

Chapter II

THE UNCONSCIOUS

In this chapter we intend to develop the concept of the unconscious which is a main pillar of Freudian concept of mind. The conception of the unconscious is primarily and inseparably associated with the names of Freud and his followers.

Sigmund Freud (1856-1939) the founder of Psycho-analysis has been acclaimed as the greatest figure of psychology of the 20th century. He invented psycho-analysis as a method of medical treatment for those who suffered from mental disorders. The first and foremost of his surprising statements was about the discovery of the unconscious part of the mind.

Freud's concept of the unconscious is one of the most important discoveries made by him in this theory of Psycho-analysis. Freud's aim was to establish a theory of the mind and so he wrote the following words, "The division of the psychical into what is conscious and what is unconscious is the fundamental Premiss of Psychoanalysis."¹ Freud sought that Psycho-analysis was necessary to extend the scientific world view of the study of man. "The earliest of Freud's theories to take shape according to his autobiography (1946)

1. Freud, S., The Ego and the Id, the Standard Edition of the Complete Psychological Works of Sigmund Freud, The Hogarth Press, London, 1953, vol. XIX, p. 13

was his firm belief in unconscious mental or psychic processes."²

Freud said that the whole psychic life was primarily unconscious with the quality of consciousness only sometimes super-added. A belief in the reality and importance of unconscious mental processes was the fundamental in Freud's thinking throughout his life.

But the recognition of this unconscious mental life is not an original idea of Freud. The concept of this unconscious had long been trying to appear in the field of psychology. Crude and vague suggestions of this concept are also found in the teachings of many Greek thinkers of different ages. It was an important problem to all the psychologists of ancient times as to whether our experience always goes with the knowledge of it or it may occur without our knowledge of it, we are brought back to the theory of self-observation. Socrates is the first philosopher who holds that "Know Thyself" is the primary task for us. After Socrates it was carried on by Plato, Aristotle, Plotinus, the Stoics and others. The view of Leibnitz, by whom the concept of the unconscious received a close and systematic study in the 17th century, demands our attention. The unconscious for Leibnitz is a monad, and a monad is essentially a centre of force of dynamic energy.

2. Woodworth, R.S. (in collaboration with Mary R. Sheehan),
Contemporary Schools of Psychology, Methuen & Co. Ltd.,
1931, p. 262

According to him, the universe is composed of monads which are spiritual units. There is a hierarchy of monads. The mind or soul is a self-conscious higher monad.

The concept of the dynamic unconscious found a fuller and more adequate expression in the psychology of Herbart in the early 19th century. Herbart took mental states as compounds which would be resolved into elements, or elementary sensory qualities. He postulated the principles by which something as yet unknown actively put the elements together. The important point to note here is the emphasis Herbart laid on the dynamic aspect of mental life. He clearly maintained that consciousness was not the final word in psychology. There is a region beyond the reach of the conscious the region of the unconscious.

Frederic W.H. Myers spoke of the sublimind in 1886. William James characterizes this discovery as "the most important step forward that has occurred in psychology since I have been a student of that science". He regards as its basic contention the idea that "there is not only the consciousness of the ordinary field, with its usual centre and margin but an addition thereto in the shape of a set of memories, thoughts and feelings which are extramarginal and outside of the primary consciousness altogether, but yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs."³

3. James, W., Varieties of Religious Experience, p. 253

McDougall in the present century holds an important position with regard to the concept of the dynamic unconscious. According to him, every human behaviour can be traced to some primary impulses that are not amenable to rational authentication only because they are ultimate and self evident to the individual. These mental forces are, in his opinion, instincts. These are the original springs of a man's conduct, without them his intellectual and motor machinery would be like a factory with the power cut off. An instinct as defined by McDougall "an inherited innate psycho-physical disposition that determine its possessors to perceive and to pay attention to objects of a certain class, to undergo an emotional experience of a particular quality upon such an object and to act in regard to it, in a particular manner or at least to experience an impulse to such action."⁴ An instinct is not blind, "an awareness, however vague, of the present situation and of the goal."⁵ These instincts are the ultimate truth of behaviour. So McDougall says, "Directly or indirectly the instincts are the prime movers of all human activity."⁶ Thus in McDougall, we find a new interpretation of human behaviour. The notion of the unconscious was further developed by Charcot and Binet in France and by James and Prince in America.

4. McDougall, W., *Social Psychology*, London, William and Norgate Ltd., 1912, p. 15

5. Woodworth, R.S., *op.cit.*, 1980, p. 15

6. McDougall, *Outlines of Psychology*, New York, Charles Scribner's Sons, 1923, pp. 48-49

The following arguments compel us to believe in the existence of unconscious mental states :

- (1) The most important argument is that we cannot analyse how we can retain and afterwards remember long forgotten things, unless we suppose that things once perceived leave behind traces which persist in an unconscious form in the mind. These unconscious traces are also termed by some mental dispositions or unconscious mental modifications.
- (2) A common device employed when we fail to remember a thing or solve a problem is to sleep upon the matter and to do nothing. Then the thing wanted suddenly flashes across the mind. Here unconscious action effects what conscious effort may never succeed in doing.
- (3) Apparently simple percepts often betray on scrutiny unconscious inferences, e.g., visual perception of distance.
- (4) There are often unconscious intermediate links between conscious ideas. Sometimes when one idea revives another with which it has no apparent connection, we can afterwards discover a third idea with which both are connected and through the unconscious influence of which the revival must have taken place.

- (5) Habits and instincts operate in this unconscious way. They influence conscious life from beneath the threshold of consciousness, hence any moral regeneration, that leaves those unconscious forces untouched, is only superficial.
- (6) An unconscious activity may go on side by side with a conscious one.
- (7) Even a weak stimulus sometimes wakes up a man from sleep by virtue of its relation to his general waking interests.
- (8) Dream consciousness is according to Freud, due to the upheaval of unconscious complexes or unconscious desires.
- (9) Similarly, hysterical and hypnotic phenomena and hallucinations of the insane are supposed now a days to be due to the fulfilment of repressed and unconscious wishes.

From arguments mentioned above it is concluded that unconscious is a greater part of our mind. But Freud did not invent the concept of the unconscious. It had been used by a number of his predecessors and contemporaries, including Charcot and Janet.

Freud first declares that the split off unconsciousness is due to its repression by the personal and conscious part of the experience and he establishes the whole theory of mental working upon it. "He believed that complex planning

and deliberating could go on in the unconscious. He even came to believe that the whole psychic life was initially unconscious and for the most part remained so, with the quality of consciousness playing on a secondary role."⁷

Rieff observes, "The unconscious functions for Freud as a 'god-term' ... it is Freud's conceptual ultimate, a First cause to be believed in precisely because it is both fundamental to and inaccessible to experience. Freud thought of the unconscious as somewhat like a hidden God - indifferent, impersonal, unconcerned about the life of its creation."⁸ Freud distinguished between mental states and states of the brain by saying that "our psychical topography has nothing to do with anatomy."⁹ The failure to cure the mental disorders, e.g., hysteria by physical methods led him to seek for the origin of mental activity somewhere other than in consciousness. Freud said that psychoanalysis is the science of the unconscious mind. His unconscious is nothing but only mental. "The unconscious mental is no absurdity, for such an objection rests on an unwarranted identification of 'conscious' and 'mental'. If one's own hidden processes belong actually to a sound consciousness, it would lead to the concept of an

7. Woodworth, R.S., op.cit., p. 262

8. Rieff, P. Freud, The Mind of the Moralist, University Paperbacks, Methuen, London, 1965, pp. 34-35

9. Freud, S., The Unconscious, SE vol. XIV, p. 175

unconscious consciousness and this is scarcely preferable to the assumption of an "unconscious mental."¹⁰ Sigmund Freud divided the mind into three parts - conscious, pre-conscious and unconscious. The conscious is that about which we are always aware. The pre-conscious is that not being in consciousness but can be brought to consciousness easily because the resistance is weak, whereas the unconscious is that realm of mind which can never be brought into consciousness because the opposing force is strong. So far as we have been focusing on an unconscious which is completely cut off from conscious awareness by an act of repression. "Confronted with content from this part of his psyche a patient's unconscious resistance can cause him to disown it, quite innocently. But there are other kinds of unconscious experiences."¹¹ Sometimes we voluntarily suppress a thought or a wish. We may be reminded of it many times in the course of a day, and each time it recurs we may push it out of our minds again. "But this does not make it part of the unconscious; it still remains available in an area that Freud called the preconscious (also called the foreconscious)."¹² Actually the preconscious system is much broader than the conscious part of the psyche because it contains all the perceptual and motor experience we have at our command to summon in to consciousness. "According to this

10. Freud, S., An Autobiographical Study, SE, vol. XX, p. 32

11. Woodworth, R.S., op.cit., p. 264

12. Ibid.

topographical scheme which interrelated conscious, preconscious, and unconscious, the ego, about which we shall soon have more to say, would obviously have to be conscious. Yet when it functions as a censor, it appears to be James-faced, for to do its job it must have some knowledge of the unconscious as well as of the preconscious and conscious."¹³

Freud's basic and original conception of unconscious mental activity is fundamentally a repressed wish. It is by understanding certain types of behaviour or the products of repression that Freud came to understand them as products of the unconscious. Freud holds this view that our inmost desires often lie hidden in the unconscious recesses of the mind. A dream is a dynamic expression of forces which though suppressed, struggle to reappear in consciousness. According to him dreams are wish fulfilments. Dreams represent means by which elements in personality that have been kept out of consciousness during waking life can, through symbolism, express themselves with relative freedom from interference. Freud said, "With the theory of dreams, analysis passed from being a psychotherapeutic method to being a psychology of the depths of human nature. Ever since then the theory of dreams has remained the most characteristic and the most peculiar feature of the young science, something which has no parallel in the rest of scientific knowledge, a new found land, which has been reclaimed

13. Ibid., p. 265

from the regions of Folklore and Mysticism."¹⁴ All dreams according to Freud, are realisations of unfulfilled desires. Our social existence, according to him, demands systematic concealment of those desires which are deemed indecent or improper by society. In adults this habit of concealment becomes so confirmed that such desires are not only concealed from others, but also from oneself, they are never allowed to rise above the threshold of consciousness. Freud wrote, "The dream-thoughts and the dream content present themselves as two descriptions of the same content in two different language ... The dream content is, as it were presented in hieroglyphics, whose symbols must be translated, one by one, into the language of the dream-thoughts."¹⁵ Strong desires deeply rooted in our nature do not die out even after constant repression. They are only driven deep down into the unconscious recesses of the mind. In our waking moments these desires are carefully suppressed and kept out of the way by the censorship of our Reason in her anxiety to look sober and virtuous. But in sleep when the censorship of Reason is comparatively relaxed, they rear their heads above the threshold of consciousness and manage somehow to fulfil themselves or realise their objects in dreams. By analysing almost every dream, Freud discovers some sexual motive, some

14. Freud, S., *New Introductory Lectures on Psychoanalysis*, The Hogarth Press, London, 1949, p. 15

15. Freud, S., *The Interpretation of Dreams*, George Allen and Unwin Ltd., London, The Macmillan Company, New York, 1948, p. 268

love episode, some secret lust behind it. And this method of analysis by which he unearths the real significance of dreams is called Psycho-Analysis. This Psycho-analysis is the method of tracing not only the submerged desires inspiring dream-
imagination but also those underlying other forms of abnormal imagination, e.g., those in insanity, monomania, obsession, etc.

According to Freud the majority of the adult dreams are not so simple. The key to them lies in the interpretation of the symbols. The symbols are the disguises taken on by the unconscious and hidden motives so as to baffle the censor and appear in consciousness. Freud was forced to the hypothesis that certain stock symbols are to be found in the dreams of all sorts of people, symbols which regularly and with very few exceptions, mean the same thing wherever they appear. Many of these symbols bear an evident resemblance to the things symbolised; this is especially true in the case of sexual symbols. The common symbolism of dreams led Freud to discover behind every childhood a picture of "the phylogenetic childhood" - a picture of "the evolution of the human race, of which the development of the individual is only an abridged repetition influenced by the fortuitous circumstances of life."¹⁶ The dream is a compromise between the suppressing and the suppressed

16. Freud, S., *The Interpretation of Dreams*, George Allen and Unwin, London, The Macmillan Company, New York, 1948, p. 506

tendencies. According to Freud dreaming is a process of regression. Ellenberger holds the view that the unconscious manifest itself simultaneously in three fashions : "as topical regression from the conscious to the unconscious, as temporal regression from the level of language to that of pictorial and symbolic representations."¹⁷ We can find three kinds of dreams respectively (1) unconcealed and unrepressed fulfilment of desires common to children, (2) unconcealed but repressed fulfilment of desires, (3) disguised or indirect fulfilment of desires (the most common type in adults).

Freud recognizes four chief mechanisms which operate to differentiate the latent dream thoughts from the manifest dream. The first is dramatization whereby abstract ideas are turned into visual pictures. The second is condensation which refers to the tremendous compression of the dream thought material and the construction of new and mixed images. Displacement is a very significant mechanism of distortion of the sensory intensity attached to the dream thoughts. Factors which hold only a peripheral position in the thought are made the centre of the manifest dream or what occupies the central position in dream thought is placed in the periphery of the manifest content. Secondary elaboration takes place at the moment of entering consciousness and is continued. It produces

17. Ellenberger, H.F., *The Discovery of the Unconscious*, Allen Lane, The Penguin Press, London, 1970, p. 492

Regression is, however, only one of the mechanisms for resolving a conflict. "Regression is the mechanism through which the Ego resolves a conflict by a flight into an earlier stage of development. Thus an adult rebeffed in love affairs, may adopt infantile love relations. In projection the conflict between the demands of the super-ego and repressed impulses is externalized. The ego attributes its unacceptable characteristic to other objects and persons."²¹

The concept of sublimation used by Freud, needs to be clarified as he very occasionally used this term in the theory of personality. Freud explains the development of our so-called culture and civilization as the product of sublimation. Brown says, "Sublimation thus becomes a very important mechanisms because through it we are able to account for the behaviour of the genius and consequently relate the genius to the normal and to the psycholic, neurotic and perverse."²² Sublimation consists in finding a substitute object for the libido. Thus the arts and sciences offer indirect satisfactions. It is sexual in nature and in case of sublimation it is redirected into socially acceptable and culturally creative channels. "Sublimation accompanies progressive development. We sublimate as we grow in psychic stature. Without successive stages of sublimation we should still be close to the primitive status

21. Chakravarty, D.K., Self in Psycho-Analysis, Omsons, Delhi, 1987, p. 31

22. Brown, J.E., The Psychodynamic of Abnormal Behaviour, Indian Reprint, Eurasia Publishing House, New Delhi, 1969, pp. 172-173

of the caveman."²³

There are many defence mechanisms supported by psychoanalysis. Brown says, "Freud started with only a few and as occasion demanded with the growth of the theory both he and his followers added others."²⁴

In this connection we can say here that Anna Freud clarified the status of the ego in current psychoanalytic theory, and at the same time sketched a plan for the direction further study of that concept. "The notion that psychoanalytic research should be restricted to depth psychology and exploded by Freud's own writings. Beyond the pleasure principle (1920) and Group Psychology and the Analysis Terminable and Intermittible (1938) in which her father had, perhaps most explicitly, expressed the conviction of an ego endowed from the beginning with its own peculiar dispositions and tendencies."²⁵

Freud believed heartily in determinism. An event is said to be determined if it has a cause. When applied to human organism determination means that every act or thought has its sufficient causes. A psychic cause, according to Freud, is a wish, a motive or intention. According to him

23. D.K. Chakravarty, op.cit., p. 31

24. Brown, J.F., op.cit., p. 168

25. Woodworth, R.S., op.cit., 1931, pp. 285-286

important actions and decisions are always ascribed to motives, and that it is only in unimportant matters that we are inclined to say that we could have acted this way or that but just decided arbitrarily to act in this way rather than that. Where there is no conscious motive, there must be an unconscious one. A slip of tongue, forgetting, dream or any accident must be motivated by some desire hidden in the unconscious. For Freud motivation is practically the whole field of psychology.

Freud's psychic determination when applied to neurosis means that every abnormal symptom has an aim being driven by an unconscious motive. The symptoms shown by the hysteric patients points to such unconscious motive. "Freud's followers, even those who parted from him on other questions have generally clung to psychic determinatism."²⁶

Freud regards the human organism as a complex energy system. It receives energy from the food it consumes and expands it through various functions such as circulation, breathing, digesting, thinking, perceiving, remembering, etc. Freud thinks that the energy which is used for performing the functions like breathing or digesting is no different from that which furnishes the functions like thinking or remembering. Freud says, "We have always suspected that behind this multitude of small occasional instincts there lies something much

26. Ibid., p. 274

more serious and powerful which must be approached with circumspection."²⁷ The energy used for the function of thinking or remembering is called by Freud the 'Psychic energy'. Like the nineteenth century physicist, according to the law of conservation of energy Freud believed in the principle that energy may be transformed from one object into another but it is never lost. The psychic energy may be transformed into physiological one. He wrote, "The theory of instinct is, as it were, our mythology. The instincts are mythical beings, superb in their indefiniteness."²⁸ His instincts are not the same as the specific instincts of animal psychologists. According to Munroe "Freud derived all instincts from the bodily structure of the organism."²⁹ Freud's instincts are not only biological. So he says, "whether the relation to a somatic source gives the instinct any specific characters and if so which is not at all clear."³⁰ An instinct has a source, an aim, an object and an impetus. The source of an instinct is the bodily condition or the need. The aim of instinct is to fulfil the need. An object of an instinct means the thing which is necessary to satisfy the need. The impetus of an instinct is determined by the intensity of the need. Freud thought that the source and

27. Freud, S., *New Introductory Lectures on Psychoanalysis*, The Hogarth Press, London, 1949, p. 124

28. *Ibid.*

29. Munroe, R.L., *Schools of Psychoanalytic Thought*, Holt, Rinehart and Winston, New York, 1955, p. 73

30. Freud, S., *op.cit.*, p. 126

aim of an instinct remain the same throughout life. Only the object varies during the life time. This variation is due to the displacement of psychic energy. Rieff says, "An instinct, for Freud, is a purely formal quantity - a varied and highly attenuated ensemble of psychic aims."³¹

Freud described the aim of the instinct as both regressive and conservative. It is regressive in the sense that it aims to send the person back to his prior state - a state in which he existed before the appearance of the excitement. And it is conservative in the sense that it tries to conserve the equilibrium of the organism by abolishing disturbing excitations. He was chiefly interested in explaining the development of character and personality of individuals in terms of instincts which are dominating human life. In his earlier writings Freud divided the instincts into two groups. They were ego or self preservative instinct and the sexual instinct. But finally he divided the instincts into life instincts or 'eros' and death instincts or 'thanatos'. Life instinct is creative in nature and supplies all the vital energy of life and the death instinct is destructive in nature and is working constantly towards a return to the original inorganic state of complete freedom from tension. Freud says, "the picture which life presents to us is a working of the

31. Rieff, P. Freud, op.cit., p. 30

eros and the death-instinct together and against each other."³²
 Freud again came to the conclusion that it is difficult to study about instinct. So he said, "So long as that instinct operates, internally as a death instinct, it remains silent, it only comes to our notice when it is diverted outwards as an instinct of destruction."³³

The form of energy which is used by the life-instinct is called the libido. In his earlier writings Freud used libido to denote sexual energy, when he revised his theory of motivation libido was defined as an energy of all the life instincts. "But Freud distinguished between the concepts of 'sexual' and 'genital' and pointed out that the former is the more comprehensive concept and includes many activities that have nothing to do with the genitals."³⁴ Freud interpreted human development in terms of the development of the libidinal impulses. Bakan says, "The Freudian ideas of sexuality and its significance were bold, strange, unconventional."³⁵

Freud thinks that the concept of libido includes both self-love and other love. Self-love is called Narcissism. It

32. Freud, S., A General Introduction to Psycho-Analysis, New York, Riverright Publishing Corp., 1920, p. 291

33. Freud, S., An Outline of Psychoanalysis, vol. XXIII, p.150

34. Schopenhauer, The World as Will and Idea, Routledge and Kegan Paul, London, 1948, p. 152

35. Bakan, Sigmund Freud and the Jewish Mystical Tradition, New Jersey, 1958, p. 271

is the sexual love directed to oneself with the self. It is the total identification with one's ownself. Rieff says, "Loving the body is loved, and thus any object is absorbed into the subject, even adult loves retain their antistic and self regarding character. That love must serve the self or the self will shrink from it, that the self may chase love round an object back to itself again - this is Freud's brilliant and true insight."³⁶

The speciality of Freud's theory is the excessive emphasis on the sex or libido. He asserts that every individual grows and matures in a psycho-social environments in active interaction with it. The sex instinct is present in every individual's life from the very beginning. Infantile sexuality plays a very important role in Freud's whole theory of human life. Nothing that the three orifices of the body - the mouth, the anus and the genitals - were particularly associated with the libidinal satisfaction, he postulated that interest in them developed in a definite chronological sequences from the moment of birth onwards.

The 'unconscious' which is so much stressed by Freud on the most dominant factor to explain the whole mental life of man is regarded by Adler as having been exaggerated and Freud's concept of libido is rejected by Adler in his

36. Rieff, P. Freud, op.cit., p. 158

Individual Psychology. Adler is very much opposed to this theory. He rarely mentions the unconscious. For Adler unconscious is not a separate category, but merely a part of the person's striving which he does not understand. In place of sexual instinct Adler presented inferiority which is his basic drive. This is Adler's definition of the unconscious; the unknown part of the goal. But his contribution to the psychology of the unconscious is rather meagre.³⁷

Jung's psychology is 'Analytical psychology'. He dissents from Freud in another direction. Jung attaches importance to a present problem of life. He emphasises the unconscious even more than Freud. Goldbrunner aptly says that "Jung has established his fame as a psychologist for whom Freud and Adler merely provided a few basic materials."³⁸ Jung transforms Freudian libido into psychic energy. Jacobi observes that by psychic energy "Jung means the total force which pulses through all the forces and activities of the psychic system and establishes a communication between them."³⁹ For Jung the psyche should be regarded as "a relatively closed system."⁴⁰

37. Roy, K., The Concept of Self, Firma K.L. Mukhopadhyay, Calcutta, 1966, p. 74

38. Goldbrunner, J., Individualism, Hollis and Carter, London, 1955, p. 61

39. Jacobi, J., The Psychology of C.G. Jung, Routledge and Kegan Paul, London, 1968, p. 52

40. The collected works of C.G. Jung pattern, vol. 8, London, 1968, p. 52

By the psyche he means the totality of all psychic processes, conscious and unconscious. He distinguishes between the personal and the racial unconscious. The personal unconscious is formed partly by repression from the conscious as Freud contends. "It derives its content from personal experience in three ways :

- (1) By repression - that which is neglected in development or rejected by the conscious.
- (2) From unapprehended personal experience.
- (3) By simple forgetting, i.e., all ideas that have 'lost a certain energetic value'.⁴¹

According to Jung personal unconscious, rests upon a deeper layer which does not derive from personal experience and is not a personal acquisition but is inborn. This deeper layer is called the collective unconscious. It is "the mighty deposit of ancestral experience accumulated over millions of years, the echo of prehistoric happenings to which each century adds an infinitesimally small amount of variation and differentiation."⁴² The collective unconscious is inherited. It gives birth to the conscious as well as the unconscious life of the individual. Jung says, "The collective unconscious contains the whole

41. Crichton-Miller, H., *Psychoanalysis and Its Derivatives*, Oxford University Press, London, 1948, p. 141

42. The collected works of C.G. Jung, vol. 8, p. 376

spiritual heritage of mankind's evolution, born anew in the brain structure of every individual."⁴³ Inherited brain structures lead the individual to think and act as the race has been habituated to think and act through countless generations. Gerhard Adler says that, "it is this collective unconscious which is not ego, and as it is not derived from the ego either, it is also non-ego. It has not only existed before consciousness, but is 'the mother of consciousness'."⁴⁴

The structural components of the collective unconsciousness are called by Jung archetypes. It is like the "organs of pre-rational psyche."⁴⁵ Archetypes play an important part in everyday adjustments. Jung says, "These archetypes, whose innermost nature is inaccessible to experience, represent the precipitate of psychic functioning of the whole ancestral line, i.e., the heaped up, or pooled, experiences of organic existence in general, a million times repeated, and condensed into types. Hence, in these archetypes all experiences are represented which since primeval time have happened on this planet."⁴⁶

43. Ibid., p. 158

44. Adler, G., *Studies in Analytical Psychology*, Routledge and Kegan Paul, London, 1948, p. 193

45. Jacobi, J., *Psychological Reflections*, Routledge and Kegan Paul, London, 1953, p. 36

46. Jung, C.G., *Psychological Types*, Kegan Paul, Trench Trubner, London, 1946, pp. 507-508

Jung says that anima is an important archetype of the male unconscious. A man's anima represents the opposite - sex complement of his persona. Persona is a special meaning of personality. Jung says, "The persona is a function or necessary convenience, but by no means is it identical with the individuality."⁴⁷

Jung recognised many archetypes in number. The shadow is another archetype. Jung says, "The negative side of personality, the sum of all those unpleasant qualities we like to hide, together with the insufficiently developed functions and the contents of the personal unconscious."⁴⁸ It is animal side of man's nature. Jung distinguishes between personal shadow and collective shadow. In the opinion of Jung, the mainspring to human striving is rather an undifferentiated life-energy which pours itself to limitless channels sometimes in sexuality - sometimes in self-assertion. So he says, "The connection with the brain does not in itself prove that the psyche is an epiphenomenon a secondary function causally dependent on biochemical processes."⁴⁹ These are the main features of the psychology of Jung.

47. Ibid., p. 591

48. The collected works of C.G. Jung, vol. 7, p. 65

49. Jung, C.G., The Undiscovered Self, Routledge and Kegan Paul, 1969, p. 45

The unconscious is fundamental to psychoanalysis. According to Freud, the unconscious is a region of the mind the content of which is characterised by the attributes of being repressed, conative, instinctive, infantile, unreasoning and predominantly sexual. The first question which draws our attention as we go through the different views about unconscious is the adequacy of the concept of the unconscious to explain different aspects of our mental life. We actually know conscious part but unconscious appears to common individuals unknown and unknowable.

McDougall's view about unconscious is that the driving forces of all behaviour, the instincts are thirteen in number. Behaviour is driven either by any separate instinct. Here there is difficulty. If human behaviour is driven by sentiments rather than by separate instincts, how to account for the very combination of the separate instincts around the same object, where does the unity come from? For McDougall an instinct is only unlearned tendency to pay special attention to some things to perform some movements and achieve some goal, and to undergo a sort of emotional experience in relation to those things. Here McDougall introduces the term "horme" which refers not to this or that particular instinct, but to a general drive, urge, dynamism inherent in the organism. McDougall's concept of the nature of unconscious, inspite of all its defects, is not unacceptable to common sense. Sigmund Freud is the pioneer of

the psychoanalytical movement and it may be said that he brings about a revolution in the world of psychology. But no revolutionist can hold an undisputed sway over all his followers for all times.

Freud's unconscious has been criticised from various standpoints - methodological, clinical, moral, religious and so on. His unconscious is said that it is lacking in testable or verifiable hypothesis and it assumes many things which are contrary to our everyday experience. For determining the place of Freud's unconscious in the modern world we should state the actual contributions of Freudian unconscious.

In discussing the motivational factors in individual and social minds we get great help from psychoanalysis. The position of importance given to sex and aggression in unconscious is recognised in some form or other by specialists in social and cultural fields. It was Freud who has brought about a total change in outlook. He has developed a depth-psychology of man and interpreted man in his dynamical aspect, i.e., man in action. This new outlook helps in understanding man as a concrete social being and not as an abstract concept. His unconscious also uncovers some basic human mechanisms.

Freud's unconscious has introduced another dimension in our social thinking, viz., time-dimension, though in newer sense. His unconscious has emphasised a continuity between

lower animals and men, between the primitive men and the civilized men, between primitive culture and contemporary culture.

In spite of his many contributions, Freud has been much criticised. His error lies in putting undue emphasis on the unconscious and sexual aspect of his dynamism. He is so absorbed in the unconscious aspect of mind, that he fails to do adequate justice to its conscious side. It is evident that an unwarranted emphasis on the unconscious and equal neglect of the conscious. The conscious is never explained for its own sake. It is brought forward only to serve as a background for the unconscious. It is Jung who has grasped the true significance of Freud's concept of unconscious. Jung does not deny the unconscious of Freud but develops the side that remains undeveloped in the Freudian psychology. Jung goes one step beyond Freud and Adler on many issues. But Freud's concept of unconscious is a boon to humanity. His discovery of an effective therapeutic method is almost revolutionary.