

THE STRUCTURE OF THE MENTAL APPARATUS OF CLASSICAL FREUD'S PSYCHOANALYSIS (PHILOSOPHICAL AND PSYCHOLOGICAL ANALYSIS)

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The article is devoted to the philosophical analysis of the complex of issues related to the understanding and interpretation of the structure of the mental apparatus of Freud's classical psychoanalysis. The basic principles of psychoanalysis of consciousness are presented, the dynamics of the development of psychoanalytic ideas of the system unconscious – consciousness is revealed. From the perspective of psychoanalysis, the psyche splits into two opposing spheres: the Conscious and the Unconscious. They are the defining characteristics of the personality structure. However, they are not equivalent. The Unconscious is a special domain of the psyche. The Unconscious is the essence of the human psyche. The Conscious is built on top of the Unconscious.

The structure of the mental apparatus according to Freud consists of three components: "Ego" – the sphere of the Conscious, the mediator between the "Id" and the external world. "Id" is the underlying layer of the Unconscious that urges and determines human behaviour, the domain of the Unconscious. "Id" is the foundation of any child's personality. It is driven by primary biological needs, desires, and emotions. At the same time, "Id" is not a dry foundation for further development, but an original living source of psychic energy that "Ego" and "Super-Ego" just "borrow". "Super-Ego" is the intrapersonal conscience, a kind of censor. "Super-Ego" is generated by the inability of "Ego" to curb unconscious impulses and subject them to the demands of reality. "Ego" tries to maintain harmony both with "Id" and with the outside world. This creates a new instance of "Super-Ego" – conscience or unconscious guilt. "Super-Ego" reflects social inhibitions. The "Id" can lead to conflict situations and mental disorders (neuroses). Neuroses are illnesses caused by conflict between the Conscious and the Unconscious; they occur where the control of the Consciousness is weakened.

Key words: psychoanalysis, mental apparatus, unconscious, preconscious, conscious.

Вертель Антон. Структура психічного апарату в класичному психоаналізі З. Фрейда (філософсько-психологічний аналіз)

Стаття присвячена філософському аналізу комплексу питань, пов'язаних з розумінням та інтерпретацією структури психічного апарату у класичному психоаналізі З. Фрейда. Показано динаміку розвитку психоаналітичних ідей у системі несвідоме – свідомість. З позицій психоаналізу психіка розщеплюється на дві протилежні сфери: свідомість і несвідоме. Вони є визначальними характеристиками структури особистості. Однак вони не є рівнозначними. Несвідоме – це особлива сфера психіки. Несвідоме – це суть людської психіки. Свідоме надбудовується над несвідомим.

Структура психічного апарату, за З. Фрейдом, складається із трьох компонентів: «Я» – сфера свідомого, посередник між несвідомим «Воно» та зовнішнім світом. «Воно» – глибинний шар несвідомих потягів, визначає поведінку людини, сфери несвідомого. Несвідоме «Воно» – це те, що є основою особистості будь-якої людини. Їм рухають первинні біологічні потреби, бажання, емоції. При цьому «Воно» – не якийсь сухий фундамент для подальшого розвитку, а початкове живе джерело психічної енергії, яку «Я» і «Над-Я» всього лише «запозичують». «Над Я» – внутрішньоособистісна цензура. «Над Я» породжене нездатністю «Я» приборкати несвідомі пориви та підкорити їх вимогам реальності. «Я» намагається зберегти узгодженість як і з «Воно», так і із зовнішнім світом. При цьому утворюється нова інстанція «Над Я» – совість чи несвідоме почуття провини. «Над Я» відображає соціальні заборони. «Воно» може призвести до конфліктних ситуацій та порушень психіки (неврозів). Неврози – захворювання, породжені конфліктом між свідомістю та несвідомим; вони там, де слабшає контроль свідомості.

Ключові слова: психоаналіз, психічний апарат, несвідоме, передсвідоме, свідомість.

Introduction. The importance of the research topic is determined by several positions: the significance of critical study of the problem of consciousness in psychoanalysis; the need for adequate inclusion of psychoanalytic ideas in the overall picture of psychological and philosophical ideas about human nature; the increasing interest in psychoanalysis in modern society.

The theoretical significance of psychoanalysis is intensively covered by foreign and domestic literature, as well as its epistemological functions, its place in the system of sciences, the status of psychoanalysis as communication and psychoanalytic approach to solving fundamental philosophical problems.

The formation of the psychoanalytic paradigm and epistemological functions of psychoanalysis are

discussed in the works of M. Weisfeld, A.M. Rutkevich, A.T. Bochorishvili, V.M. Leibin and others. Methodological aspects of psychoanalysis were analyzed in works by V.P. Zinchenko, M.K. Mamardashvili, V.A. Podoroga, and A.E. Sherozia. Unfortunately, the problems associated with the phenomenon of the Consciousness in the psychoanalytic tradition remain rather undeveloped due to researchers' preoccupation with the problem of the Unconscious.

Materials and methods. The study used methods of disciplinary, interdisciplinary, general scientific and philosophical levels. The methodological basis of the study is a systematic interdisciplinary approach, which allows the use of theoretical provisions of philosophical anthropology and psychology. When

using authentic texts, we apply general scientific methods; analysis and synthesis, induction, deduction and analogy, abstraction, generalization, idealization, formalization.

Discussion. In his first seminal early work, “The Interpretation of Dreams”, Freud introduces the concept of the “mental apparatus”, which is based on the idea of the Unconscious. “Mental apparatus” is considered by Freud in two aspects – topographical and dynamic. In the topographical approach, Freud identifies three spheres or systems of this apparatus: the Conscious, the Preconscious and the Unconscious.

There are six points that define the place occupied by the Unconscious in Freud’s theory and its functions.

1. The Unconscious is different from the Conscious and Preconscious. The Unconscious is that which, while Conscious, can be realized by conventional introspective methods. The Unconscious is an area that cannot be comprehended by these methods.

2. The Unconscious is the area of the primary process. Some secondary processes are also unconscious, they are redirected primary processes. The primary process is the “core of the concept of the unconscious”, without the concept of the primary process there would be no concept of the Unconscious.

3. To understand the Unconscious it is necessary to grasp the distinction between the Ego and the displaced material. Everything displaced becomes unconscious. Unconscious desire, as the basic and original Freudian concept of unconscious psychic activity, is fundamentally displaced desire. From seeing certain behaviors as consequences of displacement, Freud moves on to seeing them as products of the Unconscious.

4. The Unconscious is the background that links early childhood to adulthood. Thanks to it, such phenomena as child sexuality, the formation of psychic energy (libido) through child sexuality and displacement, the subsequent form of unconscious desires, become clear. The direct causal influence of childhood on adult life is due to the Unconscious.

5. The Unconscious is the ubiquitous background to the Conscious and overt mental life and behavior. It exerts a continuous casual influence on conscious thoughts and behavior. The very form of the Unconscious proposed by S. Freud’s proclamation of total determinism. If we cannot find sufficient, deterministic reasons for a choice made, it means that the factors determining this choice are unconscious.

6. The Unconscious is a definite “field”, a “place”. It does not simply construct a model on the basis of which conscious thought and behavior can be explained. The founder of psychoanalysis puts forward a hypothesis asserting the existence of a previously unknown entity in the world. Freud and his interpreters use “spatial metaphors”. Freud, when explaining what he means, speaks only of processes, phenomena and entities. Treating his spatial language as metaphorical does not help to get rid of a particular reality [1].

The term “Unconscious” is defined on the basis of the whole of Freud’s theory. To understand it, according

to Freud, it is not necessary to answer the difficult questions involved in understanding the term “Consciousness”. Freud believed, that the Unconscious is actual psychic reality, it is given to us indirectly through consciousness data, like the external world of which we are aware thanks to our sense organs; it appears, that the Unconscious in Freud’s interpretation appears as Kant’s ding-an-sich (thing in itself). Proceeding from this, the Unconscious must appear as a negative category, an incomprehensible and improbable essence. With S. Freud the Unconscious gets a positive definition for the same reasons that led him to propose this notion. These reasons boil down to his general theory. If the entire theory is justified, it means that the concept of the unconscious is also justified.

In everyday English speech the word “subconscious” is used more often than “unconscious”, in this case there is an underestimation of the radical otherness of the unconscious, namely the representation of it simply as an area lying beneath consciousness. No account is taken of the alienity of the Unconscious – it exists, and at the same time it does not exist, it is completely indifferent to reality, it does not recognize any logic, does not know the word “no”, causality or contradiction, and man is totally subject to this instinctive game of drives, engaged only in the search for pleasure [2].

The Consciousness is regarded by him as «a sensual organ for the perception of mental qualities» [3, p. 320]. He assumes that in the waking state consciousness is accessible to stimulation in two points: from the periphery of the “mental apparatus”, i. e. the perception system, and from stimulations of pleasant and unpleasant feelings, which are psychic qualities in changes of energy within this apparatus. Hence, one can infer from Freud’s supposition that “pleasant and unpleasant feelings automatically regulate the course of processes of filling the consciousness” [3, p. 321]. Later, Freud’s necessity to make perceptions more independent from sensations of displeasure arose. As a result, the Preconscious system was endowed with qualities of memories of words. Because of the qualities of this system, the Consciousness, which had hitherto only been a sensory organ for perceptions, becomes one for part of our thought processes as well. Thus, as the founder of psychoanalysis believed, two sensual planes were formed, one facing perceptions and the other facing preconscious thought processes.

For Freud, the effect of the Consciousness was only a remote psychic result of the Unconscious process. It is no coincidence that he stressed that the rejection of over-estimation of the Conscious becomes a necessary prerequisite for any correct understanding of the origin of the psychic. This meant that he viewed the Consciousness in terms of the presence of a preliminary unconscious stage, and the privileging of conscious activity as hiding from man its deeper psychic manifestations. At the same time, S. Freud believed that all possible cases of deviation from and incomplete penetration into consciousness were psychoneurotic phenomena.

Freud was critical of those new psychoanalytic concepts which did not differentiate between the Consciousness

and the Unconscious, but instead proposed that the Consciousness be considered in terms of different degrees of consciousness (clear consciousness, dark consciousness, unconscious awareness). He tried to maintain control of the psychoanalytic movement by expelling from its ranks those members who did not agree with his views, demanding from the rest an extraordinary devotion to his own position. C.G. Jung, A. Adler and O. Runk abandoned S. Freud after repeated disagreements on theoretical questions of the Conscious and the Unconscious. In particular, in the article "Some remarks on the concept of the unconscious", he opposed the notions that the conscious mind is divisible and that certain thoughts can form a separate area of the conscious, which has been singled out from conscious psychical activity and has become alien to it [1, p. 91]. Such notions were seen by him as based on a misuse of the concept of "the Consciousness". In this respect, the founder of psychoanalysis emphasized that "we have no right to expand the meaning of the concept to denote such Consciousness of which the possessor knows nothing, and the existence of the Unconscious seems even less acceptable to me" [1, p. 91–92].

The concept of the Consciousness was further developed in Freud's "The Ego and the Id". "To be conscious is primarily a purely descriptive term that relies on the most direct and reliable perception" [2, p. 378]. The mental element, let's say representation, does not usually happen to be permanently conscious. On the contrary, it is typical that the state of consciousness passes quickly; the representation, which is conscious at the moment, ceases to be so in the next instant, but may become conscious again under known, easily attainable conditions. What it was like in the intervening period we do not know; we may say that it was latent and capable of becoming conscious at any moment. If we say that it was unconscious, we also give the right description. This unconscious in such a case coincides with the latent or potentially conscious.

The concept of the unconscious was formulated by Freud during his development of the doctrine of displacement [4, p. 108]. Displacement in the psychoanalytic tradition refers to the active process of eliminating from the Consciousness those impulses, ideas and perceptions that are incompatible with attitudes of the individual. Instinctive manifestations and affects can be subjected to displacement as well. When an idea is displaced, the affect "is transferred" to another idea in the mind, even though the connection between the ideas may be distant. When an affect is displaced, the idea retains its place in consciousness and is associated with another opposing affect [3, p. 348].

The displaced is treated as a typical example of the Unconscious, which can be twofold: hidden, but capable of becoming conscious, and displaced, which by itself and without further development cannot become conscious. "The hidden Unconscious, which is such only in the descriptive but not in the actual-dynamic sense, we call Preconscious; we apply the term Unconscious only to the displaced dynamic unconscious; thus we have three terms: the Conscious Brewpub – (Bw), the Preconscious

Vorbewubt – (Vbw) and the Unconscious Unbewubt – (Ubw)" [5, p. 843].

S. Freud assumes that every mental process first exists in the Unconscious and only then can come to the realm of the Consciousness. He points out that not all mental acts become conscious. And the transition to the Consciousness is not always a necessary process. "The most simplistic and convenient representation of these systems (Bewubt, Vorbewubt, Unbewubt) for us is spatial. We compare the sphere of the Unconscious with the large front, in which all mental movements reside, and the Consciousness with the narrow room, the salon, adjoining it. In the doorway, between the front and the salon there is a guard who not only scrutinises every mental movement, but also decides whether or not it should be allowed to pass from one room to the other. If any mental movement is allowed to enter the salon, it does not mean that it thereby necessarily becomes conscious. The Unconscious becomes conscious only when it attracts the attention of consciousness located at the back of the salon" [6, p. 188]. Consequently, while the front room is the abode of the Unconscious, the salon is essentially the receptacle of the Preconscious, and only behind it is the cell of the Conscious itself, where, at the back of the salon, the consciousness acts as an observer.

The new structure of the psyche Freud elaborated in "Beyond the Pleasure Principle", "Mass Psychology's Analysis of the Human Ego", and "The Ego and the Id". The model he proposed is the interaction of three levels, which are in interdependent relationship to one another. This is the Id, i. e., the deepest level of unconscious drives, a kind of reservoir of unconscious irrational psychic reactions and impulses. It is the basis of a person's activity, that mental instance which is governed by its own laws. It is the only source of "psychic energy" and is guided only by the principle of pleasure.

The pursuit of needs that do not take into account the realities of life would lead to man's death. In the process of development, therefore, the Ego emerges as the conscious element, acting on the principle of reality and acting as a mediator between the irrational aspirations and desires of the Id and the requirements of society. The Ego, as the sphere of the conscious, matches the demands of the unconscious Id with concrete reality, appropriateness and necessity. Finally, the Super-Ego is the intrapersonal conscience, i.e. the entity that embodies the values and attitudes of society. The Super-Ego becomes a kind of moral censor designed to curb egocentric unconscious impulses, aspirations and desires and to subject them to the requirements of cultural and social reality of a given society. In the process of evolution, the Super-Ego has become an integral part, an intrinsic element of the personality.

Freud uses the analogy of the relationship between rider and horse to describe figuratively the relationship between the Ego and the Id. The rider only moves thanks to the energy of the horse, but it is the rider who formally controls the horse. The rider must restrain and guide the horse; otherwise the horse is likely to die.

There are still isolated moments when the horse not only provides the energy to move, but also determines the path

and direction itself (the rider is asleep or seriously ill). The position of the Ego is significantly more complex than that of the horse (Id). Firstly, the Ego must take into account the requirements and conditions of the real world around it, i.e. follow the principle of reality. Secondly, the Ego is under constant pressure from the powerful Id, and this conflict between the demands of the external world (Super-Ego) and the needs of the deeper levels of personality (Id) gives rise to constant internal anxiety and restlessness for the Ego. Additionally, the Ego is subjected to separate pressure from the Super-Ego as a moral press of conscience, which in turn gives rise to an underlying sense of guilt [4, p. 110–111]. According to Freud, this conflictual relationship of personality levels is essentially unsolvable. According to its position and functions in the human psyche, the Super-Ego is called to perform switching of anti-cultural impulses of the Id into socially acceptable types of the Ego activities.

This notion contains the essence of the problem of the correlation between the conscious and the unconscious in the psyche, which lies in the fact that S. Freud, in his attempts to explain the behavior and activity of the individual as something holistic, came to the conclusion of a three-level structure of the psyche. Hence, it follows that activity and psyche cannot be represented linearly, in a single plane. In accordance with the idea of the superpositional structure of the psyche, psychoanalysis rejects a universal unit of study, and therefore proposes building a certain taxonomy of special units adequate to each of the levels [7, p. 71].

Freud stresses that psychoanalysis cannot consider consciousness to be the essence of the psyche, but must treat consciousness as a quality of the psyche that may or may not join the other qualities. The Consciousness is the surface of the “mental apparatus” and is the system spatially closest to the external world. The Consciousness is perceptions that come from outside, i.e. sensory perceptions, i. e. what are called sensations.

From the perspective of psychoanalytic philosophy, all human knowledge is related to consciousness. The Unconscious can only be known by transferring it into the Conscious. But only something which has once already been a “conscious perception” and which, in addition to feeling from inside, wants to become conscious can become conscious. Consequently, something can become conscious by means of traces of memory. At the same time, the Consciousness is related to both external and internal perceptions. Feelings and sensations become conscious only when they find themselves in the system of perception. Speaking about the Consciousness, Freud related it to perceptions of the outer and inner world and, thus, introduced a “perception-consciousness” system into the structure of the “mental apparatus”. It was this system that he regarded as the core of the Ego, where the Ego was

presented as the coherent organization of an individual’s mental processes.

In his “An Outline of Psychoanalysis”, published posthumously, Freud noted that conscious processes are on the periphery of the Ego, but that internal processes of the Ego can also acquire the property of the conscious, aided by the work of the speech functions, which provide a stable link between the Ego material and the memory imprints of visual and auditory perceptions. Ideas and thought processes can become conscious, but this requires a special technique – a “reality check”. Thus, according to S. Freud, the equation “perception = reality” is no longer appropriate. He interpreted the errors that can occur as hallucinations. They are characteristic of dreams and some mental illnesses.

Freud’s metapsychology is astonishing in the diversity of the concept of consciousness, its interpretations and assessments. According to Fromm, “Freud never simplified anything – rather, he complicated and overcomplicated everything to such an extent that somewhere in the middle of his interpretation one gets the impression as if one were in a labyrinth” [8, p. 45].

Results. In Freud’s psychoanalysis there are attempts to reveal reasons of origin of consciousness as part of psyche, morality and culture. The Consciousness, according to Freud, is not awareness of something, it is not self-consciousness, but rather a sui generis semipermeable “shield”, which protects psychic apparatus from external and internal overloads. This shield has a double function: it both protects from irritations and allows them to pass through. The Consciousness in Freud’s concept appears as perception of external and internal being, characterized by such mental reality of an individual, at which formation of ideas becomes knowledge of this reality. The Consciousness is not an entity, it is a quality of the psyche and a source, illuminating the depths of the human psyche.

In our very preliminary analysis of the phenomenon of the Consciousness and the Unconscious in Freud’s conception, we have reason to believe that the psychoanalytic philosophy of the Consciousness is no more capable of understanding the normal function of the psyche than the meaning of dreams. It has at its disposal the data of conscious self-perception. As it turns to be, this is insufficient to comprehend the complexity of mental processes and to reveal their interrelations and disturbances. In contrast to the psychology of the Consciousness, Freud’s metapsychology is based on the hypothesis of a “mental apparatus” situated in space, structured and developing in accordance with the needs of life, which condition consciousness only at a certain point and under certain circumstances. Based on this hypothesis, psychoanalysis offers techniques “to fill in the gaps in the phenomena of our consciousness”.

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