



PSYCHOLOGICAL INTERPRETATIONS OF HUMAN BEHAVIOR WITH SPECIAL FOCUS ON THEIR LIBIDO-CENTRIC CONSCIOUSNESS

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ABSTRACT

Evaluating the human self in human personality, it is found that the integrated psychological and sociological perspectives lead us to the discovery of various human actions. There are various social and cultural forces that vehemently determine human actions. These human actions under the influence of various emotions – psychological, social, sexual – are integrated to constitute human self. The causative factors of human actions that lie in these emotions are the main factors for the development of personality. In this investigative arena, different psychologists including some social scientists have expressed their opinions regarding human behaviour in terms of human loves and jealousies along with sexual tendencies.

KEYWORDS : Society, Human Emotions and Actions, Self, Libido-centric Consciousness, Ego

Human beings as the super-creatures deserve the special attention regarding the actions they undertake and the behaviour they demonstrate. Undertaking the basic study of self and personality, many efforts are to be taken for the causes and effects of human actions that project the state of human behaviour. This paper is intended to explore the source of human behaviour for the overall explanations in terms of psychological and cultural. In this context, many natural propensities of human behaviour are analysed vis a vis human loves and jealousies along with special focus on sexual tendencies. Thus, various opinions are dealt with keeping the view of human self and human personality.

Drew Westen in his scholarly exercise talks about the relations between self and society. As we know that human self has the inter-relational affinities with social and psychological executions of world either in terms of psychological complications or in terms of cultural codes and conducts. He in his book *Self and Society: Narcissism, Collectivism, and the Development of Morals* indicates to the constituents of personality by highlighting the social influences on individual and vice versa. He says the psychology has always caused numerous personalities. Since Freud paid attention primarily to the sexual instinct along with other modes of human behaviour. This leads to the bifurcation of ego and sexual instincts to bipolar aspects of sexual as well as sadistic instincts. In this context, Westen further says that more specifically one can attribute to the idea of ego on broadly two categories:

The ego real as used here represents the processes responsible for motor activity, selection of control mechanisms, "adjustment to reality," etc. More systemically, one can attribute to the ego real two functions: perception/cognition and the regulation of emotion. . . The ego ideal is a set of functions involved in imparting meaning on existence and providing ideals (Westen 103).

Hence, the supposed split of ego has both the processes of the actual biology of a person and the manipulation of the all sociological and psychological requirements in terms of various ideals.

Moreover, the power of morality has a vehement influence on human ego. By studying the above referred book, I think the idea of execution attributed to the concept of Ego has a great moralising effect in its own way. And this continuity of a kind of ethical standards provides a useful introduction to various perspectives on personality development. This moralising of the essentialism of ego leads to the problem with extending the idea of "pre oedipal" tendency and may surface the source of psychic pain of hate, love, or lust. This greatly affects the It has been argued that the conflicting needs of self and other and of individual and society are the stuff of which moral conflict is made. This functional power of morality provides an ideal resolution of conflicting demands at most possible human levels of ego.

Richard Jenkins in the opening of his work *Social Identity* says that we seem to know who we are, we have a good enough working sense of who the others in our lives are, and they appear to relate to us in the same way. There are occasions, however, when identity becomes an issue of projecting self-reliance and mark of social standardisation. There exists an obsession with the idea of identity has its source in the socio-cultural making and libido-centric consciousness. This obsessed tendency varies from person to person, situation to situation.

Jenkins also elucidates the idea of self and its relation with the development of personality. Since the persona is mostly the indirectly projection of ego. Discussing the self as the individual's private experience of herself or himself; the person is what appears publicly in and to the outside world. Jenkins illustrates the essence of ego by quoting Gilbert Ryle who in turn describes "I" as an 'index word', that locates what is being referred to with respect to the speaker. Like 'here' or 'now', it is always uttered from a point of view, and those points of view are always changing: spatially, over time, from individual to individual. There cannot be an 'I' (60)." The pronoun 'I' is the symbolic representation of self that is asserted by the powers of psychological inclinations. This leads to the various interactions of self across the multiple ways of human thinking. Thus, the meanings of the word 'self' parallel the general meanings of 'identity'.

Renata Salect in a book *On Anxiety* talks about the various implications of love in the sociological and the psychological arena. There are different levels of love across the human relations. The conflicting relationship that mothers have towards their children is something that public opinion has a hard time grasping. Even Freud speculated that a mother's love for her children might be the type of love in which one does not find the usual mixture of love and hate that one does in other love relationships. Then he speculates the ambivalent nature of a mother's love. Consequently, the complicated space that is created makes the mother's object of desire that is children to think beyond the sphere of this psychotic form of love.

Lacan's famous saying about love is: 'I love you, but, because inexplicably I love in you something more than you—the objet petit a—I mutilate you.' (19). Every love concerns the fantasy structure that the subject creates around this 'something in the other more than him or herself'. Therefore, this kind of emotion in the form of varied inclinations genuinely determines the human behaviour that in turn shapes the human personality.

Further, S. J. KERSTEIN in *Kant's Search for the Supreme Principle of Morality* elucidates the ideas of morality and the will power on the psycho-social level. He in a way analyses these very ideas vis-a-vis the personality development. Kant as per S. J. Kerstein's book, expatiates the thoughts related to the practical philosophy with full

of rational tendencies. While discussing the ideas of maxim, Kant indicates to the ideation related to the intensions of the agent in terms of the ethical standards. This is also the psycho-social environs under which the person plans his or her intensions as is shown in the below quote as:

In sum, a maxim is a subjective principle of acting. It is a subjective principle in that it is held by some agent, it can be freely adopted or discarded ... An agent's maxims are principles of acting in that they play a role in the generation of his or her actions. When fully expressed, a maxim includes a description of a kind of action to be performed in a kind of situation, as well as a specification of the agent's end and incentive in performing it (Kerntein, 20).

This indicates of the agent or the subject for that matter who is enticed by the objectification of the required desire.

In the other aspects of human behaviour, libido-centric psychology plays a vital role. That means we can understand the human actions by way of hates and loves their minds are occupied with. The presence as well as the absence of these very emotions have a great role to play in personality development of humans. In this context, Véronique Mottier in the introduction of his book *Sexuality: A Very Short Introduction* referring to the term "libido" as a broad sphere of human consciousness. Sexual imagery in overt or the covert manner has the appeal of favouritism and this aesthetic reservation has the power so powerful to commercialise from day today products such as cars or clothes to the determination of relationships. There has been a tremendous change in the power of expression and this put the human mind to a relatively very conducive environment for exposition of inner feelings and suppressed emotions.

Moreover, in the chapter 'The Invention of Sexuality,' discovers the idea of Uranism that is homosexuality in females wearing their hair short, or who dress in the fashion of men with some other activities. In putting the sex as a social taboo, Christianity projects it firmly at the front of Christian morality. The historian and social theorist Michel Foucault's *The History of Sexuality* famously pointed out the irony of Christian ethics defining sex simultaneously as something shameful in the following words as "Through the evolution of procedures such as Catholic confession and the rigorous examination of one's own conscience fostered by the Reformation, Christianity in fact created institutional mechanisms for incessant reflection upon sex, encouraging the 'confession' of personal sexual 'truths' (25-26)". These all covert expressions of human beings are the indirect ways of releasing one libido-centric emotions. Thus, these sexually motivated communities re-appropriated the labels that had been applied to them in the past, transforming their social space to more meaningful and accommodating in the socio-cultural processes of the contemporary times.

In another work by Antony Easthope in *The Unconscious*, a chapter named as 'Is There an Unconscious?' it has been mentioned that the idea of sex is objectified by some psychological and cultural obsessions that are prevalent in the society. Humans especially women are horrified by the very act of sexuality. The causative factors of the same lies in the complexes that have been consolidated by the social practices. This is reason that Easthope has gone to the extent of saying that 'woman faints every time she hears the word sex'. This kind of comparison that causes the psycho-physiological effect was not the actual event or an action but a mental construct created around the very idea of libido.

Antony Easthope further discusses the place of self in unconscious. By quoting Freud, he says that beyond the traditional thought, Freud does not think that the ego exists wholly in essence but is formed by some material processes. According to him, at one level, its main function is dealing with reality through psychic consciousness; but at another level, it is placed in consonance to unconscious desire along with perceived feelings. Contrary to it, Lacan's conception of the ego and identity follows very much

Freud's notion of unconscious desire. I think it will be helpful, therefore, to refer to the idea in which Lacan makes it clear that the real world is lived through the perception and the flights of unconscious desires. Therefore, the very essence of identity is borrowed from what Lacan names as 'the Other' in terms of law, society and other people. That Other is encountered as 'the symbolic order', that means identity is not really me but an identity internalised from the symbolic order.

This is also asserted by Donald E. Hall in his concept of subjectivity given in a book of same name *Subjectivity*. In the introduction of the book under the caption, *Politics of Identity*, the author has examined Lacan for the wide range of ideas related to subjectivity, identity, and political agency across the different periods of time. The work of the French psychoanalytic theorist Jacques Lacan (1901-1981) epitomizes this palpable shift from outright attempts to exert control over subjectivity to attempts to use the concept of subjectivity as the occasion for much broader exercises in analysis. He thereby replaces the social scientific emphasis on the politics of identity. So, the human behaviour is influenced by social communication in terms of language and psychic inclinations.

Relevant to the same idea, there has been the pressure of libido that is at work behind every move of human action. And, it is asserted that the human self is constructed by the various facets of social phenomena, especially on the edge of a new millennium. Since, we are differently placed in the techno-modern world of complex human relations, the desire surfaces in various modes of behaviour. The like behaviour is witnessed in one of such movies. This is deeply experienced that desire can never be satisfied and that we will always be incomplete to chase the desire of our unconscious as I remind reflections given by female characters of movie *Sappo*; *Love has no Rules*. In this very movie, the main character by the name of Sappo feels restless and uncomfortable due to energy of libido that has been released. She has very eccentric behavioural moves that speaks for her desire to go beyond the traditional reservations. That means the controlling power of the unconscious can never be ignored while evaluating the human behaviour. It is this power that motivates a subject to pursue the feel of libido that socialises this natural cum emotional in the form of love and marriage. Asserting on the ideas of desire in *Sexual Desire: A Philosophical Investigation* written by Roger Scruton, the following lines are good evidence for this argument:

There are two further stages on the way of desire that we must mention: the project of intimacy, and the fulfilment of desire in erotic love. Intimacy is the point to which the unveiling gestures of love-making are directed, and it is a project that is disclosed already in the first glances of desire. The glance which sets lovers apart from the crowd speaks in an undertone of things which are outside the sphere of others' knowledge. The project of intimacy arises automatically, although not inevitably, from the bond of desire. It is the point to which desire naturally leads, by its own devices (Scruton, 76).

In association of the suppression of desire and the misappropriation of the emotional energy, there emerges the ocean of anxieties that tells up on the normal behavioural of human personality. Reneta Salect in his work, *On Anxiety* talks about the roots of some anxieties vis a vis human desires and socio-cultural bindings. Quoting Freud, he says that in the world of psychology, Freud was quite cynical about this fact and pointed out that where cultural prohibitions did not exist people invented them to keep desire alive, and Lacan was quick to follow, stating that the subject would never want to have a sublime thing unless the symbolic

law were to prohibit access to it. Love relationships always rely on a anxiety. "To understand 'falling in love' one must see that its intentionality is a special case of the intentionality of desire. The person in love sees his beloved's personality in all his acts and gestures, and is, as we might express it, spellbound by them" (Roger, 130). That means there is a covert language meant to objectify the

purpose of libido. Thus, there stands the involvement of anxieties in the overall make up of human behaviour and the determination of human personality.

Coming to the conclusion of the paper, it is proved that human behaviour is the outcome of sum total of store of psychological and libido-centric inclinations in the one side and the all kinds of social, moral, cultural reservations on the other side. Thus, there has occurred a makeshift change in the way a person's personality has been judged as it is. Because, there is always a backlash that is the internalisation of one's persona. Hence, this presents a just illustration of the psychological power, and libido-centric determinism that complicates the apparent explanation of human actions, especially their problems with interactions with others. So, we should have no hesitation to say that there are various social and cultural forces that vehemently determines human actions. These human actions under the influence of various emotions – psychological, social, sexual - are integrated to constitute human self. This self is in turn responsible for the formation of personality development depending up on the natural propensities adhered by the referred subject.

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