



FREUD'S IDEA OF REPRESSION: A PSYCHO-ANALYTICAL STUDY OF INFORMATION CONSUMPTION PRINCIPLES

Ghayas Uddin Hashmi¹, Dr. Naseem Ahmad²

Department of Psychology

^{1,2}Shri Venkateshwara University, Gajraula (Uttar Pradesh)

Abstract

The article tends to Freud's idea of repression, which he uses to distinguish the "voluntarily ignorant" models. Freud clarifies the repression from a point of view, including a first precursor of neuroscience, however, it focuses on the dialectical question. The extension of this thought holds that repression is sanctioned through "dialectal programs". When we find out how to change the subject in a socially appropriate way, we find out how to push uncomfortable information away from knowledge without drawing attention to it. In addition to this, the article argues that consumption offers another open framework through which we can establish repression. Through the purpose of a psychoanalytic goal, human beings are described with sexual and aggressive impulses. Psychoanalytic theorists believe that human behavior is deterministic. It is governed by irrational forces and the unconscious, as well as by instinctive and biological impulses. Because of this deterministic nature, psychoanalytic theorists do not believe in free will.

1. OVERVIEW

One of Freud's most important commitments to the study of the mind, the suppression hypothesis, is something like this: much of what is in the personality of others has been there for knowledge, which works as a problem, leading to oblivion underground. or conscious contemplations or impulses that you consider inadequate. Frequently modified materials include infantile sexual desires, according to Freud's hypothesis. Accustomed to a state of oblivion, developing only in camouflaged structures: in dreams, in dialects (Freudian shift hypothesis), an innovative movement that can offer trade (create counting) and hypochondriac behavior. According to

Freud, we have all the desires and fears contained; On the whole, we have dreams in which emotions and repressed memories are camouflaged and, as a result, we have all the potential possibilities for examining dreams.

One of the most forgotten desires is the young man who wishes to uproot the parents of our sex and assume his position in the affections of the parents of the opposite sex. This desire includes various desires and various but related fears. (A child, and should leave a comment, incidentally that Freud here mostly cares about man can expect mutilated his father and his mother wants to come back to take care). Freud alludes to the whole complex of "oedipal" emotions, naming the complex in honor of



the shocking Greek legend of Oedipus, who accidentally killed his hooked father and mother. Why are the Oedipal fears and desires suppressed on the conscious side of the brain? Also, the result for them after they have been modified? "From the first point of written history these desires have been controlled by the most incredible religious and social taboos, and, as a result, have come to be seen as" unnatural "but" Freud has discovered that these desires are quite normal for ordinary people. "[human development] [Freud, S. (2001 [1900])].

Freud was a productive writer of letters. Although a part of his letters did not stand the test of time, in fact, he destroyed many of them, those who remain offer us a window on his life as they build his most convincing ideas. Thus, by carefully examining Freud's distributed psychoanalytic works and his letters, a disjunction becomes evident. Freud speaks from time to time about their consumer proofs in his distributed psychoanalytic writings but exercises the consumption they are exposed in his letters as an essential part of their "most unpredictable" period of his regular encounters in the history of European consumption. His was the social medium of which Ernest Dichter, Paul Lazarsfeld and Victor Gruen constituted the substance of current consumption. Freud's ideas educated his work, but Freud himself, from time to time, addressed the topic in his distributed psychoanalytic writings. Question; we can affirm that although Freud offers us a psychological investigation into

normal daily existence, he has neglected this part of his daily life.

Perhaps Freud did as such to control his public image. In recent times, Freud has been accused of bearing the "common Viennese burden known as the" poor house or monetary depression ": the inevitable tendency of the Viennese clerical classes to distort themselves was short and in constant pain. Freud, in no way rich form or form, was astounded by his "great contempt". He made no secret, for example, of his enthusiasm for antiquated idols. These objects were so vital to Freud that they even required them to escape Nazi occupation and, regardless of the risk, travel with him to England at the end of his life.

These obsessions even have their place in the history of psychoanalysis. Perhaps Freud ignored his consumption as a point for psychoanalysis, rather, because he was antagonistic to the type of things, currently we are connecting with consumer culture. Freud's letters give some proof of this state of mind. For example, Freud depicts how "terrible warnings" irritate the magnificence of European architecture [Freud, S. (2001 [1915b])]. However, Freud made a couple of efforts to break away from the Viennese consumer culture. Towards the end of Freud's street in Vienna there was the Tandelmarkt "a confusion of shops, a good part of which was claimed by the poor Jewish vendors in Freud's time". Freud could barely manage the cost of this plan, but he needed to live in the region.



Similarly, Freud's letters make reference visits to their ordinary consumption exercises.

It describes its "rather large" banknotes from book dealers, furniture and clothing purchases, visits to bars, restaurants and stylists, excursions to musical theater, shows and historic centers. I shiver at the prospect of my tailor's bill! Freud keeps in touch with Martha from his life partner. At that time, it is difficult to recognize that Freud did not examine his consumption by antagonistic vibrations or numbness. Freud wrote about his own consumption, but not in his distributed psychoanalytic works. As a young man, Freud exhibited his encounters with cocaine. At that time, this was a new substance and was the subject of numerous fragments of gossip and fantasy. In light of his findings, Freud advanced cocaine as a treatment for stomach roars and as an enthusiastic and physical stimulant of the Spanish fly. However, despite its underlying energy, Freud's encounters with cocaine mixed. After distributing his article, he saw one of his closest companions destroyed by cocaine fixation.

2. CONSUMPTION GENERATES MATERIAL TO REPRESS

One of his tests included a man who suffered "the most extreme side effects of tolerance" after "the sudden withdrawal of morphine". Freud discovered that using cocaine, "man's condition was tolerable ... there was unhappiness or illness while

enduring the impact of cocaine." Freud met Fleischl when he began his journey towards psychoanalysis and later described him as "a splendid man" who took good example.

Surely, keeping in touch with Martha, whom he later married, when he first met Fleischl, Freud portrayed him as someone who 'envied in every respect'. He was "well-endowed, endowed with all the amusements and sports, with the seal of the virtuoso in his extraordinary masculine aspects, attractive, refined, enriched by numerous abilities and suitable to give a single judgment on most things, he was my optimum. "To tell the truth, Freud was so surprised by Fleischl that he emphasized the frankness with which Fleischl managed to wrest Martha away. He gives a letter to Martha:

I looked around his room, thought of my best friend, and it occurred to me how much I could do for a girl like Martha ... how I'd like to share the importance and influence of this lover, like the nine years that man has over me can mean so many happy years without equal in his life, compared to the miserable nine years spent hiding and the almost impotence that awaits me. I was forced to painfully visualize how easy it would be for him ... to meet Martha at her uncle's house.

However, in 1883, Freud's letters to Martha reveal that Fleischl was "in a miserable state". He had become addicted to morphine after thumb surgery. In April 1884, Freud



ordered cocaine to "alleviate the terrible condition after the withdrawal of morphine". I wish I could free him from pain! "He wrote to Martha in January 1885 (1960). Freud's hope that cocaine could help his friend turned out to be misplaced. His help made things worse. Fleischl became addicted to cocaine and lived, according to all testimony, a "Pathetic existence for the rest of his life. We might expect Freud to stop using cocaine after seeing these sad results, but he didn't, rather, Freud's cocaine experiments established his status among his companions.

3. CONCEPT OF CONSUMPTION

Freud explains that he bought the writing paper to make it easier for her to write to him. But, he continues, he chose a monographic document with his initials to convey a much more important message:

I decided to buy a letter for the dear work girl and I chose a document in which I could only write. An intimately intertwined M and S as the generosity of the engravers give us, makes every page useless for sexual intercourse, except Marty and me.

Thus, Freud's attentive gift became a series of relationships and feelings. In this example, I was willing to admit that he used his generosity to communicate his possessiveness. But Freud was also aware that through consumption we can communicate thoughts that we are less willing to admit both to others and to

ourselves. At this point, Freud tells a revealing story:

What I said recently in a circle of friends is used as proof of my affirmation, that forgetting is very often the realization of an unconscious intention and, nevertheless, it allows us to deduce something about the secret mental state of the person who forgets. A young woman, who used to find a bouquet of her husband on her birthday, misses this sign of tenderness on one of those anniversaries and breaks down crying for that. Her husband arrives and can't explain his crying, until he says, "Today is my birthday". He hits his forehead and exclaims: "I'm sorry, I completely forgot it", and he wants to go. and give her flowers But she will not be comforted, because she has felt in her husband's oblivion the proof that in her thoughts she does not play the same role as before.

Here, we see Freud recognizing that consumption not only allows us to express feelings and feel that, being vital, allows us to express emotions and feelings in which we do not think. In history, the problem is not that the spouse neglects the birthday of their best half. Is that he forgot to buy flowers. This shows his wife that her partner never takes care of her again. When he gave her flowers, he realized that she appreciated it, and did not reveal that he had not. Regardless of what the spouse says, regardless of how he disagrees with his lack of guilt, he cannot hide the true meaning discovered by inattention. Their activities



discover feelings that they cannot admit to themselves and are considered significantly more essential. Through consumer essays, Freud proposes in this story, we can discover our mysterious perspective.

The idea of repression remains at the heart of Freud's psychoanalytic hypothesis. It was a key that opened the brain for its type of psychoanalytic translation. However, to date, scientists and exhibition consumers have rarely considered the ways in which consumer trials provide material that we must repress or order repression on our own. This is not an uncertainty due to the predominant image of a non-connoisseur who presents himself as inverse, as opposed to the creation of conscious mental procedures for the consumer. It is, without doubt, equally from the holes in the clarification of Freud's repression. Furthermore, it can be a consequence of the methodological problems required with external procedures, as indicated by the standards of scientific science. In any case, this does not imply that external procedures are not fundamental to understanding consumption. The article examined Freud's own consumption practices in detail.

4. PSYCHOANALYTIC PHILOSOPHY

Psychoanalytic theory is the theory of personality organization and the dynamics of personality development that drive psychoanalysis, a clinical method for the treatment of psychopathology. Founded for the first time by Sigmund Freud at the end

of the 19th century, psychoanalytic theory has undergone many refinements from its work. Psychoanalytic theory gained full importance in the last third of the 20th century as part of the flow of critical discourse on psychological treatments after the 1960s, long after Freud's death in 1939, and its validity is now widely discussed or rejected. Freud had ceased his analysis of the brain and his physiological studies and shifted his attention to the study of the mind and psychological attributes related to the mind, and to the treatment of free association and transfer phenomena. His study highlighted the recognition of childhood events that could affect the mental functioning of adults. His analysis of genetic aspects and then of development gave psychoanalytic theory its characteristics. Since his release of *The Interpretation of Dreams* in 1899, his theories have begun to gain prominence.

Psychoanalytic and psychoanalytic are used in English. The latter is the oldest term and initially meant simply "related to the analysis of the human psyche". But with the emergence of psychoanalysis as a distinct clinical practice, both terms came to describe it. Although both are still used today, the normal adjective is psychoanalytic.

5. CONCLUSION

Freud began his psychoanalytic studies in collaboration with Dr. Josef Breuer, especially when it came to Anna O's study.



The relationship between Freud and Breuer was a mixture of admiration and competence, based on the fact that they were working together in case by Anna O. and had to balance two different ideas regarding diagnosis and treatment. Today, Breuer can be considered the grandfather of psychoanalysis. Anna O. was subject to physical and psychological disorders, such as not being able to drink out of fear. Breuer and Freud discovered that hypnosis was a great help to find out more about Anna O. and her treatment. The research and ideas underlying the study of Anna O. have been widely cited in Freud's lectures on the origin and development of psychoanalysis. These observations led Freud to theorize that the problems faced by hysterical patients could be associated with painful childhood experiences that could not be remembered. The influence of these lost memories has shaped patients' feelings, thoughts and behaviors. These studies have contributed to the development of psychoanalytic theory.

He offered a theoretical reading which, to underline, does not claim to be valid, objective or definitive. As Freud himself claims, these criteria are not applicable to conversations of repression. The main substantial standard for examining hypotheses in repression is whether they are productive of new understandings. In this sense, the article has estimated that Freud created approaches to discuss his consumption essays that allowed him to repress dying reflections connected to them.

Because of Fleischl's dependence on cocaine, for example, Freud's proposal for specific types of consumption caused great physical agony for an individual who respected and rebuked. Where the images of these occasions arose in his dreams, Freud trusted them completely. Here, Freud's meetings show how consumption can create material to repress. For this reason, we can include other precedents surely understood in the broader writing of consumer behavior, including impulsive consumption and narcissistic consumption. In each of these cases, consumption produces reflections and feelings that should be repressed.

REFERENCES

- [1]. Freud S., On the History of the Psychoanalytic Movement, Collected Papers, Vol. 1 (London: Hogarth, 1954), 299-300.
- [2]. Freud, S. (2001 [1900]) 'The Interpretation of Dreams', in The Standard Edition of the Complete Psychological Works of Sigmund Freud Volume IV. London: Vintage.
- [3]. Freud, S. (2001 [1914a]) 'On the History of the Psycho-Analytic Movement', in J. Strachey (ed.) The Standard Edition of the Complete Psychological Works of Sigmund Freud Volume XIV. London: Vintage, pp. 3-66



-
- [4]. Freud, S. (2001 [1914b]) ‘On Narcissism: An Introduction’, in J. Strachey (ed.) The Standard Edition of the Complete Psychological Works of Sigmund Freud Volume XIV. London: Vintage, pp. 67–104.
- [5]. Freud, S. (2001 [1915b]) ‘The Unconscious’, in J. Strachey (ed.) The Standard Edition of the Complete Psychological Works of Sigmund Freud Volume XIV. London: Vintage, pp. 159–218.