

तेविसावी
आंतरराष्ट्रीय आंतरविद्याशाखीय परिषद, पुणे
देश आणि विदेशातील विविध क्षेत्रातील
पुरुष कर्तृत्वाचे योगदान
**The Contribution and Achievements of Men
in Various Spheres at National and
International Levels**

संपादक

- लुदमिला सेकाचेव्हा ● डॉ. विठ्ठल शिवणकर ● डॉ. स्नेहल तावरे
- डॉ. टी. एस. भोसले ● डॉ. शिवलिंग मेनकुदळे ● डॉ. संजय नगरकर


स्नेहवर्धन प्रकाशन
पुणे

All rights reserved. No part of this publication may be reproduced, stored in or introduced into a retrieval system or transmitted in any form or by any means (electrical, mechanical, photocopying, recording or otherwise) without the prior written permission of the author or publisher. Any person who does any unauthorized act in relation to this publication may be liable to criminal prosecution and civil claims for damages.

४७ स्नेहवर्धन प्रकाशन क्र : १४०७

४७ देश आणि विदेशातील विविध क्षेत्रातील पुरुष कर्तृत्वाचे योगदान
The Contribution and Achievements of Men in Various
Spheres at National and International Levels

४७ प्रकाशक आणि मुद्रक :

डॉ. स्नेहल तावरे

स्नेहवर्धन, ८६३ सदाशिव पेठ, महात्मा फुले सभागृहामागे,

पुणे ४११०३०.

स्थिरसंवाद : (०२०) २४४७ २५ ४९ / २४४३ ६९ ६९

भ्रमणसंवाद : ९४२३६४३१३१ / ९०७५०८१८८८

ई मेल : snehaltawre@gmail.com

४७ © S.R.I.

४७ प्रथमावृत्ती : १७ डिसेंबर २०२२

२३ वी आंतरराष्ट्रीय आंतरविद्याशाखीय परिषद, पुणे

४७ मुखपृष्ठ : संतोष धोंगडे

४७ अक्षरजुळणी व मुद्रणस्थळ : स्मिता टाइपसेटर्स, पुणे ३०

४७ ISBN 978 - 93 - 91033 - 39 - 2

४७ पृष्ठसंख्या : १७१

४७ मूल्य : ₹ २५०/-
\$ 4

१५. व्यवस्थापनातील जागतिक गुरू - प्रा. बबन पाटील / ९०
डॉ. सी. के. प्रल्हाद
१६. सावित्रीबाई फुले व समाज परिवर्तन प्रा. सागर कुंडले / ९४
१७. महात्मा जोतीराव फुले - प्रा. दिलीप कोने / ९९
कृतिशील समाजसुधारक
१८. प्रेमचंद - साहित्यिक जीवन एवं डॉ. काकासो भोसले / १०५
साहित्य में योगदान
१९. महान साहित्यकार रवींद्रनाथ टैगोर डॉ. नितीन कुंभार / १०८
20. Dr. Patangrao Kadam Dr. Tanaji Bhosale / 112
A Great Social Reformer Abhijit Mane
& Educationalist
21. Shashi Tharoor's Dr. Ujjwala Patil / 116
Contribution to Indian
Novel in English
22. The Indian Statistician : Dr. Neeta Patil / 121
Dr. Vasant Shankar Ms. Priyanka Jirge
Huzurbazar (1919-1991)
23. Yashwantrao Dr. Ashwini Tatugade / 127
Chavan : A Literary Genius
24. The Indian Biochemist : Anita Mamlayya / 132
Har Gobind Khorana
25. The Legendary Tribal Sneha Wagh / 141
Freedom Fighter
26. Noble Laureate Ms. Namrata Kamble / 145
Dr. John Bannister
Goodenough, an outstanding Visionary,
an Extraordinary Scientist!
27. Contribution of Mr. Prashant Kundalik / 150
Stephen Hawking's
in Physics
28. Sigmund Freud : Ms. Shubhangi Lavate / 154
The Father of Modern
Psychology
29. Karmaveer Bhaurao Mr. Santosh Shinde / 164
Patil : A legendary personality
30. Dr. A. P. J. Ms. Bhagyashree Jamadale / 168
Abdul Kalam

Sigmund Freud : The Father of Modern Psychology

- Ms. Shubhangi Nivrutti Lavate

Introduction -

The contemporary period is the postmodern period. Postmodernism can also be spelled post-modernism, in Western philosophy. It is a late 20th-century movement characterized by broad skepticism, subjectivism, or relativism; a general suspicion of reason; and an acute sensitivity to the role of ideology in asserting and maintaining political and economic power. It is the period of alienation, fragmentation, pessimism, uncertainty, individualism and absurdity. The two great world wars affected unpleasantly on the contemporary life of the people. Recently we were in a terror of Covid-19 pandemic. It had affected badly on social, religious, economic and financial, trade and commerce, medical and industrial and last but not least the education field. It affected to our health. Consequently, it affected the human psychology. The present article emphasizes on Sigmund Freud's theory of psychoanalysis and his great contribution to the clinical psychology and psychoanalyst.

Sigmund Freud was born 6th May 1856. He was an Austrian neurologist and the founder of psychoanalysis. He developed a clinical method for evaluating and treating pathologies in the psyche through dialogue between a patient and a psychoanalyst. He qualified as a doctor of medicine in 1881 at the University of Vienna. After completing his habilitation in 1885, he was appointed a docent in neuropathology and became an affiliated professor in 1902. Freud lived and worked in Vienna and set up his clinical

practice there in 1886. In 1938, Freud left Austria to escape Nazi persecution. He died in exile in the United Kingdom in 1939.

Freud's theory of psychoanalysis : Id -

According to Freud, the id is the part of the unconscious that seeks pleasure. His idea of the id explains why people act in certain ways when it is not in line with the ego or superego. The id is the part of the mind, which holds all of humankind's most basic and primal instincts. It is the impulsive, unconscious part in the mind that is based on the desire to seek immediate satisfaction. The id does not have a grasp on any form of reality or consequence. Freud understood that some people are controlled by the id because it makes people engage in need-satisfying behavior without any accordance with what is right or wrong. Freud compared the id and the ego to a horse and a rider. The id is compared to the horse, which is directed and controlled, by the ego or the rider. This example goes to show that although the id is supposed to be controlled by the ego, they often interact with one another according to the drives of the ego.

Ego -

In order to maintain a realistic sense for the people on the earth, the ego is responsible for creating a balance between pleasure and pain. It is impossible for all desires of the id to be met and the ego realizes this but continues to seek pleasure and satisfaction. Although the ego does not know the difference between right and wrong, it is aware that not all drives can be met at a given time. The reality principle is what the ego operates in order to help satisfy the id's demands as well as compromising according to reality. The ego is a person's 'self' composed of unconscious desires. The ego takes into account ethical and cultural ideals in order to balance out the desires originating in the id. Although both the id and the ego are unconscious, the ego has close contact with the perceptual system. The ego has the function of self-preservation, which is why it has the ability to control the instinctual demands from the id.

"The ego is first and foremost a bodily ego; it is not

merely a surface entity but is itself the projection of a surface. If we wish to find an anatomical analogy for it we can best identify it with the 'cortical homunculus' of the anatomists, which stands on its head in the cortex, sticks up its heels, faces backward and, as we know, has its speech-area on the left-hand side. The ego is ultimately derived from bodily sensations, chiefly from those springing from the surface of the body. It may thus be regarded as a mental projection of the surface of the body, representing the superficies of the mental apparatus."

Superego -

The superego, which develops around age four or five, incorporates the morals of society. Freud believed that the superego is what allows the mind to control its impulses that are looked down upon morally. The superego can be considered to be the conscience of the mind because it has the ability to distinguish between realities as well as what is right or wrong. Without the superego, Freud believed that people would act with aggression and other immoral behaviors because the mind would have no way of understanding the difference between right and wrong. The superego is considered to be the "consciousness" of a person's personality and can override the drives from the id. Freud separates the superego into two separate categories; the ideal self and the conscience. The conscience contains ideals and morals that exist within a society that prevent people from acting out based on their internal desires. The ideal self contains images of how people ought to behave according to society's ideals.

The unconscious mind -

Freud believed that the answers to what controlled daily actions resided in the unconscious mind despite alternative views that all our behaviors were conscious. He felt that religion is an illusion based on human values that are created by the mind to overcome inner psychological conflict. He believed that notions of the unconsciousness and gaps in the consciousness can be explained by acts of which the consciousness affords no evidence. The unconscious mind

positions itself in every aspect of life. Though one may be unaware of the impact of the unconscious mind, it influences the actions we engage in. Human behavior may be understood by searching for an analysis of mental processes. This explanation gives significance to verbal slips and dreams. They are caused by hidden reasons in the mind displayed in concealed forms. Verbal slips of the unconscious mind are referred to as a Freudian slip. This is a term to explain a spoken mistake derived from the unconscious mind. Traumatizing information on thoughts and beliefs is blocked from the conscious mind. Slips expose our true thoughts stored in the unconscious. Sexual instincts or drives have deeply hidden roots in the unconscious mind. Instincts act by giving vitality and enthusiasm to the mind through meaning and purpose. The ranges of instincts are in great numbers. Freud expressed them in two categories. One is Eros the self-preserving life instinct containing all erotic pleasures. While Eros is used for basic survival, the living instinct alone cannot explain all behavior according to Freud. In contrast, Than Atos is the death instinct. It is full of self-destruction of sexual energy and our unconscious desire to die. The main part of human behavior and actions is tied back to sexual drives. Since birth, the existence of sexual drives can be recognized as one of the most important incentives of life.

Psychosexual stages -

Freud's theory of psychosexual development is represented amongst five stages. According to Freud, each stage occurs within a specific time frame of one's life. If one becomes fixated in any of the four stages, he or she will develop personality traits that coincide with the specific stage and its focus.

Oral Stage – The first stage is the oral stage. An infant is in this stage from birth to eighteen months of age. The main focus in the oral stage is pleasure-seeking through the infant's mouth. During this stage, the need for tasting and sucking becomes prominent in producing pleasure. Oral stimulation is crucial during this stage; if the infant's needs

are not met during this time frame he or she will be fixated in the oral stage. Fixation in this stage can lead to adult habits such as thumb-sucking, smoking, over-eating, and nail-biting. Personality traits can also develop during adulthood that is linked to oral fixation; these traits can include optimism and independence or pessimism and hostility.

Anal Stage – The second stage is the anal stage which lasts from eighteen months to three years of age. During this stage, the infant's pleasure-seeking centers are located in the bowels and bladder. Parents stress toilet training and bowel control during this time period. Fixation in the anal stage can lead to anal-retention or anal-expulsion. Anal retentive characteristics include being overly neat, precise, and orderly while being anal expulsive involves being disorganized, messy, and destructive.

Phallic Stage – The third stage is the phallic stage. It begins at the age of three and continues until the age of six. Now sensitivity becomes concentrated in the genitals and masturbation (in both sexes) becomes a new source of pleasure. The child becomes aware of anatomical sex differences, which sets in motion the conflict of jealousy and fear which Freud called the Oedipus complex (in boys). Later the Freud scholars added Electra complex (in girls).

Latency Stage – The fourth stage is the latency stage which begins at the age of six and continues until the age of eleven. During this stage there is no pleasure-seeking region of the body; instead, all sexual feelings are repressed. Thus, children are able to develop social skills and find comfort through peer and family interaction.

Genital Stage – The final stage of psychosexual development is the genital stage. This stage starts from eleven onwards, lasts through puberty, and ends when one reaches adulthood at the age of eighteen. The onset of puberty reflects strong interest from one person to another of the opposite sex. If one does not experience fixation in any of the psychosexual stages, once he or she has reached the genital stage, he or she will grow into a well-balanced human being.

Anxiety and defense mechanisms -

Freud proposed a set of defense mechanisms in one's body. These set of defense mechanisms occur so one can hold a favorable or preferred view of themselves. For example, in a particular situation when an event occurs that violates one's preferred view of themselves, Freud stated that it is necessary for the self to have some mechanism to defend itself against this unfavorable event; this is known as defense mechanisms. Freud's work on defense mechanisms focused on how the ego defends itself against internal events or impulses, which are regarded as unacceptable to one's ego. These defense mechanisms are used to handle the conflict between the id, the ego, and the superego.

Freud noted that a major drive for people is the reduction of tension and the major cause of tension was anxiety. He identified three types of anxiety; reality anxiety, neurotic anxiety, and moral anxiety. Reality anxiety is the most basic form of anxiety and is based on the ego. It is typically based on the fear of real and possible events, for example, being bit by a dog or falling off of a roof. Neurotic anxiety comes from an unconscious fear that the basic impulses of the id will take control of the person, leading to eventual punishment from expressing the id's desires. Moral anxiety comes from the superego. It appears in the form of a fear of violating values or moral codes and appears as feelings like guilt or shame.

When anxiety occurs, the mind's first response is to seek rational ways of escaping the situation by increasing problem-solving efforts and a range of defense mechanisms may be triggered. These are ways that the ego develops to help deal with the id and the superego. Defense mechanisms often appear unconsciously and tend to distort or falsify reality. When the distortion of reality occurs, there is a change in perception which allows for a lessening in anxiety resulting in a reduction of tension one experiences. Sigmund Freud noted a number of ego defenses that were noted throughout his work but his daughter, Anna Freud, developed and

elaborated on them. The defense mechanisms are as follows:

- 1) Denial is believing that what is true is actually false
- 2) Displacement is taking out impulses on a less threatening target
- 3) Intellectualization is avoiding unacceptable emotions by focusing on the intellectual aspects
- 4) Projection is attributing uncomfortable feelings to others
- 5) Rationalization is creating false but believable justifications
- 6) Reaction Formation is taking the opposite belief because the true belief causes anxiety
- 7) Regression is going back to a previous stage of development
- 8) Repression is pushing uncomfortable thoughts out of conscious awareness
- 9) Suppression is consciously forcing unwanted thoughts out of our awareness
- 10) Sublimation is redirecting 'wrong' urges into socially acceptable actions.

These defenses are not under our conscious control and our unconscious will use one or more to protect one's self from stressful situations. They are natural and normal and without these, neurosis develops such as anxiety states, phobias, obsessions, or hysteria.

Religion and Spirituality -

Freud desired to understand religion and spirituality and deals with the nature of religious beliefs in many of his books and essays. He regarded God as an illusion, based on the infantile need for a powerful father figure. Freud believed that religion was an expression of underlying psychological neuroses and distress. In some of his writing, he suggested that religion is an attempt to control the oedipal complex, as he goes on to discuss in his book Totem and Taboo. According to Freud, religion originated in pre-historic collective experiences that became repressed and ritualized as totems and taboos. He stated that most, if not all religions, can be traced back to early human sacrifice including Christianity in which Christ on the cross is a symbolic representation of killing the father and eating the father figure is shown with 'the body of Christ', also known as Communion. In this work, Freud attributed the origin of religion to emotions such as hatred, fear, and jealousy. These emotions are directed towards the father figure in the clan from the sons who are denied sexual desires towards the females. Freud attributed

totem religions to be a result of extreme emotion, rash action, and the result of guilt.

Theory of Sexuality -

Three Essays on the Theory of Sexuality, sometimes titled Three Contributions to the Theory of Sex, written in 1905 by Sigmund Freud. He explores and analyzes his theory of sexuality and its presence throughout childhood. Freud's book describes three main topics in reference to sexuality: sexual perversions, childhood sexuality, and puberty. His first essay in this series is called "The Sexual Aberrations." This essay focuses on the distinction between a sexual object and a sexual aim. A sexual object is an object that one desires while the sexual aim is the acts that one desires to perform with the object. Freud's second essay was explained, "Infantile Sexuality." During this essay, he insists that children have sexual urges. The psychosexual stages are the steps a child must take in order to continue having sexual urges once adulthood is reached. The third essay Freud wrote described "The Transformation of Puberty." In this essay, he examines how children express their sexuality throughout puberty and how sexual identity is formed during this time frame. Freud ultimately attempted to link unconscious sexual desires to conscious actions in each of his essays.

Dreams -

The Interpretation of Dreams was one of Sigmund Freud's best known published works. It set the stage for his psychoanalytic work and Freud's approach to the unconscious with regard to the interpretation of dreams. During therapy sessions with patients, Freud would ask his patients to discuss what was on their minds. Frequently, the responses were directly related to a dream. As a result, Freud began to analyze dreams believing that it gave him access to one's deepest thoughts. In addition, he was able to find links between one's current hysterical behaviors and past traumatic experiences. From these experiences, he began to write a book that was designed to help others to understand dream interpretation. In the book, he discussed his theory of the unconscious. Freud believed that dreams were messages from

the unconscious masked as wishes controlled by internal stimuli. The unconscious mind plays the most imperative role in dream interpretation. In order to remain in a state of sleep, the unconscious mind has to detain negative thoughts and represent them in any edited form. Therefore, when one dreams the unconscious makes an effort to deal with conflict. It would enable one to begin to act on them. There are four steps required to convert dreams from latent or unconscious thoughts to the manifest content. They are condensation, displacement, symbolism, and secondary revision. Ideas first go through a process of condensation that takes thoughts and turns them into a single image. Then, the true emotional meaning of the dream loses its significance in an element of displacement. This is followed by symbolism representing our latent thoughts in visual form. A special focus on symbolism was emphasized in the interpretation of dreams. Our dreams are highly symbolic with an underlying principle meaning. Many of the symbolic stages focus on sexual connotations. For example, a tree branch could represent a penis. Freud believed all human behavior originated from our sexual drives and desires. In the last stage of converting dreams to manifest content dreams are made sensible. The final product of manifest content is what we remember when we come out of our sleep.

Conclusion -

To conclude, Freud's theory of psychoanalysis is a boon to psychology and medical field. It is my own opinion that no other psychologist has interpreted human psychology as deep and as clear like him. It is so useful to all psychiatrist as well as an ordinary man. Especially his theory of Interpretation of dream, sexuality, religion and spirituality, anxiety, defense mechanism, id, ego, super-ego, conscious and unconscious mind are valuable for psychological domain. So, Sigmund Freud is the great personality in this world for his valuable contribution in psychology.

Bibliography -

1. Understanding the Id, Ego, and Superego in Psychology.
- For Dummies.
2. Freud & Religion. About.com Psychology.
3. Kaplan-Solms, K., & Solms, M. (2000).
4. Clinical studies in neuro-psychoanalysis: Introduction to a depth neuro-psychology. London: Karnac Books.
5. Anxiety and Ego-Defense Mechanisms. Anxiety and Ego-Defense Mechanisms. Retrieved November 28, 2013, from <http://homepages.rpi.edu/~verwyc/defmech.htm>
6. Barg, J. A.; Morsella, E. (2008). 'The Unconscious Mind'.

CSA