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The educational manual represents the review of the most significant achievements of theories of personality in psychology, especially in classical and modern psychoanalysis. The critical analysis of problems of human and his mentality, correlation of consciousness and unconscious in the light of freedom and creativity, choice of senses of human's being is presented by the method of philosophical reflection. In the manual main contradictions revealed in anthropological conceptions of S. Freud, E. Fromm, K. Horney, C.G. Jung, A. Adler, A.H.Maslow and V. Frankl, concepts of "Ego", "personality", "culture" developed by them are discussed, which allows to involve students into a philosophical critical discourse. Much attention is paid to problems of destruction of subject, its internal mental alienation, which are revealed on material of psychoanalytic research of personality bifurcation through the conceptions of neuroses of S. Freud, E. Fromm, K. Horney and other theories.

The educational manual is intended for students, master and doctoral candidates of philosophy, culturology, psychology majors, for lecturers and all those, interested by the issues of philosophical and cultural anthropology.

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Introduction

Spiritual reevaluation of values system, spiritual reorganization of all social institutes, including education is presently observed nowadays, in time of social reorientation of society for democratic basis, formation of the state sovereignty where pluralism, freedom of thought, initiative manifestation become acceptable.

Society which tries to turn from closed in opened, overcoming difficulties, and at least realizes this necessity, needs as well in democratic transformation of an education system, formation of the young generation conforming to modern requirements of scientific progress and developed world-view.

The educational manual "Philosophical problems of psychology", is directed on the analysis of the most popular theories of personality in the field of psychology in which author acquaints with doctrine about human, society and culture in these theories in their finished kind, with their general ideological structure, seeking to reveal what in them sustained time and makes heritage of modern spiritual culture. On pages of the educational manual main contradictions revealed in anthropological conceptions of S. Freud, E. Fromm, K. Horney, C.G. Jung, A. Adler, A.H. Maslow and V. Frankl, concepts of "Ego", "personality", "culture" developed by them are discussed, that allows not only to learn the content of purely information character, but also to involve being trained in a philosophical critical discourse, to create at them analytical skills, to develop thinking.

The educational manual represents not only the review of the most significant achievements of theories of personality in psychology, especially in classical and modern psychoanalysis, but in it the critical philosophical analysis of problems of human and his mentality, correlation of consciousness and unconscious in the light of freedom and creativity, choice of senses of human's being is submitted, comparisons with philosophical concepts of existentialism and personalism are given.

Much attention is paid to actual problems of destruction of subject, its internal mental alienation which are revealed on material of psychoanalytic research of personality bifurcation through the concept of neuroses of S. Freud, E. Fromm, K. Horney and other theories, critical analysis of structure and dynamics of human "Ego", instances "Id", "Super-Ego", character of contradictions in covering them integrity of psyche is carried out.

It is clear that for study and analysis of such difficult integrity as human mentality can't do without philosophical reflection therefore application of philosophical methods and approaches for examination of such variety of concepts is necessary. The interrelation of complicated structure of human mentality, origination and role of unconscious and consciousness, their relations mainly with social creativity of human, with specifics of various cultures is shown in the educational manual. The analysis of correlation of consciousness and unconscious as reflexive integrity of human "Ego" on materials of psychoanalysis within which the unconscious concept was most developed is provided to attention of readers, biology approach to understanding of human being in classical psychoanalysis is criticized, that prevents to see reflexive character "Ego", its spiritual and creative potential.

The first chapter of this educational manual for the students studying philosophy, psychology and trends pertaining to humanities, represents critical analysis of logical development of psychoanalytic concept of Sigmund Freud, the known thinker of the XX century who has founded the whole direction - the psychoanalysis, which had become one of the popular concepts of modern anthropology in history of the western thought. He had a great number of the followers, being notable for independent original understanding of a problem of a personality and his mentality.

Psychoanalysis, having arisen at the beginning of the XX century gained wide popularity far outside psychology. Its ideas had and have a certain influence to the Western culture, art, literature, medicine and field of humanities. Freudianism represents the spiritual phenomenon of the XX century, spiritual outcome of people of a certain era with their specific contradictions therefore it is necessary to consider it in correlation with character of social realities.

Relevance of the problems raised by S. Freud doesn't lose value in conditions of social contradictions, up to our days when guidelines of people, their social ideals and system of values are changed.

Within S. Freud's concept the special attention should be paid to an explanation by him bifurcation of mentality of a person, splitting his Ego as a result of the incompatible individual's motivations conflict. Despite a known pansexuality, though inconsistently, Freud considered neuroses and other mental occurrences as phenomena that have internal psychological character, instead of physiological, as interaction of motives. The conflict of these motivations as a

result of which one motivations are forced out in unconscious as condemned by public norms and an individual, can provoke neurosis, therefore unconscious motives influence conscious life of individuals, giving it often irrational character. In some especially extreme cases the conflict passes to a mental illness and a person loses character of subject of own mental life and activity.

The second chapter is devoted to the analysis of the most valuable achievements, discoveries made in doctrines of C.G. Jung, A. Adler, E. Fromm, K.Horney, A.H.Maslow and V. Frankl who have developed original theories of personality, the questions which are brought up in which didn't lose the relevance today. Consideration of mass psychology in correlation with the individual nature of human "Ego", identity problems in S. Freud and C.G. Jung's concepts, problems of self-actualization of personality in A. Adler, A.H.Maslow and V. Frankl's doctrines didn't disregard.

This educational manual is intended to acquaint students with the content of the most widespread trends of foreign social thought, the most valuable achievements, potential put in called anthropological doctrines, demanding further comprehension.

Chapter 1. Philosophical problems of psychoanalysis

1. The doctrine about human mentality in S. Freud's conception

1.1 Beginning of origination of the psychoanalysis concept

Psychoanalysis arose on a joint of two boundaries - yet not declined rationalism and an irrationalism, its duality and contradictoriness follow from here. Unfortunate "Ego" of Freud is in fact that formerly understood as reason and the mind which function is correlation of environment and mentality. However Freud refuses to recognize for the reason the right to define human activity and human nature as he was in agreement with the irrational tendency which had become firmly established in contemporary philosophy.

If during an era of the Renaissance and bourgeois revolutions philosophical thought developed the theoretical principles of creative activity and personal freedom, substantiated belief in social progress, and looked for the truth at reason, while the modern western philosophy under the influence of deep social and political changes, cataclysms of the World Wars I, II and crisis of cultural values is characterized by disappointment in history, in possibility of reasonable knowledge of the world and expresses a protest against extreme forms of alienation of human personality. It looks for truth in unconscious, in preconscious instead of

reason. "The philosophy of sense" is changed by "philosophy of life". The last looks for sense in existence instead in cognition. Now human lost the former values, supporting on objective bases of his existence which gave him or her self-confidence in the future, sense of one's life.

At this situation of acute alienation human being felt deprived of the point of support, thrown and powerless in such conditions of life, where all hitherto created by him: technics, science, all forms of the relations acted as omnipotent anonymous and hostile to him forces. The whole world was presented to a person as a fetish which manages over him completely up to his thoughts, feelings, motives. Abstract rationalism, reasonableness weren't able to solve these problems.

All these moods received theoretical expression in bourgeois philosophy of the XX century. The question was raised thus: what is actually a human, how to be in the world? At the same time the appeal to a problem of a man and refusal of naturalism presupposed refusal of objectness, presence substantiality in definition of a human. There is no human nature whatever. Though there is an essence of person, but there is no forever given definition of this essence. However in fact true in the beginning the understanding of a problem of a human being had a concrete embodiment in the most different concepts of a man - existentialism, structuralism, personalism, phenomenology, pragmatism including psychoanalysis in which, despite positive sides, there happen a big or smaller absolutization, abstraction of some kind of sides of person's essence by influence of social contradictions of the XX century. Naturalistic explanation of man however far have not completely become obsolete and has still broad and deep influence on outlook of the public, particularly sociobiology and many other trends of anthropology.

Since times of the German philosophers A. Schopenhauer and F. Nietzsche all these tendencies begin to be replaced from a reasonable basis of human being to dark, irrational unconscious will or to an arbitrariness of subject, and have become popular at the turn of the XIX-XX centuries. The address is made not to reason of a human being, but to his internal dark unconscious forces, his mental world, emotions, existential settings. External objective world is only reflection and projection of human's interior world.

A person deprived of a substantiality and all his reality are defined then by such subjective qualities as will, an impulse, "a tendency to", inducements, desires, affect, unconscious inclinations and conflicts, motivations, intuitions, instincts, etc. There an ontologisation occurs, that is penetration of many irrational forces of person in being taken as characteristic features of Self, subjectivity of man.

All these new trends and changes affect on the psychoanalytic doctrine. The founder of psychoanalysis Sigmund Freud (1856-1939), Austrian psychiatrist was born in Moravia (Czechoslovakia) in a family of businessman. He graduated

medical faculty of Vienna university, at the same time working at Physiological institute of Ernst Brücke at the university, one of founders of physicochemical school in physiology where Freud acquired the principle of the most strict determinism and approach to an organism as energy magnitude. Freud's first scientific works differed by original approach and novelty in the field of neurology. In 1881 Freud received scientific degree on medicine and was engaged in medical practice in psychiatric clinic of the known psychiatrist T. Meynert. Working then in Paris in Jean Charcot's clinic, Freud paid attention to such phenomenon of a mental disorder as hysteria and to methods of its treatment.

Continuing to make progress in the field of neurology on a problem of the theory of aphasias, mechanisms of nervous system's activity, the doctrine about the children's paralysis which contribution is invaluable, Freud then pays his scientific attention to hysteria research.

Hysteria represented one of kinds of neurosis which treatment only by methods of neurophysiology didn't bring positive results. Difficulties in treatment of similar patients forced Freud address to I. Bernheim's experiences which method consisted in suggestion application during hypnosis, however practical application of this method didn't give therapeutic success too. Then Freud addressed to method of "catharsis" of Josef Breuer. The method consists in after that the patient in a hypnotic state remembered and reproduced the sharp, tremendous emotional experience felt once keenly and forgotten by him so that he didn't remember it in a usual conscious state, after such sessions symptoms of hysteria weakened, and in certain cases disappeared. It was necessary to explain this phenomenon, to reveal its internal mechanism. Freud comes to a conclusion about existence in mentality conscious, perceived by us and unconscious mental acts, forced out of consciousness as a result of vital circumstances. These forced out, non-admitted in consciousness, suppressed desires, inclinations or thoughts, becoming unconscious, however, aspire to break in consciousness area, but unsuccessfully. Hysteria symptoms are expression of these attempts of break of unconscious impulses in consciousness." ... Matter was that there some kind of desire was arising which stood in a sharp contradiction with other desires of an individual, desire which was incompatible with ethical and esthetic views of personality. There was a short conflict, and the end of this internal fight was that representation which arose in consciousness as the carrier of this incompatible desire, was undergone to ousting and together with reminiscences relating to it was removed from consciousness and forgotten. Incompatibility of the corresponding representation with Ego of patient was motive of ousting; ethical and other requirements of an individual were forcing-out forces. Acceptance of incompatible desire or, something the same, continuation of the conflict would cause considerable

displeasure; this displeasure was eliminated with ousting which is, thus, one of the defensive mechanism of mental personality." [1, p.357-358].

These unconscious impulses, being forced out, however, don't disappear, and constantly are present at psyche of person and have impact on his behavior or are expressed in illness symptoms, in this case - hysteria symptoms. After hypnosis where by method of catharsis (purification) if it is succeed, release of traumatizing emotions in consciousness area occurs, there the relief happens, symptoms become less expressed, and can disappear depending on effect of treatment. Result of collaboration of S. Freud and J. Breuer was their book *Studies on Hysteria* (1895).

However both authors didn't yet think to address psychological reasons, they thought still completely by concepts of neurophysiology, explaining reasons of neuroses with a natural-science way, taking the mental phenomena out of physicochemical processes of an organism. Neurosis was presented to them as violation of balance of nervous energy, and "... symptoms correspond to abnormal communication of a certain quantity of unsolved energy of excitement (conversion)" [2, p.16], and a catharsis - as the discharge returning to a normal state.

1.2 The doctrine about inclinations. Pleasure principle

Freud develops the doctrine about inclinations, as a basis of human soul life. Desires and inclinations move behavior of a person which satisfaction brings pleasure to him. Human life and all its tendencies are directed on satisfaction of these desires. Following the principle of determinism and economic approach to regulation of neuropsychic processes, Freud develops the point of view, "... that the course of mental processes is automatically regulated by the pleasure principle, i.e. we consider that this process each time is excited by tension connected with displeasure and then takes such direction that its end result coincides with reduction of this tension - with avoidance of displeasure or with pleasure origination" [3, p.139].

Thus, operation of the psychical apparatus is directed on reduction of amount of excitement, its preservation at probably low level in some stable state. At increase of this amount of excitement displeasure is felt by person. Mental inclinations or desires, however, are considered by Freud as natural, biological instincts of human, it is first of all sexual - instincts of reproduction of human generation which always strive for satisfaction. They are loaded with energy of a libido. Freud even assumes that psychical energy of person will be sometime calculated. He calls them primary urges which human can't cancel as they are an integral part of him. Freud was affected by had become then popular Nietzsche and Schopenhauer's doctrines that person and his destiny are dominated by dark

irrational unconscious forces. Freud, being the naturalist, endows biological instinctive desires with irrational force.

These primary urges constantly strive for satisfaction, however encounter the social ban established by society. As society consists of people, each of them seeks to satisfy the dark unconscious inclinations and desires, both, sexual and affective, destructive. However it encounters the same egoistical motives of other people, in such situation war of all against all would begin that would threaten with death of mankind. Under influence of a self-preservation instinct of Ego, Freud considers, people created society with its ban and laws, legal and political institutes which are provided with functions of protection of citizens from attempts on their life. Thus, in his opinion, in cultural conditions the pleasure principle is replaced by the reality principle with which each individual should take it into consideration. To keep the safety, each individual should put off satisfaction of inclinations, without refusing them, for later terms or to satisfy them in a roundabout ways.

Probably Freud adheres here to guidelines of a bourgeois way of life at a stage of initial accumulation of capital, affected his notions. After all released from primitive fetters of slavery, people aspire to vital benefits, to new forms of freedom understood still as aspiration to a profit. However, having faced reality, it should abstain from the benefits and to put off satisfaction of desires for vast term. Abstention becomes the principle of life.

Thus, inclinations not approved by society, in particular sexual primary urges, being more difficult educated, are forced out in unconscious area, they aren't approved and aren't allowed in conscious part of psychic "Ego". However loaded with energy of a libido, being suppressed, they aren't destroyed, and strive for satisfaction, but as censorship of consciousness doesn't allow it, they use bypass ways and reveal via dreams, misreading, slips of the tongue or symptoms of neuroses which infinitely repeat till become realized, carried out, satisfied. Therefore technique of psychoanalysis aims to help realize the forced-out affective drives.

1.3 Oedipus complex

Freud develops the doctrine about child's sexuality having infantile character. In early childhood psychicousting are observed as a social ban imposes taboo on manifestations of sexual desires. Freud distinguishes three periods of development of child's sexuality to the adult: oral, anal and phallic. The earliest period he calls autoerotic when object of satisfaction of all his desires is his own body, it is the period when the first satisfactions are connected with important functions serving to self-preservation. The child is fed, looked after, protected. During this period the sexual inclinations at first join to satisfaction of "Ego" drives, here first foundation of narcissism is laid. During subsequent periods

these sexual inclinations separate from "Ego" and their libido turns to the objects, the first such sexual objects become faces feeding and preserving child, this is mother or person replacing her.

According to Freud, child directs first sexual inclinations and curiosity on relatives and persons loved by him - parents, brothers, sisters, he doesn't know an abyss yet between an animal and human, manifesting incest attractions. However upbringing at once vigorously suppresses all sexual manifestations of child, and they become forbidden. Therefore, according to Freud, unconscious of soul life is infantile and the analysis of all mental phenomena - the hidden thoughts of dreams, symptoms of neurotics, wrong actions, slips of the tongue, witty remarks and many others lead finally to these initial infantile sexual experiences of the childhood. Neurosis, according to Freud also is regression and fixing on certain sections of the child's period as here conflicts had already been. However he recognizes that there are also not sexual inclinations, inclinations of Ego and that neuroses come from the conflict between sexuality and Ego where Ego follows the reality principle and liable to upbringing influence. At neurosis Ego is under gone to regression on earlier phases of development.

According to Freud Oedipus complex or a parental complex steadily acts as content of early phase of development. Freud considers that the myth about Oedipus, killed father and unwittingly married his mother "arose from the most ancient material of dreams which has the content of painful violation of the relation to parents thanks to first awakenings of sexuality." [6].

Legend of Oedipus, Freud considers, arose as imagination from event really taking place. Little son, feeling special tenderness to mother, wants to take a place of father who is represented to him the exceeded competitor whom he afraid therefore he has desire to eliminate father to own infinitely mother. But one only this spiteful desire causes in him sense of guilt because of ambivalent feelings as on the other hand, he has a tender affection for father, needs his protection, admires his courage, worships to him, wants to become like father. Oedipus complex which solution influences destiny of person is formed of such arisen conflict and sense of guilt. If there an identification to father and owing to a ban the incest relations replacement of mother with other sexual objects happened, it assumes normal development, if not, the consequence of not resolved conflict and other violations will cause neurotic frustration.

The matter is that Freud met phenomena with mechanisms of Oedipus complex, castration anxiety at boys in clinical practice however it was represented to him that he faced not symptoms of certain patients, but with the phenomena of the deep instinctive beginnings of person and therefore Oedipus complex became firm concept with help of which he explained all neurotic frustrations which etiology he looked for in sexual inclinations. As not majority of neuroses have a

sexual etiology and hereby, it seemed some his failures in therapy of these diseases are explained.

However Oedipus complex, according to Freud is not only ruler defining destiny of each certain individual, but also the progress engine, having turned person from an animal into a cultural being, and animal herd in a civilized society.

Later Freud leaves physiological direction in explanation of neurotic disorders. Broad practice and scientific search lead him to independent discovery and conclusions. He develops "a doctrine of repression and resistance, significance of child's sexuality and application interpretation of dreams for cognition of unconscious sphere" [2, p. 22].

1.4 Methodology and method of psychoanalysis

Having refused hypnosis as not always effective method because not all people are exposed to hypnosis enough, and in certain cases hypnosis even is dangerous when there is not an reacting and relief, but, on the contrary, fixing of traumatic affect at failure of its withdrawal in consciousness area, besides, suggestion word of commands change spontaneous directives of personality, Freud does the technical innovation - a method of free associations. The method consisted in that patient in response to leading questions had to in an easy situation, without setting for himself any intellectual tasks freely express all thoughts coming to him, what incongruous they would seem. Freud, probably, adhered to a strict causal relationship, that speech associations are strictly determined. And disclosing unconscious thoughts of the patient tried to find in them logic, semantic contents opening a mental picture of conflict which is the reason of neurosis. Thus, the method of free associations served for Freud as a key of unconscious. Unconscious, therefore, was represented not simply as dark irrational force, but having the logic and sense, dynamic spiritual space of individual, the particle of genuine personality. Freud attached a principal significance to the motivational directives making color of emotional and mental life of individual. And as we see from his concept, repression, resistance and many other mechanisms are the psychical acts accomplishing thanks to fight of incompatible motives.

Having refused hypnosis and applying method of free associations, Freud faced a certain phenomenon when patient, experiencing confusion which himself couldn't explain, refused further statement of free thoughts because of their forgetting, amnesia. However he noticed that this forgetting proceeded from unconscious unwillingness to remember. Patient as though resisted and refused of

treatment under any pretexts as soon as his associations, thoughts approached closer to that fatal event which has inflicted soul wounds on him. As this event was absolutely forgotten by him, not realized, patient, naturally didn't understand and couldn't explain unwillingness to associate, he simply felt deterioration of state.