Oedipus Complex Symptoms; Will to Power in Schizophrenia

Fateh Moradi[1, 2]

[1] PhD Candidate in Political Sciences of Allameh Tabatabe'i University, Tehran, Iran.

[2] Visiting researcher in 2018-2019 of in Interdisciplinary department, Carleton University, Ottawa, Canada.

Abstract: *In the recent study, eight cases of schizophrenia were interviewed. Some cases, including the interviewees, had killed their fathers. The results confirm the relation of this action to Freudian theories of Oedipal Complex. Hence, the incidence of schizophrenia, especially in the Middle East, could be primarily related to the power struggle. The Oedipal aspects of this conflict are evident and clear. Thus, the so-called "will to power" is closely tied to schizophrenic symptoms. In this regard, the present study proposes that psychoanalysis of power as established by Freud has a strong relationship with Nietzsche's concept of the will to power. generally, one can associate one of the major assumptions about the collective and individual behaviors of schizophrenia and pseudo-neurotic schizophrenia in the Middle East to the will to power. Therefore, one is faced with a kind of behavioral potential that can be explored in hospitals using more detailed research.*

Keywords: *Will to Power, Oedipus, Schizophrenia, Patricide.*

INTRODUCTION

Introduction and problem statement

Power studies are not complete without considering its psychological dimensions. The opinions of numerous influential thinkers such as Thomas Hobbes, Noccolo Machiavelli, and John Locke are based on psychological observations. Graham Wallas believes that understanding political events irrespective of their psychological nature is not possible (Houghton, 2009). Wallas and Harold Lasswell have also dealt with the relationship between politics (power) and behavior (Jost and Sidanius, 2004: 2-4). Linking power and personality, Freudian psychoanalysis has had a tremendous impact on this area of research. At the same time, there are still a lot of aspects in Freud's thinking about power, politics, and psychoanalysis which have not been paid due attention in power studies but can afford promising results. These findings and discoveries can help us understand the nature of politics and power more effectively. This area and psychoanalysis will generally become more effective through interdisciplinary studies. Psychoanalysis has influenced many disciplines beyond the boundaries of psychology, including anthropology, sociology, film and media studies, literature and poetics, aesthetics and history, art, and politics (Boothby, 2013:17). In general, much research is being done on Freud's views. Most of these studies have a psychological underpinning. Others show the importance of psychoanalysis in politics and power. According to the author, various interpretations or studies on the history of thought focused on Freud's views can be divided into three categories.

1. In works such as "*Freud as Philosopher: Metapsychology after Lacan* (Richard Boothby); *Theories of Tyranny from Plato to Arendt* (Roger Boesche); *The Origin of Consciousness in the Breakdown of the*

Bicameral Mind (Julian Jaynes); *Psychoanalysis and Politics;Jung and politics: The political and social ideas of C.G. Jung* (Odajnyk, V. Walter); *Political Philosophers of the Twentieth Century* (Lessnoff, Michael Harry); *Sex and Repression in Savage Society* (Malinowski, Bronislaw); *Capitalism and Schizophrenia* (Felix Guattari); *Freud and Jung on Religion* (Michael Palmer)" efforts have been made to provide a comprehensive overview of power and politics. Although these works are valuable, when it comes to Freud's ideas, they seem to have been either incomplete or categorical.

2. Another strand is related to the grand school of psychoanalysis and neo-psychoanalysis which is reflected in the works of such theorists as: "Erich Fromm, Karen Horney, Melanie Klein, Alfred Adler, Carl Jung, Julia Kristeva, LuceIrigaray, MicahelRogin, and the members of the Frankfort School (Marcuse, Horkheimer, Habermas, and so on)". These writings themselves have been the founders of psychoanalytic theories and research; thus, they have addressed previous works from a critical perspective. Therefore, given the importance and centrality of criticisms on Freud's ideas, these authors have inadvertently disregarded some other issues surrounding classical psychoanalysis.

3. The third category is based on Freud's own ideas in such works as: "*Civilization and Its Discontents*, *The Future of an Illusion*, *Totem and Taboo*, *Unconsciousness*, *Group Psychology and the Analysis of the Ego*, and partly in *Seventeenth century Demonological Neurosis*". In these works, Freud presents insightful and influential descriptions that can be of use to power psychoanalysis. Yet his theories require a deeper scrutiny, and they could be the source of more discoveries that still need to be explored.

Among these three categories, it is more rewarding to examine psychoanalytic views on power at the social level. Hence, the present study investigates one of these dimensions, i.e. the relationship between schizophrenia and power, which can be of great importance from a psychoanalytical perspective. Addressing psychoanalysis and power can help manage a significant part of political events and power affairs, especially in the Middle East. The impact of family, society, and Oedipal complex on the development of schizophrenia and, ultimately, on the political power structure needs to be explored. This has been partly fulfilled in the current study. In sum, although this study deals with all of the three categories of research mentioned above, its main focus is on the third strand in order to understand the relationship between the pseudo-schizophrenic and society on the one hand, politics and psychology.

Method

Exploratory research is one of the most trusted types of research because the researcher usually achieves the results without any bias. In this article, the author have attempted to conduct the research without prior assumptions. Therefore, ethnography is the suitable method of this study. Accordingly, out of the existing population, 8 of the schizophrenic patients (male) were interviewed at Razi hospital in Tehran. The samples were selected from all schizophrenic patients who were able to be interviewed. The age of the interviewees ranged between 25 and 50 years old at the time of the interview. A total of 12 sessions were held during 4-5 months. Six of these people had paranoid schizophrenia, and others has normal schizophrenia. The interviews were semi-structured. According to the reports obtained from the official in charge of the related hospital ward and cases studied by the researcher, it was found that more than 70% of patients in this ward had killed their father. In this article, the theoretical foundations of Freudian classical psychoanalysis have been utilized with an emphasis on the power structure between father and son and the Oedipal complex. This information can be of great help in understanding the relationship between the empirical evidence of Freud and how they can explain power and politics.

Psychoanalysis and power

Oedipal symptoms of parricide in schizophrenia

In "*Totem and Taboo*" Freud seeks to find the root of the formation of psychotic personality in primitive life which results in neurotic behaviors. He distinguishes between primitive beliefs and their roots which in the religious discourse have been confused with obsession and have given rise to modern neuroticism. Totemism, in line with early myths, has been a prelude to the emergence of the present society. *Totem and Taboo* helps make to understand sense of social power and individuals' behaviors that originate in concepts like taboo and Oedipus complex. Thus, the sense of guilt imposed by the Superego will later be reinforced and triggered by the will to power (Thurschwell, 2009). Accordingly, Freud postulates that one day the brothers united and killed their father and ended the patriarchy of their tribe. They showed courage, united, and succeeded. The boys devoured the father, but at the end they felt guilty. They remembered loving their father as much as they had hated him. They realized the influence and power of the father after his death, but in fact the idea of a father's death had become a powerful ground for life threat (Thurschwell, 2009:13; Freud, 1912). In this context, the roots of the will to power emerge from the status of primitive totemism. In Freud's perspective, the clash of political powers is also related to this situation. According to Freud, the anxiety and political conflicts between the father and the son infect the relationship between a leader and the masses. In fact, Freud posits, the world of power (politics) is the extended version of the family (tribe); hence, the father has power and the children (sons) are caught in the dilemma of simultaneous inclination and hate toward the father (Boesche, 1996:406).Thus, both Freud and Jung believe that the power of the leader (father) originates in the masses of people (followers/children), since this power is projected by the latter. The origin of this power dates back to the primitive and Oedipal period when individuals tended to surrender to a source of support and at the same time revolt against it (Walter and Odainvk, 2007, Chapter5; Freud, 1960). This situation leads to the formation of schizophrenic mentality and a tension between the sources of power (father vs.son). Thus, the will to power can be a basis for mental problems. While psychosis and power are intricately bound to each other, it seems that the imbalance of power is the cause of mental disorders.

The situation described by Freud about power struggle in *Totem and Taboo* and other works is mainly focused on the Oedipal origins of rivalry over sexual authority, but these conditions permeate other aspects of social life and anticipate other kinds of power tensions as well. Oedipal complex is not just an external structure for which an implicit contract could be made. Rather, it has a multifaceted status which, because of social taboos, does not reveal its real tensions over power, especially in underdeveloped societies. Thus, in communities like those in the Middle East, this state of power relations persists unbeknownst to their individuals. In this way, parricide and conflict with the father constitute power structures through a variety of ways associated with Oedipal explanations. According to Freud, cultural transformation has been influenced by this competition from the outset. In some societies, this condition is the source of psychological and psychotic conflicts that are manifested in schizophrenia. The situation of schizophrenic patients supports Freud's hypotheses. Therefore, Oedipus is a major source of power crises and father-son conflicts as well as other power struggles. All these clashes originate in the family and later affect the entire society. The main roots of power disputes are thus revealed.

In the present study, it was observed that Oedipal factors and the power struggle over greater domination had a great impact on the father-son conflict. Additionally, this situation depends on culture. For example, such clashes are less frequent in communities with a higher degree of sexual freedom. Although this text does not intend to reduce all relationships and power struggles in the family to the primitive relations of which Freud speaks, there are many signs in psychotic patients that drive one to associate power crisis to the Oedipus hypothesis. Hence, the present paper does not dive into initial and general concerns that contradict or coincide with the foundations of psychoanalysis. Instead, it aims at explaining psychosis within a psychoanalytic framework, especially with regard to power crisis and its relationship with Oedipus complex.

Oedipus and power crisis

From the perspective of Freud, family was more than just an Oedipal drama. For him, the seeds of social authority are sown in this unit. Therefore, leadership is fundamental in Freudian thought, where it is considered an attempt to socialize the father-son relationship and legitimize the father's authority (Zoll, 1974:60). Given that the father is primarily the guardian and caretaker of the family (mother and child), other family members are eager to surrender to him. Yet the father's position gradually becomes authoritarian. Thus, the gracious and companionate guardian is transformed into the representative of the law and its peremptory commands. The relationship between the son and the father may be marked by dispute, although this does not always imply the lack of necessity for the presence of the father. As his sexuality evolves, the son comes to hate his father, as he had initially longed to occupy his parent's place. Therefore, upon marriage, copying his father, he too turns into an aggressive and tyrannical person (Palmer, 1997:67-98). For this reason, it is often thought that the Oedipus complex is obvious and needs no explanation. However, Oedipus operates like imaginary repression of 'desiring machines' (Choone, 2000:403), such that it may not directly reveal itself but function in covert and surreptitious ways.

For this reason, the psychological roots of competition over power have to be scrutinized in relation to Oedipus complex. In fact, Oedipus problem is the intersection of power crisis, which will eventually influence and extend to power and politics in the whole community. This possibility is greater in the Middle East. In line with multiple other studies, the interviews of the present research corroborate this suggestion. The following statements are from one of the interviewees:

> "As far as I remember, I had trouble with my father. At first I could not even figure out why I disagreed with him, but [later] I felt that he had rubbed someone from me. He dominates over something that I do not, just as the woman over there [referring to one of the female students of psychology present there]; doesn't she have feeling!? I feel she has been rubbed by others and deprived of his children! ... or there are wives who have suffered such a fate by their husbands .... I also feel that my father has taken my mother from me ... or that he has all the power, and I don't own the things he has".

In cases where boys have sisters, the boys have had fewer problems with their mothers and sisters than their fathers (as the source of power). As an example, one of the cases noted:

> I had not had any problem with my mother and sister at home, but sometimes I thought my father and brother were against me. Sometimes my father and brother were united against me, and I had to take action against them and fight them.

One of the other cases said:

> I do not have a sister. In our family, my father behaved like God and I reacted against it. Sometimes, I thought of taking revenge from him for destroying my past and my childhood. I was saddened when I would see my father with my mother ... I would even envy other boys in the street who were with other girls; I hated them for being with women and girls, and I was not like them.

It has already been mentioned that the occurrence of such cases varies in different cultures, such that societies which have better overcome their sexual problems are less affected by nervousness and power struggles. Therefore, they have sublimated their relationships. But in general, the issue of power has close affinities with the intricacies of the Oedipus complex, and these power crises are rooted in the Oedipus and

the family and are subsequently extended to the social and political spheres. Among the most important cases that corroborate this suggestion are psychotic patients from whom one can gather significant and first-hand information. This is due to the fact that confounding variables are minimized in this kind of research. The present research has attempted to investigate the roots of parricide among schizophrenic patients in the struggle over domination and in having/lacking a sense of security and power crisis. Accordingly, it is essential to go deeper into the psychological profile of schizophrenia and its origin in the will to power.

Power and schizophrenia

Totemism explains the notion of a pre-historical story of primitive life and a combination of the dual roots of excitement and religious prohibition, leading to obsessive-compulsive neurosis and psychosis (Torscheville, 2009:99). In *The Future of an Illusion* (1928:212), Freud makes sharp criticisms of religion, believing it to be a type of Superego projection. Thus, In this perspective, religious attitudes are old satisfying beliefs and strong perceptions often rooted in the immediate desires of mankind. Therefore, both in *Civilization and its Discontents* and *The Future of an Illusion,* Freund assumes that religious prohibitions and civilization and its discontents are related to suppressed desires (Thurschwell, 2009:108). This status gives rise to some kind of psychosis in the individual. That is why Freud focused on analyzing psychotic patients. His contribution led Gilles Deleuze and Félix Guattari to consider schizophrenia a better pathway for understanding human nature which obscures social policing. However, schizophrenia allows us to see the turbulent existence of desire in the light of the Nietzschean concept of the will to power, which is fundamental to human nature (Cahoone, 2000:401). Therefore, there are important insights in the schizophrenic breakdown, giving us many angles in relation to power from the Oedipal perspective. For this reason, the authors have chosen schizophrenic cases as the most reliable source for understanding this process.

As such, this situation directs us to the primitive process which Freud describes regarding the origin of power. As he believes, the complicit brothers have the same confused love-and-hate feeling toward the father that is common in our children and in every psychotic patient. They hate their father for standing against their sexual demands, but they still love him (Malinowsky, 2001). Indeed, since they have stood up against civilization and have surrendered to their instincts, mentally ill people are considered social misfits (Freud, 1928:101). Freud reminds us that the psychotic condition of patients is not necessarily abnormal inasmuch as such individuals cannot tolerate the suppression and discontent of civilization. In simple terms, since they do not think of themselves as having a share in the way power is distributed, their potential for schizophrenic behaviors is materialized. Hence, in such patients, parricide becomes the cause and source of civil dissatisfaction. When Oedipal problems are not resolved effectively, they are manifested through revolt, violence, and murder especially in the family. The final result is a war on power. As an example, in response to how he had killed his father, one of the participants said:

> *I did not kill my father, I killed God, I killed the power [emphatically].I defeated power, who knows! Maybe you are also a god, maybe that tree [referring to a tree in the hospital yard that can be seen from the window] is a god too. My father, God, had power and ownership....*

What ownership?

> *I do not know. He possessed my mother. He could even take possession of other women. I had no problem with my father... I had a problem with God with power ... you know what I say? Yes. I had a problem with him, I did not associate with anyone in my life....*

Some researchers believe that the role which people like parents (as sources of power) play at the beginning of life is central in the appearance of different hallucinations. Thus, the presence of powerful people who give

orders to and restrict the child in various ways can be a source of early anxiety. With the collapse of the "Ego," the ability to form allegories and narratives and create a mental space is lost. Each kind of hallucination originates in particular expectations and obsessions during childhood (Jains,1990; Model, 1962:447-462). In this regard, the separation of the mother from the child is one of the causes of schizophrenia. Negative experiences between the child and his early caretakers and various deprivations are crucial in the formation of schizophrenia. Freud believed that when the mother is violent and is not compassionate to her child, the latter relapses to infancy and loses the ability to distinguish reality from unreality. This way of parenting is susceptible to schizophrenia. Thus, mothers who are overprotective or inattentive with respect to their children deprive their offspring from attaining a sense of autonomy (Noeln, 2008:158). This is especially the case in the Middle East where strict taboos govern the behaviors of women in general and mothers in particular. Thus, there is a link between the incidence of schizophrenia and the early roots of domestic and social authority. Harry Stack Sullivan believes one has to explore the origins of psychotic and schizophrenic behaviors in everyday culture and interpersonal relationships, especially in relation to power (Sullivan, 1962:12; Sullivan, 1953). The behavioral events caused by this situation are related to the Oedipus complex as it is manifested in culture. For instance, one of the interviewees said:

> I did not receive any affection from my family, they did not provide me with what was necessary, and I usually felt embarrassed and frustrated. I could not express my needs directly. I decided to compensate when I would grow up .... And even if I could see my father abusing my mother, I would decide to get her revenge and even kill him when I grew up. I wished he was not alive. I had a problem with his power, even though I felt secure and protected under his power.

Such a wish for the death of the father in childhood becomes the first step towards realizing this dream (Boesche, 1996:418). In any case, this initial state of the Oedipus does not mean a direct struggle over sexual ownership. Nevertheless, if the child feels that the mother's indifference to him is because of paying attention to the father, then he may develop a sense of revenge and Oedipus complex. In this regard, one can mention the following illustration:

> I felt that my mother treated me badly and did not love me, but she was not so with respect to my father. So I thought that my father was to blame... his ownership deprived me, I became ever more hateful towards my father and I decided to get rid of him.

In *A Mind that Found Itself*, Clifford Whittingham Beers explains When they paid attention to him and approved of him, he was submissive and calm. In this work, he speaks of his memories in the hospital and how he was mistreated and points to the consequences of misbehaviors (Beers, 2008).This also makes it possible for social approval and the possibility of mitigating psychosis. One of the main causes of schizophrenia is a power which has been wrested or minimized. Therefore, its occurrence is related to the initial state of prohibition and the reduction of someone else's power, childhood, family, and ultimately social and political conditions. Schizophrenia is practically the result of unconscious desires that have undergone a great deal of power deprivation. In fact, many of the cases in this study, prior to committing parricide or having tension with the source of power (father), did not become aware of this tension. For instance, one of the cases that frequently experienced schizoaffective syndrome repeatedly raised the following point concerning his relationship with the family:

> My family does not pay attention to me,.... They have not cared about me in the past and now..., sometimes they have excessively interfered in my life .... I do not enjoy my family and my wife. ... My family do not trust me, I think.

In the same vein, another interviewee said:

I am thinking about it, I want to establish a school in my name, but my community and my family prevent me... I can but I feel .... the authority of the family, including that of the father and other members, prevents me ... I feel like I am being ridiculed.

Thus, most of the processes and psychic information of a person are deposited in the unconscious and the will to power. The unconscious is a huge source serving as a basis for schizophrenic behaviors. The unconscious plays a major role in shaping an individual's behaviors. As discussed in the previous sections, the relationship between this situation and the schizophrenic participants of the present study will now be elaborated further.

Power and the Unconscious

The unconscious shapes our behaviors in various ways. In general, the search for power and its sources is a defining feature of this faculty.

The Unconscious and Actions

Compared with the unconscious, the conscious part of the mind resembles the tip of the iceberg. Freud believes that most of our behaviors are controlled by the unconscious, and neurotic symptoms as well as obsessive behaviors could be discovered through our dreams. However, people are not aware of the origin of such dispositions (Horrocks, 2001:43; Heller, 2005:203). Thus, among the three dimensions of personality, the unconscious is the dominant factor. Meanwhile, no aspect of personality should be considered independently from its counterparts. It means that the Ego should not be regarded as vastly different from the Id; neither should it be overlooked that the Ego is part of the Id, from which it has been distinguished in certain ways (Freud, 1991:28). Therefore, the practical nature of behavior is usually determined by the unconscious, even though this situation results from the Ego or the Superego.

Accordingly, in *The Psychopathology of Everyday Life* (1965), Freud states that most of our daily psychological processes operate based on our unconscious drives, and these hidden processes. often come into being. Hence, there are many quotidian behaviors that have their roots in the unconscious. Perhaps this is why in *Totem and Taboo*, Freud remarks that although his theory about parricide and its consequences is bold, the "whole responsibility [for our actions] is not [exclusively?] On our shoulders"(Freud, 1912:26). Since unconscious processes associated with group behaviors operate in the form of latent drives. This line of thinking was later pursued and expanded by Carl Jung, who used the term "collective unconscious" to describe what Freud was referring to. In *Man and His Symbols*, Jung records when he had asked the primitive tribes about the repetition of quasi-religious behaviors and other similar practices, they replied: we do not know; our ancestors acted this way, and we too follow them (See; Jung, 1964). These customs often tend to dominate the unconscious and give rise to certain behaviors.

Regarding the subject of this research, it is helpful to refer to Freud's opinion that primitive and evil impulses occur for anyone; they remain in a state of repression, though, waiting for an opportunity to materialize. On this basis, primitive man punished himself for self-discipline to prevent himself from thinking about, say, incest. However, this self-restraint was never completed. As a result, what was to be done at the beginning would later be fulfilled by later be fulfilled collectively. Freud concluded that having an implicit knowledge about sexuality can have beneficial effects (Hughes, 2002: 128, 131). The power struggle, derived from the Oedipus complex and the primitive community as Freud views it, is closely related to the unconscious will to power. The following quotes from the interviewed cases of this study can be linked to the unconscious and one's actions:

I did not know the reasons why I had killed my father. Maybe I do not know them even now. Yet at this stage, I am aware somehow that his murder has to do with my mother and his relationship with her.... I did not feel free enough and so I felt I was faced with a god (father) who had deprived me from having the chance to lead a peaceful life. I did not have any power. I do not know why I killed him; initially, I had not decided to do it.

Similarly, one of the cases observes:

I did not know what happened at that moment, but when I recovered my awareness, I thought that was a duty or an order.... The order to kill my father was like taking revenge; revenge for the advantages that he had. It meant having the same power as his. I do not know exactly how I killed him. But sometimes I dreamed that he wanted to kill me. So I killed him as if to perform a duty for removing a threat or an obstacle.

In situations where the subject is endangered, unconscious desires can be directed towards compensation and taking action. Perhaps the best option for making multiple compensations which is intensified by the Oedipus complex is getting more power or restoring the lost power. For this reason, it is reasonable to assume that the unconscious seeks to make up for the lost power.

The unconsciousness desire to restore the lost power

From Freud's point of view, illusion is not necessarily false; therefore, when it is said that religious thought is an illusion, it must be distinguished from delusion. Illusion is rooted in the dreams of man, and in this sense it just looks like delusion (Freud, 1928). The key point is that schizophrenic patients display a reaction to power struggle, especially one that is based on Oedipal tendencies. Thus, the unconscious is linked to the will to power and its aspiration which culminates in schizophrenic patients. Therefore, the unconscious is the most important path for satisfying the will to power or reacting to the domination of others, especially the power of the father. Barriers to the Oedipal tendencies or the will to power show themselves through two paths: compliance with the source of power or confronting it. One of the cases confessed:

I thought that I could achieve the status of the owner (my father). When I could not attain this position, I murdered him ... I did not know exactly what I was doing, but I felt despair. I did not have enough power ... I should have directed this disability against him.

In fact, the Ego must simultaneously make a balance among the external world, the Superego, and the Id. Then no wonder that it often fails to accomplish this duty, and every move it makes is strictly monitored by the Superego and could be subject to punishment. In a nutshell, the Ego is to some extent responsible for our behaviors. In a stressful and conflictual society and family, the Ego cannot continue supporting our behaviors. Even though the Ego tries to harmonize various components of personality, it is not an easy task (Freud, 1961:102). When there is an imbalance between personality dimensions, the will to power enters and the first thing it does to make up for this inconsistency is attempting to seize more power. This process is clarified in another part of the statements by one of the interviewees:

I tried very hard to convince myself not to confront the source of power, but I failed and eventually decided to remove him [his father]. I felt that he was hiding his bad thoughts about my mother.... I felt unconsciously that someone kept telling me 'you are not less capable than he [father, god] is, then why should you have less power than he has?'

At any rate, one cannot rule out the assumption that the sense of guilt originates in the Oedipus complex, which has been developed by the brothers after they murdered the father (Freud, 1930:217). The unconscious

is primarily the locus of power and domination. The instincts become so powerful that they satisfy themselves despite the Superego's opposition. As the boys' aggression subsided after they committed parricide, their love was reflected in their regret for their action (Freud, 1930; Choone, 2000:218). Some of the interviewees raised this issue of simultaneous love-hatred towards the father:

> ... I do not know, I killed my lord [father]. Right after that, I went to the Shrine of Imam Reza [one of the venerable religious leaders in Shia Islam] and I expressed my deepest remorse. I feel a great regret now....

Another case admitted:

> At the time when I was thinking of killing my father, there was an overwhelming strange force over me that managed to have me get rid of him. Even though I was relieved, I am upset now.

Through identification, this sense of remorse led to the reestablishment of the Superego. Power reinforces this factor; therefore, they the brothers set limits on the perpetration of sin which may prevent them from repeating the act in the future. Nevertheless, because parricide was repeated in subsequent generations, the feeling of guilt persisted and each time the repressed tendency for aggression was directed toward the Superego.

Illusions are sometimes associated with the sources of power. Besides, these illusions, as shown in the interviews, could be aligned with religious issues. Studies on different types of illusions and how they function in contemporary cultures where developing a relationship with God is an indispensable part of education suggest that the tendency to listen to quasi-religious calls is stronger than other invocations. As in Tortu Island, western India, children learn from early childhood that God controls all aspects of their lives and threat of punishment is synonymous with the name of God; when the natives of the island suffer from mental illness, without exception they undergo illusory experiences suggesting supernatural voices from God or Christ. This situation is implicated in having illusory experiences (Jaynes, 1990:439-446; Bernard, 1990). These conditions have been instilled into the unconscious of individuals, for before such incidents and the illness, they would not express any experience related to the sources of power. Therefore, schizophrenia is a factor in revealing that part of the unconscious which considers power a remedy. In this regard, one of the cases explained his perception of the sources of power and linked it to his father:

> I was in jail for a while [based on his records, it was found that he had illusory experiences in prison]. I feel that both those who were in charge of the prison and those who are responsible for the hospital here are my enemies. They are like my father, they bully me. I do not like them. They bother me.

If we relate the unconscious to the will to power, it will be possible to examine further hypotheses and reach more discoveries concerning power and politics from the psychoanalytical point of view. Moreover, one can come up with various solutions, such as raising awareness both socially and from the patient's perspective. Consequently, the interlinked dimensions of Oedipus complex, the unconscious, and power could be considered scientifically reliable, especially in the Middle East. Therefore, they might be fruitfully employed to solve problems related to power, politics, and the family.

Middle East and Social Schizophrenia
The incidence of schizophrenia in developed and undeveloped countries may vary. schizophrenia in them Within the schizophrenia research community at large the consistent differences between "developed" societies and the "developing" ones were bracketed as "persistent puzzles" the counter- intuitive, but persistent anomaly (Greenfeld & Mind, 2013;133).

According to the above information and the observations of this study, one can still look to psychoanalysis as one of the most plausible interpretations for analyzing social and political issues of the Middle East. In this part of the world, due to various reasons, life is fraught with excessive prohibitions and dangers. Natural feelings are still considered taboo in different ways. The contradictions between tradition and modernity, prohibitions, diverse taboos, mythological mindset, lack of transition to nation-state and modernism, etc. have hindered the will to power from taking its due evolution. The vast majority of people whose cultural, national, and individual differences are suppressed become susceptible to schizophrenic behaviors and other issues such as violence. In such circumstances, there is little opportunity for expressing one's inclinations and cultivating rationality. Hence, one is faced with a kind of "social or general schizophrenia." This means that although individuals live normally, when placed in unfavorable political, social, and family conditions, they turn to beliefs and illusions that result from collective violence against each other, disastrous upheavals, and hospitals. In fact, we are faced with a mindset that has the potential for pseudo-schizophrenic behavior. This mentality is evident in sensitive situations where quasi-schizophrenic beliefs culminate. For this reason, the scope of action in the community differs from the sphere of pre-crisis reality. Some types of social schizophrenia that are coupled with paranoia can be seen more radically in fundamentalism. Fundamentalism is dormant in many people, and only a small portion of such individuals can be observed in psychiatric hospitals and scenes of power struggle. If the will to power is appropriately deployed, the prevalence of schizophrenia and its associated syndromes will be minimized. Strictly authoritarian governments, on the one hand, and social customs rife with taboos, on the other, give rise to the appearance of a schizophrenic mind. In general, various observations among schizophrenic patients suggest that the most likely causes of this mental disorder could be found in the desire for greater domination, especially in the Middle East. The origins of this desire for more power are made evident through the Oedipus complex and sexual prohibitions. Perhaps this is why one could find great affinities between Friedrich Nietzsche's concept of the will to power and Freud's hypothesis of Oedipus complex. In a general overview on the will to power, Nietzsche writes:

> "without goal, unless the joy of the circle is itself a goal; without will, unless a ring feels good will toward itself-do you want a name for this world? A solution for all its riddles? A light for you, too, you best-concealed, strongest, most intrepid, most midnightly mean?-This world is the will to power-and nothing besides? And you yourselves are also this will to power-and nothing besides!"(Nietzsche,1968:550).

Conclusion

Disputes between father and son and the murder of the father by the son, more than anything else, reaffirms the importance of Freud's views on power. This suggestion is especially relevant in the Middle East. Conducting research on schizophrenic patients is the most important factor in obtaining the most possibly authentic and reliable information about the above hypothesis. This is the line of research taken up by the present study. The prevalence of father-son divisions and murders primarily suggests a kind of "collective schizophrenia," which is also observable in terms of words and behaviors outside the hospital as a *quasi schizophrenia*. Just as Wilhelm Reich reminds that the emergence of Nazism is related to the unfulfilled needs of the masses and the working class in Germany (See; *The Mass Psychology of Fascism*), power complex in the Middle East is the result of various repressions, especially as they are related to the libido. For this reason, we are faced with a society that is regulated by what Jung calls "archetypes" and a "collective unconscious"(See; *Psychology and The East* as well as *Man and His Symbols*). Hence, one comes to appreciate Karen Horney's analysis that when isolation in a biting or repressive society[pseudo-schizophrenic tendencies] become something of a necessity, there will be no surprise to witness diverse kinds of neuroticism

and even pseudo-schizophrenic behaviors. Under such circumstances, one sees subjects who are deprived of natural opportunities and who have, according to Alfred Adler, internalized a sense of humiliation. At the same time, these subjects are characterized by an abject mindset. Such abjection, as Julia Kristeva sees it, is the product of these action and reactions. In fact, some of the paradoxes of the abject society contribute to the growth of schizophrenia. On the other hand, the initial source of schizophrenia should be sought in relation to parents. Most of the statements of the subjects interviewed in this study are in line with this perspective. For this reason, Melanie Klein's suggestion which links schizophrenia to mother-child relationships is understandable. Unhealthy and conflictual relationships have persisted in Middle Eastern communities for various reasons. In this context, the issues of politics and power are tied to family and childhood. This relationship is often the result of the Oedipus complex, which is latent in Middle Eastern communities because taboos and shame prevent it from coming to surface. Thus, it occurs in the form of psychological disorders, of which schizophrenia is the most obvious example. This initial tension is later extended to politics in various ways. The severe restrictions of highly repressive regimes sharply increase the incidence of schizophrenia. As a result, schizophrenic and pseudo-neurotic schizophrenic behaviors and practices, especially in the Middle East, correlate with the will to power.

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