

T.C
ULUDAĞ ÜNİVERSİTESİ
EĞİTİM BİLİMLERİ ENSTİTÜSÜ
YABANCI DİLLER EĞİTİMİ ANA BİLİM DALI
İNGİLİZ DİLİ EĞİTİMİ BİLİM DALI

FREUDIAN THEORIES ON EDUCATION

(YÜKSEK LİSANS TEZİ)

PINAR ÇINGA

BURSA -2010

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Danışman
Yrd.Doç.Dr.Erol BARUT

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EĞİTİM BİLİMLERİ ENSTİTÜSÜ MÜDÜRLÜĞÜNE

Yabancı Diller Eğitimi Anabilim Dalı , İngiliz Dili Eğitimi Bilim Dalı'nda 700760002 numaralı Pınar ÇINGA nın hazırladığı “Freudian Theories on Education” yüksek lisans tezi ile ilgili tez savunma sınavı/...../2010 tarihinde...../.....saatleri arasında yapılmış olup sorulan sorulara alınan cevaplar sonunda adayın tezininolduğunaile karar verilmiştir.

Üye (Tez Danışmanı ve Sınav Komisyonu Başkanı) Yrd.Doç.Dr.Erol BARUT	Üye
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ÖZET			
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Sigmund Freud un teorilerinin eğitime uygulanması			
<p>Freud hastalıkların geçmişte, özellikle çocukluk döneminde duyulan endişelerden, bu kişilerin anlatmak istemedikleri, hattâ unutmış gibi göründükleri kaygılardan, isteklerden ileri geldiğini düşündü. Ona göre bu endişeler, insan ruhunun ta derinliklerinde kalıyor, onların mutlu olmalarını engelliyordu. Bu gibi hastaları tedavi için Freud, psikanaliz adını verdiği bir yöntem buldu. Freud hastayı, olabildiği kadar rahat konuşturuyor, yalnız gizli düşüncelerini değil, aklına gelen her şeyi, hattâ ona saçma, ayıp ya da önemsiz gibi görünen, sözgelimi eski bir olayın veya bir düşün anısını bile dinliyordu.</p> <p>Bir psikanaliz, haftada bir veya birkaç seans olmak üzere yıllar sürebilir. Analizci (analizi yöneten ve hastaya anılarını anlatmakta ve anlamakta yardımcı olan kişi), bu kişisel araştırma çalışmasını bir başka analizciyle birlikte tamamlayabilir.</p> <p>Freud, insan zihninin o zamana kadar bilinmeyen yanlarını cesaretle araştırdı. On yıl yalnız psikanaliz üstüne çalıştı.</p> <p>Bu tez üzerinde Freud un yazdığı bir kitap olan “Günlük Yaşamın Psikopatolojisi” ve bu kitabın içerisinde eğitim ile Sigmund Freud un kuramlarının karşılaştırılmasını bulacaksınız.İncelediğimiz her bölümün sadece okuldaki eğitime değil aynı zamanda günlük yaşamımızdaki insan davranışlarını anlama yolunda bize kaynak olabileceğini düşünüyorum</p>			
Anahtar Sözcükler			
Eğitim	Psikoloji	Psikanaliz	Öğrenme Süreci
Sosyoloji			

ABSTRACT			
Yazar	: Pınar ÇINGA		
Üniversite	: Uludağ Üniversitesi		
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FREUDIAN THEORIES ON EDUCATION			
<p>The work of Sigmund Freud (1856-1939), the Viennese founder of psychoanalysis, marked the beginning of a modern, dynamic psychology by providing the first systematic explanation of the inner mental forces determining human behavior.</p> <p>Early in his career Sigmund Freud distinguished himself as a histologist, neuropathologist, and clinical neurologist, and in his later life he was acclaimed as a talented writer and <u>essayist</u>. However, his fame is based on his work in expanding man's knowledge of himself through clinical researches and corresponding development of theories to explain the new data. He laid the foundations for modern understanding of unconscious mental processes (processes excluded from awareness), <u>neurosis</u> (a type of mental disorder), the sexual life of infants, and the interpretation of dreams. Under his guidance, <u>psychoanalysis</u> became the dominant modern theory of human psychology and a major tool of research, as well as an important method of psychiatric treatment which currently has thousands of practitioners all over the world. The application of psychoanalytic thinking to the studies of history, anthropology, religion, art, sociology, and education has greatly changed these fields</p> <p>By using Sigmund Freud's book, we can find different or various ways to understand the importance on education and psychoanalysis. There are many parts investigated in Sigmund Freud's book to understand the correlation between education and psychoanalysis.</p>			
Key Words			
Education	Psychology	Psychoanalysis	Learning Process
Sociology			

PREFACE

This thesis aims to give information about an important and well known doctor Sigmund Freud and his three important books which reflect the psychological terms of education. These three books of Sigmund Freud include some aspects of everyday life and psychopathology of everyday life.

In the other parts of the thesis we are going to discuss about the environment of Sigmund Freud and its effects on his ideas and opinions. It is really important to understand Sigmund Freud's environment if we really want to learn his ideas correctly. For instance in this thesis we are going to discuss about the "The Vienna Psychoanalytic Society" to understand what is Psychoanalytic Society correctly and how Sigmund Freud uses this in his ideas.

Then as a second part in this thesis we are going to deal with the relations between the ideas of Sigmund Freud and their application to education. And we are going to understand how we can use these Psychoanalytic ideas and theories of Sigmund Freud in the education of the learning process in high schools or universities or other kinds of schools in Turkey.

During the preparation and investigation periods of this thesis ; I got many valuable supports from my lecturers, friends and family. Firstly ; I owe much to Asist.Prof.Dr.Erol BARUT (Uludağ University) for his invaluable academic and emotional encouragement he gave me during my research. Furthermore; I must thank to Asist.Prof.Dr.İsmet ÖZTÜRK (Uludağ University) , Assist.Prof.Dr.Meral ÖZTÜRK (Uludağ University) Assist.Prof.Dr.Zübeyde Sinem GENÇ (Uludağ University) and Assist.Prof.Dr.Çiğdem KARATEPE (Uludağ University) for all the academic skills they made us acquire and their valuable supports. Also; I thank to the staff of Social Sciences Institute for their friendly and their patient approach and they also encouraged me about my studies both academically and emotionally. Finally I thank to my family especially my husband for his helpings for me

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CHAPTER I

INTRODUCTION:

Studies on learning and education besides their theoretical and methodical sides is needed management planning materials and building. In the industrial societies in the global transformation the education facilities have the responsibility of adapting to the process of technology. They have two responsibilities. First one is to take the responsibility of providing human resource to produce technology and the second one is using technology in the process of learning and education.

There is an environment where learners and teachers are face to face. In this environment being successful must be the target but there can be a result of being unsuccessful. And in this teaching or learning process the teachers must be competent. We can explain this situation in this example: Think about a musician coming to the stage with a lot of anxiety and worry and how can you think that musician can be successful in his /her stage performance. As in this example it is really apparent for the teachers that they must be self confident and competent in his /her branch.

As a person teacher standing at the stage is face to face with the deceiving looks of the students and teacher must not focus on this deceiving looks on the face of the students. She /he must focus on the reaching to the students' mentalities. This requires beyond knowledge fullness of the teacher.

To provide an environment to do some teaching is the most important thing. And this means a lot of people coming together and providing a social structure. In this environment there will be a lot of conflicts between the teacher and the learners. In this part most of the responsibility belongs to the teacher and the success in this stage is related to the success and quality in education. In most of the times this process ends up in failure. This kind of an education is like and rape fruit.

In this part we can understand that having enough or a lot of knowledge about the branch is not enough for education because although you are full of the knowledge about your branch if you can not transfer it into the education process it can not be an education which gives enough confidence for the learner and the teacher.

We give an example of teacher and musician but in some ways this is not suitable to explain the process. Teacher must have the materials and an aim to provide education. For example we can give an example of music teacher. She/he has the materials instruments and

some papers for her /him to write the notes on .But if he /she does not have the ability to teach the students about his /her knowledge, the education can not be real.As a result teacher must be the person not only has the knowledge of her /his branch but also has the capacity or ability to transfer the knowledge to the students.

And in this process it is important to understand the psychoanalysis to be the perfect and the best in the teaching anf learning process.Using the psychoanalytic materials can help the teacher to provide a successful environment in education.

CHAPTER II

METHODOLOGY:

A biographic and psychological approach will be used so as to answer the research questions. The thesis is separated into eleven main parts and subtitles are added so as to make it more understandable.

First of all the biography is going to be given after that we are going to learn what is psychoanalysis and we are going to make some relations between education and psychoanalysis. By this way Sigmund Freud's book is going to help us to have the best knowledge. Afterwards more specific research questions will be answered.

1.) How can we make the education better ?

In order to answer this question it is important to observe some educational styles in the different schools of Turkey.

2.) What is the relation between education and psychoanalysis?

For answering this question Sigmund Freud's ideas about this topic will help us to understand it

3.) How can we apply this relation into teaching and learning process?

In this part there must be some observations about students and teachers. There will be some case studies at school. We are going to observe the environment and students' behaviour and we are going to make some decisions by using the psychoanalytic method. And this helps teachers to be more convenient and self confident in the teaching process.

CHAPTER III

BIOGRAPHY OF SIGMUND FREUD

Freudian Psychology and Beliefs

Sigmund Freud (full name Sigismus Schlomo Freud) was an Austrian psychiatrist. He was the most influential psychological theorist of the twentieth century.

Freud's theories, including the concept of the Oedipus complex, have had an enormous influence on art, literature, and social thinking. Freudian language has permeated the language of society, becoming commonplace in our way of thinking and sociological beliefs.

Freud's Background

Freud was born of Jewish parentage in Freiburg, Moravia, Austria-Hungary (now the Czech Republic), in 1856, the first of seven children.

The family moved in 1860 to Vienna, where discriminating laws against the Jews had been canceled during 1850s and 1860s. Freud studied medicine at the University of Vienna under Josef Breuer, a Viennese physician.

From 1882 to 1886 Freud worked at the General Hospital, and experimented among others with cocaine, also using it himself. He went to Paris in 1885 to study under Jean Martin Charcot at the Salpetriere Hospital. There the hypnotic treatment of women, who suffered from a medical state called 'hysteria', led Freud to take an interest in psychiatry. After returning to Vienna Freud married Martha Bernays; they had six children. In 1886 Freud opened his private practice.

The Influence of Breuer

His former tutor, Breuer had with some success treated patients by encouraging them to 'talk out' their past under hypnosis. In 1895, Breuer and Freud, coauthored *Studies in Hysteria*. It was an account of the treatment of 'Anna O.', a hysterical patient, whom Freud himself never treated.

The Vienna Psychoanalytic Society

In 1902 Freud was appointed Ausserordentlicher Professor, and in 1905 appeared *Three Essays on the Theory of Sexuality*. At the suggestion of a disciple, Freud founded in 1902 the Psychological Wednesday Society, later transformed into the Vienna Psychoanalytic Society.

Freud's Philosophy and Beliefs

Freud's fundamental idea was that all humans are endowed with an unconscious in which potent sexual and aggressive drives, and defenses against them, struggle for supremacy. It is often thought that Freud 'discovered' the unconscious mind. However, the idea is found in the work of many thinkers and authors from the times of Homer.

By the beginning of the 1920s, Freud's writing had given rise to several associates of psychoanalysis. In his own life he was nearly muted: a series of operations for mouth cancer, beginning in 1923, made him unable to perform in public.

He published *Group Psychology and the Analysis of the Ego* (1921), *The Future of an Illusion* (1927), and *Civilisation and Its Discontents* (1929), all dealing with large cultural issues.

The Later Years

After Hitler's seizure of power, psychoanalytic work came to an end in Germany, and Freud's books were burnt in Berlin. His views also were condemned in the USSR. At the request of the league of Nations, Freud collaborated with Albert Einstein in writing 'Why War?' (1933) When Nazis invaded Austria, Freud was permitted to move to London after paying a large ransom.

Freud died of throat cancer three weeks after the outbreak of WW II in 1939. His death on September 23, 1939 was eased by euthanasia. Freud asked his physician to give him a lethal dose of morphine. His last book, *Moses and Monotheism* (1939), was completed in England.

CHAPTER IV:

WHAT IS EDUCATION ACCORDING TO SOME IMPORTANT SUBJECTS

Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

Etymologically, the word education is derived from *educare* (Latin) "bring up", which is related to *educere* "bring out", "bring forth what is within", "bring out potential" and *ducere*, "to lead"

Teachers in educational institutions direct the education of students and might draw on many subjects, including reading, writing, mathematics, science and history. This process is sometimes called schooling when referring to the education of teaching only a certain subject, usually as professors at institutions of higher learning. There is also education in fields for those who want specific vocational skills, such as those required to be a pilot. In addition there is an array of education possible at the informal level, such as in museums and libraries, with the Internet and in life experience. Many non-traditional education options are now available and continue to evolve.

A right to education has been created and recognized by some jurisdictions: since 1952, Article 2 of the first Protocol to the European Convention on Human Rights obliges all signatory parties to guarantee the right to education. At world level, the United Nations' International Covenant on Economic, Social and Cultural Rights of 1966 guarantees this right under its Article 13.

Teachers need to understand a subject enough to convey its essence to students. While traditionally this has involved lecturing on the part of the teacher, new instructional strategies such as team-based learning put the teacher more into the role of course designer, discussion facilitator, and coach and the student more into the role of active learner, discovering the subject of the course. In any case, the goal is to establish a sound knowledge base and skill set on which students will be able to build as they are exposed to different life experiences. Good teachers can translate information, good judgment, experience and wisdom into relevant knowledge that a student can understand, retain and pass to others. Studies from the US suggest that the quality of teachers is the single most important factor affecting student

performance, and that countries which score highly on international tests have multiple policies in place to ensure that the teachers they employ are as effective as possible

CHAPTER V

DIFFERENT TYPES OF EFFECTS ON EDUCATION:

Education theory

Education theory is the theory of the purpose, application and interpretation of education and learning. Its history begins with classical Greek educationalists and sophists and includes, since the 18th century, pedagogy and andragogy. In the 20th century, "theory" has become an umbrella term for a variety of scholarly approaches to teaching, assessment and education law, most of which are informed by various academic fields, which can be seen in the below sections.

Economics

It has been argued that high rates of education are essential for countries to be able to achieve high levels of economic growth.¹ Empirical analyses tend to support the theoretical prediction that poor countries should grow faster than rich countries because they can adopt cutting edge technologies already tried and tested by rich countries. However, technology transfer requires knowledgeable managers and engineers who are able to operate new machines or production practices borrowed from the leader in order to close the gap through imitation. Therefore, a country's ability to learn from the leader is a function of its stock of "human capital".^[26] Recent study of the determinants of aggregate economic growth have stressed the importance of fundamental economic institutions and the role of cognitive skills.¹

At the individual level, there is a large literature, generally related back to the work of Jacob Mincer, on how earnings are related to the schooling and other human capital of the individual. This work has motivated a large number of studies, but is also controversial. The chief controversies revolve around how to interpret the impact of schooling.^[30]

Economists Samuel Bowles and Herbert Gintis famously argued in 1976 that there was a fundamental conflict in American schooling between the egalitarian goal of democratic participation and the inequalities implied by the continued profitability of capitalist production on the other

History

Main article: History of education



A depiction of the University of Bologna, Italy

The history of education according to Dieter Lenzen, president of the Freie Universität Berlin 1994, "began either millions of years ago or at the end of 1770". Education as a science cannot be separated from the educational traditions that existed before. Adults trained the young of their society in the knowledge and skills they would need to master and eventually pass on. The evolution of culture, and human beings as a species depended on this practice of transmitting knowledge. In pre-literate societies this was achieved orally and through imitation. Story-telling continued from one generation to the next. Oral language developed into written symbols and letters. The depth and breadth of knowledge that could be preserved and passed soon increased exponentially. When cultures began to extend their knowledge beyond the basic skills of communicating, trading, gathering food, religious practices, etc., formal education, and schooling, eventually followed. Schooling in this sense was already in place in Egypt between 3000 and 500BC.

Nowadays some kind of education is compulsory to all people in most countries. Due to population growth and the proliferation of compulsory education, UNESCO has calculated that in the next 30 years more people will receive formal education than in all of human history thus far.^[32]

Philosophy

Philosophy of education is a field of applied philosophy, drawing from the traditional fields of philosophy (ontology, ethics, epistemology, etc.) and its approaches (speculative philosophy, prescriptive, and/or analytic) to address questions regarding education policy, human development, and curriculum theory, to name a few. Put another way, philosophy of education is the philosophical study of the purpose, process, nature and ideals of education. For example, it might study what constitutes upbringing and education, the values and norms revealed through upbringing and educational practices, the limits and legitimization of education as an academic discipline, and the relation between educational theory and practice.

Philosophy of education can be considered a branch of both philosophy and education. The multiple ways of conceiving education coupled with the multiple fields and approaches of philosophy make philosophy of education not only a very diverse field but also one that is not easily defined. Although there is overlap, philosophy of education should not be conflated with educational theory, which is not defined specifically by the application of philosophy to questions in education.

Although philosophers around the world have asked questions regarding education for millennia, as an academic discipline with its own place in the university it is relatively new. Nonetheless, it is an internationally well-established field, with departments and programs around the world

Educational psychology

Educational psychology is the study of how humans learn in educational settings, the effectiveness of educational interventions, the psychology of teaching, and the social psychology of schools as organizations. Educational psychology is concerned with how students learn and develop, often focusing on subgroups such as gifted children and those subject to specific disabilities. Although the terms "educational psychology" and "school psychology" are often used interchangeably, researchers and theorists are likely to be identified in the US and Canada as educational psychologists, whereas practitioners in schools or school-related settings are identified as school psychologists. This distinction is however not made in the UK, where the generic term for practitioners is "educational psychologist".

Educational psychology can in part be understood through its relationship with other disciplines. It is informed primarily by psychology, bearing a relationship to that discipline analogous to the relationship between medicine and biology. Educational psychology in turn informs a wide range of specialities within educational studies, including instructional design, educational technology, curriculum development, organizational learning, special education and classroom management. Educational psychology both draws from and contributes to cognitive science and the learning sciences. In universities, departments of educational psychology are usually housed within faculties of education, possibly accounting for the lack of representation of educational psychology content in introductory psychology textbooks.¹

Sociology of education

The sociology of education is the study of how public institutions and individual experiences affect education and its outcomes. It is most concerned with the public schooling systems of modern industrial societies, including the expansion of higher, further, adult, and continuing education.

Education has always been seen as a fundamentally optimistic human endeavour characterised by aspirations for progress and betterment. It is understood by many to be a means of overcoming handicaps, achieving greater equality and acquiring wealth and social status. Education is perceived as a place where children can develop according to their unique needs and potential. It is also perceived as one of the best means of achieving greater social equality. Many would say that the purpose of education should be to develop every individual to their full potential and give them a chance to achieve as much in life as their natural abilities allow (meritocracy). Few would argue that any education system accomplishes this goal perfectly. Some take a particularly negative view, arguing that the education system is designed with the intention of causing the social reproduction of inequality.

CHAPTER VI

THE CONTRIBUTION OF PSYCHOLOGY INTO EDUCATION:

Psychology is the science of the intellects, characters and behavior of animals including man. Human education is concerned with certain changes in the intellects, characters and behavior of men, its problems being roughly included under these four topics: Aims, materials, means and methods.

Psychology contributes to a better understanding of the aims of education by defining them, making them clearer; by limiting them, showing us what can be done and what can not; and by suggesting new features that should be made parts of them.

Psychology makes ideas of educational aims clearer. When one says that the aim of education is culture, or discipline, or efficiency, or happiness, or utility, or knowledge, or skill, or the perfection of all one's powers, or development, one's statements and probably one's thoughts, need definition. Different people, even amongst the clearest-headed of them, do not agree concerning just what culture is, or just what is useful. Psychology helps here by requiring us to put our notions of the aims of education into terms of the exact changes that education is to make, and by describing for us the changes which do actually occur in human beings.

Psychology helps to measure the probability that an aim is attainable. For example, certain writers about education state or imply that the knowledge and skill and habits of behavior which are taught to the children of today are of service not only to this generation and to later generations through the work this generation does, but also to later generations forever through the inheritance of increased capacity for knowledge and skill and morals. But if the mental and moral changes made in one generation are not transmitted by heredity to the next generation, the improvement of the race by direct transfer of acquisitions is a foolish, because futile aim.

Psychology enlarges and refines the aim of education. Certain features of human nature may be and have been thought to be unimportant or even quite valueless because of ignorance of psychology. Thus for hundreds of years in the history of certain races even the most gifted thinkers of the race have considered it beneath the dignity of education to make physical health an important aim. Bodily welfare was even thought of as a barrier to spiritual growth,

an undesirable interferer with its proper master. Education aimed to teach it its proper place, to treat it as a stupid and brutish slave. It is partly because psychology has shown the world that the mind is the servant and co-worker as well as the master of the body, that the welfare of our minds and morals is intimately bound up with the welfare of our bodies, particularly of our central nervous systems, that today we can all see the eminence of bodily health as an aim of education.

To an understanding of the material of education, psychology is the chief contributor.

Psychology shares with anatomy, physiology, sociology, anthropology, history and the other sciences that concern changes in man's bodily or mental nature the work of providing thinkers and workers in the field of education with knowledge of the material with which they work. Just as the science and art of agriculture depend upon chemistry and botany, so the art of education depends upon physiology and psychology.

A complete science of psychology would tell every fact about every one's intellect and character and behavior, would tell the cause of every change in human nature, would tell the result which every educational force --every act of every person that changed any other or the agent himself --would have. It would aid us to use human beings for the world's welfare with the same surety of the result that we now have when we use falling bodies or chemical elements. In proportion as we get such a science we shall become masters of our own souls as we now are masters of heat and light. Progress toward such a science is being made.

Psychology contributes to understanding of the means of education, first, because the intellects and characters of any one's parents, teachers and friends are very important means of educating him, and, second, [p. 7]because the influence of any other means, such as books, maps or apparatus, cannot be usefully studied apart from the human nature which they are to act upon.

Psychology contributes to knowledge of methods of teaching in three ways. First, methods may be deduced outright from the laws of human nature. For instance, we may infer from psychology that the difficulty pupils have in learning to divide by a fraction is due in large measure to the habit established by all the thousands of previous divisions which they have done or seen, the habit, that is, of "division -- decrease" or "number divided -- result smaller than the number." We may then devise or select such a method as will reduce this interference

from the old habits to a minimum without weakening the old habits in their proper functioning.

Second, methods may be chosen from actual working experience, regardless of psychology, as a starting point. Thus it is believed that in the elementary school a class of fifteen pupils for one teacher gives better results than either a class of three or a class of thirty. Thus, also, it is believed that family life is better than institutional life in its effects upon character and enterprise. Thus, also, it is believed that in learning a foreign language the reading of simple discussions of simple topics is better than the translation of difficult literary masterpieces that treat subtle and complex topics. Even in such cases psychology may help by explaining *why* one method does succeed better and so leading the way to new insights regarding other questions not yet settled by experience.

Third, in all cases psychology, by its methods of measuring knowledge and skill, may suggest means to test and verify or refute the claims of any method. For instance, there has been a failure on the part of teachers to decide from their classroom experience whether it is better to teach the spelling of a pair of homonyms together or apart in time. But all that is required to decide the question for any given pair is for enough teachers to use both methods with enough different classes, keeping everything else except the method constant, and to measure the errors in spelling the words thereafter in the two cases. Psychology, which teaches us how to measure changes in human nature, teaches us how to decide just what the results of any method of teaching are.

So far I have outlined the contribution of psychology to education from the point of view of the latter's problems. I shall now outline very briefly the work being done by psychologists which is of special significance to the theory and practice of education and which may be expected to result in the largest and most frequent contributions.

It will, of course, be understood that directly or indirectly, soon or late, every advance in the sciences of human nature will contribute to our success in controlling human nature and changing it to the advantage of the common weal. If certain lines of work by psychologists are selected for mention here, it is only because they are the more obvious, more direct and, so far as can now be seen, greater aids to correct thinking about education.

The first line of work concerns the discovery and improvement of means of measurement of intellectual functions. (The study of means of measuring moral functions such as prudence, readiness to sacrifice an immediate for a later good, sympathy, and the like, has only barely begun.) Beginning with easy cases such as the discrimination of sensory differences, psychology has progressed to measuring memory and accuracy of movement, fatigue, improvement with practice, power of observing small details, the quantity, rapidity and usefulness of associations, and even to measuring so complex a function as general intelligence and so subtle a one as suggestibility.

The task of students of physical science in discovering the thermometer, galvanometer and spectroscope, and in defining the volt, calorie erg, and ampère, is being attempted by psychologists in the sphere of human nature and behavior. How important such work is to education should be obvious. At least three-fourths of the problems of educational practice are problems whose solution depends upon the *amount* of some change in boys and girls. Of two methods, which gives the *greater* skill? Is the gain in general ability from a "disciplinary" study so great as to outweigh the loss in specially useful habits? Just how much more does a boy learn when thirty dollars a year is spent for his teaching than when only twenty dollars is spent? Units in which to measure the changes wrought by education are essential to an adequate science of education. And, though the students of education may establish these units by their own investigations, they can use and will need all the experience of psychologists in the search for similar units.

The second line of work concerns race, sex, age and individual differences in all the many elements of intellect and character and behavior.

How do the Igorottes, Ainus, Japanese and Esquimaux differ in their efficiency in learning to operate certain mechanical contrivances? Is the male sex more variable than the female in mental functions? What happens to keenness of sensory discrimination with age? How do individuals of the same race, sex and age differ in efficiency in perceiving small visual details or in accuracy in equating a given length, or in the rapidity of movement? These are samples of many questions which psychologists have tried to answer by appropriate measurements. Such knowledge of the differences which exist amongst men for whatever reason is of service to the thinker about the particular differences which education aims to produce between a man and his former self.

These studies of individual differences or variability are being supplemented by studies of correlations. How far does superior vividness and fidelity in imagery from one sense go with inferiority in other sorts of imagery? To what extent is motor ability a symptom of intellectual ability? Does the quick learner soon forget? What are the mental types that result from the individual variations in mental functions and their inter-correlations? Psychology has already determined with more or less surety the answers to a number of such questions instructive in their bearing upon both scientific insight into human nature and practical arrangements for controlling it.

The extent to which the intellectual and moral differences found in human beings are consequences of their original nature and determined by the ancestry from which they spring, is a matter of fundamental importance for education. So also is the manner in which ancestral influence operates. Whether such qualities as leadership, the artistic temperament, originality, persistence, mathematical ability, or motor skill are represented in the germs each by one or a few unit characters so that they "Mendelize" in inheritance, or whether they are represented each by the coöperation of so many unit characters that the laws of their inheritance are those of "blending" is a question whose answer will decide in great measure the means to be employed for racial improvement. Obviously both the amount and [p. 10] the mode of operation of ancestral influence upon intellect and character are questions which psychology should and does investigate.

The results and methods of action of the many forces which operate in childhood and throughout life to change a man's original nature are subjects for study equally appropriate to the work of a psychologist, a sociologist or a student of education, but the last two will naturally avail themselves of all that the first achieves. Although as yet the studies of such problems are crude, speculative and often misguided, we may hope that the influence of climate, food, city life, the specialization of industry, the various forms of the family and of the state, the different "studies" of the schools, and the like will come to be studied by as careful psychologists and with as much care as is now the case with color-vision or the perception of distance.

The foundation upon which education builds is the equipment of instincts and capacity given by nature apart from training. Just as knowledge of the peculiar inheritance characteristic of any individual is necessary to efficient treatment of him, so knowledge of the unlearned tendencies of man as a species is necessary to efficient planning for education in

general. Partly in conscious response to this demand and partly as a result of growing interest in comparative and genetic psychology, there have been in the last two decades many studies by psychologists of both the general laws of instinct and their particular natures, dates of appearance and disappearance, and conditions of modifiability. The instincts of attitude-- of interest and aversion -- are of course to be included here, as well as the tendencies to more obviously effective responses.

It is unfortunately true that the unlearned tendencies to respond of ants and chickens have been studied with more care than those of men, and also that the extreme complexity and intimate mixture with habits in the case of human instincts prevent studies of them, even when made with great care, from giving entirely unambiguous and elegant results. But the educational theorist or practitioner who should conclude that his casual observations of children in homes and schools needs no reinforcement from the researches of psychologists would be making the same sort of, thought [sic] not so great, an error as the pathologist or physician who should neglect the scientific studies of bacteria and protozoa. Also the psychologist who condemns these studies *in toto* because they lack the precision and surety of his own studies of sensations and perceptual judgments is equally narrow, though from a better motive.

The modifications of instincts and capacities into habits and powers and the development of the latter are the subjects of researches in dynamic psychology which are replacing the vague verbal and trite maxims of what used to be called "applied psychology" by definite insights into reality far in advance of those which common-sense sagacity alone can make. We are finding out when and why "practice makes perfect" and when and why it does not; wherein the reinforcement of a connection between situation and response by resulting satisfaction is better than the inhibition of alternative connections by discomfort and wherein it is not; what the law of diminishing returns from equal amounts of practice is, what it implies, and how it is itself limited; how far the feelings of achievement, of failure and of fatigue are symptomatic of progress, retardation and unfitness for work. Such a list of topics could be much extended even now and is being increased rapidly as more psychologists and more gifted psychologists come to share in the study of the learning process.

Only twenty years ago a student could do little more than add to his own common-sense deductions from the common facts of life the ordered series of similar deductions by the sagacious Bain. Bain utilized all the psychology of his day as well as the common fund of

school-room experience, but today his book is hopelessly outgrown. Although it was the source of the minor books on the topic during the eighties and nineties, no one would now think of presenting the facts of the science of education by a revised edition of Bain.

Other lines of psychological work deserve more than mention. Incidental contributions from studies of sensory and perceptual processes, imagery and memory, attention and distraction, facilitation, inhibition and fatigue, imitation and suggestion, the rate and accuracy of movement and other topics-- even from studies made with little or no concern about the practical control of human nature -- sum up to a body of facts which do extend and economize that control. The special psychology of babies, children and adolescents is obviously important to education. False infant psychology or false child psychology is harmful, not because it is infant psychology, but because it is false.

I give only mention to these so as to save space in which to call attention to another relation between psychology and education which is not sufficiently known. The science of education can and will itself contribute abundantly to psychology. Not only do the laws derived by psychology from simple, specially arranged experiments help us to interpret and control mental action under the conditions of school-room life. School-room life itself is a vast laboratory in which are made thousands of experiments of the utmost interest to "pure" psychology. Not only does psychology help us to understand the mistakes made by children in arithmetic. These mistakes afford most desirable material for studies of the action of the laws of association, analysis and selective thinking. Experts in education studying the responses to school situations for the sake of practical control will advance knowledge not only of the mind as a learner under school conditions but also of the mind for every point of view.

Indeed I venture to predict that this journal will before many years contain a notable proportion of articles reporting answers to psychological questions got from the facts of educational experience, in addition to its list of papers reporting answers to educational questions got from the experiments of the laboratory.

All that is here written may seem very obvious and needless, and meet the tragic fate of being agreed with by every one who reads it. I hope that it is obvious and needless, and that the relation between psychology and education is not, in the mind of any competent thinker, in any way an exception to the general case that action in the world should be guided by the

truth about the world; and that any truth about it will directly or indirectly, soon or late, benefit action.

CHAPTER VII

PSYCHOANALYSIS (FREUDIAN PSYCHOLOGY)

Psychoanalysis (or Freudian psychology) is a body of ideas developed by Austrian physician Sigmund Freud and continued by others. It is primarily devoted to the study of human psychological functioning and behavior, although it can also be applied to societies. Psychoanalysis has three applications:

1. a method of investigation of the mind and the way one thinks;
2. a systematized set of theories about human behavior;
3. a method of treatment of psychological or emotional illness.^[1]

Under the broad umbrella of what is psychoanalysis, there are at least 22 theoretical orientations regarding the underlying theory of understanding of human mentation and human development. The various approaches in treatment called "psychoanalytic" vary as much as the theories do. The term also refers to a method of studying child development.

Freudian psychoanalysis refers to a specific type of treatment in which the "analysand" (analytic patient) verbalizes thoughts, including free associations, fantasies, and dreams, from which the analyst formulates the unconscious conflicts causing the patient's symptoms and character problems, and interprets them for the patient to create insight for resolution of the problems.

The specifics of the analyst's interventions typically include confronting and clarifying the patient's pathological defenses, wishes and guilt. Through the analysis of conflicts, including those contributing to resistance and those involving transference onto the analyst of distorted reactions, psychoanalytic treatment can clarify how patients unconsciously are their own worst enemies: how unconscious, symbolic reactions that have been stimulated by experience are causing symptoms.

CHAPTER VIII

HISTORY OF PSYCHONALYSIS

HISTORY

1890s

The idea of psychoanalysis was developed in Vienna in the 1890s by Sigmund Freud, a neurologist interested in finding an effective treatment for patients with neurotic or hysterical symptoms. Freud had become aware of the existence of mental processes that were not conscious as a result of his neurological consulting job at the Children's Hospital, where he noticed that many aphasic children had no organic cause for their symptoms. He wrote a monograph about this subject.^[2] In the late 1880s, Freud obtained a grant to study with Jean-Martin Charcot, the famed neurologist and syphilologist, at the Salpêtrière in Paris. Charcot had become interested in patients who had symptoms that mimicked general paresis. Freud's first theory to explain hysterical symptoms was the so-called "seduction theory". Since his patients under treatment with this new method "remembered" incidents of having been sexually seduced in childhood, Freud believed that they had actually been abused only to later repress those memories. This led to his publication with Dr. Breuer in 1893 of case reports of the treatment of hysteria. This first theory became untenable as an explanation of all incidents of hysteria. As a result of his work with his patients, Freud learned that the majority complained of sexual problems, especially coitus interruptus as birth control. He suspected their problems stemmed from cultural restrictions on sexual expression and that their sexual wishes and fantasies had been repressed. Between this discovery of the unexpressed sexual desires and the relief of the symptoms by abreaction, Freud began to theorize that the unconscious mind had determining effects on hysterical symptoms.

His first comprehensive attempt at an explanatory theory was the then unpublished Project for a Scientific Psychology in 1895. In this work Freud attempted to develop a neurophysiologic theory based on transfer of energy by the neurons in the brain in order to explain unconscious mechanisms. He abandoned the project when he came to realize that there was a complicated psychological process involved over and above neuronal activity. By 1900, Freud had discovered that dreams had symbolic significance, and generally were

specific to the dreamer. Freud formulated his second psychological theory— which postulates that the unconscious has or is a "primary process" consisting of symbolic and condensed thoughts, and a "secondary process" of logical, conscious thoughts. This theory was published in his 1900 opus magnum, *The Interpretation of Dreams*. Chapter VII was a re-working of the earlier "Project" and Freud outlined his "Topographic Theory." In this theory, which was mostly later supplanted by the Structural Theory, unacceptable sexual wishes were repressed into the "System Unconscious," unconscious due to society's condemnation of premarital sexual activity, and this repression created anxiety. Freud also discovered what most of us take for granted today: that dreams were symbolic and specific to the dreamer. Often, dreams give clues to unconscious conflicts, and for this reason, Freud referred to dreams as the "royal road to the Unconscious."

1900–1940s

This "topographic theory" is still popular in much of Europe, although it has been superseded in much of North America. In 1905, Freud published *Three Essays on the Theory of Sexuality* in which he laid out his discovery of so-called psychosexual phases: oral (ages 0–2), anal (2-4), phallic-oedipal (today called 1st genital) (3-6), latency (6-puberty), and mature genital (puberty-onward). His early formulation included the idea that because of societal restrictions, sexual wishes were repressed into an unconscious state, and that the energy of these unconscious wishes could be turned into anxiety or physical symptoms. Therefore the early treatment techniques, including hypnotism and abreaction, were designed to make the unconscious conscious in order to relieve the pressure and the apparently resulting symptoms.

In *On Narcissism* (1915) Freud turned his attention to the subject of narcissism. Still utilizing an energetic system, Freud conceptualized the question of energy directed at the self versus energy directed at others, called cathexis. By 1917, In "Mourning and Melancholia," he suggested that certain depressions were caused by turning guilt-ridden anger on the self.^[9] In 1919 in "A Child is Being Beaten" he began to address the problems of self-destructive behavior (moral masochism) and frank sexual masochism. Based on his experience with depressed and self-destructive patients, and pondering the carnage of WWI, Freud became dissatisfied with considering only oral and sexual motivations for behavior. By 1920, Freud addressed the power of identification (with the leader and with other members) in groups as a motivation for behavior (*Group Psychology and Analysis of the Ego*). In that same year

(1920) Freud suggested his "dual drive" theory of sexuality and aggression in *Beyond the Pleasure Principle*, to try to begin to explain human destructiveness.

In 1923, he presented his new "structural theory" of an id, ego, and superego in a book entitled, *The Ego and the Id*.^[13] Therein, he revised the whole theory of mental functioning, now considering that repression was only one of many defense mechanisms, and that it occurred to reduce anxiety. Note that repression, for Freud, is both a cause of anxiety and a response to anxiety. In 1926, in *Inhibitions, Symptoms and Anxiety*, Freud laid out how intrapsychic conflict among drive and superego (wishes and guilt) caused anxiety, and how that anxiety could lead to an inhibition of mental functions, such as intellect and speech.^[14] *Inhibitions, Symptoms and Anxiety* was written in response to Otto Rank, who, in 1924, published *Das Trauma der Geburt* (translated into English in 1929 as *The Trauma of Birth*), exploring how art, myth, religion, philosophy and therapy were illuminated by separation anxiety in the "phase before the development of the Oedipus complex" (p. 216). But there was no such phase in Freud's theories. The Oedipus complex, Freud explained tirelessly, was the nucleus of the neurosis and the foundational source of all art, myth, religion, philosophy, therapy—indeed of all human culture and civilization. It was the first time that anyone in the inner circle had dared to suggest that the Oedipus complex might not be the only factor contributing to intrapsychic development

By 1936, the "Principle of Multiple Function" was clarified by Robert Waelder.^[15] He widened the formulation that psychological symptoms were caused by and relieved conflict simultaneously. Moreover, symptoms (such as phobias and compulsions) each represented elements of some drive wish (sexual and/or aggressive), superego (guilt), anxiety, reality, and defenses. Also in 1936, Anna Freud, Sigmund's famous daughter, published her seminal book, *The Ego and the Mechanisms of Defense*, outlining numerous ways the mind could shut upsetting things out of consciousness.

1940s-2000s

Following the death of Freud, a new group of psychoanalysts began to explore the function of the ego. Led by Hartmann, Kris, Rappaport and Lowenstein, the group built upon understandings of the synthetic function of the ego as a mediator in psychic functioning. Hartmann in particular distinguished between autonomous ego functions (such as memory and intellect which could be secondarily affected by conflict) and synthetic functions which

were a result of compromise formation. These "Ego Psychologists" of the '50s paved a way to focus analytic work by attending to the defenses (mediated by the ego) before exploring the deeper roots to the unconscious conflicts. In addition there was burgeoning interest in child psychoanalysis. Although criticized since its inception, psychoanalysis has been used as a research tool into childhood development,^[17] and has is still used to treat certain mental disturbances.^[18] In the 1960s, Freud's early thoughts on the childhood development of female sexuality were challenged; this challenge led to the development of a variety of understandings of female sexual development, many of which modified the timing and normality of several of Freud's theories (which had been gleaned from the treatment of women with mental disturbances). Several researchers¹ followed Karen Horney's studies of societal pressures that influence the development of women. Most contemporary North American psychoanalysts employ theories that, while based on those of Sigmund Freud, include many modifications of theory and practice developed since his death in 1939.

In the 2000s there are approximately 35 training institutes for psychoanalysis in the United States accredited by the American Psychoanalytic Association which is a component organization of the International Psychoanalytical Association, and there are over 3,000 graduated psychoanalysts practicing in the United States. The International Psychoanalytical Association accredits psychoanalytic training centers throughout the rest of the world, including countries such as Serbia, France, Germany, Austria, Italy, Switzerland, and many others, as well as about six institutes directly in the U.S. Freud published a paper entitled *The History of the Psychoanalytic Movement* in 1914, German original being first published in the *Jahrbuch der Psychoanalyse*.

CHAPTER IX

FREUD'S QUOTES ON PSYCHOANALYSIS:

Psychoanalysis is the name of a procedure for the investigation of mental processes which are almost inaccessible in any other way, of a method (based upon that investigation) for the treatment of neurotic disorders and of a collection of psychological information obtained along those lines, which is gradually being accumulated into a new scientific discipline. (From Two Enciclopaedia Articles, 1923)

Psychoanalysis may be said to have been born with the twentieth century; for the publication in which it emerged before the world as something new - my Interpretation of Dreams - bears the date "1900". But, as may well be supposed, it did not drop from the skies ready-made. It had its starting-point in older ideas, which it developed further; it sprang from earlier suggestions, which it elaborated. (From A Short Account of Psychoanalysis, 1924)

Freud [...] made an alteration in their technique, by replacing hypnosis by the method of free association. He invented the term "psychoanalysis". (From Psychoanalysis, 1926).

CHAPTER X

PSYCHOANALYSIS AND EDUCATION

The influence of psychoanalysis on education is as indefinable as it is undeniable because it has been indirect. Sigmund Freud wrote in 1909 that the purpose of education is “to enable the individual to take part in culture and to achieve this with the smallest loss of original energy. However neither he nor the later analytic theorists have had much to say about how learning takes place or about what should be thought or how it should be thought. They are primarily concerned with the emotions while the teacher has traditionally been more concerned with the intellect. Relating the former concern to the latter is the task recently seemed by the psychologist.

Sigmund Freud is often mentioned along with Charles Darwin and Albert Einstein as one of the great creative thinkers of modern times. Like the others, he formulated a new way of looking at things that has profoundly altered the way we think about man and his relations to other men and to the universe.

His writing constitutes a body of commonly called psychoanalysis, a doctrine based on the concepts of unconscious motivation, conflict, and symbolism. In this paper the word psychoanalysis will refer to this theory of human behaviour set forth by Freud and his disciples.

The profound influence of the theories which Freud presented in his books and essays from 1888 to 1938 and which he personally introduced to his country in a series of lectures in 1908 has been especially felt in the fields of sociology, psychology, anthropology, psychiatry, and psycho-somatic medicine.

Increasingly this influence is extending to the non-academic world. The growing stream of popular books, the evident Freudian approach by writers on child care and marriage counselling, the prevalence of Freudian allusions in popular literature and drama, and the appeal of analytic speculations about the cause of any human frailty or deviation, all confirm the fact that we can not escape the influence of Sigmund Freud.

A leading psychologist who resists the Freudian influence nevertheless admits that, “It would be difficult to overestimate the impact of Freud’s thoughts on the thinking of our times

,especially among the classes which may be considered as supplying the intellectual leadership for the nation.

The impact on the schools has been no less important. It is readily apparent in the current school jargon. Teachers are threatened. Students have guilt feelings, aggressive tendencies, frustrations. Teachers stand as parent symbols; help students to recognize identification and projection and deal with anxiety and tension.

Education is man's oldest and best means of shaping future generations and of perpetuating his particular society. Psychoanalysis is our newest body of theory for understanding and modifying human behaviour. How strange, then, we are still without any psychoanalytic theory of learning.

Psychoanalysis has a great deal to offer education and much also to learn from it. Unhappily the relation between them has been most neurotic up to now, like a marriage where both partners are aware of their mutual need but do not really understand one another and therefore cannot pull together as one. Disappointed, they come to ignore each other and go their own separate ways, through professing great mutual respect.

The offspring of such a badly-managed union might be like a bad child. It is referred to our present-day efforts at integrating psychoanalysis and education.

Now we could talk at length about the loss to psychoanalysis because it failed to enrich itself with the insight of education. But I think the reader here is more interested in the other side of the coin.-in what psychoanalysis has to offer that education has not yet made its own.

CHAPTER XI
FIVE PARTS OF SIGMUND FREUD'S BOOK THE
PSYCHOPATHOLOGY OF EVERYDAY LIFE

A.) THE FORGETTING OF FOREIGN WORDS

Firstly I want to give add some quotations and memories of Freud from his book in order to make you ready to understand the subject properly.

QUOTATIONS FROM SIGMUND FREUD'S BOOK

The current vocabulary of our own language, when it is confined to the range of normal usage, seems to be protected against being forgotten. With the vocabulary of a foreign language it is notoriously otherwise. The disposition to forget it extends to all parts of speech, and an early stage in functional disturbance is revealed by the fluctuations in the control we have over our stock of foreign words - according to the general condition of our health and to the degree of our tiredness. In a number of cases this kind of forgetting exhibits the same mechanism disclosed to us by the Signorelli example. In proof of this I shall give only a single analysis, one which is distinguished, however, by some useful characteristics: it concerns the forgetting of a non-substantival word in a Latin quotation. Perhaps I may be allowed to present a full and clear account of this small incident.

Last summer - it was once again on a holiday trip - I renewed my acquaintance with a certain young man of academic background. I soon found that he was familiar with some of my psychological publications. We had fallen into conversation - how I have now forgotten - about the social status of the race to which we both belonged; and ambitious feelings prompted him to give vent to a regret that his generation was doomed (as he expressed it) to atrophy, and could not develop its talents or satisfy its needs. He ended a speech of impassioned fervour with the well-known line of Virgil's in which the unhappy Dido commits to posterity her vengeance on Aeneas: 'Exoriare . . .' Or rather, he wanted to end it in this way, for he could not get hold of the quotation and tried to conceal an obvious gap in what he remembered by changing the order of the words: 'Exoriar(e) ex nostris ossibus ultor.' At last he said irritably: 'Please don't look so scornful: you seem as if you were gloating over my

embarrassment. Why not help me? There's something missing in the line; how does the whole thing really go?

'I'll help you with pleasure,' I replied, and gave the quotation in its correct form: 'Exoriar(e) ALIQUIS nostris ex ossibus ultor.'

'How stupid to forget a word like that! By the way, you claim that one never forgets a thing without some reason. I should be very curious to learn how I came to forget the indefinite pronoun "aliquis" in this case.'

I took up this challenge most readily, for I was hoping for a contribution to my collection. So I said: 'That should not take us long. I must only ask you to tell me, candidly and uncritically, whatever comes into your mind if you direct your attention to the forgotten word without any definite aim.'¹

'Good. There springs to mind, then, the ridiculous notion of dividing up the word like this: a and liquis.'

'What does that mean?' 'I don't know.' 'And what occurs to you next?' 'What comes next is Reliquien

[relics], liquefying, fluidity, fluid. Have you discovered anything so far?'

'No. Not by any means yet. But go on.'

'I am thinking,' he went on with a scornful laugh, 'of Simon of Trent, whose relics I saw two years ago in a church at Trent. I am thinking of the accusation of ritual blood-sacrifice which is being brought against the Jews again just now, and of Kleinpaul's book in which he regards all these supposed victims as incarnations, one might say new editions, of the Saviour.'

¹ This is the general method of introducing concealed ideational elements to consciousness. Cf. my *Interpretation of Dreams*, p. 604.

'The notion is not entirely unrelated to the subject we were discussing before the Latin word slipped your memory.'

'True. My next thoughts are about an article that I read lately in an Italian newspaper. Its title, I think, was

"What St. Augustine says about Women." What do you make of that?'

'I am waiting.'

'And now comes something that is quite clearly unconnected with our subject.'

‘Please refrain from any criticism and---’

‘Yes, I understand. I am thinking of a fine old gentleman I met on my travels last week. He was a real original, with all the appearance of a huge bird of prey. His name was Benedict, if it’s of interest to you.’

‘Anyhow, here are a row of saints and Fathers of the Church: St. Simon, St. Augustine, St. Benedict. There was, I think, a Church Father called Origen. Moreover, three of these names are also first names, like Paul in Kleinpaul.’

‘Now it’s St. Januarius and the miracle of his blood that comes into mind - my thoughts seem to me to be running on mechanically.’

‘Just a moment: St. Januarius and St. Augustine both have to do with the calendar. But won’t you remind me about the miracle of his blood?’

‘Surely you must have heard of that? They keep the blood of St. Januarius in a phial inside a church at Naples, and on a particular holy day it miraculously liquefies. The people attach great importance to this miracle and get very excited if it’s delayed, as happened once at a time when the French were occupying the town. So the general in command - or have I got it wrong? was it Garibaldi? - took the reverend gentleman aside and gave him to understand, with an unmistakable gesture towards the soldiers posted outside, that he hoped the miracle would take place very soon. And in fact it did take place . . .

‘Well, go on. Why do you pause?’

‘Well, something has come into my mind . . . but it’s too intimate to pass on. . . . Besides, I don’t see any connection, or any necessity for saying it.’

‘You can leave the connection to me. Of course I can’t force you to talk about something that you find distasteful; but then you mustn’t insist on learning from me how you came to forget your aliquis.’

‘Really? Is that what you think? Well then, I’ve suddenly, thought of a lady from whom I might easily hear a piece of news that would be very awkward for both of us.’

‘That her periods have stopped?’

‘How could you guess that?’

‘That’s not difficult any longer; you’ve prepared the way sufficiently. Think of the calendar saints, the blood that starts to flow on a particular day, the disturbance when the event fails to take place, the open threats that the miracle must be vouchsafed, or else . . . In fact you’ve made use of the miracle of St. Januarius to manufacture a brilliant allusion to women’s periods.’

‘Without being aware of it. And you really mean to say that it was this anxious expectation that made me unable to produce an unimportant word like *aliquis*?’

‘It seems to me undeniable. You need only recall the division you made into *a-liquis*, and your associations: *relics*, *liquefying*, *fluid*. *St. Simon* was sacrificed as a child - shall I go on and show how he comes in? You were led on to him by the subject of *relics*.

‘No, I’d much rather you didn’t. I hope you don’t take these thoughts of mine too seriously, if indeed I really had them. In return I will confess to you that the lady is Italian and that I went to Naples with her. But mayn’t all this just be a matter of chance?’

‘I must leave it to your own judgement to decide whether you can explain all these connections by the assumption that they are matters of chance. I can however tell you that every case like this that you care to analyse will lead you to "matters of chance" that are just as striking.’¹

¹ This short analysis has received much attention in the literature of the subject and has provoked lively discussion. Basing himself directly on it, Bleuler (1919) has attempted to determine mathematically the credibility of psycho-analytic interpretations, and has come to the conclusion that it has a higher probability value than thousands of medical ‘truths’ which have gone unchallenged, and that it owes its exceptional position only to the fact that we are not yet accustomed to take psychological probabilities into consideration in science.

I have several reasons for valuing this brief analysis; and my thanks are due to my former travelling-companion who presented me with it. In the first place, this is because I was in this instance allowed to draw on a source that is ordinarily denied to me. For the examples collected here of disturbances of a psychical function in daily life I have to fall back mainly on self-observation. I am anxious to steer clear of the much richer material provided by my neurotic patients, since it might otherwise be objected that the phenomena in question are merely consequences and manifestations of neurosis. My purpose is therefore particularly well served when a person other than myself, not suffering from nervous illness, offers himself as the object of such an investigation. This analysis is significant in a further respect: it throws light on the case of a word being forgotten without a substitute for it appearing in the memory. It thus confirms my earlier assertion that the appearance or non-appearance in the memory of incorrect substitutes cannot be made the basis for any radical distinction.¹

¹ Closer scrutiny somewhat diminishes the contrast between the analyses of Signorelli and of *aliquis* in regard to substitutive memories. In the latter example too it appears that the forgetting was accompanied by a substitutive formation. When subsequently I asked my

companion whether in the course of his efforts to recall the missing word no substitute whatever came into his mind, he reported that at first he had felt a temptation to introduce an ab into the line (perhaps the detached portion of a-liquis) - nostris ab ossibus; and he went on to say that the exoriare had thrust itself on him with peculiar clarity and obstinacy, 'evidently,' he added with his characteristic scepticism, 'because it was the first word in the line.' When I asked him to attend all the same to the associations starting from exoriare, he produced exorcism. I can therefore very well believe that the intensification of exoriare when it was reproduced actually had the value of a substitutive formation of this sort. This substitute would have been arrived at from the names of the saints viâ the association 'exorcism.' These however are refinements to which one need attach no importance. (On the other hand Wilson, 1922, stresses the fact that the intensification of exoriare is of great significance to the understanding of the case, since exorcism would be the best symbolic substitute for repressed thoughts about getting rid of the unwanted child by abortion. I gratefully accept this correction, which does not weaken the validity, of the analysis.) It seems possible, however, that the appearance of any kind of substitute memory is a constant sign - even though perhaps only a characteristic and revealing sign - of tendentious forgetfulness which is motivated by repression. It would seem that substitutive formation occurs even in cases not marked by the appearance of incorrect names as substitutes, and that in these it lies in the intensification of an element that is closely related to the forgotten name. For example, in the Signorelli case, so long as the painter's name remained inaccessible, the visual memory that I had of the series of frescoes and of the self-portrait which is introduced into the corner of one of the pictures was ultra-clear - at any rate much more intense than visual memory-traces normally appear to me. In another case, also described in my 1898 paper, which concerned a visit which I was very reluctant to pay to an address in a strange town, I had forgotten the name of the street beyond all hope of recovery, but my memory of the house number, as if in derision, was ultra-clear, whereas normally I have the greatest difficulty in remembering numbers.

The chief importance however of the aliquis example lies in another of the ways in which it differs from the Signorelli specimen. In the latter, the reproducing of a name was disturbed by the after-effect of a train of thought begun just before and then broken off, whose content, however, had no clear connection with the new topic containing the name of Signorelli. Contiguity in time furnished the only relation between the repressed topic and the topic of the forgotten name; but this was enough to enable the two topics to find a connection in an external association.¹ Nothing on the other hand can be seen in the aliquis example of an

independent repressed topic of this sort, which had engaged conscious thinking directly before and then left its echoes in a disturbance. The disturbance in reproduction occurred in this instance from the very nature of the topic hit upon in the quotation, since opposition unconsciously arose to the wishful idea expressed in it. The circumstances must be construed as follows. The speaker had been deploring the fact that the present generation of his people was deprived of its full rights; a new generation, he prophesied like Dido, would inflict vengeance on the oppressors. He had in this way expressed his wish for descendants. At this moment a contrary thought intruded. 'Have you really so keen a wish for descendants? That is not so. How embarrassed you would be if you were to get news just now that you were to expect descendants from the quarter you know of. No: no descendants - however much we need them for vengeance.' This contradiction then asserts itself by exactly the same means as in the Signorelli example - by setting up an external association between one of its ideational elements and an element in the wish that has been repudiated; this time, indeed, it does so in a most arbitrary fashion by making use of a roundabout associative path which has every appearance of artificiality. A second essential in which the present case agrees with the Signorelli instance is that the contradiction has its roots in repressed sources and derives from thoughts that would lead to a diversion of attention.

So much for the dissimilarity and the inner affinity between these two typical specimens of the forgetting of words. We have got to know a second mechanism of forgetting - the disturbance of a thought by an internal contradiction which arises from the repressed. Of the two processes this is, I think, the easier to understand; and we shall repeatedly come across it again in the course of this discussion.

¹ I am not entirely convinced of the absence of any internal connection between the two groups of thoughts in the Signorelli case. After all, if the repressed thoughts on the topic of death and sexual life are carefully followed up, one will be brought face to face with an idea that is by no means remote from the topic of the frescoes at Orvieto

1.COMMENT ON THE FORGETTING OF FOREIGN WORDS

Freud writes this chapter in a dialogical style. He begins by noting that it is easier to forget foreign vocabularies as there is a disposition to forget due to the amount of control we have over words according to the general conditions of health and the degree of tiredness. (8)

Using an example of a young man who could not remember "Aliquis" and several associations, Freud points out that the disturbances in the reproduction stems from the very nature of the topic. That is, the topic caused the upswelling of unconscious opposition to the wishful idea that it expressed or to which it was associated. In this case, Freud outlines the phenomenology of the act of forgetting: 1] an external association is arbitrarily constructed between one ideational content and a content of the repudiated wish; and, 2] a contradiction appears between the ideational contents which has its roots in repressed sources and functions to cause a diversion of attention away from the repressed material. Therefore, Freud claims that the second mechanism of forgetting is as follows: there is a disturbance of a thought which is the result of an internal contradiction which arises from repressed material. (

2.APPLICATION OF THE FORGETTING OF FOREIGN WORDS INTO EDUCATION AND LEARNING

As we have read the memory of Sigmund Freud with his acquaintance we have learned an important and amazing topic that we can surely use in our education process.

As a summary the man is going to say some quotations from a famous poet and when he started to read this quotation he said only the first word of this poem but he could not continue the rest of it. He asked Sigmund Freud about this because he knows that Freud knows plenty of things about this subject. And Sigmund Freud started to investigate this subject as an inspector. Maybe it is a very difficult inspection for us but it was a very easy one for Sigmund Freud because he had studied on this subject for years and he managed to solve the case immediately by asking only a few questions. In the story I am really interested in something. In a part of the story the man did not want to say the thing he had in his mind. But Freud insisted on this and replied like this: If you want me to solve the case you should tell it to me. And in this saying we can understand that he is very insistent and patient on his work. Now, when this comes to apply it in education how can this knowledge help us to understand the education process and make it better.

Firstly these kind of occasions often take place in the environment of education. As we are all foreign language teachers we have to give to grammar and vocabulary skills to the learner. Before I read this article about Sigmund Freud I had thought that students forgot the vocabulary easily because they did not repeat it at home. This idea is still partly true but according to me one of the main reasons of forgetting these vocabulary is related to the ideas of Sigmund Freud. Because as we see in the example story, it is apparent that he had some background information on his mind and this prevents him from remembering the word.

As a story from my class is that: I was giving some information about relationship vocabulary. And I thought all the vocabulary about family such as mother, father, sister...etc. I think at first his behaviour is bad because he is persistent on this behaviour and behaving like he is doing it intentionally. But when as a teacher I organize a meeting for the parents of these students. After I had talked to his mother I learnt that his father had gone away and before going he always behaved his son and wife badly.

As a conclusion if I had known this theory to apply to education I would have been more careful and successful in this case. Especially I can behave in a correct way to this child.

B. THE FORGETTING OF NAMES AND SETS OF WORDS

QUATATIONS FROM SIGMUND FREUD'S BOOK

“ Again we are starting our study with the quotation from Sigmund Freud's book Observations such as those mentioned above, of what happens when a portion of a set of words in a foreign tongue is forgotten, may make us curious to know whether the forgetting of sets of words in our own language demands an essentially different explanation. We are not usually surprised, it is true, if a formula learnt by heart, or a poem, can be reproduced only inaccurately some time later, with alterations and omissions. Since, however, this forgetting does not have a uniform effect on what has been learnt as a whole but seems on the contrary to break off isolated portions of it, it may be worth the trouble to submit to analytic investigation a few instances of such faulty reproduction.

A younger colleague of mine told me in conversation that he thought it likely that the forgetting of poetry in one's own language could very well have motives similar to the forgetting of single elements from a set of words in a foreign tongue. At the same time he offered to be the subject of an experiment. I asked him on what poem he would like to make the test, and he chose 'Die Braut von Korinth,' a poem of which he was very fond and of which he thought he knew at least some stanzas by heart. At the beginning of his reproduction he was overcome by a rather remarkable uncertainty. 'Does it run "Travelling from Corinth to Athens",' he asked, 'or "Travelling to Corinth from Athens"?' I also had a moment's hesitation, until I laughingly observed that the title of the poem 'The Bride of Corinth' left no doubt which way the young man was travelling. The reproduction of the first stanza then proceeded smoothly or at any rate without any striking falsifications. My colleague seemed to search for a while for the first line of the second stanza; he soon continued, and recited as follows:

Aber wird er auch willkommen scheinen,
Jetzt jeder Tag was Neues bringt?
Denn er ist noch Heide mit den Seinen
Und sie sind Christen und - getauft.

Before he reached this point I had already pricked up my ears in surprise; and after the end of the last line we were both in agreement that some distortion had occurred here. But as we did not succeed in correcting it, we hurried to the bookcase to get hold of Goethe's poems, and found to our surprise that the second line of the stanza had a completely different

wording, which had, as it were, been expelled from my colleague's memory and replaced by something that did not seem to belong. The correct version runs:

Aber wird er auch willkommen scheinen,
Wenn er teuer nicht die Gunst erkaufte?²

'Getauft' ['baptized,' two lines below] rhymes with 'erkaufte', and it struck me as singular that the connected group of 'heathen', 'Christian' and 'baptized' should have given him so little help in restoring the text.

'Can you explain,' I asked my colleague, 'how you have so completely expunged a line in a poem that you claim you know so well, and have you any notion from what context you can have taken the substitute?'

¹ [Literally: 'But will he in fact seem welcome,
Now, when every day brings something new?
For he is still a heathen with his kindred
And they are Christians and baptized.']

² ['But will he in fact seem welcome if he does not buy the favour dearly?']

He was in a position to provide an explanation, though obviously with some reluctance. 'The line "Jetzt, wo jeder Tag was Neues bringt" seems familiar to me; I must have used the words a short time ago in referring to my practice - as you know, I am highly satisfied with its progress at the present time. But how does the sentence fit in here? I could think of a connection. The line "Wenn er teuer nicht die Gunst erkaufte" was obviously one which I found disagreeable. It is connected with a proposal of marriage which was turned down on the first occasion, and which, in view of the great improvement in my material position, I am now thinking of repeating. I cannot tell you any more, but if I am accepted now, it certainly cannot be enjoyable for me to reflect that some sort of calculation tipped the scale both then and now.'

This struck me as intelligible, even without my needing to know further particulars. But I continued with my questions: 'How in any case have you and your private affairs become involved in the text of the "Bride of Corinth"? Is yours perhaps a case that involves differences in religious belief like those that play an important part in the poem?'

(Keimt ein Glaube neu,
Wird oft Lieb' und Treu
Wie ein böses Unkraut ausgerauft.)¹

My guess was wrong; but it was curious to see how a single well-aimed question gave him a sudden perspicacity, so that he was able to bring me as an answer something of which he had certainly been unaware up to that time. He gave me a pained, even an indignant look, muttered a later passage from the poem:

Sieh sie an genau!
Morgen ist sie grau.²

and added shortly: 'She is rather older than I.' To avoid distressing him further I broke off the enquiry. The explanation struck me as sufficient. But it was certainly surprising that the attempt to trace a harmless failure of memory back to its cause should have had to come up against matters in the subject's private life that were so remote and intimate, and that were cathected with such distressing affect.

¹ ['When a faith is newly sprung up, love and troth are often torn out like an evil weed.']

² ['Look on her carefully. Tomorrow she will be grey.'] My colleague has incidentally made changes in this beautiful passage from the poem, somewhat altering both the wording and what the words refer to. The ghostly maiden says to her bridegroom:

'Meine Kette hab' ich dir gegeben;
Deine Locke nehm' ich mit mir fort.
Sieh sie an genau!
Morgen bist du grau,
Und nur braun erscheinst du wieder dort.'

['My necklace I have given thee; your lock of hair I take away with me. Look on it carefully. Tomorrow you will be grey, and you will appear brown again only there.' (The context shows that 'sie' ('it' or 'her') in the third line refers to the lock of hair. In a different context the line could mean: 'Look on her carefully'.)]

Here is another instance, given by Jung (1907, 64), of the forgetting of a set of words in a well-known poem. I shall quote the author's own words.

'A man was trying to recite the well-known poem that begins "Ein Fichtenbaum steht einsam . . ." ¹ In the line beginning "Ihn schläfert" ² he became hopelessly stuck; he had completely forgotten the words "mit weisser Decke ". Forgetting something in so familiar a verse struck me as surprising, and I therefore made him reproduce what occurred to him in connection with "mit weisser Decke". He had the following train of associations: "A white sheet makes one think of a shroud - a linen sheet to cover a dead body" - (a pause) -

"now a close friend occurs to me - his brother died recently quite suddenly - he is supposed to have died of a heart attack - he was also very stout - my friend is also stout, and I have thought before now that it might also happen to him - probably he takes too little exercise - when I heard of his brother's death I suddenly became anxious that it might also happen to me; for in our family we have in any case a tendency to fatness, and my grandfather, too, died of a heart attack; I have noticed that I too am over-stout and I have therefore begun a course of slimming recently."

'Thus,' comments Jung, 'the man had, unconsciously, identified himself at once with the fir-tree wrapped in the white shroud.'

¹ ['A fir-tree stands alone.']

² [The relevant lines are:

Ihn schläfert; mit weisser Decke

Umhüllen ihn Eis und Schnee.

He slumbers; with a white sheet

Ice and snow cover him.

The following example of the forgetting of a set of words which I owe to my friend Sándor Ferenczi of Budapest, differs from the preceding ones in that it concerns a phrase coined by the subject himself and not a sentence taken from a writer. It may also present us with the somewhat unusual case in which the forgetting ranges itself on the side of our good sense, when the latter threatens to succumb to a momentary desire. The parapraxis thus comes to serve a useful function. When we have sobered down once more we appreciate the rightness of this internal current, which had previously only been able to express itself in a

failure to function - a forgetting, a psychical impotence.

‘At a social gathering someone quoted "Tout comprendre c’est tout pardonner". I made the comment that the first part of the sentence was enough; "pardoning" was a piece of arrogance: it should be left to God and the priests. One of those present thought this observation very good, and this emboldened me to say - probably with the intention of securing the good opinion of the benevolent critic - that I had recently thought of something better. But when I tried to repeat it I found it had escaped me. I immediately withdrew from the company and wrote down the screen-associations. There first occurred to me the names of the friend and of the street in Budapest that witnessed the birth of the idea I was looking for; next came the name of another friend, Max, whom we usually call Maxi. This led me to the word "maxim" and to the recollection that what we were after was, like my original remark, a variation on a well-known maxim. Strangely enough my next thought was not a maxim but the following sentence: "God created man in His own image" and the same idea in reverse: "Man created God in his." Thereupon the memory of what I was looking for immediately appeared. On that occasion my friend had said to me in Andrassy Street: "Nothing human is foreign to me", whereupon I had answered, in allusion to the discoveries of psycho-analysis: "You ought to have gone further and have admitted that nothing animal is foreign to you."

‘But after I had at last remembered what I wanted, I was less than ever able to repeat it in the company I happened to be in. The young wife of the friend whom I had reminded of the animal nature of the unconscious was among those present, and I had to recognize that she was by no means prepared to receive such disagreeable truth. My forgetting spared me a number of unpleasant questions from her and a pointless discussion. This and nothing else must have been the motive for my "temporary amnesia".

‘It is interesting that a screen-association was provided by a sentence in which the Deity is debased to the status of a human invention, while in the missing sentence there is an allusion to the animal in man. *Capitis diminutio* is therefore the element common to both. The whole subject is clearly only the continuation of the train of thought about understanding and forgiving which the conversation had instigated.

‘The fact that what I was looking for in this case was so quick in presenting itself may perhaps be due also to my immediate withdrawal from the company where it was censored to an empty room.’

I have since undertaken numerous other analyses where forgetting or faulty reproduction of a set of words took place, and the consistent result of these investigations has inclined me to assume that the mechanism of forgetting demonstrated above in the instances of 'aliquis' and 'The Bride of Corinth' has an almost universal validity. It is generally a little awkward to give an account of such analyses since, like those just mentioned, they constantly lead to matters which are of an intimate sort and are distressing to the person analysed. I shall therefore not give any further examples. What is common to all these cases, irrespective of the material, is the fact that the forgotten or distorted matter is brought by some associative path into connection with an unconscious thought-content - a thought-content which is the source of the effect manifested in the form of forgetting.

I now return to the forgetting of names. So far we have not exhaustively considered either the case-material or the motives behind it. As this is exactly the kind of parapraxis that I can from time to time observe abundantly in myself, I am at no loss for examples. The mild attacks of migraine from which I still suffer usually announce themselves hours in advance by my forgetting names, and at the height of these attacks, during which I am not forced to abandon my work, it frequently happens that all proper names go out of my head. Now it is precisely cases like mine which could furnish the grounds for an objection on principle to our analytic efforts. Should it not necessarily be concluded from such observations that the cause of forgetfulness, and in particular of the forgetting of names, lies in circulatory and general functional disturbances of the cerebrum, and should we not therefore spare ourselves the search for psychological explanations of these phenomena? Not at all, in my view; that would be to confuse the mechanism of a process, which is of the same kind in all cases, with the factors favouring the process, which are variable and not necessarily essential. Instead of a discussion, however, I shall bring forward an analogy to deal with the objection.

Let us suppose that I have been imprudent enough to go for a walk at night in a deserted quarter of the city, and have been attacked and robbed of my watch and purse. I report the matter at the nearest police station in the following words: 'I was in such and such a street, and there loneliness and darkness took away my watch and purse.' Although I should not have said anything in this statement that was not true, the wording of my report would put me in danger of being thought not quite right in the head. The state of affairs could only be described correctly by saying that favoured by the loneliness of the place and under the shield of darkness unknown malefactors robbed me of my valuables. Now the state of affairs in the forgetting of names need not be any different; favoured by tiredness, circulatory

disturbances and intoxication, an unknown psychological force robs me of my access to the proper names belonging to my memory - a force which can in other cases bring about the same failure of memory at a time of perfect health and unimpaired efficiency.

If I analyse the cases of the forgetting of names that I observe in myself, I almost always find that the name which is withheld from me is related to a topic of close personal importance to me, and one capable of evoking in me strong and often distressing affects. In accordance with the convenient and commendable practice of the Zurich school (Bleuler, Jung, Riklin) I can also formulate this fact as follows: The lost name has touched on a 'personal complex' in me. The relation of the name to myself is one that I should not have expected and is usually arrived at through superficial associations (such as verbal ambiguity or similarity in sound); it can be characterized quite generally as an oblique relation. Its nature will best be illustrated by some simple examples.

(1) A patient asked me to recommend him a health resort on the Riviera. I knew of such resort quite close to Genoa, and I also remembered the name of a German colleague of mine who practised there; but the name of the resort itself escaped me, well as I thought I knew that too. There was nothing left for me but to ask the patient to wait while I hurriedly consulted the ladies of my family. 'What on earth is the name of the place near Genoa where Dr. N. has his little sanatorium, the one in which so and so was under treatment for so long?' 'Of course you of all people would be the one to forget the name. The place is called Nervi.' I must admit I have plenty to do with nerves.

(2) Another patient was talking about a neighbouring summer resort, and declared that besides its two well-known inns there was a third one there with which a certain memory of his was connected; he would tell me the name in a moment. I disputed the existence of this third inn, and appealed to the fact that I had spent seven summers at the place and must therefore know it better than he did. But under the provocation of my contradiction he had already got hold of the name. The inn was called the 'Hochwartner'. At this point I was obliged to give in and I even had to confess that I had lived for seven whole summers close by the inn whose existence I had denied. Why in this instance should I have forgotten both the name and the thing? I believe it was because the name was only too similar in sound to that of a colleague, a specialist in Vienna and, once again, had touched upon the 'professional complex' in me.

(3) On another occasion, as I was on the point of booking a ticket at Reichenhall railway station, the name of the next main station would not come into my mind. It was perfectly familiar to me, and I had passed through it very frequently. I had actually to look it up in the time-table. It was 'Rosenheim'. But I then knew at once owing to what association I had lost it. An hour before, I had paid a visit to my sister at her home close to Reichenhall; as my sister's name is Rosa this was also a 'Rosenheim'. The 'family complex' had robbed me of this name.

(4) I have a whole quantity of examples to illustrate further the positively predatory activities of the 'family complex'.

There came to my consulting-room one day a young man who was the younger brother of a woman patient. I had seen him countless times and used to refer to him by his first name. When I wanted to speak about his visit I found I had forgotten his first name (which was, I knew, not at all an unusual one), and nothing could help me to recover it. I thereupon went out into the street to read the names over the shops, and recognized his name the first time I ran across it. The analysis of the episode showed me that I had drawn a parallel between the visitor and my own brother, a parallel which was trying to come to a head in the repressed question: 'Would my brother in the same circumstances have behaved in a similar way, or would he have done the opposite?' The external link between the thoughts concerned with my own and with the other family was made possible by the chance fact that in both cases the mothers had the same first name of Amalia. Later in retrospect I also understood the substitute names, Daniel and Franz, which had forced themselves on me without making me any wiser. These, like Amalia too, are names from Schiller's *Die Räuber* which were the subject of a jest made by Daniel Spitzer, the 'Vienna walker'.

(5) Another time I was unable to recall a patient's name; it belonged to associations from my youth. My analysis followed a very devious path before it provided me with the name I was looking for. The patient had expressed a fear of losing his sight; this awoke the memory of a young man who had been blinded by a gunshot; and this in turn was connected with the figure of yet another youth, who had injured himself by shooting. This last person had the same name as the first patient, though he was not related to him. However, I did not find the name until I had become conscious that an anxious expectation was being transferred by me from these two young men who had been injured to a member of my own family.

There thus runs through my thoughts a continuous current of 'personal reference', of which I generally have no inkling, but which betrays itself by such instances of my forgetting names.

It is as if I were obliged to compare everything I hear about other people with myself; as if my personal complexes were put on the alert whenever another person is brought to my notice. This cannot possibly be an individual peculiarity of my own: it must rather contain an indication of the way in which we understand 'something other than ourself' in general. I have reasons for supposing that other people are in this respect very similar to me.

The neatest instance of this sort was reported to me by a Herr Lederer, who had experienced it himself. While he was on his honeymoon in Venice he came across a gentleman with whom he was superficially acquainted and whom he had to introduce to his young wife. Since however he had forgotten the stranger's name, he helped himself out the first time by means of an unintelligible mumble. On meeting the gentleman a second time, as he was bound to do in Venice, he drew him aside and asked him to save him from embarrassment by telling him his name, which he had unfortunately forgotten. The stranger's reply gave evidence of an unusual knowledge of human nature. 'I can readily imagine your failing to remember my name. I have the same name as you - Lederer!' - One cannot help having a slightly disagreeable feeling when one comes across one's own name in a stranger. Recently I was very sharply aware of it when a Herr S. Freud presented himself to me in my consulting hour. (However, I must record the assurance of one of my critics that in this respect his feelings are the opposite of mine.)

(6) The effects that can be produced by personal reference can also be seen in the following example, reported by Jung (1907, 52):

'A Herr Y. fell in love with a lady; but he met with no success, and shortly afterwards she married a Herr S. There after, Herr Y., in spite of having known Herr X. for a long time and even having business dealings with him, forgot his name over and over again, so that several times he had to enquire what it was from other people when he wanted to correspond with Herr X'.

The motivation of the forgetting is however more transparent in this case than in the preceding ones that fall within the constellation of personal reference. Here the forgetting seems a direct consequence of Herr Y's antipathy to his more fortunate rival; he wants to know nothing about him: 'never thought of shall he be.'

(7) The motive for forgetting a name may also be a more refined one; it may consist in what might be called a 'sublimated' grudge against the bearer of it. A Fräulein I. von K. writes from Budapest as follows:

'I have propounded a little theory of my own. I have noticed that people who have a talent for painting have no feeling for music, and vice versa. Some time ago I had a conversation with someone on this point, in which I remarked: "So far my observation has always held good, with the exception of only one person." When I wanted to recall that person's name, I found it had been irretrievably forgotten, even though I knew that the owner of it was one of my closest friends. When I heard the name mentioned quite by chance a few days later, I knew at once, of course, that it was the destroyer of my theory who was being spoken of. The

grudge I unconsciously bore against him was expressed by my forgetting his name, which, apart from that, I knew so well.'

(8) The following case, reported by Ferenczi, shows a somewhat different way in which the personal reference led to a name being forgotten. Its analysis is particularly instructive because of the explanation it gives of the substitute associations (like Botticelli and Boltraffio as substitutes for Signorelli).

'A lady, who had heard something about psycho-analysis, could not recall the name of the psychiatrist Jung.¹

'The following names came to her mind instead: Kl--- (a name), Wilde, Nietzsche, Hauptmann.

'I did not tell her the name and invited her to give free associations to each name in turn.

'Starting from Kl--- she immediately thought of Frau Kl---, and of how she was a prim and affected person, but looked very well for her age. "She's not ageing." As a common characterization of Wilde and Nietzsche she named "insanity". Then she said chaffingly: "You Freudians will go on looking for the causes of insanity till you're insane yourselves." Then: "I can't bear Wilde and Nietzsche. I don't understand them. I hear they were both homosexuals; Wilde had dealings with young people." (In spite of having uttered the correct name - in Hungarian, it is true - in this sentence, she was still unable to recall it.)

'Starting from Hauptmann, first "Halbe" and then "Jugend" occurred to her; and it was there for the first time, after I had drawn her attention to the word "Jugend", that she realized she had been in search of the name Jung.

'This lady had lost her husband when she was thirty-nine and had no prospect of marrying again. Thus she had certainly reason enough to avoid recalling anything that reminded her of

youth or age. It is striking that the ideas screening the missing name were associated entirely with its content and that associations with its sound were absent.’

¹ [‘Jung’ is also the German for ‘young’.]

(9) Here is an example of name-forgetting with yet another and a very subtle motivation, which the subject of it has explained himself:

‘When I was being examined in philosophy as a subsidiary subject I was questioned by the examiner about the teachings of Epicurus, and after that I was asked if I knew who had taken up his theories in later centuries. I answered with the name of Pierre Gassendi, whom I had heard described as a disciple of Epicurus while I was sitting in a café only a couple of days before. To the surprised question how I knew that, I boldly answered that I had long been interested in Gassendi. The result of this was a certificate magna cum laude, but also unfortunately a subsequent obstinate tendency to forget the name Gassendi. My guilty conscience is, I think, to blame for my inability to remember the name in spite of all my efforts; for I really ought not to have known it on that occasion either.’

In order to appreciate the intensity of our informant’s aversion to recalling this examination episode, the reader would have to know the high value he sets on his doctorate and for how many other things it has to serve as a substitute.

(10) At this point I shall insert another example of the name of a town being forgotten. It is not perhaps as simple as the ones given above, but it will strike any one who is fairly well versed in investigations of this nature as authentic and valuable. The name of a town in Italy escaped the subject’s memory as a consequence of its great similarity in sound to a woman’s first name, with which a number of memories charged with affect were connected, which are doubtless not here reported in full. Sándor Ferenczi of Budapest, who observed this case of forgetting in himself, has treated it in the way in which one analyses a dream or a neurotic idea a - procedure which is fully justified.

‘To-day I was with a family that I know, and the conversation turned to cities of North Italy. Someone observed that they still showed traces of Austrian influence. A few of these cities were mentioned, and I wanted to give the name of one too, but it escaped me, although I knew I had spent two very pleasant days there - a fact which did not agree very well with Freud’s theory of forgetting. In place of the name I was looking for, the following associations forced themselves on me: Capua, Brescia, The Lion of Brescia.

‘The picture that I had of this "Lion" took the form of a marble statue standing before my eyes like a solid object; I noticed at once, however, that it had less of a resemblance to the lion on the Monument to Freedom at Brescia (of which I have only seen illustrations) than to the other celebrated marble lion which I have seen on the monument to the dead at Lucerne - the monument to the Swiss guards who fell at Tuileries, and of which I have a miniature replica on my bookcase. And now at last the missing name came back to me: it was Verona.

‘At the same time I knew at once who was to blame for my amnesia. It was no other than a former servant of the family whose guest I was at the time. Her name was Veronika (Verona in Hungarian), and I had a strong antipathy to her because of her repulsive looks, her shrill, raucous voice and her insufferable assertiveness, to which she believed herself entitled by her length of service. At the same time the tyrannical way in which she used to treat the children of the house was intolerable to me. I now also understood the meaning of the associations.

‘My immediate association to Capua was *caput mortuum*. I very often compared Veronika’s head to a death’s head. The Hungarian word "kapszi" (avaricious) doubtless provided an additional determinant for the displacement. I also, of course, found the much more direct associative paths which connect Capua and Verona as geographical idea and as Italian words that have the same rhythm.

Not only the motives, but also the mechanism governing the forgetting of names, deserve our interest. In a large number of cases a name is forgotten not because the name itself arouses such motives, but because - owing to similarity in sound and to assonance - it touches upon another name against which these motives do operate.

1.COMMENTS ON THE FORGETTING NAMES AND SET OF WORDS

Freud questions whether the same mechanisms are active in terms of memory loss in one's own language. He notes that faulty reproduction of this sort (names and sets of words) includes isolated portions of things that one has learned.

Freud outlines several examples in the next five pages, including ones submitted by Jung, Ferenczi and one from Goethe`s writings.

The common denominator in all of these examples is the fact that the forgotten or distorted matter is brought by some associative path into connections with an unconscious thought-content, which is the source of the effect manifested by forgetting. (20-21) In forgetting names there are two factors to consider: 1] the fact that the forgotten name may have touched on a `personal complex`; and, 2] the relationship between the forgotten name and oneself is usually an unexpected one which is usually arrived at via superficial associations--i.e., verbal similarity or similarity in sounds. A pair of examples serve to illustrate this point: 1] Freud forgot the name of a place which a sanitarium is found--Nervi--for the reason, he speculates, that the name has a similar sound to `nerves`; and, 2] Freud forgot the name of the third inn in a village that he knew well because, he says, its name is "Hochwarter" which is very similar to the name of a colleague in Vienna with whom Freud had some unpleasant dealings. (23)

Freud comments upon what he calls `personal references.` This is some sort of personal material, as opposed to instinctual material, which can betray itself when one forgets names. That is, one's personal complexes are put on alert and may result with the forgetting of someone's name. (24) Thus forgetting could be due to antipathy felt towards another person--e.g., a rival in life (25)--or forgetting a name may be the result of something more subtle. For instance, one may forget another's name as a result of a grudge one carries against the person whose name is forgotten. (26) Furthermore, forgetting a name may occur because the name may remind the subject of a concept that is uncomfortable to remember. (27)

Freud concludes that in a large number of cases a name is forgotten because, owing to a similarity in sound and assonance, it touches upon another name against which the motives of repression operate. In sum, then, the mechanisms of forgetting names are as follows: 1] forgetting consists in an interference with the intended reproduction of the name by an alien train of thought which is not conscious at the time of attempted recall. 2] Between the name

inferred and the interfering complex either a connection exists from the onset or one is established via external associations. 3] In terms of interfering complexes those of the personal sphere prove to have the greatest effect. 4] In cases in which a name has more than one meaning and consequently belongs to more than one group of complexes is frequently interfered with in its connection with one train of thought owing to its participation in another, stronger, complex. 5] the motive for forgetting names is the attempt to avoid unpleasure caused by remembering something undesirable.

Freud points out two main types of forgetting names: 1] cases in which the touches something unpleasant; 2] where the name is brought into connection with another name that causes unpleasure. Freud says that the forgetting of names is supposed to be "highly contagious" in such cases, however, where forgetting is induced the forgotten name returns more readily.

2.APPLICATION OF THE FORGETTING OF NAMES AND SET OF WORDS INTO EDUCATION AND LEARNING

As we have read some case studies on this subject, the forgetting of names and set of words into education and learning, we can conclude that only forgetting of foreign words is not enough to understand the using of psychoanalysis in education. There are some other kinds of terms that should know.

Now we are going to deal with the set of words. In the Freud's case study he gave the example of his friend's forgetting some lines in the poem and write their own poem by changing the lines according to them. It is often happens in everyday life but in my environment among friends and among my students the most common thing is forgetting the lyrics of the song .

In my class one day before I came to class I heard some students singing a song. I knew the song and the lyrics but she especially sing wrongly in some lines. It was the chorus of the song and she always sang them wrongly. According to me chorus is the easiest part of the people and the people easily memorize these words and sentences.

Second week I was again going to this class thinking and smiling whether I was going to hear the same wrong lyrics. As she was singing the song wrongly previous week the friends of this girl were aware of her wrong singing they warned her lots of times but she is so stubborn that she could not change it. I say stubborn because I at first thought that she was stubborn and she continued this and she continued to make a joke because of her being stubborn.

At the time I came near the door and tried to hear if any voice was coming or not. This time again she was singing a different song but she again sang the song in a wrong way. She forgot the chorus part of the song.

After I had learned this theory from Freud I decided that I had to look up the lyrics she had forgotten. After investigating, I found out that she was forgetting the words about beauty. When there were some words in the lyrics about beauty she always forgot these kinds of words. Because she always found herself ugly she was too fat and she had some bullying from her friends about this. She did not want to talk about being thin and being beautiful.

What did this findings provide me?

Now I am very careful about the students' behaviour in the class. This can be applied to all kind of environment but according to me it is really applicable for the education for teenagers. As a different memory is one of my student was always forgetting a kind of a proper name such as Sam, Melanie...etc. But this proper name is a Turkish name. She always called her

friend in a different name. And this person was her best friend. How can a best-friend do such a thing to another.

I learnt the exact truth in a teacher and parents' meeting. Her mother came to the meeting and I asked her about her daughter's behaviour at home. She said

-She is better now. Better than before

I asked:

-What happened before?

She replied:

We were abroad working with my husband and our daughter was staying with his aunt but she has the worst behaviour. She did terrible things to affect our daughter's psychology.

I was really excited and asked:

-What is the name of the aunt?

She replied this question by saying the name of this girl's best friend. I was a bit experienced in this case that I had not got too many difficulties in understanding this case.

As a result the girl was always called her best friend with a different name because her best friend's name is the same with her aunt's name.

C.SLIPS OF THE TONGUE

QUOTATIONS FROM SIGMUND FREUD'S BOOK

“Slips of the tongue are errors involving the uttering (Versprechen), or hearing (Verhören), or writing (Verschreiben), or reading (Verlesen) of a word and which entail an involuntary parody of the word, assuming the word is known. This kind of slip is an ordinary occurrence but is structurally related to the paraphasias found in pathological conditions.

Freud became interested in slips and word play in 1890, and discussed them in his correspondence with Wilhelm Fliess. Both resemble dreams in that they are part of normal behavior although they introduce an incongruous and, in the case of slips of the tongue and dreams, an involuntary element. Freud's interest arose from his conviction that it would be impossible to understand psychopathological processes without having a clear notion of their relation to normal mental processes. It was in *The Psycho-pathology of Everyday Life* (1901b) that he provided the first and most complete discussion of slips of the tongue, but he discussed them again at length in the *Introductory Lectures on Psychoanalysis* (1916-1917a [1915-1917]).

In *The Psychopathology of Everyday Life*, Freud made use of an earlier, essentially functionalist work on slips of the tongue and reading errors (Meringer and Mayer, 1895), which he contrasted with his own theory. He eliminated two hypotheses: that of the "contamination" of the sound of one word by another and that of "wandering" speech images, which interested Freud to the extent that these disturbances were located below the threshold of consciousness (1901b, pp. 57-58). Using numerous examples, some of which are undeniably comical, Freud illustrated the way in which repressed drives return in the disturbance of language.

Slips during reading and writing are not structurally different from those that occur in hearing or speaking, and the same motives are found in both, either libidinal or hostile. But slips provide infinite forms of expression for those drives, while disguising them, and some require a complex effort of interpretation that presupposes familiarity with the life and memories of their author. In general, slips of the pen are not as readily noticed by their authors as slips of the tongue.

Freud sums up the character of slips of the tongue as follows in the Introductory Lectures on Psychoanalysis: "the suppression of the speaker's intention to say something is the indispensable condition for the occurrence of a slip of the tongue." However, the intention can be conscious or unconscious and still produce a slip. "In almost every case in which a slip of the tongue reverses the sense, the disturbing intention expresses the contrary to the disturbed one and the parapraxis represents a conflict between two incompatible inclinations."

Slips are especially interesting when they lead us, in trying to understand them, to dissociate the sound (the signifier) from the meaning contained in the word (the signified). The same was true for the most famous parapraxis made by Freud, forgetting the name Signorelli, to which Jacques Lacan (1966) devoted an entire essay. We find in both word play and jokes, as in slips or the forgetting of names, a complex dynamic and the same processes (displacement and condensation) that Freud showed to be operative in dreams, whose relevance for the study of the unconscious he recognized. Listening for slips of our own often has an immediate revelatory component, similar to that of the patient who hears himself say things that are unknown and yet familiar during the course of analysis

1.COMMENTS ON THE SLIPS OF THE TONGUE

The ordinary material which we use for talking in our native language appears to be protected against being forgotten; but it succumbs all the more frequently to another disturbance, which is known as a 'slip of the tongue'. The slips of the tongue that we observe in normal people give an impression of being the preliminary stages of the so-called 'paraphasias' that appear under pathological conditions. This is a subject on which I find myself in the exceptional position of being able to acknowledge the value of a previous work. In 1895 Meringer and C. Mayer published a study on 'Slips in Speaking and Reading'. Their lines of approach differ widely from my own. One of the authors, who acts as spokesman in the text, is in fact a philologist, and it was his linguistic interests which led him to attempt to discover the rules that govern the making of slips of the tongue. He hoped to be able to conclude from these rules that there exists 'a certain mental mechanism, in which the sounds of a word, or of a sentence, and the words as well, are mutually linked and connected in a quite peculiar way'

The examples of slips of the tongue collected by the authors are first grouped by them in purely descriptive categories. They are classed as transpositions (e. g. 'the Milo of Venus' instead of 'the Venus of Milo'); pre-sonances or anticipations (e. g. 'es war mir auf der Schwest . . . auf der Brust so schwer'¹); post-sonances or perseverations (e. g. 'Ich fordere Sie auf; auf das Wohl unseres Chefs aufzustossen' instead of 'anzustossen');² contaminations (e. g. 'er setzt sich auf den Hinterkopf', combined from 'er setzt sich einen Kopf auf' and 'er stellt sich auf die Hinterbeine');³ and substitutions (e. g. 'ich gebe die Präparate in den Briefkasten' instead of 'Brütkasten').⁴ There are in addition to these main categories a few others which are less important (or less significant from our own point of view). In the above arrangement into groups it makes no difference whether the transposition, distortion, amalgamation, etc., is concerned with single sounds in a word, with syllables, or with complete words forming part of the intended sentence.

To explain the various kinds of slips of the tongue he had observed, Meringer postulates that different spoken sounds have a different psychical valency. When we innervate the first sound in a word or the first word in a sentence, the excitatory process already extends to the later sounds and the following words, and in so far as these innervations are simultaneous with one another they can exercise a modifying influence on one another. The excitation of the sound that is psychically more intense anticipates other excitations or perseverates after them, and in this way disturbs the less valent process of innervation. The question has

therefore to be decided which sounds in a word have the highest valency. Here is Meringer's view: 'If we want to know which sound in a word has the highest intensity, we must observe ourselves when we are searching for a forgotten word, e. g. for a name. Whichever is the first to come back into consciousness is in every case the one that had the greatest intensity before the word was forgotten' 'The sounds which are of high valency are the initial sound in the root syllable, and the initial sound in the word, and the accentuated vowel or vowels'

I cannot help contradicting him here. Whether the initial sound of the name is one of the elements of highest valency: a word or not, it is certainly untrue that in a forgotten word; is the first to return to consciousness. The rule stated above is therefore inapplicable. If we observe ourselves while searching for a forgotten name, we are comparatively often obliged to express a conviction that it begins with a particular letter. This conviction proves to be unfounded just as often as not. Indeed I should like to assert that in the majority of cases the initial sound which we announce is a wrong one. In our example of 'Signorelli', in fact, the substitute names had lost the initial sound and the essential syllables: it was precisely the less valent pair of syllables - *elli* - which returned to memory in the substitute name *Botticelli*.

How little attention is paid by the substitute names to the initial sound of the missing name may be learned, for instance, from the following case:

One day I found it impossible to recall the name of the small country of which Monte Carlo is the chief town. The substitute names for it ran: Piedmont, Albania, Montevideo, Colico. Albania was soon replaced in my mind by Montenegro; and it then occurred to me that the syllable 'Mont' (pronounced 'Mon') was found in all the substitute names except the last. Thus it was easy for me, starting from the name of Prince Albert, to find the forgotten name Monaco. Colico gives a pretty close imitation of the sequence of syllables and the rhythm of the forgotten name.

If we allow ourselves to suppose that a mechanism similar to that which has been demonstrated for the forgetting of names could also play a part in the phenomena of slips of the tongue, we are led to form a more deeply based judgement of instances of the latter. The disturbance in speaking which is manifested in a slip of the tongue can in the first place be caused by the influence of another component of the same speech - by an anticipatory sound, that is, or by a perseveration - or by another formulation of the ideas contained within the sentence or context that it is one's intention to utter. This is the type to which all the above examples borrowed from Meringer and Mayer belong. The disturbance could, however, be of a second kind, analogous to the process in the Signorelli case; it could result from influences outside this word, sentence or context, and arise out of elements which are not intended to be

uttered and of whose excitation we only learn precisely through the actual disturbance. What these two ways in which slips of the tongue arise have in common would be the simultaneity of the interfering excitation; what differentiates them would be the position of the excitation inside or outside the sentence or context. The difference does not at first appear great in so far as it concerns certain deductions that can be made from the symptomatology of slips of the tongue. It is clear, however, that only in the former case is there any prospect of drawing conclusions from the phenomena of slips of the tongue about a mechanism which links sounds and words with one another so that they mutually influence their articulation - conclusions, that is, such as the philologist hoped to arrive at from studying slips of the tongue. In the case of interference from influences outside the same sentence or context of what is being said, it would be above all a matter of getting to know that the interfering elements are - after which the question would arise whether the mechanism of this disturbance, too, can reveal the supposed laws of speech formation.

Just as in contaminations, so also - and probably to a much higher degree - in substitutions an important role is played by 'floating" or "wandering" speech images. Even if they are beneath the threshold of consciousness they are still near enough to be operative, and can easily be brought into play by any resemblance they may have to the complex that is to be spoken. When this is so they cause a deviation in the train of words or cut across it. "Floating" or "wandering" speech images are often, as we have said, stragglers following after speech processes which have recently terminated (perseverations).'

'Resemblance can also cause a deviation when another, similar word lies a short way below the threshold of consciousness, without a decision to speak it having been reached. This is the case with substitutions. - Thus I hope that my rules will of necessity be confirmed when they are tested. But for this it is necessary (if the speaker is someone else) that we should obtain a clear notion of everything that was in the speaker's thoughts. Here is an instructive case. Li., a schoolmaster, said in our presence: "Die Frau würde mir Furcht einlagen. I was taken aback, for the I struck me as inexplicable. I ventured to draw the speaker's attention to his slip in saying "einlagen" for "einjagen", upon which he at once replied: "Yes, the reason was that I thought: I should not be 'in der Lage [in a position]', etc."

In the psychotherapeutic procedure which I employ for resolving and removing neurotic symptoms I am very often faced with the task of discovering, from the patient's apparently casual utterances and associations, a thought-content which is at pains to remain concealed but which cannot nevertheless avoid unintentionally betraying its existence in a whole variety

of ways. Slips of the tongue often perform a most valuable service here, as I could show by some highly convincing and at the same time very singular examples.

Freud begins this section by pointing to the work on slips done by Meringer and Mayer. In "Slips in Speaking and Reading" they attempt to put forth the conclusion that `a certain mental mechanism, in which the sounds of a word, or of a sentence and the words as well, are mutually linked and connected in a peculiar way.`(53) The authors then point out several classes of slips, which include the following:

1. Transpositions: e.g., `milo of Venus` as opposed to the `Venus of milo.`
2. Anticipations (Pre-sonances): making up words! (?)
3. Post-sonances or Perservations: the replacement of a correct phrase with another.
4. Contanimations: the combinations of two phrases.
5. Substitutions: the substitution of specific words with another. (54)

Freud argues against Meringer in that he feels that the initial sound of a word could be with the highest valency but it is not true than it is the initial sound that comes back to one's memory. For example, forgotten words or names often appear with the conviction that the first letter is such and such, but most often this is not the case. Freud thus suggests that we include the mechanisms of the forgetting of names to slips and we will thus develop a more deeply based judgment of slips. (55)

Hence Freud indicated that the disturbances in speaking which manifest in a slip of the tongue are caused by the following criterion:

1. as a result of the influence of another component in the same speech; or,
2. by an anticipatory sound (preservation); or
3. by another formulation of the ideas contained with in the sentence or context that it is one's intention to utter; or
4. by a process which could emanate from influences outside the word, context or sentence and could rise out of elements, which are not intended to be uttered and of whose excitations we learn precisely only through the actual disturbance.

(The first three criterion are from Meringer and the final one is Freud`s own. Freud notes that there are similarities between the first three and the fourth in that there is a simultaneity in the interfering stimulation. The differences appear in the position of the excitation--whether it

is inside or outside of the sentence or context. Therefore it is only through the first three criterion that deductions of slips can be made, via a mechanism which links sounds and words to one another, so that they mutually influence their articulation.) (56)

In terms of substitutions, when another similar word lies a short way below consciousness, Freud says, substitutions may occur. That is, when an individual has two or more responses in mind and they come together and form a non-word we see the mechanism of condensation occurring. Condensation implies that two elements of unconscious material, which contain some similarity in ideational content or verbal presentation, are taken as an opportunity to create third word, which is composite or a compromise idea. (57-58) "The formation of substitutes and contaminations," Freud writes, "which occur in slips of the tongue is accordingly a beginning of the work of condensations which we find taking a most vigorous share in the construction of dreams."

Freud notes Meringer's thoughts on contrary words replacing those that were meant to be uttered. Freud interprets this activity to be wishfulfillment. But, he notes, the opposites does not always appear-- that is, the intended word is often merely forgotten. (59)

Freud then points out that there are two mechanism to slips of the tongue which work in combination with one another. These are as follows: 1) there is an uninhibited stream of associations to the searched for term; and 2) there is a corresponding relaxation of inhibiting attention--i.e., with the relaxation of inhibitions the uninhibited stream of associations comes into play. [see: p. 80] Freud often finds that the following aspects must also be considered: 1) a disturbing influence which comes from something outside the intended utterance; and 2) the notion of anticipation is an utterance that anticipates the correct words full sound. (61)

Freud goes on to point out that slips of the tongue are to a high degree contagious. On pages 61ff Freud provides the reader with several examples, many of which take into consideration the sexual aspect of slips. Examples includes slips arising out of the following: condensation, substitutions, repressed memories, suppressed ideas, similarity of word sounds, and conflicting emotional impulses.

The import of slips of the tongue appear in Freud's statement that slips are very useful in the analytic process in that it permits the analyst to get at repressed ideas and to get through resistances. In fact Freud claims to find both repressed ideas and resistances in both gross and

subtle slips. From this he concludes that Meringer may have been barking up the wrong tree. He writes: "...it is not the influence of the contact effect of the sounds but the influences of thoughts that lie outside the intended speech which determines the occurrence of the slip and provides an adequate explanation of the mistake." (80) Hence we find that Freud thinks that the laws that govern the way which sounds modify one another are not enough alone to be sufficiently effective to disturb the correct process of speaking.

Thus Freud concludes that such laws are employed by a psychical motive which is more remote. "In a large number of substitutions resulting from slips of the tongue," he writes, "such phonetic laws are completely disregarded." Still, when one's speech is hurried and/or when attention is distracted Meringer and Mayer's conditions may be sufficient explanation for slips. Again, other slips may be due to the sought for word's similarity to the sounds of obscene words and meanings. Freud has this to say of vulgarity: "Deliberate distortion and deformation of words and expressions, which are so dear to vulgar minds, has the sole purpose of exploiting innocent occasions of hinting at forbidden topics...." (81) This activity is so frequent, he points out, that nothing appears when it happens unconsciously. Reiterating his axiom, Freud states: "even simple slips of the tongue could be traced to interference by a half-suppressed idea that lies outside the intended context." Hence it could be the shame that one feels on the occasion of such a slip that invariably indicates that some motive has contributed to the occurrence of the interference. (83) In a sense, we may conclude, disturbances like stammering and stuttering caused by embarrassment. This, Freud concludes, is a result of an internal conflict displayed by the disturbance in speech--this appears in numerous literary instances as well. (101)

2.APPLICATION OF THE SLIPS OF THE TONGUE IN EDUCATION AND LEARNING

A revealing slip of the tongue? When we say one word instead of another, we're said to reveal our inner feelings we're unaware of. A slip of the tongue is the replacement of one word with another that can add up to something far from what we meant to say!

The different types of slip of the tongue

Several sorts of slip of the tongue exist:

- *Lapsus Lingua* (oral)
- *Lapsus Calami* (written)
- *Lapsus Memriae* (a loss or change in memory, where a forgotten word can be revealing).

Freud and the slip of the tongue

Although the slip of the tongue phenomenon has always been around, Freud was the first to integrate it into a theory in his book *Psychopathology of Everyday Life*. According to Freud, slips of the tongue reveal a 'source outside the speech.'

He defined them as a manifestation of the unconscious, guided by the super-ego and the rules of correct behaviour, and said psychoanalysis is necessary to update this unconscious desire.

When are slips of the tongue revealing?

Not all slips are necessarily revealing. They happen on average every 600 to 700 words and more than 70% are corrected when the person realises the abnormality of what they have said. When they are at complete odds with what the person wants to say, they can reveal aggressiveness but are often just dismissed with a laugh.

Blunders and slips of the tongue

If you're trying really hard to avoid a subject, sometimes you can't stop yourself putting your foot in it by using the one word that you shouldn't and hurting the person in front of you. Maybe you put pressure on yourself unconsciously and end up cracking under the pressure. This can reveal an ambiguous relationship with the person in question. What's more, the people who make the most blunders are often thought of highly by their friends and family, as

if they bury their aggressiveness and only let it out through slips. People don't hold slips of the tongue against them.

As it in the education it is the same.I want to continue my writing with my story about slips of the tongue in my daily life.A friend of mine is always calling her new girlfriend with the name of the old one.And by all reading all of these kinds of things we can understand or we can conclude from the case that he had the boy has still romantic emotions to his old girlfriend.It can be really easy to understand or conclude something from these kinds of conclusions by reading or dealing with these theories directly.

D.MISREADINGS AND SLIPS OF THE PEN

QUOTATIONS FROM SIGMUND FREUD'S BOOK

When we come to mistakes in reading and writing, we find that our general approach and our observations in regard to mistakes in speaking hold good here too - not surprisingly, in view of the close kinship between these functions. I shall confine myself here to reporting a few carefully analysed examples, and shall make no attempt to cover every aspect of the phenomena.

(A) MISREADINGS

(1) I was sitting in a café, turning over the pages of a copy of the *Leipziger Illustrierte* (which I was holding up at an angle), when I read the following legend under a picture that stretched across the page: 'A Wedding Celebration in the Odysee.' It caught my attention; in surprise I took hold of the paper in the proper way and then corrected my error: 'A Wedding Celebration on the Osee.' How did I come to make this absurd mistake in reading? My thoughts at once turned to a book by Ruths (1898), *Experimentaluntersuchungen über Musikphantome . . .*, which had occupied me a good deal recently since it trenches on the psychological problems that I have been concerned with. The author promised that he would shortly be bringing out a book to be called 'Analysis and Principles of Dream Phenomena'. Seeing that I have just published an *Interpretation of Dreams* it is not surprising that I should await this book with the keenest interest. In Ruths' work on music phantoms I found at the beginning of the list of contents an announcement of a detailed inductive proof that the ancient Greek myths and legends have their main source of origin in phantoms of sleep and music, in the phenomena of dreams and also in deliria. Thereupon I at once plunged into the text to find out whether he also realized that the scene in which Odysseus appears before Nausicaä was derived from the common dream of being naked. A friend had drawn my attention to the fine passage in Gottfried Keller's *Der Grüne Heinrich* which explains this episode in the *Odyssey* as an objective representation of the dreams of a sailor wandering far from home; and I had pointed out the connection with exhibitionist dreams of being naked.¹ I found nothing on the subject in Ruths' book. In this instance it is obvious that my thoughts were occupied with questions of priority.

(3) One day I received a letter from the neighbourhood of Vienna which brought me a piece of news that shocked me. I immediately called my wife and broke the news to her that 'die arme¹ Wilhelm M.' had fallen very seriously ill and been given up by the doctors. There must, however, have been a false ring about the words I chose to express my sorrow, for my wife grew suspicious, asked to see the letter, and declared she was certain it could not read as I had said it did, since no one called a wife by her husband's first name, and in any case the lady who wrote the letter knew the wife's first name perfectly well. I obstinately defended my assertion and referred to the very common use of visiting cards on which a woman styles herself by her husband's first name. I was finally compelled to pick up the letter, and what we in fact read in it was 'der² arme W. M.', or rather something even plainer: 'der arme Dr. W. M.', which I had entirely overlooked. My mistake in reading therefore amounted to a kind of convulsive attempt to shift the sad news from the husband to the wife. The title that stood between the article, adjective and name did not fit in well with my requirement that the wife should be the one referred to. For this reason it was simply done away with in the process of reading. My motive for falsifying the message was not, however, that my feelings for the wife were less warm than those I had for her husband, but that the poor man's fate had excited my fears for another person in close contact with me. This person shared with him what I knew to be one of the determinants of the illness.

There is one misreading which I find irritating and laughable and to which I am prone whenever I walk through the streets of a strange town on my holidays. On these occasions I read every shop sign that resembles the word in any way as 'Antiquities'. This betrays the questing spirit of the collector.

(12) 'I was sitting in a tram and reflecting on the fact that many of the friends of my youth who had always been taken as frail and weakly were now able to endure the most severe hardships - ones which would quite certainly be too much for me. While in the middle of this disagreeable train of thought, I read, only half attentively, a word in large black letters on a shop-sign that we were passing: "Iron Constitution". A moment later it struck me that this word was an inappropriate one to be found on the board of a business-firm; I turned round hastily and catching another glimpse of the sign saw that it really read: "Iron Construction".' (Sachs, *ibid.*)

'The evening papers carried a Reuter message, which subsequently proved to be incorrect, to the effect that Hughes had been elected President of the United States. This was followed by a short account of the supposed President's career, in which I came across the information that Hughes had completed his studies at Bonn University. It struck me as strange

that this fact had received no mention in the newspaper discussions during all the weeks before the day of the election. On taking a second look I found that all the text in fact contained was a reference to Brown University. The explanation of this gross case, in which the misreading had called for a fairly violent twist, depended - apart from my haste in reading the newspaper - chiefly upon my thinking it desirable that the new President's sympathy for the Central European Powers, as the basis for good relations in the future, should be based on personal motives as well as political ones.'

(B) SLIPS OF THE PEN

On a sheet of paper containing short daily notes mainly of a business kind I was surprised to find, among some entries correctly dated 'September', the wrongly written date 'Thursday, October 20'. It is not difficult to explain this anticipation - and to explain it as the expression of a wish. A few days before, I had returned fresh from my holiday travels, and I felt ready for plenty of professional work; but there were not yet many patients. On my arrival I had found a letter from a patient to say she was coming on October 20. When I made an entry for the same day of the month in September I may well have thought: 'X. should have been here already; what a waste of a whole month!', and with that thought in mind I brought the date forward a month. In this case the disturbing thought can scarcely be called an objectionable one; and for this reason I knew the solution of the slip of the pen as soon as I had noticed it. - In the autumn of the following year I made another slip of the pen which was precisely analogous and had a similar motive. - Ernest Jones has made a study of slips like these in writing dates; in most cases they could be clearly recognized as having reasons.

I had received the proofs of my contribution to the *Jahresbericht für Neurologie und Psychiatrie*, and I had naturally to revise the names of authors with particular care, since they are of various nationalities and therefore usually cause the compositor very great difficulty. I did in fact find some foreign sounding names which were still in need of correction; but strangely enough there was one name which the compositor had corrected by departing from my manuscript. He was perfectly right to do so. What I had in fact written was 'Buckrhard', which the compositor guessed should be 'Burckhard'. I had actually praised the useful treatise which an obstetrician of that name had written on the influence of birth upon the origin of children's palsies, and I was not aware of having anything to hold against him; but he has the same name as a writer in Vienna who had annoyed me by an unintelligent review of my *Interpretation of Dreams*. It is just as if in writing the name Burckhard, meaning the obstetrician, I had had a hostile thought about the other Burckhard, the writer;¹ for distorting

names is very often a form of insulting their owners, as I have mentioned above in discussing slips of the tongue.

¹ Compare the scene in Julius Caesar, III, 3:

CINNA Truly, my name is Cinna.

A CITIZEN Tear him to pieces; he's a conspirator.

CINNA I am Cinna the poet . . .

I am not Cinna the conspirator.

ANOTHER CITIZEN. It is no matter, his name's Cinna; pluck but
his name out of his heart, and turn him going.

(4) Here is what seems to be a more serious slip of the pen: I might perhaps equally well have included it among 'bungled actions':

I intended to draw the sum of 300 kronen from the Post Office Savings Bank, which I wanted to send to an absent relative for purposes of medical treatment. At the same time I noticed that my account stood at 4, 380 kronen and decided to bring it down on this occasion to the round sum of 4,000 kronen which was not to be touched in the near future. After I had duly written out the cheque and cut off the figures corresponding to the sum, I suddenly noticed that I had not asked for 380 kronen as I intended, but for exactly 438 kronen and I took alarm at the unreliability of my conduct. I soon realized that my alarm was not called for; I was not now any poorer than I had been before. But it took me a good deal of reflection to discover what influence had disturbed my first intention, without making itself known to my consciousness. To begin with I started on the wrong line; I tried subtracting 380 from 438, but I had no idea afterwards what to do with the difference. Finally a thought suddenly struck me which showed me the true connection. Why, 438 was ten per cent of the total account, 4, 380 kronen! Now a ten per cent discount is given by booksellers. I recalled that a few days earlier I had picked out a number of medical books in which I was no longer interested in order to offer them to a bookseller for precisely 300 kronen. He thought the price I was asking was too high, and promised to give me a definite answer within the next few days. If he accepted my offer he would replace the exact sum which I was to spend on the invalid. There is no doubt that I regretted this expenditure. My affect on perceiving my error can be understood better as a fear of growing poor as a result of such expenditures. But both these feelings, my regret at

the expenditure and my anxiety over becoming poor that was connected with it, were entirely foreign to my consciousness; I did not have a feeling of regret when I promised the sum of money, and would have found the reason for it laughable. I should probably not have believed myself in any way capable of such an impulse had I not become fairly familiar, through my psycho-analytic practice with patients, with the part played by the repressed in mental life, and had I not had a dream a few days before which called for the same solution.¹

¹ This is the one which I took as the specimen dream in my short work *On Dreams* (1901a).

1.COMMENTS ON SLIPS OF THE PEN AND MISREADINGS

Freud begins by noting that the general comments dealing with slips in speech apply to slips of the pen and misreadings as well. In other words, the roots of such parapraxes are repressed wishes

Slips of the pen often deal with impatience as well as more complex or serious desires.

2.APPLICATION OF THE SLIPS OF THE PEN AND MISREADINGS

As an educator you should be really careful about understanding the students errors and what they want to do really.

As in the education term I was really anxious about something.I did an exam for the students and only a few of them were successful in this exam and in that point I have to cancel the exam and do another one.I really did not want to do this exam and after that I had to do this and wrote the exam date on the paper and hanged it on the notice board.Berore doing this I checked the date agian and again in case it could be a holiday or weekend.

Two days later one of the students came near me and said that they could not have an exam on this date because it was a national holiday.Firstly I said that he was wrong because I could not make such a silly mistake.After I had checked the date I understood that I was wrong.I had written the wrong date on the notice board.

This could be the example of or that can be explained by Freudian theories.I had written the date wrong because I really did not want to do this exam and that's why it ended with this result.

For a second story that I had experienced is I had looked the date of taking in my thesis.I saw in the form that it was on December.I felt really relaxed about it.But after that the exact date is September.I thought like this because I had not complete the thesis fully and I need some time and I need some relaxing for this.After I had some experience reading about Sigmund Freud it is again explained with his theory in misreadings part.

E.ERRORS

QUOTATIONS FROM SIGMUND FREUD'S BOOK

Errors of memory are distinguished from forgetting accompanied by paramnesia by the single feature that in the former the error (the paramnesia) is not recognized as such but finds credence. The use of the term 'error', however, seems to depend on yet another condition. We have remembered it wrongly. We speak of 'being in error' rather than of 'remembering wrongly' where we wish to emphasize the characteristic of objective reality in the psychical material which we are trying to reproduce - that is to say, where what we are trying to remember is something different from a fact of our own psychical life: something, rather, that is open to confirmation or refutation by the memory of other people. The antithesis to an error of memory in this sense is ignorance.

Here is another instructive error that put me to shame, an example of what might be called temporary ignorance. One day a patient reminded me to give him the two books on Venice that I had promised him, as he needed them in preparing for a journey at Easter. 'I have them ready,' I replied, and went to the library to fetch them. The truth, however, was that I had forgotten to look them out, for I did not entirely approve of my patient's journey, which I saw as an unnecessary interruption of the treatment and a material loss to the physician. I therefore took a hasty look round the library for two books I had had my eye on. One was 'Venice, City of Art'; but besides this I thought I must own a historical work in a similar series. Quite right, there it was: 'The Medici'. I took it and brought it to my waiting patient, only ashamedly to acknowledge the error. In reality I of course knew that the Medici have nothing to do with Venice, but for a short time it did not strike me as in any way incorrect. I now had to be fair; as I had so frequently confronted my patient with his own symptomatic acts I could only vindicate my authority in his eyes by being honest and showing him the motives (which I had kept secret) for my disapproval of his journey.

It may, in general, seem astonishing that the urge to tell the truth is so much stronger than is usually supposed. Perhaps, however, my being scarcely able to tell lies any more is a consequence of my occupation with psycho-analysis. As often as I try to distort something I succumb to an error or some other parapraxis that betrays my insincerity, as can be seen in this last example and in the previous ones.

Of all parapraxes errors seem to have the least rigid mechanism. That is to say, the occurrence of an error is a quite general indication that the mental activity in question has had

to struggle with a disturbing influence of some sort or other; but the particular form that the error takes is not determined by the quality of the concealed disturbing idea. We may add here retrospectively that the same thing can be assumed to be true of many simple cases of slips of the tongue and pen. Every time we make a slip in talking or writing we may infer that there has been a disturbance due to mental processes lying outside our intention; but it must be admitted that slips of the tongue and of the pen often obey the laws of resemblance, of indolence or of the tendency to haste, without the disturbing element succeeding in imposing any part of its own character on the resulting mistake in speech or writing. It is the compliance of the linguistic material which alone makes the determining of the mistakes possible, and at the same time sets the limits up to which the determining can go.

To avoid confining myself entirely to my own errors, I shall report a few examples that might indeed have been included just as well among slips of the tongue and bungled actions; this is, however, a matter of indifference, since all these forms of parapraxis are equivalent to one another.

I forbade a patient to telephone to the girl he was in love with - but with whom he himself wanted to break off relations - since each conversation served only to renew the struggle about giving her up. He was to write his final decision to her though there were difficulties about delivering letters to her. He called on me at one o'clock to tell me he had found a way of getting round these difficulties, and amongst other things asked if he might quote my authority as a physician. At two o'clock he was occupied in composing the letter that was to end the relationship, when he suddenly broke off and said to his mother who was with him: 'Oh!

I've forgotten to ask the professor if I may mention his name in the letter.' He rushed to the telephone, put through his call and said into the instrument: 'May I speak to the professor, please, if he's finished dinner?' In answer he got an astonished: 'Adolf, have you gone mad?' It was the same voice which by my orders he should not have heard again. He had simply 'made an error', and instead of the physician's number he had given the girl's.

A young lady was to pay a visit in the Habsburgergasse to a friend, a lady who had recently been married. She spoke about it while the family were at table, but said in error that she had to go to the Babenberggasse. Some of those at the table laughingly drew her attention to her error - or slip of the tongue (according to choice) - which she had not noticed. In fact two days before this the republic had been proclaimed in Vienna; the black and yellow had vanished and been replaced by the colours of the old Ostmark - red, white and red - and

the Hapsburgs had been deposed. Our speaker introduced the change of dynasty into her friend's address. In Vienna there is indeed a very well known Babenbergerstrasse, but no Viennese would speak of it as a 'Gasse'.¹

The local school-teacher at a summer resort, a quite poor but handsome young man, persisted in his courtship of the daughter of the proprietor of a villa, who came from the capital, until the girl fell passionately in love with him and even persuaded her family to give their approval to the marriage in spite of the differences in their social position and race. One day the teacher wrote a letter to his brother in which he said: 'The girl is certainly no beauty; but she is very sweet, and it would be all right as far as that goes. But whether I shall be able to make up my mind to marry a Jewess I cannot yet tell you.' This letter was received by his fiancée and it put an end to the engagement, while at the same time his brother was wondering at the protestations of love addressed to him. My informant assured me that this was an error and not a cunning device. I know of another case in which a lady who was dissatisfied with her old doctor but unwilling openly to get rid of him achieved her purpose by mixing up two letters. Here at least I can guarantee that it was error and not conscious cunning that made use of this motif which is such a familiar one in comedy.

1.APPLICATION OF THE ERRORS INTO EDUCATION

We have read some of Sigmund Freud's case studies and stories about errors in his worklife. These stories and case studies happen mostly in his worklife as being a doctor.

Firstly when I read these stories (These are the only few of them because I could not get all of them on this thesis) I am aware of something. This not only happens in the patient's or doctor's lives but also every human kind does this.

According to me the most interesting one is in these stories the case between the patient and Sigmund Freud. As a summary Sigmund Freud wants his patient to be away from his girl-friend and wants him not to call her again and not to speak also. But the patient convinces his doctor and he says:

-I am going to write a letter in which I am going to tell her that I want to leave her

While he is writing it he thinks if he can write the girl's name on the letter or not.

To have information about this he wants to call Sigmund Freud. But as an error he gives the girl's telephone number instead of Sigmund Freud's.

The cases like this happen in everyday life. I am going to give you an example about my life too.

One of my friend and his husband want to go on a holiday and but they have got different choices. One of them wants to go seaside the other wants to go on a mountainous area. While they are discussing about where to go, husband says:

-OK! let's do your choice

While they are going to the seaside the man always saying the name of the place where he wants to go. For example

-We are really going to be enjoyed in Uludağ.

Or

-There will be a lot of fun when we ski there.

Firstly while these are happening my friend does not know anything about these theories of Freud and she has got some confusion in her mind. After they came their town she told me about this case and it is really easy to understand that the man did not want to go on this seaside for an holiday.

I did not tell my friend about this theories but I suggest her reading about Sigmund Freud's books.

Another story about errors is from my school. It was December and I had to give some term works for the students as a project. I gave the topics of the term works and told students that they had to bring it until April. One of my students came near me and he said that he did not want this kind of term work he wanted to do another one. His choice was a bit easy because he wanted to write his favourite song lyrics as an homework. I thought this kind of a term work was a really easy one and I said this could not happen. He said nothing and went to his desk.

At some times I wanted them to bring their termworks and wanted to check them. Everytime he brought the term work I saw the same thing. A lot of lyrics in his term work. I asked why did you change your term work. He said like this:

-I thought you were joking and accepted my choice.

But I know I was not joking at this time. But his mind provided him to do the wrong thing.

2.COMMENT ON THE ERRORS

Errors in memory are distinguished from forgetting by paramnesia by the feature that in the former, the error (paramnesia) is not recognized as such but finds credence. In such cases `error` is used instead of `remembered wrongly.` This is so in cases where the emphasis is placed on a characteristic of objective reality in the psychical material we are trying to reproduce. That is, where what we are trying to remember is something different from a fact of our own psychical life. In this sense the antithesis to an error of memory is ignorance. Freud points out that he had provided several examples of such errors in *The Interpretation of Dreams*. At this point, Freud describes the mechanisms involved in errors. Keeping in line with drive theory, Freud notes that "Where an error makes its appearance a repression lies behind it--or more correctly, an insincerity, a distortion, which is ultimately rooted in repressed material." (217) Hence what one wants to suppress often succeeds against one's will in gaining access to what one wants to relate and appears in it in the form of an error which one fails to notice. (219) Hence we find "an unobserved error taking the place of an intentional concealment or repression." (220)

Freud points out that when one lies there is often the occurrence of parapraxis and this betrays the individual's lack of sincerity in such situations. Freud then indicates that of all parapraxes, errors seem to have the least rigid mechanism. That is, the occurrence of an error is a general indication that the mental activity in question has had to struggle with a disturbing influence but the particular form that the error takes is not determined by the quality of the concealed, disturbing idea. Thus slips are due to a disturbance caused by a mental process lying outside of our intention. From this perspective, Freud states that "all these forms of parapraxis are equivalent to one another." (E.g., slips, errors and bungled actions). (221-222)

CONCLUSION

As we have discussed five main parts of Sigmund Freud's book, we have learned how to apply these five main parts into education.

Education in all over the world is a very complicated thing. As we have discussed something in the introduction part, teacher should know the knowledge about his/her department or branch but besides this she/he should know how to act in the classroom. Because the most important thing is education. Teaching means to give the students knowledge but education is totally different. In the education process you should understand the students' behaviour and their acting in the classroom

By understanding these theories we can be successful in the acting process in the classroom. Because everyone know this situation that student or a learner is not a person not only take the information and vocabulary and grammar and general knowledge of English but also he /she wants some attention from the teacher.

In these theories teachers can understand and apply these theories in his/her learning or teaching process. If the teacher misunderstands his /her students as in my example , everything will be worse for both the student and the education process.

In my story if I did not know the reality or background of the child I could never understand the case. Because he always forgot the vocabulary "father" in English I first thought that he was doing this intentionally. But after I listened his story from his mother things happened to be much easier for me to understand

As a conclusion these theories are really important for the teacher and teaching process. If we really want to be the best in our worklives, these kind of things should really be applied in the education process.

As a person teacher standing at the stage is face to face with the deceiving looks of the students and teacher must not focus on this deceiving looks on the face of the students. She /he must focus on the reaching to the students' mentalities. This requires beyond knowledge fullness of the teacher.

This happened because of the application of the theories on education. Psychology enlarges and refines the aim of education. Certain features of human nature may be and have been thought to be unimportant or even quite valueless because of ignorance of psychology. Thus

for hundreds of years in the history of certain races even the most gifted thinkers of the race have considered it beneath the dignity of education to make physical health an important aim. Bodily welfare was even thought of as a barrier to spiritual growth, an undesirable interferer with its proper master. Education aimed to teach it its proper place, to treat it as a stupid and brutish slave. It is partly because psychology has shown the world that the mind is the servant and co-worker as well as the master of the body, that the welfare of our minds and morals is intimately bound up with the welfare of our bodies, particularly of our central nervous systems, that today we can all see the eminence of bodily health as an aim of education.

To an understanding of the material of education, psychology is the chief contributor.

We can apply these theories on both education process and our every day life. It can progress our understanding of our environment better. We can analyze the processes of education and learning processes more perfectly. As in the song example, if I couldn't understand the theories of Sigmund Freud perfectly, it will be really hard for me to understand the processes or lifestyle of this student and I could not be able to be successful at solving her problems and I could not help her to face the real world.

As we have discussed something about teaching learning and education processes, I think the most important one is to deal with education because applying these kind of Sigmund Freud's theories on education can always be used in education because we know that education is a kind of study to change the human attitudes and behaviour.

As for the teachers this thesis is useful and helpful to understand their environment process because they sometimes really need to find some solutions to their educational problems and by solving these kinds of problems they can be really successful at their also behaviours and their postures and attitudes in everyday life.

And as for the humankind in the world we all know that something really affects our behaviours and feelings. This is caused by psychology and by using Sigmund Freud's method of psychoanalysis each person in this world can analyze the attitudes to be a happy person in life.

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Öğrenim Gördüğü Kurumlar :	Başlama Yılı	Bitirme Yılı	Kurum Adı
Lise :	1999	2002	İbrahim Önal Anadolu Öğretmen Lisesi
Lisans :	2002	2007	Hacettepe Üniversitesi- Eğitim Fakültesi-İngiliz Dili Eğitimi Bilim Dalı
Yüksek Lisans :	2007	UÜ Yab.Dil Eğt.ABD İng.Dili Eğt.Bilim Dalı
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