

# **AN ANALYSIS OF THREE LEVEL OF PSYCHE OF MAIN CHARACTER IN BAD BOYS FOR LIFE MOVIE 2020**

## **THESIS**

Submitted to the School of Foreign Languages – JIA as a partial fulfillment of requirements for the undergraduate degree in English Literature Programme

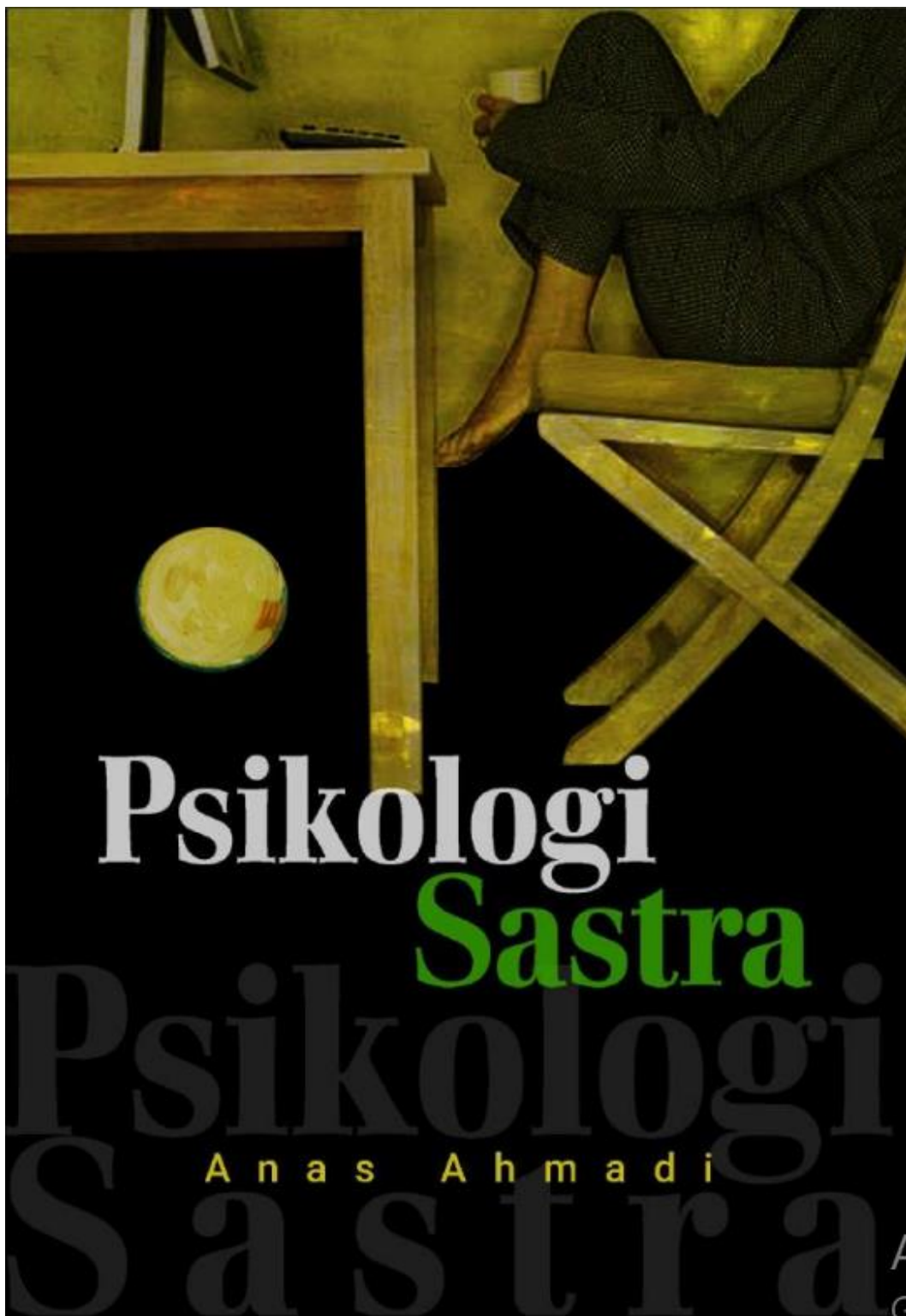


**SHEILA FAIRUZ SYAHRONI**

**43131510190056**

**ENGLISH LITERATURE PROGRAMME SCHOOL OF  
FOREIGN LANGUAGE – JIA BEKASI**

**2023**



# Psikologi Sastra

A n a s   A h m a d i

Psikologi  
Sastra

# PSIKOLOGI SASTRA

**Penulis**

Anas Ahmadi

**Editor**

Nuria Reny Hariyati., S.Pd., M.Pd.

**Desain Sampul**

Alek Subairi

**Layout**

Alek Subairi

**Gambar cover**

diolah dari rupishem nigustrax  
bolshogo obema ikakegopreodolet  
<http://school-of-inspiration>.

**Penerbit**

Unesa University Press  
Jl. Ketintang, Surabaya 60231  
Telp. 031-8288598; 8280009 ext.109  
Fax. 031-8288598  
Email: [unipressunesa@yahoo.com](mailto:unipressunesa@yahoo.com)  
[www.unesa.ac.id](http://www.unesa.ac.id)

Cetakan pertama, Maret 2015

ISBN: 978-979-028-756-3

Perpustakaan Nasional RI. Data Katalog dalam Terbitan (KDT

**Ahmadi, A.**

Psikologi Sastra: Penulis Anas Ahmadi, Editor Nuria Reny  
Hariyati

xii + 114 halaman, 14,5 x 21 cm

ISBN: 978-979-028-756-3

1. Psikologi Sastra II. Judul III. Nuria Reny Hariyati

Hak cipta dilindungi undang-undang

Dilarang memperbanyak isi buku ini dengan bentuk dan dengan cara apapun  
tanpa izin tertulis dari penerbit.

Isi buku di luar tanggung jawab penerbit dan percetakan

pengetahuan. Psikologi dianggap sebagai pseudoilmiah sebab di dalamnya masih belum mampu menunjukkan kadar keilmiahannya yang tinggi. Namun, kini hal tersebut sebenarnya sudah berbeda. Psikologi sebagaimana yang dipaparkan oleh Fuchs & Milar (2003) "psychology as a science". Dengan demikian, hal ini menunjukkan bahwa saat ini psikologi sudah mampu bersanding dengan ilmu pengetahuan yang lain yang sudah kokoh, misal sosiologi ataupun antropologi, bahkan dengan ilmu eksakta.

Studi yang dilakukan oleh McIntire (2014), Goldie (2005), William (1975), Jennifer (2012) Rachel & Michelle (2004), Lyle (2009) merupakan fakta yang menunjukkan bahwa ilmu psikologi bisa digunakan dalam studi sastra. Ilmu psikologi sebagai ilmu yang mempelajari tentang karakter manusia bisa digunakan secara komprehensif untuk memahami tokoh yang terdapat dalam karya sastra. Dalam perkembangan saat ini, sastra tidak hanya terkategori sastra genre novel, cerpen, drama, ataupun puisi. Sastra yang bisa dikaji melalui perspektif psikologi juga bisa menggunakan sastra yang terkategori dalam sastra elektronik, yakni sastra yang sudah dimunculkan dalam layar lebar/film ataupun memang film yang digunakan sebagai studi psikologis.

Salah satu film, misal *A Beautiful Mind* (2001) yang sangat kuat berbicara tentang tokoh utama, John Nash, sosok dosen yang menderita skizofrenia, tetapi dia adalah sosok yang jenius (Simpson, 2009). Film ini memang sangat bagus jika



PAUL SCHIMMEL



SIGMUND FREUD'S  
DISCOVERY OF  
PSYCHOANALYSIS

Conquistador and thinker

First published 2014  
by Routledge  
27 Church Road, Hove, East Sussex BN3 2FA

Simultaneously published in the USA and Canada  
by Routledge  
711 Third Avenue, New York, NY 10017

*Routledge is an imprint of the Taylor & Francis Group, an informa business*

© 2014 Paul Schimmel

The right of Paul Schimmel to be identified as author of this work has been asserted by him in accordance with sections 77 and 78 of the Copyright, Designs and Patents Act 1988.

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

*Trademark notice:* Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe.

*British Library Cataloguing in Publication Data*

A catalogue record for this book is available from the British Library

*Library of Congress Cataloging in Publication Data*

Schimmel, Paul.

Sigmund Freud's discovery of psychoanalysis : conquistador and thinker /

Paul Schimmel.

pages cm

Includes bibliographical references and index.

1. Freud, Sigmund, 1856-1939. 2. Psychoanalysis—History. I. Title.

BF109.F7453735 2014

150.19'52092—dc23

2013011792

ISBN: 978-0-415-63554-7 (hbk)

ISBN: 978-0-415-63555-4 (pbk)

ISBN: 978-1-315-88677-0 (ebk)

Typeset in Garamond

by Carven Publisher Services

gave it the name 'psychoanalysis', and with considerable justification we think of it as his child.

### Psychoanalysis as science

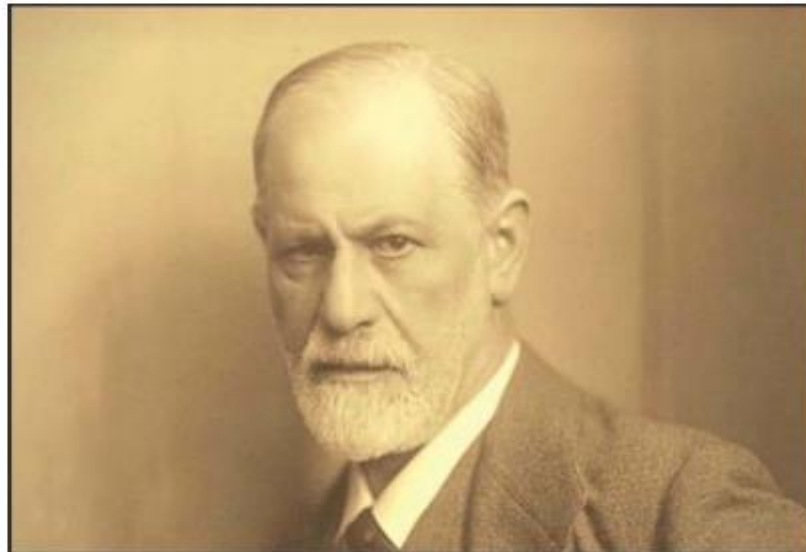
Freud himself formulated 'psychoanalysis' as referring to three different things: i) a procedure for the investigation of the mind, ii) a method of treatment, and iii) a collection of psychological information obtained from these procedures, which has accumulated into a body of scientific knowledge (Freud 1923a: 235), and he developed his understanding of these three dimensions of psychoanalysis together. I will consider the growth of Freud's understanding and his discoveries in all three areas, but the focus will be on the development of psychoanalysis as a method of investigation.

Freud regarded psychoanalysis as a science. While the debate as to the status of psychoanalysis as science is beyond the scope of this study, I will assume that, whatever else psychoanalysis is, it is in its nature a 'scientific' activity. That is, it sets out to investigate in a systematic way the phenomena towards which it directs attention. It pays attention to these phenomena, tries to find out about them, and to formulate explanatory hypotheses about them, which then may be subject to further evidence, whether confirmatory or contradictory. Psychoanalysis as a means of investigation is a procedure which has as its primary aim the delineation of the nature of an object, the mind of the analysand, or the mind of the analyst, within the context of the relationship between the two.

At the same time the communication of psychoanalytic 'truth' is only possible through a creative act, one neither specifically scientific nor artistic. In order to formulate a 'true', or at least a true enough, interpretation, that is also a relevant interpretation, the analyst must first apprehend some knowledge of psychic reality, and second, find the means of communication, usually employing words, to allow this knowledge to begin to become known to the analysand. These elements constitute the science and art of psychoanalysis; in clinical practise we find them indivisible, two aspects of the one activity.

What of the criticism that Freud's theories were no more than inventions; projections of elements of his own mind, or particular expressions of his personal conflicts? Throughout Freud's thinking the elements of 'truth' that capture psychic realities are inevitably mixed with elements of invention and hence distortion. But for Freud the activity of psychoanalytic exploration was far from a solipsistic one. If, as is suggested, Freud was moved by a need to understand his own mind, he gradually realized that in order to do so he must struggle to stand aside from his own experience; to establish a disinterested space for observation. This went hand in hand with the process of attempting to understand the minds of his patients. The process of discovering a psychoanalytic reality was occurring simultaneously in relation to his patients and himself, and each informed the other. The fact that so much of Freud's thinking has remained compelling, and the fact that the framework of his theories





**A GENERAL  
INTRODUCTION TO  
PSYCHOANALYSIS**

**SIGMUND FREUD**

Global Grey ebooks

A General Introduction to Psychoanalysis By Sigmund Freud.

This edition was created and published by Global Grey

©GlobalGrey 2018



[globalgreybooks.com](http://globalgreybooks.com)

## FIRST LECTURE: INTRODUCTION

I DO not know how familiar some of you may be, either from your reading or from hearsay, with psychoanalysis. But, in keeping with the title of these lectures—*A General Introduction to Psychoanalysis*—I am obliged to proceed as though you knew nothing about this subject, and stood in need of preliminary instruction.

To be sure, this much I may presume that you do know, namely, that psychoanalysis is a method of treating nervous patients medically. And just at this point I can give you an example to illustrate how the procedure in this field is precisely the reverse of that which is the rule in medicine. Usually when we introduce a patient to a medical technique which is strange to him we minimize its difficulties and give him confident promises concerning the result of the treatment. When, however, we undertake psychoanalytic treatment with a neurotic patient we proceed differently. We hold before him the difficulties of the method, its length, the exertions and the sacrifices which it will cost him; and, as to the result, we tell him that we make no definite promises, that the result depends on his conduct, on his understanding, on his adaptability, on his perseverance. We have, of course, excellent motives for conduct which seems so perverse, and into which you will perhaps gain insight at a later point in these lectures.

Do not be offended, therefore, if, for the present, I treat you as I treat these neurotic patients. Frankly, I shall dissuade you from coming to hear me a second time. With this intention I shall show what imperfections are necessarily involved in the teaching of psychoanalysis and what difficulties stand in the way of gaining a personal judgment. I shall show you how the whole trend of your previous training and all your accustomed mental habits must unavoidably have made you opponents of psychoanalysis, and how much you must overcome in yourselves in order to master this instinctive opposition. Of course I cannot predict how much psychoanalytic understanding you will gain from my lectures, but I can promise this, that by listening to them you will not learn how to undertake a psychoanalytic treatment or how to carry one to completion. Furthermore, should I find anyone among you

*Sigmund Freud*



**THE EGO  
AND THE ID**

TRANSLATED BY

*Joan Riviere*

REVISED AND EDITED BY

*James Strachey*

WITH A BIOGRAPHICAL  
INTRODUCTION BY

*Peter Gay*



W. W. NORTON & COMPANY

*New York · London*

Activa  
Go to Se

Copyright © 1960 by James Strachey

"Sigmund Freud: A Brief Life" Copyright © 1989 by Peter Gay

*All rights reserved*

ISBN 0-393-00142-3

W. W. Norton & Company, Inc., is also the publisher of The Standard Edition of the Complete Psychological Works of Sigmund Freud.

W. W. Norton & Company, Inc., 500 Fifth Avenue  
New York, N.Y. 10110

W. W. Norton & Company Ltd. 10 Coptic Street  
London WC1A 1PU

PRINTED IN THE UNITED STATES OF AMERICA

3 4 5 6 7 8 9 0

# I

## *Consciousness and What Is Unconscious*

In this introductory chapter there is nothing new to be said and it will not be possible to avoid repeating what has often been said before.

The division of the psychical into what is conscious and what is unconscious is the fundamental premiss of psycho-analysis; and it alone makes it possible for psycho-analysis to understand the pathological processes in mental life, which are as common as they are important, and to find a place for them in the framework of science. To put it once more, in a different way: psycho-analysis cannot situate the essence of the psychical in consciousness, but is obliged to regard consciousness as a quality of the psychical, which may be present in addition to other qualities or may be absent.

If I could suppose that everyone interested in psychology would read this book, I should also be prepared to find that at this point some of my readers would already stop short and would go no further; for here we have the first shibboleth of psycho-analysis. To most people who have been educated in philosophy the idea of anything psychical which is not also conscious is so inconceivable that it seems to them absurd and refutable simply by logic. I believe this is only because they have never studied the relevant phenomena of hypnosis and dreams, which—quite apart from pathological

world through the medium of the *Pcpt.-Cs.*; in a sense it is an extension of the surface-differentiation. Moreover, the ego seeks to bring the influence of the external world to bear upon the id and its tendencies, and endeavours to substitute the reality principle for the pleasure principle which reigns unrestrictedly in the id. For the ego, perception plays the part which in the id falls to instinct. The ego represents what may be called reason and common sense, in contrast to the id, which contains the passions. All this falls into line with popular distinctions which we are all familiar with; at the same time, however, it is only to be regarded as holding good on the average or 'ideally'.

The functional importance of the ego is manifested in the fact that normally control over the approaches to motility devolves upon it. Thus in its relation to the id it is like a man on horseback, who has to hold in check the superior strength of the horse; with this difference, that the rider tries to do so with his own strength while the ego uses borrowed forces. The analogy may be carried a little further. Often a rider, if he is not to be parted from his horse, is obliged to guide it where it wants to go;<sup>15</sup> so in the same way the ego is in the habit of transforming the id's will into action as if it were its own.

Another factor, besides the influence of the system *Pcpt.*, seems to have played a part in bringing about the formation of the ego and its differentiation from the id. A person's own body, and above all its surface, is a place from which both external and internal perceptions may spring. It is *seen* like any other object, but to the *touch* it yields two kinds of sensations, one of which may be equivalent to an internal perception. Psycho-physiology has fully discussed the man-

<sup>15</sup>[This analogy appears as an association to one of Freud's dreams in *The Interpretation of Dreams, Standard Ed.*, 4, 231.]

### III

## *The Ego and the Super-Ego (Ego Ideal)*

---

If the ego were merely the part of the id modified by the influence of the perceptual system, the representative in the mind of the real external world, we should have a simple state of things to deal with. But there is a further complication.

The considerations that led us to assume the existence of a grade in the ego, a differentiation within the ego, which may be called the 'ego ideal' or 'super-ego', have been stated elsewhere.<sup>1</sup> They still hold good.<sup>2</sup> The fact that this part of the ego is less firmly connected with consciousness is the novelty which calls for explanation.

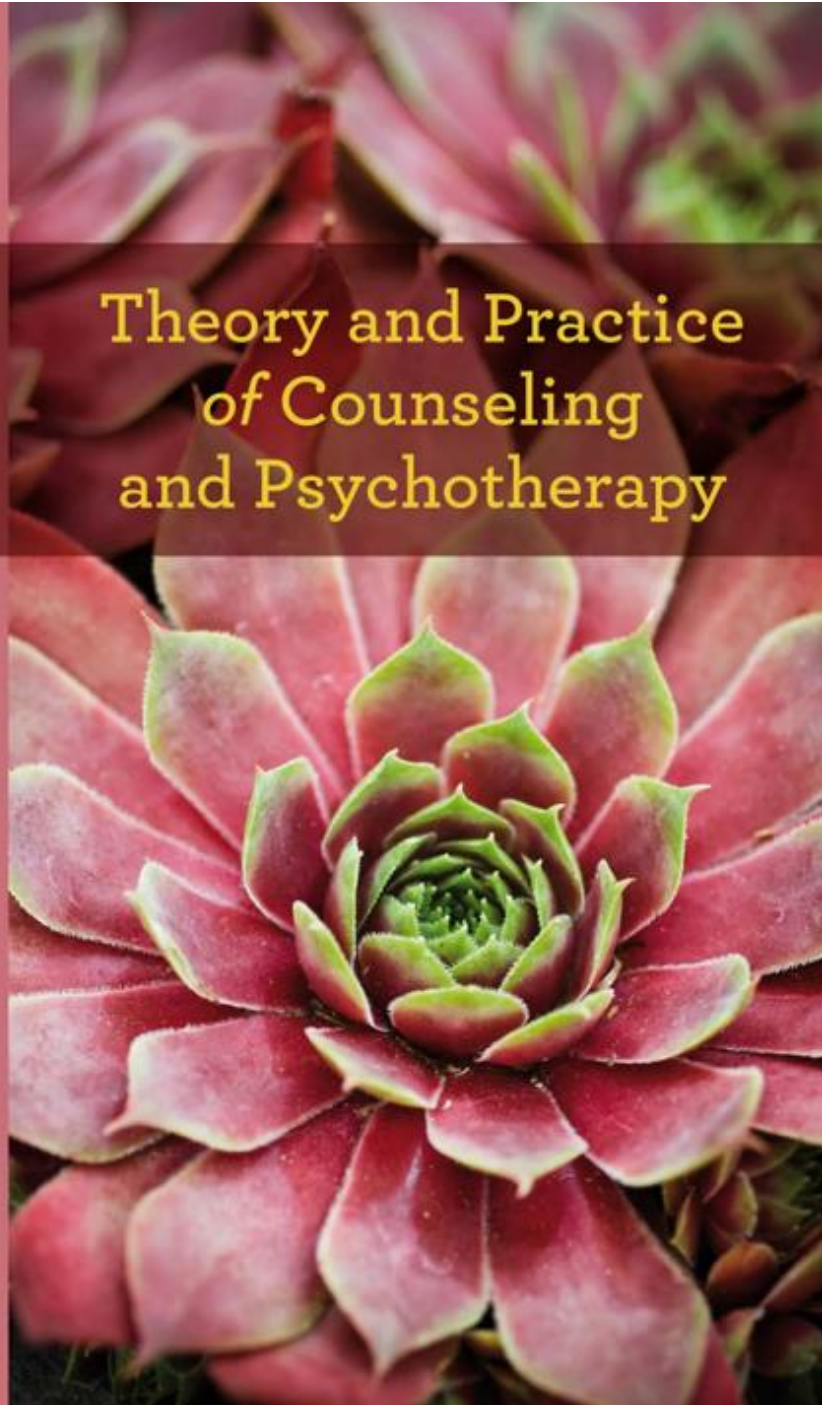
<sup>1</sup>[See Editor's Introd., pp. xxxv-xxxvi.] Cf. 'On Narcissism: an Introduction' (1914c), and *Group Psychology and the Analysis of the Ego* (1921c).  
<sup>2</sup>Except that I seem to have been mistaken in ascribing the function of 'reality-testing' to this super-ego—a point which needs correction. [See 1921c, *S.E.*, 18, 114 and n. 2; *J.P.L.*, 6, 46 and n. 2, and the Editor's Note to the metapsychological paper on dreams (1917d), 14, 220.] It would fit in perfectly with the relations of the ego to the world of perception if reality-testing remained a task of the ego itself. Some earlier suggestions about a 'nucleus of the ego', never very definitely formulated, also require to be put right, since the system *Pcpt.-Cs.* alone can be regarded as the nucleus of the ego. [In *Beyond the Pleasure Principle* (1920g) Freud had spoken of the unconscious part of the ego as its nucleus (*S.E.*, 18, 19; *J.P.L.*, 4, 13); and in his later paper on 'Humour' (1927d) he referred to the super-ego as the nucleus of the ego.]



GERALD  
COREY

Theory and Practice  
of Counseling  
and Psychotherapy

Ninth Edition



**Theory and Practice of Counseling  
and Psychotherapy, Ninth Edition**  
**Gerald Corey**

Acquisitions Editor: Seth Dobrin  
Assistant Editor: Naomi Dreyer  
Editorial Assistant: Suzanna Kincaid  
Media Editor: Elizabeth Momb  
Marketing Communications Manager:  
Tami Strang  
Content Project Manager: Rita Jaramillo  
Design Director: Rob Hugel  
Art Director: Caryl Gorska  
Print Buyer: Judy Inouye  
Rights Acquisitions Specialist:  
Tom McDonough  
Production Service:  
Cenveo Publisher Services  
Text Researcher: Pablo D'Stair  
Photo Researcher: Wendy Granger, BSG  
Interior/Cover Designer:  
Tom Ingalls Design  
Cover Image: Lee Avison  
Compositor: Cenveo Publisher Services  
Copyeditor: Kay Mikel

© 2013, 2009 Brooks/Cole, Cengage Learning  
WCN: 02-200-203  
ALL RIGHTS RESERVED. No part of this work covered by the copyright  
herein may be reproduced, transmitted, stored, or used in any form  
or by any means graphic, electronic, or mechanical, including but not  
limited to photocopying, recording, scanning, digitizing, taping, Web  
distribution, information networks, or information storage and retrieval  
systems, except as permitted under Section 107 or 108 of the 1976  
United States Copyright Act, without the prior written permission of the  
publisher.

For product information and technology assistance, contact us at  
**Cengage Learning Customer & Sales Support, 1-800-354-9706.**

For permission to use material from this text or product,  
submit all requests online at [www.cengage.com/permissions](http://www.cengage.com/permissions).  
Further permissions questions can be e-mailed to  
[permissionrequest@cengage.com](mailto:permissionrequest@cengage.com)

Library of Congress Control Number: 2011933176

Student Edition:  
ISBN-13: 978-0-8400-2854-9  
ISBN-10: 0-8400-2854-7

Loose-leaf Edition  
ISBN-13: 978-1-133-30933-8  
ISBN-10: 1-133-30933-X

**Brooks/Cole**  
20 Davis Drive  
Belmont, CA 94002-3098  
USA

Cengage Learning is a leading provider of customized learning solutions  
with office locations around the globe, including Singapore, the United  
Kingdom, Australia, Mexico, Brazil, and Japan. Locate your local office at  
[www.cengage.com/global](http://www.cengage.com/global).

Cengage Learning products are represented in Canada by Nelson  
Education, Ltd.

To learn more about Brooks/Cole, visit [www.cengage.com/brookscole](http://www.cengage.com/brookscole)  
Purchase any of our products at your local college store or at our  
preferred online store [www.CengageBrain.com](http://www.CengageBrain.com).

Printed in the United States of America  
1 2 3 4 5 6 7 15 14 13 12 11

the dangers of our own drives is to establish a **superego**, which is the internalized social component, largely rooted in what the person imagines to be the expectations of parental figures. Because the point of taking in these imagined expectations is to protect ourselves from our own impulses, the superego may be more punitive and demanding than the person's parents really were. Actions of the ego may or may not be conscious. For example, defenses typically are not conscious. Because ego and consciousness are not the same, the slogan for psychoanalysis has shifted from "making the unconscious conscious" to "where there was id, let there be ego."

From the orthodox Freudian perspective, humans are viewed as energy systems. The dynamics of personality consist of the ways in which psychic energy is distributed to the id, ego, and superego. Because the amount of energy is limited, one system gains control over the available energy at the expense of the other two systems. Behavior is determined by this psychic energy.

**THE ID** The **id** is the original system of personality; at birth a person is all id. The id is the primary source of psychic energy and the seat of the instincts. It lacks organization and is blind, demanding, and insistent. A cauldron of seething excitement, the id cannot tolerate tension, and it functions to discharge tension immediately. Ruled by the **pleasure principle**, which is aimed at reducing tension, avoiding pain, and gaining pleasure, the id is illogical, amoral, and driven to satisfy instinctual needs. The id never matures, remaining the spoiled brat of personality. It does not think, but only wishes or acts. The id is largely unconscious, or out of awareness.

**THE EGO** The **ego** has contact with the external world of reality. It is the "executive" that governs, controls, and regulates the personality. As a "traffic cop," it mediates between the instincts and the surrounding environment. The ego controls consciousness and exercises censorship. Ruled by the **reality principle**, the ego does realistic and logical thinking and formulates plans of action for satisfying needs. The ego, as the seat of intelligence and rationality, checks and controls the blind impulses of the id. Whereas the id knows only subjective reality, the ego distinguishes between mental images and things in the external world.

**THE SUPEREGO** The **superego** is the judicial branch of personality. It includes a person's moral code, the main concern being whether an action is good or bad, right or wrong. It represents the ideal rather than the real and strives not for pleasure but for perfection. The superego represents the traditional values and ideals of society as they are handed down from parents to children. It functions to inhibit the id impulses, to persuade the ego to substitute moralistic goals for realistic ones, and to strive for perfection. The superego, then, as the internalization of the standards of parents and society, is related to psychological rewards and punishments. The rewards are feelings of pride and self-love; the punishments are feelings of guilt and inferiority.

### Consciousness and the Unconscious

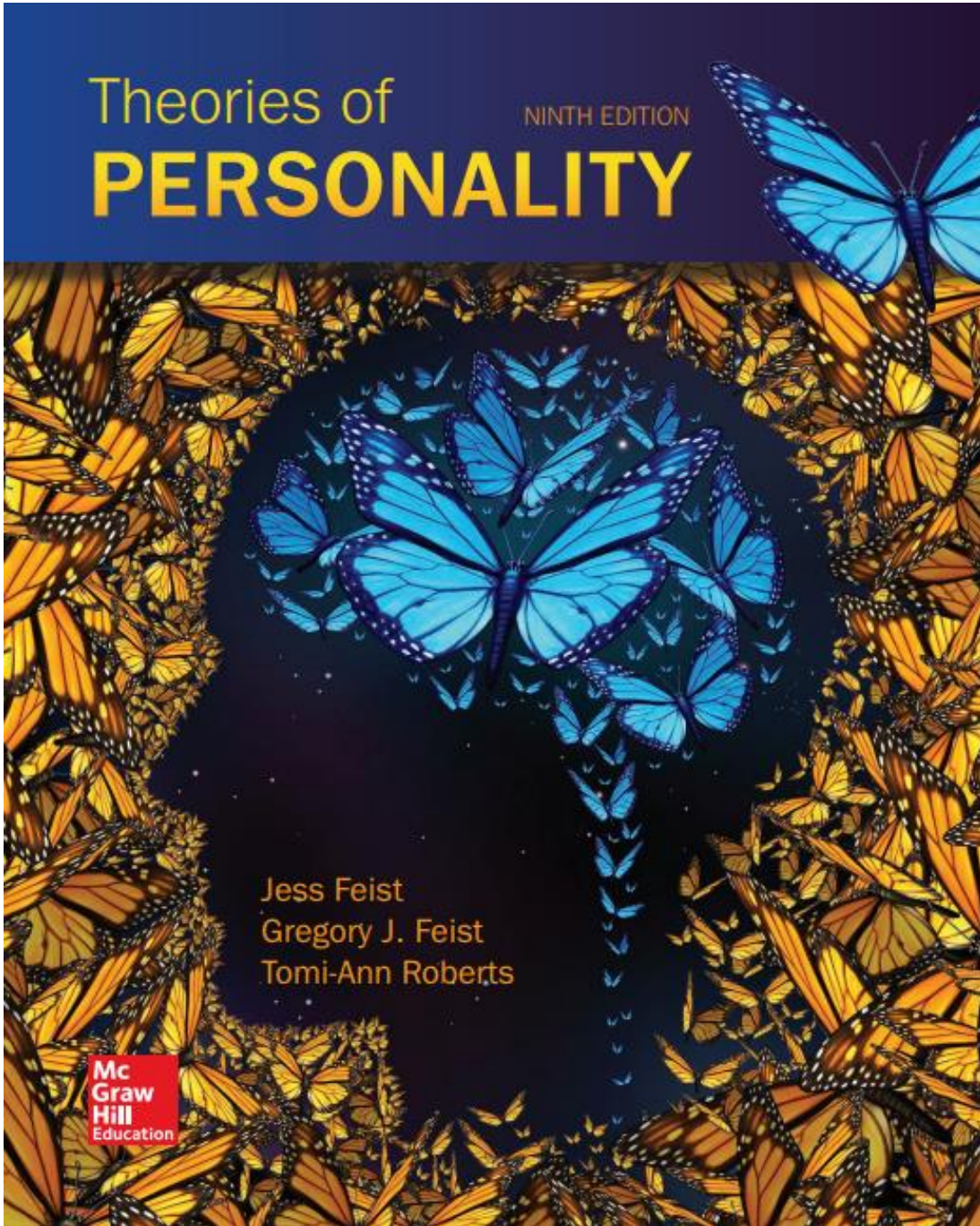
Perhaps Freud's greatest contributions are his concepts of the unconscious and of the levels of consciousness, which are the keys to understanding behavior and the problems of personality. The unconscious cannot be studied directly but is inferred from behavior. Clinical evidence for postulating the unconscious includes the following: (1) dreams, which are symbolic representations of unconscious needs,

Theories of  
**PERSONALITY**

NINTH EDITION

Jess Feist  
Gregory J. Feist  
Tomi-Ann Roberts

**Mc  
Graw  
Hill**  
Education





THEORIES OF PERSONALITY, NINTH EDITION

Published by McGraw-Hill Education, 2 Penn Plaza, New York, NY 10121. Copyright © 2018 by McGraw-Hill Education. All rights reserved. Printed in the United States of America. Previous editions © 2013, 2009, and 2006. No part of this publication may be reproduced or distributed in any form or by any means, or stored in a database or retrieval system, without the prior written consent of McGraw-Hill Education, including, but not limited to, in any network or other electronic storage or transmission, or broadcast for distance learning.

Some ancillaries, including electronic and print components, may not be available to customers outside the United States.

This book is printed on acid-free paper.

1 2 3 4 5 6 7 8 9 LCR 21 20 19 18 17

ISBN: 978-0-07-786192-6

MHID: 0-07-786192-2

Chief Product Officer, SVP Products & Markets: *G. Scott Virkler*  
Vice President, General Manager, Products & Markets: *Michael Ryan*  
Vice President, Content Design & Delivery: *Betsy Whalen*  
Managing Director: *David Patterson*  
Brand Manager: *Jamie Laferre*  
Product Developer: *Alex Preiss*  
Marketing Manager: *Meredith Leo*  
Director, Content Design & Delivery: *Terri Schiest*  
Program Manager: *Debra Hash*  
Content Project Managers: *Jodi Banowitz; Sandy Wille*  
Buyer: *Laura M. Fuller*  
Design: *Matt Backhaus*  
Content Licensing Specialists: *Lori Slattery*  
Cover Image: ©lightwise/123RF  
Compositor: *Aptara®, Inc.*  
Printer: *LSC Communications*

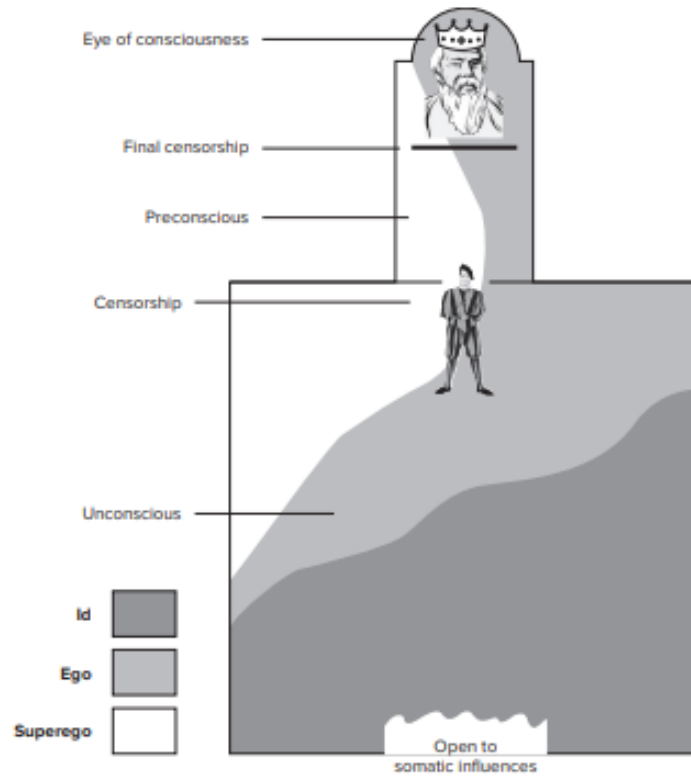
All credits appearing on page or at the end of the book are considered to be an extension of the copyright page.

**Library of Congress Cataloging-in-Publication Data**

Names: Feist, Jess, author. | Feist, Gregory J., author. | Roberts, Tomi-Ann, author.  
Title: Theories of personality / Jess Feist, McNeese State University, Gregory J. Feist, San Jose State University, Tomi-Ann Roberts, Colorado College.  
Description: Ninth Edition. | Dubuque : McGraw-Hill Education, [2018] | Revised edition of the authors' Theories of personality, c2013. | Includes bibliographical references and indexes.  
Identifiers: LCCN 2016050779 | ISBN 9780077861926 (alk. paper) | ISBN 0077861922 (alk. paper)  
Subjects: LCSH: Personality—Textbooks.  
Classification: LCC BF698 .F365 2018 | DDC 155.2—dc23 LC record available at <https://lccn.loc.gov/2016050779>

The Internet addresses listed in the text were accurate at the time of publication. The inclusion of a website does not indicate an endorsement by the authors or McGraw-Hill Education, and McGraw-Hill Education does not guarantee the accuracy of the information presented at these sites.

[mheducation.com/highered](http://mheducation.com/highered)

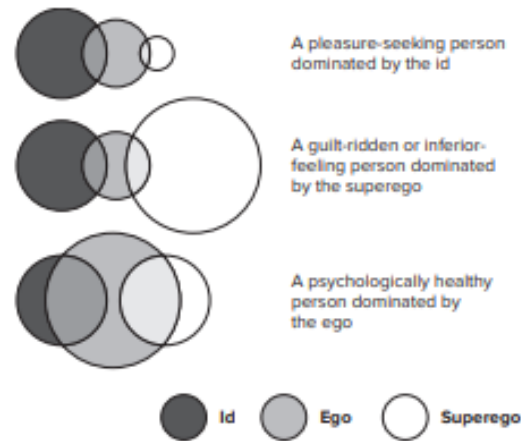


**FIGURE 2.2** *Levels of Mental Life and Provinces of the Mind.*

territorial existence, of course, but are merely hypothetical constructs. They interact with the three levels of mental life so that the ego cuts across the various topographic levels and has conscious, preconscious, and unconscious components, whereas the superego is both preconscious and unconscious and the id is completely unconscious. Figure 2.2 shows the relationship between the provinces of the mind and the levels of mental life.

### The Id

At the core of personality and completely unconscious is the psychological region called the id, a term derived from the impersonal pronoun meaning “the it,” or the not-yet-owned component of personality. The id has no contact with reality, yet it strives constantly to reduce tension by satisfying basic desires. Because its sole function is to seek pleasure, we say that the id serves the **pleasure principle**.



**FIGURE 2.3** *The Relationship among Id, Ego, and Superego in Three Hypothetical Persons.*

The superego is not concerned with the happiness of the ego. It strives blindly and unrealistically toward perfection. It is unrealistic in the sense that it does not take into consideration the difficulties or impossibilities faced by the ego in carrying out its orders. Not all its demands, of course, are impossible to fulfill, just as not all demands of parents and other authority figures are impossible to fulfill. The superego, however, is like the id in that it is completely ignorant of, and unconcerned with, the practicability of its requirements.

Freud (1933/1964) pointed out that the divisions among the different regions of the mind are not sharp and well defined. The development of the three divisions varies widely in different individuals. For some people, the superego does not grow after childhood; for others, the superego may dominate the personality at the cost of guilt and inferiority feelings. For yet others, the ego and superego may take turns controlling personality, which results in extreme fluctuations of mood and alternating cycles of self-confidence and self-deprecation. In the healthy individual, the id and superego are integrated into a smooth functioning ego and operate in harmony and with a minimum of conflict. Figure 2.3 shows the relationships among id, ego, and superego in three hypothetical persons. For the first person, the id dominates a weak ego and a feeble superego, preventing the ego from counterbalancing its incessant demands of the id and leaving the person nearly constantly striving for pleasure regardless of what is possible or proper. The second person, with strong feelings of either guilt or inferiority and a weak ego, will experience many conflicts because the ego cannot arbitrate the strong but opposing demands of the superego and the id. The third person, with a strong ego that has incorporated many of the demands of both the id and the superego, is psychologically healthy and in control of both the pleasure principle and the moralistic principle.





## **Id, Ego, and Superego**

Daniel K. Lapsley and Paul C. Stey  
*University of Notre Dame*

To appear in V.S. Ramachandran (Ed.), *Encyclopedia of Human Behavior*. Elsevier.  
Publication date: 2011

### **Glossary**

**Eros** One of the two classes of instincts that motivate behavior. It is described as “life” instinct, the “preserver of all things,” incorporating the elements of sexuality and self-preservation. This is in contrast to the opposing tendency to reduce life to an inanimate state, or the “death instinct,” which is revealed by aggression and sadism.

**Erotogenic zones** The zones of the body (oral, anal, phallic) that are sequentially invested with sexualized energy (libido), and are hence the source of autoerotic pleasure. The sexual instinct is thus a composite instinct, only to become organized in the service of reproductive, genital sexuality upon maturity.

**Libido** The name reserved for the sexual instincts.

**Oedipus complex** The libidinal cathexis of phallic erotogenic zone leads to a desire for union and contact with the opposite-sex parent, and a concomitant desire to displace the same-sex rival parent. The competition for the opposite-sex parent engenders anxiety, insofar as the retaliation of the rival is feared (“castration complex”). This is resolved by repressing incestuous desires, and identifying with the same-sex parent, which is the foundation of superego formation. Freud once suggested that the course of Oedipal development between boys and girls was exactly analogous, but later formulations postponed the resolution of the Oedipal conflict for girls until marriage and childbirth.

**Pleasure principle** The motivating principle of behavior is the pursuit of tension reduction, which is experienced as pleasure.

**Primary process** The workings of unconscious (id) processes. Instinctual energy is freely mobile, and capable of displacement and condensation. In contrast, secondary process, attributed to ego functioning, attempts to postpone, revise, or otherwise deflect instinctual motivations.

**Transference** In the therapeutic situation, the (unconscious) incorporation of the analyst in the internal conflicts of the patient.

---

Sigmund Freud divided mental life into three agencies or "provinces," id, ego, superego. The id is the oldest and most primitive psychic agency, representing the biological foundations of personality. It is the reservoir of basic instinctual drives, particularly sexual (libidinal) drives, which motivate the organism to seek pleasure. The ego is a modification of the id that emerges as a result of the direct influence of the external world. It is the "executive" of the personality in the sense that it regulates libidinal drive energies so that satisfaction accords with the demands of reality. It is the center of reason, reality-testing, and commonsense, and has at its command a range of defensive stratagems that can deflect, repress, or transform the expression of unrealistic or forbidden drive energies. The superego is a further differentiation within the ego which represents its "ideal." The superego emerges as a consequence of the Oedipal drama, whereby the child takes on the authority and magnificence of parental figures through introjection or identification. Whereas the id operates in pursuit of pleasure, and whereas the ego is governed by the reality principle, the superego bids the psychic apparatus to pursue idealistic goals and perfection. It is the source of moral censorship and of conscience.

### **(I.) Freud in Context**

Psychoanalysis is one of those rare intellectual achievements that had the effect of radically transforming human self-understanding. Indeed, Freudian notions have so thoroughly permeated human culture that the jargon (if not the substance) of psychoanalysis is accessible to even the most untutored observers of human behavior, so much so that the poet W. H. Auden could write that for us Freud is not so much a person but rather "*a whole climate of opinion under whom we conduct our different lives.*" By Freud's own estimation psychoanalysis effectively completed the intellectual revolution begun by Copernicus, and advanced by Darwin, a revolution that undermined human conceit regarding its putatively special and privileged position in the cosmos and in nature. Whereas Copernicus displaced mankind's planet from the center of the heavens, and whereas Darwin showed that no comfort can be taken in the idea that we are nonetheless above the forces of nature, Freud completed the assault on human pretence by showing that even human reason is not what it has been supposed, that human psychology is, in fact, besieged and driven by irrational, unconscious motivations. Indeed, Freud's discovery of a hidden psychic reality that is beyond the pale of sensible consciousness was thought (by Freud) to be an application of the same Newtonian dualism that accepted the distinction between human sensory abilities (percepts) and a