

AUTHENTICITY OF HUMAN BEHAVIOR IN FREUD AND HEIDEGGER

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Abstract: The research theme is the question of the authenticity of human behavior examined from two perspectives: the psychoanalytical one, developed by Sigmund Freud, and the one of philosophy of being embodied by Martin Heidegger. As concerns the Freudian psychoanalysis, I am primarily interested in the conflict among: self, ego, and superego. Because of the requisitions of the superego, the subject mostly behaves according to the censorships imposed by this psychic instance. The self, dominated by sexuality and aggressiveness, exhibits the pulsional tendency to manifest itself in the conscious behavior of the individual. As regards the Heideggerian endeavor, I am interested in distinguishing between the authentic and non-authentic existences. In Heidegger's vision, the non-authentic existence manifests when we are living together with the others in society. This is the horizon of the impersonal "as it is done", the Heideggerian *das Man*, which may be understood by the three dimensions: curiosity, ambiguity, and chatter. The authentic existence manifests when the individuals live on their own, in privacy, and acknowledge the fact that their existence develops over a strictly determined time period, the imminent confrontation with their own death coming closer and closer.

Keywords: authenticity, psychoanalysis, philosophy of being, Freud, Heidegger

INTRODUCTION

The two horizons - philosophy and psychoanalysis - remain intertwined despite the Freudian wish to consecrate analytical psychology or psychoanalysis as a "science". Inasmuch as psychoanalysis proposes an explanatory theoretical model concerning human behavior, it provides us with a perspective of human nature.

When the debate focuses upon human nature, psychoanalysis intersects philosophy and remains "undetached", so to say, from the main core of the latter. Inversely, mostly the existential philosophy,

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inasmuch as it represents an attempt to provide explanations concerning our way of being in daily life, in our intimacy, it intersects the psychoanalytical instruments.

The research theme of this text concerns the behavioral authenticity, analyzed from both the perspectives of Freudian psychoanalysis and Heideggerian philosophy.

The question of the behavioral authenticity appears as a central theme in Heidegger's *Sein und Zeit*. Man, as an exemplary coming into existence, may consume his existence in two ways: authentically or non-authentically. In the authentic version, man acknowledges the fact that existence develops over a strictly limited time span. Because of this, every man must acknowledge that, over this limited existential time span, he must accomplish his existential project so that his confrontation with his own death should lie under the sign of self-reconciliation.

On the other side, the Freudian psychoanalytical perspective greets us with a gloomy scenario concerning the existence of man. The conflict among the three psychic instances is virtually unsolvable. The Freudian self dominated by the two primal instincts, sexuality and aggressiveness, is offered few occasions to manifest authentically. The censorship constituting the superego are experienced as requisitions imposed by society. These interdictional rules appear in relation to our fellowmen, and this relation develops in the social space. We shall see to what degree this conflict among the three psychic instances, composing the personality system in the Freudian theory, will shape the question of behavioral authenticity.

THE FREUDIAN PSYCHOANALYTICAL PERSPECTIVE AND THE QUESTION OF AUTHENTICITY

Sigmund Freud emphasized that we are not even the masters of our own minds, but we are led by numerous powerful unconscious processes (desires, fears, beliefs, conflicts, emotions, memories) of which we are completely unaware.¹

The most important general Freudian discovery is the conscious-unconscious dichotomy. Before Freud, the attempts at defining the theoretical orientations in psychology examined the human psychic

¹See Sigmund Freud (1999). *Gesammelte Werke*, Vol.3. Frankfurt am Main: Fischer Taschenbuch Verlag. Romanian translation (2005) *Opere*, Vol. 13, *O dificultate a psihanalizei*, Bucharest: Trei Publishing House, pp.71-80; (2010) *Opere esențiale*, Vol.1, *Introducere în psihanaliză*, Bucharest: Trei Publishing House, pp.319-320.

only in the direction of the conscious. This research direction in psychology has the advantage of ensuring us the psychic comfort resulting from the illusion of a complete behavioral control in the volitional area. Or, the unconscious is, essentially, voluntarily uncontrollable. The fundamental Freudian discovery is that human beings are strongly motivated by the main innate forces (the instincts). Instincts activate when they become needs and manifest as pulses. The needs turned into pulses cause a psychological state of increased tension. This state of increased tension is felt as unpleasant, and, accordingly, demands to be satisfied. According to the Freudian theory, our behavior is teleologically determined in the sense of obtaining pleasure. By reducing the pulsional tension, the body is rebalanced. When water or food is needed, the reduction of the pulsional tension is achieved when the individual gets water and food. Rebalancing the body pertains to homeostasis and, generally speaking, it is our main way of obtaining pleasure.²

Although the Freudian theory concerning the nature of pulses underwent several modifications, we may however consider that two pulses in the human behavioral motivation hold a privileged status: the sexual one (the Eros) and the destructive, aggressive one (the Thanatos). What is generally accepted is that sexuality is understood in unusually broad limits. By sexuality, in Freud's use of the term, we should understand the entire range of erotic, pleasant experiences. The stages of infantile sexuality are fundamental stages to shaping one's personality. Apart from the genitalia, the main triggers of sexual pleasure, the body has many other parts - or sexually arousable areas - capable of producing sexual satisfaction; "actually, the entire body is such an erogenous area."³ Precisely to highlight the functional importance of sexuality, which goes beyond the sexual and reproduction intercourses, Freud has frequently used the denomination of Eros (the name of the Love God in ancient Greek mythology) to designate that instinct. The other pulses are functionally subordinated to the sexual pulse. A preservation behavior such as eating and drinking involves the sexual instinct, given that the mouth is one of the main sexually tender areas, and self-preservation may be determined

² See Sigmund Freud (1999). *Gesammelte Werke*, vols. 5, 7, 11, Frankfurt am Main: Fischer Taschenbuch Verlag. Romanian translation (2010) *Opere esențiale*, Bucharest: Trei Publishing House, Vol.3, *Psihologia inconștientului*, pp.15-16; Vol.1, *Introducere în psihanaliză*, p.397; Vol.11, *Tehnica psihanalizei*, pp.224-225.

³ *Ibidem*, p.153.

by self-love (narcissism) and the desire to continue to obtain erotic pleasure.

The most problematic pulse is the destructive one. To recall some sort of conclusion which Freud reaches towards the end of his career, we may mention teleologically that life itself tends towards returning to a sort of previous non-existential stage, thus, "all human beings are led by a death pulse."⁴ In a general sense, the death pulse reminds of the name of Thanatos (the God of death and destruction in ancient Greek mythology). This concept raised and is still raising controversies among psychoanalysts and ethologists, since it is not compatible with the accepted evolutionist principle, according to which the fittest survives.

In the late Freudian theories we shall find these two primal human pulses: the sexual one (the Eros) and the destructive, aggressive one (the Thanatos), further investigated. The greatest issue is that these two primal human pulses make up a mixture, a sort of combination. In this mixture, proportions are not equal. As a consequence thereof, any erotic gesture, even the sexual intercourse, is partly aggressive, and, reversely, any aggressive act, even murder, is partly erotic. Both pulses are innate and, when analyzing them thoroughly, we shall find that they cannot manifest satisfactorily in society. Because of this conflict, Freud is extremely pessimistic in what human nature is concerned. By our innate nature, we, people, are totally uncivil. The sexual and destructive pulses comprise the wish for incest and the desire to kill. The other people around us will not tolerate such a behavior. The conflict between the individual and society is inevitable. Starting from this conflicting situation, we shall be able to understand the question of the intrapsychical conflict among the three psychic instances: self, ego, and superego. Against our will, we shall learn to channel these extremely strong yet forbidden pulses, towards compromise activities, which are socially acceptable. We learn to sublimate them through education and through interiorizing the superego. The destructive and sadistic pulses may be sublimated in those individuals practicing various sports, especially contact sports.

These compromises, the degree of which is established by society, will not bring us the same amount of satisfaction as the behavioral circumstances where these pulses would actually consume. Hence that

⁴ *Ibidem*, pp.240-246.

unpleasant psychic tension which we all feel and this psychic tension is the price we have to pay to live in a civilized society.⁵

In this entire scenario, a highly important ingredient is the psychic energy Freud calls libido. Every human being possesses a certain amount of psychic energy. The libido, as psychic energy, may be displaced among the three instances or components of personality. The most problematic situations are those when a relatively high amount of libido is “seized” by a component of personality or is dissipated in pathological types of behavior. As such, there will be less energy available for other components or “normal” activities or activities qualified as “healthy” by society. Seen that both pulses form that mixture extremely difficult to decant, it results that the libido will be consumed in both directions. The libido is entirely intrapsychical and never escapes from the mind into the outside world; instead, it can get attached to certain representations, certain mental images of the objects used to satisfy the pulsional needs. This process is called investment (cathexis). For example, a baby will learn that its mother is an important source of pulsional satisfactions, such as feeding, oral stimulation, and physical contact. What follows is that the baby develops an intense desire for its mother, investing a large amount of libido in thoughts, images, and phantasms related to her. In Freudian terms, the baby accomplishes a strong investment over its mother. By contrast, an unknown guest is rather unwanted, thus invested with almost no libido. The hungrier the individual gets, the more libido they will consume with thoughts about food. An individual investing a high amount of libido in their unsolved Oedipal desires will have less libido available to nourish such activities as finding an adequate partner.

In order to understand the problematic situation of the structure of personality, we must outline the main elements of personality. The Freudian theory concerning the structure of personality underwent several revisions. In order to surpass the difficulties of the “topical model”, Freud elaborated the so-called “structural model”, describing personality under three instances: the self (Se), the Ego, and the Superego. The three instances are not strictly delimited distinct components, but they intertwine as the colors in a painting intertwine. Delimitation thereof is made for didactical purposes.

The Se, meaning the Freudian self (das Es), is the innate component of personality. It includes all pulses and the entire supply of psychic

⁵ *Ibidem*, pp.147-206.

energy. Being completely unconscious, the Se represents “the dark and inaccessible side of our personality [...] chaos, a cauldron filled with boiling excitement.”⁶ This psychic instance turns the biological needs into psychic tension (pulses). The Se is completely subordinated to the principle of pleasure, because its sole purpose is to obtain pleasure by mitigating these pulses. The Se is completely illogical and amoral and does not contain any notion of reality or self-preservation. The Se or Freudian self has but one stratagem, to form mental images of the objects it desires (the accomplishment of desire). The Freudian Se may be likened to an impulsive child seeking to obtain instantaneous pleasure, requesting an immediate substitute when a hindrance appears. For example, a baby deprived of its bottle may choose to suck on its thumb invested with the function of the bottle and thus discharge tension by sucking. This irrational, impulsive, and image-generating manner of functioning of the Se is called primary process.⁷

The Ego starts developing from the age of 6 to 8 months. The formation of the Ego (das Ich) is facilitated and influenced by the experiences which help the baby distinguish between the self and non-self. According to Freud, when a baby touches itself it also feels it is being touched, which does not happen with other objects. The baby’s body is a source of pleasure and pain which cannot be removed, unlike the bottle, which is there only at meal time. What the Se cannot accomplish, meaning its images cannot mitigate pulses or satisfy biological needs, for these images are but the mental representations of the baby’s desires, will be compensated for by the Ego. As it evolves, the child will discover that the outside world contains objects which can satisfy the demands of the Se. The mental representations of these objects are embodied within the Ego, and the coming of age of the Ego enhances the child’s ability to manage reality.

The Ego is “a sort of facade of the Se ... an outer layer, like a shell, for example.”⁸ However, unlike the Se, the Ego covers the conscious, the pre-conscious, and the unconscious. The Ego is the only component of personality which can interact with the outside world. It is logical and rational and designs realistic plans of action meant to satisfy the needs of the Se. Although the Ego is interested in pleasure

⁶ Sigmund Freud (2010). *Introducere în psihanaliză, op.cit.*, p.595.

⁷ *Ibidem*, p.597.

⁸ Sigmund Freud (1999). *Gesammelte Werke, Vol.7, op.cit.* Romanian translation (2010). *Opere esențiale, Vol. 7, Nevroză, psihoză, perversiune*, Bucharest: Trei Publishing House, p.219.

as well, it suspends the principle of pleasure in favor of the principle of reality and postpones the discharge of tension until a suitable object is found. Thus, mistakes may be avoided, such as drinking the contents of a bottle of bleaching agent when you are thirsty. Punishment, such as a parent smacking you when you are trying to eat something which would make you sick, despite having been warned against it, may be avoided, or pleasure may be enhanced, when rejecting an edible, yet unpalatable item, in favor of a tastier one, which is yet to come. The rational way to function, meaning postponing pleasure, solving issues, and choosing self-preservation, characteristic of the Ego, is known as secondary process.⁹

There is a complex and very tight relationship between the Se and the Ego. The Ego may be menial and may try, regardless of the consequences, to keep on good terms with the Se. In another perspective, the self-preservation function of the Ego may determine it to oppose the impulsive Se:

In its relations with the Se, the [Ego] is like the rider who must curb the higher strength of the horse, with the difference that the latter dominates their horse using their own strength, while the Ego makes use of borrowed strengths to dominate the Se. This comparison may be taken a little further: like the rider who, when they do not wish to part with their horse, is often left with no other choice but to give the horse the bridle and allow it to take them where it wishes. The Ego usually translates into action the will of the Se, as if it were its own will.”¹⁰

According to Freud, deciding when to put a bridle on the passions of the Se and bow to reality and when to make common cause with them, rising up against the outside world, is “the greatest performance of the Ego; [such decisions] are the key to the wisdom of life.”¹¹

Because of this conflict between the Se and the Ego, anxieties and all of the other defense mechanisms of the Ego arise. The Ego has a difficult task because it is “a poor creature subjected to triple encumbrances and living under the threat of a triple danger: the outside world, the libido of the Se, and the astringency of the Superego.”¹² Anxiety, understood as the response of the Ego to such threats, is a highly unpleasant emotion, similar to some sort of awkward silence. Nevertheless, anxiety serves a self-preservation function: it prepares

⁹ Sigmund Freud (2005). *O dificultate a psihanalizei, op.cit.*, p.166.

¹⁰ *Ibidem*, p. 230.

¹¹ *Ibidem*, p.225.

¹² *Ibidem*, p.253.

the individual for unfolding an adequate action, therefore, to a limited extent, its presence is normal. Another mechanism the Ego has at hand is repression. All major repressions happen in early childhood, when the immature and relatively powerless Ego needs special methods to handle danger.¹³ Although repression may help keep the Se under control, it often causes more problems than it solves. Running from such an exterior threat may be a wise choice, but escaping one's own psychic is not a good solution. The impulses of the Se keep demanding satisfaction, forcing the Ego to use some of its limited supply of psychic energy to maintain the counter-investment. The repressed material is not affected by experience, since it is under the protection of the Se. Therefore, it stays at an infantile level, which raises the chances for the occurrence of an immature behavior (for example, a fit of rage in an adult). And, as repressions act unconsciously, they cannot be annulled when they are no longer needed. Self-delusion provides comfort for a price: the inability to see that the danger is gone or that the individual is mature enough to handle it efficiently. Therefore, the childhood repression perpetuates to adolescence and adult age, preventing actual self-knowledge and even leading to disturbing neurotic symptoms. Under these circumstances, we may wonder what would be the behavioral authenticity? May it ever manifest or, by our permanent self-delusion, we pass by self-knowledge and behavioral authenticity at the same time?

Another defense mechanism employed by the Ego in its "war" with the Se is displacement, which involves the transfer of feelings or behaviors from a dangerous object to a less threatening one. A person arguing with their supervisor, their boss, may behave tactfully discreet in their presence, and then enter the familial environment and discharge by yelling at a family member. Or the aggressive impulses may be unconsciously deviated from a threatening object (for example, a parent) to one's self, leading to self-inflicted injuries or even suicide. A child who is subjected to parental abuse and keeps all people at wake may develop anxiety.

By contrast, the defense mechanism called projection hides dangerous impulses, as we unconsciously attribute them to other persons or things.¹⁴ For example, projected hatred may lead to the belief that we are disliked, hated, or persecuted by other people. In the

¹³ *Ibidem*, pp.228-229.

¹⁴ Sigmund Freud (2010). *Psihologia inconștientului*, op.cit., pp.275-278.

“displacement” mechanism, knowing that we are angry, we choose a safer target. In projection, we repress anger and believe that other people are angry with us. Projection always acts unconsciously, while some displacements may be conscious. Although projection plays a significant part in the development of paranoid behaviors, it is normal for a very small child to deny its mistakes.¹⁵

Another defense mechanism used by the Ego is denying reality. The difference between denial and repression is that, in the case of denial, threat comes from the outside world and not from within one’s own psychic.¹⁶ For example, a child rejecting the birth of a brother or sister may keep on saying “baby not, baby not”. Another suggestive example may be that of the parents who are provided with undeniable proof that their son has committed a serious crime, yet, they refuse to believe it, claiming that “he is such a good boy”. The horrifying specter of death is a frequent cause of denial, as it is very difficult to accept that there will come a day when neither we, nor our loved ones will be anymore.¹⁷ According to Freud, denial is often accompanied by another defense mechanism, phantasm, which aids the unsatisfied needs become satisfied in imagination. A child may deny weakness not only by playing with symbols of power meant to sooth them, such as toy guns and dolls, but also by daydreaming that they are a famous general or a good parent.¹⁸ To a variable degree, everybody daydreams, everybody experiences reveries. Problems occur only when this procedure is used excessively, because it will thus prevent the Ego from fulfilling its main function - perceiving reality and managing it.

Other procedures which the Ego may use are: rationalization, which means believing in and using vaguely logical explanations, in order to justify an unacceptable behavior¹⁹, retroactive annulment, which involves rituals symbolically denying a previous action or thought causing feelings of guilt, and regression, which implies returning to a typical behavior for a safer prior period. The only “honorable”

¹⁵ *Ibidem*, p.99.

¹⁶ *Ibidem*, p.83.

¹⁷ Ernest Becker (1973). *The Denial of Death*. New York: Free Press, pp.25-78.

¹⁸ Sigmund Freud (1999). *Gesammelte Werke*, Vol. 8. Frankfurt am Main: Fischer Taschenbuch Verlag. Romanian translation (2010). *Opere esențiale*, Vol.4, *Cuvântul de spirit și raportul lui cu inconștientul*. Bucharest: Trei Publishing House, p.134.

¹⁹ Ernest Jones (1908). “Rationalization in everyday life”. *Journal of Abnormal Psychology*, 3:161.

procedure, accepted by society, is sublimation, by which the prohibited impulses (such as murder) are unconsciously channeled towards more socially acceptable debouches, such as rougher sports, or towards cultural products, such as art works, for example. However, sublimation distinguishes itself from the true defense mechanism by that it cannot be used excessively. Sublimation is an ideal behavior - some sort of solution to solve the conflict between our innate forbidden and antisocial behaviors, on the one hand, and our need to benefit from society, on the other hand.

The Superego brings into discussion the fact that, at birth, babies do not know what right and wrong are. From the explanations in our presentation it can be concluded that, at birth, only the Se is present, which is an amoral psychic instance. In what the understanding of right and wrong is concerned, this function is fulfilled by parents, on whom the helpless child will be depending for a long time. The education given by parents is a type of training, meaning the child's desirable behaviors will be rewarded while their undesirable behaviors will be punished. These are the coordinates of training.

Inasmuch as, in order to protect itself from these, and inasmuch as it identifies with the almighty parents, the Ego starts internalizing, interiorizing their rules, this leads to the formation of the Superego, a special part of the Ego which monitors and takes part in the judging of the others. In the case of this psychic instance, we are dealing with a mixture: conscious/unconscious. During the third to the fifth year of life, the Ego contributes to the formation and, later on, the introjection of certain characteristics of the teachers, teen idols, and other figures representing authority, although, according to Freud, their importance is, usually, lesser. As long as parents indirectly reflect the demands of society, the Superego contributes to a perpetuation of the state of facts.²⁰

The Superego comprises two components: the moral consciousness, which punishes the prohibited thoughts and actions, and the ideal ego, which rewards the desirable behavior. A person who refuses to cheat or to steal, even if unseen by anybody, or who struggles to give their best, even if unmonitored, answers the directives of the Superego. For such adequate behaviors, the Superego rewards the Ego with feelings of pride and virtue.

²⁰ Sigmund Freud (2010). *Psihologia inconștientului*, op.cit., p.237.

Such a situation - preferable, pleasant even in the psychic life - seldom occurs. The largest portion of the Superego lies in the unconscious, where it is intimately related to the Se. The Superego will harshly condemn the forbidden impulses of the Se, as if they were real illegalities, influencing the Ego. Thus, both the forbidden impulses, and the unacceptable behavior cause tension between the Superego and Ego, and this tension is experienced by the Ego as moral guilt or anxiety. The term of "guilty consciousness" may be understood as a formulation error. Emotions only happen in the Ego; therefore consciousness makes the Ego feel guilty. One feels guilty and anxious not only when doing something wrong, but also when wanting to do something wrong, despite the fact that, in Freudian terms, we may say that the forbidden wishes or those wishes which are prone to being forbidden do not reside in consciousness, because they will be mostly generated by the Se.

In this context, the most serious issue will occur in the case of the Ego, because even if it is not aware of the causes of these unpleasant feelings, the Ego will be compelled by the Superego to take a stand against them. In order to do so it may use two categories of possible situations: it either passes to more acceptable thoughts or actions or it resorts to the defense mechanisms already mentioned. The Superego may also be underdeveloped. Such is the case of children raised deprived of love and who will not interiorize the adequate rules. These children will not adequately experience the tension between the Ego and the Superego, and, consequently, they will be more prone to assaulting others.²¹ The most frequent situations are those when the Superego is thus built that it proves to be a harsh master and thus represent a potential source of danger for the entire personality system. This psychic instance may become so perfectionist and segregated from reality, that even the authentic achievements of the individual may seem worthless. For example, a teacher giving an excellent speech before a numerous audience may feel displeased with themselves, because they have committed some minor errors. In other situations, the Superego goes beyond its duties, punishing a legitimate behavior:

the Superego may become hyper-moral, in which case it is as cruel as the Se. [...] the Superego becomes extremely harsh, it insults, humiliates, and mistreats the

²¹ *Ibidem*, pp.205-206.

poor Ego, it lets it expect the worst punishments, it rebukes it for long past actions, which, at that time, were not considered serious”²²

An intense unconscious guilt may be the cause of a forbidden or self-destructive behavior, more than its result. For example, if someone commits a crime, then that person may be the victim of an extremely humiliating act of failure, may fail with their job or at school, these standing for manners to self-punish themselves for certain guilt. So, the Superego may become merciless despite a moderate and kind parental education. A reason or a cause thereof would be that the formation of the Superego is a complex process involving not only the interiorization of parental rules, but also the solving of the child’s Oedipus complex. In this case, the individual differences are highly important.

The Freudian vision concerning the conflict among the three psychic instances is nuanced by Carl Gustav Jung, using the two archetypes called *persona* and *shadow*. Jung considered that we cannot allow ourselves to show the world our real (authentic) feelings and experiences. Therefore, man will craft an exterior appearance, which will be in accordance with and satisfy the needs of society. Jung calls this protecting cover *persona* (the Latin for mask) referring to the masks worn by the actors of Antiquity, function to the parts they played. We can interact with the other people through this *persona*, thus communicating the expectations we may have of them. The professional role of the doctor is confirmed in the patient’s eyes by a certain soothing behavior, while of the mask of the professor we expect experience. Should the doctor or professor infringe these expectations, the others may look at them suspiciously. The people exhibiting an undeveloped *persona* seem incompetent, dull, tactless, permanently misunderstood and unreceptive to the realities of the outside world.²³ The *persona* may also become overdeveloped, and in this case it may be an excellent tool of the Ego. For example, a mediocre doctor, but dreaming of glory, may display an excellent mask. In such situations, the Ego erroneously identifies with the *persona* and has the feeling of unusual importance:

²² *Ibidem*, p.252.

²³ C.G. Jung (1995). *Zwei Schriften über Analytische Psychologie*, GW 7. Solothurn-Düsseldorf: Walter. Romanian translation (2007). *Opere complete*, Vol.7: *Două scrieri despre psihologia analitică*. Bucharest: Trei Publishing House, pp.225-227.

“L’État, c’est moi” - this is the motto of people... It would be pointless to look for a personality beyond this shell. Behind the grandiose scenery, we would come across a pathetic little man. That is why the position or title (or whatever this outer shell might be) is so seductive; for it is a cheap compensation for personal shortcomings.”²⁴

Using the principle of contraries that Jung has spoken of, it results that the arrogance manifested consciously is compensated by unconscious feelings of inferiority, which cannot express satisfactorily. Following this conflict, an important amount of libido is consumed, amount which could have been used for purposes and activities beneficial to the individual.

The shadow is the primitive and unwanted side of personality, which comes from our ancestors of animal origin.²⁵ The shadow consists of material repressed in the personal unconscious, for it is shameful and unpleasant and plays a compensatory part for the more positive persona and Ego. When a person is taken over by uncontrollable rage, the power of the shadow is obvious. This theme has been captured in literature by the dangerous Mr. Hyde, who is the hidden shadow in the implacable persona called Dr. Jekyll.

Due to ambivalence, the shadow also has a beneficial side. Like the Freudian Se, it confers us vitality and strength, given that it has survived for generations. “Too much animal nature deforms the man of culture, and too much culture produces sick animals.”²⁶ Just like having sun without a shade is impossible, the light of consciousness must always be accompanied by the dark side of our personality. Instead of turning our back on the shadow, Jung believed that we should open this Pandora’s Box and accept its content. He considered that repression is beneficial in reasonable limits. In exchange, those who desire to confront their own shadows may do so, but this task is highly dangerous and strenuous.

Just like anything else that is unconscious, the shadow will also be projected onto other people. Thus, the features we disapprove of in others are the features we consider unpleasant in the case of our own person. The most problematic effect of denying the shadow pertains to profound repression, which will generate stronger projections of our

²⁴ *Ibidem*, pp.165, 167, 179.

²⁵ C.G. Jung (1995). *Aion, Beiträge zur Symbolik des Selbst*. Düsseldorf: Walter-Verlag. Romanian translation (2005). *Opere complete, Vol.9/2: Aion. Contribuții la simbolistica Sinelui*. Bucharest: Trei Publishing House, pp.74-123.

²⁶ C.G. Jung (2007). *Două scrieri despre psihologia analitică, op.cit.*, p.39.

undesirable features, causing an even greater antipathy towards other people. In Jung's vision, this direction may lead to such final results as collective neurosis. This may be the effect of a sick system of social relations.²⁷

These are the main reference points of the psychoanalytical perspective concerning the analysis of human behavior. The conclusions that may be drawn are gloomy. Behavioral authenticity cannot manifest satisfactorily. The pulses of the Se and of the shadow are inevitably subjected to the censorships imposed by the Superego and the mask. The elements of the psychoanalytical horizon will be doubled by those of the philosophy of being.

THE HEIDEGGERIAN PERSPECTIVE OF HUMAN AUTHENTICITY

In *Sein und Zeit*, Heidegger speaks of three general categories of coming into existence: Vorhandenes (presence-at-hand), Zuhandenes (readiness-to-hand), and Dasein (being-there).²⁸ In order to better understand this differentiation, I shall say that a tree that has grown and developed naturally in a wild forest is a merely-present-coming into existence. When this tree is turned into boards or timber, which serves as raw material for furniture, it becomes an at-hand-coming into existence or a utensil serving a purpose, a functional mission. This entire register of comings into existence is presided over by Dasein, as a privileged coming into existence.

Starting from the Heideggerian hermeneutics concerning Dasein we may understand and articulate the novelty of the undertaking in what the essence of man is concerned. Dasein is the only coming into existence which is not something in particular, the only coming into existence which does not have an essence understood as some sort of absolute, innate determination. Heidegger says that Dasein is not, but has to be as a task constantly renewed, as a permanent confrontation with its abilities to be. Dasein is, in its essence, 'ability-to-be' (Seinkönnen) and its being is permanently born out of its confrontation with its arrangements and 'possibilities-to-be' (Seinsmöglichkeiten).

The essence of Dasein is gradually built based on the choices made and the possibilities achieved. So, the existence of man may manifest

²⁷ See C.G. Jung (2005). *Aion. Contribuții la simbolistica Sineului*, op.cit., pp.109-114; Idem (2007), op.cit., pp.79-80.

²⁸ Martin Heidegger, *Sein und Zeit*, Romanian translation (2003). *Ființă și timp*, Bucharest: Humanitas, pp.56-90.

in two registers: authenticity and non-authenticity. The existential stake of Dasein is precisely the oscillation between these two registers.

Generally, the status of privileged coming into existence of Dasein resides in the privileged relationship between man and ‘to be’, that primary co-affiliation of man and being. Grasping its implications supposes a proper act of thinking, to legitimate it and to make the philosophical undertaking possible: “if we understand thinking as a feature of man, then we think of a co-affiliation that refers to man and being. We are immediately assailed by the following questions: What does being mean? Who or what is man?” The legitimacy of encompassing the Absolute Being through our being without limiting the former can be established based on this co-affiliation of man’s being with the Absolute Being. Man can be on the way of the two-minded mortals, and, in the first instance and most often, that is exactly where he is, but can also get on the way of persuasion, and thus be entitled to state that “thought and being are the same”:

Man and being are transmitted to one another and they belong one to another. But it was this unmediated, closer co-affiliation – man and being – which offered them those essential determinations by which they got to be understood metaphysically, through philosophy.

Starting from the acknowledgement of this miracle, Dasein will come to understand that its existence lies under the sign of meaning or finding a meaning. Of its existential possibilities, some are highly important for it, because they will represent the ingredients used to build its “ontological project”. This differs from one Dasein to another Dasein, and, largely, it means the Socratic self-knowledge, discovering one’s capabilities and the ability to make one’s own destiny, that is, one’s own existential itinerary. The paradox is the fact that this project must accomplish, must update itself in a strictly limited time. Our life develops over a strictly finite temporal horizon, well delimited and stated in a temporal order. Therefore, death is conferred such a special importance in the existentialist plane.²⁹

In Heidegger’s undertaking, authenticity means, in the first place, an authentic relation to death. Such an authentic relation to death is accomplished strictly individually, on our own, by each of us. Death is not some sort of impersonal entity, some sort of “black-clad grim reaper” that takes the life of each of us in the same implacable manner;

²⁹ See Martin Heidegger, *op.cit.*, pp.310-345.

on the contrary, death is personal. Death is a final, supreme existentialist possibility; it is part of our ontological constitution and completes our existence.

Heidegger criticizes the European cultural representation of death described in Johannes von Tepl's work, *Der Ackermann aus Böhmen*, sometimes called *Der Ackermann und der Tod* (*The Ploughman and Death*). This is "impersonal death", some sort of supernatural, implacable entity, "the same for all people". Instead, the authentic, existential death, which Dasein must relate to, is described in the Romanian fairytale *Eternal Life and Everlasting Youth*. The death, in this story, is "Prince Charming's death". While he was living in the land of immortality, his death had been waiting for him at home, in his parent's castle, to fulfill his destiny. An authentic relation to death, in Heidegger's vision, is accomplished individually, on one's own, and it means acknowledging the fact that life develops over a finite time period and that, with each passing moment of our existence, we inevitably come closer and closer to the confrontation with our own death. The fact-of-being-towards-death (Sein zum Tode) is a privileged existential, which brings into discussion another special existential, the "care" (Sorge). For the German philosopher, the *care* accomplishes the integrality of Dasein. It will warn Dasein of the ontological project, a project which must be accomplished in a finite time period. These are, largely, the reference points of the authentic existence in the Heideggerian vision.

But what is the non-authentic existence? We must take into consideration the "elements composing the state of openness": thrownness (Geworfenheit), as opening up through emotional placement (Befindlichkeit); project (Entwurf), as opening up through understanding (Verstehen) which departs from a) the possible of things in the world; b) the possible of the "others"; c) my possible; fall (Verfallen), as opening up through the impersonal 'as it is done' (*das Man*) and as permanent presence around the things subject to the concern. Dasein opens here paradoxically, "as a closing condition (Verschlossenheit)." The novelty of the Heideggerian undertaking also resides in the fact that the sphere of the ordinary daily life is redeemed. The great philosophical constructions, the great metaphysical systems consecrated in the European cultural tradition bring into discussion scenarios representing "majestic, special palaces", yet, our daily life during the seven days of the week develops in "ordinary households", in "dependent chambers", to use one of Kierkegaard's formulations.

The Heideggerian phenomenology redeems precisely this ordinary daily life. So, how are we in our daily life?³⁰

First of all, we are together-with-others. This fact means that we are non-authentic; we are in a state of falling. The existential register of the “impersonal as it is”, of *das Man* develops under three main coordinates: chatter, curiosity, and ambiguity. What does the “impersonal as it is” mean? What does Heidegger mean, when he talks of the world of *das Man*? A few suggestive examples may well clear the answer. In a first instance and most often, in our usual daily life, we behave as others behave. Imitation and conformism are very strong and implacably command our behavior. We go to the supermarket as going to the supermarket is supposed to be done, we spend May 1st at the seaside as spending May 1st at the seaside is supposed to take place, we attend the Resurrection Mass at midnight on Easter Night only to “take light”, as attending the Resurrection Mass only to “take light” is supposed to happen. By such examples we may better understand the register of non-authentic existence. The other people around us, who are together-with-us, exert an anonymous, impersonal pressure upon our behavior. Therefore, we cannot be authentic when we are together with the others. We lose ourselves in the impersonal “as this or that is supposed to” and we fail being ourselves, in a state of openness towards our authentic possible. Even relating to death becomes non-authentic when we are together with the others. The best example in this regard is attending a funeral. On such an occasion, the attendants manifest an odd mixture of compassion for the relatives of the deceased with peace and psychic comfort. This state of the soul may easily be rendered by the formula: “he (she) is the one who is dead, while I am still alive and have my whole life ahead of me.” This psychic comfort, in Heidegger’s vision, results in a “postponement” of the authentic confrontation with our own death in favor of an opened, gloomy, and deceiving future. When we postpone and self-delude ourselves, we exist non-authentically. As I have explained, the others play a most important part in “imposing” the non-authentic horizon.

HEIDEGGER AND FREUD: TWO HYPOSTASES OF AUTHENTICITY

Despite Freud’s wish to separate psychoanalysis from any metaphysics, his perspective inevitably intersects philosophy. Why is

³⁰ *Ibidem*, pp.583-587.

the Freudian Self the seat of the two instincts: Eros and Thanatos? Why does not this psychic reservoir contain other instincts as well? Why not the instinct of life alone? Why are we able to talk about a conflict, by definition, so to say, between the Self (Se) and the Superego? Such questions, by their general character, are philosophical and bring into discussion the question of human nature.

What would the authenticity of behavior in the Freudian version be? The behavioral authenticity in psychoanalysis cannot form satisfactorily unless the Self (the Se) is presented with a possibility to truly manifest itself. The barriers, censorship imposed by the Superego must somehow be overcome. We know that the Superego is, so to say, the last of the three psychic instances, which develops by education and holds a functional dimension only in relation to the others. The functional mission of the Superego, to use a Heideggerian formulation, is regulating the behavior of men so that they should fit in society, in the community where they live together with the other people. In the puritan societies dominated by strict moral rules, like Vienna's society at the end of the 19th century, the unconscious instincts (sexuality and aggressiveness) could not manifest satisfactorily. The fundament of marriage, for example, was the so-called compatibility of the social statuses of the two partners. Physical attraction and sexual compatibility were not taken into consideration when marriage was discussed. This problematic situation became even more dramatic for the upper classes in the social hierarchy, such as the nobility or the bourgeoisie. Looking at the situation of the current modern democratic societies, where the rights and liberties of the individual can manifest satisfactorily, we may consider that this tensed situation is somehow resolved. Sexuality, at least in the evolved liberal societies, like the Netherlands, can manifest satisfactorily. This instinct can manifest both in the intimate sphere, in the private space of the individual, and in the public space. Aggressiveness, however, stays problematic. The Western civilization in the 20th and 21st centuries remains hostile to the manifestation of behavioral aggressiveness. In the primitive eras, when the human society was composed of bands and tribes, aggressiveness was part of daily life. Game hunting, conflicts engaged in order to conquer and defend territories and one's next of kin were extremely frequent. As Heidegger would say, we, the people of the civilization of the 21st century, have lost this advantage, no longer have at our disposal this possibility to "relieve the pressure" of this instinct. Therefore, in certain historical stages, the effects of the

human behavioral aggressiveness are catastrophic on mankind. The genocide, crimes against humanity, extermination camps, etc. are such effects.

The Freudian self, inasmuch as it is innate, is a fundamental element of our human nature. Thus, the behavioral authenticity cannot manifest in the absence of a concrete manifestation of the Freudian Self. The censorship imposed by the Superego blocks the authentic manifestation of the Self. Such an authentic manifestation includes particular strategies to turn away the vigilance of the Superego, to fool this psychic instance. Or, as Jung would say, the shadow, as a fundamental element of the human psychic, manifests satisfactorily and plays a fundamental part in the cultural products, where barriers and censorships no longer function or should no longer function. We may consider that the censorship mechanisms and the interiorization of the Superego mostly represent the work of our fellowmen. A child is raised and educated by its parents and they are responsible for the child interiorizing the Superego. This instance is directly modeled by the requisitions of society, and society means a way to live together with the other people in the absence of conflicts.

In Heidegger's philosophy, the relation with the others may lead us to the register of non-authentic existence. An uniformization of the others opens up the horizon of the impersonal "as it is", and this horizon is the one of non-authenticity. In the Heideggerian version, authenticity is obtained individually, on one's own, by self-knowledge, shaping, and accomplishing the existential project. A critical part in this process is held by the acknowledgement of death. Death means the end of one's own existence, a cancellation of the possible and termination of the existential project. As concerns the two Freudian instincts, we might say that sexuality and aggressiveness are two fundamental existential possibilities, and yet, they are absent in the Heideggerian undertaking. This vision stays indebted to the classical metaphysical horizon, specific of Europe. Heidegger's Dasein is an exemplary coming into existence among the other comings into existence. The fundamental difference is that it enters a privileged relation with the horizon of "to be". The Heideggerian and Freudian undertakings are essentially different in this regard.

Freud reveals the hypostasis of our humanity which has long been forgotten or neglected, namely the unconscious with all of its ingredients. We are not completely and consciously mastering our behavioral acts as we would like to do. A reevaluation of the

importance of sexuality and aggressiveness is crucial to understanding ourselves, our nature, and to giving our existence a meaning. At the same time, the psychoanalytic interpretation of cultural products appears in an original and interesting hermeneutic horizon.

The mechanisms of the Heideggerian analytics intend to capture how the fundamental-ontological constitution of Dasein fills up with the content of the factual human experience. Given that it is an exemplary coming into existence, being the only coming into existence entitled to query over the meaning of 'to be', the man as Dasein has a special purpose and mission in this world. His purpose is to accomplish his own possibilities. Man must find his mission in this world, respectively to accomplishing his ontological project. This is found in the "Parable of the Talents" or in the myth of the metallic races in Plato's *Republic*. Because, in the Heideggerian understanding, we can no longer speak of a single, absolute, universal, and immutable Being, but the being is, each and every time, the being of a coming into existence, we may conclude that each human being has their specific individuality, their own coming into existence; and that, under these circumstances, the purpose of each and every human being or the ontological project of each and every one of us is unique; my ontological project is mine and only mine.

Virtually, there are not any nature differences between what Socrates used to believe and what Heidegger tells us. Just like Socrates, more or less explicitly, spoke of the authenticity of the soul, of philosophizing, as means of spiritual purification, so Heidegger speaks, obviously, closer to our times, of the fact that the ontological project accomplishment implies an escape on one's own of the man as Dasein from the ordinary daily life, a silent listening to the call of consciousness, an acknowledgement that, although we are privileged beings, we, people, those who are interested in philosophy among other things, are finite comings into existence, covering limited time spans, but infinite in the update of the possibilities to be.

This is why the Freudian and Heideggerian perspectives are complementary, even if, at first sight, they seem contradictory: one rather in a biologist horizon, and the other in a cultural dominant. Beyond deceiving appearances, these ways wreathe in a more encompassing horizon, that of our self-knowledge, of making intelligible the human nature and the behavioral authenticity.

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