

the anatomy of our personality is built around the three unified and inter-relating systems, namely, id, ego and superego (see Figure 21.3).

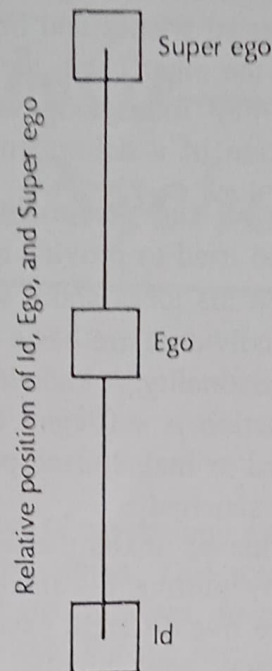


Figure 21.3 Relative positions of id, ego and superego.

The id is the raw, savage and immoral basic stuff of a man's personality that is hidden in the deep layers of his unconscious mind. It consists of such ambitions, desires, tendencies and appetites as are guided by the pleasure-seeking principle. It has no values, knows no laws, follows no rules, does not recognise right or wrong and considers only the satisfaction of its needs and appetites to be paramount.

Obviously, the id cannot be allowed to dominate and so a second system, the ego, functions, as a policeman to check the unlawful activities of the id. It is the executive unit with the power of veto. It follows the principle of reality and acts with intelligence to control, select and decide what appetites have to be satisfied and in which way they may be satisfied.

The third system of personality is the superego. It is the ethical or moral arm of the personality. It is idealistic and does not care for realities. Perfection rather than pleasure is its goal. It is a decision-making entity which decides what is good or bad to the social norms and therefore acceptable or otherwise.

Freud put forward a dynamic concept of personality by conceptualizing the continuous conflict among the id, ego and superego. While the id operating on the pleasure principle, continuously presses for the immediate discharge of bodily tension, the superego concerned with morality prohibits such gratification. Thus, a warlike situation is created between the id and the superego with the ego attempting to mediate. The extent to which the ego is able to discharge its responsibilities decides the personality make-up of the individual.

1. Individuals who have a strong or powerful ego are said to have a strong or balanced personality because the ego is capable of maintaining a balance between the superego and the id.



2. In case an individual possesses a weak ego, he is bound to have a maladjusted personality. Here two situations may arise. In one situation, the superego may be more powerful than the ego, and so does not permit desirable fulfilment of the repressed wishes and impulses which results in a neurotic personality. If, on the other hand, the id is more powerful than the ego, the individual may indulge in unlawful or immoral activities leading to the formation of a delinquent personality.

In addition to the above structure of the personality, built around the concept of the id, ego and superego, Freud tried to provide an explanation of the development of human personality through his ideas about sex. He held that sex is a life energy. The sexual needs of the individual are basic needs which have to be satisfied for a balanced growth of the personality. A knowledge of the sex needs of a person and the status of their satisfaction is sufficient to tell us all about a person's personality. He will be an adjusted or maladjusted personality depending on the extent to which his sexual needs are satisfied.

So much was his emphasis on sex, that he linked the whole development of the personality with the sex behaviour by putting his theory of psycho-sexual development. In this theory, he outlined the five different psycho-sexual stages for the development of personality namely, oral, anal, phallic, latency and genital. Here we would not provide the description or explanation about these stages as it has been already presented earlier in Chapter 5.

*I Neo-analytic Perspective → Adler, Horney, Fromm, Erikson*  
 i **Adler's individual approach to personality.** Adler opposed the Freudians' structure of personality. He held that sex is not the life energy or the centre of human activities; the power motive is the central urge and human beings are motivated by the urge to be important or powerful. All of us strive towards superiority but each individual strives in a different way. He called it the style of life. Therefore, the kind of personality one possesses can be understood by studying one's style of life, i.e. the goals of life one has set for oneself and the way one strives to achieve these goals.

He thus initiated the individual approach to the study of personality patterns and maintained that there are no distinct personality types or classes. Each individual is unique in himself because everybody has definite goals and style of his life. Adler's concepts and ideas related to the description and understanding of personality development have already been discussed in detail in Chapter 6.

## The Humanistic Approach

This approach to personality came from a group of psychologists subscribing to the humanistic school of psychology. Humanistic psychology, the so-called third force in psychology (the other two being behaviourism and psychoanalysis) reflects a humanistic trend in dealing with and understanding human behaviour. It believes in the goodness of man and reposes optimistic confidence in man's positive nature. Contrary to the unconscious of psychoanalytical psychology here, a person's conscious experience (what he or she feels and thinks) forms the basic structure of his or her personality. Consequently, the approach adopted by the humanists does not assume that personality is governed by biological forces from



# *Psychoanalysis—Freud's System of Psychology*

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## INTRODUCTION

Psychoanalysis as a system or school of psychology was the brainchild of Sigmund Freud (1856–1939), a Viennese physician. This school put forward altogether different views, quite contrary to structuralism, functionalism, behaviourism or gestaltism to explain human behaviour. For the first time, this system presented a beautiful blend of theory and practice. On the theoretical side it presented a theory to understand and explain the human psyche and on the practical side it provided a method known as psychoanalysis for the study of human behaviour, and also as a therapy for treating the mentally ill. Let us first discuss some of the major concepts and ideas basic to the development of the psychoanalytic theory and then discuss the application of the theory through the psychoanalytic method of studying behaviour and as therapy for treating the mentally ill.

## STRUCTURE OF THE PSYCHE OR MIND

Freud, while explaining the structure of the human psyche or mind, divided it in two different parts, first by arranging it into three layers as the *conscious*, the *subconscious* and the *unconscious* and second, by postulating three other components, viz., 'id', 'ego', and 'super ego'. Let us try to understand these terms.

### **The Concept of Conscious, Subconscious and Unconscious Mind**

If we were to compare the human mind to an ocean, pond or a river, then the upper layer or the surface would represent the conscious mind, the main bed would be identified with the subconscious, and the bottom would form the unconscious.

The conscious mind lies just above the surface of the water like the tip of an iceberg and occupies only one tenth of our total psyche or mental life. The ideas, thoughts and images that we are aware of at any moment of our mental life are said to lie within this upper layer of our mind. Just beneath the conscious layer lies the subconscious mind. This middle portion of our mind stores all types of information just beneath the surface of awareness dormant or untapped which can

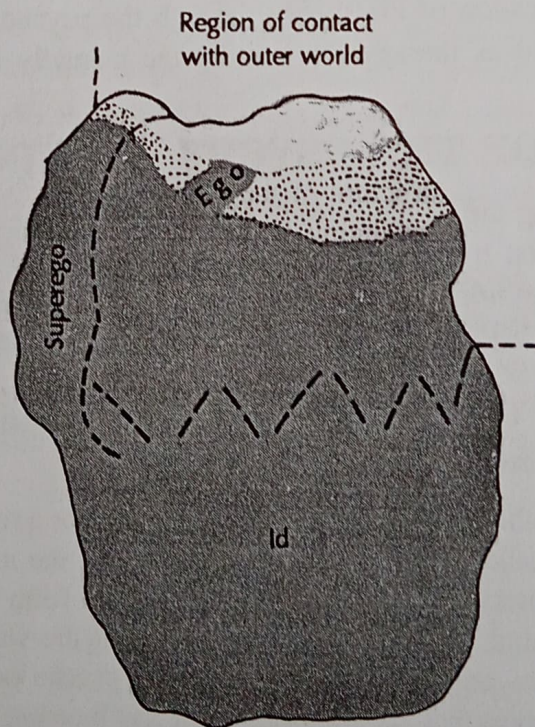


be easily brought to the level of consciousness at a moment's notice whenever required. Thus in the middle bed or layer of the human mind there lie all experiences or knowledge which have been gained or learned by an individual through various types of experiences or training.

Below the subconscious mind lies the unconscious, the most important part of our mind. It is related to the vast part of our mental life which is hidden and usually inaccessible to the conscious. It contains all the repressed wishes, desires, feelings, drives and motives, many of which relate to sex and aggression. All these repressed and forbidden desires and ideas are not destined to lie permanently in the unconscious. They usually strive and agitate to come up to the subconscious or the conscious layers of the mind, sometimes in disguised forms, in dreams and in reveries. This hidden treasure of mental life belonging to the unconscious is thus responsible for most of our behaviour and in fact, as Freud asserts, what we do and how we behave is always determined by the forces residing in our unconscious and not by the choices of the conscious mind. Not to speak of normal behaviour, the causes and forms of abnormal behaviour and mental illness are also decided by what is hidden in the unconscious and, therefore, the task of the psychotherapist consists of a search for the relevant in the unconscious and bringing it up into the conscious.

### The Concept of Id, Ego and Super Ego

Freud further invented three more concepts, the *Id*, *Ego* and *Super ego* for explaining the structure of the psyche and used them in providing a two-tier, tripartite division of the psyche as may be understood diagrammatically from Figure 5.1.



**Figure 5.1** Structure of the human mind compared to an iceberg. (In the figure the *blank* area represents the conscious, the *dotted* area indicates the subconscious and the *dark* area shows the unconscious.)



The Id represents the animal in man and is seated in the unconscious. It is the source of mental energy and of all instinctive energy of the individual. It is present at birth and has the qualities of a spoiled child: i.e., it must get what it wants, when it wants it. In this way Id is quite selfish and unethical. It knows no reality, follows no rules and considers only the satisfaction of its own needs and drives. It operates according to the pleasure principle—the pursuit of pleasure and the avoidance of pain and in practice it does so by attempting to discharge the energy of the psyche quite irresponsibly.

However, for the sake of the welfare of the individual and of society, the blind Id cannot be allowed to discharge the useful psyche energy in such thoughtless and irresponsible ways and so two other wings of the human psyche system, namely, the ego and the super ego come into play.

The super ego is the direct antithesis of Id and represents the ethical and moral aspect of the psyche. It usually develops in the child at the age of five and is referred to as 'conscience', or the judgment from within. Like Id, it is also seated in the unconscious but is not governed by man's instinctive tendencies or primitive drives. It is idealistic in nature, and perfection is its goal, rather than pleasure-seeking or destruction.

The Ego develops out of the Id and acts as an intermediary between three sets of forces, i.e., the instinctive, irrational demands of the Id, realities of the external world and the ethical, moral demands of the Super ego. It is extended to all the three layers of the mind for exercising its balancing role, i.e., to control the Id in terms of reality and to appease the Super ego.

## PSYCHODYNAMICS—BEHAVIOURAL PROCESS

How does the psyche system develop and operate in an individual for shaping his personality and determining his behaviour? The question can be answered through the following concepts and views expressed by Freud.

### Life and Death Instincts

Freud believed in the role of instinct in driving human behaviour. He postulated two main instincts namely the life instinct and the death instinct, as the source of all the psyche energy available in man.

One's life instinct is engaged in the service of one's life and its main aims are survival and the propagation of the species. It is manifested through sex and love. Freud gave the name 'libido' to the driving force of the life instinct and made it synonymous with the sex urge and sexuality of human beings. The libido believes in the pleasure principle. Since all physical pleasure, aroused from any of the organs in the body and through any functions, as advocated by Freud, is ultimately sexual in nature, the sex urge or sex motive may be regarded as the dynamic force and centre of all human behaviour at all ages.

The concept of the other instinct, called the death instinct, relates to the impulse for destruction. It is manifested through acts of aggression, cruelty and even of suicide. Freud held that when one's life instinct is not allowed to function or to govern one's behaviour, the death instinct comes into the picture for



operating behaviour. For example, when one is not permitted to seek sexual gratification or derive pleasure, one is bound to lose one's balance, suffer frustration which may consequently lead to the destruction of one's self or of others.

### Infantile Sexuality and Psycho-Sexual Development

According to Freud, sex is the life urge or fundamental motive in life. All physical pleasures arising from any of the organs or any of the functions are ultimately sexual in nature. Sexuality is not the characteristic only of the adults. Children from the very beginning have sexual desires also. This, he termed as 'infantile sexuality'. A child passes through the following different stages with respect to his psycho-sexual development:

1. **The oral stage.** According to Freud, the mouth represents the first sex organ for providing pleasure to the child. The beginning is made with the pleasure received from the mother's nipple or the bottle. Thereafter, the child derives pleasure by putting anything, candy, a stick, his own thumb, etc. into his mouth.
2. **The anal stage.** At this stage, the interest of the child shifts from the mouth as the erogenous zone to the organs of elimination, i.e. the anus or the urethra. He derives pleasure by holding back or letting go of the body's waste material through the anus or the urethra. This stage, generally, ranges from two to three years.
3. **The phallic stage.** This phase starts from the age of four years with the shifting of the child's interest from the eliminating organs to the genitals. At this stage children come to note the biological differences between the sexes and derive pleasure by playing with and manipulating the genital organs. This stage, according to Freud, may give rise to a number of complexes like deprivation and Electra complexes in girls and castration and Oedipus complexes in boys. The deprivation complex is the result of the feeling generated in the minds of the little girls that they have been deprived of the male organ by their mothers. Castration complex is generated in boys through their fear of being deprived of the male organs certainly as a result of the threat received from elders that the organ would be cut off if they did not give up the habit of playing with it. About the Oedipus and Electra phases, Freud says that they are the result of the sexual attraction or pleasure that children experience in the company of the parent of the opposite sex. In case the parent of the same sex frustrates the desire, expresses his or her resentment and is not friendly to the boy or girl, the child may develop Oedipus or Electra complex by loving the opposite sex parent more and rather hating the like sex parent.
4. **The latency stage.** This period starts from six years in the case of girls and seven to eight years in the case of boys and extends up to the onset of puberty. At this stage, boys and girls prefer to be in the company of their own sex and even neglect or hate members of the opposite sex.
5. **The genital stage.** Puberty is the starting point of the genital stage. The adolescent boy and girl now feels a strange feeling of strong sensation in the



genitals and attraction towards the members of the opposite sex. At this stage they may feel pleasure by self-stimulation of the genitals, may fall in love with their own self by taking interest in beautifying and adorning their bodies and may be drawn quite close to members of the opposite sex even to the extent of indulging in sexual intercourse.

### **The Flow of Libido**

The libido, in Freud's system, represents that life maintaining energy which aims to seek pleasure through sexual gratification. It can be equated to a river and its flow determines the type of behaviour or personality make-up of an individual.

1. If its flow is outward, causing satisfactory sexual gratification and pleasurable sensations from outside objects, the behaviour tends to be quite normal.
2. If its flow is inward, it can develop in the inculcation of a spirit of 'self-love' leading to self-indulgence and narcissism.
3. If its path is blocked, then it may become stagnant. In such cases the libido may be said to have been arrested or fixed on an object or stage of development. For example, if a child does not get enough stimulation and pleasure by sucking etc., at the oral stage, his libido may get fixed at this stage and consequently in the later years of his life he may be seen excessively interested in eating, drinking or stimulating the mouth in any manner.
4. In case the flow of the libido is so blocked that it gets repressed or flows backward then the person may develop a regressed personality. Such persons tend to behave in the manner and ways related to that developmental stage at which they suffer frustration over the satisfaction of their pleasure seeking desires.
5. When the flow of the libido is blocked, condemned or repressed through the authority exercised by the ego in deference to the super ego, it may cause severe anxiety and conflicts in the individual causing neurotic or psychotic behaviour.
6. In case the flow of the libido is deflected, it may lead an individual to seek sex gratification through other socially desirable sublimated ways and to develop his personality accordingly.

### **Anxiety, Conflicts and Disintegration of Personality**

Anxiety and conflicts lead an individual to develop into an abnormal personality. Freud describes anxiety as a painful emotional experience, representing a threat or danger to the individual concerned. Whereas in the state of fear the source of tension is known, in case of anxiety one cannot relate it to an external object. In a real sense, the sources of free floating anxiety are related to earlier traumatic experiences. Very often it is the result of undischarged sexual impulses—a blocked up libido.

Blocking up or repression of the libido or sexual urge, according to Freud,



does not end only in a free floating anxiety but also gives birth to severe conflicts leading to mental illness and abnormal behaviour. All conflicts in one way or the other represent clashes of the authority and roles of one's id, ego and super ego. Id, by its nature wants immediate gratification of its desires and appetites. Super ego as the antithesis of id, tries to censor and push them back into the unconscious. Repression leads to the formation of certain complexes, creates a source of anxiety and develops an agitating force to fight with the super ego. The ego plays a role of moderator. In case the super ego is too strong and dominates the ego of the individual, the anxiety and conflict may give birth to a psychotic personality but in case the super ego is not so rigid, then the expression of the repressed libido may result in a less severe form of personality disintegration like neurosis or milder symptoms like headache, backache, restlessness, lack of sleep and appetite.

## PSYCHOANALYSIS AS A THERAPY

Besides providing a method of studying behaviour in the name of psychoanalytic method, Freud's theory of psycho-analysis has also contributed a therapy, i.e. the practical technique of treating mental illness. This therapy involves the following main steps.

### Establishing Rapport

Attempts are made to establish a reciprocal emotional bond of mutual trust and faith between the analyst and the patient. Freud named this type of rapport as transference. When it is established, the patient begins to identify himself completely with the analyst by respecting and having full faith in him. The analyst also in turn becomes generous and capable enough to help him.

### Analysis

This step is meant to find out the causes of the patient's problem. According to Freud, the behavioural problem or mental illness is the result of repressed wishes and desires dumped into the unconscious. For treatment, this unconscious needs to be explored. Freud suggested techniques like free association, dream analysis and the analysis of daily psychopathology for this exploration.

1. *Free association.* In this technique, the affected individual is made to lie on a soft couch and say anything that comes into his or her mind no matter how trivial or ridiculous it may seem.
2. *Dream analysis.* According to Freud, the dream is essentially a disguised satisfaction of desires that have been repressed during the waking life. These repressed desires or experiences are released symbolically in dreams. The analysis of these dreams can reveal the unconscious mind and thus lead to the root of the abnormalities.
3. *Analysis of the daily psychopathology.* The repressed desires or experiences lying in the unconscious can also be revealed through day to day psycho-



pathology in terms of slips of the tongue and slips of the pen, forgotten names and forgotten appointments, lost gifts and misled possessions.

### Synthesis

After discovering the reasons or roots of the trouble, attempts are made to restructure and restore the balance of the psyche. This requires the whole story to be put before the patient. The patient is made to come out of the trouble by accepting the exposure of the contents of the unconscious, and having them synthesized in a realistic way with the help of suggestions put forward by the analyst.

### Breaking the Rapport

Finally, the rapport or the temporary emotional bond formed during the course of the treatment is broken to enable the patient to face the realities of life without the support of the analyst.

## CRITICISM OF FREUD'S SYSTEM OF PSYCHOANALYSIS

Although Freud's work in the study of human behaviour is compared with the discovery of Copernicus that the earth was not the centre of the universe or with the Darwin's theory that monkeys and chimpanzees are the forefathers of man, yet it came in for severe criticism during and after his lifetime. The shortcomings of his system are enumerated briefly as follows:

1. His system reflects his medical background and consequently he has tried to emphasize man only as a natural or biological and not as a cultural entity. His assertion that man is a selfish pleasure-seeking animal is only one side of the story. Every man has an animal within him but he does not always live or strive only for the derivation of pleasure. He is also a social being and can make sacrifice and live for others.
2. Freud, in his study of human behaviour, has not been sufficiently scientific and objective. Many times he has concluded and generalized on the basis of a single study or case of mental illness and for that reason, many of his views and findings lack general applicability. For example, his theory of Oedipus and Electra complexes emphasizing hatred for the parent of the same sex and love for the parent of the opposite sex have not been found universally true, as we can find an altogether different type of attitude and relationship between parents and children depending upon the treatment received by the children under different environmental situations.
3. The most severe criticism suffered by Freud's system is concerned with his overemphasis of the role of sex in human life. Freud seems to overgeneralize everything in terms of sex as he declares that "the world



revolves round the sexes, not around the axis". His views on infantile sexuality are regarded as robbing the child of his divine nature and unique innocence. Certainly Freud has taken a very biased and erroneous stand by reducing human behaviour to a function of a single unitary motive, i.e. the sex motive.

The complex human behaviour cannot be interpreted in such a generalized unitary fashion. There are so many motives or urges that come into play for determining human behaviour at a particular time in a particular situation. However, we should not also do an injustice to Freud by denigrating and underplaying the importance of sex in human life. Sex, according to Freud, should be taken to be synonymous with anything which gives us sensation and pleasure. Sex is refined, beautiful, full of love and affection and helps us to derive pleasure and maintain the stream of our life. Therefore, sexuality or the sex motive must be interpreted in a wide sense for deriving all physical and mental pleasure and maintaining the process of life and not merely in terms of the sexual act or copulation.

4. Freud took the unconscious as a dumping ground of all the discarded or repressed wishes and a safe abode for all evils and vices in man responsible for giving birth to many conflicts, tensions and mental illness. However, it is not all that can be said for the unconscious. The unconscious can play a vital part in storing all that is good, beautiful and divine in man and thus lead a person to playing a more useful and constructive role in life in terms of creation, sacrifice and striving for the higher ideals.
5. Freud laid too much emphasis on the role of early childhood experiences in the determination of the course of one's life as well as one's overall personality. Although the impact of these early experiences cannot be ignored, what happens afterwards should also not be underestimated. If the views propagated by Freud are to be accepted blindly, then we are reduced to mere puppets in the hands of our early childhood traumatic experiences, the memory of which is stored in our unconscious. However, as may be experimentally verified, this is not true; our personality make-up or behaviour is not determined only by what happens with us in our childhood but also by the events or circumstances that we face in our adult life.

## CONTRIBUTION TO EDUCATION

Although as happens with any new ideology, much is said against the system advocated by Freud, it has many things on the credit side. Its contribution to education can be summarized as follows:

1. Prior to Freud, behaviour was taken to mean conscious behaviour only. The concept and scope of the term 'behaviour' was thus widened and enlarged with the introduction of unconscious and pre-conscious



- behaviour. Consequently, the sphere and scope of psychology in general, and educational psychology in particular was expanded with the introduction of the system of psychoanalysis.
2. Freud's system of psychoanalysis has provided a very good method for the study of human behaviour.
  3. Freud was a medical man and consequently his system propagated the biological approach as opposed to the mechanical approaches adopted by the behaviourists. It resulted in a change of outlook towards human beings and especially towards children. By emphasizing the emotional or affective side of behaviour and the inner nature of man and highlighting the role of instincts, needs, and wishes, Freud's system ushered in an era of child-centred education.
  4. The ill effects of unnecessary restrictions, and the importance of earlier childhood experiences was adequately highlighted by Freud's system of psychoanalysis. It has given an impetus to the movement of early childhood education, incorporating the giving of maximum freedom to children for expression of their biological urges and minimum interference in the course of their natural growth and development.
  5. The discovery of the unconscious and its importance in determining behaviour has helped in determining the causes of behavioural deviations. In education, this has helped in understanding the exceptional children, planning their education and the taking of all possible precautionary measures for preventing their becoming problem children or maladjusted personalities.
  6. Freud's psychoanalysis has contributed significantly to providing education for mental health. By revealing the role of the unconscious, psycho-sexual development, the role of early childhood experiences, psychology of conflicts, anxiety or defence mechanisms etc., it has led to the diagnosis of mental illness. Psycho-analysis as a therapy has provided a method of treatment for the mentally ill and disturbed. The causes and symptoms suggested in psychoanalysis may thus prove helpful to the teachers and parents to remain vigilant for the preservation of mental health and the promotion of timely treatment of the behavioural problems and mental illness of children.
  7. Psychoanalysis has highlighted the importance of the process of catharsis for releasing pent-up emotions, repressed desires and wishes. It has brought out the necessity of making adequate provision of cocurricular activities, hobbies and freedom of expression for children in any scheme of formal education and training.
  8. Freud's psychoanalysis has also contributed considerably to highlighting the role of sex in one's life in terms of shaping one's personality and determining one's behaviour. It in fact opened a new chapter in the history of sex education by (a) discussing the stages of psycho-sexual development, (b) emphasizing the need for spontaneous expression of the sex instinct, and (c) changing the general attitude towards sex by treating it as a natural, essential, biological function instead of regarding it as shameful, dirty or bad.



## SUMMARY

Psycho-analysis—Freud's system of psychology represents a fine blend of theory and practice for the understanding and shaping of human behaviour.

*The psychoanalytic theory* put forward by Freud provides the theoretical framework for understanding human behaviour. Briefly it involves the following concepts:

***Structure of the psyche or mind.*** Freud provides a two-tier tripartite division of the psyche, first, by breaking it into three layers as the conscious, the subconscious and the unconscious and second by postulating three more concepts of Id (the most selfish, unethical and basic component of man's animal nature), Super ego (the ethical-moral aspect of the psyche) and the Ego (the real self, the balancing force between id and super ego).

***Life and death instincts.*** Instincts, the life instinct and the death instinct, play a decisive role in shaping human behaviour. The goal of the life instinct is survival and the propagation of the species. Libido, or sexual urge is the energy force of the life instinct. Most of our behaviour is governed by the sex motive. In case one is not permitted to seek the gratification of sex, one is bound to behave under the direction of the death instinct, leading towards the destruction of one's own self or causing harm to others.

***Infantile sexuality and psycho-sexual development.*** Sex is the life urge, therefore, not only of adults but also of infants who manifest sexual desire by sucking the breast of their mother and feeling satisfied. Freud termed this as infantile sexuality. Growing with such need for sex gratification the individual's psycho-sexual development is said to pass through certain distinctive stages like the oral stage, the anal stages, the phallic stage, the latency stage and the genital stage. At each of these five stages of psycho-sexual development, the child seeks sex gratification through some distinct peculiar means, which is unique to that particular stage, i.e. sucking behaviour, seeking sex gratification through the use of the mouth at the infantile stage. In case the child is denied proper sex gratification through the specified ways of his stages, he is bound to suffer at the later stages turning him into a disorganised personality showing maladaptive behaviour.

***The flow of libido.*** Libido, the life maintaining energy which aims at seeking pleasure through sex gratification, may work as the determinant of one's personality make-up. In case the flow of this energy in terms of the satisfaction of the sexual urge is normal and satisfactory, the behaviour remains satisfactory and normal. But in case this flow is repressed, blocked or damned up, it ends not only in free floating anxiety but also gives birth to severe conflicts leading to mental illness and abnormal behaviour.

Psychoanalysis as a method (of studying behaviour) and a therapy (treating mental illness or abnormal behaviour) is said to involve steps like (a) establishing rapport with the subject, (b) analysis of the behaviour of the subject to uncover the underlying causes of the abnormality by adopting techniques like free



association, dream analysis, and analysis of daily psychopathology, (c) synthesis for restructuring and restoring the lost balance of the psyche and (d) breaking the rapport in order to enable the patient to face the realities of life without the support of the analyst.

**Criticism of Freud's System of Psychoanalysis.** Freud's system of psychoanalysis has been criticised mainly on the following grounds:

1. It treats mankind to be selfish, pleasure seeking and animal-like rather than social and humane.
2. It often overgeneralizes on the basis of a single study.
3. It overemphasises the role of sex in human life.
4. It attaches too much importance to the role of the unconscious as a determinant of behaviour.
5. It exaggerates the role of early childhood experiences for setting out the course of one's life.

**Contribution to Education.** Freud's system of psychoanalysis has made the following contributions to education:

1. It has given a good method for the study of behaviour.
2. It has provided a good therapy for treatment of mental illness and abnormal behaviour.
3. It has highlighted the importance of good education and a healthy environment in the early years by emphasising the role of childhood experiences.
4. Freud's concept of the unconscious has helped in understanding the cause of maladaptive behaviour.
5. His emphasis on the role of sex in one's life has brought out the necessity of providing proper sex education to children.
6. Freud's system of psychoanalysis has called for the provision of proper extracurricular activities and suitable hobbies etc. in the school programmes for the release of repressed or blocked libidinal energy and pent-up feelings.

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## Chapter 7

# 2. Analytical Psychology— Jung's System of Psychology

### INTRODUCTION

Carl Gustav Jung, physician by profession, was born in the Swiss village of Kesswell in 1875. He came in close contact with Freud and became his staunch supporter and follower to the extent that Freud declared him as 'crown prince' and 'beloved son'. However, in the years that followed, very serious ideological differences (mainly on account of Freud's overemphasis on sex) developed between the two to such an extent that Jung established a separate school of thought called *Analytical Psychology* for experimenting with and propagating his ideas. Let us try to understand Jung's system of analytical psychology through some of the main psychological concepts.

### STRUCTURE OF THE PSYCHE OR MIND

Jung, like Freud, accepted the existence of the unconscious besides the conscious in the structure of one's psyche. However, he differed a great deal in his concept of the unconscious. According to Jung, one's mind consists of the following parts:

#### Conscious Mind

The upper layer of one's mind consists of the memories, thoughts and feelings that result from one's consciousness. It is in fact the seat of one's ego and conscious behaviour. It is only a fraction of the human mind. Below it lies one's vast unconscious divided into two parts—the personal unconscious and the collective unconscious.

#### Personal Unconscious

The layer of the mind concerning the personal unconsciousness lies beneath but in very close contact with the conscious. It is highly individualistic and personal in nature. It contains all the repressed desires, ideas, feelings, fears, guilts, anxieties, forgotten incidents, dreams, fantasies and other private experiences which might occur in the lifetime of an individual.



## Collective Unconscious

Beneath the layer of the personal unconscious lies the collective unconscious. This is neither personal nor private but is universal to all individuals. According to Jung, the modes of thinking, feeling and doing as held by one's ancestors being transferred from generation to generation become part and parcel of one's unconscious. The individuals who inherit such vast stores of ancestral characteristics or racial memory, then are conditioned to perceive the world in the same way as the previous generations did. One's collective unconscious thus contains the experiences of the whole race gathered over millions of ancestral years specifically in the form of universal ideas or images called archetypes. Since the entire human race has the same origin and common ancestral history, these archetypes or images held and contained in our unconscious are the same. That is why these are called the racial or collective unconscious. Let us try to learn more about these archetypes.

*Archetypes.* Archetypes are the roots and bases of the collective unconscious. They represent the eternally inherited ideas and forms which are common to every generation and culture since the dawn of mankind. They may either be handed down with the evolving brain in the form of inherited neural patterns or may be acquired through direct and indirect experiences. They are available in abundance in old myths and fairy tales and folklore in religious and cultural traditions in enduring literature and art. A variety of archetypes exist, like the mother archetype, the father archetype, the hero and the persona, the anima and the animus, and the shadow and the self. Let us briefly discuss these archetypes.

*The mother archetype:* It is an eternal idea or image which is inherited from generation to generation and is common and universal to all cultures and races. The image of the mother always appears to be pious, warm, loving, protective and nourishing.

*The father archetype:* In contrast to the mother archetype, the father archetype reflects strength, authority and power. In all cultures where the earth, plants and rivers are equated with the mother image, the sun, sky, oceans, lightning and thunder, are associated with the father image.

*The hero archetype:* This is well known to us through our concept of a person who is an ideal, and often unselfish, figure in every respect. Similarly, in every culture or race we find many other eternal ideas which are quite universal and identical like the image of God, birth and death, demon and devil, saints and wise men, and the existence of some energy force moving this world.

Whereas the archetypes discussed above may be regarded as primary roots, archetypes like persona, the anima and animus are known as the secondary and tertiary roots.

*PERSONA:* This signifies the mask we wear to face society irrespective of our real personality. It represents a role or part played by us like the role of father or son, of wife or mother, of servant or master, of coward or courageous person chosen to meet a particular social situation. One has to wear different masks at different times to cope with the existing social situation. Not learning to play these roles,



force of one's personality and component of the universal cosmos, *brahm*. Self in Jung's system carries a wide connotation. It works as (a) an archetype—one of the most important bases of the collective unconscious; (b) an integrating force for all the components of one's psyche, i.e. conscious and unconscious, male and female, good and bad, etc., and (c) a centre of one's personality and the originator as well as balancing force of one's behaviour.

In his topology of the mind, Jung does not deny that the conscious mind is operative in the outside world but he lays greater emphasis on the inner world and the deep-rooted unconscious. However, his unconscious, whether personal or collective, is quite different from that of Freud in the following manner:

1. It is not merely the dumping ground of the suppressed ideas and desires of the conscious.
2. It is not evolved out of the conscious. On the contrary, the conscious has been evolved out of the unconscious. Consciousness cannot create itself—it arises from unknown depths of the unconscious.
3. It consists, not only of the unconscious of one's personal nature but also of the collective and racial nature. On the lines of Charles Darwin, Jung (1959) put forward the idea of evolutionary growth of the human mind:

The psyche is not of today, its ancestry goes back many millions of years. Individual consciousness is only for flowers and fruit of the season, sprung from the perennial rhizome (stem and root system) beneath the earth.

Thus the picture of the human psyche (see Figure 7.1) may be composed of various archetypes as the roots (resting in the deep interior), stemming out into the personal unconscious and blossoming out in the open as the conscious.



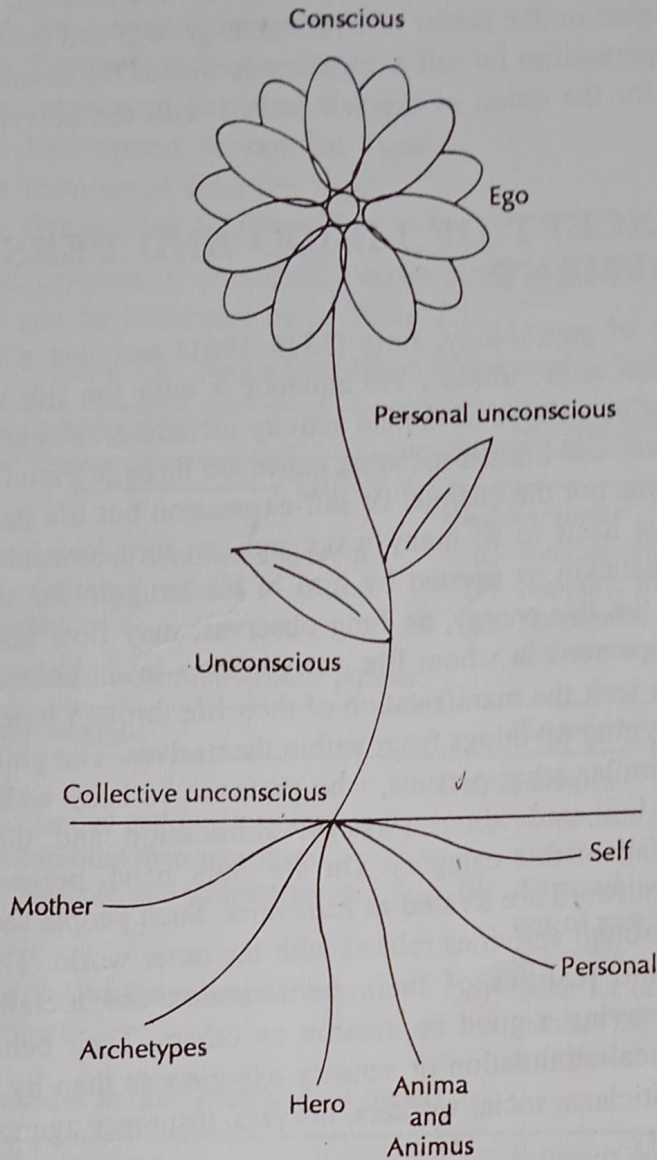


Figure 7.1 Jung's topology of the mind.

## RELIGION, CREATIVITY, AND MOTIVE OF SELF-ACTUALIZATION

For explaining how and why we behave in a particular way, while Freud laid down the idea of the sex urge or the sex motive and Adler, the motive of power seeking or striving for supremacy, Jung advocated the motive of self-actualization. According to him man is not merely a biological entity or social animal seeking gratification for his sex urge or power motive but being a developed and distinctive creation of the Almighty he always aims for some higher goals in his life. Jung believes that altruism is as innate in man as egoism. Religion is the need of human beings and morality is deep-seated in their collective unconscious. Therefore, man has a greater need for the spontaneous religious forms of expression. Similarly, there is an innate creative spark in every individual the basis of which also lies in the unconscious depths of his mind. These inner creative aspects of one's mind also need some forms of expression. In this way, one has a strong inner urge or motive to express one's talents or abilities or to make self-



actualization the ultimate goal of one's life. For this purpose, one wants to climb higher and higher on the ladder of continuous growth and development by getting maximum opportunities for self-expression as well as the development of one's self and wishing for the union of the self (*atma*) with the universal self (cosmos or *brahm*).

## THE CONCEPT OF LIBIDO AND PERSONALITY DEVELOPMENT

In his system of psychology, Jung (1875–1961) assigned a very comprehensive meaning to the term 'libido'. He equated it with the life urge or life energy responsible for every type of human activity including, of course, sex gratification, i.e. the narrower and limited meaning conveyed through Freud's libido. In fact, for Jung, libido was not the channel of self-expression but life itself. In an individual it can manifest itself in so many ways and can turn him into a writer, scientist, artist, mathematician as needed by him in his struggle for self-actualization.

Libido, the life energy, as Jung observes, may flow both ways—inward or outward. The persons in whom life energy flows inward are termed as *introverts*. These persons seek the manifestation of their life through inner activities by going inward and digging up things from within themselves. The philosophers, scientists, writers, and similar other persons, who prefer to be busy with their own thoughts and are not bothered about physical stimulation and the realities of their environment fall in this category. On the other hand, persons in whom the life energy flows outward are termed as *extroverts*. Such people seek the manifestation of their life through activities related with the outer world. They are successful at adjusting to the realities of their environment, are socially active and more interested in leaving a good impression on others. Their behaviour is influenced more by physical stimulation or sensory experiences than by their inner thoughts and ideas. Politicians, social workers, lawyers, insurance agents, salesmen, etc., fall in this category.

Based on the characteristics of introvert and extrovert personalities mentioned above, we should not think that a person is exclusively introvert or extrovert. According to Jung, both introvert and extrovert tendencies are ordinarily present in the personality of an individual but one of them is found to be dominant, thus making the person into a particular type. Moreover, an individual may also be seen to shift from one orientation—introvert or extrovert, to the other. For example, an introvert may behave in a gregarious fashion in response to some particular environmental situation and vice-versa. Similarly, it may also be seen that a person may appear to be belonging to a particular type of introversion or extroversion but in actual sense he may be just the opposite type.

Going further into the task of classifying the individuals by definite personality types, Jung associated a person's introvert and extrovert orientations with four main behavioural functions, namely, thinking, feeling, sensation and intuition, resulting in the following eight personality types:

1. The Introverted Thinking Type
2. The Extroverted Thinking Type



3. The Introverted Feeling Type
4. The Extroverted Feeling Type
5. The Introverted Sensational Type
6. The Extroverted Sensational Type
7. The Introverted Intuitive Type
8. The Extroverted Intuitive Type

This eight-fold division of personality types along with their main behavioural characteristics can be illustrated as in Table 7.1.

Table 7.1 Jung's Description of Personality Types

I	<i>Introverted thinking type</i>	<i>Extroverted thinking type</i>	E
← THINKING →			
<i>Characteristics</i>		<i>Characteristics</i>	
(i) More theoretical, detached and aloof		(i) Realistic and practical	
(ii) Afraid of external realities		(ii) Supports theory with facts	
(iii) Tactless and cold		(iii) Propagates his views with insistence and vehemence	
(iv) Absorbed in his own intellectual pursuit			
I	<i>Introvert intuitive type</i>	<i>Extrovert intuitive type</i>	E
<i>Characteristics</i>		<i>Characteristics</i>	
(i) More subjective and more concerned with probabilities than actualities		(i) More outwardly, optimistic and change-seeker	
(ii) Moody, unstable, and temperamental		(ii) Attracted by future possibilities of gain and can take risk or gamble	
(iii) Behaves like the theoretical scientists and prophets		(iii) Quite set in intuitive judgement of the future course of activities	
(iv) Quite unstable in their friendship or loyalty			
Intuition			
I	<i>Introvert sensational type</i>	<i>Extrovert sensational type</i>	E
<i>Characteristics</i>		<i>Characteristics</i>	
(i) Possesses refined tastes and interests but quite choosy and fussy about the things he likes		(i) Good eaters accepting any thing eatable at any moment	
(ii) Learn and thin as he does not eat well		(ii) Easily bored and demand constant emotional sensation	
(iii) Dissatisfied, broody and rather sad in the general appearance		(iii) Carefree, friendly and talkative	
(iv) Better in writing than speaking and interested in books and magazines		(iv) No patience for abstract or theoretical ideas	
Sensation			
I	<i>Introvert feeling type</i>	<i>Extrovert feeling type</i>	E
← FEELING →			
<i>Characteristics</i>		<i>Characteristics</i>	
(i) Day dreamer		(i) More social	
(ii) Strong feelings, likes and dislikes		(ii) Objective in his outlook and admires things of others	
(iii) Does not express his feelings to others and goes on suffering internally		(iii) helpful nature and feels for the suffering of others	
(iv) May feel strongly but does not resort to any step		(iv) Expresses his feelings externally instead of suffering internally.	



## DREAMS AND NEUROSES

Jung agrees with Freud in saying that dreams originate from one's unconscious but does not consider them as a mere representation of repressed or concealed desires. According to him, dreams are not past-oriented but are more present-oriented and forward looking. They are concerned with what is being done by us at present in our waking life and have two-dimensional foundations—the compensatory as well as the prospective. In performing a compensatory task, what has been left incomplete or the solution that has not come up during our waking state may be supplied and supplemented by our unconscious through dreams. In performing a prospective function, dreams, with the help of the unconscious, predict future events and anticipate the future conscious achievements.

One's dreams are not, thus, merely a means for unreal wish fulfilment. They work as true companions or guides to one's conscious mind to meet its day to day difficulties and planning wisely in anticipation of one's future.

According to Jung, the individual may have two types of dreams, springing from the personal unconscious and the collective unconscious. Whereas dreams from the personal unconscious can be interpreted objectively, the dreams from the collective or racial unconscious are to be interpreted subjectively since they usually deal with the dreamer's own attributes and tendencies.

### Neurosis

Jung has a quite distinctive view about the causes of neurotic behaviour and its overall implications. According to him, neurosis represents regression or going back as a result of serious obstacle in the flow of libido or imbalances created in the mind through disharmony between one's conscious and unconscious. According to Jung, the causes of neuroses do not lie in the past but in the present as a neurosis represents loss of self-confidence on account of one's inability to cope with the demands of one's present environment. Also, when there is a serious conflict between one's unconscious and the conscious, (the conscious self advocating morality and the unconscious holding out for amorality) the inner self gets torn between the two, resulting in a split personality and abnormal behaviour.

However, Jung, like Freud, did not consider neurosis as a completely negative or dark side of one's personality. He considered it as an attempt on the part of the neurotic to lift himself. In neurosis one gets valuable opportunities to communicate with one's inner self and to think out better ways and means for achieving the higher aim of self-actualization.

## JUNG'S PSYCHOTHERAPY

Jung's system of analytical psychology advocates self-actualization as the ultimate aim of human life and, consequently, the therapy suggested by him for the cure of mental illness is centred round the key concept of making the patient first understand what is wrong with his self and then helping him in integrating it. When this happens, the blockage in the natural libidinal flow can be removed and the balance of the psyche is restored by bringing about a reconciliation



between the conflicting desires of one's conscious and unconscious. Jung put forward the technique of controlled association for this in contrast to the method of free association advocated by Freud.

In the technique of controlled association, the patient is not required to say freely what he feels or knows but is guided or helped in doing so through the content or words of an association test. In the actual procedure, the analyst makes use of a word association test consisting of some meaningful words related to the problem and the life history of the patient. The patient is asked to say whatever comes to his mind or to associate the words by listening to a particular word of the association test. The responses of the patient are then analysed by the analyst to understand the underlying causes of the behavioural problems of the patient. In addition to the data gathered through the responses of the word association test, the dreams of the patient are also analysed to obtain clues to the roots of the problem lying in one's personal or racial unconscious.

When the analysis is over, the analyst helps the patient to gain an insight into himself. For this purpose, the patient is made to understand the significance of the material belonging to his personal and racial unconscious as revealed by him through the word association and his dreams. Gradually, the patient becomes aware of the unrealistic demands of the unconscious, the obstacle in the path of his adaptation to his environment and integration of his self.

After this stage the treatment follows the process of synthesis. The goal of such synthesis is to bring about an integration of the self, a reconciliation between one's conscious and unconscious in view of the realities of life on the one hand and actualization of the creative potentialities of the unconscious on the other. For this purpose, the analyst may provide helpful suggestions to the patient or the patient may be guided to seek an independent solution so that the conflict between the conscious and unconscious may be successfully resolved and he may be able to strive well for achieving the higher goal of self-actualization.

### **Merits of Jung's Psychotherapy and its Contribution to Education**

Jung's system of analytical psychology definitely carries many philosophical, psychological and educational values. It has provided more meaning and value to human life by advocating self-actualization as its ultimate goal rather than mere sex gratification or power seeking as advocated by Freud and Adler respectively. Furthermore, he gave a new dimension to the realm of the unconscious by advocating the existence of the collective or racial unconscious. Our behaviour, to a great extent, is not merely dominated by our own desires and wishes resting in our unconscious but by the silent impressions or impacts of all our thinking and feelings rooted in the culture of our particular race and humanity in general. Thus, what we can think or feel collectively or universally as human beings, has its very existence in our unconscious. This is an inherited treasure which is passed from generation to generation and that is why our psyche is as primitive and old as human civilization itself and what we have today may be the result of thousands of years of evolution in much the same way as the organic evolution propounded by Darwin.



The other notable contribution of Jung's system is the categorization of people into definite personality types based on the outward or inward flow of their libido, i.e. life energy. His other contributions like emphasis on the moral, social and cultural values as against the animal nature stressed by Freud, and the need of the realization of creative aspects inherent in man and integration of his self have essentially been quite helpful in the field of education. The main contributions of his system may be outlined below.

1. Jung considered the nature of man to be basically good as it was supposed to be dominated by the racial unconscious consisting of valuable social, cultural and moral qualities quite earnestly transferred from generation to generation. The function of education thus, according to him, consists in drawing out the best available in the vast store-house of the unconscious of the individual. The children thus are guided and encouraged to maximize or actualize potentialities inherent in them and for this purpose, maximum opportunities in the form of suitable methods and appropriate environment should be provided to them at home and at school.
2. He underlined the need to ascertain the introvert or extrovert natures of the individuals for correct planning of their education, to help in their proper growth and development as well as to adjust to their self and their environment. The need to guide the children so that they do not drift towards the extreme end of extroversion or introversion or develop into imbalanced personalities by developing one aspect of behaviour or personality at the cost of the others was also emphasized. The extrovert children should be guided to devote some time to introspection, meditation and communication with the inner self and the introverts should be encouraged to come out and have proper contacts with the outside world, widen their interests and develop relationships with other children and adults.
3. The educational activities and educational system should be so planned and designed as to help the children to seek the ultimate aim of man's life i.e., self-actualization.
4. Since an essential creative spark is present in every child, appropriate opportunities should be provided to him through formal and informal education for actualizing his creative potentialities.
5. According to Jung, religion has a positive influence on the integration of one's personality by helping one to fully understand one's own self, harmonizing the conflicting desires, giving inner peace, enhancing faith and providing a healing touch to the wounded self. Religious or moral education should, therefore, be provided through formal as well as informal agencies of education.
6. One's education and the process of growth and development should be so planned that one is not distanced from the basic tenets of one's culture or racial characteristics. Moreover, education should make one realistic in terms of adapting to oneself and to one's environment.



7. Jung's system contributed the word association test as one of the methods to discover personality traits of an individual.
8. Jung's system advocated that the system and scheme of education be so planned as to provide the maximum opportunity for development of the self in complete harmony with the development of others and of society or human race as a whole so that the forces operative in one's personal unconscious and racial unconscious may play their part in their own way for the complete and full development of one's individuality with reference to one's social context.

## SUMMARY

The school of thought or system of psychology developed by Carl Jung, the famous psychologist, is known as analytical psychology. The major concepts of this system may be summarized as follows:

**Structure of the psyche.** The structure of one's mind consists of one's conscious, the personal unconscious and the collective unconscious. The conscious is the seat of one's ego and conscious behaviour. Beneath it lies the personal unconscious—containing all the repressed material connected with one's private and personal life. The collective unconscious lies beneath the layer of one's personal unconscious. It is common and universal to all individuals and contains the experiences of the whole race collected over millions of years specifically in the form of universal ideas or images called archetypes.

**Motive of self-actualization.** Jung advocated the motive of self-actualization in place of Freud's sex motive and Adler's power motive as the basis of human behaviour. According to him the urge for self-expression or exhibiting one's talent or abilities or seeking the highest goal of one's life by merging one's self with the universal self (the cosmos or *brahm*) is the real motive behind one's struggle in life. Depending upon the extent to which this urge is satisfied, the individual remains satisfied and his behaviour is termed normal. Once the equilibrium is disturbed, he falls into the trap of maladjustment and his behaviour becomes maladaptive.

**Libido and personality development.** Jung extended the meaning of the term 'libido' by equating it with the life urge or life energy responsible for every type of human activity including, of course, sex gratification. Its normal flow makes an individual normal while its repression, blockage or damming up may lead to abnormalities. In the case of normal flow also a person may be an introvert or an extrovert. However, in practice, Jung feels nobody is exclusively introvert or extrovert. Usually people have both the characteristics and tendencies and depending on which trait is dominant, they may be classified as introvert or extrovert. Later on, Jung extended his two-fold classification of definite personality types to eight personality types.

**Dreams.** In Jung's opinion one's dreams are not merely a means of artificial wish fulfilment. They work as a true companion to one's conscious mind for solving



one's day to day difficulties and may be utilized in planning wisely in anticipation of one's future.

**Neuroses.** Neurosis, according to him represents regression ongoing back, as a result of a serious obstacle in the flow of the libido or imbalances created in the mind through disharmony between one's conscious and unconscious. For the genesis of the causes the present is more important than the past. It represents one's lack of ability to cope with one's environment. Once one's confidence in oneself is restored one can be reset in one's striving for self-actualization.

**Jung's psychotherapy.** The therapy suggested by Jung is centred round the key concept of making the patient first understand what is wrong with his self and then to help him in integrating his self. The technique of controlled association (in contrast to the method of free association used by Freud) is used for analysing the problem behaviour. The patient is then helped to obtain an insight into his problem and afterwards attempts are made to help him to re-establish the harmony of his self with his environment, i.e. to seek an independent solution of his problem.

**Contribution of Jung's system to education.** Jung's system contributed significantly to education by emphasizing the need to

1. plan and design the education of children for maximum actualization of their potentialities;
2. set the goal of education as higher than self actualization—the integration of the self with the greater self i.e., the cosmos or *brahm*;
3. realize the need and importance of religious or moral education for integration and welfare of the individual's self;
4. ensure that the process of education does not remove one from one's cultural roots or racial characteristics;
5. developing one's individuality in complete harmony with the development of others in society or mankind as a whole; and
6. take care of education and development of the children with their introvert and extrovert nature in view and guarding against their becoming extreme introvert, or extreme extrovert.

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- 2. In case an individual possesses a weak ego, he is bound to have a maladjusted personality. Here two situations may arise. In one situation, the superego may be more powerful than the ego, and so does not permit desirable fulfilment of the repressed wishes and impulses which results in a neurotic personality. If, on the other hand, the id is more powerful than the ego, the individual may indulge in unlawful or immoral activities leading to the formation of a delinquent personality.

In addition to the above structure of the personality, built around the concept of the id, ego and superego, Freud tried to provide an explanation of the development of human personality through his ideas about sex. He held that sex is a life energy. The sexual needs of the individual are basic needs which have to be satisfied for a balanced growth of the personality. A knowledge of the sex needs of a person and the status of their satisfaction is sufficient to tell us all about a person's personality. He will be an adjusted or maladjusted personality depending the extent to which his sexual needs are satisfied.

So much was his emphasis on sex, that he linked the whole development of the personality with the sex behaviour by putting his theory of psycho-sexual development. In this theory, he outlined the five different psycho-sexual stages for the development of personality namely, oral, anal, phallic, latency and genital. Here we would not provide the description or explanation about these stages as it has been already presented earlier in Chapter 5.

*Neo-analytic Perspective → adler, Horney, Fromm, Erikson.*  
 i. **Adler's individual approach to personality.** Adler opposed the Freudians' structure of personality. He held that sex is not the life energy or the centre of human activities; the power motive is the central urge and human beings are motivated by the urge to be important or powerful. All of us strive towards superiority put each individual strives in a different way. He called it the style of life. Therefore, the kind of personality one possesses can be understood by studying one's style of life, i.e. the goals of life one has set for oneself and the way one strives to achieve these goals.

He thus initiated the individual approach to the study of personality patterns and maintained that there are no distinct personality types or classes. Each individual is unique in himself because everybody has definite goals and style of his life. Adler's concepts and ideas related to the description and understanding of personality development have already been discussed in detail in Chapter 6.

### **vi The Humanistic Approach**

This approach to personality came from a group of psychologists subscribing to the humanistic school of psychology. Humanistic psychology, the so-called third force in psychology (the other two being behaviourism and psychoanalysis) reflects a humanistic trend in dealing with and understanding human behaviour. It believes in the goodness of man and reposes optimistic confidence in man's positive nature. Contrary to the unconscious of psychoanalytical psychology here, a person's conscious experience (what he or she feels and thinks) forms the basic structure of his or her personality. Consequently, the approach adopted by the humanists does not assume that personality is governed by biological forces from