

Psychology of Personality and Individual Differences: Theory and Applications

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Week 5

Lecture 10: Psychoanalysis 1

I welcome you all to module 5 of this course. So, module 5 is about psychoanalysis. We will be talking about Sigmund Freud's theory. We will not go too deep into Neo-Freudians and other related concepts in this module. We will be focusing more on psychoanalysis as proposed by Sigmund Freud.

So, this module has two lectures. So, both the lectures are associated with psychoanalysis only. So, this is the first part of psychoanalysis that is lecture number 10. And it is the first lecture of this module 5. So, before we talk about today's lecture, let me give you a brief recap of the last lecture.

In the last lecture, we wrapped up our discussion on the trait theory module, focusing specifically on the five-factor model, the hexagon model, and the dark triad of personality. We dove into the five-factor model, which is widely regarded as one of the most accepted theories in personality research. This model posits that human personalities can be effectively described using five key traits: neuroticism, extroversion, openness, agreeableness, and conscientiousness. Each of these traits offers insight into different facets of personality and behavior.

According to the five-factor model, these five traits can be utilized to describe the vast array of human characteristics. Research supports this theory significantly, drawing evidence from various samples and cultures. The hexagonal model builds upon this by introducing an additional dimension, effectively creating a six-factor model. This model incorporates one more trait known as the humility-modesty trait, expanding the framework provided by the original five-factor model.

Many researchers and psychologists in the field of personality traits believe that the addition of the sixth factor to the model did not significantly enhance the understanding or provide new insights. As a result, this updated model hasn't gained widespread popularity. We then moved on to discuss the dark triad of personality, which focuses on certain negative behavioral traits linked to specific personality dispositions. This triad comprises

three primary traits: Machiavellianism, narcissism, and psychopathy. We covered the details of these traits and their associated negative behaviors during the last lecture.

Let's begin today's lecture by introducing the foundational ideas of psychoanalysis as proposed by Sigmund Freud. We'll cover key concepts such as psychic determinism, instincts, the structure of the mind, and the structure of personality. Finally, we will discuss primary and secondary thinking processes. Sigmund Freud is perhaps the most renowned figure in the field of psychology, and his influence extends beyond psychology to other disciplines; even those outside the field are likely to be familiar with his name.

It essentially illustrates the profound impact of his theories on the collective consciousness of humanity. His work has a deeply far-reaching influence on our understanding of the human mind. He revolutionized both the explanation and conceptualization of psychological disorders and their treatment. However, his theory was also quite controversial, as several aspects faced significant criticism.

Regardless of any controversies, his impact and influence on the understanding of human psychology and related fields cannot be overlooked. This is why he remains one of the most renowned and celebrated figures in the realm of personality studies. Due to the complexity and multifaceted nature of his theory, we won't be able to delve into every detail, but we will aim to summarize some of the key concepts over the course of these two lectures. When we discuss psychoanalysis, we refer to the school of thought proposed by Sigmund Freud.

His theory serves as a foundation for understanding personality and has significant therapeutic implications for the understanding and treatment of psychological disorders. As I mentioned earlier, his influence, particularly regarding his impact on psychology and various other disciplines, is unparalleled. Although not all aspects of his theory were embraced, many elements faced criticism. In this discussion, we will explore some of these critical aspects..

There is no doubt that his influence is unparalleled. His psychoanalytic system was the first comprehensive theory of personality and continues to be the most well-known, even among those outside the field of psychology. Many people, regardless of their background, are familiar with his theories, which have been applied in various fields and practical contexts. Freud's work not only shaped psychology and psychiatry but also significantly enhanced our understanding of human nature, including the structure of the human mind and the explanation of psychological disorders.

In this context, Freud made several fundamental contributions. Born in 1856, he was an Austrian neurologist trained in the field of neurology before developing an interest in psychological disorders. He focused particularly on conditions where the root causes were psychological but manifested symptoms physically, such as hysteria. His curiosity about these patients led him to explore these connections more deeply, ultimately giving rise to psychoanalysis. Even after his death in 1939, Freud's legacy endures; the New York Times recognized him as "the most effective disturber of complacency in our time." His theories introduced ideas that challenged conventional understandings, prompting significant shifts in thought.

In that sense, he is often referred to as the "disturber of complacency" in our time. Many subsequent personality theories either built upon Freud's work or evolved in response to or as a critique of his theories. This underscores the significant influence he has had; numerous theories emerged from his ideas, while others arose in direct opposition. His work sparked debates and discussions that have shaped the landscape of psychology and personality theory

This highlights his enduring impact in the field. One of the fundamental concepts he introduces is called psychic determinism. The term "determinism" essentially refers to the idea of causal effects—where every effect has a specific cause. Similarly, psychic determinism suggests that even in the realm of the mind, events and behaviors are determined by identifiable causal factors. This means that mental processes are not random; instead, there are clear-cut influences that can help explain psychological phenomena.

The psychoanalytical approach fundamentally relies on the principle of psychic determinism. At the core of psychoanalysis is the idea that every mental event, thought, and behavior has a specific cause. This means that whatever thoughts we experience, behaviors we exhibit, or mental events that occur within us are linked to identifiable causes. In other words, nothing is random; everything has a reason behind it, reflecting Freud's belief in the structured and causal nature of the human psyche..

This deterministic view aligns with the broader scientific notion that all phenomena can be explained causally. It stems from the fundamental principle of science, which posits that every occurrence can be traced back to specific factors that precede it, leaving no room for randomness, free will, or miraculous events. In this perspective, there is no such thing as behavior happening randomly; instead, every action and thought can be linked to preceding causes.

According to psychoanalysis, every behavior is driven by certain causal factors. Psychoanalysts argue against simplistic and superficial explanations for behavior, opting instead to pursue deeper insights. They aim to identify causal factors that reside in the unconscious mind, which they believe plays a crucial role in influencing human behavior. Freud posited that many aspects of our behavior and their underlying causes are rooted in this unconscious realm, which we will explore further. In addition to psychic determinism, another essential concept associated with the theory of psychoanalysis is the notion of instincts. Freud proposed that there are two primary types of instincts that drive human behavior.

In psychoanalysis, instincts are fundamental drives influenced by Charles Darwin's evolutionary theory. Freud proposed that instincts serve as a link between the mind and body, suggesting that just as the body uses energy to function, the mind operates on a similar type of energy, which he called psychic energy. This psychic energy fuels human mental functioning, analogous to the physical energy needed for the body's operations

Psychic energy powers mental processes, meaning that every thought and cognitive activity requires energy. This energy, referred to as psychic energy, drives functions such as thinking, imagination, and memory. Freud drew from the law of conservation in physics, asserting that energy within the mind-body system is conserved.

Freud posited that there is an energy that facilitates the functioning of the body, as well as an energy that drives psychological processes. He asserted that the energy within the mind-body system is conserved and can be transformed between physical and psychic forms. This means that psychic energy can convert into bodily energy, and bodily energy can similarly transform into psychic energy, allowing for a dynamic interaction between the two.

Freud's concept of energy conservation implies that energy is not destroyed but rather transformed from one form to another. According to him, instincts serve as mental representations of physical or bodily needs. When a bodily need or impulse arises, it is represented in the mind as an instinct.

Freud originally used the German word "Trieb" to describe instinct, which can also be accurately represented by the English word "impulse." Instinct or impulse can be viewed as a tension or excitation originating within the body. Most instincts start with a certain excitation or tension and then demand satisfaction. Each bodily need generates its own specific impulse..

Whenever a need arises in the body, it generates an impulse that motivates individuals to satisfy that need. This instinct, originating in the body, creates a sensation demanding fulfillment, much like an itch that needs scratching. Since impulses are always present, there is a constant sense of tension in the human system. Various ways exist to satisfy these impulses, especially when they largely manifest as bodily sensations.

Bodily actions or mental processes can satisfy these impulses. The habitual methods individuals use to gratify these impulses play a crucial role in shaping their personality. Different kinds of instincts arise from the body, driving people to fulfill these needs due to the corresponding bodily sensations that demand satisfaction. Over time, individuals develop specific habits for satisfying these impulses, which become integral to their personality.

The way we try to satisfy these impulses significantly shapes our personality. According to Freud, all instincts and impulses can be categorized into two broad types. One of these categories is known as life instincts, which he referred to as "Eros."

The other category is the death instinct, which Freud referred to as "Thanatos." These terms are derived from Greek, reflecting Freud's affinity for such terminology in his theories. So, what exactly is the life instinct? The life instinct, or Eros, encompasses the drives related to survival, reproduction, and the pursuit of pleasure. It represents the motivations that promote life and growth, influencing behaviors aimed at fostering connection, love, and creativity.

The energy associated with the life instinct is referred to as libido. This term represents the driving force that propels us to live, survive, and seek growth in our lives. Essentially, libido is the energy behind the life instincts, motivating behaviors that enhance our existence and well-being.

So, according to Freud, sexual energy is kind of synonymous with the word libido. This is the most crucial instinct according to Freud because it propagates life and so on. However, contemporary psychodynamic researchers or people who are associated with psychoanalysis place less emphasis on the sexual instinct as a determinant of human personality but they focus more on relationship, self-esteem and other social aspects but Freud had given the most importance to sexual instinct and considered it as the most prominent life instinct. Freud also says in the later part of his life that we don't not only have a life instinct but also a death instinct. Now death instinct is an instinct that propel people to kill themselves, others or engage in aggression.

The text discusses Freud's observations regarding human instincts, particularly the concept of Thanatos, or the death instinct. It suggests that Freud was influenced by the violence and destruction witnessed in world wars, leading him to believe that humans are innately motivated by death instincts. While he noted that all living things ultimately decay and die, his exploration of Thanatos was less developed, as he focused more on this concept later in his life.

While Freud extensively discussed life instincts, which focus on survival and the propagation of life, he offered less emphasis on the death instinct, viewing it primarily through the lens of human aggression and destructive behavior.

Many contemporary psychologists criticize Freud's idea of the death instinct, arguing that it contradicts evolutionary principles that prioritize life and survival. If a death instinct existed, it could potentially lead to self-destruction, which seems counterintuitive to evolution's goal of preserving life.

Freud noted various human behaviors that suggested a death instinct may be present, although he argued that this instinct is less developed than the life instinct. The life instinct is characterized by the drive for survival and fulfilling basic needs such as food, water, air, and sexuality (libido). In contrast, the death instinct emphasizes aggression and destruction, leading to self-destructive behaviors and tendencies that harm oneself or others.

In this framework, life instincts focus on maintaining life and ensuring the continuation of species, while death instincts manifest in aggressive behaviors that can cause harm or death. The energy linked to life instincts is largely sexual or libidinal, whereas the death instinct remains less clearly defined in terms of its energy or manifestation, termed as Thanatos.

He emphasized sexuality as the primary energy linked to life instincts, while aggression was the central theme for death instincts. This differentiation has led to criticism of Freud's theories, with some arguing that they can be overly simplified to just "sexuality and aggression." However, this reductionist view overlooks the complexity and multifaceted nature of Freud's ideas. Freud's theories encompass a wide range of concepts beyond just these two aspects. He also sought to explain the motivations behind these instincts and their impact on human behavior.

Despite the criticisms, it is essential to recognize that Freud's work includes various dimensions that contribute to our understanding of the psyche, including the interplay of

these instincts, their influences on behavior, and the broader implications for human interactions and societal dynamics.

Why do individuals not constantly act on their impulses, such as sexuality and aggression, as suggested by Freud? According to Freud, socialization plays a crucial role in shaping behavior by teaching individuals to hide or repress these impulses. Instead of expressing instincts directly, people find ways to channel them into more socially acceptable forms.

Freud emphasizes that, based on the law of conservation of energy, libido (the energy associated with life instincts) cannot be destroyed. When these instincts remain unexpressed, they often manifest in unconscious ways, including mental expressions like fantasies. This transformation of ungratified instincts into mental forms underscores the complexity of human behavior.

Freud has made contributions to understand the structure of the mind as well. Unlike previous psychological approaches that focused exclusively on the conscious mind, Freud proposed a more nuanced view with three levels: the conscious mind, the preconscious (or subconscious) mind, and the unconscious mind. He suggested that these levels are not separate entities but rather layers of the same mind, varying in awareness and accessibility. This framework highlights the importance of both conscious thoughts and unconscious processes in understanding human behavior and personality, further informing the basic principles of psychoanalysis.

Freud's division of the mind is based on levels of awareness. It describes how individuals may not be fully aware of all the contents of their minds; instead, some thoughts and feelings are conscious, while others are less accessible or completely unconscious. This classification into conscious, subconscious, and unconscious minds reflects varying degrees of awareness.

The conscious mind comprises all the thoughts, memories, and feelings that we are actively aware of at any given moment. It's where our active thinking processes occur, allowing us to engage with the world, solve problems, and manage daily challenges. In a waking state, the conscious mind is primarily engaged with practical tasks, processing information, and addressing the problems of life. Essentially, the conscious mind represents our immediate awareness and mental engagement, functioning as the surface layer of our cognitive experience.

The preconscious or subconscious mind is a middle ground between the conscious and unconscious minds. This part of the mind contains thoughts, feelings, and memories that we are not currently aware of but can easily access if we focus on them. Unlike the fully conscious mind, where we are actively engaged, the preconscious mind holds content that is not immediately accessible but can be brought to conscious awareness with some effort. For example, when trying to recall someone's name that we met in the past, we might feel like it's just "on the tip of our tongue." This indicates that the name resides in the preconscious part of our mind—it is not entirely forgotten, but it hasn't fully surfaced into our conscious awareness. With a little reflection or contextual clues, we can often retrieve this information. The preconscious mind is likened to a mental waiting room, where memories and thoughts are on standby, waiting to be accessed when needed.

The last part is called unconscious mind and Freud had given the highest emphasis on this part of mind. It includes all mental processes that are inaccessible and outside our consciousness. So this part of the mind is fully unconscious.

It has lot of contents but we are not aware of any of this content and what is going on in that part of mind. However, according to Freud even though it is unconscious and we are not aware of what its content, it can still influence our behavior and thoughts continuously and is a major source of our personality.

We may not remember what is there. We may not get access to what is in the there. But the content all the time expresses itself in the human behavior. So it is influencing us but we are not aware of it and this is the unconscious part of mind.

The unconscious mind primarily houses repressed and unpleasant experiences, emotions, and feelings. According to Freud, this unconscious part is the largest segment of our mental landscape. We tend to repress memories and thoughts that are deemed unacceptable or too traumatic to confront, causing our minds to push these uncomfortable elements into the depths of the unconscious. As a result, we might not be aware of these repressed memories, but they can accumulate and continually disturb us emotionally. Even if we don't actively remember these experiences, their lingering effects can impact our feelings and behaviors in ways we may not fully understand.

Freud illustrates the functioning of the different levels of the mind using the iceberg analogy. Just like an iceberg, where only a small portion is visible above the water while the larger part remains submerged, our minds operate in a similar way. The small visible part represents our conscious mind, which contains thoughts and feelings we are currently

aware of. In contrast, the vast submerged portion symbolizes the subconscious and unconscious mind, where most of our repressed content accumulates. This analogy highlights how much of our mental processes and emotional experiences remain hidden beneath the surface, influencing us without our awareness. The unconscious mind, in particular, holds a significant amount of unresolved emotions and memories that can subtly affect our behavior and mental state.

While Freud identified three levels of the mind—conscious, preconscious, and unconscious—there isn't a distinct boundary separating them. The divisions are more fluid, as they represent different degrees of awareness rather than separate entities. Essentially, these levels exist on a continuum; it's all part of one mind. The distinction between them relies on how aware we are of particular thoughts or feelings at any given moment. Something might shift from the unconscious to the conscious when we bring it into awareness or reflect on it, demonstrating the interconnectedness of these mental levels. Understanding this can help us appreciate the complexity of our thoughts and emotions..

Sometimes, our conscious mind isn't fully regulating our thoughts, allowing unconscious material to surface. This can occur when we experience moments of lowered vigilance or relaxation. When this happens, content from the unconscious can emerge into our conscious awareness, often in modified forms, such as through dreams. One of the significant pieces of evidence for the existence of the unconscious mind lies in the dream state. During dreaming, our conscious mind is essentially asleep, yet various thoughts, feelings, and conflicts that we have repressed or ignored can come to light. Dreams can serve as a window into our unconscious, revealing hidden emotions and unresolved issues that may be influencing our waking life. This underscores the idea that, although we may not be aware of it, our unconscious mind continues to play a crucial role in shaping our experiences and emotions.

The unconscious mind can reveal itself through dreams when the conscious mind is at rest, allowing thoughts and feelings to emerge without regulation. This access can lead to the expression of unconscious material in various ways, including symptoms of illnesses or psychological disturbances, especially during times of stress. Many psychological disorders have mental origins rather than physical ones, arising from unresolved conflicts or suppressed emotions.

For instance, prolonged stress can manifest as physical ailments, like heart disease, demonstrating the connection between emotional health and physical well-being.

Similarly, ongoing emotional disturbances can lead to various psychological disorders. Additionally, substances like drugs and alcohol can lower the defenses of the conscious mind, allowing repressed thoughts and feelings to surface more freely. This can result in the emergence of hidden impulses and memories that might be uncomfortable or difficult to confront, highlighting the intricate relationship between our mental state and overall health.

When under the influence of alcohol or drugs, individuals often lose their discriminative abilities, leading to behaviors that starkly contrast with their sober selves. This change occurs because substances can allow unconscious content to take over, influencing actions and reactions in unexpected ways. People may exhibit aggression or behave in manners that seem out of character, revealing impulses that are typically repressed.

For instance, a normally quiet and unassertive student may, after consuming alcohol, become argumentative, loud, and even aggressive. This transformation highlights how substances act as disinhibitors, effectively disabling the conscious mind's filters and defenses. As a result, suppressed emotions and impulses surface, sometimes leading to behaviors that can be shocking to both the individual and those around them. This phenomenon underscores the complexity of the unconscious mind and its capacity to express itself when the conscious mind is less vigilant.

When the filters of the conscious mind are relaxed, unconscious urges become more likely to surface. Since the unconscious mind influences our thoughts and behaviors continuously, uncovering its content is essential for understanding ourselves better. Freud proposed several methods for accessing the unconscious, allowing individuals to explore hidden conflicts and issues. One of the primary techniques is hypnosis, which can facilitate a deeper exploration of suppressed thoughts and feelings.

Additionally, free association is a method Freud developed where a person freely expresses thoughts and feelings without censorship, helping to reveal unconscious material that might otherwise remain hidden.

Dream analysis is another avenue for understanding the unconscious mind, as dreams often contain symbolic representations of our repressed desires and conflicts. Freud also emphasized the significance of Freudian slips—the unintentional utterances that reveal underlying thoughts or feelings we may not consciously acknowledge. For instance, saying something inadvertently during a conversation can uncover hidden emotions related to the topic at hand.

Lastly, the way individuals employ humor can also reflect unconscious thoughts, as jokes or humorous remarks might express repressed desires or emotions in a more acceptable form. Together, these methods provide insight into the unconscious mind and help in addressing psychological issues rooted in its contents.

The unconscious mind can express its contents in socially acceptable ways, often through humor or symbolic behaviors. One of the techniques used to access the unconscious is hypnosis, where suggestions are given to a person while the conscious mind is put to sleep. This process allows the unconscious mind's content to surface, though it requires the individual to be in a special state of suggestibility, which varies from person to person. Freud initially used hypnosis to explore the unconscious but eventually found it had limitations. Not everyone can be easily hypnotized, which led him to develop the technique of free association. In this method, the patient typically speaks while relaxed, often not facing the therapist directly. This setup allows them to let go of the conscious filters, leading to the emergence of unconscious thoughts and feelings.

A skilled psychoanalyst can then interpret these thoughts, helping to uncover underlying conflicts and issues. This approach became a cornerstone of Freud's psychoanalytic therapy, stemming from the realization that individuals often reveal deep-seated thoughts and desires when in a relaxed state, proving to be more effective than the altered state of hypnosis.

Freud shifted to free association because it proved to be a simpler and more effective method for accessing the unconscious mind compared to hypnosis. In free association, patients are typically asked to lie down in a relaxed position, which encourages a sense of comfort and allows for uninhibited expression. They are instructed to say whatever comes to mind without filtering their thoughts or worrying about judgment, embracing even the seemingly trivial or silly ideas. This unrestricted dialogue enables the unconscious patterns and problems to surface more easily, as it removes the conscious mind's filters and controls. As patients speak freely, they often reveal deep-seated thoughts and feelings that might otherwise remain hidden. In addition to free association, Freud also utilized dream analysis, believing that dreams serve as reflections of the unconscious mind. He considered that through analyzing dreams, one could gain valuable insights into the inner workings of a person's psyche and help address their underlying issues. This twofold approach of free association and dream analysis became foundational in psychoanalytic therapy.

Freud believed that dream analysis provided a valuable avenue for exploring the unconscious mind. He emphasized that a detailed examination of dreams, including their content and the symbolic meanings within them, can offer deep insights into a person's inner workings. Freud famously noted that "the interpretation of dreams is the royal road to the knowledge of the unconscious activities of the mind," suggesting that analyzing dreams is one of the most effective ways to access unconscious thoughts and desires.

Through dream analysis, Freud aimed to decode the hidden meanings behind dreams, revealing the underlying thoughts and emotions that the unconscious mind expresses during sleep. In this relaxed state, the unconscious freely conveys its messages, enabling individuals to confront and understand their innermost fears, wishes, and conflicts. By interpreting these dreams, Freud believed one could gain significant insight into the psyche and the driving forces behind a person's behavior.

Freud believed that the content suppressed in the unconscious mind often emerges during dreams, but in a symbolic form. This necessitates a process of interpretation to decode the meanings of these symbols, which requires training and expertise. He proposed that dreaming functions as a "safety bulb," allowing for a controlled release of unconscious tensions built up from various instincts.

Direct expression of these darker urges could be dangerous and unsettling, so dreams provide a safe way for these thoughts to surface. In his view, dreams often serve as a means of wish fulfillment, expressing desires that are otherwise suppressed in waking life. For instance, a dream of flying might symbolize a longing for freedom, while seeing a snake could have different interpretations depending on the context of the dreamer's life. Freud and his followers developed an elaborate system for interpreting these symbols to uncover the hidden desires and conflicts within the subconscious.

Additionally, Freud introduced the concept of parapraxis, referring to the mistakes we make in speaking and acting, which he believed are not mere accidents but manifestations of unconscious urges. These errors—including slips of the tongue, misreadings, and bungled actions—are seen as revealing our hidden desires or unresolved conflicts. While Freud provided numerous examples of parapraxis, contemporary research suggests that not all speech errors can be directly linked to unconscious impulses. Many errors may simply arise from cognitive issues like indecision or difficulty in word choice.

Nonetheless, Freud's exploration of these concepts highlighted the complexities of human behavior and the intricate relationship between the conscious and the unconscious mind.

Freud suggested that various types of slips of the tongue could indeed reflect unconscious intentions. For instance, consider a situation where someone is trying to compliment another person on their performance by saying, "Your performance was unbelievable." However, instead of delivering the intended compliment, they accidentally say, "Your performance was unremarkable." This slip may reveal an underlying unconscious intention that contrasts with the spoken words. In this case, the unintended phrase could indicate that the speaker might actually think that the performance wasn't as great, despite their conscious effort to praise it.

Such slips can be interpreted as glimpses into the speaker's true feelings or thoughts, suggesting that what we say—or fail to say—might sometimes reveal more about our inner conflicts and attitudes than we realize. Freud believed these moments can provide valuable insights into the complexities of human communication and the hidden motivations behind our words.

Freud illustrated that slips of the tongue can often reveal a person's true intentions or unconscious desires. For instance, when someone means to say, "Your performance was unbelievable," but accidentally says, "Your performance was unremarkable," it may reflect an underlying, unacknowledged thought that contradicts their intended compliment.

Additionally, Freud discussed another form of parapraxis related to accidental or mistaken actions, particularly highlighting situations where tension or anxiety leads to a series of mishaps. He provided the example of a woman who, feeling pre-wedding jitters, experiences various accidents on the day of her wedding—such as her veil getting torn when a car door is closed or tripping on a damaged bookcase.

These consecutive misfortunes could symbolize the underlying anxiety she is feeling about the marriage itself. Freud posited that this pattern of accidents may indicate deeper emotional unrest that could even contribute to significant life changes, such as the eventual breakdown of a marriage. He believed that such incidents are often interconnected, reflecting the individual's inner turmoil manifesting in external behaviors. Moreover, Freud noted that humor can also be a reflection of the unconscious mind. People often use jokes spontaneously, especially in moments where they might not be thinking deeply.

These spur-of-the-moment jokes can serve as a socially acceptable outlet for expressing aggressive or sexual desires. For example, individuals may resort to sexual innuendos or

bathroom humor, often drawing on stereotypes related to gender, height, religion, or ethnicity. Such humor can reveal aspects of a person's unconscious mind, indicating the complexities of their thoughts and feelings that they may not openly express.

Freud believed that humor serves as a vehicle for expressing taboo thoughts that are often too sensitive or socially unacceptable to voice directly. When people make jokes, they can momentarily bypass social norms and express unconscious impulses in a more acceptable manner. Even if someone later dismisses their comment by saying, "I was just kidding," the underlying impulse behind the joke may still reflect genuine aspects of their inner thoughts and feelings.

Another way that unconscious thoughts can be expressed is through symbolic behavior. This concept suggests that individuals engage in certain actions that may seem benign on the surface but are actually connected to deeper, often hidden instincts. Symbolic behaviors enable people to safely channel their impulses, making them appear innocuous while still allowing for the expression of their underlying desires.

For instance, individuals who experience an oral fixation—something Freud associated with early childhood experiences—may continue to manifest this fixation in adulthood through behaviors that reflect their unresolved impulses. Those with this fixation might engage in activities such as smoking, chewing gum, or eating excessively, which serve as symbolic expressions of their early oral-related pleasures. By understanding these symbolic behaviors, one can gain insight into how unresolved issues from childhood can impact adult behavior and relationships.

Freud proposed that various behaviors could express deeper unconscious impulses symbolically. For instance, someone with an oral fixation might turn to smoking, overeating, or using biting sarcasm as a way to fulfill their unmet desires. These behaviors serve as more socially acceptable means of obtaining gratification that may have sexual or emotional undertones. Essentially, through symbolic actions, individuals can express their inner conflicts or needs while adhering to societal norms. In considering the structure of human personality, Freud identified three key components: the id, the ego, and the superego. He viewed these structures as part of a dynamic energy system, where psychic energy plays a crucial role in human behavior and thought processes. Freud believed that human personality functions as an energy system, where psychic energy, derived from biological needs or instincts, drives behavior. This energy can manifest in various forms,

influencing how the id, ego, and superego interact. Understanding these components helps to explain the complexities of human behavior and the internal conflicts that can arise when these elements are in opposition

The Id: This is the most primitive part of the personality, operating on the pleasure principle. It is entirely unconscious and demands immediate gratification of desires and instincts, particularly those related to basic urges like hunger, sex, and aggression.

The Ego: The ego develops to mediate between the unrealistic demands of the id and the real world. Operating mostly in the conscious mind, the ego follows the reality principle, meaning it tries to satisfy the id's desires in a reasonable and socially acceptable manner. It helps to navigate the complexities of life and maintain a stable sense of self.

The Superego: This element represents the internalized societal norms and morals learned from parents and culture. It acts as a moral compass, striving for perfection and judging our behavior based on the standards of right and wrong. The superego can induce feelings of pride or guilt, depending on whether our actions align with these moral standards. Freud saw the interaction between these three components as central to understanding human behavior and psychological conflict. The dynamic between the id's desires, the ego's mediating role, and the superego's moral guidelines often leads to internal struggles, which can manifest in various ways, including anxiety, defense mechanisms, and even symbolic behaviors.

At birth, a child is primarily composed of the id, which governs all of its behavior. The id represents the most basic part of personality, operating solely on the pleasure principle. A newborn does not possess a rational or logical mind; instead, it seeks immediate gratification of its needs and desires. If the baby feels pleasure, it seeks more of it, and if it experiences discomfort or pain, it expresses distress by crying. At this stage, the id is the driving force behind all the child's actions, reflecting pure instinct and the pursuit of pleasure while avoiding pain.

As the child develops, typically around the age of three, the ego begins to emerge. Freud used "ego" in this context not in the commonly understood sense of pride but as a part of the personality that operates on the reality principle. The ego serves as the rational component of personality, navigating the demands of the id while considering social norms and reality. During this developmental phase, the child becomes more aware of its surroundings and starts to learn socially acceptable ways to express its desires. The ego helps the child think through situations and understand the implications of its actions. It

allows the child to begin delaying gratification, meaning it learns that immediate satisfaction is not always possible or appropriate. For instance, if the id says to eat a cookie right away, the ego will assess the situation and might suggest waiting until after dinner.

Overall, this process marks the development of rationality and the capacity for self-control, allowing the child to function more effectively in its environment as it grows. As the ego continues to develop with age and experience, it becomes essential in balancing the impulsive demands of the id and the moral directives of the superego.

As a child continues to grow, particularly around the age of five, they start to develop a sense of morality, leading to the formation of the superego. This component of personality is crucial for understanding moral standards and internalizing the concepts of right and wrong. The superego absorbs moral principles from societal influences, especially from parents and teachers, and it guides behavior by setting ethical standards. Freud explained that the superego operates on moral principles, focusing on what is ideal rather than what is realistic. It represents the conscience and dictates the moral judgments we make about our actions. In contrast, the ego deals with the real world and practicality, serving as a mediator between the immediate desires of the id and the ethical constraints of the superego.

Essentially, while the superego strives for perfection and adherence to moral ideals, the ego navigates the complexities of everyday life and makes decisions based on what is realistic and achievable. In terms of the conscious and unconscious mind, the id is entirely unconscious, operating without any awareness of reality or morality. The ego, while having a significant portion operating in consciousness, may also include aspects of the unconscious, as it sometimes has to manage subconscious impulses. The superego also contains conscious elements but predominantly consists of unconscious aspects that influence moral reasoning and judgment. These three components—id, ego, and superego—constantly interact with one another.

When faced with a stimulus, the id may demand immediate gratification if it perceives something pleasurable. The superego then evaluates whether pursuing that desire is morally right or wrong, and the ego assesses whether acting on that impulse is realistic in the given context. The dominant component at any given moment often shapes our personality and behavioral tendencies, determining how we respond to various situations. This interaction creates a complex balance that influences an individual's overall character and decision-making process.

According to Freud, the dominance of the id, ego, or superego in an individual's personality shapes their behavior and characteristics. For some adults, the id may be the dominant force, while for others, it may be the superego. This distribution of energy within these three components influences personality traits and behavioral patterns. For example, a person whose personality is dominated by the id might act impulsively, without consideration for societal norms or consequences. Such individuals might engage in reckless or even criminal behavior, driven solely by their desires for immediate gratification. This can occur if, due to various factors during childhood, the person's ego and superego did not develop adequately alongside the id. On the other hand, individuals with a dominant superego may become overly moralistic or judgmental. They might constantly evaluate their actions against strict moral standards and may struggle with feelings of guilt or inadequacy. This could lead to an inflexible personality, where the individual prioritizes moral ideals over practical considerations.

Ideally, Freud suggested that a well-developed ego should mediate the demands of both the id and the superego. The ego plays a crucial role in balancing these often conflicting impulses and ensuring that actions are appropriate to the situation. If the ego is strong and properly developed, it can maintain this balance effectively. However, when the equilibrium is disrupted, the ego may resort to various defense mechanisms to cope with anxiety and tension arising from the competing demands of the id and superego.

Freud also introduced the concepts of primary and secondary process thinking, representing two distinct modes of thought: 1. Primary Process Thinking: This mode is associated with the id and is characterized by irrational and illogical thoughts, similar to the way young children think or the nature of dreams. In primary process thinking, desires and impulses are expressed impulsively and without delay, driven by a need for immediate gratification. This type of thinking lacks a clear sense of time and boundaries and often involves fantasy, where wishes are fulfilled without regard for practicality. For instance, in a dream, one might fly without any logical explanation, reflecting the unfiltered desires of the id.

2. Secondary Process Thinking: In contrast, this mode is related to the ego and involves rational, logical, and structured thought processes. Secondary process thinking follows the reality principle, allowing individuals to delay gratification and make practical decisions based on the consequences of their actions. This mode of thinking is evident when someone plans a trip, considering budget and itinerary, or engages in problem-solving. Unlike primary thinking, which is often unconscious and impulsive, secondary thinking is

conscious and deliberate. Overall, these concepts illustrate the complexities of human personality as proposed by Freud, showcasing how the interplay of the id, ego, and superego shapes our thoughts, behaviors, and interactions with the world. Understanding these dynamics can provide valuable insights into the underlying motivations and conflicts that drive human behavior.

There are many ideas associated with psychoanalysis that we will be talking about in the next lecture. With this, I stop here. Thank you.