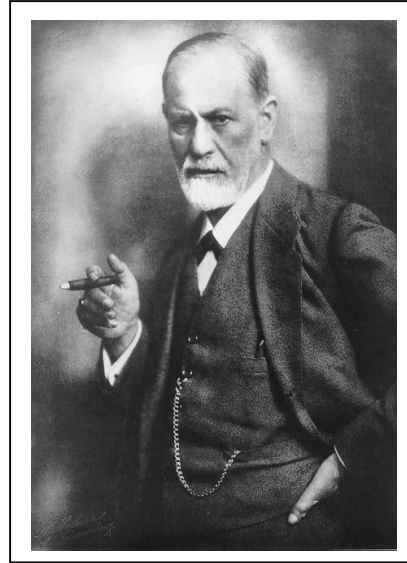


## Freud Sigmund 佛洛伊德

Freud Sigmund (1856-1939) was an Austrian physician 醫生 who revolutionized 革新 ideas on how the human mind 人類思維 works. Freud established the theory 理論 that unconscious 無意識的 motives 動機 control much behaviour. He thus 因此 greatly advanced 促進 the field 領域 of **psychiatry** 精神病學. His work has helped millions of mentally ill patients 心理病患者. His theories have brought new approaches 方法 in child rearing 養育, education and sociology 社會學, and have provided new themes 話題 for many authors 作家 and artists 藝術家. Most people in Western society view 觀察 human behaviour at least 至少 partially 一部份地 in Freudian terms 以佛洛伊特的理論.



Freud was born on May 8, 1856, in Freiberg 夫來堡, Moravia 摩拉維亞, a region that is now part of Czechoslovakia 捷克斯洛伐克. He was the oldest of eight children, and his father was a wool merchant. When Freud was 4 years old, his family moved to Vienna, the capital of Austria. He graduated 畢業 from the medical school 醫學院 of the University of Vienna in 1881. Freud later decided to specialize 專注 in neurology 神經學, the treatment 治療 of disorders 錯亂 of the nervous system 神經系統.

In 1885 Freud went to Paris to study under Jean-Martin **Charcot** 夏柯 (1825-1893), a famous French neurologist 神經學家. Charcot was working with patients who suffered from a mental illness now called hysteria 歇斯底里症. Some of these people appeared to be blind 盲 or paralyzed 癱瘓, but they actually had no physical 身體上的 defects 缺憾. Charcot demonstrated 演示 that their real problem was mental, and that the physical symptoms 癥狀 could be relieved 解除 through **hypnosis** 催眠. Freud and another neurologist John Breuer 布洛爾 (1842-1925) found that **catharsis** 宣洩 (talking freely) during hypnosis was the better way of treating hysterical patients 歇斯底里症患者.

### His Life

Freud returned to Vienna in 1886 and began to work extensively 廣泛地 with hysterical patients. He gradually formed ideas about the origin 起源 and treatment of mental illness. Freud used the term **psychoanalysis** 心理分析 for both his theories and his method of treatment. When he first presented 提出 his ideas in the 1890s, other physicians reacted 回應 with hostility 懷著敵意. Yet Freud eventually 最後

attracted a group of followers, and by 1910 he had gained 得到 international recognition 認同.

During the following decade 接著十年, Freud's reputation 聲譽 continued to grow. But two of his early followers, Alfred Adler 阿德勒 and Karl Jung 容格, split 鬧翻 with Freud and developed their own theories of psychology 心理學. Freud was constantly 持續地 modifying 修改 his own ideas, and in 1923 he published a revised version 修正版本 of many of his early theories. In that same year he learnt he had had cancer of the mouth 口腔癌. He continued his work, though the cancer made working increasingly difficult. He used to 經常 work over 18 hours a day. In 1938 the Nazis 納粹黨 gained control of Austria. Under their rule, Jews 猶太人 were persecuted 被逼害. Freud, who was Jewish, went to England with his wife and children to escape 逃避 persecution 逼害. He died of cancer in London on September 23, 1939.

Freud wrote many works 著作. However, his most important writings include *Studies in Hysteria* 《歇斯底里症之研究》(1895), *The Interpretation of Dreams* 《夢的解析》(1900), *The Psychopathology of Everyday Life* 《日常心理病理學》(1904), *Three Contributions to the Theory of Sex* 《性三論》(1905), *Totem and Taboo* 《圖騰與禁忌》(1913), *General Introduction to Psychoanalysis* 《心理分析學淺說》(1920), *Group Psychology and Analysis of the Ego* 《群體心理與自我的分析》(1920), *The Ego and the Id* 《自我與本我》(1923), and *Civilization and Its Discontents* 《文明與不滿》(1930).

## His Theories

**On Behaviour:** Freud divided human behaviour into three kinds: **(1) pre-conscious** 前意識, **(2) conscious** 有意識 and **(3) unconscious** 潛意識. He observed 觀察得知 that many patients behaved 行為表現 according to drives 衝動 and experiences of which they were not consciously 有意識地 aware 知道. He thus concluded that the unconscious plays 扮演 a major role 角色 in shaping 塑造 behaviour. He also concluded that the unconscious is full of memories 記憶 of events from early childhood 童年 ---- sometimes as far back as infancy 嬰兒期. Freud noted 發現 that if these memories were especially painful 痛苦, people kept them out of conscious awareness 刻意將之忘記. He used the term **defence mechanisms** 防衛機制 for the methods by which individuals did this. Freud believed that patients used vast amounts 大量 of energy 精力 in forming 製造 defence mechanisms. Tying up 困鎖 energy in defence mechanisms could affect a person's ability to lead 過著 a productive life 有創造力的生命, causing an illness that Freud called **neurosis** 神經機能病.

Freud also concluded that many childhood memories dealt with 涉及 sex. He theorized 提出理論 that sexual functioning 運作 begins at birth, and that a person passes through 通過 several psychological stages 階段 of sexual development.

During this passage 發展 from infant 嬰兒 sexuality 性徵 to adult sexuality, an individual makes many self-discoveries 自我發現 and learns to control his or her sexual impulses 性衝動. Freud believed that the normal pattern 正常模式 of sexual development is interrupted 受干擾 in some individuals. These people become fixated 定型 at an earlier, immature 未成熟的 age. He felt that such **fixation** 定型 could contribute 導致 to mental illness in adulthood 成年.

**On Sex:** Freud said that sexual appetite 性慾 is the foundation 基礎 of human behaviour. He put forth 推出 the ideas of Pan-Sexism 泛性主義. He argued that the sexual instinct 性本能 determines 決定 the growth of human beings 人類 and shapes their characters 性格.

**Oral phase** 口唇期 (0-2 of age): Babes get sexual satisfaction 滿足 with mouths. They feel happy whenever they put things into the mouth. A stronger sense of happiness 快感 is created when babies bite 咬破 and tear 撕裂 things with the mouth.

**Anal phase** 肛門期 (2-5 of age): Children excrete 排洩 their “rubbish” with the anus 肛門. The release 釋放 of the excretion 排洩物 sets children free from the source 根源 of strain 緊張; they become happy again. However, during this phase children undergo 經歷 toilet training 上廁所的訓練. Authority 權威 and discipline 紀律 prevent children from relieving 解除 their source of strain freely.

**Phallic phase** 生殖器期 (5-12 of age): Children pay full attention to their genital organs 外陰部. During this phase, boys hope to possess 擁有 their mothers wholly and feel hostile to their fathers. This is called the **Oedipus Complex** 戀母情意. Owing to the fear 懼怕 of the father, disappointment with the mother and the gradual maturing 成熟 of the body, however, boys will give up the mother later on. They will either imitate 模仿 the mother’s role, or seek identification 求同 with other males. Most boys like playing with other boys, that is “**homosexuality** 同性愛”. The final shaping 塑造 of the boy’s character depends upon 視乎 the balance between male and female elements 元素 in his body. Successful identification 認同 with other males produces the superego 超我. The situation of girls is just the vice versa 相反. They have the **Electra Complex** 戀父情意. Girls want to monopolize 獨佔 the father and hate the mother. Furthermore 而且, Freud said that girls are passive 被動 and shy 害羞 because they have a sense of inferiority 自卑感. Girls have a penis envy 陽具忌妒; they want to be male and are thus confused 混淆 by their sex role. Until the puberty 青春期 the child’s libidinal energy 性衝動能量 and aggressive impulse 侵略的衝動 are temporarily 暫時 repressed 被壓抑. So the period of 5-12 years of age is called the “latency period 潛伏期”.

After the age of 12 the boy’s sexual instinct 性本能 revives 恢復 considerably 大

幅地 because of the changes of the reproductive system 生殖系統. “**Heterosexual love 異性愛**” develops. The libidinal energy becomes active again, which produces pressure 壓力 and strain 緊張. Teenagers must adapt 調整 themselves to the changes.

Freud combined the oral, anal and phallic phases to form the “**pre-productive phase 前生殖期**”; the greatest sexual characteristic 性特徵 is that human beings love themselves 自戀, that is “**autoerotism 愛自己的身體**”. Children must pass through all of the phase successfully before they become a healthy adult. When the “**productive phase 生殖期**” arrives, people no longer love themselves but seek and select spouses 配偶. This is also the phase of socialization 社會化. Group activities, marriages 婚姻, family establishment and child breeding 養育子女 follow. The interest and ambitions 上進心 in careers 事業 as well as 以及 the sense of responsibility 責任感 are strengthened 加強. The productive phase is the longest, lasting 維持 from the age of 17-18 to the death.

Freud argued that the **Eros 求生本能** (life instinct, especially the **procreative instinct 生殖本能**) governs 管轄 acts 行爲 of self-preservation 自我求存 and the tendency 傾向 towards uninhibited 無拘無束的 enjoyment 享受 of life. Owing to the constraints 限制 of the social morality 道德, however, the desires of the sexual instinct cannot be always satisfied. People thus divert 轉移 the libidinal 性衝動的 energy to other creative 創造性的 activities like those of science and art. This is the process of “**conversion 轉向**” to “**sublimation 昇華**”. If sublimation fails, the desires of human instincts will be driven back 被趕回 to the unconscious 潛意識. They then become the themes 主題 of dreams and even the origins of abnormal 不正常的 behaviour. On the contrary, people will develop the **Thanatos 求死本能** (death instinct) if there is no outlet 出路 for the libidinal energy. The Thanatos produces aggression. It explains partly why wars and aggression occur 發生. Everyone has both the Eros and Thanatos.

**On the Mind:** Freud divided the mind 思維 into three parts, i.e. (1) the **id 本我**, (2) the **ego 自我**, and (3) the **superego 超我**. He recognized 承認 that everyone is born with 與生俱來 various 各種 instincts 本能, such as the drive 動機 to satisfy hunger 飢餓 and the drive to satisfy sexual needs. The id is the mental 心理的 representation 代表 of these biological 生物的 instincts. It does not distinguish 區別 between the internal mind and the outside environment. For example, the id stimulates 刺激 the eating drives, but it makes no distinction 辨別 between a mental image 形象 of food and the food itself. The id cannot express 表達 itself substantially 具體地; people cannot be aware 知悉 of its existence 存在 consciously 有意識地. The id is the primitive 原始 impetus 動力 of life. Only through dreams, imaginations 幻想 or the physical symptoms 癥狀 of mentally ill patients can the id be expressed and

predicted 預測.

The ego distinguishes between the internal mind and external reality 現實. It controls behaviour that bridges 連接 the gap 差距 between mental images and the outside world. For example, the ego directs 指揮 a hungry person to look for and to eat real food. The ego is realistic 現實主義. Whenever the id wants to have its desires satisfied, the ego considers the limits 局限 of the reality. In other words, the ego satisfies, represses 抑壓, controls or adjusts 調節 the wants 慾望 of the id.

The superego governs moral behaviour. It is the mental representation of the moral code 規條 of society mostly taught by the parents and teachers. The superego seeks to limit behaviour out of 出於 the drives of the id.

In mentally healthy individuals, the three parts of the mind work in harmony 和諧. But in others, the parts may conflict. For example, the superego might oppose all sexual behaviour, thus preventing fulfillment 實現 of the id's sexual drives. If the parts of the mind oppose one another, psychological disturbance 擾亂 results 出現.

Since human instincts are aggressive 富侵略性 whereas 但是 the civilization 文明 requires people to live in harmony, Freud said that it is difficult to reconcile 協調 the wants of human instincts with the norms 準則 of the civilization. Unlimited wants of human instincts will endanger 危及 the civilization and human beings as a whole 整體人類. On the other hand, over-repression 過份壓抑 on human instincts may lead to abnormal psychology. It produces patients of psychosis 精神病.

**On Treatment 治療:** At first, Freud treated neurotic patients 神經機能病的患者 by using the hypnotic 催眠 techniques that he had learnt from Charcot. But he modified this approach several years later, and simply had patients talk about whatever was on their minds. He called this technique “**free association 自由聯想法**”. With free association ---- that is, by speaking freely ---- the patients sometimes came upon 突然展現 earlier experiences that contributed 導致 to the neurosis 神經機能病.

Often, however, the painful memories that caused the neurosis were held 滯留 in the unconscious 潛意識 through defence mechanisms 防衛機制. Freud then analyzed 分析 the random 隨意的 thoughts 念頭 that had been expressed during free association. He did this in an effort 嘗試 to penetrate 滲入 the patient's defence mechanisms. He also interpreted 解說 the patient's dreams, which he believed were symbolic 具象徵意義的 clues 線索 to unconscious memories. After he felt he understood the root of the problem, Freud talked with the patient about the person's earlier experiences. He paid particular attention to the painful feelings ----- hostility or love, for example ---- that the patient directed at Freud himself. Through this **transference 轉移** of past feelings to the present, the patient could be relieved 解除 of the painful memories. The symptoms 症狀 of the neurosis might then disappear.

## His Influence

Freud ranks 名列 as one of the most influential 具影響力的 thinkers 思想家 in history. His research 研究 and writings 著作 changed the way 方法 many people thought about human nature 人性. The strongest impact 影響 of Freud's theories occurred 發生 in psychiatry 精神病的治療 and psychology. Some psychiatrists 精神病學家 and psychologists disagree 不贊同 with certain of his ideas. For example, Austrian psychologist **Alfred Adler** 阿德勒 (1870-1937), one of Freud's early followers, disagreed to the over-emphasis 過份強調 on sex. He thought that the conscious fear, ambitions, hopes and struggles 奮鬥 are more important than the unconscious drives and past experiences in shaping human behaviour. **Karl Jung** 容格 (1875-1962), another Freud's early follower, pointed out the importance of genetic factors 遺傳因素 in determining 決定 human minds. He even said that there are two kinds of the unconscious. One is individual, referring to things repressed in daily life. The other refers to the characteristics 特徵 inherited 承襲 from the particular 特定的 civilization. However, Freud's work on the origin and treatment of mental illness helped form the basis 基礎 of modern psychiatry. In psychology, Freud especially influenced the field 領域 of abnormal psychology and the study of personality 性格.

Freud's theories on sexual development led to open discussion and treatment of sexual matters and problems. His stress 強調 on the importance of childhood helped teach the value 價值 of giving children an emotionally nourishing environment 溫情的環境. His insights 見識 also influenced the fields of anthropology 人類學 and sociology. Most social scientists 社會科學家 accept his concept 概念 that an adult's social relationships 社交關係 are patterned after 依據 early family relationships 家庭倫常關係.

Attitudes towards anti-social behaviour 反社會行爲 have also been influenced by Freud. Many parents and teachers believe that behaviour problems can be caused by a child's emotional 情緒上的 conflicts. Similarly, many criminologists 犯罪學家 are convinced 相信 that large numbers of people commit crimes 犯罪 because of unconscious drives. Many such people can be helped more effectively by psychiatric care 精神病治療 than by a prison sentence 判刑.

In art and literature 文學, Freud's theories encouraged understanding of surrealism 超現實主義. Like psychoanalysis 心理分析, surrealist painting 超現實主義的繪畫 and writing explore 探索 the inner depths 內心深處 of the unconscious mind. Freudian concepts have provided subject matters 主題 for many authors 作家 and artists, and critics 批評家 frequently 經常地 analyze art and literature in Freudian terms. In the U.S., psychoanalysis has had a profound 深遠的 influence on literature

and drama 戲劇, mostly recently, in the works of such writers as Eugene O' Neill and Tennessee Williams.

Unfortunately 不幸地, owing to popular misinterpretation 廣泛的誤解 of Freud's writings, many people have used his theories as a scientific justification 支持 for increased egocentricity 利己主義 in handling 處理 affairs of daily life.

Sex was a taboo 禁忌 in the past. Freud regarded 認為 sexual instincts as the core 核心 of human behaviour and made sex a popular theme 話題 for open discussion. Hence 因此, this led partly to the sex liberation movement 性解放運動 of the West. Some people even use the Freudian theories to justify 支持 their unlimited 無節制的 sexual behaviour.

Psychoanalysis has unintentionally 意外地 fostered 促成 the idea that repression must be avoided lest 爲了不讓 it leads to "blowing one's top 情緒失控". It has encouraged the belief 信念 that education must never be restrictive 局限性 and coercive 強制性.

### Past A-Level Exam Questions since 1980

1. "Our intellect is a feeble and dependent thing, a plaything and a tool of our impulses and emotions." (Sigmund Freud) Comment upon the impact of this new understanding of human behaviour upon society in the twentieth century. (1982)  
「我們理解力是一個虛弱和不獨立的東西，是我們的衝動和情緒所擺佈的玩物和工具而已。」(佛洛伊德) 試評論此項對人類行爲的新理解對二十世紀社會的影響。(1982)
2. Examine the influence of Sigmund Freud's theory on European culture and society. (1996)  
探討佛洛伊德的理論對歐洲文化及社會的影響。(1996)
3. What do you think was the most significant medical discovery in the period 1800-1980? Explain your answer with reference to this discovery on European society. (1998)  
你認為 1800-1980 年間，哪一項醫學發現最爲重要？試就此項發現對歐洲社會的影響加以解釋。(1998)

### Past Higher Level Exam Questions in 1981-1991

1. Examine the content and impact of the theories of Sigmund Freud. (1981)  
試闡述佛洛伊德學說之內容及其影響。(1981)
2. Compare Darwin's theory of evolution and Freud's theories with regard to their influence upon politics and culture in modern Europe. (1987)  
試比較達爾文進化論與佛洛伊德學說對近代歐洲政治及文化的影響。(1987)