

Subh

David M. Scienceman and Floren

ABSTRACT

Because Sigmund Freud attempted to apply his concepts of psychological forces and human psychology and culture, diagrams have been drawn to display his theories of sublimation, personality using the systems energy language of H.T. Odum (1971). Calibration of the human systems units "soal," "morgan," and "bunyan" have been published already (Scienceman, 1989). Sublimation transformation through negation of bodily (erotic) energy (energies) into creation of the psychoculture.

INTRODUCTION (FIGURE 1)

According to Rapaport and Gill (1959), Sigmund Freud finally "defined metapsychic study of the assumptions upon which the system of psychoanalytic theory is based," (p. 1: assumptions "must include the dynamic, economic, structural, genetic, and adaptive points of view. At the dynamic level, "(a) there are psychological forces, (b) psychological forces are defined by direction and magnitude, (c) the effect of simultaneously acting psychological forces may be the sum of each of these forces" . . . At the economic level, "(a) there are psychological energies, (b) psychological energies are subject to a law of entropy, (d) psychological energies are subject to transformation which may increase or decrease their entropic tendency." Today we could describe Freud's psychology as "information," bodily energies which have been highly transformed, or "bodily energy of the soul).

A start has therefore been made to use the systems energy language of H.T. Odum to draw basic diagrams describing the Freudian theories. But owing to place and time limitations, these diagrams are mostly based on only two books, "Life Against Death" (Brown, 1970) and "What Freud Really Meant" (Stafford-Clark, 1965). First we must introduce some basic concepts, some misinterpreted. "infantile sexuality" meant the bodily pleasure derived from all body functions by humans; "repression" meant the prevention of unconscious passions or desires from entering the conscious mind; "libido, the sexual instinct, Eros" all refer to the driving force to achieve bodily pleasure and to the world; "destrudo, the death instinct, Thanatos" all refer to the opposed conflicting instinct; "id" refers to the totality of unconscious forces, "ego" refers to the rational, conscious, mind, governed by the laws of reality and reality principles respectively; "superego" is human conscience.

Three diagrams are displayed. But first (Figure 1), the basic concept of "sublimation," (mostly ignored today by modern psychoanalysts), is drawn, as described by Brown (1970) in his section (pp. 126-159). he starts "The link between psychoanalysis and the science of human culture is the concept of sublimation."

It seems a psychological analogue to Marx's "exploitation" (transformation of human labor power into social relations-capital), and Odum's "transformation to higher energies." A limited amount of libido is upgraded into higher human activities and thoughts during the process of reproduction of psychical energy and the creation of the ego or soul, all summarized as "desexualization" by Freud. "However much the repressed and sublimating adult may consciously deny it, the fact

that life is of the body and only life creates values; all values are body values" (Brown, p. 256). I refer to body value as "bovalue" to clearly distinguish it from lavalue (Marx) and emvalue (Odum). "If money were not excrement, it would be valueless" (p. 256).

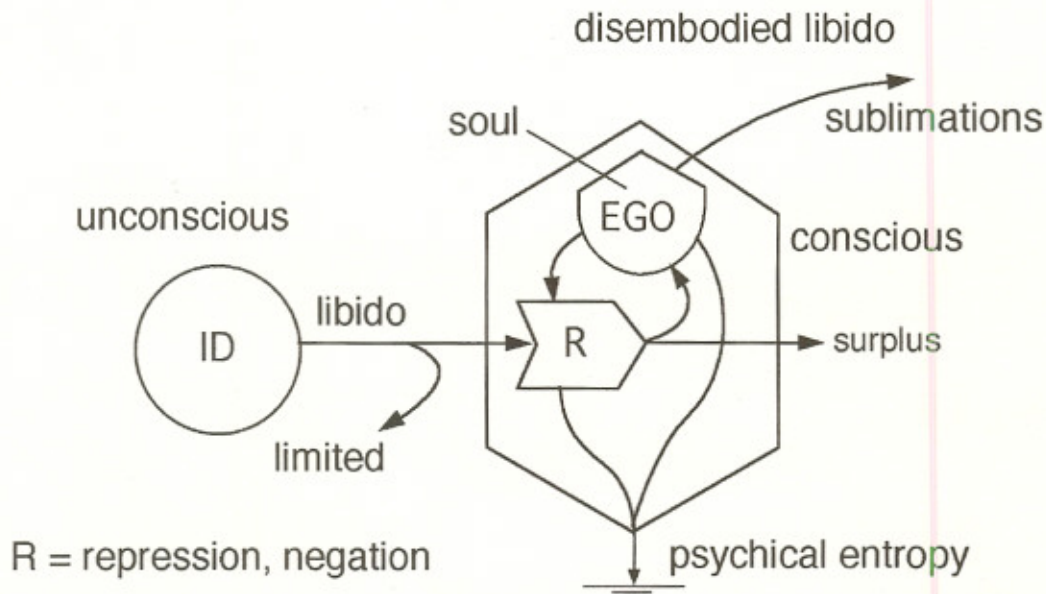


Figure 1. "Sexual energy is bodily energy, and the desexualized is disembodied energy, or energy made soulful."

FREUD'S THEORY OF SUBLIMATION (FIGURE 2)

According to Brown's version of Freud, (Brown, 1970), "The drive to sublimate is the same as the drive to produce an economic surplus," (p. 228). "Sublimation is the use made of bodily energy by a soul which sets itself apart from the body" (p. 43). "Sublimations as desexualizations, are not really deflections (changes of aim) of bodily EROS but negations" (p. 146). "The mode in which higher sublimations are connected with the lower regions of the body (as postulated by psychoanalytical theory) is the dialectical affirmation-by-negation" (p. 145). "Sublimation is the continuation not of infantile sexuality but of infantile dreaming . . . organised by fantasies into the sexual organizations" . . ."culture therefore, the product of sublimation, is, in Plato's words, the imitation of an imitation; in Pindar's words, the shadow of a dream" (p. 149).

FREUD'S THEORY OF PSYCHICAL STRUCTURE (FIGURE 3)

Freud's theories were initially based on his observing the endless return of neurotic symptoms, hence the term repetition-compulsion, Stafford-Clark, (p. 8). He subsequently proposed an aggregated vision of the operation of the human mind. The Life instinct and the Death instinct, united in animals and children, are separated in adults into conflicting forces. Using the basic pulsing diagram of Odum et al. (1988), Figure 3 shows how neuroses (N) enter the ego directly, but also are sublimated into religion and culture (C). The loop "ID to EGO to SUPER-EGO to ID" causes repetition-compulsion as displayed in the N and C graph. The influence of family (F) and environment (E) are also included. Maybe this dialectical theory is a precursor of modern "self-organization"?

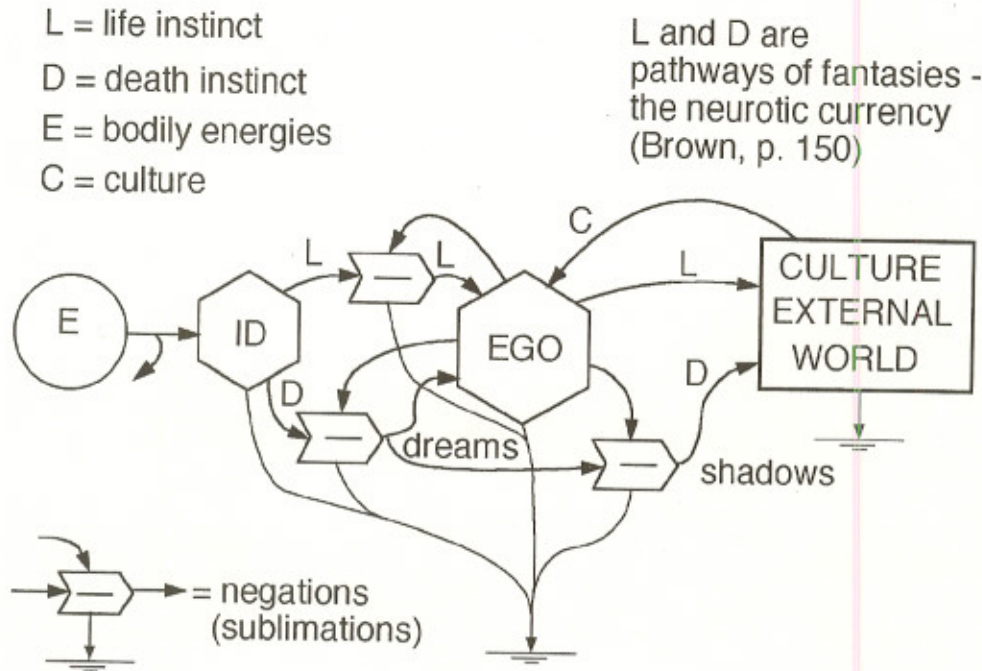


Figure 2. "Sublimation is the shadow of a dream."

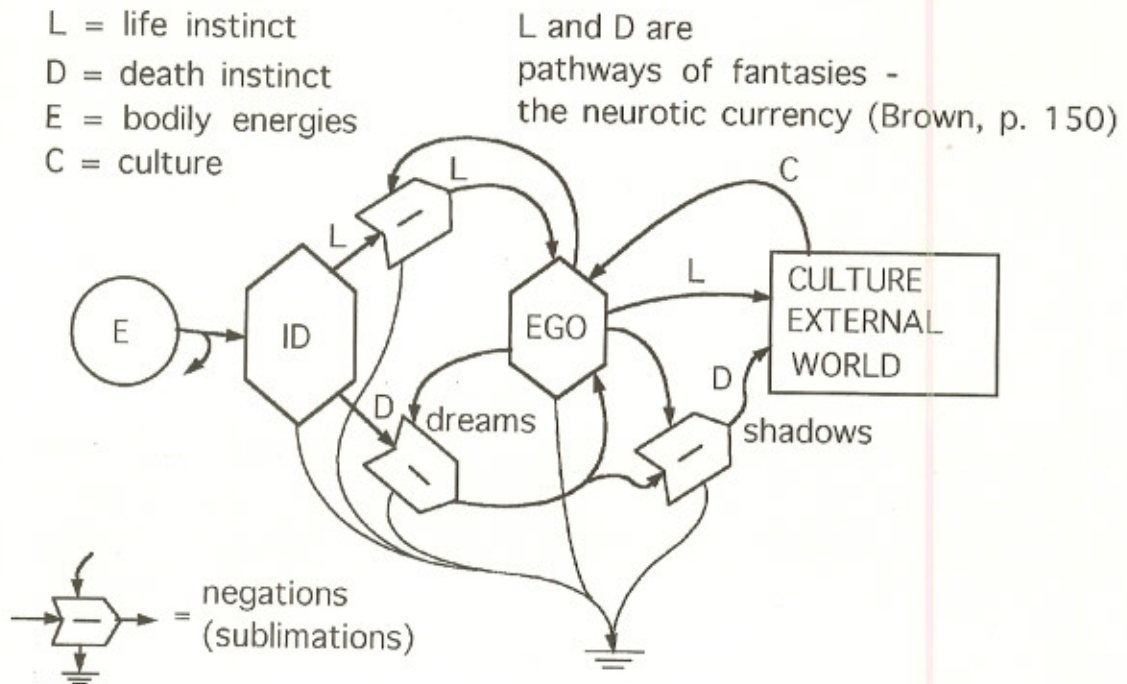


Figure 3. Freud's theory of psychological structure. L = Life instinct, libido; D = Death instinct, destrudo; N = Neuroses; C = Culture; SE = Superego; F = Family; E = Environment.

FREUD'S THEORY OF PERSONALITY (FIGURE 4)

Freud (1924) wrote that there are three stages of infantile sexual development, the oral, anal and phallic, all of which are autoerotic in nature and magnitude (Brown, 1970, p. 39). When the infant later enters puberty, there is a second efflorescence of these eroticisms, but now united into the genital organization, with the functions of love and reproduction. If development is thwarted, fixations may cause abnormal concentrations of libido into personalities, such as a fixation of anal eroticism into parsimony or love of money. Under stress conditions, regression may cause the return to earlier levels of development. The union of different erotisms was called the "amphimixis of erotisms" by Ferenczi (1953), which we could today call "bodily (erotic) energy."

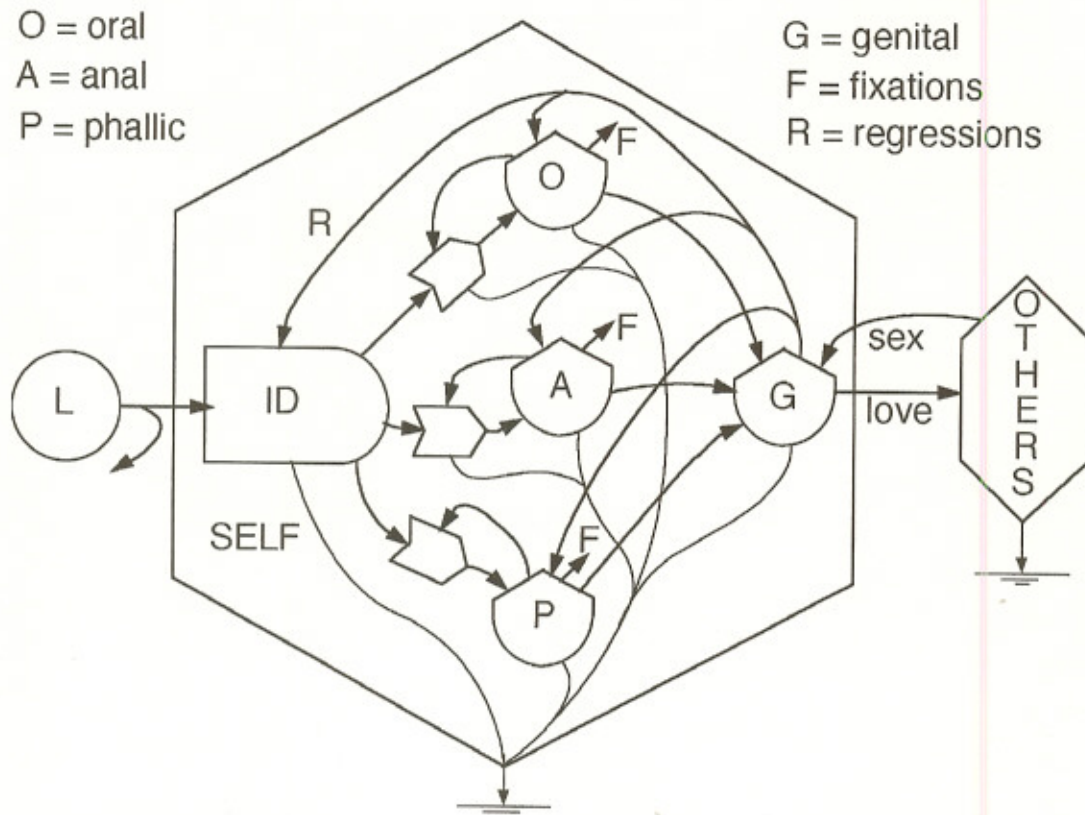


Figure 4. Freud's theory of personality: the transformation of erotisms into genitality.

REFERENCES

- Brown, N.O. 1970. *Life Against Death - The Psychoanalytic Meaning of History*. First Sphere Books Edition, London, U.K.
- Ferenczi, S. 1953. *Male and Female. Further Contributions to the Theory and Technique of Psychoanalysis*. Hogarth, London, pp. 249-260.
- Freud, S. 1924. *On the Transformation of Instincts with Special Reference to Anal Eroticism*. *Collected Papers*. International Psychoanalytic Library, London, pp. 164-171.
- Odum, H.T. 1971. *Environment, Power and Society*. Wiley-Interscience, New York, U.S.A.
- Odum, H.T. et al. 1988. *Energy, Environment and Public Policy*. (UNEP Report No. 95), (p. 27).
- Rapaport, D. and Merton M. Gill. 1959. *The points of view and assumptions of metapsychology*. *The International Journal of Psycho-analysis*, Vol. XL, Parts 3-4, pp. 153-162.
- Scienceman, D.M. 1989. *The Emergence of Emonomics*. *Proc. Int. Soc. Systems Sciences*, Edinburgh, Scotland, pp. 62-68.
- Stafford-Clark, D. 1965. *What Freud Really Said*. Penguin Books, Ltd., Hammondsworth, U.K.