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Sigmund Freud's Understandings of Anxiety: A Conceptual Review

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Abstract

This conceptual study analysed Sigmund Freud's understandings of anxiety. The study adopted literature review as a methodology. The secondary data were analysed using content and thematic analyses methods. The results indicate that Freud held anxiety as; due to failure of the ego to mediate conflicts between the superego and id; emanating from a person transforming their accumulated tensions; a product of a person's libido through the repression process; and the actual foundation of a person's anxiety is their ego. The study recommends that psychologists in education and people with anxiety should understand that appreciating the inner stimuli as disturbing some basic and inherent equilibrium state in a person helps appreciate responses to anxiety stimuli.

Keywords: Sigmund Freud, Understandings, Anxiety, Conceptual Review

Introduction

Anxiety is a natural body response to stresses, fear, or apprehension about impending incidents (Madkor et al., 2021; Nie et al., 2021). Tomasoni et al., (2021) argue that people experience the feelings of anxiety during their lifetime. Anxiety illnesses result in periods of constant fear which quickly reaches the peak (panic attacks), agoraphobia amongst others (Hull et al., 2021). In educational research, psychologists employ human development theories to understand individual anxiety and learning in the instructional process (Ivanova & Sorokina, 2020). The psychology of education is a branch of psychology which is concerned with the technical study of peoples' learning (Li, Huang & Li, 2021). Studying peoples' learning procedures, including the cognitive and behavioural perspectives, permits education psychologists to appreciate people differences in anxiety levels, cognitive development intelligence, affect, motivation, self-concept, self-regulation and learning role (Szczygieł, 2020). The psychology of education comprises not merely the process of learning individuals, but also how aspects like anxiety impact their cognitive, social, and emotional processes and lifespan (Cooper & Brownell, 2020). For problem-solving, the adopters of this psychology of education employ varied perspectives like behaviourism, development, constructivism, cognitivism, and experientialism to study specific learner factors like, amongst others, cognition, learned behaviours and experiences (Campbell, Craig & Collier-Reed, 2020).

According to Safara, Mesri, Gooshki and Ghazvini (2020), within the field of psychology, Sigmund Freud is the first philosopher that gave an exhaustive depiction of anxiety. Freud had by 1894, theorized anxiety neurosis as the discrete scientific condition that is different from neurasthenia because anxiety is vital to forming psychosomatic and neurotic disorders. Andriana and Kasprabowo (2020) report that in the 1899 publication titled "The Interpretation of Dreams," Freud holds birth as the prototype and leading source of people anxiety because the moment involves overstimulation and impossibility for unformed psychic organs to symbolize and process. In the first formation, Freud defines people anxiety as the distorted libido emanating from repression. Therefore, anxiety is the result of a person prevented from undertaking certain instinctive actions. In the second formulation, Freud disowned the anxiety-repression association, defining repression as an occurrence out of anxiety experiences. For Freud, Anxiety prevails as a sign from peoples' ego about the imminent or real danger (Setiawan et al., 2021).

Freud's Categorization and Perspective of Anxiety

Sigmund Freud is undoubtedly the most misunderstood and controversial psychological academic (Thahir & Hidayat, 2020). Freud's perspectives of anxiety changed significantly during the progress of the psychoanalytic theory in that the concept of anxiety was central to the theory of mental functioning and development by the time he died (Amelia & Daud, 2020). Freud indicates that there are three theoretical perspectives of the concept of anxiety, which are discussed as follows.

First Perspective of Anxiety: The Toxic Theory (1893 to 1895)

The earliest perspectives of anxiety by Freud predate his application of the tenure 'psychoanalysis'. In middle of the 1890s, Freud hardly considered anxiety as linked to peoples' ideas or thoughts and sexuality. Freud's initial theory of affect held affect as the discharge of excitation (Freud, 1893a). Anxiety is the affect which is detachable from people's ideas in that a liberated anxiety can exploit the shared key phobias or anything linked with things that are defecation or sexual-micturition (Freud, 1894a). The primary and extended perspectives of anxiety by Freud therefore arise in the neurasthenia context and attempts to differentiate anxiety neurosis and neurasthenia. According to Freud, neurasthenia, that is, the exhaustion of a person's nervous system and energy depletion, are symptoms of people anxiety while anxiety neurosis is the chronic condition whose signs lower pessimistic expectation, self-confidence and are inclinations to the upsetting antithetic thoughts (Freud, 1893b). According to Freud, "Anxiety arises from a transformation of the accumulated tension." (Freud, 1893b, p.12). Freud therefore held anxiety as transformed sexual excitation, a 'libido' or hypothetical substance. In the early stages of Freud's Psychoanalysis theory, he defined anxiety as the "toxic" or peoples' distorted erotic excitations which are not linked to their ideas and/or thoughts on sexuality (Freud, 1894a). According to Freud, libido or erotic excitations are hypothetical materials linked with human testosterone that causes anxiety out of altering peoples' accumulated tensions (Freud, 1914).

Freud maintained that when a person blocks their path of satisfaction, mainly sexual interactions before they ejaculate, it often occasions a fatal character, and dissatisfied libido; making them fall back on anxiety (Freud, 1895a). Freud's argument was that there is a subsequent build-up of discontented libido, toxic character, and anxiety when a person's satisfaction path is jammed. Freud insisted that "neurotic anxiety arises out of libido, and is thus related to it in the same kind of way as vinegar is to wine." (Freud, 1894a, p.54). Therefore, neurotic anxiety prevails as inadequately discharged transformations of sexual libido. Freud maintained early mental-function discharge models by considering anxiety a toxic alteration of undischarged libido. The discharge failure was either coitus interruptus (realistic or physiological) or some other unsatisfactory or incomplete sexual practice occasioning actual anxiety neuroses.

***Second Perspective of Anxiety: Theory of Repression* (1909 to 1917)**

Freud indicated that anxiety could similarly arise from repression and failures (Freud, 1909). Repressions are symptoms of continued pressures of intolerable desires that result in psychoneuroses (obsessions and hysterias) (Freud Museum London, 2021). In 1907, Freud claimed that "Anxiety arises out of libido by the process of repression." (p.67). Freud's perspectives on anxiety in the development of the repression theory described how people repel sexual ideas from their consciousness if in conflict with civilised social customs (Freud, 1910a). In preserving his initial toxic perspective of anxiety as distorted sexual excitation, Freud insisted that social beings process requires people to abandon sexual impulses with important modifications (Freud, 1910b).

While Freud's earlier perspectives held external blocks to people's sexual release as the main reason for anxiety, the repression theory shifted emphasis to the internal blocks. (Freud, 1913a). Researchers came to term the perspective as the "theory of psychological inhibition." Freud had by April of 1895 established a most elaborate and detailed attempt at quantitatively explaining the process of psychic termed "Project for a Scientific Psychology." In the book, Freud offers concrete representations that became extremely valuable for these subsequent theories or perspectives of anxiety (Freud, 1895). In his later publications "Draft K" (1896a) as well as "Letter 52" (1896b), Freud brings together the repression and release of unpleasure as simultaneous occasions. In the former, Freud insists, "I do not think that the release of unpleasure during sexual experiences is the consequence of the chance admixture of certain unpleasurable Factors…. there must be an independent source for the release of unpleasure in sexual life." (Freud, 1896b, p. 222). For Freud,

the process of turning into societal lives requires individuals to renounce certain sexual characters (Freud, 1891b). Accordingly, Freud insisted in 1909 that "The act of birth is the first experience of anxiety, and thus the source and prototype of the effect of anxiety." (p.400-401). Eagle (2020) states that even though such primary interpretations of anxiety indicate that outside protuberances to an individual's erotic release are the main reason for anxiety, current research preserves this toxic theory of anxiety because of its significant transformations and modifications in erotic excitations.

Freud's theory of repression shifted the attention to interior lumps by defining ego in the final stage as an actual personal bearing while anxiety means the real signal (Baum-Baicker, 2020). In 1898, Freud assumed a definitely fresh perspective of anxiety in "The Psychical Mechanism of Forgetfulness," by approaching anxiety as a universal mental phenomenon (Freud, 1898a; 1898b). The different perspective was preceded by Freud's abandonment of seduction theory of neurosis (Freud, 1897a), recognition of infantile sexuality (Freud, 1897b), as well as the progress of self-analysis (Freud, 1898b). In summary, Freud's pre-1900 perspectives of anxiety therefore hold anxiety as a sensation of accrued endogenous incentives in breathing which serve as the release of amassed tensions. Anxiety is also peoples' reactions to outside danger that, with accrued excitation in the nervous system, occasions behaviour of projecting excitation outwards when the person cannot psychically handle endogenous excitation (Freud, 1895a).

Final Perspective of Anxiety: Anxiety Is the Signal (1926 to 1932)

In the 1920s, Freud offered a new and different perspective of anxiety, eventually abandoning all earlier anxiety perspectives like limited libido (Freud, 1920). Freud made important distinctions between automatic anxiety that occurs out of some traumatic situations where there is overwhelming of a helpless ego and signal anxiety that occurs out of ego responses to danger situations as a warning of an imminent traumatic situation in order for establishment of defensive measures (Freud, 1913b). According to Freud, the danger situations settle around threats arising from the idea of helplessness. Threats prevail as a manifestation of the essential threat of castration (Solms, 2020). The new perspective of anxiety resulted in Freud completely reversing his previous positions like anxiety is an outcome of repression. Freud now held anxiety as prevailing before repression and/or giving rise to the repression. Therefore, anxiety is central to psyche workings instead of being the repression side-effect. Freud states that the mind, its symptoms, and defences

In his 1923 book termed "The ego and the id," Sigmund Freud developed the first complete theory of people personality termed the Psychoanalytic theory wherein Freud identified the id, superego, and ego as the three key components to people's personalities. Freud states further that a substantial part of peoples' mental existence occurs outside their conscious reasoning (Freud, 1923). The ego of a person is intended to balance the id's aggressive and sexual drives with the superego's moral outlooks. Freud indicated that the progress of people personality occurs through several psychosexual stages, where their pleasure focuses on a particular erogenous zone in each of the stages (Hinshelwood, 2021). Failure in resolving a particular stage leads to fixation in the stage and unhealthy traits of personality while successful stage resolution occasions a healthy person or adult (Hekimoğlu & Bilik, 2020). In 1923, Freud states that "The ego is the actual seat of anxiety." (p.12). Freud used the metaphor of an iceberg to clarify the unconscious versus conscious concept, stating that it is only a tenth of peoples' minds that is conscious while the rest is unconscious.

Unconscious herein means mental activities people are not aware of and/or not able to access (DeTora & Sobel, 2021). In his 1923 publication "The ego and the id," Freud found that people use repression to keep their unacceptable desires and urges in the unconscious (Freud, 1923). Badham, Bridgman, and Cummings (2020) offer an example of Freud's argument indicating that a "slip of the tongue" is the accidental utterance of an aggressive word from the unconsciousness and shortages in optimal mental functionality levels. Therefore, Freud contends that people are only aware of certain activities in their minds (Freud, 1915c). In their interpretation of thoughts and dreams, a majority of the other activities stay unconsciously concealed from people (Mujica-Parodi & Strey, 2020). While people are unconscious of it, the data in peoples' unconscious impacts their conduct or behaviour (Akgün, 2021). From the psychoanalytic theoretical perspective, anxiety develops from conflicts between peoples' pleasure-seeking determinations and biological aggression versus their socialized (internal) control of such determinations (Alkahlan, Al-Dossari & Al-Qahtani, 2020). Freud contended that anxiety and its feelings are an outcome of the ego's failure to intercede the id-superego conflicts (Freud, 1923). Peoples' personality emanates from their endeavours to find a balance between such contending forces. Therefore, as people's id pursues instant gratification, social

interactions develop their superego and ego to control their id (Amelia, 2021). Superego means people's conscience or moral extent that causes pride or guilt feelings by directing and misdirecting required behaviour (Freud, 1917b). Unlike the rule-centred superego and instinctive id, peoples' ego is the cogent part of their personality (self) as seen by other people whose main duty is balancing the strains of the superego and id in reality (Mehdi, 2020). Therefore, an individual's ego assists their id to realistically satisfy existing desires.

The superego and id are in constant conflict because while the id needs instantaneous gratification notwithstanding the penalties, the superego informs of the need of an individual to behave in communally acceptable manners (Hattangadi, 2021). Therefore, an individual's ego helps to establish the neutral ground and rationally satisfy the desires of the id in order to avoid guilt feelings. Freud insists that people with strong egos have healthy personalities because they can stabilise the superego and the id's demands. Any system imbalances result in tendencies of negative experiences and emotions (neurosis), anxiety, and/or unhealthy conduct (Freud, 1917b). Individuals that are id-dominated are often impulsive and narcissistic, while individuals with some overriding superego are often controlled by guilt feelings that they refute any socially satisfactory pleasures (Amelia, 2021). On the other hand, people with absent or weak superegos often become psychopaths (Gupta, 2020). Overly overriding superegos prevail in over-controlled persons with a strong balanced grasp of reality that such are not aware of any emotional desires and/or excessively defensive (Thahir & Hidayat, 2020). By 1926, Freud's perspective on anxiety changed as it was viewed from the principal repression, as opposed to the initial perspective of individual repression (Jweid, 2020). Freud offers anxiety some central and detailed positioning in the operations of the individual psyche, Freud claims that other than describe it as a side-effect of individual repression, anxiety is a real delimitation to people reasoning (mind) regardless of prevailing defences and symptoms (Freud,1926).

In late 1926, Freud published "Inhibitions, symptoms and anxiety," to offer another perspective of anxiety. Freud offers a most expounded theory on anxiety, neurosis, and fear in "Inhibitions, Symptoms and Anxiety" by insisting that anxiety is the feeling of forthcoming danger based on a moral, neurotic, or objective threat (Mujica-Parodi & Strey, 2020). Objective anxiety emanates from real people threats to their real-world well-being. Moral anxiety is founded on a feeling of pending concession of the co-opted morals and/or worries of self-penalty for conflicting activities to private values (Warkey, Sili & Asanti, 2020). For Freud, moral anxieties emanate from a person's superego progress. On the other hand, neurotic anxiety arises out of id-shocked ego feelings that threaten peoples' thoughts, behaviour, and express irrationality (Mauri, 2020). Individuals who experience neurotic anxiety have fear for an outside rebuke for such expression.

From Freud's final perspective, anxiety is not merely some pathology symptom but also a suitable signal of imminent danger (Freud, 1926). Anxiety forms the fundamental element of Freud's current psychoanalytic philosophy of feelings. Anxiety is, therefore, central to understanding mental conflicts (Monica & Janah, 2020). Unlike Freud's earlier perspectives of anxiety as a toxic alteration of the undischarged sexual libido, discharge failures that could also be realistic or unsatisfactory erotic practices that cause real neuroses from failures (repression), anxiety is today considered as an indication of continued pressures of intolerable desires that result in psychoneuroses, obsessions, and hysterias (Wati, Rosmiati & Panggabean, 2020). Freud insists that anxiety is a result of repressions, reality-oriented or traumatic situations which overwhelm systems and anticipated reprisals of such situations that cause defensive developments (Freud, 1953).

The current approach to hypothesizing anxiety is an extension of Freud's new revisions of the theory, design of the ego's mediating action as well as the impact of moving clinical works on anxiety within the ego's operations (Cuypers, 2021). With earlier anxiety types indicating prior fixations, correlating dangerous circumstances with the stages of development suggests anxiety's diagnostic characteristic. The existence of earlier anxieties was indicative of the pre-oedipal instabilities in people development as well as the ego's structural shortages (Jove, Jerina & Chithra, 2020). Freud's perspectives on anxiety continue to uneasily coexist in his metapsychology way after his death. Whereas anxiety unavoidably occurs every day, any intense, persistent, recurring, or chronic anxiety unjustified in reply to actual stress amounts to an emotional ailment (Ogene & Ezeonyi, 2021). Freud held that in humans, anxiety springs from their ego's inability to arbitrate superego-id conflicts (Boag, 2020). Freud holds anxiety to mean an affective condition characterized by unpleasantness, somatic symptoms like palpitations, shortness in breath and perceptions of such somatic variations (Freud, 1953) According to Freud, anxiety prevails as a disagreeable inner condition which people strive to evade (Freud, 1975a). Anxiety is a sign to peoples' ego that not all is well (Freud, 1920). Therefore,

every person uses an ego-defence mechanism to reduce such ego by operating at certain levels of the unconscious as well as using defence mechanisms which distort or deny reality (Rakhees & Janoory, 2020). There are varying understandings of anxiety but very scanty research exists on an in-depth understanding of anxiety from Sigmund Freud's perspective.

Research Question of the Study

The research question of the study was stated as follows:

What are the understandings of anxiety from Sigmund Freud's perspective?

Method

Research Method

The study adopted the qualitative research methodology within a conceptual review framework in which previous published articles were obtained to synthesize them and answer the key research question. This method aids the researcher in attaining a deep understanding of the studied incentives, explanations as well as reviews. According to Younas, Pedersen and Durante (2020), the qualitative research methodology gives a researcher some exhaustive layout of the researched problem, makes insightful deliberations of the research problem and uncovers the leading predispositions in the sentiments and reasoning. This study adopted a literature review for the analysis of Sigmund Freud perspective of anxiety. Literature review is the method of research which explores published and unpublished documents since they have relevant data and evidence on the study topic (Alonso-Mencía et al., 2020). This review method was therefore appropriate for the present study, as it helped to respond to the broad research topic, using studies which had both quantitative and qualitative approaches in them.

Search Strategy

The main instruments of research this study used for the analysis of Sigmund Freud's perspective of anxiety include the electronic databases, mainly Google Scholar, ERIC, EBSCOhost, journal articles and peer reviewed articles. This study deducted the application of keywords to allow premium results for data analysis, attain some diversity of the findings and guarantee the significance of the research.

Inclusion Criteria

The inclusion criteria for articles that were sampled included those that had content on anxiety, Sigmund Freud related topics. The articles that were included in the sample were those that had been from empirical studies or authenticated conceptual reviews. The articles reviewed were obtained using the purposive sampling technique, because it targeted topical areas of interest to the present research.

Article Screening and Data Extraction

A search of literature was done, and it took about two months to obtain published articles. The databases namely Google Scholar, ERIC and EBSCOhost were used to obtain published articles on analysis of Sigmund Freud's perspective of anxiety. When a published article was obtained, it was reviewed and the references within it were purposively used to obtain other articles. This procedure was repeated until enough published articles were obtained on analysis of Sigmund Freud's perspective of anxiety.

Data Analysis

The study employed both content and thematic analysis for the analysis of secondary data that was reviewed. Thematic analysis involves the examination, reportage as well as the identification of patterns in text (Braun & Clarke, 2021). Thematic analysis is intended to identify the main themes or important patterns in the collected information to address the study problem or issues.

Findings

Findings on Freud's Understandings of Anxiety

From the conceptual review, the results from analysed secondary data indicated that Freud held anxiety as; a result of the failure of the ego to mediate conflicts between the superego and id, emanating from a person transforming their accumulated tensions, a product of a person's libido through the repression process; and finally, the actual foundation or spring of a person's anxiety is their ego. The themes on understandings of anxiety are discussed as follows:

Anxiety as accumulated tensions

An examination of Freud's theories herein indicates that anxiety is a consequence of people repression of own notions, especially where the desired consciousness conflict norms of civilised community. Freud believed anxiety emanates from people blocking their developing characters, as well as their paths of satisfaction and unsatisfaction (Fadilah, Parinduri, Syaimi & Suharyanto, 2020). Discharging anxiety therefore requires people to liberate themselves of the challenging impulses since anxiety involves deadly alteration, particularly where the psychological occupations of the person comprise concurrent discharge of energy and longing (Ezeonyi, 2020; Indah & Heriyati, 2020; Jalan, 2020). Fisher and Kessler (2020) reiterate that anxiety is a result of failures to discharge amounts of physical (realistic) but inacceptable or imperfect emotional emotions. Actual anxiety (fixations) arises out of failure to handle imposing needs, obsessions, hysterias, and repression (psychoneuroses).

In the 1920s Freud offers anxiety another perspective by differentiating signal and automatic anxieties (Carveth, 2021). Therefore, anxiety often sprang from traumatic moments, overwhelming the destitute ego of a person, anxiety as well as the reactions to dangerous conditions cautioning a forthcoming disturbing moment (Freud, 1962). Librett (2021a) conclude that anxiety is now intended to permit individuals to develop defensive actions for avoiding disturbing circumstances because dangerous situations emanate from intimidations, and vulnerability to attacks, damage and/or loss of love. Freud's perspective of anxiety establishes that as the threats form the central basis for anxiety, anxiety must precede suppression as an outcome of repression that causes impediments (Mauri, 2020). Al-Mohammadi (2020) states that this perspective of anxiety supports the notion that inside of anxiety remains a side-effect of people's repression, anxiety is a likely contour of the human mind that has clear defences as well as symptoms. Therefore, anxiety comprises not only the devastation of mental prearrangement, and mental classifications that anticipate the implications of current conditions but also adopting affective answers to a person's vulnerability in traumatic moments regardless of the type. Bargetz (2021) supports this perspective of anxiety concluding that the ego of an individual regulates their anxiety which occurs in their mental arrangement. Anxiety is certainly the beginning of a new perilous situation as a repetition of earlier and numerous disturbing situations.

Anxiety as a making of the ego

According to Freud, anxiety arises out of peoples' egos, not their id because the ego feels, produces and initiated processes of defending against anxiety. Hekimoğlun and Bilik's (2020) research indicate that the discharge of small anxiety or affect amounts is intended to prevent more immense discharges since the small anxiety amounts are a sign to the ego to mobilize a defence. In his 1933 publication "The Introductory Lectures on Psychoanalysis," Freud offers another perspective of anxiety stating that a person's strong ego notices, suppress, stops, and makes powerless the intuitive cathexis of a person (Freud, 1933). According to Westerink and Haute (2020), Freud meant that a person's ego must not only avoid anxiety by anticipating any instinctual satisfactions of dubious intuitive impulses but also permit it to reproduce an un-pleasurable emotional state at the start of feared danger situations. Due to the state of technical knowledge as well as the significance of Freud's theory, the impression that unpleasure and pleasure are indistinguishably harmonized in ongoing mutual attempts to get mental steadiness to seem intuitive and natural (Kulka, 2020).

Increases in tensions result in anxiety while a discharge of the tensions resulted in pleasure. Progress into the 20th century twentieth, especially the 1950s, Freud focused on more on the brain and its workings when advancing his psychoanalytic theory (Abalogu & Okolo, 2020). Anxiety and fear contribute to the constant alteration of the essential theory tenets. According to Nordberg (2021), anxiety is therefore not only a warning scheme which informs individuals of threat or danger to body integrity but also a protective and essential scheme for health maintenance and survival (Rejung, 2021). While un-pleasure seems counter-intuitive, people need it for pleasure because minus anxiety and its systems, people are exposed to injury or obscured from the attainment of pleasure. The desire, tendency, or need to accomplish pleasure or avoid any un-pleasure motivates a person's mind. Depending on their age, both a person's pathological and normal mental operations are motivated largely by their needs to act together. Warkey, Sili and Asanti (2020) state that Freud indicates that aggression drives conflict as the source of people pleasure or anxiety.

While Freud hardly attempted to clearly differentiate and delineate aggression in ordinary life, aggression comprises the heterogeneous blend of behaviours like self-protection, safeguard of other people as well as torture, maiming, murder of other people (Floriani, Arafah & Arafah, 2020). Within the extremes are diverse behaviours central to Freud's last perspective of anxiety. In developing the concept, Freud insists that anxiety

cautions people of the imminent hazard before mobilizing defence, that is inhibitions, anxiety, and symptoms. People mould defences against unwelcome inside processes when their ego deflects external and internal dangers. Freud insists that only when a person experiences actual internal danger that he or she develops recourse to any attempts at avoiding or preventing it. While logical and compelling (Lee, Choi & Kim, 2020). Freud's perspective of anxiety omits earlier considerations of the threat response that is a correspondingly ubiquitous and important response to imminent danger.

Therefore, arising perspectives or theories on anxiety which overlook the part that aggression plays in people's self-preservation as well as protection of other people is incomplete, partial and compromises the sturdiness of anxiety's instructive influences (Baran et al., 2021). A threat must prevail for a person to elicit aggression, including the danger a person must protect themselves from. Freud indicates that anxiety does not arise out of a person's aggression because anxiety and fear are only warning signs or indicators of danger, which provoke aggression. A person's evaluation of its object, suitability, and intensity determines the natural, instantaneously, and immediate arousing of aggression. For instant survival, it is important that such evaluation is succeeding in the arousal of aggression (Davies, 2021). What Freud is proposing or suggesting is that the real situation is the opposite of normal behaviour, namely, danger produces anxiety or fear that then provokes aggression. Whereas suppressing aggression must arise at a certain instance or point, aggression is fundamentally not spontaneously aroused because of its drive of pressure, mobilizing and danger of defence (Moreton, Szalla, Menzies & Arena, 2020). Instead, when a person faces imaginary or real danger, a person will adopt an emotional posture for self-protection as well as mobilization of aggression in order to defend themselves. In such a context, the danger assumes numerous forms like distress, pain, and frustration. The theoretical changes clearly result in clinical and notional implications.

Freud offered another related and important perspective to anxiety and how aggression results in pleasure (Bennett, Knight, Patel, So, Dunning, Barnhofer & Dalgleish, 2021). Accepting the idea that people aggression is the source of their pleasure, they need to distinguish between aggression's role and rewards needed to accomplish their anticipated goals. Freud's conceptualization of people aggression as the reaction to imminent danger designated by anxiety or fear, there is no strong difference between anxiety and fear in his psychoanalytic theory because the two are interchangeably employed (Olga & Irina, 2021). Positing a certain hypothetical situation highlights such a shortage in clarity. The customary dissimilarity that a person's fear means outside danger while anxiety is an inside danger remains unclear. Knight (2020) insists that Ledoux (1996), offers a difference between anxiety and fear stating that fear and anxiety are thoroughly connected because both remain reactions potentially destructive to damaging situations.

Though debatable, the argument is that triggers of both fear and anxiety prevail inside or outside (Moosavian, 2020). Presently, no compromise exists on the distinction between anxiety and fear. Davis et al., (2009) also analyses Freud and offers another perspective on the distinction between anxiety and fear stating that while there are very comparable symptoms of fear and anxiety, they similarly differ. Generally, fear is an adaptive apprehension state that starts fast and quickly dissipates when the person removes the threat. A person's anxiety is provoked by unpredictable threats and/or by people that are psychologically or physically distant. Therefore, anxiety prevails as a lasting condition of sustained fear (Steele, 2020). The other frequently employed perspective of anxiety is that anxiety is some form of high arousal and people apprehension that prevails when there is a shortage in immediate threats. An analysis of the above perspective of anxiety suffers from shortages in the precision required to completely differentiate anxiety and fear (Ogheneaokoke & Diokpala, 2021). Regarding Freud's proposals on aggression, it is insignificant if danger is internal or external, real, imagined or fantasized, sustained or phasic because none has indicative consequences.

Anxiety because of libido and the process of repression

The results also indicated that Freud understood anxiety to be resulting from libido and the process of repression. Awosola and Aikpoghomhe (2020) state that questions still prevail on the connection between sexuality and anxiety when suggesting an adjustment in the definition of anxiety and aggression, mainly how Freud's fear and sexuality are linked. From the biological standpoint, sexuality seems no source of peoples' fear or anxiety because it is more of a logical reward, an important source of people pleasure, the requirement for recreation and species propagation. According to Warnek (2021), Freud argues that sexuality as an act is not the danger, but its consequences include the inability of a person to reason, evaluate

and judge independently, and more significant roles for high mental purposes. Yet again, people have other unidentified inhibitory apparatuses for expressing anxiety or fear impulses which bypass high centres just like empathy prevails in aggression (Moosavian, 2020). Notwithstanding, there are essentially no basic relations between aggression, anxiety and fear in terms of sexuality (Leeb, 2021). The situation is considerably very complex because anxiety accompanies certain fear situations mainly on a level of physiologic. In most situations, peoples' anxiety has some inhibitory impact on their sexual craving. From the biological viewpoint and point of self-preservation, the assumption is aggression and fear have an overlapping circuit with anxiety Since aggression requires mobilization, either way, the conclusion is based on if it is dangerous or safe for a person to assume a behaviour. Hartman (1964) finds that a person's original aggressive impulses threaten their existence and investment in protection to result in anxiety.

In the present theorization of Freud's psychoanalysis, aggregating all several anxiety possessions that Freud attributes to peoples' eros or libido under a single rubric remains erroneous because he uses the sexual notion too extensively (Shimave, Cerkez, & Baysen, 2020). Thakkar, Naik and Dixit (2021) contend that unlike Freud, it is now convenient to retain sexual anxiety for sex and focus on other mind properties pertaining to people relationships. While keeping in mind that interactions always prevail between several properties, there is a need to separate different sources of fear and anxiety, including attachment. The prevailing perspective of anxiety is that a play with hormones is seemingly different from people's sexual attachment and motivations. A person's superego plays a considerable part in their anxiety (de Silva, 2020). Freud's conventional psychoanalysis is assembled under a single agency of morality, punishment, and prohibition that as the successor to people complexity, a person's superego is the agent threatening punishment for any wrong doing through the identification process. Rahmani, Abbass, Hemmati, Mirghaed and Ghaffari (2020) state that while Freud's superego concept has some usefulness in defining anxiety, there is a need to delineate and differentiate the several properties or attributes people knob together. A person's ability to tell wrong, right and morality is an area where peoples' anxiety springs from because such areas involve other people, comprise several prohibitive actions and behaviour and rely on other peoples' capacities which have nothing to do with punishing individuals (Saviola, Pappaianni, Monti, Grecucci, Jovicich & De Pisapia, 2020).

According to Freud, empathy is a key domain in defining people anxiety indicating that people who witness parent nonchalance in their development grow up frustrated, and express aggression (Seiler, 2020). Upon maturity, a person grows the capacity to control better their aggressive behaviour or actions with the aid of the larger social setting or community, including teachers, guardians, and older siblings. Empathy prevails as the central aspect of the maturation process. Researchers like Donald Pfaff (2007) as well as Simon Baron-Cohen (2011) have concluded empathy controls peoples' aggression and expression of anxiety towards other people. In essence, empathy, empathy's control of rage, as well as destructive desires is like the functions that Freud accredited to the fear of people's superego. The findings herein on Freud's perspectives of anxiety suggest that while a person's fear of reprimand is habitually cultured on a level of unconsciousness, it is not a significant deterrent in the control of aggression and development of anxiety. Up until now, Freud's revolutionary perspectives on anxiety in his books "Inhibitions, Symptoms and Anxiety" as well as "Ego and the Id" remain a foundation to psychoanalytic reasoning. An examination of Freud's perspectives on fear and anxiety encompasses neuroscience findings which also offer other useful perspectives to the advancement of psychoanalytic thinking (McCarthy, 2021). After careful consideration of the vocabulary in Freud's psychoanalytic theory, the neuroscience findings which now underpin and modify most of the arguments and doctrines presented herein, this study finds that Freud perceived anxiety as the unconscious conflict.

Freud insisted that the main source of peoples' anxiety is their birth and childhood stages because the stages have unbearable overstimulation for undeveloped mental organs to symbolize and process (Silalahi & Saragih, 2020). In the late 1895s, Freud perceived anxiety as the distorted libido emanating from people repression that when an individual is thwarted or prevented from undertaking an instinctive action or behaviour due to repression, they develop anxiety (Librett, 2021b). By the 1920s, Freud stated that every person experiences an anxiety-repression connection because repression is a result of experienced anxiety. Anxiety prevails as a sign from peoples' egos of likely or real danger. Unpleasantness is the main reason for people anxieties which resultantly cause repression by the person in order to get out of imminent danger (Bargetz, 2021). Later, Sigmund Freud developed a meaningful explanation of people's anxiety in the

psychological theory; insisting that people experiencing anxiety have a serious responsibility in the formation of psychosomatic and neurotic disorders (Fatimah & Koestiani, 2020; Nedoh, 2020).

Discussion- Conclusions

Conclusion & Recommendation

This conceptual research examined the understandings of anxiety from Freud's perspective. From the results obtained from secondary data, it is evident that any progress in the psychoanalytic scrutiny of a person's mind must not disregard the ever-increasing neuroscience conclusions and Freud opinions as early efforts to define anxiety. The present neuroscientific discoveries help create a higher extent of needed communication between Freud's psychoanalytic hypotheses, discoveries as well as current neuroscientific conclusions. Inevitably, the perspectives of anxiety herein drive the idea of the dynamic unconscious because it is rooted firmly in the conflict notion. The recent findings on people memories, consolidation and systems of memory, memory, dissociation, suppression, and memory of emotions indicate there is a need for added research on anxiety. In addition, Freud's assertions on the relations of a person's mental unconscious and psychoanalytic active unconscious need further clarification if one is to appreciate anxiety in the current centuries.

The findings of this study have implications to the field of psychology of education that everybody experiences anxiety as stimuli from the world which is intelligible solely through some abstract structure. Therefore, the study recommends that psychologists in education and people with anxiety should understand that appreciating the inner stimuli as disturbing some basic and inherent equilibrium state in a person helps appreciate responses to anxiety stimuli. The other implication for this study is that the main task for psychoanalytic is sorting out the guilt arising from actual and destructive people imagination and societal crimes, including magical thinking, destructive wishes, fantasy, or feelings. Psychoanalysts currently think people must only have guilt feelings in relation to damaging acts but not destructive, hostile feelings and thoughts. However, even though people guilt from their action seems important, people with anxiety cannot evade accountability for their destructive and hostile wishes and feelings. Therefore, the study recommends that part of therapeutic tasks in today's psychology of education should involve helping a student, teacher, or any other person transcend as well as transform creatively the destructiveness into creativity, love, and gratitude.

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