinct.

6.5.2 Conscious and Unconscious Aspects of Personality

In his early work Freud expressed the belief that mental life consists of two parts, the conscious and the unconscious. The *conscious* includes an individual's current thoughts, whatever one is thinking about or experiencing at a given moment. The conscious part, like the visible portion of an iceberg, is small and insignificant, presenting but a superficial aspect of the total personality.

The *unconscious* includes thoughts, desires, and impulses of which an individual remains largely unaware. Although some of this material has always been unconscious, Freud believed that much of it was once conscious but has been actively *repressed*, that is, driven from consciousness because it was too anxiety-provoking. The vast and powerful unconscious – like the larger portion of the iceberg that exists beneath the surface of the water – contains the instincts that are the driving force behind all human behaviour.

Freud later revised this simple conscious/unconscious distinction, proposing instead the id, ego, and superego. The *id*, which corresponds roughly to Freud's earlier notion of the unconscious, is the most primitive and least accessible part of the personality. The power forces of the id include the sexual and aggressive instincts. The id knows no judgments of value, no good and evil, and no morality. Id forces seek immediate satisfaction without regard for the circumstances of reality, operating in accordance with the pleasure principle, which is concerned with reducing tension by seeking pleasure and avoiding pain. The basic psychic energy or libido is contained in the id and is expressed through tension reduction. Increases in libidinal energy results in increased tension; an attempt is made to reduce this tension to a more tolerable level. To satisfy the needs and maintain a comfortable or liveable level of tension, there must be interaction with the real world. Hungry people, for example, must act to find food if they are to discharge the tension induced by hunger. Therefore, some appropriate link between the demands of the id and the circumstances of reality must be established.

The *ego* serves as the mediating agent between id and the external world to facilitate their interaction. The ego represents reason or rationality, in contrast to the unthinking and insistent passions of the id. The id craves blindly, unaware of reality. The ego is aware of reality, manipulates it, and regulates the id accordingly. The ego follows the reality principle, holding off the pleasure-seeking demands of the id until an appropriate object can be found to satisfy the need and reduce the tension. The ego does not exist independently of the id; it derives its power from the id. The ego exists to help the id, and it is constantly striving to bring about satisfaction of the id instincts.

The third part of Freud's structure of personality, the **superego**, develops early in life when the child assimilates the rules of conduct taught by parents or caregivers through a system of rewards and punishments. Behaviours that are wrong and bring punishment become part of the child's conscience, which is one part of the superego. Thus, childhood behaviour is initially controlled by parental behaviour, but once the superego has formed a pattern of conduct, behaviour is determined by self-control. At that point the person administers his or her own rewards and punishments. The superego represents morality, and is the advocate of a striving towards perfection – it is, in short, as much as we have been able to grasp psychologically of what is described as the higher side of human life. The superego, then, is in conflict with the id. Unlike the ego, which attempts to postpone id satisfaction to a more appropriate time and place, the superego attempts to inhibit it completely.

Thus, Freud envisioned a continuous struggle within the personality as the ego is pressured by insistent and opposing forces. It must try to delay the urgings of the id, perceive and manipulate reality to relieve tension, and cope with the superego's striving for perfection. Whenever the ego is too greatly stressed, the result is the condition known as *anxiety*.

6.5.3 Anxiety

Anxiety functions as a warning that the ego is being threatened. Freud described three types of anxiety – objective, neurotic, and moral.

Objective anxiety arises from fear of actual dangers in the real world. The other two types derive from it.

Neurotic anxiety comes from recognizing the potential dangers inherent in gratifying the id instincts. It is not fear of the instincts themselves but fear of punishment that is likely to follow indiscriminate, id-dominated behaviour. In other words, neurotic anxiety is a fear of being punished or expressing impulsive desires.

Moral anxiety arises out of fear of one's conscience. When a person performs or even thinks of performing some action that is contrary to the conscience's moral values, he/she may experience guilt or shame. Moral anxiety, then, depends on how well developed one's conscience is. Less virtuous people will experience less moral anxiety.

6.5.4 Defence Mechanisms

Anxiety induces a state of tension, motivating the individual to act to reduce it. Freud proposed that the ego develops protective defences against anxiety, which are called *defence mechanisms*. Defence mechanisms are unconscious denials or distortions of reality. They are modes of behaviour adopted to protect against anxiety generated by conflicts in everyday life.

Some of the defence mechanisms are given as follows:

- **Denial** – denying the existence of an external threat or traumatic event; for example, a person with terminal illness may deny the imminence of death.

- **Displacement** – shifting id impulses from a threatening or unavailable object to an object that is available; for example, replacing hostility towards one’s boss with hostility towards one’s child.
- **Identification** – adopting the mannerisms of someone who appears admirable and less vulnerable to the conditions that give rise to anxiety.
- **Projection** – attributing a disturbing impulse to someone else; for example, saying you don’t really hate your professor-he hates you.
- **Rationalization** – reinterpreting behaviour to make it more acceptable and less threatening; for example, saying the job from which you were fired wasn’t really a good job anyway.
- **Reaction formation** – expressing an id impulse that is the opposite of the one that is driving the person; for example, someone disturbed by sexual longings may become a crusader against pornography.
- **Regression** – retreating to an earlier, less frustrating period of life and displaying the childish and dependent behaviours characteristic of that more secure time.
- **Repression** – denying the existence of something that causes anxiety; that is, involuntarily removing from consciousness some memory or perception that brings discomfort.
- **Sublimation** – altering or displacing id impulses by diverting instinctual energy into socially acceptable behaviours; for example, diverting sexual energy into artistically creative behaviours.

6.5.5 Psychosexual Stages

Freud was convinced that his patients’ neurotic disturbances had originated in their childhood experiences, and he became one of the first theorists to emphasize the importance of child development. He believed that the personality pattern of the adult was formed almost completely by the age of 5.

Freud’s views on this topic can be grouped under the heading **psychosexual stages of development**. Psychosexual stages are innately determined stages of sexual development through which, presumably, everyone passes, and which strongly shape the nature of personality. Two important processes take place in psychosexual stages – libido and fixation.

Libido refers to the instinctual life force that energizes the id. The release of libido is closely related to pleasure, but the focus of such pleasure, and its expression of libido, changes as the individual develops. In each stage of development, different kinds of pleasure are obtained, which leave behind a small amount of libido. This is, however, only in the normal course of events. If an excessive amount of libido energy is tied to a particular stage, it results in **fixation**. Fixation can stem from either too little or too much gratification during a stage. In either of the conditions the result is harmful.

Since the individual has left too much “psychic energy” behind, less is available for full adult development. The outcome may be an adult personality reflecting the stage or stages at which fixation has occurred. To put it another way, if too much energy is drained away by fixation at

earlier stages of development, the amount remaining may be insufficient to power movement to full adult development. Then an individual may show an immature personality and several psychological disorders.

In each of the psychosexual stages, Freud suggests that as an individual grows and develops, different parts of the body serve as the focus of quest for pleasure. In the first stage, the **oral stage** (0 to 1 year), the child seeks pleasure mainly through the mouth. Infants gain primary satisfaction from taking in food and from sucking a thumb, or some other object. If too much or too little gratification occurs during this stage, an individual may become *fixated* at it. Freud proposed that either excessive gratification or frustration of oral needs can result in fixation on oral themes of self-indulgence or dependency on individuals. Too little gratification results in a personality that is overly dependent on others; too much, especially after the child has developed some teeth, results in a personality that is excessively hostile, especially through verbal sarcasm and “biting” forms of humor.

The second stage, the **anal stage** (1 to 3-4 years), occurs in response to efforts by parents to toilet train their children. During this stage, the process of elimination becomes the primary focus of pleasure. Fixation at this stage stemming from overly harsh toilet training experiences may result in individuals who are excessively orderly or *compulsive*—they can’t leave any job unfinished and strive for perfection in everything they do. In contrast, fixation stemming from very relaxed toilet training may result in people who are undisciplined, impulsive, and excessively generous.

At about age four the genitals become the primary source of pleasure, and children enter the third stage, the **phallic stage** (4 to 6 years). Freud speculated that at this time children fantasize about sex with the opposite-sex parent—a phenomenon he termed the **Oedipus complex** (*Electra complex* for girls; after Oedipus, a character in ancient Greek literature who unknowingly killed his father and then married his mother). Fear of punishment for such desires then enters the picture. Among boys, the feared punishment is castration, leading to *castration anxiety*. Among girls, the feared punishment is loss of love; in both cases, these fears being about resolution of the Oedipus complex and identification with the same-sex parent. In other words, little boys give up sexual desires for their mothers and come to see their fathers as models rather than as rivals, while little girls give up their sexual desires for their father and come to see their mothers as models. Perhaps one of Freud’s most controversial suggestions is the idea that little girls experience *penis envy* stemming from their own lack of a male organ. Freud suggested that because of such envy, girls experience strong feelings of inferiority and envy—feelings they carry with them in disguised form even in adult life.

After resolution of the Oedipus conflict, according to Freud, children enter the fourth stage, the **latency stage** (6 to puberty), during which sexual urges are at a minimum. Finally, during puberty, adolescents enter the fifth stage, the **genital stage** (puberty onwards). During this stage pleasure is again focused on the genitals. However, lust is now blended with affection, and people become capable of adult love. For Freud, progression to this final stage is possible only if serious fixation has *not* occurred at earlier stages.

If such fixation exists, development is blocked, which results in various disorders.

Check Your Progress 3

- 1) How is dream analysis useful?
.....
.....
- 2) What is the role of libido and fixation in psychosexual stages?
.....
.....
- 3) List the psychosexual stages.
.....
.....
- 4) Mention some of the defence mechanisms.
.....
.....

6.6 CRITICISMS

Even though being highly influential and popular, Sigmund Freud faced a number of criticisms:

6.6.1 Method of Data Collection

Freud’s methods of data collection have been the target of much criticism. He drew his insights and conclusion from the responses his patients while they were undergoing analysis. Compared with the experimental method of systematically collecting objective data under controlled conditions of observation, Freud’s method has been considered to have a number of shortcomings:

- 1) The conditions under which Freud collected his data are unsystematic and uncontrolled. He did not make a verbatim transcript of each patient’s words but worked from notes he made several hours after seeing the patient. Some of the original data (patient’s actual words) would surely have been lost in the time that had elapsed because of the vagaries of memory and the well-documented possibility of distortion and omission. Thus, the data consisted only of what Freud remembered.
- 2) It is possible that while recalling his patients’ words, Freud reinterpreted them. He may have been guided by his desire to find material that supported his ideas. In other words, he may have remembered and recorded only what he wanted to hear. Freud’s notes could have been accurate, but it is not possible to know this because the original data have not survived.

6.6.2 Published Case Histories

There are discrepancies between Freud’s notes on his therapy sessions and the case histories he eventually published. One researcher compared

Freud's notes and the published case history and found several differences. Among these were:

- A longer period of analysis
- An incorrect sequence of events disclosed, and
- An unsubstantiated claim that the patient was cured

There is no way to determine whether Freud made these distortions deliberately to provide support for his position or whether they resulted from his own unconscious. Historians cannot trace any possible similar errors in Freud's other case studies, because he destroyed most of his patient files.

Also, Freud published only six case histories after his break with Breuer, and none of them provides compelling supporting evidence for his system of psychoanalysis. Some of the cases present such dubious evidence in favor of psychoanalytic theory that one may seriously wonder why Freud even bothered to publish them ... two of the cases were incomplete and the therapy ineffective ... a third case was not actually treated by Freud.

6.6.3 Freud's Data

Freud made few attempts to verify his patients' accounts of their childhood experiences. Critics argue he should have tried to check these accounts by questioning relatives and friends about the events described. Thus, the first step in scientific theory building – data collection – must be characterized, in Freud's case, as incomplete, imperfect, and inaccurate. Nothing much can be said about drawing inferences and making generalizations from his data because it is not known exactly how this was done as Freud never explained his reasoning. And because his data could not be quantified or analysed statistically, historians cannot determine their reliability or statistical significance.

6.6.4 Assumptions about Human Nature

Many theorists argue that Freud placed too much emphasis on biological forces, particularly sex. Freud has also been criticized for developing a personality theory based only on observation of neurotics, thus ignoring the traits of emotionally healthy persons.

6.6.5 Views on Women

Freud has been challenged for his views about women. He suggested that women have poorly developed superegos and that they feel inferior about their bodies. Karen Horney was one of the first person's to publicly criticize Freud on these issues and called him a sexist. Most analysts today agree that Freud's ideas about female psychosexual development are unproven and incorrect.

6.6.6 Method of Therapy

Freudian therapy becomes expensive and takes a long time (multiple sessions) compared to other therapies. Due to this it has declined in popularity.

6.7 OVERALL IMPACT

Sigmund Freud, the founder of psychoanalysis, is known as one of the most famous persons of the last century. Psychoanalysis is perhaps one of the most widely known systems of psychology. Despite having his critics, he has left behind a long-lasting legacy. In general, Freudian psychoanalysis has had a strong impact on academic psychology, and interest in Freud's ideas remains high. Freud had a tremendous impact on twentieth-century psychology. His psychoanalysis was the first comprehensive theory of personality.

Freud's impact on popular culture in the United States has been enormous and was evident immediately after his visit to Clark University in 1909. Newspapers featured many stories about Freud, and by 1920 more than 200 books had been published on Freudian psychoanalysis. This enthusiasm for Freud's ideas occurred much earlier than his acceptance by academic psychology. Freud's impact is further reflected by the continued influence of his psychoanalysis on art, literature, and philosophy. His writings on the unconscious have led to new interpretations of artistic expression. Consequently, literary and artistic expressions are interpreted in the light of the unconscious activities of the artist as well as the unconscious impressions of the perceiver. The influence of psychoanalysis on Western thought, as reflected in literature, philosophy, and art, significantly exceeds the impact of any other system of psychology.

The 20th century has seen a loosening of sexual restraint in behaviour, the arts, literature, and entertainment. The sexual liberation of modern times is partly a result of Freud's work, because his emphasis on sex helped to popularize his ideas. Even in scientific journals, articles about sex have a sensational appeal. This as well as some of the popular psychoanalytic terms introduced by Freud such as the unconscious mind and dream analysis have made him perhaps the most well-known psychologist of all time, to the extent that many see Freud to be synonymous to the entire field of psychology.

Despite the criticisms of a lack of scientific rigor as well as methodological weakness, Freudian psychoanalysis remains an important force in modern psychology.

Box 6.2: Sigmund Freud in the Present-Day

Sigmund Freud, undeniably, had a huge impact on psychology. Scholars, however, have questioned the relevance of Freudian concepts in contemporary times. Advances in cognitive and neurosciences have given scientific explanations for Freudian concepts. The society called Neuro-psychoanalysis led by Mark Solms give neuroscientific explanations for concepts like id and ego. Research in social cognition by Susan Anderson and associates have given a social-cognitive perspective of transference. These advances have widened the scope of Freudian psychoanalysis.

In contrast, contemporary research in memory, trauma, consciousness, and psychotherapy give a completely different picture. Elizabeth Loftus with her research on false memory has disproved the idea of childhood repressed memories being accurately recovered. Richard McNally's work

shows that trauma, unlike what Freud has suggested, is not forgotten. John Kihlstrom, on the basis of his work on consciousness, has heavily criticized psychoanalysis, calling it archaic. Such researches have completely discredited and refuted the central concepts of Freudian psychoanalysis, suggesting that psychology in today's time can do away with Sigmund Freud and his ideas.

Check Your Progress 4

- 1) What are the criticisms against Freud, regarding his published case histories?
.....
.....
- 2) What can be considered to be the reasons behind the popularity of psychoanalysis?
.....
.....

6.8 SUMMARY

Now that we have come to the end of this unit, let us recapitulate all the major points that we have learnt.

- In its early years, psychology was concerned with investigating the elements and processes of consciousness. Sensation, perception, memory, and thinking were its chief topics of interest. Psychoanalysis, on the other hand, was mainly concerned with the unconscious. Its interests were in the areas of motivation, emotion, conflict, neurotic symptoms, dreams, and character traits. These differing areas of interest kept both psychology and psychoanalysis apart for quite some time.
- Freud was influenced by the early theories of unconscious given by different philosophers such as Leibniz, Herbart, and Fechner. Psychoanalysis formally began in the year 1895. The science of psychology developed in an academic and laboratory setting, whereas psychoanalysis developed in a clinical setting.
- Charcot extensively used hypnosis to study the patients of hysteria. Freud was highly influenced by his use of hypnosis in the treatment of disorders. He began to use hypnosis as a method of treatment of disorders.
- Pierre Janet posited mental phenomena – especially memory impairments, fixed ideas, and unconscious forces – as causal factors, and he chose hypnosis as the method of treatment. Janet's work anticipated many of Freud's ideas.
- Darwin discussed several ideas that Freud later made central issues in his psychoanalysis, including – *unconscious mental processes, conflicts, the significance of dreams, the hidden symbolism of certain behavioural symptoms, and the importance of sexual arousal.*

- Freud adopted Breuer's method of catharsis and gradually rejected hypnosis. Freud, specifically, rejected hypnosis as a treatment because he felt that everyone cannot be hypnotized, some patients refused to believe what they revealed under hypnosis, and when one set of symptoms was alleviated under hypnotic suggestibility, new symptoms often emerged.
- From the method of catharsis, Freud developed the technique of *free association*. In free association, the patient lies on a couch and is encouraged to talk openly and spontaneously, giving complete expression to every idea, no matter how embarrassing, unimportant, or foolish it may seem.
- The goal of Freud's system of psychoanalysis was to bring into conscious awareness repressed memories or thoughts, which were assumed to be the source of the patient's abnormal behaviour.
- Freud and Breuer collaborated on the book, *Studies on Hysteria*, which was published in 1895. This was the first book written on psychoanalysis, and is said to have marked the official beginning of psychoanalysis.
- In 1887, Freud began a self-analysis of his dreams. This self-analysis continued for about 2 years, culminating in the publication of *The Interpretation of Dreams* (1900), a book now considered Freud's major work. In it he outlined for the first time the nature of the *Oedipus Complex*, drawing largely on his childhood experiences.
- In 1901, Freud published *The Psychopathology of Everyday Life*. In this book, he generalized psychoanalysis for all people and not just people with psychological disorders. This is the book in which Freud's theory began to take shape.
- Freud found that the method of free association did not always operate so freely. Sooner or later his patients reached a point in their recollections where they were unable or unwilling to continue. He believed that the processes of resistance, repression, and transference played important roles in their willingness to recall and disclose their past events.
- Despite the growing use of psychoanalysis as a method of treatment, Freud's desire was to explain the dynamics of human behaviour. He identified himself more as a scientist than a therapist, and he viewed the techniques of free association and dream analysis as research tools for the collection of data for his studies.
- Freud had little faith in the experimental approach, yet he believed his research was scientific and that the *case histories* of his patients, and his own *self-analysis*, provided ample support for his conclusions.
- Freud used the term *instincts* as *driving force* or *impulse*. Freudian instincts are not inherited predispositions – the usual meaning of instinct – but rather refer to sources of stimulation within the body. The goal of instincts is to remove or reduce the stimulation through some behaviour such as eating, drinking, or sexual activity. Freud grouped instincts in two categories – life instincts and death instincts.

- In his early work Freud expressed the belief that mental life consists of two parts, the conscious and the unconscious. The conscious part, like the visible portion of an iceberg, is small and insignificant, presenting but a superficial aspect of the total personality. The vast and powerful *unconscious* – like the larger portion of the iceberg that exists beneath the surface of the water – contains the instincts that are the driving force behind all human behaviour.
- Freud later revised this simple conscious/unconscious distinction, proposing instead the id, ego, and superego.
- Anxiety functions as a warning that the ego is being threatened. Freud described three types of anxiety – objective, neurotic, and moral.
- Freud proposed that the ego develops protective defences against anxiety, which are called *defence mechanisms*. Defence mechanisms are unconscious denials or distortions of reality. They are modes of behaviour adopted to protect against anxiety generated by conflicts in everyday life.
- Freud was convinced that his patients' neurotic disturbances had originated in their childhood experiences, and he became one of the first theorists to emphasize the importance of child development. He believed that the personality pattern of the adult was formed almost completely by the age of 5.
- Freud suggested five stages of psychosexual development – oral stage, anal stage, phallic stage, latency stage, and genital stage.
- In general, Freudian psychoanalysis has had a strong impact on academic psychology, and interest in Freud's ideas remains high. Freud had a tremendous impact on twentieth-century psychology. His psychoanalysis was the first comprehensive theory of personality.
- Freud's impact is further reflected by the continued influence of his psychoanalysis on art, literature, and philosophy. His writings on the unconscious have led to new interpretations of artistic expression.

6.9 KEY WORDS

Psychoanalysis: The school of psychology, developed by Sigmund Freud, which gives emphasis on the unconscious and childhood experiences in determining behaviour.

Catharsis: The process of reducing or eliminating a complex emotion by recalling it to conscious awareness and allowing to be expressed.

Free Association: Talk openly and spontaneously, in therapeutic session, giving complete expression to every idea, no matter how embarrassing, unimportant, or foolish it may seem.

Resistances: A blockage or refusal to disclose painful memories.

Repression: The process of ejecting or excluding unacceptable ideas, memories, and desires from conscious awareness.

Transference: The process by which a patient responds to the therapist as if the therapist was a significant person, such as a parent, in the patient's life.

Dream Analysis: An important treatment method in Freudian psychoanalysis. Freud believed that dreams represent a disguised satisfaction of repressed desires and that the essence of a dream is wish fulfilment.

Instincts: The propelling or motivating forces of the personality. The innate forces that release mental energy, driving a person to take certain action.

Life Instinct: Include hunger, thirst, and sex, and are concerned with self-preservation and the survival of the species. These are creative forces that sustain life.

Death Instinct: Destructive force that can be directed inwards as masochism or suicide, or outwards as in hatred and aggression.

Unconscious: The part of the human mind, in which thoughts, desires, and impulses remain largely unaware. Although some of this material has always been unconscious, Freud believed that much of it was once conscious but has been actively *repressed*, that is, driven from consciousness because it was too anxiety-provoking.

Id: Corresponds roughly to Freud's earlier notion of the unconscious, is the most primitive and least accessible part of the personality. The power forces of the id include the sexual and aggressive instincts. The id knows no judgments of value, no good and evil, and no morality. Operates in accordance with the pleasure principle, which is concerned with reducing tension by seeking pleasure and avoiding pain.

Ego: Serves as the mediating agent between id and the external world to facilitate their interaction. The ego represents reason or rationality, in contrast to the unthinking and insistent passions of the id. The ego is aware of reality, manipulates it, and regulates the id accordingly. The ego follows the reality principle, holding off the pleasure-seeking demands of the id until an appropriate object can be found to satisfy the need and reduce the tension.

Superego: Develops early in life when the child assimilates the rules of conduct taught by parents or caregivers through a system of rewards and punishments. The superego represents morality, and is the advocate of a striving towards perfection.

Anxiety: Functions as a warning that the ego is being threatened. Freud described three types of anxiety – objective, neurotic, and moral.

Defence Mechanisms: Unconscious denials or distortions of reality. They are modes of behaviour adopted to protect against anxiety generated by conflicts in everyday life.

Psychosexual Stages: Innately determined stages of sexual development through which, presumably, everyone passes, and which strongly shape the nature of personality.

Libido: The instinctual life force that energizes the id.

Fixation: If an excessive amount of libido energy is tied to a particular psychosexual stage, it leads to fixation. Fixation can stem from either too little or too much gratification during a stage, and in either case the result is harmful.

6.10 REVIEW QUESTIONS

- 1) Psychoanalysis formally begin in the year
- 2) The theorists of the unconscious mind who had an influence on Freud are,, and
- 3) The different stages of psychosexual development are,,, and
- 4) How did Freud start the use of hypnosis as a method?
- 5) Why did Freud find catharsis to be more useful than hypnosis?
- 6) How is the method of free association useful, according to Freud?
- 7) What is the role of instincts in psychoanalysis?
- 8) Discuss the interaction between id, ego, and superego.
- 9) What is the function of anxiety?
- 10) What is the purpose of defence mechanisms?
- 11) What is the major criticism against Freud, with respect to his method of data collection?
- 12) Discuss the impact of psychoanalysis on art and literature.

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Check Your Answers (1-3)

(1) 1895, (2) Gottfried Wilhelm Leibniz, Johann Friedrich Herbart, and Gustav Theodor Fechner, (3) oral stage, anal stage, phallic stage, latency stage, and genital stage



UNIT 7 NEO-FREUDIANS*

Structure

7.0 Introduction

7.1 Carl Gustav Jung

7.1.1 Structure of Psyche

7.1.2 Archetypes and Synchronicity

7.1.3 Attitudes and Functions: Psychological Types

7.1.4 Principles of Equivalence and Entropy

7.1.5 Personality Development

7.2 Alfred Adler

7.2.1 Inferiority-Superiority

7.2.2 Fictional Finalism

7.2.3 Social Interest

7.2.4 Style of Life

7.2.5 Creative Power

7.2.6 Birth Order

7.3 Karen Horney

7.3.1 Basic Anxiety and Basic Hostility

7.3.2 Neurotic Needs

7.3.3 Attempts at Coping Anxiety

7.4 Erik Erikson

7.4.1 The Life Cycle: Eight Stages of Psychosocial Development

7.5 Harry Stack Sullivan

7.5.1 Dynamics of Personality

7.5.2 Nursing as the Prototype for Interpersonal Situations

7.5.3 Personification of Self

7.5.4 Developmental Epochs

7.6 Erich Fromm

7.6.1 Escape from Freedom

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7.6.3 Personality Types

7.7 Conclusion

7.8 Summary

7.9 Keywords

7.10 Review Questions

7.11 References and Further Reading

7.12 Web Resources

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Learning Objectives

After reading this Unit, you will be able to:

- Summarize the contributions of Neo-Freudians to personality theory;
- Explain Jung's analytical psychology;
- Discuss Adler's individual psychology;
- Identify the differences in Horney's psychoanalytic interpersonal theory, and Fromm's psychoanalytic social psychology; and
- Examine Erikson's psychosocial theory of development, and Sullivan's interpersonal theory.

7.0 INTRODUCTION

Sigmund Freud has massively contributed to the field of psychology and thus had attracted many followers. However, he was highly criticized for his extreme emphasis on sexuality. Over the years, many other theorists who were attracted to Freudian theory adapted and built on his ideas to contribute to the field of personality and psychology. These theorists were referred to as Neo-Freudians, who agreed with Freud on the importance of childhood experiences but minimized the emphasis on sexuality. Their focus was holistic (in comparison to Freud) as they took into account the social and cultural factors of an individual into consideration. In this Unit, we will discuss some of these Neo-Freudians.

7.1 CARL GUSTAV JUNG

Carl Jung was working as a psychiatrist in Zurich when he came across *Interpretation of dreams*. He was highly impressed by the concepts and started sharing his work and writings with Freud, which marked a regular correspondence between the two. On April 7, 1907, Freud wrote to Jung, "that you have inspired me with confidence for the future, that I now realize that I am as replaceable as everyone else and that I could hope for no better than yourself, as I have come to know you, to continue and complete my work" (Freud/Jung, 1974, p.27). Thus, Freud decided Jung to be his academic successor/heir. But, gradually personal as well as theoretical differences between the two started erupting, ending their correspondence and relationship in 1913. Later, Jung founded his own school and called it **analytical psychology**. In the following section, we will outline the tenets and contributions of Jungian analytical psychology.

7.1.1 Structure of the Psyche

Jung's approach to personality was different from Freud's, as he believed that the major issue was to make sense of and explain the construction of fantasies and dreams that exemplifies symbols and themes which are more than an individual's personal experience. Thus, the personality was divided into three major zones: the conscious ego, the personal unconscious and the collective unconscious.

The Conscious Ego

Functioning as the conscious part of personality, the ego includes perceptions, memories, thoughts and feelings. It has an important role to

play in an individual's self-awareness, identity, and continuity. It roughly corresponds to Freudian concept of *ego*.

The Personal Unconscious

It is similar to that of Freudian preconscious, but Jung discussed a few more features and added to it. It consists of content that due to inattention or lack of usage is not a part of conscious awareness, but can become conscious at will. It may contain experiences that were once conscious and have been forgotten, suppressed, ignored and lost their intensity. It also contains ideas and impulses that may have been actively withdrawn from consciousness because it involved motives that were unacceptable to the ego of the individual. For Jung, the unconscious is both *retrospective* and *prospective* in nature. Thus, oriented to both past and future anticipation (Jung, 1916). The unconscious also serves as a *compensatory* function. If the attitude of an individual tilts too much in one direction, the unconscious may compensate for it by producing fantasies and dreams stressing the opposite tendency to balance it (Jung, 1916).

The Collective Unconscious

Collective, or transpersonal unconscious is the level that exists deeper than the personal unconscious. It is considered as an important contribution of Jungian psychology and one of the most controversial ones as well. It is "detached from anything personal and is common to all men, since its contents can be found everywhere" (Jung, 1917, p. 66). It is a storehouse of primordial images and ideas inherited from one's ancestral past which includes the racial history of humans and also their pre-human and animal ancestry (Hall, Lindzey, & Campbell, 1957). These primordial images, termed as *archetypes* are believed to be the possibilities of action, predispositions to respond to certain external events in particular ways, and potentialities of shaping experience in certain directions (Jung, 1936, p. 66). Thus, they become the flexible templates or models for current experiences and shape the course of an individual's interactions with the external as well as the inner world- the personal unconscious.

Personal and collective unconscious are two unconscious regions of the mind and are of great importance to humans: "It (the unconscious) holds possibilities which are locked away from the conscious mind, for it has at its disposal all subliminal contents, all those things which have been forgotten or overlooked, as well as the wisdom and experience of uncounted centuries, which are laid down in its archetypal organs" (Jung, 1953, p. 114). Jung had discussed that ignorance of the wisdom of unconscious by ego may result in the distortion of conscious processes. This discard or neglect of the unconscious processes may become a reason for symptoms such as phobias, delusions and other irrationalities.

Archetypes

Archetypes are the structural components of the collective unconscious. They are also called as the primordial images or even mythological images. It is a permanent deposit in the mind of perpetually repeated experiences occurred

over the generations. For instance, numerous generations have seen the event of the sun rising and then setting. According to Jungian theory, repetition of this magnificent event became fixed in the collective unconscious over a period of time as an archetype of sun-god. This archetype carries with itself the image of powerful, dominating, light-giving body that people started either defying or worshipping. The archetypes in the collective unconscious are a residue of ancestral emotional life (Jung, 1917).

These are not the memories of the actual physical experience but the repetitive subjective emotional reactions which are impressed on human unconscious mental processes. Jung had recognized several archetypes such as the child-god, the mother, the trickster or magician, the hero, the old wise man, etc. However, some of these archetypes have evolved and warrant to be treated as separate systems within personality (Hall, Lindzey, & Campbell, 1957). They are: the persona, the anima and the animus, and the shadow.

The Persona: It is the mask that an individual adopts in response to the needs and demands of the society, the front we present to others because the society wants us to play a certain part. A major danger exists with it, for “people really do exist who believe they are what they pretend to be” (Jung, 1917, p. 193). If the ego identifies too much with the persona, the individual may become more conscious of the part he/she is playing than the genuine feelings. Thus, the individual becomes a mere reflection of the society rather than an autonomous being.

The Anima and the Animus: Man is not entirely masculine in nature. There are feminine elements or intuitions sealed into each man’s character which are traditionally repressed. This may lead to a buildup of libido tension within the unconscious. Jung proposed that while looking for a woman as a mate, a man may unconsciously project these repressed feminine traits of himself. These projected images of femininity from a man’s collective unconscious is called as anima. Similarly, the woman has also inherited a masculine image, her animus. These archetypes motivate each sex to respond and understand members of the opposite sex and without them humans run the risk of being incomplete.

The Shadow: Personal unconscious contains some repressed and unacceptable motives and desires, the inferior or the undesirable aspect of our personality. Jung (1948) believed that the shadow archetype is the animal instinct that we have inherited. It has also been called as the “dark half” of personality- the side we do not want to recognize. This archetype is usually evoked when we feel uncomfortable with another person but may be unable to specify what instigated us. As we recognize in this individual something that we don’t like in ourselves, we may project our shadow side onto them.

The Self: It is the one which motivates the individual towards wholeness and thus is considered as the mid-point of personality around which all the other systems are assembled, providing the personality with stability, balance and unity.



Figure 7.1: Jung with Freud and other colleagues at Clark University, 1909; Front row (from left to right): Sigmund Freud, G. Stanley Hall, Carl Jung; Back row (from left to right): Abraham Bill, Ernest Jones, Sandor Ferenczi

Source: https://en.wikipedia.org/wiki/Carl_Jung

7.1.2 Archetypes and Synchronicity

Archetypes may make their appearance in times of stress, even if the individual may not feel the stress consciously. Apart from this, Jung suggested that archetypes could also transcend causality. He proposed that certain events are related through meaning rather than the cause-and-effect. These events are called as the “meaningful coincidences” and the principle was referred as synchronicity (Tarnas, 2006, p.50). For instance, a person may dream of a relative with no recent contact and may get the news of his/her death the next day. The two events, dream and the relative’s death are causally unrelated, because the dream did not cause the death of the relative, but they are related through a meaningful simultaneity.

7.1.3 Attitudes and Functions: Psychological Types

Jung distinguished between two major orientations or attitudes of personality—*extraversion* and *introversion*. The attitude of extraversion orients the individual towards the external, objective world, whereas the introverted attitude orients the individual towards the inner and the subjective world. Both the attitudes are present in the individual but it is usually any one that dominates and is conscious while the other one is unconscious. It is important to note here that the description is regarding the orientation of the individual and not about the level of sociability.

To make sense of the ways in which people acquire and process information, Jung introduced two pairs of functions. Thus, the four fundamental psychological functions are as follows:

Thinking (intellectual/ideational function): helps in comprehending nature of the world and the self.

Feeling (evaluation function): helps in the subjective experiences such as pleasure, pain, fear, anger etc.

Sensing (perceptual/reality function): helps in understanding concrete facts or representation of the world.

Intuiting: it goes beyond thoughts, feelings and facts and is the perception by way of unconscious processes or subliminal content.

Thinking and feeling together are considered as rational processes as they involve reason, abstraction, and judgment. Sensation and intuition on the other hand, are considered as irrational functions as they are based on the perception of concrete and accidental. Usually one of the four is highly differentiated than the other three and has a major role in the conscious processes. It is called the superior function. It is important to note here that the Jungian typology is not a mutually exclusive, gross classification, rather allowed various permutations of functions, attitudes and degree.

7.1.4 Principles of Equivalence and Entropy

The psychodynamic view of Jung is based on two basic principles: equivalence and entropy. The principle of equivalence, as applied to psychic functioning states that if a particular value weakens or deteriorates, the sum of energy represented by that value will not be completely lost from the psyche of the individual but will resurface in some other new value. Thus, energy may be transformed but not lost. For instance, if a person has lost interest in a hobby, he/she would have picked up another interest or hobby. There is a possibility that a boy who gets attracted towards a girl might be using his energy here, which he was using earlier to concentrate on a particular hobby. It is also possible that the energy lost from one value may get distributed in several other values and not just one.

The principle of entropy as adapted by Jung states that there is a tendency among the various systems of psyche towards seeking an equilibrium or a balance. Thus, if there are two values of unequal strength, energy will pass from the stronger to the weaker value until an equilibrium is reached. A permanent balance of forces can never be established in the personality as energy keeps on getting either added or subtracted, hence disturbing the balance. Perfect balance is an ideal state and exists in *the self*.

7.1.5 Personality development

Two important terms discussed by Jung in the context of personality development— *individuation* and *transcendent function*. He divided the stages of personality development into four basic stages- childhood, youth, middle age, and old age. He laid a lot of emphasis on the middle age or the second half (mid-life) of the life. At this stage and here onwards, he believed individuals have sufficient opportunity to fulfil a major goal of the personality— self-actualization. Individuation, in its very basic sense refers to the process of becoming a whole person or an individual. Transcendent function refers to going beyond the ordinary development and bringing together different aspects of personality in harmony, thus integrating even the conscious and unconscious material.

The concepts such as complexes, psychic energy have been criticized by the psychologists but no one can deny the influence Jung had on psychology nor the extent he inspired many more theorists and theoretical concepts, opening another side of the field for us.

Check Your Progress 1

- 1) Explain the concept of collective unconscious as discussed by Carl Jung.
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.....
- 2) Define archetypes.
.....
.....
- 3) Differentiate between two major orientations or attitudes of personality.
.....
.....
- 4) Explain the principle of equivalence.
.....
.....

7.2 ALFRED ADLER

Alfred Adler’s primary training was in medicine and thus, he practiced psychiatry. He theorized in the field of abnormal psychology and formulated a theory of neurosis before expanding its scope and including normal personality in it. Unlike Freudian theory, his theory minimized the role of sexual instinct in the dynamics of behaviour. Rather, he added that humans are primarily social and not sexual beings, thus, motivated by social interest. The concepts that shaped the Adlerian, **Individual psychology** are as follows:

7.2.1 Inferiority-Superiority

Organ inferiority and compensation

Adler asserted that every man succumbs to disease in the organ which has been less developed, less successfully functioning and mainly “inferior” from birth. This inferiority may exist due to heredity or because of some developmental abnormality. Whatever the weakness (for example: damaged limbs, speech defect, sensory defect etc.), environmental demands have a huge role to play on the inferior organ, and the way in which the individual would adapt to life. Adler emphasized that the person with the defective organ often tries to compensate this weakness by strengthening it with intensive training. Undergoing increased growth and functioning power, the inferior organ may “overcompensate” for the former deficit as the individual consciously centers his attention on that area of functioning (Adler, 1907). For example, an individual with speech deficit as a child may become so fervent in overcoming his stuttering that he may turn his inferiority into a career such as an actor, orator or perhaps a speech therapist. Glenn Cunningham with severe leg injuries eventually became an athlete.

While broadening this concept further Adler added that the feeling of inferiority may rise from the actual bodily weakness and it may also stem



Figure 7.3: Sketch of Alfred Adler

Source: <http://www.sonoma.edu/psychology/psychart.htm>
A Public Domain Library of Famous Psychologists, Sonoma University, Public Domain, <https://commons.wikimedia.org/w/index.php?curid=6381164>

from subjectively felt psychological or social disabilities. He contended that feeling of inferiority is not a sign of abnormality, rather, cause of all improvements in the humans.

The Aggression Drive

Adler (1908) proposed that there are two basic drives that govern the course of an individual's life—the drive of sexuality and aggression. Along with these various secondary drives related different sensory processes also play an important role in the behaviour of an individual. But, it is important to note that no drive stands alone on its own. These drives could be displaced, and transformed from their original form and could be expressed in new ways (Monte, 1995). Pure expression of this drive may take place in forms of fighting, biting, cruelty etc. but, it may also take less direct forms. When the aggression drive is turned inwards, the individual may display opposite traits such as humility, submission or even masochism in certain cases. So, the basic idea here is that the hostile attitude is towards the perceived helplessness in obtaining satisfaction, which may get reversed into an opposite drive.

Masculine Protest

In the Adlerian conception, aggressive impulse was replaced by the “will to power”. He believed that the child begins life with the conviction that he is powerless, weak and dependent (Adler, 1927). The child realizes and learns that there are only two things that are in his power: the pleasure and displeasure of his elders. Adler identified power with “masculinity” and weakness with “femininity”. A “masculine protest” is an over compensatory striving for superiority, to annihilate his dependency and assert autonomy. Both men and women engage in it when they feel inferior and weak. Everyone, thus engages in this protest to superior. Adler perhaps succumbed to the historical moment while choosing to name this phenomenon “masculine protest” and identifying masculinity with superiority and femininity with inferiority.

Superiority Striving

Striving for superiority or the need for higher self-esteem is a two phase process. In the first phase, the individual's biological disability or sense of inferiority with regard to adults around him lead to feelings of insecurity, smallness, and timidity. In the second phase, strive for superiority, autonomy compensates for the feelings of inferiority. The compensatory traits of the masculine protest can be seen as masks concealing the actor's/ individual's flaws. Adler had clarified that by superiority he did not mean social distinction, leadership etc.

7.2.2 Fictional Finalism

Hans Vahinger had proposed an intriguing notion that humans are influenced by various fictional ideas which usually have no counterpart in reality. Thus, we are not just motivated by what is real but also by what we believe to be real. According to Adler, we create a *fictional goal*, a subjective guiding ideal that represents to us mastery of our flaws. This fictional ideal becomes the one around which all fantasies of our life are directed. Later the term fictional was dropped but the final goal was seemed to be governed by three aspects: it is subjective and personally meaningful, it is created by the individual to navigate the obstacles of existence, and it is unconscious in

nature (Ansbacher & Ansbacher, 1956). Such fictional final goal has a great significance as it brings unification in personality. It may be just an ideal but spurs the human striving becoming responsible for human behaviour and conduct. Adler believed that striving for superiority or perfection is innate in nature. A neurotic person may strive for power, self-esteem, whereas the so-called normal person may strive for goals which are social in nature.

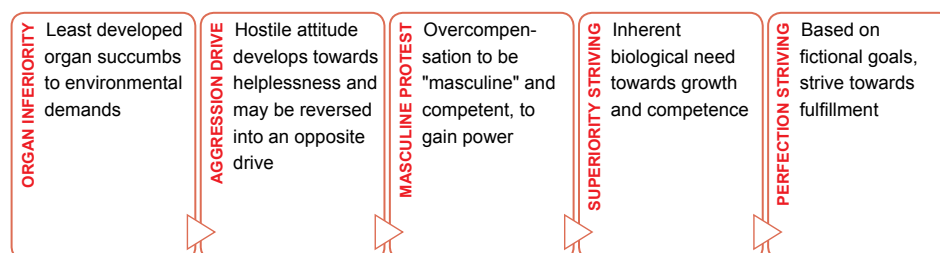


Figure 7.2: Complete transition from organ inferiority to perfection striving

7.2.3 Social Interest

It is actually social interest that motivates an individual to strive for success and superiority in a healthy way. The original term used by Adler was a German word— *Gemeinschaftsgefühl* and social interest is its approximate English translation. It is defined as an attitude of concern, care for humanity, along with empathy for other fellow men. It has also been considered as innate in nature but has to be materialized by guidance and training. Adler had discussed three universal life problems (occupational tasks, societal tasks and love tasks) that every individual must master and can successfully resolve with strong social interest. Thus, the individual with healthy social interest has the attitude: “*To see with the eyes of another, to hear with the ears of another, to feel with the heart of another*” (Adler, 1956, p.135).

7.2.4 Style of Life

Style of life is the chief idiographic principle of Adlerian psychology. It explains the uniqueness of an individual to arrive at a particular goal. It is a product of several forces such as heredity, environment, social interest etc. and no two people develop the same style. Everyone tries to be superior but one may try to become superior through developing intellect whereas the other one may direct all efforts towards muscular perfection. The style of life also determines how an individual faces three life problems mentioned above. Four general life style attitudes proposed are as follows:

- The ruling type: High in activity but low in social interest, deal with life problems by dominating them.
- The getting type: Low in activity and social interest, expects everything they need would be given to them.
- The avoiding type: Low in activity and social interest, avoids defeat by avoiding the problem itself.
- The socially useful type: High in activity and social interest, their activities are in service of others.

7.2.5 Creative Power

Creative power plays a major role in developing the style of life. Adler believed that all of us possess freedom to create our own life style and thus,

we are responsible for who we are and how we behave. It is the creative self that acts upon the societal norms and eventually transforms into it into a dynamic and unique personality.

7.2.6 Birth Order

Another well-known Adlerian concept was the impact of a child's birth order on the development of personality. He had discussed four types of birth orders:

- **The First Born (oldest):** Lives a favoured existence of an only child till his/her sibling is born. This child eventually learns that the mother is too busy and trains oneself for isolation. They may learn to survive alone and independently without anyone's affection. A healthy outcome would be to imitate the parents in their attention towards the younger children of the family and thus become their helpers.
- **The Second Born:** Is raised in a world where mother's attention is already divided but enjoys a favored existence as she/he has a "pacemaker" in the form of an older sibling. They are usually achievement oriented, conquerors who use direct and even devious means to surpass the pacemaker.
- **The Youngest child:** Each succeeding child "dethrones" the previous one but the last one, the baby of the family, can never be removed from her/his pampered position. This child is at the greatest risk of being a problem child but due to the presence of various "pacemakers" (siblings) they are driven to desire success.
- **The Only child:** They are the rival of their father and is highly pampered by mother— "tied to his mother's apron strings" (Adler, 1929, p. 111). In later life when they may not be the center of attention, it may become detrimental to them.

Adler's main contribution was to provide a framework for a unified and holistic personality. It was more optimistic and realistic, recognizing the impact of social forces in shaping the human behaviour. But, for his hypotheses and insights to be placed in the broader field, they need to be empirically tested.

Check Your Progress 2

- 1) What is Masculine Protest?
.....
.....
- 2) Name the general life style attitudes proposed by Alfred Adler.
.....
.....
- 3) Differentiate between personality development of the youngest child and the only child as per Adler's views on birth order.
.....
.....



Figure 7.4: Karen Horney

Source: https://en.wikipedia.org/wiki/Karen_Horney

7.3 KAREN HORNEY

Horney published a series of papers 1923 onwards and presented a new approach to psychology while maintaining the conventional psychoanalytic thinking of Freud. Like Adler, she also felt that Freud's ignorance of relationships among people led him to a faulty emphasis on only sexual motivation and conflict. Thus, she explained the fundamentals of psychoanalysis with emphasis upon social and cultural forces. One of the major disagreements she had with Freud was over the libido theory, especially the concept of "penis envy". Freud explained women's feeling of inferiority through penis envy, but Horney found this interpretation to be biased and based only on neurotic women. Her major contributions are enlisted below:

7.3.1 Basic Anxiety and Basic Hostility

Horney was of the view that every normal and healthy individual has creative and positive potential. If he gets love and affection, he expresses his potential but, in the absence of warmth and love what results is anxiety.

The cold, indifferent, hostile and rejecting attitude of the parents towards the child is the "basic evil" which eventually provokes "basic hostility". The child senses the injustice at the hand of his elders and resents the manipulators and their manipulations but, expressing this hostility would risk punishment. Thus, the child deals with the hostility by repressing it. The repression is fueled by three strategies (Horney, 1937, p. 86):

- "I have to repress my hostility because I need you."
- "I have to repress my hostility because I am afraid of you."
- "I have to repress my hostility for fear of losing love."

The more he hides his hostility, the more he is likely to project his anxiety to the people and world outside (Monte, 1995). The anxiety produces a need for affection, but when the child feels rejected both the hostility and anxiety intensifies which is to be repressed again, thus, the child enters a vicious cycle. Basic anxiety has been described as "a feeling of being small, insignificant, helpless, deserted, endangered, in a world that is out to abuse, cheat, attack, humiliate, betray, and envy (Horney, 1937, p. 92).

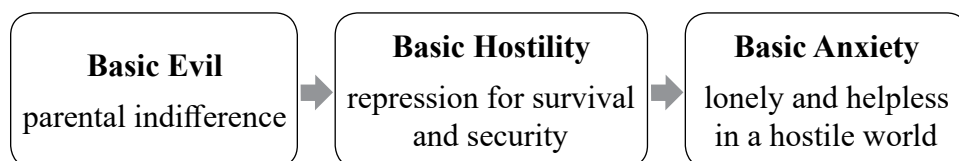


Figure 7.5: Development of basic anxiety

7.3.2 Neurotic Needs

Horney postulated that the neurotic personality is governed by either one or more of the ten needs of trends. They are as follows (Horney, 1942, p. 54-60):

- 1) Neurotic need for affection and approval
- 2) Neurotic need for a "partner" who will take over one's life
- 3) Neurotic need to restrict one's life within narrow borders
- 4) Neurotic need for power, control over others and a façade of omnipotence

- 5) Neurotic need to exploit others and get the better of them
- 6) Neurotic need for social recognition or prestige
- 7) Neurotic need for personal admiration
- 8) Neurotic ambition for personal achievement
- 9) Neurotic need for self-sufficiency and independence
- 10) Neurotic need for perfection and unassailability.

In her later writings, Horney classified these ten needs under three headings and thus either of the following personality types may emerge:

- *Moving towards people* (compliance): it's the self-effacing solution, for instance, need for love.
- *Moving away from people* (detachment): it's the solution of resignation, for instance, need for independence.
- *Moving against people* (aggression): it's the expansive solution, for instance, need for power.

A so-called healthy and normal individual can resolve these conflicts by integrating the three types, but the neurotic individual would recognize one and reject or repress the other two.

7.3.3 Attempts at Coping Anxiety

Real and Ideal Self

The child has been made to realize that one's "real self" is unlovable and unworthy. It is interesting to note that this "real" self is not real, but is based on the false evaluations made by others. The "real self" is so negative that it was also labelled as the "despised self". To reduce the basic anxiety, the child develops an idealized image of self- "ideal self" which is unrealistic and exaggerated.

Auxiliary Conflict Solutions

Horney suggested that various secondary techniques are also employed by the neurotic personality in order to "secure" himself. Some of them are: externalization, rationalization, creation of blind spots, compartmentalization, excessive self-control, elusiveness, arbitrary rightness, and cynicism. Horney emphasized on social and cultural forces of the environment rather than just the biological forces, thus, making her approach to understand behaviour more holistic.

7.4 ERIK ERIKSON

Erikson was trained as a psychoanalyst and has worked extensively to broaden Freud's emphasis on instincts with considering psychosocial aspect as well. Freud interpreted human behaviour to be a result of clash between biological drives of id and ego-superego, whereas Ego psychologists such as Erikson believed behaviour to be a product of interaction between id-ego-superego and the outside existing social world (Monte, 1995). He laid emphasis on ego much more than id or superego and believed that ego possesses the capacity to unify experiences and actions in a meaningful and adaptive way. He recognized the basic problem to determine how an individual adjusts to his social and historical circumstances.

As a response to the crises generated by the biological and social givens of his life, the child’s ego matures in an epigenetic sequence—“a new organism develops out of an initially undifferentiated entity and that is programmed to develop all the organisms’ parts in sequence” (Hall, Lindzey, Loehlin, & Mansosevitz, 1985, p. 76). Erikson conceptualized a theory of ego-development with eight-stages and each stage shared some basic features. They are as follows:

- Each stage is characterised by a crisis— a juncture in personality brought by development of physical maturity and demands placed by society, parents etc.
- Crisis is resolved by ego qualities of that particular stage.
- Although Erikson laid more emphasis on the psychosocial aspect of development, each stage has components of both psychosexual and psychosocial aspects of growth and change.



Figure 7.6: Erik Erikson at the Erikson Institute

Source: www.erikson.edu

Table 7.1: Stages of Psychosocial development

Stage	Conflict	Virtue	Existential Question
Infancy	Trust vs. Mistrust	Hope	Can I trust the world?
Early childhood	Autonomy vs. Shame	Will	Is it okay to be me?
Play age	Initiative vs. Guilt	Purpose	Is it okay for me to move, act and do things?
School age	Industry vs. Inferiority	Competence	Can I make it in the world?
Adolescence	Identity vs. Role Confusion	Fidelity	Who am I? What can I become?
Young adulthood	Intimacy vs. Isolation	Love	Can I love someone?
Adulthood	Generativity vs. Stagnation	Care	What can I give others?
Old age	Ego Integrity vs. Despair	Wisdom	On the whole, how have I been?

7.4.1 The Life Cycle: Eight Stages of Psychosocial Development

Erikson's term life cycle focused on a sequential ego crisis beginning with infancy till old age. Successful resolution of each crisis (stage-specific) was found to be necessary before the individual would move to another stage. Given below are the psychosocial stages of development—

- 1) **Trust vs. Mistrust** (Oral): When the infant gets proper maternal care and attention, it leads to development of basic trust. But, inadequate maternal care, rejecting or inconsistent attitude produces mistrust and the child develops an attitude of suspicion, fear and threat towards others and the world. The central crisis here is development of larger proportion of basic trust than basic mistrust. Thus, a healthy personality is a result of balance between trust over mistrust. Resolution of this conflict leads to the development of first psychological virtue, hope. Gradually the infant learns to focus on meaningful hope and give up useless hope. He trusts that the failures will not be overwhelming as he hopes.
- 2) **Autonomy vs. Shame** (Anal): As the child gains voluntary muscular control, he begins to experiment with two muscular action- holding on and letting go. Toilet training is an essential aspect of this stage and the way parents handle it leads to development of either of the two attitudes in child- holding on and letting go are powerful weapons against overdemanding parents or elimination is a relaxed process and to let it be (Erikson, 1950). Thus, the crisis of this stage is the necessity for the child to achieve willful autonomy in the guidance of his body. When the child is unable to perform acts that are expected of them, a sense of shame arises. Too much shaming by the authority figures may produce feelings of insecurity whereas resolution of crisis fosters will in children.
- 3) **Initiative vs. Guilt** (Phallic): By this age (4 years to 6 years) the social environment of child makes him more active and pushes him to gain others' approval by taking initiative, being productive, assert ourselves and directing play. But, if the parents don't allow children to complete their tasks or assume additional responsibility by being overly restrictive or critical, a sense of guilt may develop in the child. Resolution of this conflict leads to the virtue of purpose.
- 4) **Industry vs. Inferiority** (Latency): "This stage is only a lull before the storm of puberty" and is considered "socially most decisive stage" (Erikson, 1963, p. 260). Child learns to cope with new social demands such as academics and learn the ways of culture but with years these demands have been increasing (Syed & McLean, 2018). Successful development leads to virtue of competence, which is the "exercise of dexterity and intelligence in the completion of tasks" (Erikson, 1964, p. 124), while failure can lead to a sense of inferiority.
- 5) **Identity vs. Role confusion** (early Genital): By this stage, the adolescents try to integrate knowledge they have gathered into a personal identity. These formative years are a platform for in-depth exploration of beliefs, goals and values in their search for personal identity and a sense of self. A healthy ego identity can develop only

when other previous identifications are integrated. The early stages (trust vs. mistrust) were dominated by bodily identity and the later ones (industry vs. inferiority) were guided by social roles. These bodily and social identifications need to unite in order to bridge the gap between childhood and adulthood. Failure of ego identity development may lead to poor sense of self and confusion, for instance, inability to choose a career or pursue higher education (Hjelle & Ziegler, 1981). A successful conflict resolution at this stage leads to development of fidelity- individual's ability to behave according to ethics and norms of the society.

- 6) **Intimacy vs. Isolation (Genital):** The stage where individuals are ready to explore personal relationships and are motivated by a desire to form intimate relationships. It is important to note that according to Erikson, a true sense of intimacy develops in those who have developed a sense of personal identity. Failure to form appropriate bonds may result in isolation, loneliness and emptiness. Such people are emotionally isolated and less committed to relationships. According to Erikson, the ability to love marks the success of this stage, when the relationships seem to be meaningful and lasting.
- 7) **Generativity vs. Stagnation:** During middle adulthood, a need for longevity is exhibited. It involves life's continuation in our children and impact we have on them and others. Generativity refers to the concern of a person not only for the next generation but for the welfare of the society at large in which the next generation will live, thus, looking for ways to be more productive and valuable to the society. Failure in development of generativity can lead to stagnation which is characterized by self-absorption and only personal care. A satisfactory resolution of the conflict at this stage leads to the virtue of care which is about looking after others and teaching them.
- 8) **Ego Integrity vs. Despair:** This stage is marked by reflection. The individual slows down and reviews his accomplishments throughout the life. A sense of coherence and wholeness upon achieving our goals provides feelings of integrity, however failure is experienced as despair. It is marked by our regrets over things not done and mistakes made. When integrity outweighs despair, the virtue of wisdom is developed, which is the resolution of conflict at this stage. It provides an individual with a sense of peace and completeness.

Eriksonian system has been applauded by various psychologists due to his emphasis on psychosocial aspects but has also been criticized as subjective and purely theoretical, for instance, his ideas about hope, will, etc. (Lundin, 1985).

Check Your Progress 3

- 1) Explain basic hostility.

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- 2) How does basic anxiety develop in an individual?

- 3) Explain Horney's coping styles.

- 4) Which stage of Erikson's psychosocial development is similar to Freud's conception of phallic stage (in psychosexual stages of development)?

- 5) Explain the concept of generativity.

7.5 HARRY STACK SULLIVAN

Perhaps Sullivan is one of those Neo-Freudians who deviated the most from Freudian psychoanalysis, such as dropping the concepts of *id*, *superego*, emphasis on sexual instinct, but also took quite a few such as anxiety, unconscious, defense mechanism, dream interpretation etc. and incorporated them in his scheme of theory. His system is called as the *interpersonal theory* and stresses upon the fact that personality is “the relatively enduring pattern of recurrent interpersonal situations which characterize a human life” (Sullivan, 1953, p. 11). Enlisted below is the contribution of Sullivan to the field of psychology:

7.5.1 Dynamics of Personality

Sullivan had extensively worked with patients of schizophrenia and had observed the effects of dissociated systems of experience in its extreme form caused by struggle to conquer unacceptable and anxiety provoking situations. Humans usually tend to reduce the tension created by needs. Tension has been divided into two parts here— tension created by needs (leading to integrating actions), and tension created by anxiety (leading to disintegrative behaviour). Sullivan explained that the anxiety is communicable from mother to child and child to mother. For instance, the tension of hunger causes an infant to cry which induces tension in the mother and can be satisfied by attending to the needs of the child. Thus, right from the beginning, anxiety and tension involve interpersonal relationships.

Sullivan has recognized three modes of experience or cognition and they are as follows:

- **Prototaxic experiences:** Simplest, crudest mode of experiencing reality as an infant. As an infants' experiences are sensory in nature they can not be put into an order or consistency. They are also undifferentiated and non-communicable.

- **Parataxic experiences:** As the infant develops, the previously undifferentiated experiences is broken. However, he does not relate the events in a logical fashion. He sees events as causally related because of temporal connections, happening one after another.
- **Syntactic experiences:** Refers to the logical, rational and mature cognitive functioning, these are meaningful interpersonal communications.

7.5.2 Nursing as the Prototype for Interpersonal Situations

The infants experience reality in the prototaxic mode and their most important sensory experience is nursing—“nipple in the lips” to be specific. Due to this repetitive experience (of nursing), the infant develops a basic idea of the nipple person, the mothering one. Depending upon the degree of satisfaction felt by the infant, he develops different personifications of the nipple-in-the-lips mothering one (Sullivan, 1953):

- i) Good and Satisfactory Nipple personification: The one that gives milk when hungry (Good mother).
- ii) Good but Unsatisfactory Nipple personification: The one that gives milk even when not hungry (Good mother).
- iii) Wrong Nipple in the Lips personification: Doesn't give milk when hungry, so the child searches for a better nipple (Bad mother).
- iv) Evil Nipple personification: The one that communicates anxiety and tension (Bad-Anxious mother).

The nursing situation serves as an important prototype for infants' future relationships.

7.5.3 Personification of Self

Infant eventually learns that the child is not independent of the mothering one's “forbidding gestures” which guide him to not experience certain aspects of himself. He also discovers that certain behaviours help in reducing the intensity of interpersonal anxiety felt by the infant and through this trial and anxious-error he ultimately carves his conception of “me”. Three personifications of self were discussed by Sullivan: (i) Good-Me (infant behaviour that has been rewarded, praised with tenderness and warmth; product of satisfying interpersonal relations with mothering one) (ii) Bad-Me (behaviour that increases tension in mother evokes anxiety in the infant which amalgamates into Bad-Me), and (iii) Not-Me (rarely experienced consciously and may find expression in dreams; develops out of intense anxiety and are dissociated from rest of personality).

7.5.4 Developmental Epochs

Sullivan postulated six epochs of personality development from infancy to late adolescence. He opined that changes in personality may take place during any stage and child's perception of others and his reaction to others (interpersonal relationships) are important to personality development. The stages are- infancy, childhood, juvenile epoch, preadolescence, early adolescence, and late adolescence.

Developmental Epoch	Chronology	Outstanding Achievements/Failures
1. Infancy	Birth to language (0 to 8 months)	Prototaxic experience of reality: differentiation of Good, Bad, and Not-Me; personifications of Good/Bad Mother; defensive reactions of apathy and somnolent detachment.
2. Childhood	Language use to need for playmates (18 months to approx. 5 years)	Parataxic experience of reality; egocentric relationship with peers; magical use of language; malevolent transformation possible; "as if" performances: dramatizations and preoccupations.
3. Juvenile Epoch	Grammar school to need for a chum (6 to 8 or 9 years)	Parataxic and syntactic experiences of reality; mutuality and co-operation in play; social subordination and social accommodation in school experiences.
4. Preadolescence	Intimate friendship to puberty (9 to 12 years)	Mostly syntactic experience of reality; need for a same-sexed chum; strong collaboration with chum; consensual validation of experiences; establishment of a capacity for selfless love.
5. Early Adolescence	Puberty to interest in other sex (13 through 17 or 18 years)	Syntactic experience of reality; need for expression of lust; need for partner of opposite sex; collisions between lust and security-intimacy needs.
6. Late Adolescence	Heterosexual activity to adult interpersonal relationships (19 or 20 years to maturity)	Syntactic experience of reality; vocational identity established; restrictions in living experienced on basis of past developments; establishment of adult friendships; need for a life-partner of other sex.

Figure 7.7: Sullivan's Developmental Epochs

Source: Monte (1995) *Beneath the Mask: An introduction to theories of personality* (5th ed.) p. 266.

Interpersonal relationships have been a basic principle of Sullivan's system and has been accepted by psychologists and personality theorists as one of the fuller and systematic theories of personality (Singh, 2011).

7.6 ERICH FROMM

For Freud man's relationship with society is constant but Fromm believed that it's constantly changing. Fromm combined Freudian views, social theories and philosophy of Karl Marx (Hall, Lindzey, Loehlin, Manosevitz, & Locke, 1985).

7.6.1 Escape from Freedom

Fromm's first book *Escape from Freedom* was published in 1941 and its essential theme was that in a modern society although man has gained independence and freedom but he is also lonely and helpless. This is because he is separated from nature and other people. The healthy way of dealing with this is by connecting with other people. But, when freedom becomes a negative condition, people may try and escape from it. This is the unhealthy option and one can escape through three ways: (i) authoritarianism (through



Figure 7.8: Erich Fromm

Source: https://en.wikipedia.org/wiki/Erich_Fromm

either sadism or masochistic submission) (ii) destructiveness (destroying social agents which produce helplessness and isolation) (iii) automaton conformity (renouncing selfhood by showing conformity to what is expected of him).

7.6.2 Basic Needs

A person has both the animal and the human aspect. The animal aspect consists of physiological needs which must be satisfied. As a human, the individual possesses reason, imagination and most importantly self-awareness. Different needs arise from the conditions of human existence. They are:

- **Need for relatedness:** desire to build a relationship with others through a productive love involving care, respect, responsibility and understanding.
- **Need for transcendence:** tendency to rise above the animal nature to be creative.
- **Need for rootedness:** need to belong to the real world, to consider oneself as a meaningful organism.
- **Need for identity:** need of an individual to be unique and thus, different from others.
- **Need for orientation:** it is the need to have a frame of reference that can provide an individual with a stable and consistent way of comprehending self and others.

Fromm had envisioned a society in which every individual would develop a complete sense of self and there would be equality for all. This was called as a humanistic communitarian socialism.

7.6.3 Personality Types

As discussed above, personality is the sum of inherited as well as acquired characteristics. Fromm described temperament as a mode of reaction that is inherited and unchangeable. Character on the other hand, is formed through social influences. It is determined by physical constitution and temperament, along with various social and cultural factors acting upon them. Both character and temperament together are called as orientation (Wolman, 1979). The different types of personality originate from assimilation of individual's character with social factors and his relation with the society. They are as follows:

- i) **The receptive character:** they are 'receivers' (of love, material possessions) and always expect help from others.
- ii) **The hoarding character:** outside world is perceived as a threat by them and their sense of security comes from saving and keeping things to themselves.
- iii) **The exploitative character:** acquiring things by force and being crafty.
- iv) **The marketing character:** considering themselves as commodity, their success depends on 'how well they can sell themselves'.

- v) **The productive character:** the healthiest type of the lot, guided by love, care, creativity and responsibility towards others.

An individual is supposedly a blend of all the five characters, yet there is a possibility that one or two may become more prominent than the others. Despite his emphasis on social and cultural forces, Fromm’s theory has been widely criticized for being idealistic and unrealistic, as empirical data was missing to support his viewpoints.

Check Your Progress 4

- 1) Name the three modes of experience proposed by Sullivan.

- 2) Explain the basic needs of human existence as discussed by Erich Fromm.

- 3) Name the healthiest personality type according to Fromm.

- 4) What are the three ways of escaping freedom?

7.7 CONCLUSION

The uniting theme of all the Neo-Freudians has been the aim to expand the traditional psychoanalytic theory further by acknowledging and considering the social and cultural forces. It is interesting to note that despite the vastness of Freudian psychoanalysis, the variety of Neo-Freudian approaches suggest that some social areas were underdeveloped in the Freudian scheme. The Neo-Freudian approaches have been criticized for being more philosophical than empirical and very much like Freud, most of them based their constructs and theories on the information gathered from their patients.

7.8 SUMMARY

Now that we have come to the end of this unit, let us recapitulate all the major points that we have learnt.

- Carl Jung rejected Freudian overemphasis on sexual instinct and thus broke his professional ties to found his analytical psychology. Although his idea of ego was very similar to that of Freud’s but his major contribution was the construct of collective unconscious and archetypes.
- Adler made significant contribution to the field of psychology through his concepts of organ inferiority, superiority striving, style of life and

birth order. He has discussed that the birth order of a child influences his personality development. Four types of birth order discussed were- the first born, the second born, the youngest child and the only child.

- Horney majorly disagreed with Freud over the libido theory- the concept of “penis envy”. She placed emphasis upon social and cultural factors and is well known for concepts like basic anxiety, neurotic needs, idealized self-image and auxiliary conflict solutions to cope with anxiety.
- Horney discussed how a child feels helpless and powerless in the world but represses his hostility for survival and security. The more he covers the hostility more likely he would project his anxiety towards others.
- Erikson was notable ego psychologist who added a psychosocial dimension to the psychosexual stages of Freud. His theory took a lifespan dimension, from infancy till maturity or old age. Throughout the eight stages there is an emphasis on ego qualities which are considered basic for personality development.
- Sullivan had recognized three modes of experience- prototaxic, parataxic and syntaxic, along with personification of self and nipple-in-the lips mothering. His concept of developmental epochs described stages of personality development from infancy till late adolescence.
- Fromm is known for his book *Escape from Freedom* and explaining personality in terms of various types such as receptive type, hoarding type, exploitative type, marketing type, and productive type.

7.9 KEYWORDS

Anima: The female archetype in men.

Animus: The male archetype in women.

Archetype: They are primordial images or patterns that exist in collective unconscious.

Attitudes: Pervasive social orientation as per Jung. Two attitudes that were identified: introversion and extraversion.

Automaton conformity: Transforming one’s self concept and showing conformity to societal norms to overcome feelings of inadequacy.

Basic anxiety: Feeling of helplessness and isolation in a hostile and threatening world.

Collective unconscious: A controversial concept given by Carl Jung which is a part of unconscious mind and reflects universal experiences through the ages.

Extraversion: Attitude characterized by external orientation

Fictional final goals: These are goals or things we wish to achieve. They might not be completely grounded in reality but encourages humans to become responsible individuals.

Generativity: Concern for the welfare of society and how valuable and

productive one can be towards the society at large.

Idealized self: Unrealistic and exaggerated sense of self developed to reduce basic anxiety.

Individuation: Process of becoming a complete individual.

Inferiority: Feeling of inadequacy with respect to different functions in children. Overcoming this inferiority is a major task for everyone.

Introversion: Attitude characterized by preference for inwardness

Overcompensation: Involves attempts to overcome and develop great strength in the area that was inferior, thus excel in it.

Penis envy: Freud discussed how young girls were envious of men due to the protruding sex organ they possess. Freud argued that girls hold their mothers responsible for their 'castrated condition'. This concept was highly criticized by Horney.

Personal unconscious: Storehouse of material based on individual's personal experience and not available to consciousness.

Style of life: Unique personality qualities to accomplish some specific goals in life.

Synchronicity: Described as occurrences that cannot be explained by usual causality.

7.10 REVIEW QUESTIONS

- 1) Elucidate Jung's idea of the collective unconscious and archetypes in detail.
- 2) Outline the four functions and two attitudes in Jung's psychology.
- 3) Discuss the concept of inferiority-superiority complex.
- 4) Briefly review Horney's idea about the compliant, hostile and detached types.
- 5) Draw similarities between the psychosexual stages of development given by Freud and the psychosocial stages of development given by Erikson.
- 6) Briefly outline Sullivan's contribution to psychology. In what ways his stages of personality development differ from that of Erikson?
- 7) Evaluate the contribution of Erich From in the development of psychology.
- 8) Highlight the main aspects of Karen Horney's Interpersonal theory.

7.11 REFERENCES AND FURTHER READING

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7.12 WEB RESOURCES

- Carl Jung: What are archetypes?
<https://www.youtube.com/watch?v=wywUQc-4Opk>
- Face to Face: Carl Gustav Jung (1959) Interview
<https://www.youtube.com/watch?v=2AMu-G51yTY>
- Erikson's eight stages of psychosocial development
<https://www.youtube.com/watch?v=LvWfct9sHOY>
- The Mike Wallace Interview: Erich Fromm (1958-05-25)
<https://www.youtube.com/watch?v=OTu0qJG0NfU>

