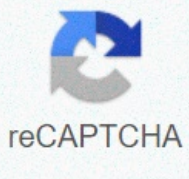




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## Conscious preconscious and unconscious examples

According to Freud the id, ego, and superego all operate across three levels of awareness in the human mind. They are the conscious, unconscious, and preconscious. The conscious: The conscious consists of what someone is aware of at any particular point in time. It includes what you are thinking about right now, whether it is in the front of you mind or the back. If you are aware of it then it is in the conscious mind. Example: Right now as you are reading about Freud you could be thinking about what is being said in the text and that your eyes are tired from staring at this screen. In the back of your mind, however, you might be thinking "wow this website is really cool, if I was a psychology teacher I would give whoever made it an A". Both of these thoughts occur in the conscious mind. The Preconscious: The preconscious contains information that is just below the surface of awareness. It can be retrieved with relative ease and usually can be thought of as memory or recollection. Example: Right now think of your middle name. That is an example of preconscious memory. Similar example could be what is your mom's birthday, when did it last rain, and how long does it take to drive to the mall. The Unconscious: The unconscious contains thoughts, memories, and desires that are buried deep in ourselves, well below our conscious awareness. Even though we are not aware of their existence, they exert great influence on our behavior. Example: Things in your unconscious would be forgotten negative experiences in your past, extreme dislike for a parent, or a terrible event that you pushed out of your preconscious. "The Structure of the Unconscious" Sigmund Freud Conscious, Unconscious, Preconscious The starting point for this investigation is provided by a fact without parallel, which defies all explanation or description—the fact of consciousness. Nevertheless, if anyone speaks of consciousness, we know immediately and from our own most personal experience what is meant by it. Many people, both inside and outside the science of psychology, are satisfied with the assumption that consciousness alone is mental, and nothing then remains for psychology but to discriminate in the phenomenology of the mind between perceptions, feelings, intellectual processes and volitions. It is generally agreed, however, that these conscious processes do not form unbroken series which are complete in themselves; so that there is no alternative to assuming that there are physical or somatic processes which accompany the mental ones and which must admittedly be more complete than the mental series, since some of them have conscious processes parallel to them but others have not. It thus seems natural to lay the stress in psychology upon these somatic processes, to see in them the true essence of what is mental and to try to arrive at some other assessment of the conscious processes. The majority of philosophers, however, as well as many other people, dispute this position and declare that the notion of a mental thing being unconscious is self-contradictory. But it is precisely this that psychoanalysis is obliged to assert, and this is its second fundamental hypothesis. It explains the supposed somatic accessory processes as being what is essentially mental and disregards for the moment the quality of consciousness.... We are soon led to make an important division in this unconscious. Some processes become conscious easily; they may then cease to be conscious, but can become conscious once more without any trouble: as people say, they can be reproduced or remembered. This reminds us that consciousness is in general a very highly fugitive condition. What is conscious is conscious only for a moment. If our perceptions do not confirm this, the contradiction is merely an apparent one. It is explained by the fact that the stimulus of perception can persist for some time so that in the course of it the perception of them can be repeated. The whole position can be clearly seen from the conscious perception of our intellectual processes; it is true that these may persist, but they may just as easily pass in a flash. Everything unconscious that behaves in this way, that can easily exchange the unconscious condition for the conscious one, is therefore better described as "capable of entering consciousness," or as preconscious. Experience has taught us that there are hardly any mental processes, even of the most complicated kind, which cannot on occasion remain preconscious, although as a rule they press forward, as we say, into consciousness. There are other mental processes or mental material which have no such easy access to consciousness, but which must be inferred, discovered, and translated into conscious form in the manner that has been described. It is for such material that we reserve the name of the unconscious proper. Thus we have attributed three qualities to mental processes: they are either conscious, preconscious, or unconscious. The division between the three classes of material which have these qualities is neither absolute nor permanent. What is preconscious becomes conscious, as we have seen, without any activity on our part; what is unconscious can, as a result of our efforts, be made conscious, though in the process we may have an impression that we are overcoming what are often very strong resistances. When we make an attempt of this kind upon someone else, we ought not to forget that the conscious filling up of the breaks in his perceptions—the construction which we are offering him—does not so far mean that we have made conscious in him the unconscious material in question. All that is so far true is that the material is present in his mind in two versions, first in the conscious reconstruction that he has just received and secondly in its original unconscious condition. Id, Ego, Super-ego [The id is] . . . a chaos, a cauldron of seething excitement. We suppose that it is somewhere in direct contact with somatic processes, and takes over from them instinctual needs and gives them mental expression, but we cannot say in what substratum this contact is made. These instincts fill it with energy, but it has no organisation and no unified will, only an impulsion to obtain satisfaction for the instinctual needs, in accordance with the pleasure-principle. The laws of logic—above all, the law of contradiction—do not hold for processes in the id. Contradictory impulses exist side by side without neutralising each other or drawing apart, at most they combine in compromise formations under the overpowering economic pressure towards discharging their energy. There is nothing in the id which can be compared to negation, and we are astonished to find in it an exception to the philosophers' assertion that space and time are necessary forms of our mental acts. In the id there is nothing corresponding to the idea of time, no recognition of the passage of time, and (a thing which is very remarkable and awaits adequate attention in philosophic thought) no alteration of mental processes by the passage of time. Conative impulses which have never got beyond the id, and even impressions which have been pushed down into the id by repression, are virtually immortal and are preserved for whole decades as though they had only recently occurred. They can only be recognised as belonging to the past, deprived of their significance, and robbed of their charge of energy, after they have been made conscious by the work of analysis, and no small part of the therapeutic effect of analytic treatment rests upon this fact. It is constantly being borne in upon me that we have made far too little use of our theory of the indubitable fact that the repressed remains unaltered by the passage of time. This seems to offers us the possibility of an approach to some really profound truths. But I myself have made no further progress here. Naturally, the id knows no values, no good and evil, no morality. The economic, or, if you prefer, the quantitative factor, which is so closely bound up with the pleasure-principle, dominates all its processes. Instinctual cathexes seeking discharge,—that, in our view, is all that the id contains. It seems, indeed, as if the energy of these instinctual impulses is in a different condition from that in which it is found in the other regions of the mind. It must be far more fluid and more capable of being discharged, for otherwise we should not have those displacements and condensations, which are so characteristic of the id and which are so completely independent of the qualities of what is catheted.... As regards a characterization of the ego, in so far as it is to be distinguished from the id and the super-ego, we shall get on better if we turn our attention to the relation between it and the most superficial portion of the mental apparatus, which we call the Pcpt-cs (perceptual-conscious) system. This system is directed on to the external world, it mediates perceptions of it, and in it is generated, while it is functioning, the phenomenon of consciousness. It is the sense-organ of the whole apparatus, receptive, moreover, not only of excitations from without but also of such as proceed from the interior of the mind. One can hardly go wrong in regarding the ego as that part of the id which has been modified by its proximity to the external world and the influence that the latter has had on it, and which serves the purpose of receiving stimuli and protecting the organism from them, like the cortical layer with which a particle of living substance surrounds itself. This relation to the external world is decisive for the ego. The ego has taken over the task of representing the external world for the id, and so of saving it; for the id, blindly striving to gratify its instincts in complete disregard of the superior strength of outside forces, could not otherwise escape annihilation. In the fulfilment of this function, the ego has to observe the external world and preserve a true picture of it in the memory traces left by its perceptions, and, by means of the reality-test, it has to eliminate any element in this picture of the external world which is a contribution from internal sources of excitation. On behalf of the id, the ego controls the path of access to motility, but it interpolates between desire and action the procrastinating factor of thought, during which it makes use of the residues of experience stored up in memory. In this way it dethrones the pleasure-principle, which exerts undisputed sway over the processes in the id, and substitutes for it the reality-principle, which promises greater security and greater success. The relation to time, too, which is so hard to describe, is communicated to the ego by the perceptual system; indeed it can hardly be doubted that the mode in which this system works is the source of the idea of time. What, however, especially marks the ego out in contradistinction to the id, is a tendency to synthesise its contents, to bring together and unify its mental processes which is entirely absent from the id. When we come to deal presently with the instincts in mental life, I hope we shall succeed in tracing this fundamental characteristic of the ego to its source. It is this alone that produces that high degree of organisation which the ego needs for its highest achievements. The ego advances from the function of perceiving instincts to that of controlling them, but the latter is only achieved through the mental representative of the instinct becoming subordinated to a larger organisation, and finding its place in a coherent unity. In popular language, we may say that the ego stands for reason and circumspection, while the id stands for the untamed passions.... The proverb tells us that one cannot serve two masters at once. The poor ego has a still harder time of it; it has to serve three harsh masters, and has to do its best to reconcile the claims and demands of all three. These demands are always divergent and often seem quite incompatible; no wonder that the ego so frequently gives way under its task. The three tyrants are the external world, the super-ego and the id. When one watches the efforts of the ego to satisfy them all, or rather, to obey them all simultaneously, one cannot regret having personified the ego, and established it as a separate being. It feels itself hemmed in on three sides and threatened by three kinds of danger, towards which it reacts by developing anxiety when it is too hard pressed. Having originated in the experiences of the perceptual system, it is designed to represent the demands of the external world, but it also wishes to be a loyal servant of the id, to remain upon good terms with the id, to recommend itself to the id as an object, and to draw the id's libido on to itself. In its attempt to mediate between the id and reality, it is often forced to clothe the Ucs. commands of the id with its own Pcs. rationalisations, to gloss over the conflicts between the id and reality, and with diplomatic dishonesty to display a pretended regard for reality, even when the id persists in being stubborn and uncompromising. On the other hand, its every movement is watched by the severe super-ego, which holds up certain norms of behaviour, without regard to any difficulties coming from the id and the external world; and if these norms are not acted up to, it punishes the ego with the feelings of tension which manifest themselves as a sense of inferiority and guilt. In this way, goaded on by the id, hemmed in by the super-ego, and rebuffed by reality, the ego struggles to cope with its economic task of reducing the forces and influences which work in it and upon it to some kind of harmony; and we may well understand how it is that we so often cannot repress the cry: "Life is not easy." When the ego is forced to acknowledge its weakness, it breaks out into anxiety; reality anxiety in face of the external world, normal anxiety in face of the super-ego, and neurotic anxiety in face of the strength of the passions in the id. I have represented the structural relations within the mental personality, as I have explained them to you, in a simple diagram, which I here reproduce. You will observe how the super-ego goes down into the id; as the heir to the Oedipus complex it has, after all, intimate connections with the id. It lies further from the perceptual system than the ego. The id only deals with the external world through the medium of the ego, at least in this diagram. It is certainly still too early to say how far the drawing is correct; in one respect I know it is not. The space taken up by the unconscious id ought to be incomparably greater than that given to the ego or to the preconscious. You must, if you please, correct that in your imagination. And now, in concluding this certainly rather exhausting and perhaps not very illuminating account, I must add a warning. When you think of this dividing up of the personality into ego, super-ego and id, you must not imagine sharp dividing lines such as are artificially drawn in the field of political geography. We cannot do justice to the characteristics of the mind by means of linear contours, such as occur in a drawing or in a primitive painting, but we need rather the areas of colour shading off into one another that are to be found in modern pictures. After we have made our separations, we must allow what we have separated to merge again. Do not judge too harshly of a first attempt at picturing a thing so elusive as the human mind. It is very probable that the extent of these differentiations varies very greatly from person to person; it is possible that their function itself may vary, and that they may at times undergo a process of involution. This seems to be particularly true of the most insecure and, from the phylogenetic point of view, the most recent of them, the differentiation between the ego and the superego. It is also incontestable that the same thing can come about as a result of mental disease. It can easily be imagined, too, that certain practices of mystics may succeed in upsetting the normal relations between the different regions of the mind, so that, for example, the perceptual system becomes able to grasp relations in the deeper layers of the ego and in the id which would otherwise be inaccessible to it. Whether such a procedure can put one in possession of ultimate truths, from which all good will flow, may be safely doubted. All the same, we must admit that the therapeutic efforts of psycho-analysis have chosen much the same method of approach. For their object is to strengthen the ego, to make it more independent of the super-ego, to widen its field of vision, and so to extend its organisation that it can take over new portions of the id. Where id was, there shall ego be. It is reclamation work, like the draining of the Zuyder Zee. From An Outline of Psychoanalysis [1940], translated by James Strachey. N.Y.: Norton. And from New Introductory Lectures on Psychoanalysis [1933], translated by W. J. H. Sprott. N.Y.: Norton.

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