

Chapter I

INTRODUCTION

It is recognized today that one of the most critical problems facing mankind is that of human relations. How can men live together in peace and in comfort? Although groups of people are composed of individuals, many new problems of behaviour enter the picture where groups are concerned. The behaviours of people differ in many ways. What are these differences and how do they come about? In present days we are more problematic to ourselves. So Julian Huxley says, "The first thing that the human species has to do to prepare itself for the cosmic office to which it finds itself appointed is to explore human nature, to find out what are the possibilities open to it ... but the exploration of human nature and its possibilities has scarcely begun. A vast New world of uncharted possibilities awaits its Columbus."¹ Now we want a sound philosophy of mind that is based on psychological investigations of man's experience. From untold ages man has attempted to unravel the mysteries of the boundless universe and asked "who am I". It is this question that lies at the root of the problem of mind. The concept of mind is not a fruitless concept. The problems of religion, ethics, literature all are connected with the

1. Huxley, J., Knowledge, Morality and Destiny (Original title : New Bottles for New Wine) A Mentor Book, the New American Library, 1960, p. 14

problem of mind. But psychology as science of mind studies various mental states and processes and different modes of human behaviour and experience. With the help of psychological knowledge we can form a correct concept of mind.

But we have seen that there is critical time in psychology. If we go through the history of reflection we come across numerous theories of mind which are often widely divergent. In our age also there is a trend of thinking that psychology should be studied as a branch of natural science. The result has been disastrous for psychology. A psychology of this type is, by its very starting point and method, shut out from an adequate conception of self. The mechanical method of studying mental life² dissects the flux of psychic processes into a number of psychic elements considered in abstraction from the owner of these processes. Numerous theories of mind discuss the facts of our mental life in the same way as physical sciences explain the structure of any object.

"Structural psychology is confined to the investigation and analysis of the structure, composition, make-up or contents of the mind."³ It studies mind simply as it is and attempts

2. cf. Titchener, E.B., A Text Book of Psychology, Macmillian, New York, 1909, p. 10

3. Dutta, S.C., Psychology, Bharati Printing Works, Calcutta, 1923, p. 383

at mechanistic interpretation of mind. Thus structural psychology is theoretical and scientific. It investigates the laws of mind without thinking of their uses.

Functional psychology attempts to give an accurate and systematic answer to the question, "what do men do?" and then goes on to the questions, "How do they do it?" and "Why do they do it?"⁴ This psychology studies functions, operations, activities of the mind, but it regards mind as a means to the biological end of adapting the organism to the environment. "Thus the stress laid on the concept of function or utility has made psychology more than a human science. Mind is regarded as a sum total of mental processes."⁵

The mind is banished from psychology by J.B. Watson. "As an avowed materialist Watson decided to throw overboard the entire concept of mind or consciousness and to make both animal and human psychology the study of behaviour."⁶ The Behaviouristic psychology is identical with that of physiology. Behaviourism denounces the definition of psychology as a science of mind or consciousness. All concepts about mind

4. Woodworth, R.S., Contemporary Schools of Psychology, Methuen & Co. Ltd., London, 1931, p. 15

5. Roy, K., Concept of Self, Firma K.L. Mukhopadhyay, Calcutta, 1966, p. 37

6. Murphy, G. and Kovach, J.K., Historical Introduction to Modern Psychology, Routledge and Kegan Paul, London, 1972, p. 245

are regarded by them as a superstition, because mind is not visible or tangible. When man aims at the fullest development of his personality the behaviourist treats man as an animal. Regarding emotion, Watson's hypothesis is that it consists in "profound changes of the bodily mechanism as a whole, but particularly of the visceral and glandular systems."⁷ In its zeal to acquire the status of an exact science psychology has really lost its psyche and has been aping the physical sciences which are built on a method which fails in the field of psychology.⁸

Gestalt psychology is a protest against associationism with its analytical method which it calls a brick and mortar psychology. Mental facts are to be studied as concrete wholes. They regard the ego as a field object capable of segregation from other objects in the field. Koffka says, "The limits of the ego vary from case to case with the same person in different situations."⁹ He adds one principle of organization is that of surface-depth organization. The Ego has a core, the self, and enveloping this core in various communication with it and each other, are other subsystems, comparable to different layers,

7. Dutt, S.C., Psychology, op.cit., p. 386

8. Chakravarty, D.K., Self in Psycho-Analysis, OMsons Publications, New Delhi, 1987, p. 3

9. Koffka, K., Principles of Gestalt Psychology, Routledge and Kegan Paul, London, 1950, p. 319

until we come to the surface, which is most easily touched, and most easily discharged. Another principle of organization concerns the communication between the different systems, a third relative dominance."¹⁰ The Gestalists say that fundamentally the table and the Self are one. According to McDougall, "the distinction between mental structure and mental functioning or activity; this finds expression in their neglect to undertake that supreme effort of constructive imagination by means of which alone we can hope to penetrate into the depths of our mental constitution."¹¹

The rise of Hormic psychology of McDougall is a protest against all psychologies. The true type of functional psychology is the Hormic psychology. It may be pointed out that "McDougall was one of the first to define psychology as the science of behaviour. A mere science of consciousness seemed to him 'sterile and narrow'."¹² McDougall maintains that, "there is no room for doubt that such inborn propensities are the very foundation of all our mental life, that they provide the driving forces, the hormic energies manifested in all activities from the simplest to the most complex."¹³ This

10. Ibid., p. 342

11. McDougall, W., *An Outline of Psychology*, Methuen, London, 1949, pp. xiii-xiv

12. Woodworth, R.S., *Contemporary Schools of Psychology*, Johan Dickens and Co. Ltd., Great Britain, 1931, p. 337

13. McDougall, W., *The Energies of Men*, Methuen, London, 1932, p. 99

theory is essentially a theory of instincts. For McDougall, all adult striving is not a direct manifestation of instincts. The striving of adult are far too complex to be amenable to this kind of reductive analysis. Their complexity is an out-growth of the way in which the conative impulses are organized into more or less enduring dispositions in the course of personality development."¹⁴

McDougall's theory is definitely opposed to all atomistic or mechanistic views of mind. This theory is also opposed to Behaviourism which ignores mind and reduces human behaviour to a series of bodily movements. William Brown observes, "deep mental analysis, however, is not content to observe the surface of the mind, but pushes enquiry further and further back; and in pushing that enquiry back, obtains by its own methods a greater and greater wealth of material according to certain rules, comparing it also with material obtained by close and prolonged studies of pathological cases. Such a method of deep analysis may throw a somewhat different light on the whole matter."¹⁵ McDougall's approach is biological rather than psychological. Like the Gestalists whom he criticises he studies mind objectively from the side of the body. Just as the Gestalist surprisingly overlook the most

14. McDougall, W., *An Outline of Psychology*, Methuen, London, 1949, pp. 426-428

15. Brown, W., *Personality and Religion*, University of London Press, 1946, p. 52

evident of all configurations, viz., the self, the permanent background of all experience, so also McDougall misses the principle behind the sentiment of self-regard.¹⁶

James Ward supported this view that the self is the subject of our spiritual life and it is the actual basis of our mental activities. According to Ward, the duality of subject and object characterises experience at all the different stages and the most important point in the development of experience is reached with the dawn of self-consciousness."¹⁷ James Ward recognises that the self is empirically represented by the concentric objective zones, sensory, ideational and personal.

According to William James human mind is nothing but a stream of consciousness. "The passing thought then seems to be the Thinker; and though there may be another non-phenomenal Thinker behind that, so far we do not seem to need him to express the facts."¹⁸ According to James the self does not mean 'I' or the subject or the knower but it means 'me' or the object or the known. So he says, "In its wildest possible sense ... a man's self is the sum total of all he CAN call

16. Chakravarty, D.K., op.cit., p. 7

17. Ibid.

18. James, W., Principles of Psychology, Henry Holt and Company, New York, 1890, vol. I, p. 342

his"19 In considerable detail, James elaborated the implications of this emphasis on the self as a possessive phenomenon by noting various constituents of the Self. He listed three constituents (i) Material ones, or those having to do with cravings of the body, desire for personal adornment, acquisitive impulses, etc., (2) Social ones, or those pertaining to longings for status and prestige, friendship and admiration, etc., and (3) Spiritual ones, or those involved in the pursuit of intellectual goals, in ethical and religious aspirations. On the basis of these constituents and the kind of emotional reactions and behavioural consequences prompted by them James distinguished the Material Me, the Social Me and the Spiritual Me as three constituents of the empirical ego."20

Thought, says he, has five characters :

- (1) Every thought is part of a personal consciousness,
- (2) Thought is always changing,
- (3) Thought is sensibly continuous,
- (4) Thought has always an object,
- (5) Thought is selective.²¹

But his third point is important to us. James found in Myer's

19. Ibid., p. 291

20. Chakravarty, D.K., op.cit., pp. 8-9

21. Dutt, S.C., Psychology, Bharati Printing Works, Calcutta, 1923, pp. 308-309

concept "the most important step forward that has occurred in psychology ... because unlike the other advances which psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature."²² William James was a great psychologist and philosopher. He really puts a question mark after the concept of Self. But "It is strange that academic psychologists at the turn of the century looked upon James as a father-figure but rejected his suggestion regarding the possibility of a depth psychology."²³

Regarding the concept of mind now we can come to psychoanalytic school which is primarily and inseparably associated with the names of Sigmund Freud (1856-1939) and his followers Alfred Gustav Jung (1875-1961) under the other names of Individual Psychology and Analytical Psychology respectively. "Freud is perhaps the most eminent recent example of the advantages and disadvantages of founding a movement; the chief advantage being that a movement, however small, gives its founder a favourable environment in which to carry on his work, and the disadvantage that all movements learn to speak more in the name of than with the voice of the founder."²⁴ We can say Sigmund Freud is the father of Psycho-Analytic school. "Freud's

22. James, W., *The Varieties of Religious Experience*, Longmans, Green and Co., London, 1952, p. 228

23. Chakravarty, D.K., *op.cit.*, p. 10

24. Rieff P. *Freud, The Mind of the Moralists*, University Paperbacks, Methuen, London, 1960, p. ix

writings are the canon of what was once a great movement and is now an influential profession."²⁵ He interprets the entire history of mind. The originality of Freud's theory of mind is almost revolutionary and it is a boon to humanity.

"Psycho-analysis means both (1) the technical method devised by Freud for investigating and treating neurosis or mental disorder and (2) his theory of the structure of the mind."²⁶ "Over half a century ago Psychoanalysis opened up a new field and economically speaking, a new market. Until then one had to be insane - or to suffer from painful and socially handicapping symptoms in order to qualify for the psychiatrist's help. Less extreme psychic troubles were supposed to be within the province of the minister or the family doctor, and in most cases, one was expected to handle them oneself and to suffer, if need be, silently. When Freud started his therapeutic work he dealt with patients who were 'sick' in the conventional sense of the word; they were suffering from aggravating symptoms like phobias, compulsions and hysteria, even though they were not psychotic."²⁷ Regarding mind Jung says, "The psyche is the beginning and end of all cognition. It is not only the object of its science, but the subject also. This

25. Ibid.

26. Dutt, S.C., Psychology, Bharati Printing Works, Calcutta, 1923, p. 399

27. Fromm, E., The Crisis of Psycho-analysis, Jonathan Cape, London, 1971

gives psychology a unique place among all the other sciences."²⁸
 Freud has developed a theory of man, a 'psycho-logy' in the strict sense. With this theory, Freud has placed himself in the great tradition of philosophy.²⁹

We want to discuss the theory of mind from Freud's viewpoint. For Sigmund Freud is that person who has taken a most important step in the development of the theory of mind. Freud writes, "The theory of repression is the main pillar upon which rests the edifice of psycho-analysis."³⁰ Freud has the profound insights into our human condition. Dynamic aspect of personality is emphasised by Freud, father of the psycho-Analytic school. He regards the entire history of mind as various manifestations of one fundamental and unconscious dynamic urge - the libido which nowhere stands isolated from the rest of his psychological theories which again cover innumerable details. Freud's psycho-analysis is intimately connected with our main theme, the dynamic unconscious, that it is the only way through which we can interpret the concept of mind. It is the depth psychology or the psychology of the unconscious. It believes in mental causation and a thorough-going mental determinism.

28. Jung, C.G., The Structure and Dynamics of the Psyche, the collected works of C.G. Jung, Routledge and Kegan Paul, London, 1960, vol. 8, p. 125

29. Marcuse, H. Eros and Civilization, Allen Lane the Penguin Press, London, 1969, p. 25

30. Freud, S., Basic Conceptions of Psycho-analysis in Waelder, R., The Living Thoughts of Freud, Longmans, Green and Co., New York, 1941, p. 939

Freud has discovered all the secrets of life; the unconscious, the Oedipus complex, the repetition of childhood experience in the present and once one understands these concepts, nothing remains mysterious or doubtful. To understand clearly Freud's concept of mind it is essential to look into the background influences which affected the intellectual development of Sigmund Freud and inspired him to regard man in such a way.

He was born in Freiberg, Moravia on 6th May, 1856 and died in London on 23rd September, 1939. When he was three years old, he was taken by his family to Vienna and saw there the publication of Charles Darwin's "origin of species". Darwin discovered the animal nature of man. For him man became an object of nature, an animal among other animals. Young Freud was very much influenced by Gustav Fechner, a great German scientist and philosopher of the nineteenth century. Gustav discovered that the mind of man could be studied scientifically in the laboratory like other sciences. Freud was only four years old at that time. In the middle of the nineteenth century the great German physicist Hermann Von Helmholtz formulated the principle of the 'conservation of energy' in which it was stated that energy was a system which could be transformed from one object into another. Freud was also influenced by this.

When Freud was 17 years old he got his admission into a medical school of Vienna in the year 1873 and received his Medical Degree in the year 1881. That time he came under the influence of Ernest Brucke, the Director of the Physiological Laboratory at the University, from whom Freud learnt to regard man as a dynamic system subject to the laws of nature. When Freud received his medical degree and was forced to take up the practice of medicine to earn his livelihood, he showed his great interest in the investigation of nervous disorders. Jean Charcot in France was trying to cure that time mental disorder with the help of hypnosis. But Freud gave up this method because he observed that hypnosis could not touch at the root of the trouble. At that time another Viennese physician named Joseph Breuer joined him and from Breuer Freud learnt the good result of 'talking out method' in which the patient talked unhesitatingly and the physician listened patiently. With the help of this method Freud could find out the hidden causes of abnormal behaviour and thus he could discover that the dynamic forces are responsible for this abnormal symptoms, and further he discovered that most of these dynamic forces are unconscious. In 1890 Freud began the self-analysis of his own unconscious forces - in order to be confirmed about the reality of the material which he got from his patients. "On the basis of this knowledge which he gained from his patients and from himself he laid the foundation for a Theory of Personality."³¹

31. Ghosh, N., Freud and Adler on Man and Society, Firma KLM Private Ltd., Calcutta, 1981, p. 3

"Interpretation of Dream" was published in 1900. It is a book about the dynamics of human mind. His success drew the attention of many scientists and physicians throughout the world and he was surrounded by a group of disciples from different countries. "At present it is difficult to imagine a time when Sigmund Freud's basic premises were unknown, when childhood was viewed as a period of purity and innocence and the infant seen as trailing clouds of glory rather than all the unmentionable instincts of the id."³² The impact of Freud's theory of man was such as to cause a major revolution in the Western cultural attitudes, attitudes which we now largely take for granted. Sigmund Freud tried to explain all the cases of mental events both in the normal as well as abnormal cases in terms of unconscious part of mind. Freud's main aim was to formulate a theoretical basis for his psychopathological discoveries, and with the help of that to establish a theory of mind that would take into account the peculiar features of the unconscious.

32. Morrison, C.C., "Freud and the Critic", The University of North Carolina Press - Chapel Hill, 1968, pp. 3-4