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## The principle of the causality in the psychoanalysis

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**Objective:** This article aims to shed light on the psychoanalysis theory from an epistemological view, especially regarding two ideas, the first one is about the causality the second is about the determinism. For Freud this inevitable conception or orientation had its substantive contexts in the early 20th century. So our contribution is essentially accountability and questioned the scientific extent specifically; how the analytic psychology could put his theory in the category of the true sciences.

This article aims to address the principle of the causality in the psychoanalysis theory where we will try to know how Freud consider all acts behaviors of the Self are inevitable and not issued arbitrarily. So how does Freud justify this inevitable perception when he calls for the unconscious?

**Keywords:** Psychoanalysis, determinism, causality.

It can be said that there is a difference between the causality and determinism. The first one means that each event has its own cause, as for the determinism is a radical assertion of causality and it has means that any event could be expected through our previous observations of all events in the nature. So in this sense the nature acts just like a huge machine and cannot contain imbalances. It is enough to determine what was boiling and how it will be before and after this moment.

David Hume pointed out that the idea of the causality is so related to the mental interdependencies and not to the objectives ones, in a way where our impressions and thoughts are projected on the events, so we are here invited to start explaining, because we are usually just looking for a reason of each event.

The causation's principle has become an epistemological problem since David Hume's work in the 18th century, where it becomes the focus of the discussion both in the real sciences and human sciences. The Austrian Doctor Sigmund Freud confirms for a strict causality that must be integrated and adopted, and this was in the early 20th century twenty. Freud notes also that: as a psychoanalysis; he has to adhere with the determinism principle as a founding principle in the psychoanalysis theory. So what is the nature of the causal thinking? And how does informing our knowledge and the way how we are dealing with what surround us?

### **About the nature of the causal thinking:**

The idea of the causality is essentially a trying treatment of the Self and its relationship with the object. So the question here is: Does the nature contain any causal interdependencies or it is just our projecting on the subjects? in other words, is the idea of the causality subjective or objective?

For Hume the idea has a psychological nature and it is determined by where our perceptions and ideas are projected on, as we are going back to organizing it.

There is the same relationship between the event and the result, so here we are going to believe that the same repeated event going to bring with it the same result. For example : when we are concluding the Iron and the Copper in a certain heat temperature we can observe that they are extending because of the heat, and when we are going to re experiment this ,we get the same result. So automatically we are going here to think that the heat expands the Iron and the Copper.

The idea of the causality expresses a partial correlation between two events from special observations. So we are moving from a special provisions to a generals one, in that time we are just expressing the determinism idea, because there is a need to beyond the partial information and that would pushing us to talk about a general law who says that all minerals exposed to a specific temperature it certainly going to be extending.

However, we don't have to think that the characterizations of the subjects presents the causal interdependency, but it is a rather our impressions of the subjects and things, because when the event occurs, we are then required to interpret it, based of sure on our convictions that everything happen to that event has a reason, in another saying way; the nonentity is not

enough for being a cause, so the event here should be linked to a cause, whatever that cause is hidden.

And this is what Hume noticed when he has confirmed that the causal act is a result of thinking which is associating to impressions, which also is resulting from previous observations. Therefore we always remember those impressions for explaining through it what we are observing at the moment. So the relationship of the causal interdependency has a mental nature based on the similarity between the observations.

"The first appearance of the subject gives no reason for its happening, but the cause can be detected in the mind, and the event can be expected without experience, so we can certainly judging the emergence of this event through the thinking and the reasoning." Hume says. (1)

For Hume, the causality is a psychological idea and it is associated with ideas and impressions. So the Self here is a sum of the ideas derived from a past experiences while the determinism is a metaphysical and theological confirmation.

The observation of the interdependency's repetition between two events, although we have not seen only a few examples, we usually go to the generalization and saying that all events has an inevitable nature, and this transition cannot be established epistemologically, unless we accept the principle of induction, and is according to Bertrand Russell a tribal principle, because our mind transfers from what is a partial and special to what is holistic and general, in such a way that makes it be enough with some partial observations in order to generalize it. This opportunity of passing from what is a partial to the general is a tribal and not an impression's result coming from the experience. This opportunity is a preliminary self readiness.

For Russell, the causal relationship between two things is based on the principle of the induction. So we must accept it in order for establishing a scientific theory based on correlations, but we should not think that this causal link is valid.

Russell says: "If something is somehow linked to something else, it is possible that the first accompanies the second and the greater the number of interrelated examples between two things, the probability is closer to certainty." (2)

Finally, it is possible to say that the principle of the causality is predetermined in relation to a logical positivism, and based on the principle of extrapolation that if we observe a partial cases repeated, all cases will be repeated in a similar manner.

### **About transforming the determinism trend in psychoanalysis:**

Hume noted that the nature of the causal thinking is a psychological, and it is related to our mind and not to the interdependence in the nature. The causal relationship is interdependency between impressions and ideas, and we are projecting these associations on the things. So does this means that the psychological phenomenon has a causal nature? And how Freud has been posited on the causality and determinism questions?

Preliminary, it is possible to say that Freud is adhering to the classical epistemological context, because the psychological phenomenon for him has a causal nature: "the psychoanalyst must cling to the determinism of the psychological life; it is not arbitrary or absurd and the causality must be invited to explain the psychological phenomenon". (3) Freud clings to the logical reasoning mode who considers that the causality is based on the principle of the induction, and we usually suffice with what is hidden to determine the cause of the phenomenon that appears to us.

"When we cannot apply the mechanic hypothesis, we assume an existence of hidden objects that explain the events" Russell says. (4)

On the other hand, it should be noted that the theory of the psychoanalysis falls within the context of a sociocultural science, and that science achieved then a high degree of accuracy, especially mathematics, physics and chemistry. Freud here trying to rise to the scientific theory when he is approaching the psychological phenomenon, therefore he seeks to the possibility of matching the human sciences to the true sciences. So Freud's clinging to the causality was for a therapeutic purpose: his explanation of the conditions that he had seen both in the hospital and in his clinic in Vienna.

Nor should we forget that the neural approach at the beginning of the 20th century, showed that it failed to determine the cause of mental illness, as it was unable to find a nervous basis for hysteria. "The failure of the neurological approach to determine the origin of this disease, have opened the door to the psychological approach of the disease. The Hysteria was a favorite article on which many studies was based on the subconscious and on the concept of neurological disease." (5)

Indeed, since 1901 Bergson called for the development of the curricula, and this is a responsibility of psychology in the early twentieth century, where Bergson did not doubt that a beautiful discoveries waiting for this science as the physical and natural sciences had reached.

For Freud, the dream has a causal nature and the neurosis too, as well as all the conscious manifestations are circumstantial and determined by what is hidden. "It is clear that the dream and neurosis provide no doubt that the psychoanalysis has every right to rise to the level of science that seeks to understand the man." (6)

These are some aspects that have being emerged from the theory of psychoanalysis, and which has been widespread although it has been the subject of a debate and controversy, especially with what is regarding to the principle of the determinism as a founding principle. So how does the determinism orientation is transformed for Freud?

Freud says: "In the theory of the psychoanalysis, we accepts without hesitation that the principle of pleasure regulates automatically the flow of the psychological process, in other words, this principle is the result of unwanted tension, and a psychological apparatus's trying to produce the pleasure and avoiding pain." (7) And in an economic level he put this psychological processes by reducing all desires to the libido, who it is an energy of a sexual nature that regulates all psychological balances, both topographically or dynamically. Through Freud's frequent observation of his patients, he found that the infected self produces acts that correspond to the apparent and the hidden on the basis that this disappearance determines the apparent.

"It is unfortunate that we cannot find a clear explanations of the principle of the pleasure, whether philosophical or psychological, because the area of pain and pleasure are vague and difficult to define. So if it is impossible to touch this dark side, it could be possible to develop an approach hypothesis for how it works.

For Freud, the principle of the pleasure regulates all the psycho-physical processes of the self, and the regulation here means that the process is determined and it holds a causal dependencies.

Our behavior is defined by an unconscious desires that regulates the psychological and the physical balances: we have an uncomfortable tension, and it must lead to a fundamental result that the self must works to reduce this tension. For example the Hysteria is the result of a patient's resistance of unconscious desires.

"The psychic system has a tendency to keep the unwanted stress down whenever possible, and it's possible that a neurotic shock was originally a pleasure that did not reach the threshold of the conscious." Freud says (9)

The unconscious stores the forgotten desires and pleasures that sometimes express themselves through the dreams, so this phenomenon represents for Freud a royal way to the unconscious. His study allowed him to discover this dark and mysterious side. (10)

The dream has a regressive nature, and may calls for a childhood forgotten events as we may dream a traumatic shocks and events that have been hidden but it is present in the unconscious in an intensive manner. So the causal nature of the dream appears through a fact that the psychological system continues to works for maintaining the psychological and the physical-physiological balances.

Thus Freud's determinism orientation is based on two main axes:

- 1- The past determines inevitably the present (childhood trauma).
- 2- The determinism nature of the psychoanalysis depends on the basis that the unconscious act is a hidden repetitive operation.

As for the first trend: the pathological phenomenon, whether Obsession or Hysteria or Nervous anxiety, indicates that the patient acts like if he was pursuing by a demonic control in his life and in all his actions, because the psychological analysis has a firm thinking that the patient makes the bulk of these control over his existence.

The reason's hysterical behavior is hidden, as we can say: «the Nerves are inevitably the result of a psychological deposits and the physical symptoms of the Nerves are resulting from a repeated shocks." (11)

So the Hysterical suffers from a memory disorders, and its symptoms are symbols and gatherings of some tragic forgotten and hidden events , but remain in the depths of the unconscious.

As for the second approach, Freud focuses on the way that the psychic works in its primitive activities such as children's playing. He observed a one and a half year old boy, throwing a toy under his bed, and then sending out a sounds indicating that he was addressing the game and saying to it: Go. Freud noticed that the child tied his toy with a thread and threw it and

then returned it to appear again and spreading in that moment. Freud discovered that this process of the child symbolizes his mother, and he is trying to project her absence and appearance on the toy through the process of repetition showing up - hide away. What drawing Freud is that the child does not care about the presence or the absence of his mother, and does not have any dissatisfaction on her absence, because he compensated his mother's absence and presence in the process of the repetition: showing up- hide away of the toy.

On the other hand, Freud looks for a psychological phenomenon determination by focusing on the relationship nature between the principle of the pleasure or desire, and the process of the repetition. For him the desire is a trend depended to the living cell to re-create a previous life because the organism has a tendency to return to the former and what he has left it under a pressure to returning to the beginning. For example, Salmon return to the rivers to lay eggs in its natural origin where it is coming from, so that could gives an opportunity to beginning a new life: "The behavior of some animals shows that they are driven by predefined desires." (12)

Freud is seeking to identify the pathological phenomenon by showing that it is a manifestation of the psychological phenomenon, which in turn is inseparable from the biological system. So the desire has a biological regressive nature. They require life, and the objective of this life is the death: "By turning back where there is no life, it was before a Life ". (13)

Freud observes that the living cell has the property of preserving the sexual cell by building the living matter and then separating from the organic. It seems that this biological replicating process building and destroying regulates and maintain the psychological balance of the living organism. Freud says: The regression that leads to saturation is suppressed by the resistance or the control that makes the suppression blocked, to moving on through other ways and trying to access to the objective, and that fulfillment mostly is poor. (14)

It seems that the psychological phenomenon is causative, and you should only let the patient speak until we find his forgotten node that is still be present in the subconscious mind with other nodes, which is in a permanent movement, and it is enough to enter with the patient in a free repercussions on the basis that everything he says refers to what is a hidden and inhibited so it must be disclosed. If we are exposing the repressed, we have eliminated the disease through the free repercussion approach, which remains the only possible practice in a cure with the patient. "Even the difficulty of the method, it is the only one possible to practice in the psychoanalysis," Freud says.(15)

The analytic methodology developed by Freud, is based on the fact that the pathological behavior is a sign or expression of a suppressed node that is repeated in the invisible, which trying to reach the realm of the conscious that resists it and resulting in an abnormal appearance.

There is a discussion between the psychoanalyst and the patient through his dreams narration, his childish past, and the events that he has exposed to, also his slips tongue, which reflect the causes of the imbalance in the self-treated, whereas the analyst's goal is making this self revealing the repressed: The cause of the disease is hidden but present.

Epistemologically , the psychoanalytic theory have reintroduced what is deep in ourselves and what is hidden but exists in, and it is the cause of all these voluntary manifestations. The unconsciousness forms a basis for interpreting the pathological cases in psychopathology,

especially what is regarding to the neurotic diseases, which have been treated through an analytic method, who sees that the patient's discourse conceals the meaning or cause of the disease, and it must an archaeological exploration process that by referring to what the patient's words means and how we can reach his nod suppressed, and that from analyzing the symptoms that appear on him and all the behaviors.

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