

# The Changing Process of Adolescents' Self-Independence Consciousness: From the Perspective of David Hume's Human Nature Theory and Freud's Psychodynamic Theory

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**Abstract.** During the mental development of contemporary teenagers, due to the influence of their own growth and the environment, many parts have more or less mental illness, which is obvious and recessive, but it is a part that needs attention in the process of understanding themselves. The emergence of self-consciousness is not a simple transfer of the object and content of consciousness, but a new stage of psychological development, which is the result of human socialization and one of the special forms of higher psychological activities. We do not know enough about other sources of adolescent consciousness, so it is worth considering carefully when the subject we propose produces consciousness rather than memory traces. The ideas that are active during adolescence will be more pronounced, and this situation will be closer to what the superego wants the individual to feel.

**Keywords:** Adolescent self-consciousness, psychodynamic theory, treatise of human nature.

## 1. Introduction

Based on Freud's psychodynamic theory, this study takes the relationship between impression and idea as false theory, and explores the difference between impression and idea. This proves that strong vividness (the most powerful vivid perception when stimulating the mind, and the initial experience of all feelings and emotions in the mind) is what people must experience in self-exploration, and many inherent impressions are often changed after some shocks and influences, such as family upheaval, natural disasters and man-made disasters. At that time, people's spirit was unstable and easy to change, and the learning process of teenagers also carried out their activities in daily life, showing their life value, and could summarize their "new" selves. In the face of new people, there was no clear boundary between self-interpretation and social life. For such analogies, it is necessary to constantly demonstrate their relevance.

In the period of growth and development, everyone changes rapidly and has a deep first impression on new things and people. Such impression is processed by his own mind in daily life, and most of the memories that are favorable to him are retained. Besides, as he constantly accepts new things and expands his thinking under new contents, he keeps dynamic flow. It is an attempt to suggest how much control one can have over one's sense of self before the mind is fully developed. Nowadays, people cannot clearly recognize their own mental thoughts and conscious activities, such as eating a delicious meal, whether they want to do so or are caused by external influences or indirect influences from the outside world, how much of their consciousness is still unknown, the so-called sociality or the category of lost self. So, in Freud's theory, consciousness is divided into three parts, that is, the id, the ego, and the superego constitute the complete personality of a person. All psychological activities of human beings can be reasonably explained from the connection between them. The ego is permanent, while the superego and the ID are almost permanently opposed. In order to coordinate the contradiction between the ID and the superego, the ego needs to be adjusted. Then, based on this theory, try to use the two themes of opposition and fusion to incorporate the ability to adjust and adapt into the important transition stages of our lives and the important turning points of each person's life.

## 2. Hume philosophy and Psychodynamic theory

### 2.1. Hume philosophy

From the distinction between impression and idea in Hume's first principle of philosophy, it can be seen that perception of different intensity will produce different reactions when it enters thought and consciousness, while the most intense and violent impression is easier to distinguish, and "all ideas and impressions are similar" precisely from "all simple ideas are derived from simple impressions at the very beginning." This simple impression corresponds to the simple idea, and is precisely expressed by the simple idea - "All our simple ideas are derived either indirectly or directly from their corresponding impressions" - leading to the conclusion that "ideas derive from impressions".

The relationship between impression and idea touches on the relationship between perceptual knowledge and rational knowledge. Hume thinks that the difference between impression and idea is the difference between feeling and thinking. He divided perception into two parts: "impression" and "idea", and each part has two levels of simplicity and complexity. Therefore, all knowledge is divided into simple impressions, complex impressions, simple ideas, and complex ideas. Simple impressions and simple ideas are called simple perceptions, and complex impressions and complex ideas are called complex perceptions. Therefore, in external form, the complexity of cognition can be better reflected than Locke's division of all cognition into simple ideas and complex ideas. Hume's view that all ideas are derived from impressions seems to suggest that our rational knowledge is derived from perceptual knowledge; but, like Locke's simple and complex ideas, impression and idea are not in Hume two qualitatively different stages of the development of knowledge, and impressions and ideas, apart from differences in vividness and vividness, Similar and reflective in all other respects, ideas are but weak and less vivid perceptions. Thus, rational knowledge is reduced to and equated with perceptual knowledge. Therefore, we cannot really grasp the essential characteristics of rational knowledge, and it is impossible to solve the problem of the relationship between perceptual knowledge and rational knowledge.

In addition, there is always something that consciousness is aware of. One cannot conceive of a consciousness that is not aware of something. This indicates that a consciousness is open in a certain way. For in the sense that it cannot exist without things of which it is cognizant, my consciousness is what it is conscious of. But even while I am aware that I am the object, I am also subconsciously aware that I am not the object. In other words, I have created a shell of nothingness around this object, implying that I am already aware of myself. I am therefore familiar with the globe. Knowing what I'm not and that one object is not another helps me to be aware of the world. Contrarily, this implies that consciousness is also inwardly focused. For if I am cognizant of the fact that I am not the thing, I am unable to flee from my own consciousness. Without my knowledge, I will never be able to predict how the world will be. This interaction between being for itself and being in itself, which is the existence of something other than a consciousness.

### 2.2. Sychodynamic theory

Jung was a Swiss psychologist and a protege of the psychoanalyst Freud. Jung believed that "archetype" is the driving force of human psychological activities, and archetype is the "typical situation" in life, the "original model" of the soul, and the accumulation of human nature and nurture. The field of psychodynamics is very broad, there is no authority and leader, and each school of thought has elaborated its own psychodynamic view from its own theory. According to Freud's psychodynamic theory, a complex web of internal and external influences governs human behavior. For the first time, Freud's concept acknowledged that human nature wasn't always logical and that actions could be motivated by things that aren't conscious.

The ID is innate and is the basis of the personality structure on which the ego and superego later develop, unconscious, irrational, unsocial and disordered. The ID follows only one principle, the pleasure principle, which refers to the pursuit of an individual's biological needs, such as food

satiation and sexual satisfaction, and the avoidance of pain. According to Freud, the influence of the hedonic principle is maximized in infancy, which is also the time when the ID thought is most prominent.

Although the usage of the ego all different in psychology school, it typically refers to the person's conscious self. The psychological component of personality known as the ego is situated in the middle layer of the personality structure and gradually distinguishes itself from the ID. Its primary duty is to control the conflict between the superego and the ID; on the one hand, it either controls the superego or is susceptible to it. It complies with the ID requirements in a reasonable manner and upholds the reality concept. The pleasure principle is momentarily put on hold by the reality principle. As a result, the person gains the ability to tell the difference between thoughts that are in their head and those that are in their immediate environment. The ego controls both its environment and itself. Freud considered the self to be the agent of personality.

Besides, the superego, which belongs to the moral portion of the personality structure and is controlled by the concept of perfection, is responsible for controlling the personality structure. The moralized self is the highest level of personality structure and is formed as a result of socialization. It is internalized by social standards, ethics, and values. The superego upholds moral standards and has three purposes: to control the ID's impulses, to keep an eye on oneself, and to strive for the pinnacle of perfection.

According to Freud's theory, consciousness is split into the id, ego, and superego, which together make up a person's entire personality. The relationship between them can be used to logically explain all human psychological activities. The superego and the ID are almost always in opposition to the ego, which is permanent. The ego must be modified in order to coordinate the contradiction between the ID and the superego. The ego will aid in the defense mechanism's activation if the person is put under excessive pressure from the ID, the superego, and the outside world. In essence, the superego represents our idealized goal, the ID represents human instinct, and the ego serves as a mediator between the two [1]. So, this theory illustrates such a view from a psychological point of view, the idea that unconscious motivations can be changed. In contrast to accident tendency theory, psychodynamic theory holds that human character defects are not inherent and stable, but can be corrected. Thus a person may be accident-prone, but their accident rate can be reduced through education and training, without having to remove them from the job.

### 3. Adolescent self-consciousness

Self-awareness is the mental picture that a person has of himself and how he interacts with the world around him. It can be expressed in three ways: through cognition, emotion, and will, which has three components: self-knowledge, self-experience, and self-control. The foundation for the sound development of each person's personality is the healthy development of these elements. "The process by which an individual accepts the existing social lifestyle, moral norms, and codes of conduct" is referred to as "individual social adaptation." An individual's level of social adaptation can also be seen in his adaptive behavior, which is always achieved through behavioral activities that interact with the social environment.

Ever since the oracle "Know thyself" inscribed on the wall of the temple of Apollo in ancient Greece, philosophists have never given up their search for the subject's self-consciousness [2]. In the long history of philosophy for thousands of years, "self-consciousness" starts from the unity of "thing" and "I" in ancient cosmology, and thinking and existence are equal. Through the separation of "thing" and "I" in modern theory of knowledge, the materialization of "self" is formed. It develops to the separation of subject and object within "I", forming the objectification of self-consciousness; Until the postmodern trend of thought put forward the integration of subject and object "I", requires the creation of self-consciousness [2].

The 19th century German philosopher Schopenhauer founded the will to life theory, emphasizing the importance of irrationality from the height of philosophy, the will to life expressed by him

represents the impulse and desire of life, similar to the ID impulse, belongs to Freud's ID, refers to all instincts, desires and emotions, emotions can be regarded as a motive. They are the driving and organizing force for the formation of self-awareness, as well as the inner driving force for all our external behavior activities, called the core self [3]. By interpreting the characteristic of vividness, it can more accurately analyze the rapid change of adolescents' sense of self-independence. This argument is derived from the relationship between the impression concept, so when defining a more profound idea, it will re-think the initial impression, and therefore combine the ID with the impression, the superego with the idea surrounding the initial impression. In this scenario, the opposites between the ID and the superego will be affected by factors such as time, the youth's own experience and the environment, and will become less acute.

The self-role consciousness contained in the experience self reflects the sociality of self-consciousness. Self-role consciousness is acquired by the individual species in the struggle for existence, constantly adapting to the environment, and playing various roles in group activities. The quality of the role "playing" is fed back to the individual through the group society, forming the individual self-evaluation, thus forming a part of the self-consciousness. In the human society, sociality has become the essential attribute of human beings. The self-role also reflects the relative survival position (status) of the species individual in the group. To sum up, self-consciousness is dynamic and multi-dimensional. Both embodied cognition theory and self-psychology in modern psychology attach great importance to the role of self-body, and William James regards the environment around the self as an extension of the body [4].

Here Hume doubts the reliability of the external world, and even further doubts the reality of the self, that is, whether the adolescent's own thoughts are generated by itself, because in it, instinctively take for granted a series of similar perceptions, such as the various acts of individuality produced in adolescence, which are perceived by the adolescent, it attributes these similar perceptions to "unchanging and unbroken" qualities, and there is a "strong tendency" within ourselves to do so. "Judging from the efforts of philosophers of the past, people are very fond of creating something which remains unchanged throughout the process of alternation and cannot be inspected. They call this substance, and in man they call soul and self." This tendency to regard substance, self, and soul as being is, in Hume's view, a mistake. The error occurs because this mental activity is similar to that which it habitually thinks about the same, persistent object. Hume argues that people's ideas, and that the mind is nothing but a succession of ideas. In teenagers' entity concept, the identity of ideas between things is an illusion caused by similarity or similarity in the change of ideas. Therefore, unable to unify the various perceptions in thought or consciousness, the ego then plays its role in integrating the ID, which is constantly buffeted by ideas during this lively period, trying to integrate the superego into it. Hume is typically regarded as a moral sentimentalist. That is to say he holds that morality is based in human sentiment and that any moral knowledge which human beings might possess does not consist of facts that are discoverable by reason [5].

All the material of reason and knowledge is derived from experience, all knowledge is founded on experience, and in the end, it acts upon experience. People in the absence of any experience, feeling before the psychological state is like a whiteboard, there is no writing on the above, any idea in the mind is acquired by the day after tomorrow. External things are the objects of feeling, and what is obtained by one's own mental action is the object of reflection; both are the sources from which all feeling occurs. Scientific knowledge must be based on sensory experience, which is a combination of the material of experience and the innate form of knowledge, and the "in-itself" beyond experience cannot be known. The perceptual forms and categories of understanding a priori cannot be used transcendently. If it was be set aside experience and go beyond the "phenomenal world" to understand the "thing in itself", it must have a rational fallacy [6]. It will be affected in the adolescence, also, psychotherapy work with parents can influence the child's outcomes [7].

The reason why teenagers care deeply about themselves is inseparable from their strong experience of the needs of the subject. Adolescence is a period of rapid development of people's physiological needs, psychological needs and social needs, so their self-concern is first shown as their own

immediate interests and needs. They begin to consciously examine their needs and justify their needs. When they realize the rationality and inevitability of their own needs, they will not hesitate to measure everything, evaluate everything, and transform everything according to their own needs, and the resulting views and judgments constitute the profound foundation of adolescent values. What meets one's own needs is considered reasonable, and what does not meet one's own needs is negated [8]. The self-establishment of such subject needs in consciousness is an important sign that teenagers' self-consciousness is becoming mature. The result of this need to objectify must make a person begin to really care about the essence of his life and the social value of life [9, 10].

#### 4. Conclusion

The discussion of self-consciousness is a hot topic in modern psychology. From a psychological point of view, there is a formation of self-consciousness in animals and humans. A development process from scratch, from low level to high level. Human self-consciousness is constantly changing as individuals grow. Consciousness is constantly changing as individuals grow. With the aggravation of emotional problems and mental health problems of contemporary adolescents, self-concept and self-experience of adolescents almost interweave and influence each other, becoming a fluid and changing self-evaluation, constantly integrating new concepts into their own experience, and combining with the initial impression to affect their subsequent perceptual cognition. The continuous expansion of the dynamic self into the adult and more complete self. If the vivid feeling of self-awareness is allowed to ferment in this process, it will make teenagers pay more attention to themselves. Adolescence is a period of strong coordination between the id and superego, and it is still unknown whether teenagers can express the experiences that belong to themselves contained in their self-awareness. Having a correct understanding of oneself and accepting oneself is an important manifestation of mental health. Teenagers should understand their strengths and weaknesses in terms of abilities and personality, not make overly demanding demands on themselves, and set realistic life goals and ideals. If there is no posttreatment follow-up was available for long-term psychotherapy, a longer follow-up is needed to see whether the noted differences will prevail. Sometimes the id may develop unrealistic fantasies, which can cause psychological imbalance and, in severe cases, may lead to psychological problems. While recognizing oneself correctly and accepting oneself, one should also accept others and recognize the importance and role of their existence. Or have strong adaptability and sufficient sense of security in social life.

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