

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/286161870>

A New Model for the Human Psyche

Article in *Journal of Humanities and Social Sciences* · May 2014

CITATIONS

6

READS

4,004

1 author:



[Marcia Ricci Pinheiro](#)

IICSE

119 PUBLICATIONS 274 CITATIONS

SEE PROFILE

Some of the authors of this publication are also working on these related projects:



Scientifically Proving the Existence of the Human Soul [View project](#)



Paradoxes of Language [View project](#)

A New Model for the Human Psyche

I. M. R. Pinheiro *

Received 10 May, 2014; Accepted 24 May, 2014 © The author(s) 2014. Published with open access at www.questjournals.org

ABSTRACT: We present a new model for the human psyche in this paper. We support the thinkers from Philosophy of Science that believe that we should keep the theory that best explains our phenomena, and, therefore, we believe that we should keep the theory we here present for the human psyche. We present evidences as to why our theory explains the human psyche better than the Freudian and the Jungian theories. We include all concepts created by Jung and Freud in our theory apart from the collective unconscious. We introduce the elements extended id and extended ego in terms of human personality and the elements judgmental, non-judgmental, shared, and non-shared in terms of human mind. Our methodology consists in performing a logical analysis of the theories of Freud and Jung and then put them against the known reality to come up with solutions that address the gaps that both exhibit.

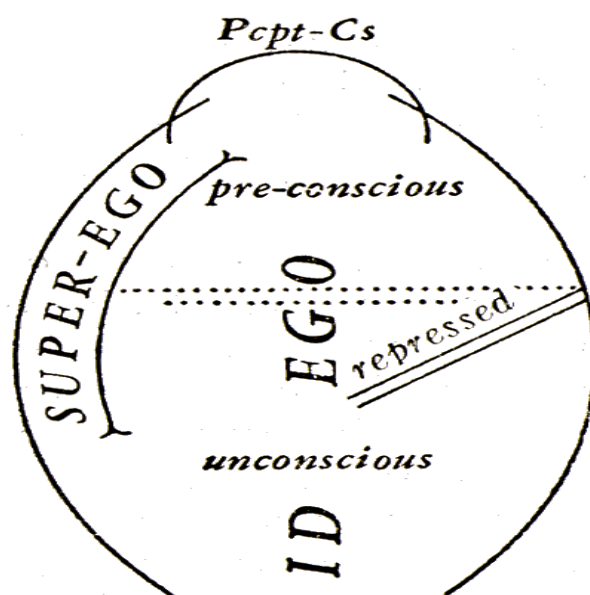
Keywords - Psyche, Freud, Jung, id, ego, superego, collective unconscious

I. INTRODUCTION

Freud apparently divided the human mind into three sectors [1]: conscious, preconscious, and unconscious.

The conscious sector would be about everything that we are aware of [1]. The preconscious sector would be about our ordinary memory [1]: We are not aware of it at all times, but we can make some effort and get the token we need as we need. We then pass this token to our consciousness [1]. The unconscious sector would be “a reservoir of feelings, thoughts, urges, and memories that is outside of our conscious awareness. Most of the contents of the unconscious are unacceptable or unpleasant, such as feelings of pain, anxiety, or conflict.” [1].

Freud also divided the human personality into three sectors [2]: id, ego, and superego.



([3], p. 68, 2010)

*Corresponding Author: I. M. R. Pinheiro

The Freudian model seems to be too simplistic because it does not allow for us to model our existence while dreaming or sleeping, for instance.

Freud apparently explained dreams by means of memory and id. He probably did that because we cannot have superego and therefore we cannot have ego whilst sleeping, like they are both null during that time.

On the other hand, we need to produce an explanation for the dreams. If both ego and superego are off, then it can only be that the id is the one that is on [4].

The premonitory dreams are however a reality that has been studied by a few researchers.

We cannot explain the fact that we can see the future *as it is* through simple reference to our memory.

Dreams, he suggested, are our unconscious wishes in disguise [5].

Freud concluded that "wish-fulfillment is the meaning of each and every dream" [6].

One hundred years ago Freud compared dreams to "a firework that has been hours in the preparation, and then blazes up in a moment," claiming that dreams last for but a brief time and perhaps occur only during awakening and that the thoughts underlying dreams develop slowly during the day [6].

I must in the first place express the opinion that in every dream we may find some reference to the experiences of the preceding day [7].

Freud's theory is then at least partially inaccurate.

Kazlev [8] tells us about the theory of Jung.

The Collective Unconscious seems to allow for us to infer that those moments of dreaming could be shared with others, so that the coincidences noticed by researchers in the dreams of a few subjects could not be as accidental as they may seem.

If we consider the theory of Jung as we see in Kazlev [8], however, we are left with a few possibilities for our sleeping bodies: collective unconscious, denied psychic material, and subconscious memories.

Once more, there is no room for the premonitory dreams, if nothing else.

Davies (p. 74, [3]) gives us a diagram for the Jungian psyche:

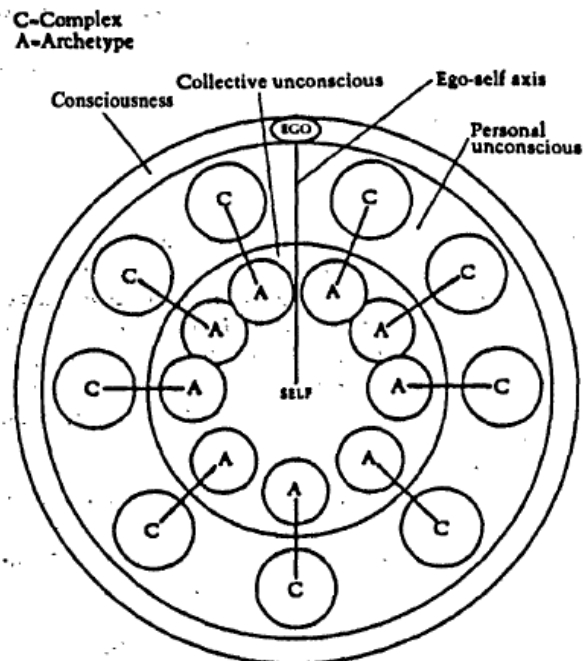


Figure 3: Jungian structure of the psyche (Stevens 1994:34)

We notice that there is a judgmental part of the human psyche that is given to us by Freud (superego and ego), but there is also a non-judgmental part (id).

We do have evidence that there is no superego and ego in activity when we are sleeping at least sometimes, but we also have evidence that there is no pure id in activity during those times [4].

In this case, it could be that the collective unconscious worked on us and stopped us from acting as our id demands that we do or it could be that we had other external forces doing that job.

It is clearly the case that the premonitory dreams cannot involve our id in any possible way and if they involve the collective unconscious, then the collective unconscious has to do with people who are not in human shape, or even other sort of entities, therefore with what could easily be called unknown or spiritual world.

Jung said in (Jung, pp. 3-4, [9]) that the collective unconscious is supposed to contrast with the personal unconscious: He chose 'collective' because it is supposed to be universal, not exclusive to the individual. It is supposed to have "contents and modes of behavior that are more or less the same everywhere and in all individuals".

Jung states (Jung, p. 4, [9]) that the contents of the collective unconscious are known as archetypes.

When explaining his definition of archetypes, he passes by myths and fairy tales (Jung, p. 5, [9]).

On page 11 of [9], Jung clarifies all: "It helped him to assimilate the fatal incursion of an archetypal image and so escape being torn asunder".

Archetypes have to then do with images and the impact that they cause on us, what they make us remember.

The Hands Up example, which we will talk about a bit later in this paper, could have to do with this.

Basically, one could say that an archetypal image had been formed in our heads regarding that sort of scene.

In fact, we will talk about the image of the movie coming to our minds whilst we are 'living' a certain scene.

Notice however that the specific automated reaction has nothing to do with it.

Therefore our *increased id* has nothing to do with the collective unconscious. At most we have the archetypal images triggering the reactions that are part of our increased id.

II. LOGICAL PROCESSES AND THE HUMAN LIFE

It seems that several times we want to do things but we cannot actually do them. Also several times we do not want to do things, but we are unable to stop our action.

If we are at home with a visitor and our telephone rings but we do not want to answer it, then we should be able to not answer it.

At least sometimes, however, this *we* will bother about the opinion of the visitor and will change their action because of it.

When this change of action happens, we cannot be talking about our id, ego, or superego. We can at most be talking about an external entity that has acted as our superego.

Because our own judgment told us not to answer that call, our action was not a result of our ego.

We seem to actually not be thinking much and be following the *order* given by an external entity; therefore there is a *non-judgmental* part to our psyche that cannot be denied.

Olinto Perozzo¹, for instance, has lost his life at a young age because his physical education teacher, from the Brazilian Army, told him that *he could*. He thought that he could not keep on running and he actually told the teacher that several times.

His body told him that he could not do it, his mind told him that he could not do it, but he listened to the *external entity*, which, in this case, was another human being.

We cannot call this collective unconscious because it is a completely conscious activity of the other human being and Olinto probably debated inside of himself before deciding to *obey the entity*.

What is that component of our personality that has not been addressed by either Jung or Freud?

That component could be called *the non-judgmental part of our psyche*, a place where we would have the id and something else, say *the obey button*.

There is obviously a shared psyche element in all of us.

For instance, we seem to be influenced by others to like or dislike other people and seem to act according to that feeling that we never really had ourselves.

We therefore at least sometimes share the ego of others.

We can call that our *extended ego*.

¹ Relative of M. R. Pinheiro. There is a plate in the Army School of Rio de Janeiro (the one in which Mr. Perozzo lost his life) in his honour.

On the other hand, there are situations in which we notice that we are the only ones who like someone. We then know that we are *on our own*, and therefore we also have a non-shared part of our psyche (that is obvious. This example is just an extra allurements. All the work of Freud could be told to address the non-shared part of our psyche).

Freud seems to be a counterpoint for Jung, since whilst one believes that all our processes are logical, with reasonable and scientific explanations, the other makes use of words like soul to describe his theory.

Both of them are right, yet both of them seem to not have a complete model for the human psyche.

Psyche is defined as

*1640s, "animating spirit," from Latin psyche, from Greek psykhe "the soul, mind, spirit; breath; life, one's life, the invisible animating principle or entity which occupies and directs the physical body; understanding" (personified as Psyche, the beloved of Eros), akin to psykhein "to blow, cool," from PIE root *bhes- "to blow, to breathe" (cf. Sanskrit bhas-), "Probably imitative" [Watkins] [10].*

Also in ancient Greek, "departed soul, spirit, ghost," and often represented symbolically as a butterfly or moth. The word had extensive sense development in Platonic philosophy and Jewish-influenced theological writing of St. Paul (cf. [spirit](#) (n.)). Meaning "human soul" is from 1650s. In English, psychological sense "mind," is attested by 1910 [10].

The invisible animating principle or entity which occupies and directs the physical body seems to be the most important part of this definition.

III. OUR MODEL

We propose that our psyche be divided into four parts that may come together sometimes: judgmental, non-judgmental, shared, and non-shared.

When we woke up this morning, the telephone was ringing. It rang four times and we woke up and answered it on the fifth time. We did not plan to wake up at that time, since our alarm was set for half an hour later. That was not our superego telling us to wake up, even because it should be off as we sleep.

Our id however is trained to show up in this sort of situation (response to the persistent ringing. We here talk about the part of our id that we have acquired by means of training, therefore about a not so instinctive part...).

It is still a non-shared experience and a non-judgmental one. If we ever made a judgment on that instruction, that happened before we automated our corporeal systems to move upon persistent ringing of our telephone set.

We were at a class, and the teacher was repeating something. We know we do not like repetitions. We feel like getting out of the class. We however thought that out of politeness and kindness we should not do that and should still pretend to be enjoying. So we have done. This was a non-shared but judgmental experience, then.

People are used to be told *by movies* to always follow the instructions of whoever has a gun pointing at them. People are also used to get told by all their acquaintances and relatives not to react when someone else has a gun and they do not have one in places like Rio de Janeiro. The media in Rio de Janeiro brainwashes people with that idea. We were in Rio de Janeiro in the year of XXXX then, and we got to have a gun pointing at us and at other 20 people who shared the bus with us. The guy with the gun said: Hands up. We all, with no exception, raised our hands. This was a shared, and non-judgmental, experience.

We can now build our table:

	Shared	Non-shared
Judgmental	Olinto	Boring class
Non-judgmental	Hands up	Persistent ringing

There are conscious, preconscious, and unconscious pieces to all the elements of the table.

We may be aware of the system that led us to automatically answer a telephone in the fifth ring with no mistake. We might be able to extract from our memory (preconscious) the situation that led to that *increased id*, when that part will then become a conscious thing. We may also not have a clue, when it will then be an unconscious thing.

Olinto might know why he thought he had to obey that male teacher blindly, say his father was very authoritarian and made him increase his id to accommodate the instruction *I tell you to do something, then you do*, but he may also not know. Therefore, it might be a conscious piece or an unconscious one.

In the Boring Class example, we may not have actual reasons to be nice to that teacher, but we think we do; so that all the processes that lead to our decision - that of being nice to him - are actually unconscious. We may however have had contact with him in our personal life or perhaps someone that we know did have that contact, so that we know the foundation of our concern and feeling of reciprocity. In this case that is a conscious process.

In the Hands Up example, we may know why we behave like that automatically; say we even recall the scenes of the movies as we raise our hands. In this case, our processes are conscious. We may however not have a clue. In this case, the processes are unconscious.

When our processes are unconscious, we may be making use of archetypes, or traumas, or brain-washing input, or memories, or self-image, or even others, to make our decisions.

The ego, the id, and the superego are still valid terms and creations, so that they may be used in conjunction with any piece of our theory.

The collective unconscious will disappear in favor of the shared and judgmental or non-judgmental experiences.

The other titles, which give name to the *circles of Jung*, are also still valid terms and creations, and they may be used in conjunction with any piece of our theory. Even the Archetypal Processes are OK in this sense.

IV. CONCLUSION

Notice that if a person is formed of only shared processes, then the person probably does not have a persona, and therefore they are not a proper person. They could then equate objects, animals or plants in terms of existence.

Notice that if a higher percentage of a person is formed of shared processes, then they must suffer from some psychiatric or psychological disorder.

Notice that it is probably impossible to determine how much is shared in a general context.

We probably would have to reduce contexts dramatically to be able to tell how much of what a person presents to society is shared. The non-shared part would be their proper self.

We have noticed that not even the yell of pain is instinctive [11]: Americans would say *oh* when in pain that be short and inflicted by a third party, but Brazilians would say *ai*.

What is then apparently instinct, taken for granted to be so by all of us, may be actually a *learned instinct*, or part of our *extended id*.

Moreover, it would be an instinct that has been added to our id through unconscious processes from both ends (teachers and learners).

The process that has added this instinct is a shared and non-judgmental process.

When we act upon it, however, we have a non-shared and non-judgmental process.

REFERENCES

- [1] Cherry, K. (2013). Sigmund Freud – Life, Work, and Theories. Retrieved December 23 2013 from http://psychology.about.com/od/sigmundfreud/p/sigmund_freud.htm
- [2] Cherry, K. (2013). The Id, Ego and Superego. Retrieved December 23 2013 from <http://psychology.about.com/od/theoriesofpersonality/a/personalityelem.htm>
- [3] Davies, L. (2010). Adult Teaching and Learning Theory: A Psychoanalytic Investigation. Retrieved December 28 2013 from <http://theses.nottingham.ac.uk/1791/>
- [4] Pinheiro, M. R. (2013). Anima Est. Retrieved December 27 2013 from <http://www.scribd.com/doc/188417092/Anima-Est>
- [5] Cherry, K. (2013). The Interpretation of Dreams by Sigmund Freud. Retrieved December 23 2013 from <http://psychology.about.com/od/sigmundfreud/gr/interpretation.htm>
- [6] Domhoff, G. W. (2008). The Misinterpretation of Dreams. Retrieved December 23 2013 from <https://www.americanscientist.org/bookshelf/bookshelf.aspx?id=2745&content=true&css=print>
- [7] Freud, S. (1900). The Interpretation of Dreams. Retrieved December 23 2013 from <https://secure1.free-ebooks.net/ebook/The-Interpretation-of-Dreams>
- [8] Kazlev, M. A. (2013). Jung's Conception Of The Collective Unconscious. Retrieved December 9 2013 from http://www.kheper.net/topics/Jung/collective_unconscious.html
- [9] Jung, C. G. (1990). *The archetypes and the collective unconscious*. Princeton, NJ : Princeton University Press. ISBN: 9780691097619.
- [10] Harper, D. (2001-2013). Psyche. Retrieved December 23 2013 from <http://www.etymonline.com/index.php?term=psyche>
- [11] Pinheiro, M. R. (2013). A Revolutionary Method of Teaching English as a Second Language. Retrieved December 28 2013 from <http://www.scribd.com/doc/194146291/A-Revolutionary-Method-of-Teaching-a-Second-Language>