

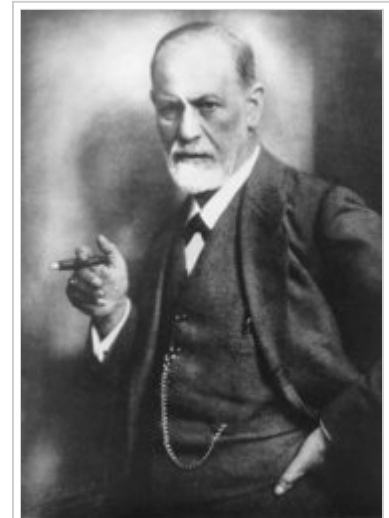
Sigmund Freud

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Freud redirects to here. For other Freuds, see Freud (disambiguation)

Sigmund Freud (May 6, 1856 - September 23, 1939) was an Austrian psychiatrist and the founder of the psychoanalytic school of psychology, a movement that popularized the theory that unconscious motives control much behavior. He became interested in hypnotism and how it could be used to help the mentally ill. He later abandoned hypnotism in favor of free association and dream analysis in developing what is now known as "the talking cure." These became the core elements of psychoanalysis. Freud was especially interested in what was then called hysteria, and is now called conversion syndrome. The name Freud is generally pronounced *Froid* in English and *Froit* in German.

Freud's theories, and his treatment of patients, were controversial in 19th century Vienna, and remain hotly debated today. Freud's ideas are often discussed and analyzed as works of literature, philosophy, and general culture in addition to continuing debate around them as scientific and medical treatises. He is commonly referred to as "*the father of psychoanalysis*."



Sigmund Freud

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His life

Sigismund Schlomo Freud was born into a Jewish family in Freiberg (Příbor), Moravia, the Austrian Empire (now the Czech Republic). In 1877, he abbreviated his name to Sigmund Freud. Although he was the first-born of three brothers and five sisters among his mother's children, Sigmund had older half-brothers from his father's previous marriage. His family had limited finances and lived in a crowded apartment, but his parents made every effort to foster his intellect (often favoring Sigmund over his siblings), which was apparent from an

early age. Sigmund was ranked first in his class in 6 of 8 years of schooling. He went on to attend the University of Vienna at 17, in 1873-1881.

In his 40's, Freud "had numerous psychosomatic disorders as well as exaggerated fears of dying and other phobias" (Corey 2001, p. 67). During this time Freud was involved in the task of self-analysis. He explored his own dreams, childhood memories, and the dynamics of his personality development. During this self-analysis, he came to realize the hostility he felt towards his father (Jacob Freud), and "he also recalled his childhood sexual feelings for his mother (Amalia Freud), who was attractive, warm, and protective" (Corey 2001, p. 67). Corey (2001) considers this time of emotional difficulty to be the most creative time in Freud's life.

Overall, little is known of Freud's early life as he destroyed his personal papers at least twice, once in 1885 and again in 1907. Additionally, his later papers were closely guarded in the Sigmund Freud Archives and only available to Ernest Jones, his official biographer, and a few other members of the inner circle of psychoanalysis. The work of Jeffrey Moussaieff Masson shed some light on the nature of the suppressed material. Freud had little tolerance for colleagues who diverged from his psychoanalytic doctrines. For example, he attempted to expel those who disagreed with the movement (Corey, 2001).

Following the Nazi German *Anschluss*, with the financial help of his patient and friend Princess Marie Bonaparte, Freud fled Austria with his family. On June 4th, 1938 they were allowed across the border into France and then they traveled from Paris to Hampstead, London, England, where they lived at 20 Maresfield Gardens, now the Freud Museum. As he was leaving Germany, Freud was asked to sign a statement that he had been treated respectfully by the Nazis. An oft-repeated story claims Freud complied, but then added at the bottom the sarcastic note: "I can heartily recommend the Gestapo to anyone." The actual document contains no such comment.

Freud's daughter Anna Freud was also a distinguished psychologist, particularly in the fields of child and developmental psychology. Sigmund is the grandfather of painter Lucian Freud and comedian and writer Clement Freud, and the great-grandfather of journalist Emma Freud, and fashion designer Bella Freud.

Sigmund Freud was also both a blood uncle and an uncle-in-law to public relations and propaganda wizard Edward Bernays. Bernays's mother, Anna Freud Bernays, was sister to Sigmund. Bernays's father, Ely Bernays, was brother to Sigmund's wife, Martha Bernays Freud.

Freud was a smoker of Churchill-style cigars for most of his life; even after having his jaw removed due to malignancy, he continued to smoke until his death in 1939. It is said that he would smoke an entire box of cigars daily.

Freud's innovations

Freud has been influential in two related, but distinct ways. He simultaneously developed a theory of the human



Memorial plaque of Sigmund Freud at his birthplace in Pribor (Příbor), The Czech Republic.

mind and human behavior, and clinical techniques for attempting to help neurotics.

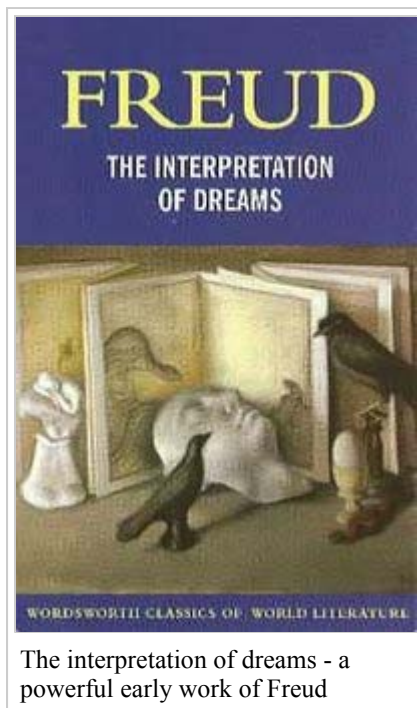
Early work

A lesser known interest of Freud's was neurology. He was an early researcher on the topic of cerebral palsy, then known as "cerebral paralysis". He published several medical papers on the topic. He also showed that the disease existed far before other researchers in his day began to notice and study it. He also suggested that William Little, the man who first identified cerebral palsy, was wrong about lack of oxygen during the birth process being a cause. Instead, he suggested that complications in birth were only a symptom of the problem. It was not until the 1980s when his speculations were confirmed by more modern research.

Freud was an early user and proponent of cocaine (see Freud and Cocaine (http://www.historyhouse.com/in_history/cocaine/)). He wrote several articles on the antidepressant qualities of the drug, and he was influenced by his friend and confidant, Wilhelm Fleiss, who recommended cocaine for the treatment of the "nasal reflex neurosis." Fleiss operated on Freud and a number of Freud's patients whom he believed to be suffering from the disorder. Emma Eckstein underwent disastrous nasal surgery by Fleiss.

Freud hoped that his research would provide a solid scientific basis for his therapeutic technique. The goal of Freudian therapy, or psychoanalysis, was to bring to consciousness repressed thoughts and feelings, in order to allow the patient to develop a stronger ego. Classically, the bringing of unconscious thoughts and feelings to consciousness is brought about by encouraging the patient to talk in "free-association" and to talk about dreams. Another important element of psychoanalysis is a relative lack of direct involvement on the part of the analyst, which is meant to encourage the patient to project thoughts and feelings onto the analyst. Through this process, called "transference," the patient can reenact and resolve repressed conflicts, especially childhood conflicts with (or about) parents.

The unconscious



Perhaps the most significant contribution Freud has made to modern thought is his conception of the unconscious. During the 19th century the dominant trend in Western thought was positivism, the claim that people could accumulate real knowledge about themselves and their world, and exercise rational control over both. Freud, however, suggested that these claims were in fact delusions; that we are not entirely aware of what we even think, and often act for reasons that have nothing to do with our conscious thoughts. The concept of the unconscious was groundbreaking in that he proposed that awareness existed in layers and there were thoughts occurring "below the surface." Dreams, called the "royal road to the unconscious", provided the best examples of our unconscious life, and in *The Interpretation of Dreams* Freud both developed the argument that the unconscious exists, and described a method for gaining access to it. The Preconscious was described as a layer between conscious and unconscious thought—that which we could access with a little effort.

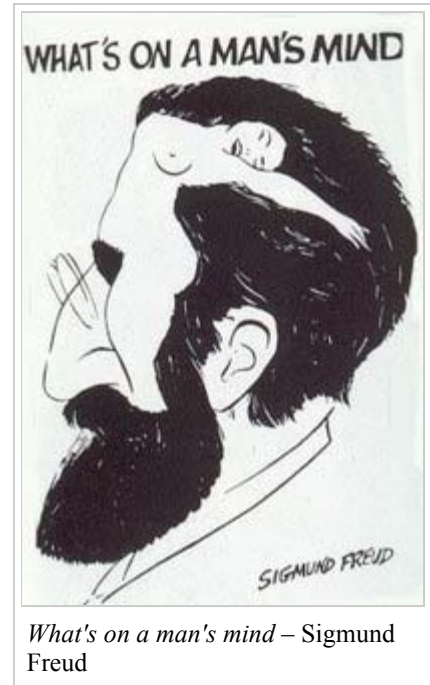
Crucial to the operation of the unconscious is "repression." According to Freud, people often experience thoughts and feelings that are so painful that people cannot bear them. Such thoughts and feelings—and associated memories—could not, Freud argued, be banished from the mind, but could be banished from consciousness. Thus they come to constitute the unconscious. Although Freud later attempted to find

patterns of repression among his patients in order to derive a general model of the mind, he also observed that individual patients repress different things. Moreover, Freud observed that the process of repression is itself a non-conscious act (in other words, it did not occur through people willing away certain thoughts or feelings). Freud supposed that what people repressed was in part determined by their unconscious. In other words, the unconscious was for Freud both a cause and effect of repression.

Psychosexual development

Main article: Psychosexual development

Freud also believed that the libido developed in individuals by changing its object. He argued that humans are born "polymorphously perverse," meaning that any number of objects could be a source of pleasure. He further argued that, as humans developed, they fixated on different and specific objects through their stages of development—first in the oral stage (exemplified by an infant's pleasure in nursing), then in the anal stage (exemplified by a toddler's pleasure in controlling his or her bowels), then in the phallic stage. Freud argued that children then passed through a stage where they fixated on the parent of the opposite sex and thought the same-sexed parent a rival. Freud named his new theory the Oedipus Complex after the famous Greek tragedy by Sophocles. "I found in myself a constant love for my mother, and jealousy of my father. I now consider this to be a universal event in childhood" Freud said. Freud sought to anchor this pattern of development in the dynamics of the mind. Each stage is a progression into adult sexual maturity, characterized by a strong ego and the ability to delay gratification. (see *Three Essays on the Theory of Sexuality*.) It also seems that Freud believed that the manipulation of the genitals and the sexual desires are something that undermines the human as oneself. Surrendering to his sexual desires would mean the unconscious as the triumphant mind.



Freud hoped to prove that his model was universally valid. He thus turned to ancient mythology and contemporary ethnography for comparative material. Freud used the Greek tragedy by Sophocles *Oedipus Rex* to point out how much he believed that people (young boys in particular) desire incest, and must repress that desire. The Oedipus conflict was described as a state of psychosexual development and awareness. He also turned to anthropological studies of totemism and argued that totemism reflected a ritualized enactment of a tribal Oedipal conflict.

No discussion of Sigmund Freud is complete without some mention of his highly influential views on the role and psychology of women; views which set the progress of women in Western culture back decades. Believing as he did that women were a kind of mutilated male, who must learn to accept her deformity (the lack of a penis) and submit to some imagined biological imperative, he contributed a great deal to the vocabulary of misogyny - terms such as penis envy, and castrating (both used to describe women who attempted to excel in any field outside the home) were used to discourage women from obtaining education or entering any field dominated by men, until the 1970s. It is also rumored that he developed some of his theories about the sexual fantasies of children toward their parents to cover up at least one case misconduct by an adult colleague of his toward one of his patients (Dora). Freud's views on women's equality still have an unfortunate effect on the status of women in the professions.

The id, ego and superego

Freud sought to explain how the unconscious operates by proposing that it has a particular structure. He proposed that the unconscious was divided into three parts: Id, Ego, and Superego. The *Id* (Latin, = "it" = *es* in the original German) represented primary process thinking — our most primitive need gratification type thoughts. The Superego (*überich* in German) represented our conscience and counteracted the Id with moral and ethical thoughts. Freud based the term Id on the work of Georg Groddeck. The Ego (*ich*) stands in between both to balance our primitive needs and our moral/ethical beliefs. A healthy ego provides the ability to adapt to reality and interact with the outside world in a way that accommodates both Id and Superego. The general claim that the mind is not a monolithic or homogeneous thing continues to have an enormous influence on people outside of psychology.

Freud was especially concerned with the dynamic relationship between these three parts of the mind. Freud argued that the dynamic is driven by innate drives. But he also argued that the dynamic changes in the context of changing social relationships.

Defense mechanisms

According to Freud, the defense mechanisms are the method by which the ego can solve the conflicts between the superego and the id. The use of the mechanisms required eros, and they are helpful if moderately used. The use of defense mechanisms, may attenuate the conflict between the id and superego, but their overuse or reuse rather than confrontation can lead to either anxiety or guilt which may result in psychological disorders such as depression. His daughter, Anna Freud, had done the most significant work on this field, yet credited Sigmund with Defense Mechanisms as he began the work. The defense mechanisms include, *denial*, *reaction formation*, *displacement*, *repression/suppression (the proper term)*, *projection*, *intellectualisation*, *rationalisation*, *compensation*, *sublimation* and *regressive emotionality*.

- *Denial* means that someone will not (deliberately) admit to the truth. For example, a student may have received a bad grade on a report card but tells himself that grades don't matter.
- *Repression* occurs when someone cannot remember a past traumatic experience, while suppression is a conscious effort to do the same.
- *Intellectualisation* involves removing one's self, emotionally, from a stressful event. Intellectualisation is often accomplished through rationalisation rather than accepting reality, one may explain it away to remove one's self.
- *Compensation* occurs when someone takes up one behavior because one cannot accomplish another behavior. For example, the second born child may clown around to get attention since the older child is already an accomplished scholar.
- *Sublimation* is the channeling of impulses to socially accepted behaviours. For instance, the use of a dark, gloomy poem to describe life by such poets as Emily Dickinson.
- *Reaction formation* takes place when someone takes the opposite approach consciously compared to what he wants unconsciously. For example, someone may engage in violence against another race because, he



Sigmund and Anna Freud 1913 on a holiday in the Dolomites

Erikson's stages of psychosocial development

From Wikipedia, the free encyclopedia.

Erikson's stages of psychosocial development were developed by Erik Erikson, and describe eight developmental stages through which a healthily developing human should pass from infancy to late adulthood. In each stage the person confronts, and hopefully masters, new challenges. Each stage builds on the successful completion of earlier stages. The challenges of stages not successfully completed may be expected to reappear as problems in the future.

Age	Psychosocial crisis	Significant relations	Psychosocial modalities	Psychosocial virtues	Maladaptations/malignancies
0-1, Infant	trust vs mistrust	mother	to get, to give in return	hope, faith	sensory distortion, withdrawal
2-3, Toddler	autonomy vs shame and doubt	parents	to hold on, to let go	will, determination	impulsivity, compulsion
3-6, Preschooler	initiative vs guilt	family	to go after, to play	purpose, courage	ruthlessness, inhibition
7-12, School-age child	industry vs inferiority	neighborhood and school	to complete, to make things together	competence	narrow virtuosity, inertia
12-18, Adolescent	ego-identity vs role-confusion	peer groups, role models	to be oneself, to share oneself	fidelity, loyalty	fanaticism, repudiation
20-45, Young adult	intimacy vs isolation	partners, friends	to lose and find oneself in another	love	promiscuity, exclusivity
30-65, Middle aged adult	generativity vs self-absorption	household, co-workers	to make actual, to take care of	care	overextension, reactivity
50+, Old adult	integrity vs despair	mankind or 'my kind'	to be, through having been, to face not being	wisdom	presumption despair

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Kohlberg's stages of moral development

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Kohlberg's stages of moral development were developed by Lawrence Kohlberg to explain the development of moral reasoning. This theory holds that moral reasoning, which Kohlberg thought to be the basis for ethical behavior, has developmental stages. From the results of his studies at Harvard's Center for Moral Education with colleague Sandy Roney-Hays, Kohlberg concluded that there are six identifiable stages of moral development. These stages can be classified into three levels. Note that these stages are known by various names.

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Stages

Level 1 (Pre-conventional)

1. Obedience and punishment orientation
2. Self-interest orientation

Level 2 (Conventional)

3. Interpersonal accord and conformity (*The good boy/good girl attitude*)
4. Authority and social-order maintaining orientation (*Law and order morality*)

Level 3 (Post-conventional)

5. Social contract orientation
6. Universal ethical principles (*Principled conscience*)

An explanation of the stages

Pre-Conventional

The pre-conventional level of moral reasoning is especially common in children, although adults can also exhibit this level of reasoning. Reasoners in the pre-conventional level judge the morality of an action by its direct consequences. The pre-conventional level is divided into two stages: stage one (*obedience and punishment orientation*); stage two (*self-interest orientation*).

In stage one, individuals focus on the direct consequences that their actions will have for themselves. For

example, they think that an action is morally wrong if the person who commits it gets punished.

Stage two espouses the *what's in it for me* position; right behavior being defined by what is in one's own best interest. Stage two reasoning shows a limited interest in the needs of others, but only to a point where it might furthers one's own interests, such as "you scratch my back, and I'll scratch yours." Concern for others is not based on loyalty or intrinsic respect in stage two.

Conventional

The conventional level of moral reasoning is typical of adults and older children. Persons who reason in a conventional way judge the morality of actions by comparing these actions to social rules and expectations.

The conventional level is divided into two stages: stage three (*conformity orientation*); stage four (*law-and-order morality*).

Individuals whose moral reasoning is in stage three seek approval from other people. They try to be a *good boy* or *good girl* having learned that there is inherent value in doing so. Stage three reasoning may judge the morality of an action by evaluating its consequences in terms of a person's relationships.

Stage four, individuals think it is important to obey the laws and social conventions because of its importance to maintaining society. Moral reasoning in stage four is thus beyond the need for approval exhibited in stage three.

Post-Conventional

The post-conventional level is divided into two stages: stage five (*social contract orientation*); stage six (*principled conscience*).

Persons in stage five have certain principles to which they may attach more value than laws, such as human rights or social justice. In this reasoning, actions are wrong if they violate these ethical principles. Laws are regarded as social contracts rather than dictums, and must be changed when necessary (provided there is agreement). By this reasoning laws that do not promote general social welfare, for example, should be changed. (Democratic governments are ostensibly based on stage five reasoning.)

In stage six, the final stage, moral reasoning is based on the use of abstract reasoning using universal ethical principles. While Kohlberg insisted that stage six exists, he had difficulty finding participants who use it. It appears that people rarely if ever reach stage six of Kohlberg's model.

Other

Kohlberg also observed that there is a stage 4½ or 4+ which is a transition from stage four to stage five. This stage is where people have become disaffected with the arbitrary nature of *law and order* reasoning and become moral relativists. This transition stage may result in either progress to stage five or in regression to stage four.

Kohlberg further speculated that a seventh stage may exist (Transcendental Morality) which would link religion with moral reasoning (See James Fowler's stages of faith).

Examples

Kohlberg used moral dilemmas to determine which stage of moral reasoning a person uses. The dilemmas are short stories in which a person has to make a moral decision. The participant is asked what this person should do.

A dilemma that Kohlberg used in his original research was the druggist's dilemma:

A woman was near death from a unique kind of cancer. There is a drug that might save her. The drug costs \$4,000 per dosage. The sick woman's husband, Heinz, went to everyone he knew to borrow the money and tried every legal means, but he could only get together about \$2,000. He asked the doctor scientist who discovered the drug for a discount or let him pay later. But the doctor scientist refused.

Should Heinz break into the laboratory to steal the drug for his wife? Why or why not?

From a theoretical point of view, it is not important what the participant thinks that Heinz should do. The point of interest is the justification that the participant offers. Below are examples of possible arguments that belong to the six stages. It is important to keep in mind that these arguments are only examples. It is possible that a participant reaches a completely different conclusion using the same stage of reasoning:

- Stage one (*obedience*): Heinz should not steal the medicine, because otherwise he will be put in prison.
- Stage two (*self-interest*): Heinz should steal the medicine, because he will be much happier if he saves his wife, even if he will have to serve a prison sentence.
- Stage three (*conformity*): Heinz should steal the medicine, because his wife expects it.
- Stage four (*law-and-order*): Heinz should not steal the medicine, because the law prohibits stealing.
- Stage five (*human rights*): Heinz should steal the medicine, because everyone has a right to live, regardless of the law. Or: Heinz should not steal the medicine, because the scientist has a right to fair compensation.
- Stage six (*universal human ethics*): Heinz should steal the medicine, because saving a human life is a more fundamental value than the property rights of another person. Or: Heinz should not steal the medicine, because that violates the golden rule of honesty and respect.
- Stage seven (*transcendental morality*): Heinz should not steal the medicine, because he and his wife should accept the sickness as part of the natural cycle of life-and-death and instead enjoy their time left together.

Theoretical assumptions

The stages of Kohlberg's model refer to *reasoning*, not to actions or to people themselves. Kohlberg insists that the *form* of moral arguments is independent of the *content* of the arguments. According to Kohlberg, moral reasoning is a necessary, but not a sufficient, condition for moral action. Additionally, Piaget's stages of cognitive development are a necessary but not a sufficient condition for the development of moral reasoning. It is important to remember that he posits justice as the *a priori summum bonum* (justice is assumed to be equal with moral virtue).

According to Kohlberg, a person who progresses to a higher stage of moral reasoning cannot skip stages. For example, a person cannot jump from being concerned mostly with peer opinions (stage three) to being a proponent of social contracts (stage five). However, when persons encounter a moral dilemma and find their current level of moral reasoning unsatisfactory, they will look to the next level. Discovery of the limitations of the current stage of thinking promotes moral development.

Criticism

One criticism of Kohlberg's theory is that it emphasizes justice to the exclusion of other values. As a consequence of this, it may not adequately address the arguments of people who value other moral aspects of actions. For example, Carol Gilligan has argued that Kohlberg's theory is overly male-centric. His theory was the result of empirical research using only male participants. Gilligan argued that Kohlberg's theory therefore did not adequately describe the concerns of women. She developed an alternative theory of moral reasoning that is based on the value of care. Although recent research has generally not found any gender differences in moral development, Gilligan's theory illustrates that theories on moral development do not need to focus on the value of justice.

Other psychologists have challenged the assumption that moral action is primarily reached by formal reasoning. For example, social intuitionists assume that people often make moral judgments without weighing concerns such as fairness, law, human rights and abstract ethical values. If this is true, the arguments that Kohlberg and other rationalist psychologists have analyzed are often no more than post-hoc rationalizations of intuitive decisions. This would mean that moral reasoning is less relevant to moral action than it seems.

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