

# The Philosophical Roots of Psychology

(by Thomas Wren)

Lecture 7

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## Schopenhauer and Freud

## Agenda

- Schopenhauer and Freud's Historical Contexts
- Their Big Question
- 1. Their Conception of Human Development
- 2. Their Model(s) of the Mind
- 3. Their Method of Inquiry
- 4. Their Conception of the Individual & Society
- Appendix: Their Relevance to Contemporary Psychology

# Four Psychological Themes

	<u>Human Development</u>	<u>Model of the Mind</u>	<u>Method of Inquiry</u>	<u>Self &amp; Society</u>
<u>Plato</u>	Knowing the Good (escaping from the cave)	Four levels of knowledge and four levels of reality	Conceptual analysis and reminiscence	Three parts of soul and three classes of society
<u>Aris- totle</u>	<i>Eudemonia</i> (human flourishing, happiness, virtue)	Rational & irrational faculties of the soul (teleology)	Logical and empirical observation	Man as <i>zoon politikon</i> (civic life as part of human flourishing)
<u>Des- cartes</u>	Quest for certainty (from naïve belief to solid knowledge)	Mind and body as separate substances (dualism and innate ideas)	Analytic meditation (radical doubt and "The Cogito")	The autonomous self (Descartes' robot problem)

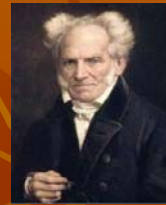
## Four Psychological Themes, Continued

	<u>Human Development</u>	<u>Models of the Mind</u>	<u>Method of Inquiry</u>	<u>Self &amp; Society</u>
<b>Classical Empiricism</b>	Acquisition of experience (Writing on the "tabula rasa")	Mind as a blank slate (No innate ideas)	Ockham's razor (Representative realism)	The Self as a question mark Prosocial behavior & natural law
<b>Schopenhauer and Freud</b>	Empowering the ego (das Ich)	Multiple levels of consciousness	Clinical interviews and interpretations	Civilization and its discontents
<b>Sartre</b>				

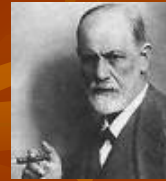
## Historical Context

### The “Discoverers” of the Unconscious

- **Arthur Schopenhauer (1788-1860)**



- **Sigmund Freud (1856-1939)**



#### **Arthur Schopenhauer (1788-1860)**

Born in Danzig, studied throughout Europe, was Privatdozent in Berlin and then lived as Privatgelehrter in Frankfurt, (2 houses from where my wife once worked!)

#### **Sigmund Freud (1856-1939)**

Born in in Moravia (now the Czech Republic), spent most of his life in Vienna, died in London just as WW2 was starting..

## Historical Context, Cont.

- Schopenhauer
  - Lived during the era of German idealism
  - Key Work: *Die Welt als Wille und Vorstellung* - The world exists simultaneously as will and representation (idea).
  - Schopenhauer is probably best known for his pessimism.

### Schopenhauer

Lived during the era of German idealism associated with Fichte, Schelling, and Hegel, all of whom Schopenhauer dismissed as “charlatans.” He had much more respect for their great predecessor Immanuel Kant, and tried to reconstruct Kant’s distinction between phenomenal and noumenal reality in his own most famous work, *Die Welt als Wille und Vorstellung*.<sup>\*</sup> In that work Schopenhauer developed his theory that the world exists simultaneously as will and “representation”.

Schopenhauer is probably best known for his pessimism, which viewed life as futile and wicked. His own life was relatively comfortable (he had a large inheritance from his father) but his philosophical conception of *die Wille* led him to see life as full of suffering and conflict, as imaged in the Australian bull ant, whose head and tail, when severed, will “invariably” fight to the death (*Die Welt als Wille und Vorstellung*, 11, 27). His own formula for living, like that of Hinduism and Buddhism, was to escape from suffering in aesthetic contemplation, sympathy for others, and ascetic living. His influence on late 19<sup>th</sup> century culture was enormous.

<sup>\*</sup> His term “Vorstellung” is variously translated into English as “Representation” and “Idea.”

## Historical Context, Cont.

### ■ Freud:

- Came of age during the Austro-Hungarian Empire.
- Key Work: *The Interpretation of Dreams*: Skillful interview techniques involving free association and discussion of dreams to open the “the unconscious mind.”
- Became professor (and hence a recognized “authority”) at the University of Vienna in 1902.

### Freud:

Came of age during the Austro-Hungarian Empire, where anti-Semitic policies affected his life in many ways even though his father was a freethinker and he himself was an atheist. He took a medical degree at Vienna (neurology) but went on to Paris to learn more about the new practice of hypnosis. After returning to Vienna in 1886 he discovered that he did not need to hypnotize his patients in order to get them to articulate their problems: skillful interview techniques involving free association and discussion of dreams were enough to open the door to what he identified as “the unconscious mind.” In 1900 he introduced this notion to the public in his book *The Interpretation of Dreams*. It is a matter of debate whether this and other Freudian theories were directly or indirectly influenced by Schopenhauer, but similarities are profound.

Freud became a professor at the University of Vienna in 1902, which gave him a professional visibility that attracted many famous disciples in Vienna and elsewhere. Within a few years his theories were known throughout Europe and America, often because of their “shock value.” Ironically, many of his pessimistic views about human nature were confirmed by the rise of Nazism during those years.

# Schopenhauer and Freud's Big Question

“What drives us on?”  
(*“Was treibt uns an?”*)

This question of human motivation is related to two even larger questions:

1. What is the nature of reality?
2. What sort of knowledge can we have of this reality?



# 1. Schopenhauer and Freud's Conceptions of Human Development

Human development as a combination of two coping strategies in the face of overwhelming desire:

1a. Asceticism as the Renunciation of Desire

1b. Rationality as the Regulation of Desire

1a. Asceticism as the Renunciation of Desire: **This was Schopenhauer's dominant strategy (relatively pessimistic).**

1b. Rationality as the Regulation of Desire: **This was Freud's dominant strategy (relatively optimistic).**

## 1a. Asceticism as the Renunciation of Desire

- Schopenhauer tried to reduce the power of desire by “refraining from willing.”
- The Question of Suicide.

**Desires.** Schopenhauer and Freud both believed desires could not be completely extinguished. But only Schopenhauer tried to reduce their power by radical asceticism as the “refraining from willing.”

**The Question of Suicide.** A dramatic illustration of this point is the way Schopenhauer rejected suicide as a way of solving the problem of desire.

Suicide “actually wills life, and is dissatisfied with the conditions on which it is has come to us.”

Asceticism (the denial of the will) shuns pleasures and so avoids sufferings produced when pleasures are frustration.

## Two Schopenhauerian Paradoxes

- Paradox 1: The desire-to-renounce-desire is a form of Willing.
- Paradox 2: Asceticism is a form of rationality.
- Resolution: *Die Wille* is more than human desire or rationality as we know them.
- Similar paradoxes (and resolutions) occur in Freudian theory.

**Paradox 1:** Since every human action is ultimately based on desire as a manifestation of *die Wille*, it follows that even the desire to renounce desire is a form of Willing.

**Paradox 2:** Although *die Wille* is ultimately non-rational, asceticism (like any strategy) is a form of rationality.

**Resolution:** Schopenhauer never denied that will has many “objectifications,” one of which is desire and another rationality, even though in itself *die Wille* is more than either human desire or rationality as we know them.

Similar paradoxes (and resolutions) occur in Freudian theory.

## 1b. Rationality as the Regulation of Desire

Comparison of Freud & Schopenhauer. Freud had:

- (relatively) greater emphasis on rationality
- (relatively) greater optimism
- (considerably) greater detail in his analysis of the way rationality works with the will

Although Freud also recognized that we will never completely solve the problem of suffering and unfulfilled desire, he placed a much greater emphasis on rationality and was relatively more optimistic than Schopenhauer on the possibility of leading lives that were, on the whole, happy. (However, he never forgot the horrors of WW1 and the looming prospect of WW2.)

Also, his analysis of the way rationality works with the will is much more detailed, as we will now see. But first a quick look at his terminology...

## Excursus: Freud's Lexicon

- Das Ich (the Ego): rational, mostly conscious
- Das Es (the Id): irrational, mostly unconscious
- Das Über-Ich (the Superego): counteracts antisocial desires of the Es
- Primary and Secondary Processes: the ways that the Es and the Ich (respectively) operate
- Die Besetzung and Anti-Besetzung (cathexis and anti-cathexis): the “load,” “charge,” or “valence” of energy that a desire or thought has.

Das Ich (the Ego): the rational, mostly conscious aspect of the mind

Das Es (the Id): the irrational, mostly unconscious aspect of the mind

Das Über-Ich (the Superego): the aspect of the mind that counteracts antisocial desires of the Es by attaching conscious and unconscious feelings of guilt to them

Primary and Secondary Processes: the ways that the Es and the Ich (respectively) operate; roughly the same distinction as “irrational” and “rational”

Die Besetzung and Anti-Besetzung (cathexis and anti-cathexis): the “load,” “charge,” or “valence” of energy that a desire or thought has. (The Id has only cathexis while the Ego and Superego also have anti-cathexis. If the anti-cathexis outweighs the cathexis, the desire or thought will be repressed.)

## Psychoanalysis and Human Development



- We cannot completely eliminate the unconscious desires or even bring them entirely into consciousness.
- With psychoanalysis we can make good progress in that direction, but it will never be complete.
- “Wo Es war, Ich sein solle“ – but ....

Freud never thought we could eliminate the unconscious desires or even bring them entirely into consciousness.

But he did think that with psychoanalysis we can make good progress in that direction, so that “where Id was, there shall ego be” (*Wo Es war, Ich sein solle*). (*Illustration*)

However, he should have said, “where some of the Id was.” We’ll never complete the process, as he shows by the charming metaphor that followed this famous quotation... (next slide)

## Human Development as Reclamation

Psychotherapy was supposed “to strengthen the Ego, to widen its field of perception and enlarge its organization, so that it can appropriate fresh portions of the Id. Where Ego was, there shall Ego be. It is a reclamation work of culture – not unlike the draining of the Zuider Zee.”



The full quote makes this clear. What Freud actually said was that his psychotherapy was supposed “to strengthen the Ego, to widen its field of perception and enlarge its organization, so that it can appropriate fresh portions of the Id. Where Ego was, there shall Ego be. It is a reclamation work of culture – not unlike the draining of the Zuider Zee.”

*[Wo Es war, Ich sein solle, und der diesen Übergriff mit dem Trockenlegen der Zuiderzee verglich.]\**

*\*(New Introductory Lectures, 1933, and Gesammelte Werke, hrsg. v. A. Freud u. a., XV, Frankfurt a. M. 1973, S. 86)*

## Getting Specific about Development: The Psychosexual Stages

Sexual pleasure in the broad sense (*libido*).

- The Oral Stage (1-18 months)
- The Anal Stage (18-36 months)
- The Phallic Stage (36-72 months)
- Moratorium: The Latency Period
- The Genital Stage (puberty onwards)

Sexual pleasure in the broad sense (*libido*) is not limited to the pleasures associated with intercourse. Children have their own versions of libido:

The Oral Stage (1-18 months)

The Anal Stage (18-36 months)

The Phallic Stage (36-72 months)

Moratorium: The Latency Period

The Genital Stage (puberty onwards)

Ideally, a person passes quietly through and beyond each stage. However, most of us don't.



## Traumas & Fixations

- Childhood events continue to act (unconsciously) on adult consciousness.
- In daily life but especially in times of stress, we tend to flee back to the time when we were most happy.

Childhood events continue to act (unconsciously) on adult consciousness.

In daily life but especially in times of stress, we tend to flee back to the time when we were most happy.

For example, if we lost a parent or had a horrifying experience during our oral stage, then as adults we would exhibit odd patterns of behavior having to do with our mouths and faces. And so on for the other stages.

## The Oral Stage

- During the original oral stage, pleasure comes mainly from putting objects in the mouth.
- Adults who are traumatized during this period do odd things related to oral gratification.
- But sometimes...



During the original oral stage, pleasure comes mainly from putting objects (especially the mother's breast) in the mouth.

Adults who are traumatized during this period, said Freud, do odd things related to oral gratification: overeating, playing with lips and teeth, growing a mustache, being obsessed with oral hygiene, or smoking.\*

\*But sometimes, said Freud, "a cigar is just a cigar."

## The Anal Stage

- During the original anal stage, children derive pleasure from having bowel movements and (later) exercising control over their bowels.
- Adults who were traumatized during this period behave accordingly.

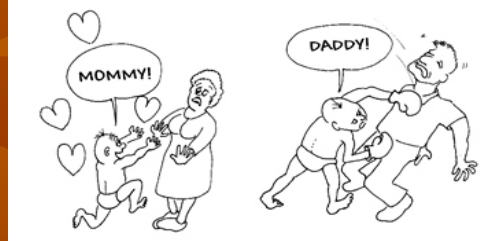


During the original anal stage, children derive pleasure from having bowel movements, playing with feces, and (later) exercising control over their bowels.

Adults traumatized during this period use much toilet language, worry about bathroom issues, are obsessed with cleanliness and organization, etc. They make good bankers or accountants.

## The Phallic Stage

- During the phallic stage libidinal energies relocate to the genital region.
- Oedipus (& Electra?) Complex
- Masturbation begins, usually halted by traumatic scolding that suspends all genital-related thoughts and actions until puberty.
- Adults fixated at this stage have various problems.



During the phallic stage libidinal energies relocate to the genital region. Boys notice that girls have no penises (castration fears) and girls notice that boys do (penis envy).

The Oedipus ( and maybe Electra) Complex develops.

During latency children learn how to play the “Oedipal game” without giving offense. They play Good Boy and Nice Girl roles as defined by their societies.

Masturbation begins, usually halted by traumatic scolding that suspends all genital-related thoughts and actions until puberty.

- Adults fixated at this stage have distorted concepts of masculinity or femininity, can flip between promiscuity or asexuality, amorality or puritanism, and have problems with close personal relationships.

## The Genital Stage

- During the genital stage sexuality as it is usually understood develops.
- Freud's discussion of puberty and adolescence is not as explicit as his discussions of the previous stages.
- However, it is clear that the authority issues of Nature vs. Culture are greater than ever at this stage.

During the genital stage sexuality as it is usually understood develops. (The phallus is now only one part of the story. The other erogenous zones are back.)

Freud's discussion of puberty and adolescence is not as explicit as his discussions of the other stages. (Maybe it doesn't need to be!)

However, it is clear that the authority issues of Nature vs. Culture, which began in the anal stage, are greater than ever at the genital stage. One might say that for Freud adolescent authority-conflict is "potty training (*Reinlichkeits training*) writ large."

## 2. Schopenhauer and Freud's Model(s) of the Mind

- 2a. Schopenhauer's Model: one reality (the Will [*die Wille*]) and multiple objectifications (Rationality, Things)
  
- 2b. Freud's Model: two layers (Unconscious and Conscious) and three domains (Es, Ich, Über-Ich)

## 2a. Schopenhauer's Metaphysical Model of the World & Mind as "Will"

- Reality can be thought of in two ways:
  - As it appears to us (phenomenal)
  - As it is in itself (noumenal)
- But although noumenal reality is not itself an appearance, we can still talk about it.

Reality can be thought of in two ways:

- As it appears to us (phenomenal)
- As it is in itself (noumenal)

But although noumenal reality is not itself an appearance, we can still talk about it.

- We can recognize that it is a blind force.
- We can tell that this force "runs the world" and also runs individuals like ourselves.
- We can characterize this force as "Will," with the understanding that this is an extended use of that term (hence the capital "W" in English translations).

## Will and Its Representations

- Reality as it appears to us is “phenomenal reality” and consists of representations (ideas).
- Relationship of Will and Representations:
  - Objectified Will in inert physical things and human bodies.
  - Representations exist and have meaning for the intellect
  - The cosmic Will is also indirectly responsible for our intellectual faculties and the representations they encounter.

Reality as it appears to us is “phenomenal reality” and consists of representations (ideas).

(Consider the etymology of *Vor-stellung*)

Relationship of Will and Representations:

Will has objectified itself in not only inert physical things but also in human bodies.

Our bodies have brains and intellects, for which representations exist and have meaning.

Therefore the cosmic Will (“noumenal reality”) not only exists within individual human beings but is also indirectly responsible for our intellectual faculties and the representations they encounter.



## More on Will

- The cosmic Will (“die Wille”) exists in individual persons because we have access to something more than mere representations.
- “Access” is complex and tension-producing. It is:
  - Loaded with sexual overtones
  - Usually not available to conscious reflection
  - Oblivious of the needs and demands of other people or society at large.

Schopenhauer makes this last claim (that “die Wille” exists in individual persons) because he believes we have access to something more than mere representations.

However, this “access” is complex and tension-producing. It is:

Loaded with sexual overtones

Usually not available to conscious reflection

Oblivious of the needs and demands of other people or society at large.

The similarity to Freud’s Unconscious and the Id is obvious, but with one big difference...

## Vive la Difference!

- Schopenhauer's account is a philosophical theory of the nature of reality.
- Schopenhauer saw no need to verify his theory once he had developed a way to describe, without logical contradiction, the World as consisting in Will(s) and Representation(s).
- Freud never claimed to be describing the nature of reality as such.
- Freud thought that what he called his “metapsychological” model of the mind was verified by clinical data.

The “Big Difference” is this:

Schopenhauer's account is a philosophical theory of the nature of reality, not a psychological account of human mental behavior.

Schopenhauer saw no need to verify his theory once he had developed a way to describe, without logical contradiction, the World as consisting in Will(s) and Representation(s). For him, it was enough to see that life was turbulent, painful, and resistant to his personal desires for happiness.

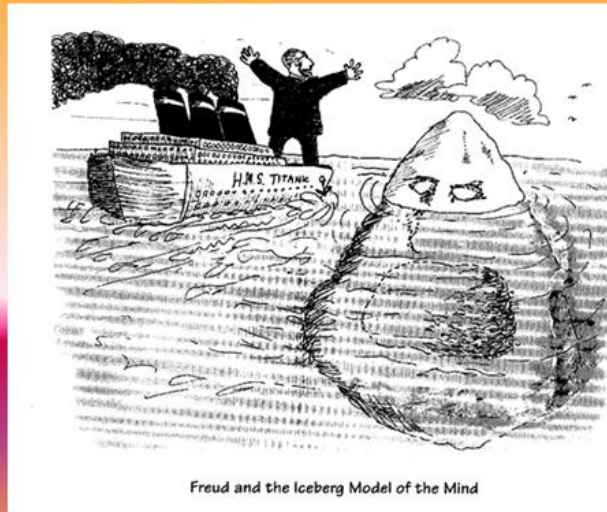
Freud, on the other hand, never claimed to be describing the nature of reality as such. His concern was the human mind.

Also, Freud thought that what he called his “metapsychological” model of the mind was verified by clinical data.

Of course many contemporary psychologists would put them both on the philosophical side of the philosophy-psychology distinction, but that does not mean that either of their views is unimportant as a “historical root” for psychology as it is practiced today.

## 2b. Freud's Early Psychological Geography

- The Conscious (*das Bewusstsein*)
- [The Pre-Conscious]
- The Unconscious



Freud's did not say as much about the pre-conscious as he did about the other two layers of consciousness. (The idea here is that there are many things such the date of one's birth that we can easily retrieve even though we are not thinking of them at this moment,)

As the background colors suggest, the borders between these three levels are fuzzy.

## How the Ego Tames the Id

- **The “Pleasure Principle”**

- All desires for pleasure must be satisfied.

- **The “Reality Principle”**

- For desires to succeed they have to be managed.

### **The “Pleasure Principle”**

The Id operates on one basic principle: all desires for pleasure must be satisfied.

### **The “Reality Principle”**

The Ego does not deny this principle but supplements it with another principle: for desires to succeed they have to be managed, i.e., made to fit the conditions of the real world.

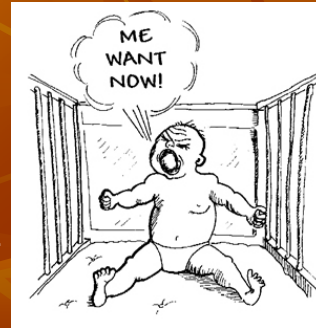
## Basic Drives and Primary Processes

For Schopenhauer, our basic drives were metaphysically based.

For Freud, drives were biologically based.

→ But in either case drives were blind, irrational, and totally demanding.

Drives interact in this minimal sense: the occurrence (or memory or representation) of one drive could trigger the occurrence of another.



For Schopenhauer, our basic drives were metaphysically based: the world simply was striving and desire. For Freud, drives were biologically based: neural stimulation created experiences of desire. But in either case drives were blind, irrational, and totally demanding.

Although blind, drives interact in this minimal sense: the occurrence (or memory or representation) of one drive could trigger the occurrence of another.

Freud called this interaction the Primary Process. It was partly conscious, partly unconscious. Some of its most important component processes were **Metaphor** and **Metonymy**, as well as jokes, memory lapses, and "Freudian Slips."

**Note:** Most English translations and discussions of Freud's *Trieb* translate it as "Instinct," which is very misleading and ignores its affectivity.

## Metaphor as Part of the Primary Process

**METAPHOR:** The use of the name of one object or concept to designate another to which it is not obviously related in order to reveal a comparison between the two.



"MY LOVE"  
is one thing;



"MY GARDEN"  
is another....

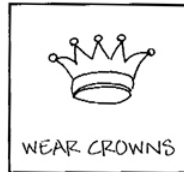
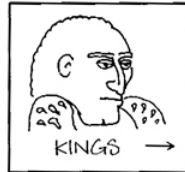
BUT...



My love is a red,  
red rose.

## Metonymy as Another Part of the Primary Process

METONYMY: The use of the name of one object or concept for that of another to which it is related by association (e.g., conceptually or by virtue of rhyming), including the use of the part to designate the whole.



SO,  
"The Crown"  
can mean  
"the King."



## The Secondary Process

The Ego uses familiar cognitive procedures.

Teamwork between Ego and Id: The Ego assumes the responsibility of setting up a rational schedule of desire satisfaction. The Id provides the power to enforce this schedule.

Or as Schopenhauer put it, Rationality is able to direct our actions only because it is an “objectification” of Will (*Objektivierung der Wille*).

The Ego uses **familiar cognitive procedures**: logic, common sense, means-end reasoning, and so on. It recognizes that the only way the Id can have its desires satisfied is for them to be regulated and prioritized.

**Teamwork between Ego and Id**: The Ego assumes the responsibility of setting up a rational schedule of desire satisfaction. But it has no power of its own to enforce this or any other schedule. The necessary power comes from none other than the Id itself. (Later Freud said the same thing about the Superego.)

**Or as Schopenhauer put it**, Rationality is able to direct our actions only because it is an “objectification” (*Objektivierung*) of Will.



## Freud's Later Psychological Geography

For both Freud and Schopenhauer, the human person is really a single entity.

Freud's theoretical discussions often treat these three functions as "components" that could, under special circumstances, exist on their own.



So far we have discussed only two of the three areas of the Self that Freud (and by implication, Schopenhauer) identified. We will take up the third one, the Superego, in the following section. But it is important to remember that this is really a functional distinction, and that for both Freud and Schopenhauer, the human person is really a single entity.

Unfortunately, Freud's theoretical discussions often treat these three functions as "components" that could, under special circumstances, exist on their own. It's not always clear that Freud remembered this point in his writings, but he seems to have always remembered it when he was actually engaged in therapy.

### **3. Freud's Method of Inquiry** **(Never mind Schopenhauer.)**

**3a. The Psychoanalytic Method**

**3b. Repression, Sublimation, Compensation**

**3c. The Clinical Interview and Case Study**

### 3a. Psychoanalysis

- Freud assumed that everyone experiences some degree of undifferentiated guilt and so would benefit from psychoanalysis.
- All Freudian therapists must be psychoanalyzed.



Freud assumed that everyone experiences some degree of undifferentiated guilt, which can in special cases render a person very unhappy and dysfunctional.

For such persons, psychoanalysis is practiced as therapy, but it can also be simply a way for “normal” persons to get to know themselves better.

## The Basic Goal

- The basic goal of psychoanalysis to chart the dynamic relationship between primary and secondary processes, especially:
  - Repression
  - Sublimation
  - Compensation

In both normal and abnormal cases, the basic goal of psychoanalysis to chart the dynamic relationship between primary and secondary processes, especially

Repression  
Sublimation  
Compensation

By understanding this relationship we can get a more detailed picture of Freud's model of the mind.

We can also see why Freud used clinical data rather than empirical studies to confirm his general theory.

## Repression, Sublimation, and Compensation

- Strong desires interfere with our daily functioning.
- The ego represses not only these desires but also our thoughts of them.
- It does this by either
  - systematically “forgetting” or
  - “screening” (reshaping) these thoughts so that they fit more nicely into our daily lives.



Screen Memories

Strong desires (especially antisocial ones) interfere with our daily functioning.

For this very rational reason, the ego represses not only these desires but also our thoughts of them (past memories and present feelings).

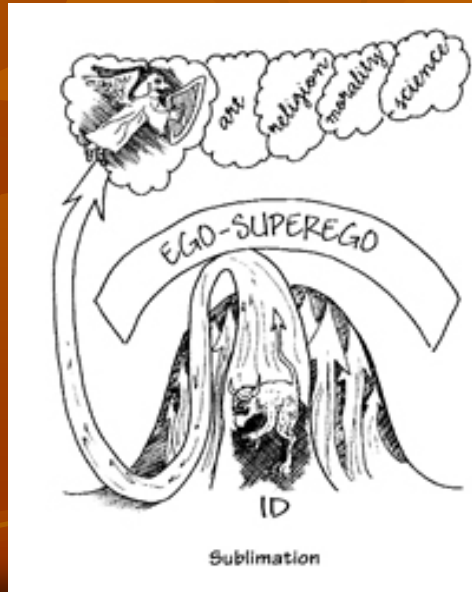
It does this by either

systematically “forgetting” or

“screening” (reshaping) these thoughts so that they fit more nicely into our daily lives.

# Sublimation and Compensation

- Can also redirect unwanted desire toward objects that are the opposite of the original object.
- In sublimation the new object is something “sublime”
- In compensation the new object is socially acceptable but not really sublime.



The Ego, often helped by the Superego, can also redirect unwanted desire toward objects that are the opposite of the original object but evoke some elements of the desire.

In sublimation, the new object is something “sublime,” such as religion or a work of art – or even psychology!

In compensation, the new object is socially acceptable but not really sublime, such as an interesting hobby or a challenging career.

## The Clinical Method and Case Studies

- Freud considered psychoanalysis as more an art than a science.
- There are clear criteria for clinical success.
- The clinical method has certain procedural rules but there are no universal algorithms.
- The analyst keeps a detailed record of each patient's progress, along with the analyst's own progressive interpretations of the patient's responses.

Freud considered psychoanalysis as more an art than a science – and like art it could be taught.

However – unlike art – there are clear criteria for clinical success: anxiety is reduced, troublesome desires fade, family relationships improve, etc. The patient is more or less “cured.”

The clinical method has certain procedural rules (listen very carefully when patient is “resisting,” etc.) but there are no universal algorithms. A skillful analyst works by what we now call “pattern recognition.”

To promote this skill, the analyst keeps a detailed record of each patient's progress, along with the analyst's own progressive interpretations of the patient's responses. Clinical skills are developed by reviewing these case studies and sharing them with other analysts.

## **4. Schopenhauer and Freud's Conception of Self and Society**

**4a. Schopenhauer's conception of morality**

**4b. Freud's opposition of culture and nature**

**4c. The Superego**

**4d. Two Marxist twists**



## 4a. Schopenhauer's Morality

- Schopenhauer thought morality came not from without but from within.
- Compassionate actions are objectifications of the noumenal Will.
- Morality is part of his general “ethical response” that refrains from willing.
- Aesthetic experience is another part.
  - Unclear how morality and art refrain from willing.

Schopenhauer thought morality came not from without (social pressures) but from within (compassionate feelings and desires).

Compassionate actions are objectifications of the noumenal Will, for which each person is an equal phenomenological representation.

Morality is part of his general “ethical response” that refrains from willing.

Aesthetic experience (especially music) is another part.

It is not clear how morality and art refrain from willing, but that is what Schopenhauer (but not Freud) said.

## 4b. Freud's Opposition of Culture and Nature

- Conceptions of morality all forms of social pressure directed against the Id.
- The Id is inherently a-social.
- The Ego uses rational considerations to impose order on the Id.
- The Superego uses non-rational considerations, involving threats and guilt-feelings.

Freud's conceptions of morality, conscience, etc. were all forms of social pressure directed against the Id.

The Id is inherently a-social (selfish desires, some of which are aggressive and hence actually anti-social)

The Ego uses rational considerations to impose order on the Id, but lacks the power to do so effectively.

The Superego uses non-rational considerations, involving threats and guilt-feelings.

## 4c. Ego or Superego?

- The Ego (Ich) tries to control the Id (Es) with a combination of methods.
- The Superego (Uber-Ich) simply threatens the Id. Its rules and commands:
  - (a) represent the interests of society,
  - (b) are themselves represented by one's parents, and
  - (c) derive their punitive power from the Id itself.



The Ego tries to control the Id with a combination of means-end rationality and relatively delicate censorship of inappropriate thoughts.

The Superego simply threatens the Id. Its rules and commands

- (a) represent the interests of society,
- (b) are themselves represented by one's parents, and
- (c) derive their punitive power from the Id itself.

## 4d. Surveillance and Punishment

- Freud described the Superego (Uber-Ich) as the internalized voice of your parent.
- Marxist philosopher and historian Michel Foucault saw this surveillance-punishment method of control “writ large.”

Freud described the Superego as the internalized voice of your parent (especially the father), who sees everything you do and think and feel, and who will punish you or withhold his love whenever you violate social norms (or even want to violate them).

Marxist philosopher and historian Michel Foucault thought this surveillance-punishment method of control was “writ large” (echoes of Plato’s *Republic*) in the institutions of modern Europe, e.g., hospitals, schools, penitentiaries.

## Eros and Civilization

- Freud thought that a fully realized sexuality would balance oral, anal, phallic, and genital desires.
- Marxist philosopher and critic Herbert Marcuse held that a truly human society would have room for many types of sexuality (what Freud called “polymorphous perversity”).

Freud thought that a fully realized sexuality would balance oral, anal, phallic, and genital desires. However, he added, civilization cannot permit such behavior if its institutions are to survive. (No hanky panky in the workplace, please...)

Marxist philosopher and critic Herbert Marcuse disagreed. A truly human society would have room for “polymorphous perversity” since after the state withers away, individuals can freely adjust their desires in such a way that social practices promote rather than suppress the libidinal development of individuals.

## **Appendix**

# **FREUD AND SCHOPENHAUER'S RELEVANCE TO CONTEMPORARY PSYCHOLOGY**

Schopenhauer's relevance to psychology is entirely channelled through Freud.

Many personality theorists and psychologists don't even want to call what Freud did "psychology."

But within the subdomain of clinical psychology, the evaluations are mixed.

Schopenhauer's relevance to psychology is entirely channelled through Freud.  
But what about Freud's relevance?

Many psychologists don't even want to call what Freud did "psychology."

But within the subdomain of clinical psychology, the evaluations are mixed.

## Appendix, Cont.

- Only a few clinicians practice Freud's long-term, highly impressionist form of psychotherapy.
- However, many employ one or another of his models of the mind.
- Other commonly shared clinical ideas are transference, anxiety and guilt-feelings, and even Oedipal conflict.

Only a few clinicians practice Freud's long-term, highly impressionist form of psychotherapy. (Note: The word "psychoanalysis" is reserved for the Freudian method.)

However, many employ one or another of his models of the mind. For instance, personality projection tests such as the Rorschach or the Thematic Apperception Test (TAT) tap into what Freud called the "unconscious" even if they do not use that term.

Other commonly shared clinical ideas are transference, anxiety and guilt-feelings, and even Oedipal conflict.

## Appendix, Cont.

- Conclusion: Freud was a hybrid: both a philosopher and a psychologist.
- But one thing is undeniable: it is definitely one of the roots of contemporary psychology.

Conclusion: Freud was a hybrid: both a philosopher and a psychologist. And like most hybrids, he does not fit well under either category.

But one thing is undeniable: Regardless of whether one considers Freud's "post-Schopenhauerian" conception of human functioning to be a form of philosophy or psychology, it is definitely one of the roots of contemporary psychology.



## Finale

Two short YouTube video dramatizations of  
Arthur Schopenhauer's *Die Welt als Wille und  
Vorstellung*:

-Part 1: <http://www.youtube.com/watch?v=wm3TbwxywjU>

-Part 2: [http://www.youtube.com/watch?v=RWvCUL\\_aqGU](http://www.youtube.com/watch?v=RWvCUL_aqGU)

### Two YouTube URLs:

These two video clips (especially the first one) are very dramatic and show the romantic side of Schopenhauer. However, they may give the very wrong impression that Schopenhauer thought “Die Welt” was an individual person’s “inner world.” What he really meant was that the inner worlds and wills of individual human beings are only expressions of the single great “cosmic” will.