

# Healing Mankind with Innocent Id, Strong Ego, and Compassionate Superego

Masum Id, Güçlü/Sağlam Ego ve Şefkatli Superego ile İnsanoğlunu İyileştirmek

Sevinç MERSİN<sup>[1]</sup> Özlem İBRAHİMOĞLU<sup>[2]</sup>

Received Date:19 October 2021

ABSTRACT

Accepted Date:03 February 2022

Man is the most complex and elusive creature in the living world. For this reason, different views have been put forward by many scientists and philosophers in evaluating and understanding human beings. Basically, like all living things, the human is a creature consisting of molecules, cells and tissues, but also with successes, failures and defects, and has dreams and visions of his own. Human beings are the only creatures on earth that try to establish superiority over the environment in which they live, modify them according to their own needs, thus minimizing the differential pressure of natural selection. Human is in an unlimited need to know, learn and research. Although human is the most intelligent and talented creatures in the world with unlimited power to create, develop and change, he/she is actually a living being and a part of the world in which he/she lives. One of the aspects that makes human beings different from other living things is the awareness that they have continuity from the past to the future. The life strategy that distinguishes him/her from other living things is to determine his/her life consciously, not instinctively. Freud contributed to the clarification of human behaviours by creating the id, ego, and superego models. According to him, the id represents impulsivity and aggression, the ego represents reality, and the superego represents punishment, morality, and conscience. In this review, it is aimed to develop suggestions for the functionality of id, ego and superego functions for the human to understand, realize and develop oneself.

**Keywords:** *id, ego, superego, mankind*

Başvuru Tarihi:19 Ekim 2021

ÖZ

Kabul Tarihi:03 Şubat 2022

İnsan, yaşayan dünyadaki en karmaşık ve anlaşılması zor yaratıktır. Bu nedenle insanı değerlendirmede ve anlamada birçok bilim adamı ve filozof tarafından farklı görüşler ileri sürülmüştür. Temelde tüm canlılar gibi insan da moleküllerden, hücrelerden ve dokulardan oluşan, başarıları, başarısızlıkları ve kusurları olan, kendine ait hayalleri ve vizyonları olan bir yaratıktır. İnsan, yaşadığı çevre üzerinde üstünlük kurmaya çalışan, onları kendi ihtiyaçlarına göre değiştiren, böylece doğal seçilimin farklı baskılarını en aza indiren yeryüzündeki tek varlıktır. İnsan sınırsız bir bilme, öğrenme ve araştırma ihtiyacı içindedir. İnsan, sınırsız yaratma, gelişme ve değişme gücüne sahip dünyanın en zeki ve yetenekli varlığı olmasına rağmen, içinde yaşadığı dünyanın bir parçasıdır. İnsanı diğer canlılardan farklı kılan yönlerden biri de geçmişten geleceğe sürekliliği olduğunun bilincidir. Onu diğer canlılardan ayıran yaşam stratejisi içgüdüsel olarak değil bilinçli olarak hayatını belirlemesidir. Freud, id, ego ve süperego modellerini yaratarak insan davranışlarının açıklığa kavuşturulmasına katkıda bulunmuştur. Ona göre id dürtüsellliği ve saldırganlığı, ego gerçeği, süperego ise cezayı, ahlakı ve vicdamı temsil eder. Bu derlemede, id, ego ve süperego işlevlerinin insanın kendini anlaması, farkındalığını arttırması ve kendini geliştirmesi için işlevselliğine yönelik öneriler geliştirilmesi amaçlanmıştır.

**Anahtar Kelimeler:** *id, ego, süperego, insanoğlu*

Atf  
Cite

Mersin, S., & İbrahimoglu, Ö. (2022). Healing mankind with innocent Id, strong Ego, and compassionate Superego. *Humanistic Perspective*, 4 (1), 164-176. <https://doi.org/10.47793/hp.1011979>

[1] Dr. Öğr. Üyesi | Bilecik Şeyh Edebali Üniversitesi | Psikiyatri Hemşireliği | Bilecik | Türkiye | ORCID: 0000-0001-8130-6017 | sevinc.mersin@bilecik.edu.tr

[2] Dr. Öğr. Üyesi | İstanbul Medeniyet Üniversitesi | Cerrahi Hastalıkları Hemşireliği | İstanbul | Türkiye | ORCID: 0000-0002-0925-0378

## INTRODUCTION

The question of what human is or is not contain many unknowns. There is no consensus yet on which criteria to define the human who is the most complex and difficult to understand the creature of the living world. Throughout history, there are many opinions regarding the existence of human beings on earth (Burgess, 2005; Rennie, 1995; Vannelli, 2001; Wildman, 1998). Anthropologically, human has been defined as a living being that constantly renews himself/herself physically and intellectually from ancient times to the present (Bribiescas, 2020; Özbek, 2007). On the other hand, theologically, he/she defined as a conscious design product that is created by the creator and is intelligent, able to make art, the world is presented to him/her and his/her life is designed by the creator through reward and punishment. Many religions also regarded human beings as a divine work of art, a being created with divine power, different from everything else in the universe and having its own characteristics (Badawi, 1989; Kärkkäinen, 2015; Siddiqui, 2011). Although human is the most intelligent and talented creatures in the world with unlimited power to create, develop and change, he/she is actually a living being and a part of the world. In fact, human beings are not the most powerful creature of nature in terms of biological equipment, and he/she lacks the anatomical equipment that many living things possess to survive. It is undoubtedly his/her brain that makes human different from other living things and makes him/her the unique of all living things (Desmet & Fokkinga, 2020; Kellerman, 2014; Özbek, 2007; Tomasello, 2018). The human brain is a unique organ in nature with its intangible thought potential. In this context, it is the magnificent development in the cognitive processes that makes human beings the most important and meaningful and which is accepted as the main acceleration in the humanization process (Giandomenico & Lancaster, 2017; Molnár et al., 2019).

Basically, like all living things, the human is a creature consisting of molecules, cells and tissues, but also with successes, failures and defects, and has dreams and visions of his own (Özbek, 2007). Human beings are the only creatures on earth that try to establish superiority over the environment in which they live, modify them according to their own needs, thus minimizing the differential pressure of natural selection. Human is in an unlimited need to know, learn and research. This has revealed different views (Bourget & Chalmers, 2014; Kılıç, 2012). Plato defined man as a bipedal and hairless creature, while Aristotle defined him as a civilized animal that has the ability to obtaining information (Esenyel, 2012; Karakaya, 2017). On the other hand, it was defined human by emphasizing some typical characteristics such as embarrassment, shyness and boredom (Ögçem, 2020; Twain, 2019). Scheler (1998), who is seen as the founder of philosophical anthropology, tried to reveal what is the peculiar place of the human, which cannot be compared with any living species. According to some philosophers, the human is the only creature that has social consciousness, while for others he/she is a creature that eats even when he/she is not

hungry, drinks water when he/she is not thirsty, sleeps without sleep or makes love all season (Özbek, 2007). All the definitions made are insufficient to describe human, the most complex creature of the universe. However, when many views that define human beings are considered, one of the aspects that make human beings different from other living things is the awareness that they have continuity from the past to the future. The life strategy that distinguishes him/her from other living things is to determine his/her life consciously, not instinctively (Arendt, 1996; Özbek, 2007).

Although philosophers try to explain what human beings are, every human being is unique with desires, feelings, thoughts and behaviours whose limits are wider than the limits of the universe. For this reason, as a result of the development of psychology and the examination of human's own characteristics, many views have been developed in psychology regarding who, what, purpose and journey of human beings (Giorgi, 2020). After the industrial revolution, the increase in urbanization, increase in literacy and people's demand for more perfection has contributed positively to psychology (Passer & Smith, 2004; Rose, 2008). Especially after the world wars, the tyranny, torture and murder of the same species against each other accelerated the search for meaning about the person himself/herself. In 1886, Sigmund Freud's revealing the unconscious connections of human mental processes and creating a psychic structure model by separating the parts of the mind into id, ego and superego enabled the human being to be better understood and the reasons for the difficulties experienced (Rennison, 2015).

According to Freud, the id represents aggression, the ego represents reality and regulation, and the superego represents punishment. The balance of these is a structure that protects and develops people mental health (Lapsley & Stey, 2011). When human behaviour is examined, it is often not possible for this mechanism to become and maintain balance. For this reason, there is a constant war, destruction, pain and suffering between people, between societies and between human beings and living and non-living objects in nature. For this reason, in this review, it is aimed to develop suggestions for the functionality of id, ego and superego functions for the human to understand, realize and develop oneself.

### **Innocent "Id"**

Innocent means no sin, no guilt, clean and pure (Türk Dil Kurumu Sözlükleri, 2021). The id is a part of the unconscious, where there are no value judgments, requests are demanded regardless of their suitability to reality, ethical rules, or the environment, there is no good and evil, there is no morality, only the fulfilment of demands is urgently desired (Rose, 2008; Tang, 2018). In reality, the concept of innocence and id is very different from each other. In innocence, there are actions such as understanding the other, empathizing, not upsetting, not causing pain, freedom, and respect (Lim, 2019; Ticktin, 2017). When innocence is evaluated for human beings,

it is thought that Adam and Eve were innocent in heaven, fell to the world because they lost their innocence, and it is not possible to be innocent in the world anymore. In addition, by taking this idea further, it is believed that innocence does not require responsibility, but if he/she takes his/her responsibilities as a result of the fall of mankind to the world and lives according to God's will, he/she will regain her innocence in heaven (Ticktin, 2017). According to theologians, God will give back his/her innocence to the people when God wants (Bucaille, 1980; Middleton, 2014). Therefore, there are various religious and philosophical views in the world (Tceluiko, 2019). The wars, pains and poverties for the protection of all these beliefs are to be innocent again. The id offers us pleasure and aggression (Freud, 1923). Human uses his/her impulses in this id to fulfil the untrue desires of God that he/she created in his/her mind. The id is the center of instinctual impulses. It works on the pleasure principle. It is present from birth. Id-driven behaviors are impulsive and can be irrational (Lapsley & Stey, 2011). When people's feelings, thoughts and behaviours are examined, they often make their impulses coming from the id more acceptable to the society by using the ego's defence mechanisms (Freud, 1923; Lapsley & Stey, 2011). A governor who attacks other countries or tortures a group of people can say that he/she is innocent and that his/her goal is to contribute to World peace by destroying bad people. He/she thinks that he/she punishes their fathers by starving children and raping them, and claims that he/she will establish governments that will not collapse in the world by producing weapons that allow people to die by suffering more. When the aggression and destructive impulses from the id are examined, animals, mammals, especially primates, are in defensive aggression. When they feel threatened and blocked, they become aggressive. But they are never murderers and torturers. Even wild animals do not attack other creatures when they are not hungry or in danger. If there were animal mental health professionals, they would not have an article to investigate the causes of their aggression and add it to the literature. But human is a murderer. It is the person who kills the members of his/her kind, tortures them, and enjoys doing it. This destructive aggression, which cannot be explained by the biologically present aggression drive, is peculiar to the human species. If the aggressive impulse in humans were biological, according to the principles of evolution, aggression and innate destructiveness should decrease as civilization progresses. As a hereditary program, aggression exists as a tendency in human. However, the feature that distinguishes humans from other living things is personality. It is concerned with psychological needs beyond physiological tendencies (Tarhan, 2014). Especially people who see themselves as God have narcissistic tendencies. They claim that they are always perfect, that they never made mistakes (Weinberg & Ronningstam, 2020). Individuals with antisocial personality disorder expect other people to fit into their life (Friedman et al., 2021). Individuals with such personality traits can plague not only their country but also the whole world and may develop a distorted notion that other people are created to serve those (Husain & Liebertz, 2019). Therefore, it is an ethical

principle to control the impulses from the id and not to harm others. It can be said that human has strong ego mechanism which corresponds concretely to higher brain functionality and defined by Freud as one of its unconscious materials.

### Strong “Ego”

Strong means not collapsing in the face of difficulties, protecting itself from breaking by sometimes stretching and ultimately sustaining its existence (Türk Dil Kurumu Sözlükleri, 2021). According to Freud, the Ego is a part that acts according to the principle of reality, functions in realistic ways that will benefit in the long term, and represents the mind and common sense (Freud, 1923; Rennison, 2015). It mediates between the id and reality. The ego deals with both what we do and the relationships of others. It includes the notion that other people have their own identity just like themselves. It is not enough for the ego to just satisfy the impulse. It makes plans according to the realities of the outside world. It makes choices in a way that does not create anxiety for the individual and makes realistic decisions (Lapsley & Stey, 2011). Psychiatric disorders are common in individuals with weak ego (Gfellner & Cordoba, 2017; Hayashi et al., 2017). According to Freud, we can cope with the difficulties that cause pain and anxiety by using ego defence mechanisms. However, the frequent use of ego defence mechanisms and the use of primitive defence mechanisms give information about the strong ego (Gfellner & Cordoba, 2017; Pec et al., 2020). For this reason, in psychiatric interviews, the strong ego is prioritized rather than what the impulses from the id are. Because, according to the psychoanalytic theory, anxiety disorders develop if the conflicts and impulses in id are not properly satisfied (Asyifa & Suharyati, 2019). Especially the balancing task between id and superego belongs to the ego. It has been stated that in depression, anger is formed as a result of losing the sense of worthiness by being directed inward, and suicide is observed in order to destroy the current hate object with the absorption defence mechanism, which is a primitive ego defence mechanism of the lost object (real or imaginary) (Yakeley & Burbridge-James, 2018). Although disorders in biochemical mechanisms are generally emphasized in studies examining the causes of current psychiatric disorders, biochemical mechanisms alone are not sufficient to explain the diseases, especially in identical twin studies (Taylor et al., 2019). For this reason, it can be said that the presence of unconscious materials in individuals and thus the weak ego is associated with psychiatric diseases and abnormal behaviour. Individuals with strong egos can satisfy their id impulses in healthy ways. Ego health can be provided by the fact that the individual is loved from the moment he/she is born and experiences the feeling of satisfaction frequently (Lantz & Ray, 2020; Mehdiyev, 2018). Because loving a person may ensure him/her to experience a true sense of worthiness, increase his/her adaptability, forgives himself/herself and others, show his/her potential for self-

realization, and protect him/her from psychiatric disorders and abnormal behaviour. Mental health depends on the harmony of id, ego and superego.

#### Compassionate "Superego"

Compassion means love (Türk Dil Kurumu Sözlükleri, 2021). The superego defined by Freud reflects the internalization of the external world such as culture, religion, morality and conscience. It contains morality. It applies parenting principles. It supports the self in making ethical decisions with a feeling of guilt (Freud, 1923; Lapsley & Stey, 2011). However, the superego can sometimes be so destructive that a person may not forgive himself/herself and punish himself/herself for his/her mistakes and failures. Especially in people with a solid superego, the anxiety of making mistakes can trigger anxiety disorders and depressive disorders as a result of self-blame (Fleischer, 2020; Teusch, 2020). Therefore, although the superego has an orderly role among people and in society, just as God forgives Adam and Eve and shows compassion, the human should be able to be self-compassionate, be able to forgive himself/herself, and make mistakes but can regret it. He/she should be able to explain to himself/herself that he/she is human. Thus, he/she can show compassion to other people and other creatures. Consequently, a person can preserve his/her self-existence with a strong ego and compassionate superego, without harming others, in order to sustain his/her life.

### CONCLUSION

In this review, id, ego and superego, the concepts of the Freudian view of human understanding, are discussed. Freud described the functions of these unconscious compartments. According to him, the id represents impulsivity and aggression, the ego represents reality, and the superego represents punishment, morality, and conscience. Although the definition of these compartments contributes to the understanding of human, the war and cruelty of human beings have never decreased from the past to the present. Moreover, some of them experience the impulses from the id, some the cruelty of the superego. The compartment that can balance this is the ego. The balance between these compartments must be in the precision of the jeweller's balance. The ego directs the individual to socially accepted behavior, protecting the individual from the dangerous demands of the Id. The superego, on the other hand, determines the social and moral limits of these behaviors. Thus, even when the individual experiences anger, he feels obliged to manage his emotions, thoughts and behaviors. Ultimately, this management prevents murder, harm, and other negative consequences from occurring. Humanity and time are approaching the third Millennium. Technology advances and human beings evolve nature for themselves. In the first two millennia, wars, pain and blood were not lacking in the world, and most of people were unhappy. However, as the third millennium approaches, mankind can meet their needs in a healthy way without harming others and without being overwhelmed by moral

and social pressures with the innocent id, strong ego and compassionate superego. Although the people living now will not see the third millennium, they will be able to watch from their graves their self-fulfilled and full-spirited grandchildren, who do not harm the tree and squirrel near their graves, can forgive themselves and others, and have a full spirit. Perhaps, as their previous ancestors followed his/her goodness and beauty, they will be able to watch and be proud of their grandchildren in heaven, regaining his/her innocence again.



## REFERENCES

- Arendt, H. (1996). *Geçmişle gelecek arasında*. (Çev. Şener, B. S.). İletişim Yayınları.
- Asyifa, U. N., & Suharyati, H. (2019). The main character's anxiety disorder in the novel blue skies by Catherine Anderson. *Journal Albion: Journal of English Literature, Language, and Culture*, 1(1), 1-6. <https://doi: 10.33751/albion.v1i1.1117>
- Badawi, J. (1989). The earth and humanity: A muslim view. In *Three Faiths—One God* (pp. 87-98). Palgrave Macmillan. [https://doi.org/10.1007/978-1-349-09434-9\\_10](https://doi.org/10.1007/978-1-349-09434-9_10)
- Bourget, D., & Chalmers, D. J. (2014). What do philosophers believe? *Philosophical Studies*, 170(3), 465-500. <https://doi.org/10.1007/s11098-013-0259-7>
- Bribiescas, R. G. (2020). Aging, life history, and human evolution. *Annual Review of Anthropology*, 49, 101-121. <https://doi.org/10.1146/annurev-anthro-010220-074148>
- Bucaille, M. (1980). *The Qur'an & modern science* (No 2). Peace Vision.
- Burgess, R. L. (2005). Evolutionary theory and human development. In R. L. Burgess & K. MacDonald (Eds.), *Evolutionary perspectives on human development* (pp. 1-20). Sage Publications.
- Desmet, P., & Fokkinga, S. (2020). Beyond Maslow's pyramid: Introducing a typology of thirteen fundamental needs for human-centered design. *Multimodal Technologies and Interaction*, 4(3), 38. <https://doi.org/10.3390/mti4030038>
- Esenyel, M. Z. (2012). What is the function of man with regard to being a man? An Aristotelian View. *Bursa Uludağ University Faculty of Arts and Sciences Journal of Philosophy*, 18, 209-220.
- Fleischer, L. (2020). The corruptibility of the superego revisited. *Canadian Journal of Psychoanalysis*, 28(1), 86-106.
- Freud, S. (1923). *The Ego and The Id*. New York: W. W. Norton & Company.
- Friedman, N. P., Rhee, S. H., Ross, J. M., Corley, R. P., & Hewitt, J. K. (2021). Genetic and environmental relations of executive functions to antisocial personality disorder symptoms and psychopathy. *International Journal of Psychophysiology*, 163, 67-78. <https://doi.org/10.1016/j.ijpsycho.2018.12.007>
- Gfellner, B. M., & Cordoba, A. I. (2017). Identity problems, ego strengths, perceived stress, and adjustment during contextual changes at university. *Identity*, 17(1), 25-39. <https://doi.org/10.1080/15283488.2016.1268961>
- Giandomenico, S. L., & Lancaster, M. A. (2017). Probing human brain evolution and development in organoids. *Current Opinion in Cell Biology*, 44, 36-43. <https://doi.org/10.1016/j.ceb.2017.01.001>
- Giorgi, A. (2020). *Psychology as a human science: A phenomenologically based approach*. Professors Press.
- Hayashi, H., Takei, Y., Fujimori, A., Takeuchi, I., & Hono, T. (2017). Differences in ego functions between those with tendency to atypical depression and those with tendency to melancholic depression. *Psychology*, 8(11), 1657. <https://doi.org/10.4236/psych.2017.811109>
- Husain, M. Z., & Liebertz, S. (2019). Hitler, Stalin, and Authoritarianism: A comparative analysis. *Journal of Psychohistory*, 47(1), 18-37.
- Karakaya, G. (2017). Plato's human figure in accordance with democracy. *Anasay*, 2, 155-165.
- Kärkkäinen, V. M. (2015). *Creation and humanity: A constructive Christian theology for the pluralistic world*. William B. Erdmans Publishing.



- Kellerman, A. (2014). The satisfaction of human needs in physical and virtual spaces. *The Professional Geographer*, 66(4), 538-546. <https://doi.org/10.1080/00330124.2013.848760>
- Kılıç, Y. (2012). Man Between Past and Future. *Bursa Uludağ University Faculty of Arts and Sciences Journal of Philosophy*, 19, 77-90.
- Lantz, S. E., & Ray, S. (2020). *Freud developmental theory*. Stat Pearls Publishing, 2020.
- Lapsley, D. K., & Stey, P. C. (2011). Id, ego, and superego. *Encyclopedia of Human Behavior*, 1-9.
- Lim, J. N. (2019). *The death of innocence* [Doctoral Thesis]. University of Auckland.
- Mehdiyev, G. (2018). Communication with the child: Edifying Humanbeing. *Bingöl University Journal of Social Sciences Institute*, 8(16), 613-624.
- Middleton, J. R. (2014). *A new heaven and a new earth: Reclaiming biblical eschatology*. Baker Academic.
- Molnár, Z., Clowry, G. J., Šestan, N., Alzu'bi, A., Bakken, T., Hevner, R. F., Hüppi, P. S., Kostović, I., Rakic, P., Anton, E. S., Edwards, D., Garcez, P., Hoerder-Suabedissen, A., & Kriegstein, A. (2019). New insights into the development of the human cerebral cortex. *Journal of Anatomy*, 235(3), 432-451. <https://doi.org/10.1111/joa.13055>
- Ögçem, E. (2020). Human being in the context of subject or object of his action. *The Journal of Islamic Civilization Studies*, 5(12), 29-57. <https://doi.org/10.20486/imad.741202>
- Özbek, M. (2007). *Dünden bugüne insan*. İmge Press.
- Passer, M. W. & Smith, R. E. (2004). *Psychology: The science of mind and behavior* (2nd ed.). McGraw-Hill.
- Pec, O., Lysaker, P. H., Probstova, V., Leonhardt, B. L., Hamm, J. A., & Bob, P. (2020). The psychotherapeutic treatment of schizophrenia: Psychoanalytical explorations of the metacognitive movement. *Journal of Contemporary Psychotherapy*, 1-8. <https://doi.org/10.1007/s10879-020-09452-w>
- Rennie, B. S. (1995). The religious creativity of modern humanity: Some observations on Eliade's unfinished thought. *Religious Studies*, 31(2), 221-235. <https://doi.org/10.1017/S0034412500023519>
- Rennison, N. (2015). *Freud and psychoanalysis: Everything you need to know about id, ego, super-ego and more*. Oldcastle Books.
- Rose, N. (2008). Psychology as a social science. *Subjectivity*, 25(1), 446-462. <https://doi.org/10.1057/sub.2008.30>
- Scheler, M. (1998). İnsanın kosmostaki yeri. (Çev. Tepe, H.). Ayraç Yayınları.
- Siddiqui, M. (2011). Being human in Islam. In M. Ipgrave & D. Marshall (Eds.), *Humanity: Texts and contexts: Christian and Muslim perspectives* (pp. 15-21). Georgetown University Press.
- Tang, H. (2018). *Id: An animation with an environment about the ego and the id*. ProQuest LLC
- Tarhan, N. (2014). Şiddetin Psikososyopolitik Boyutu, Şiddet Karşısında İslam içinde (77-132). DİB Yayınları.
- Taylor, M. J., Martin, J., Lu, Y., Brikell, I., Lundström, S., Larsson, H., & Lichtenstein, P. (2019). Association of genetic risk factors for psychiatric disorders and traits of these disorders in a Swedish population twin sample. *JAMA Psychiatry*, 76(3), 280-289. <https://doi.org/10.1001/jamapsychiatry.2018.3652>
- Tceluiko, D. S. (2019). Influence of Shamanism, Taoism, Buddhism and Confucianism on development of traditional Chinese gardens. In *IOP Conference Series: Materials Science and Engineering*, 687(5), 055041. IOP Publishing. <https://doi.org/10.1088/1757-899X/687/5/055041>

- Teusch, R. K. (2020). Abstracts from the German Journal Psyche: Zeitschrift für Psychoanalyse und Ihre Anwendungen, Theme: Obsessive-Compulsive Disorders. *The Psychoanalytic Quarterly*, 89(1), 179-194. <https://doi.org/10.1080/00332828.2020.1688582>
- Ticktin, M. (2017). A world without innocence. *American Ethnologist*, 44(4), 577-590. <https://doi.org/10.1111/amet.12558>
- Tomasello, M. (2018). *A natural history of human thinking*. Harvard University Press.
- Türk Dil Kurumu Sözlükleri, 2021, Erişim tarihi: 10.10.2021. <https://sozluk.gov.tr/>
- Twain, M. (2019). *İnsan nedir?* (Çev. İpekçi, E. D.). Dedalus Yayınevi.
- Vannelli, R. (2001). *Evolutionary theory and human nature*. Kluwer Academic Publisher.
- Weinberg, I., & Ronningstam, E. (2020). Dos and don'ts in treatments of patients with narcissistic personality disorder. *Journal of Personality Disorders*, 34(Supplement), 122-142. <https://doi.org/10.1521/pepi.2020.34.supp.122>
- Wildman, W. J. (1998). A theological challenge: Coordinating biological, social, and religious visions of humanity. *Zygon*, 33(4), 571-597. <https://doi.org/10.1111/0591-2385.00175>
- Yakeley, J., & Burbridge-James, W. (2018). Psychodynamic approaches to suicide and self-harm. *BJPsych Advances*, 24(1), 37-45. <https://doi.org/10.1192/bja.2017.6>

## GENİŞLETİLMİŞ ÖZET

### Giriş

İnsanın ne olduğu ya da olmadığı sorusu pek çok bilinmeyi içinde barındırmaktadır. Canlılar dünyasının en karmaşık ve anlaşılması en zor varlığı olan insanı hangi kriter ile tanımlayacağımız konusunda henüz bir fikir birliği yoktur. Tarih boyunca yeryüzünde insanın varlığına dair birçok görüş vardır. Antropolojik olarak insan, eski çağlardan günümüze kadar fiziksel ve düşünsel olarak kendini sürekli yenileyen canlı bir varlık olarak tanımlanmıştır. Öte yandan teolojik olarak yaratıcı tarafından yaratılan, zeki, sanat yapabilen, dünyanın kendisine sunulduğu ve yaşamını yaratıcı tarafından tasarlanan bilinçli bir tasarım ürünü olarak tanımlanmaktadır. İnsanı diğer canlılardan farklı kılan ve onu tüm canlılar içinde eşsiz kılan kuşkusuz beynidir. İnsan beyni, soyut düşünce potansiyeli ile doğada eşsiz bir organdır. Bu bağlamda insanı en önemli ve anlamlı kılan ve insanlaşma sürecindeki ana ivme olarak kabul edilen bilişsel süreçlerdeki muhteşem gelişimdir. Bazı filozoflara göre insan toplumsal bilince sahip tek varlık iken, bazılarına göre ise aç olmadığına bile yemek yiyen, susuz olmadığına su içen, uykusuz uyuyan veya ümeden seks yapan bir varlıktır. Onu diğer canlılardan ayıran en önemli özellik ise, yaşamını içgüdüsel olarak değil bilinçli olarak belirlemesidir. Filozoflar insanın ne olduğunu açıklamaya çalışsalar da her insan, sınırları evrenin sınırlarından daha geniş olan arzuları, duyguları, düşünceleri ve davranışlarıyla benzersizdir. Bu nedenle psikolojinin gelişmesi ve insanın kendi özelliklerinin incelenmesi sonucunda psikolojide insanın kim olduğu, ne olduğu, amacı ve yolculuğuna ilişkin birçok görüş geliştirilmiştir. Sanayi devriminden sonra kentleşmenin ve okuryazarlığın artması ve insanların daha mükemmelliğe yönelik talepleri psikolojiye olumlu katkılar sağlamıştır. Özellikle dünya savaşlarından sonra aynı türün birbirine zulmü, işkencesi ve öldürülmesi, kişinin kendisini çözmek isteme arayışını hızlandırmıştır. 1886 yılında Sigmund Freud'un insanın zihinsel süreçlerinin bilinçdışı bağlantılarını ortaya koyması ve zihnin bölümlerini id, ego ve süperego olarak ayırarak bir psişik yapı modeli oluşturması, insanın daha iyi anlaşılmasını sağlamıştır. Freud'a göre id saldırganlığı, ego gerçekliği ve düzenlemeyi, süperego ise cezayı temsil eder. Bunların dengesi insanın ruh sağlığını koruyan ve geliştiren bir yapıdır. İnsan davranışları incelendiğinde, bu mekanizmaların dengede olması ve bu dengenin korunması çoğu zaman mümkün olmamaktadır. Bu nedenle insanlar arasında, toplumlar arasında ve insan ile doğadaki canlı ve cansız varlıklar arasında sürekli bir savaş, yıkım ve acı süregelmektedir.

### Masum "id"

Masum, günahsız, suçsuz, temiz ve saf demektir. Id, değer yargılarının olmadığı, isteklerin gerçeğe, etik kurallara ya da çevreye uygunluğuna bakılmaksızın talep edildiği, iyi ve kötünün olmadığı, ahlakın olmadığı, sadece isteklerin yerine getirildiği bilinçdışının bir parçasıdır.

Gerçekte, masumiyet ve id kavramları birbirinden çok farklıdır. Masumiyette karşıdakini anlama, empati yapma, üzmemeye, acı çektirmeme, özgürlük, saygı gibi eylemler vardır. İd' in temel prensibi ise, sadece ihtiyaçların karşılanmasıdır. Bu nedenle id' den gelen dürtüleri kontrol etmek ve başkalarına zarar vermemek etik bir ilkedir. İnsan, id' den dürtülerini kontrol edebildiğinde ve onları yaşamını sürdürmede kullandığı ölçüde başkalarına zarar vermekten kaçınabilmektedir.

### **Güçlü/ Sağlam “Ego”**

Güçlü/sağlam, zorluklar karşısında yıkılmamak, bazen esneyerek kırılmaktan kendini korumak ve nihayetinde varlığını sürdürmektir. Freud'a göre ego, gerçeklik ilkesine göre hareket eden, uzun vadede fayda sağlayacak gerçekçi şekillerde işleyen, akli ve sağduyuyu temsil eden bir parçadır. İd ve gerçeklik arasında aracılık eder. Ego, hem bizim yaptıklarımız hem de başkalarının ilişkileri ile ilgilenir. Diğer insanların da tıpkı kendileri gibi kendi kimliklerine sahip oldukları fikrini içerir. Egonun sadece dürtüyü tatmin etmesi yeterli değildir. Dış dünyanın gerçeklerine göre planlar yapar. Bireyin, kaygı yaratmayacak şekilde seçimler yapmasına ve gerçekçi kararlar vermesine yardım eder. Egosu güçlü ve sağlam olmayan bireylerde psikiyatrik bozukluklar yaygındır. Bireylerde bilinçdışı materyallerin varlığının ve dolayısıyla zayıf egonun psikiyatrik hastalıklar ve anormal davranışlarla ilişkili olduğu söylenebilir. Güçlü ve sağlam egolara sahip bireyler, id dürtülerini sağlıklı yollarla tatmin edebilirler. Ego sağlığı, bireyin doğduğu andan itibaren sevilmesi ve doyum duygusunu sık yaşaması ile sağlanabilir. Çünkü bir insanı sevmek, onun gerçek bir değerlilik duygusu yaşamasını, uyum yeteneğini artırmasını, kendini ve başkalarını bağışlamasını, kendini gerçekleştirme potansiyelini göstermesini, psikiyatrik bozukluklardan ve anormalliklerden korumasını sağlayabilir. Nihayetinde, ruh sağlığı id, ego ve süperegonun uyumuna bağlıdır.

### **Şefkatli “Süperego”**

Şefkat, sevgi demektir. Freud'un tanımladığı süperego, kültür, din ve vicdan gibi dış dünyanın içselleştirilmesini yansıtır. Ahlâk içerir. Ebeveynlik ilkelerini uygular. Bireyde, suçluluk duygusuyla etik kararlar vermesini destekler. Ancak bazen süperego o kadar yıkıcı olabilir ki kişi hata ve başarısızlıklarından dolayı kendini affedemeyip kendini cezalandırabilir. Özellikle cezalandırıcı bir süperegoya sahip kişilerde hata yapma kaygısını, kendini suçlama durumunu, kaygı bozukluklarını ve depresif bozuklukları tetikleyebilir. Dolayısıyla süperegonun insanlar arasında ve toplumda düzenli bir rolü olmasına rağmen, her zaman cezalandırıcı ve katı olması tercih edilen bir durum değildir. Ruh sağlığının sağlıklı olabilmesi için, kişinin öncelikle kendine karşı şefkatli olması, onun kendini affedebilmesine neden olur. Böylece kendine, diğer insanlara ve diğer canlılara şefkat gösterilebilir. Sonuç olarak insan, yaşamını sürdürmek için güçlü ve sağlam bir ego ve şefkatli bir süperego ile başkalarına zarar vermeden kendi varlığını koruyabilir.

**Sonuç**

Freud, zihinsel bölümlerin işlevlerini tanımladı. Ona göre, id, dürtüsellik ve saldırganlığı, ego gerçeği, süperego ise cezayı, ahlaki ve vicdani temsil eder. Zihnin bu bölümlerinin tanımı insanın anlaşılmasına katkı sağlasa da geçmişten günümüze insanoğlunun savaş ve zulmü hiç azalmamıştır. Dahası, bazıları id' den gelen dürtüleri, bazıları da süperegonun gaddarlığını yaşamaya devam etmektedir. Dengeyi sağlayan ise ego' dur. Bu bölümler arasındaki denge, kuyumcu terazisi hassaslığında olmalıdır. İnsanlık üçüncü binyıla yaklaşıyor. Teknoloji gelişiyor ve insanlar doğayı kendileri için geliştiriyor. İlk iki bin yılda dünyada savaşlar, acı ve kan eksik değildi ve insanların çoğu mutsuzdu. Ancak üçüncü binyıla yaklaşırken masum id, güçlü/sağlam ego ve şefkatli süperego ile insanoğlu; ihtiyaçlarını başkalarına zarar vermeden, ahlaki ve toplumsal baskıların altında ezilmeden sağlıklı bir şekilde karşılayabilir.