

# The Neurotic Personality of Our Time, by K. Horney

## a. People / Organizations:

## b. Quotes:

- **"Modern culture is economically based on the principle of individual competition.** The isolated individual has to fight with other individuals of the same group, has to surpass them and, frequently, thrust them aside. The advantage of the one is frequently the disadvantage of the other. The psychic result of this situation is a diffuse hostile tension between individuals. Everyone is the real or potential competitor of everyone else. This situation is clearly apparent among members of the same occupational group, regardless of strivings to be fair or of attempts to camouflage by polite considerateness. It must be emphasized, however, that competitiveness, and the potential hostility that accompanies it, pervades all human relationships. Competitiveness is one of the predominant factors in social relationships" - Author (pg. 284)
  - **"From its economic center competition radiates into all other activities and permeates love, social relations and play.** Therefore competition is a problem for everyone in our culture, and it is not at all surprising to find it an unfulfilling center of neurotic conflicts" - Author (pg. 188)
  - "All these factors together - competitiveness and its potential hostilities between fellow-beings, fears, diminished self-esteem - result psychologically in the individual feeling that he is isolated. Even when he has many contacts with others, even when he is happily married, he is emotionally isolated. Emotional isolation is hard for anyone to endure; it becomes a calamity, however, if it coincides with apprehensions and uncertainties about one's self" - Author (pg. 286)
  - "obtaining affection makes [individuals] feel less isolated, less threatened by hostility and less uncertain of [themselves]. Because it corresponds to a vital need, love is overvalued in our culture. It becomes a phantom - like success - carrying with it the illusion that it is a solution for all problems. Love itself is not an illusion - although in our culture it is most often a screen for satisfying wishes that have nothing to do with it - but it is made an illusion by our expecting much more of it than it can possibly fulfill. And the ideological emphasis that we place on love serves to cover up the factors which create our exaggerated need for it. Hence the individual - and I still mean the normal individual - is in the dilemma of needing a great deal of affection but finding difficulty in obtaining it" - Author (pg. 287)
    - "the situation thus far represents a fertile ground for the development of neuroses" - Author (pg. 287)
    - "it would be the tasks of the sociologist to study and describe these cultural contradictions" - Author (pg. 288)
      - "the first contradiction to be mentioned is that between competition and success on the one hand, and brotherly love and humility on the other" (pg. 288)
      - "the second contradiction is that between the stimulation of our needs and our factual frustrations in satisfying them" (pg. 288)
      - "another contradiction exists between the alleged freedom of the individual and all his factual limitations" (pg. 289)
    - "These contradictions embedded in our culture are precisely the conflicts which the neurotic struggles to reconcile: his tendencies toward aggressiveness and his tendencies toward yielding; his excessive demands and his fear of never getting anything; his striving toward self-aggrandizement and his feeling of personal helplessness" (pg. 289)
      - **"in every neurosis there are contradictory tendencies which the neurotic is unable to reconcile..."** - Author (pg. 287-288)

## c. General Notes:

- Chapter I - Cultural and Psychological Implications of Neurosis (pg. 13)
  - "we use the term 'neurotic' quite freely today without always having, however, a clear conception of what it denotes" (pg. 13)
    - "first of all, neurotic persons are different from the average individuals in their neurotic reactions" (pg. 13)
      - "one criterion we apply in designating a person as neurotic is whether his mode of living coincides with any of the recognized behavior patterns of our time" (pg. 14)
      - "the term neurotic, while originally medical, cannot be used now without its cultural implications" (pg. 14)
        - ◆ "[yet,] the conception of what is normal varies not only with the culture but also within the same culture, and in the course of time" (pg. 15)
          - ◇ "the conception of normality varies also with the different classes of society" (pg. 15)
      - "for good reasons every culture clings to the belief that its own feelings and drives are the one normal expression of 'human nature', and psychology has not made an exception to this rule" (pg. 16-17)
      - "Making further use of anthropological findings we must recognize that some of our conceptions about human nature are rather naïve, for example the idea that competitiveness, sibling rivalry, kinship between affection and sexuality, are trends inherent in human nature. Our conception of normality is arrived at by the approval of certain standards of behavior and feeling within a certain group which imposes these standards upon its members. But the standards vary with culture, period, class and sex" (pg. 18)
        - ◆ "It is no longer valid to suppose that a new psychological finding reveals a universal trend inherent in human nature. The effect of all this is to confirm what some sociologists have repeatedly asserted: that there is no such thing as a normal psychology, which holds for all mankind" (pg. 19)
          - ◇ "The essential implication of these anthropological considerations is that feelings and attitudes are to an amazingly high degree molded by the conditions under which we live, both cultural and individual, inseparably interwoven. This in turn means that if we know the cultural conditions under which we live we have a good chance of gaining a much deeper understanding of the special character of normal feelings and attitudes. And inasmuch as neuroses are deviations from the normal pattern of behavior there is for them, too, a prospect of better understanding" (pg. 19)
          - ◆ "While in theory Freud traced back our peculiarities to biologically-given drives he has emphatically represented the opinion - in theory and still more in practice - that **we cannot understand a neurosis without a detailed knowledge of the individual's life circumstances, particularly the molding influences of affection in early childhood.** Applying the same principle to the problem of normal and neurotic structures in a given culture means that we cannot understand these structures without a detailed knowledge of the influences the particular culture exerts over the individual" (pg. 19-20)
            - ◇ "For although in one respect he is far ahead of his own time, in another - in his over-emphasis on the biological origin of mental characteristics - Freud has remained rooted in its scientific orientations. He has assumed that the instinctual drives or object relationships that are frequent in our culture are biologically determined 'human nature' or arise out of unalterable situations (biologically given 'pregenital' stages, Oedipus complex)" (pg. 20)
              - ▶ "Freud's disregard of cultural factors not only leads to false generalizations, but to a large extent blocks an understanding of the real forces which motivate our attitudes and actions. I believe that this disregard is the main reason why **psychoanalysis, inasmuch as it faithfully follows the theoretical paths beaten by Freud, seems in spite of its seemingly boundless potentialities to have come into a blind alley, manifesting itself in a rank growth of abstruse theories and the use of a shadowy terminology**" (pg. 20-21)

- "we have seen now that a neurosis involves deviation from the normal. The criterion is very important, though it is not sufficient. Persons may deviate from the general pattern without having a neurosis" (pg. 21)
            - ◆ "it is anything but easy to say what constitutes a neurosis from this point of view" (pg. 21)
  - "there are two characteristics, however, which one may discern in all neurosis without having an intimate knowledge of the personality structures: **a certain rigidity in reaction and a discrepancy between potentialities and accomplishments**" (pg. 22)
    - "by rigidity in reactions I mean a lack of that flexibility which enables us to react differently to different situations" (pg. 22)
      - ◆ "rigidity, however, is indicative of a neurosis only when it deviates from the cultural patterns" (pg. 23)
    - "the neurotic has the impression that he stands in his own way" (pg. 23)
- **"there is one essential factor common to all neuroses, and that is anxieties and the defenses built up against them"** (pg. 23)
  - "intricate as the structure of a neurosis may be, this anxiety is the motor which sets the neurotic process going and keeps it in motion" (pg. 23)
    - "anxieties or fears...are ubiquitous, and so are the defenses against them" (pg. 24)
    - "they are present in various specific forms in every culture, and may be institutionalized..." (pg. 24)
- "There is still another essential characteristic of a neurosis and that is the presence of conflicting tendencies of the existence of which, or at least of the precise content of which, the neurotic himself is unaware, and for which he automatically tries to reach certain compromise solutions" (pg. 28)
  - "What distinguishes the neurotic conflicts from those commonly existing in a culture is neither their content nor the fact that they are essentially unconscious - in both respects the common cultural conflicts may be identical - but the fact that **in the neurotic the conflicts are sharper and more accentuated**. The neurotic person attempts and arrives at compromise solutions - not inopportunely classified as neurotic - and these solutions are less satisfactory than those of the average individual and are achieved at great expense to the whole personality" (pg. 28)
- "a neurosis is psychic disturbance brought about by fears and defenses against these fears, and by attempts to find compromise solution for conflicting tendencies" (pg. 28-29)
- Chapter 2 - Reasons for Speaking of 'Neurotic Personality of Our Time' (pg. 30)
  - "our interest in focused on the way in which a neurosis affects the personality..." (pg. 30)
    - "in the first place, there are neuroses which may occur in individuals whose personality is otherwise intact and undistorted, developing as a reaction to an external situation which is filled with conflicts" (pg. 30)
      - "when speaking of neuroses I shall refer to character neuroses, that is, conditions in which...the main disturbance lies in the deformations of the character. They are the result of an insidious chronic process, starting as a rule in childhood and involving greater or lesser parts of the personality in a greater or lesser intensity" (pg. 30-31)
  - "our interest lies predominately in the character disturbances themselves, because deformations of the personality are the ever-recurring picture in neuroses..." (pg. 31)
    - "from a cultural viewpoint character formation is more important than symptoms, because it is character, not symptoms, that influences human behavior" (pg. 31)
  - "speaking figuratively we may say that the neurotic symptoms are not the volcano itself but rather its eruptions, while the pathogenic conflict, like the volcano, is hidden deep down in the individual, unknown to himself" (pg. 32)
    - "Freud and the majority of the analysts put their main emphasis on the principle that the task of analyzing is fulfilled by discovering either the sexual roots (for instance the specific erogenic zones) of an impulse or the infantile pattern of which it is supposed to be a repetition. Though I hold that a complete understanding of a neurosis is not possible without tracing it back to its infantile conditions, I believe that the genetic approach, if used onesidedly, confuses rather than clarifies the issue, because it leads then to a neglect of the actually existing unconscious tendencies and their functions and interactions with other tendencies that are present, such as impulses, fears and protective measures. Genetic understanding is useful only as long as it helps the functional understanding" (pg. 33)
  - "The great majority of us have to struggle with problems of competition, fears of failure, emotional isolation, distrust of others and of our own selves, to mention only a few of the problems that may be present in a neurosis. The fact that in general the majority of individuals in a culture have to face the same problems suggests the conclusion that these problems have been created by the specific life conditions existing in that culture" (pg. 34)
    - "Hence in speaking of a neurotic personality of our time, I not only mean that there are neurotic persons having essential peculiarities in common, but also that these basic similarities are essentially produced by the difficulties existing in our time and culture. As far as my sociological knowledge allows me **I shall show later on what difficulties of our culture are responsible for the psychic conflicts we have**" (pg. 34)
      - "one way in which the similarity in basic conflicts expresses itself is a similarity of attitudes open to surface observation" (pg. 35)
        - ◆ "The attitudes thus observable may be loosely classified as follows: **first, attitudes concerning giving and getting affections; second, attitudes concerning evaluation of the self; third, attitudes concerning self-assertion; fourth, aggression; fifth, sexuality**" (pg. 35)
          - ◇ "As to the first, one of the predominant trends of neurotics of our time is their excessive dependence on the approval or affection of others. We all want to be liked and to feel appreciated, but in neurotic persons the dependence on affection or approval is disproportionate to the real significance which other persons have for their lives. Although we all wish to be liked by persons of whom we are fond, in neurotics there is an indiscriminate hunger for appreciation or affection, regardless of whether they care for the person concerned or whether the judgment of that person has any meaning for them" (pg. 35-36)
            - ▶ "[their] sensitivity may be concealed by a 'don't care' attitude" (pg. 36)
          - ◇ "The inner insecurity expressed in this dependence on others is the second feature that strikes us in neurotics on surface observation. Feelings of inferiority and inadequacy are characteristics that never fail. They may appear in a number of ways...and they exist without any basis in reality" (pg. 36-37)
            - ▶ "These feelings of inferiority may appear openly on the surface in the form of complaints or worries, or the alleged defects may be taken for granted as a fact on which it is superfluous to waste any thought. On the other hand, they may be covered up by compensating needs for self-aggrandizement, by a compulsive propensity to show off, to impress others and one's self with all sorts of attributes that lend prestige in our culture, such as money, possession of old pictures, old furniture, women, social contacts with prominent people, travel, or superior knowledge" (pg. 37)
          - ◇ "by the fourth set of difficulties, those concerning aggression, I mean, in contradistinction to the attitudes of self-assertion, acts of going against someone, attacking, disparaging, encroaching, or any form of hostile behavior" (pg. 38-39)
  - Chapter 3 - Anxiety (pg. 41)
    - "anxiety is the dynamic center of neuroses..." (pg. 41)
      - "I used the term before as synonymous with fear, thereby indicating a kinship between the two...Yet there is a difference between the two" (pg. 41)

- "fear and anxiety are both proportionate reactions to danger, but in the case of fear the danger is a transparent, objective one and in the case of anxiety it is hidden and subjective" (pg. 43-44)
  - "The practical implication of the distinction between fear and anxiety is that the attempt to argue a neurotic out of his anxiety - the method of persuasion - is useless. His anxiety concerns not the situation as it stands actually in reality, but the situation as it appears to him" (pg. 44)
    - "we have feelings of affection, anger, suspicion, so fleeting that they scarcely invade awareness, and so transitory that we forget them" (pg. 45)
    - "concerning anxiety this means not only that we may have anxiety without knowing it, but that anxiety may be the determining factor in our lives without our being conscious of it" (pg. 46)
      - ◆ "In fact, we seem to go to any length to escape anxiety or to avoid feeling it. There are many reasons for this, the most general reason being that intense anxiety is one of the most tormenting affects we can have" (pg. 46)
        - ◇ "**[an] element in anxiety is its apparent irrationality**" (pg. 46)
- "in our culture there are four main ways of escaping anxiety: rationalize it; deny it; narcotize it; avoid thoughts, feelings, impulses and situations which might arouse it" (pg. 47-48)
  - "the first method - rationalization - is the best explanation for evasion of responsibility: it consists in turning anxiety into a rational fear" (pg. 48)
  - "The third way of finding release from anxiety is to narcotize it. This may be done consciously and literally by taking to alcohol or drugs. There are, however, many ways of doing it, without the connection being obvious. One of them is to plunge into social activities because of fear of being alone; it does not alter the situation whether this fear is recognized as such or appears only as a vague uneasiness. Another way of narcotizing anxiety is to drown it in work..." (pg. 52)
  - "the fourth way of escaping anxiety is the most radical: it consists in avoiding all situations, thoughts or feelings which might arouse anxiety" (pg. 53)
    - "An inhibition consists in an inability to do, feel or think certain things, and its function is to avoid the anxiety which would arise if the person attempted to do, feel or think those things" (pg. 53)
- "in short, anxiety may be hidden behind feelings of physical discomfort, such as heart-pounding and fatigue; it may be concealed by a number of fears that seem rational or warranted; it may be the hidden force driving us to drink or to submerge ourselves in all sorts of distractions. We shall often find it as the cause of inability to do or enjoy certain things, and we shall always discover it as the promoting factor behind inhibitions. For reasons we shall discuss later, **our culture generates a great deal of anxiety in the individuals living in it**. Hence practically everyone has built up one or another of the defenses I have mentioned. The more neurotic a person is, the more is his personality pervaded and determined by such defenses, and the greater the number of things he is unable to do or does not consider doing, although according to his vitality, mental capacities or educational background one would be justified in expecting him to do them. The more severe the neurosis, the more inhibitions are present, both subtle and gross" (pg. 59)
- Chapter 4 - Anxiety and Hostility (pg. 60)
  - "anxiety is a fear which is essentially involves a subjective factor" (pg. 60)
    - "he has the feeling of a powerful, inescapable danger against which he himself is entirely helpless" (pg. 60)
  - "In the case of fear the danger is present in reality and the feeling of helplessness is conditioned by reality, and in the case of anxiety the danger is generated or magnified by intrapsychic factors and the helplessness is conditioned by one's own attitude" (pg. 61)
    - "In tackling this problem of anxiety Freud has, as so often in other problems, shown us the direction in which to move. He has done this by his crucial discovery that the subjective factor involved in anxiety lies in our own instinctual drives; in other words, both the danger anticipated by anxiety and the feeling of helplessness toward it are conjured by the explosive force of our own impulses" (pg. 61-62)
  - "anxiety does seem to be linked with sexual drives" (pg. 63)
  - "hostile impulses of various kinds form the main source from which neurotic anxiety springs" (pg. 63)
    - "Repressing a hostility means 'pretending' that everything is all right and thus refraining from fighting when we ought to fight, or at least when we wish to fight. Hence the first unavoidable consequence of such a repression is that it generates a feeling of defenselessness, or to be more exact, it reinforces an already given feeling of defenselessness" (pg. 64)
    - "repression is the shortest and quickest way toward an immediate reassurance. By repression the frightening hostility disappears from awareness, or is kept from entering awareness. I should like to repeat this sentence in other words, because for all its simplicity it is one of those psychoanalytic statements which is but rarely understood: if hostility is repressed the person has not the remotest idea that he is hostile" (pg. 66)
      - "the quickest way toward a reassurance, however, is not necessarily the safest way in the long run. **By the process of repression the hostility...is removed from conscious awareness but is not abolished. Split off** from the context of the individual's personality, and hence beyond control, it revolves within him as an affect which is highly explosive and eruptive, and therefore tends to be discharged. The explosiveness of the repressed affect is all the greater because by its very isolation it assumes larger and often fantastic dimensions" (pg. 66-67)
      - "by its very dissociation the repressed hostility will in the course of time usually become intensified from outside sources" (pg. 68)
      - "another consequence of repressing hostility arises from the fact that a person registers within himself the existence of a highly explosive affect which is beyond control" (pg. 68)
        - ◆ "there is no strict alternative between conscious and unconscious, but that **there are, as H. S. Sullivan has pointed out in a lecture, several levels of consciousness**. Not only is the repressed impulse still effective - one of the basic discoveries of Freud - but also in a deeper level of consciousness the individual knows about its presence. Reduced to the most simple terms possible this means that fundamentally we cannot fool ourselves, that actually we observe ourselves better than we are aware of doing, just as we usually observe others better than we are aware of doing-as shown, for example, in the correctness of the first impression we get from a person-but we may have stringent reasons for not taking cognizance of our observations" (pg. 69)
      - "a second reflex-like process sets in: the individual 'projects' his hostile impulses to the outside world" (pg. 69-70)
        - ◆ "the first 'pretense', the repression, requires a second one: he 'pretends' that the destructive impulses come not from him but from someone or something outside" (pg. 70)
          - ◇ "the more defenseless one is the greater the danger appears" (pg. 70)
        - ◆ "**As a by-function the projection also serves the need for self-justification. It is not the individual himself who wants to cheat, to steal, to exploit, to humiliate, but the others want to do such things to him**" (pg. 70)
          - ◇ "a person who wants to injure, cheat, deceive others has also a fear that they will do the same to him" (pg. 71)
      - "These processes brought about by repressed hostility result in the affect of anxiety. In fact, the repression generates exactly the state which is characteristic of anxiety: a feeling of defenselessness toward what is felt an overpowering danger menacing from outside" (pg. 71)
    - "With the capacity of hostility to generate anxiety the relation between the two is not exhausted. The process also works the other way around: anxiety in its turn, when based on a feeling of being menaced, easily provokes a reactive hostility in defense. In this regard it does not differ in any way from fear, which may equally provoke aggression. The reactive hostility too, if repressed, may create anxiety, and thus a cycle is created. This effect of **reciprocity between hostility and anxiety, one always generating and reinforcing the other**, enables us to understand why we

- find in neuroses such an enormous amount of relentless hostility. This reciprocal influence is also the basic reason why severe neuroses so often become worse without any apparent difficult conditions from the outside" (pg. 74)
- "anxiety and hostility are inextricably interwoven" (pg. 75)
  - **"in general, the concept of anxiety I have propounded is developed by methods which are essentially psychoanalytic. It operates with the dynamics of unconscious forces, the processes of repression, projection and the like"** (pg. 75)
    - \*cf. pg. 75 for Horney's link with Freud's two conceptions of anxiety
    - "anxiety in general results not so much from a fear of our impulses as from a fear of our repressed impulses" (pg. 76)
  - "Freud asserts that during childhood we are particularly prone to react with anxiety. This is an undisputed fact, and one for which there are good and understandable reasons, lying in the child's comparative helplessness against adverse influences. In fact in character neuroses it is invariably found that the formation of anxiety started in early childhood, or at least that the foundation of what I have called basic anxiety was laid in that time" (pg. 77-78)
  - Chapter 5 - The Basic Structure of Neuroses (pg. 79)
    - "in examining the childhood histories of great numbers of neurotic persons I have found that the common denominator in all of them is an environment showing the following characteristics in various combinations" (pg. 79-80)
      - "the basic evil is invariably a lack of genuine warmth and affection" (pg. 80)
        - "Observation shows beyond any doubt that children, as well as adults, can accept a great many deprivations if they feel the deprivations to be just, fair, necessary or purposeful" (pg. 81)
          - ◆ "what matters is the spirit in which frustrations are imposed rather than the frustrations themselves" (pg. 82)
    - **"Freud's observations concerning the Oedipus complex were made on neurotic persons"** (pg. 82)
      - "Observing this phenomenon frequently in neurotic persons of our time, he assumed it to be universal. Not only did he assume the Oedipus complex to be the very kernel of neuroses, but also he tried to understand complex phenomena in other cultures on this basis. It is this generalization that is doubtful." (pg. 82-83)
    - "There are several reasons, effective in various degrees and combinations, why a child who grows up in such an atmosphere will repress hostility: helplessness, fear, love or feelings of guilt" (pg. 85)
    - "my belief is that infantile anxiety is a necessary factor but not a sufficient cause for the development of a neurosis" (pg. 88)
    - "The condition that is fostered or brought about by the factors I have mentioned, or by similar factors, is an insidiously increasing, all-pervading feeling of being lonely and helpless in a hostile world. The acute individual reactions to individual provocations crystallize into a character attitude. This attitude as such does not constitute a neurosis but it is the nutritive soil out of which a definite neurosis may develop at any time. Because of the fundamental role this attitude plays in neuroses I have given it a special designation: the basic anxiety; it is inseparably interwoven with a basic hostility" (pg. 89)
      - "In psychoanalysis, working through all the different individual forms of anxiety, one gradually recognizes the fact that the basic anxiety underlies all relationships to people. While the individual anxieties may be stimulated by actual cause, the basic anxiety continues to exist even though there is no particular stimulus in the actual situation. If the whole neurotic picture were compared to a state of political unrest in a nation, the basic anxiety and basic hostility would be similar to the underlying dissatisfactions with and protests against the regime. Surface manifestations may be entirely missing in either case, or they may appear in diversified forms. In the state they may appear as riots, strikes, assemblies, demonstrations; in the psychological sphere, too, the forms of anxiety may manifest themselves in symptoms of all sorts. Regardless of the particular provocation, **all manifestations of the anxiety emanate from one common background**" (pg. 90)
    - "In character neuroses therapeutic treatment has to proceed under great difficulties and consequently extends over a long period of time, sometimes too long a period for the patient to wait to be cured; but the situation neurosis is comparatively easily solved. An understanding discussion of the situation is often not only a symptomatic but also a causal therapy" (pg. 92)
      - "Thus while in situation neuroses we have the impression of an adequate relation between conflict situation and neurotic reaction, this relation seems to be missing in character neuroses. Because of the existing basic anxiety, the slightest provocation may elicit the most intense reaction..." (pg. 92)
        - "Although the range of manifest forms of anxiety, or the protection against it, is infinite and varies with each individual, **the basic anxiety is more or less the same everywhere**, varying only in extent and intensity. It may be roughly described as a feeling of being small, insignificant, helpless, deserted, endangered, in a world that is out to abuse, cheat, attack, humiliate, betray, envy" (pg. 92)
          - ◆ "in psychoses one will often find a rather high degree of awareness of the existence of such an anxiety" (pg. 93)
          - ◆ "in neuroses, however, there is rarely an awareness of the existence of the basic anxiety, or of the basic hostility..." (pg. 93)
            - ◇ "A basic distrust toward everyone may be covered up by a superficial conviction that people in general are quite likable, and it may coexist with perfunctorily good relations with others; an existing deep contempt for everyone may be camouflaged by a readiness to admire" (pg. 93)
      - "If 'normal' is used in the sense of a general human attitude, one could say that the basic anxiety has indeed a normal corollary in what German philosophical and religious language has termed the *Angst der Kreatur*. What the phrase expresses is that factually all of us are helpless toward forces more powerful than our-selves, such as death, illness, old age, catastrophes of nature, political events, accidents. The first time we recognize this is in the helplessness of childhood, but the knowledge remains with us for our entire life. This anxiety of the *Kreatur* has in common with the basic anxiety the element of the helplessness toward greater powers, but it does not connote hostility on the part of those powers" (pg. 94-95)
        - "If 'normal' is used, however, in the sense of normal for our culture, one could say this much: in general experience will lead a person in our culture, provided his life is not too sheltered, to become more reserved toward people as he reaches maturity, to be more cautious in trusting them, more familiar with the fact that often people's actions are not straightforward but are determined by cowardice and expediency. If he is an honest person he will include himself; if not he will see all of this more clearly in others. In short he develops an attitude which is definitely akin to the basic anxiety. There are these differences, however: the healthy mature person does not feel helpless toward these human failings and there is in him none of the indiscriminateness that is found in the basic neurotic attitude. He retains the capacity of bestowing a good deal of genuine friendliness and confidence on some people. Perhaps the differences are to be accounted for by the fact that the healthy person made the bulk of his unfortunate experiences at an age when he could integrate them, while the neurotic person made them at an age when he could not master them, and as a consequence of his helplessness reacted to them with anxiety" (pg. 95)
      - **"The basic anxiety has definite implications for the person's attitude toward himself and others. It means emotional isolation, all the harder to bear as it concurs with a feeling of intrinsic weakness of the self. It means a weakening of the very foundation of self-confidence.** It carries the germ for a potential conflict between the desire to rely on others, and the impossibility to do so because of deep distrust of and hostility toward them. It means that because of intrinsic weakness the person feels a desire to put all responsibility upon others, to be protected and taken care of, whereas because of the basic hostility there is much too much distrust to carry out this desire. And invariably the consequence is that he has to put the greatest part of his energies into securing reassurance. **The more unbearable the anxiety the more thorough the protective means have to be.** There are in our culture four principal ways in which a person tries to protect himself against the basic anxiety: affection, submissiveness, power, withdrawal" (pg. 96)
        - "securing affection in any form may serve as a powerful protection against anxiety. The motto is: **If you love me you will not hurt me**"

- (pg. 96)
- "in both the definite and general forms of submissiveness the motto is: **If I give in, I shall not be hurt**" (pg. 97)
    - *"it's seeking security in the crowd, which is quite 'primitive' behavior. You see this tendency of grouping for security most in the event of animals crossing a river full of alligators (i.e., the danger or conflict factor). Grouping protects against any one animal standing out as a particular target of prey. In the human social setting, we aim to blend ourselves with the background so as to avoid standing out as the outcast.*
    - "the submissive attitude may also serve the purpose of securing reassurance by affection" (pg. 97)
  - "A third attempt at protection against the basic anxiety is through power - trying to achieve security by gaining factual power or success, or possession, or admiration, or intellectual superiority. In this attempt at protection the motto is: **If I have power, no one can hurt me**" (pg. 98)
  - "The fourth means of protection is withdrawal. The preceding groups of protective devices have in common a willingness to contend with the world, to cope with it in one way or another. Protection can also be found, however, by withdrawing from the world. This does not mean going into a desert or into complete seclusion; it means achieving independence of others as they affect either one's external or one's internal needs" (pg. 98)
    - "Independence in regard to internal needs may be found, for example, by an attempt to become emotionally detached from people so that nothing will hurt or disappoint one. It means choking off one's emotional needs. One expression of such detachment is the attitude of not taking anything seriously, including one's self, an attitude often found in intellectual circles. Not taking one's self seriously is not to be confounded with not thinking one's self important. In fact these attitudes may be mutually contradictory" (pg. 99)
    - "here the motto is: **If I withdraw, nothing can hurt me**" (pg. 99)
  - "In order to evaluate the role played in neuroses by these various attempts at protection against the basic anxiety it is necessary to realize their potential intensity. They are prompted not by a wish to satisfy a desire for pleasure or happiness, but by a need for reassurance" (pg. 99)
    - "More frequently reassurance from a great underlying anxiety is sought not in one way only, but in several ways which, moreover, are incompatible with one another. Thus the neurotic person may at the same time be driven imperatively toward dominating everyone and wanting to be loved by everyone, toward complying with others and imposing his will on them, toward detachment from people and a craving for their affection. **It is these utterly unsolvable conflicts which are most often the dynamic center of neuroses**" (pg. 100-101)
      - "the two attempts which most frequently clash are the striving for affection and the striving for power" (pg. 101)
  - "The structure of neuroses as I have described it is not, in principle, contradictory to Freud's theory that in the main neuroses are the result of a conflict between instinctual drives and social demands, or their representation in the 'super ego'. But while I agree that the conflict between individual strivings and social pressure is an indispensable condition for every neurosis, I do not believe it is a sufficient condition. The clash between individual desires and social requirements does not necessarily bring about neuroses, but may just as well lead to factual restrictions in life, that is, to the simple suppression or repression of desires or, in most general terms, to factual suffering. **A neurosis is brought about only if this conflict generates anxiety and if the attempts to allay anxiety lead in turn to defensive tendencies which, although equally imperative, are nevertheless incompatible with one another**" (pg. 101)
  - Chapter 6 - The Neurotic Need for Affection (pg. 102)
    - "There can be no doubt that in our culture these four ways of protecting one's self against anxiety may play a decisive part in the lives of many persons. There are those whose foremost striving is to be loved or approved of, and who go to any length to have this wish gratified; those whose behavior is characterized by a tendency to comply, to give in and take no steps of self-assertion; those whose striving is dominated by the wish for success or power or possession; and those whose tendency is to shut themselves off from people and to be independent of them" (pg. 102)
      - "The wish for love, the tendency to comply, the striving for influence or success, and the tendency to withdraw are present in all of us in various combinations, without being in the least indicative of a neurosis" (pg. 102)
    - "My concept is intended not to deny the normal character of these drives, but to maintain that all of them may be put to the service of affording reassurance against some anxiety, and furthermore, that by acquiring this protective function they change their qualities, becoming something entirely different" (pg. 103)
      - "the difference in driving forces also result in a difference in feeling and behavior" (pg. 104)
      - "furthermore, there is a difference in the satisfaction attained - in general terms the difference between pleasure and reassurance" (pg. 104)
    - "The strivings for reassurance, as discussed in the previous chapter, contain also other secondary sources of satisfaction. For example, the feeling of being loved or appreciated, of having success or influence, may be highly satisfactory, quite apart from the gain in security. Furthermore, as we shall see presently, the various approaches to reassurance allow quite a discharge of pent-up hostility and thus afford another kind of relief from tension" (pg. 105)
      - "I shall proceed now to a discussion in greater detail of **those two drives which factually play the greatest role in neuroses: the craving for affection and the craving for power and control**" (pg. 105)
        - "the craving for affection is so frequent in neuroses...that it may be considered one of the surest indicators for an existing anxiety and its approximate intensity" (pg. 105)
          - ◆ "if one feels fundamentally helpless toward a world which is invariably menacing and hostile, then the search for affection would appear to be the most logical and direct way of reaching out for any kind of benevolence, help or appreciation" (pg. 106)
            - ◇ "He does not recognize how much his sensitivities, his latent hostilities, his exacting demands interfere with his own relationships; nor is he able to judge the impression he makes on others or their reaction to him. Consequently he is at a loss to understand why his friendships, marriages, love affairs, professional relations are so often dissatisfactory. He tends to conclude that the others are at fault, that they are inconsiderate, disloyal, abusive, or that for some unfathomable reason he lacks the gift of being popular. Thus he keeps chasing the phantom of love" (pg. 106)
              - ▶ "If the reader recalls our discussion of how **anxiety is generated by a repressed hostility and how it in turn again generates hostility**, in other words, how anxiety and hostility are inextricably interwoven, he will be to recognize the self-deception in the neurotic's thinking and the reasons for his failures. Without knowing it the neurotic person is in the dilemma of being incapable of loving and yet being in great need of love from others" (pg. 106-107)
                - "We also consider it incompatible with our idea of love when we find a person using another only as a means for some purpose, that is, only or mainly because he fulfills certain needs. This is clearly the situation when the other person is wanted only for sexual gratification or, in marriage, only for prestige. But here too the issue is very easily blurred, especially if the needs concerned are of a psychic nature. A person may deceive himself into believing that he loves another even if, for example, the other is needed only for the blind admiration that he gives. In such cases, however, the other person is likely to be dropped suddenly or even may be turned against, as soon as he begins to be critical, thereby failing in the function of admiration, for which he was loved. (pg. 108)
                - ▶ "The difference between love and the neurotic need for affection lies in the fact that in love the feeling of affection is primary, whereas in the case of the neurotic the primary feeling is the need for reassurance, and the illusion of loving is only secondary" (pg. 109)

- "If a person needs another's affection for the sake of reassurance against anxiety, the issue will usually be completely blurred in his conscious mind, because in general he does not know that he is full of anxiety and that he therefore reaches out desperately for any kind of affection for the sake of reassurance. All that he feels is that here is a person whom he likes or trusts, or with whom he feels infatuated. But what he feels as spontaneous love may be nothing but a response of gratitude for some kindness shown him or a response of hope or affection aroused by some person or situation" (pg. 109)
      - ▶ "one of the factors essential to our idea of love - reliability and steadiness of feeling - is absent in these cases" (pg. 110)
        - "A final characteristic of the incapacity for love has already been implied, but I wish to give it special emphasis: disregard of the other's personality, peculiarities, limitations, needs, wishes, development. This disregard is in part a result of the anxiety which prompts the neurotic to cling to the other person. One who is drowning and clings to a swimmer does not usually consider the other's willingness or capacity to carry him along" (pg. 110)
          - ♦ "the disregard is also partly an expression of the basic hostility toward people, the most common of which are contempt and envy" (pg. 110-111)
      - ◇ "The neurotic person whose protective device is a drive for affection is hardly ever aware of his incapacity for love. Most such persons will mistake their need of others for a disposition toward love, whether for individuals or for mankind in general. There is a pressing reason for maintaining and defending such an illusion. Giving it up would mean uncovering the dilemma of feeling at once basically hostile toward people and nevertheless wanting their affection. One cannot despise a person, distrust him, wish to destroy his happiness or independence, and at the same time crave his affection, help and support. In order to achieve both ends, which in reality are incompatible, one has to keep the hostile disposition strictly removed from awareness. **The illusion of love, in other words, while it is the result of an understandable confusion between genuine fondness and need, has the definite function of making the pursuit of affection possible**" (pg. 111-112)
      - ◇ "there is still another basic difficulty which the neurotic encounters in satisfying his hunger for affection" (pg. 112)
        - ▶ "any kind of affection may give him a superficial reassurance, or even a feeling of happiness, but deep down it either meets with disbelief or stirs up distrust and fear" (pg. 112)
        - ▶ "If the anxiety is really deep, any affection offered meets with distrust, and it will immediately be assumed that it is offered from ulterior motives" (pg. 113)
        - ▶ "Finally, evidence of affection may arouse a fear of dependency. Emotional dependency, as we shall see shortly, is a real danger for anyone who cannot live without the affection of others, and anything faintly resembling it may evoke a desperate struggle against it" (pg. 114)
          - "In order to avoid this he must blindfold himself against the awareness that others are kind or helpful, somehow managing to discard every evidence of affection and insisting, in his own feelings, that the others are unkind, uninterested or even malevolent. The situation created in this way is similar to that of a person who is starving for food yet does not dare to take any for fear that it might be poisoned" (pg. 114)
    - "In short, then, for a person who is driven by his basic anxiety and consequently, as a means of protection, reaches out for affection, the chances of getting this so much desired affection are anything but favorable. The very situation that creates the need interferes with its gratification" (pg. 114)
  - Chapter 7 - Further Characteristics of the Neurotic Need for Affection (pg. 115)
    - "It is my opinion that in arbitrarily calling this need infantile one not only wrongs children but forgets that the essential factors constituting the neurotic need for affection have nothing whatever to do with infantilism. The infantile and the neurotic needs have in common only one element - their helplessness - though this too has a different basis in the two cases" (pg. 115)
      - "the neurotic needs grow under quite different preconditions. These are, to repeat: anxiety, feeling unlovable, inability to believe in any affection, and hostility against all others" (pg. 115)
    - "The first characteristic, then, that strikes us in the neurotic need for affection is its compulsiveness. Whenever a person is driven by strong anxiety the result is necessarily a loss of spontaneity and flexibility" (pg. 115)
      - "In simple terms this means that to a neurotic the gaining of affection is not a luxury, nor primarily a source of additional strength or pleasure, but a vital necessity" (pg. 115-116)
      - "neurotic persons, however, feel and behave as if their existence, happiness and security depended on being liked" (pg. 116)
        - "I should mention one problem in this connection: the incapacity to be alone, varying from a slight uneasiness and restlessness to a definite terror of solitude" (pg. 117)
          - ♦ "these persons have the feeling of drifting forlornly in the universe, and any human contact is a relief to them" (pg. 117)
          - ♦ "On the one hand, the neurotic seeks the other's interest and presence, fears to be disliked and feels neglected if the other is not around; and on the other hand, he is not at all happy when he is with his idol. If he ever becomes conscious of this contradiction he is usually perplexed about it. But on the basis of what I have said it is evident that the wish for the presence of the other person is the expression not of genuine fondness, but only of a need for the reassurance supplied by the fact that the other is available" (pg. 118)
      - "since getting affection is of vital importance it follows that the neurotic will pay any price for it, mostly without realizing that he is doing so. The most common ways in which the price is paid are an attitude of compliance and an emotional dependence" (pg. 119)
        - "Closely akin to the attitude of compliance, and interwoven with it, is the emotional dependence which results from the neurotic's need to cling to someone who holds out the promise of protection. This dependence not only may cause endless suffering but may even be wholly destructive" (pg. 120)
    - "a second characteristic of the neurotic need for affection...is its instability" (pg. 123)
      - "The insatiability of the neurotic may appear in greediness as a general character trait, shown in eating, buying, window-shopping, impatience. The greediness may be repressed most of the time, and break out suddenly, as for instance when a person who is usually modest about buying clothes, in an anxiety state buys four new coats. It may appear in the more amiable form of sponging, or in the more aggressive form of an octopus-like behavior" (pg. 124)
      - "Of these factors all that can be said with a fair degree of certainty is that greedy persons distrust their capacity to create anything of their own, and thus have to rely on the outside world for the fulfillment of their needs; but they believe that no one is willing to grant them anything. Those neurotic persons who are insatiable in their need for affection usually show the same greediness in reference to material things, such as sacrifices of time or money, factual advice in concrete situations, factual help in difficulties, presents, information, sexual gratification" (pg. 126)
        - "craving for possession...is one of the fundamental defenses against anxiety" (pg. 127)
    - "The different attitudes of these three groups can be summarized as: insatiability concerning affection; need for affection alternating with general

- greediness; no manifest need for affection, but general greediness. Each group shows an increase in both anxiety and hostility" (pg. 129)
- "the main expressions are jealousy and demands for unconditional love" (pg. 129)
    - "Neurotic jealousy, unlike a normal person's jealousy, which may be an adequate reaction to the danger of losing someone's love, is altogether out of proportion to the danger" (pg. 129)
  - "all the characteristics of the neurotic need for affection have in common the fact that they neurotic's own conflicting tendencies bar the way to the affection he needs" (pg. 134)
  - "transference should refer to the sum total of all the patient's irrational reactions toward the analyst, not only the emotional dependence" (pg. 123)
  - Chapter 8 - Way of Getting Affection and Sensitivity to Rejection (pg. 135)
    - "in contemplating how badly such neurotic persons need affection... they are at the same time painfully sensitive to nay rejection or rebuff, however slight" (pg. 135)
      - "any failure to fulfill their demands on their own terms, is felt as a rebuff" (pg. 135)
        - "I shall explain later why they feel it as a humiliation. Because a rebuff does have this content of humiliation it arouses a tremendous rage, which may emerge into the open..." (pg. 135)
      - "the fear of rejection, if strongly developed, may lead a person to avoid exposing himself to any possibility of denial" (pg. 136-137)
        - "the fear of rebuff may lead to a series of severe inhibitions falling in the category of timidity. The timidity serves as a defense against exposing one's self to rebuff" (pg. 137)
        - "The fear of rebuff is thus a grave handicap to the wish for affection, because it prevents a person from letting others feel or know that he would like to have some attention. Moreover the hostility provoked by a feeling of being rebuffed contributes a great deal toward keeping the anxiety alert or even reinforcing it. It is an important factor in establishing a 'vicious circle' which is difficult to escape from" (pg. 137)
          - ◆ "this vicious circle formed by various implications of the neurotic need for affection may be roughly schematized as follows: anxiety; excessive need for affection, including demands for exclusive and unconditional love; a feeling of rebuff if these demands are not fulfilled; reaction to the rebuff with intense hostility; need to repress the hostility because of fear of losing the affection; the tension of a diffuse rage; increased anxiety; increased need for reassurance... Thus the very means which serve to reassure against anxiety create in turn new hostility and new anxiety" (pg. 137-138)
            - ◇ "The formation of a vicious circle is typical not only in the context in which it has been discussed here; generally speaking it is one of the most important processes in neuroses. Any protective device may have, in addition to its reassuring quality, the quality of creating new anxiety" (pg. 138)
          - ◆ "The formation of vicious circles is the main reason why severe neuroses are bound to become worse, even though there is no change in external conditions. Uncovering the vicious circles, with all their implications, is one of the important tasks of psychoanalysis. The neurotic himself cannot grasp them. He notices their results only in the form of a feeling that he is trapped in a hopeless situation. This feeling of being trapped is his response to entanglements which he cannot break through. Any way that seems to lead out drags him again into new dangers" (pg. 138-139)
      - "we may roughly describe the various possible means of getting affection as: bribery; an appeal to pity; an appeal to justice; and finally threats" (pg. 139)
        - "When a neurotic attempts to obtain affection by bribery his motto could be described as, "I love you dearly; therefore you should love me in return, and give up everything for the sake of my love." The fact that in our culture such tactics are employed more frequently by women than by men is a result of the conditions under which women have lived. For centuries love has not only been women's special domain in life, but in fact has been the only or main gateway through which they could attain what they desired. While men grew up with the conviction that they had to achieve something in life if they wanted to get somewhere, women realized that through love, and through love alone, could they attain happiness, security and prestige. **This difference in cultural positions has had a momentous influence on the psychic development of man and woman**" (pg. 139-140)
        - "A second means of obtaining affection is by appealing to pity. The neurotic will bring his suffering and helplessness to the attention of others, the motto here being, "You ought to love me because I suffer and am helpless." At the same time the suffering serves as justification for the right to make excessive demands" (pg. 141)
        - "in the third means of obtaining affection - the appeal to justice - the motto can be described as: "This I have done for you; what will you do for me?" (pg. 142)
          - "The appeal to justice may also be put on the basis of what the neurotic would be willing to do for others if he had the opportunity. He will point out how loving or self-sacrificing he would be if he were in the other's position, and he feels that his demands are justified by the fact that he asks no more from others than he would do himself. In reality the psychology of such justification is more intricate than the neurotic himself realizes. This picture he has of his own qualities is mainly his unconscious arrogation to himself of the kind of conduct he would demand of others" (pg. 143)
    - Chapter 9 - The Role of Sexuality in the Neurotic Need for Affection (pg. 147)
      - "the neurotic need for affection often takes the form of a sexual infatuation or an insatiable hunger for sexual gratification" (pg. 147)
      - "[Freud] has seen that many neurotic persons are anxious to attach themselves to others and prone to cling to them; and he has described this attitude as resulting from dissatisfied libido. This concept, however, is based on certain premises. It presupposes that all those manifestations which are not sexual in themselves, such as the wish to get advice, approval or support, are expressions of sexual needs that have been attenuated or 'sublimated'. Furthermore, it presupposes that tenderness is an inhibited or 'sublimated' expression of sexual drives. Such presuppositions are unsubstantiated" (pg. 148)
        - "the connections between feelings of affection, expressions of tenderness and sexuality are not so close as we sometimes assume" (pg. 148)
          - "From observations made in our culture we know, however, that sexuality can exist without affection or tenderness, and that affection or tenderness can exist without sexual feelings" (pg. 148)
        - "the Oedipus complex in these cases is not then the origin of the neurosis, but is itself a neurotic formation" (pg. 161)
    - Chapter 10 - The Quest for Power, Prestige and Possession (pg. 162)
      - "From observations made in our culture we know, however, that sexuality can exist without affection or tenderness, and that affection or tenderness can exist without sexual feelings" (pg. 162)
      - "Winning affection means obtaining reassurance through intensified contact with others, while striving for power, prestige and possession means obtaining reassurance through loosening of the contact with others and through fortifying one's own position" (pg. 162)
      - "The neurotic striving for power, however, is born out of anxiety, hatred and feelings of inferiority. To put it categorically, the normal striving for power is born of strength, the neurotic of weakness" (pg. 163)
      - "The neurotic strivings for power, prestige and possession serve not only as a protection against anxiety, but also as a channel through which repressed hostility can be discharged" (pg. 166)
      - "The striving for power serves in the first place as a protection against helplessness, which as we have seen is one of the basic elements in anxiety" (pg. 166)
      - "In the second place, the neurotic striving for power serves as a protection against the danger of feeling or being regarded as insignificant. The

- neurotic develops a rigid and irrational ideal of strength which makes him believe he should be able to master any situation, no matter how difficult, and should master it right away. This ideal becomes linked with pride, and as a consequence the neurotic considers weakness not only as a danger but also as a disgrace" (pg. 167)
- "The quest for power is, as we have seen, a protection against helplessness and against insignificance. This latter function it shares with the quest for prestige" (pg. 171)
    - "For purposes of mere description such a person could be called narcissistic. If he is considered dynamically, however, the term is misleading because, though he is constantly preoccupied with inflating his ego, he does it not primarily for the sake of self-love, but for the sake of protecting himself against a feeling of insignificance and humiliation, or, in positive terms, for the sake of repairing a crushed self-esteem" (pg. 172)
  - "**The irrational quest for possession** is so widespread in our culture that it is only by making comparisons with other cultures that one recognizes that it is not a general human instinct, either in the form of an acquisitive instinct or in the form of a sublimation of biologically founded drives. Even in our culture compulsive striving for possession vanishes as soon as the anxieties determining it are diminished or removed" (pg. 173)
    - "The specific fear against which possession is a protection is that of impoverishment, destitution, dependence on others" (pg. 173)
  - Chapter 11 - Neurotic Competitiveness (pg. 188)
    - "**From its economic center competition radiates into all other activities and permeates love, social relations and play.** Therefore competition is a problem for everyone in our culture, and it is not at all surprising to find it an unending center of neurotic conflicts" (pg. 188)
      - "In our culture neurotic competitiveness differs from the normal in three respects. First, the neurotic constantly measures himself against others, even in situations which do not call for it. Although striving to surpass others is essential in all competitive situations, the neurotic measures himself against persons who are in no way potential competitors and who have no goal in common with him" (pg. 188-189)
      - "The second difference from normal competitiveness is that the neurotic's ambition is not only to accomplish more than others, or to have greater success than they, but to be unique and exceptional" (pg. 189)
      - "The third difference from normal competition is the implicit hostility in the neurotic's ambitions, his attitude that 'no one but I shall be beautiful, capable, successful'. Hostility is inherent in every intense competition, since the victory of one of the competitors implies the defeat of the other. There is, in fact, so much destructive competition in an individualistic culture that as an isolated feature one hesitates to call it a neurotic characteristic. It is almost a cultural pattern. In the neurotic person, however, the destructive aspect is stronger than the constructive: it is more important for him to see others defeated than to succeed himself" (pg. 192-193)
    - "neurotic competitiveness, however, produces even greater havoc than the average, because of its destructive character" (pg. 197)
    - "Though these remarks concerning the influence of neurotic competitiveness on sexual relations are far from exhaustive, they may suffice to show how it leads to an impairment of the relations between the sexes. This is all the more serious since the very competitiveness which in our culture undermines the possibility of attaining good relations between the sexes is also a source of anxiety and thus makes good relations all the more desirable" (pg. 206)
  - Chapter 12 - Recoiling Competitiveness (pg. 207)
    - "because of its destructive character competitiveness in neurotic persons gives rise to a huge amount of anxiety, and consequently leads to a recoiling from competition" (pg. 207)
      - "It is understandable without any difficulty that one source is a fear of retaliation for the ruthless pursuit of ambition. One who steps on all others, humiliates and crushes them as soon as they have or want to have success, must have the fear that they will want just as intensely to defeat him. But such a retaliation fear, although it will be active in everyone who achieves success at the expense of others, is scarcely the whole reason for the neurotic's increased anxiety and his consequent inhibition toward competition. Experience shows that retaliation fear alone does not necessarily lead to inhibitions. On the contrary, it may result merely in a cold-blooded reckoning with the imaginary or real envy, rivalry or malice of others, or in an attempt to expand one's power in order to be protected from any defeat" (pg. 207)
    - "The neurotic person, however, pursues two ways that are incompatible: an aggressive striving for a 'no one but I' dominance; and at the same time an excessive desire to be loved by everyone. **This situation of being caught between ambition and affection is one of the central conflicts in neuroses.** The main reason why the neurotic becomes afraid of his own ambitions and demands, why he does not even want to recognize them, and why he checks them or recoils from them altogether, is that he is afraid of losing affection" (pg. 208)
      - "he finds himself caught in a dilemma between two equally imperative needs: his ambition and his need for affection" (pg. 209)
        - "The dilemma is practically unsolvable. One cannot step on people and be loved by them at the same time. Yet in the neurotic the pressure is so great that he does try to solve it. In general he attempts a solution in two ways: by justifying his drive for dominance and the grievances resulting from its nonfulfillment; and by checking his ambition" (pg. 209)
    - "The direct outcome of the anxiety involved in neurotic competitiveness is a fear of failure and a fear of success. The fear of failure is in part an expression of the fear of being humiliated. Any failure becomes a catastrophe" (pg. 211)
      - "The resulting attitudes vary according to the content of the fear. If the emphasis lies on the fear of failure as such, he will redouble his efforts or even become desperate in his attempts to avoid failure. Acute anxiety may emerge before crucial tests of his strength or ability, such as examinations or public appearances. If, however, the emphasis lies on the fear of others recognizing his ambition the resulting picture is exactly the opposite. The anxiety that he feels will make him appear to be disinterested and will lead him to make no efforts of any kind. The contrast in these two pictures is noteworthy, because it shows how two types of fear, which after all are akin, may produce two entirely different sets of characteristics. A person conforming to the first pattern will work frantically for examinations, but one of the second pattern will work very little and will perhaps conspicuously indulge in social activities or hobbies, thus showing to the world his lack of interest in the task" (pg. 212)
      - "Thus in general the neurotic will consider it safer not to do the things he wants to do. His maxim is: Stay in the corner, be modest, and most of all, do not be conspicuous" (pg. 213)
        - "If this recoiling trend is a predominant characteristic it results in not taking any risks. Needless to say, such an attitude brings with it a great impoverishment in life and a warping of potentialities" (pg. 213-214)
    - "as I have emphasized several times, we cannot ultimately fool ourselves, though we may be successful in shutting certain impulses out of awareness" (pg. 221)
    - "the main outlines of the "vicious circle" which develops out of the neurotic striving for power, prestige and possession may be roughly indicated as follows: anxiety, hostility, impaired self-esteem; striving for power and the like; enhanced hostility and anxiety; tendency to recoil from competition (with accompanying tendencies toward self-bellitting); failures and discrepancies between potentialities and achievements; enhanced superiority feelings (with begrudging envy); enhanced grandiose ideas (with fear of envy); enhanced sensitivity (with renewed tendency to recoil); enhanced hostility and anxiety, which starts the cycle all over again" (pg. 226-227)
      - "In order, however, to understand fully the role that envy plays in neuroses, we have to regard it from a more comprehensive viewpoint. The neurotic, whether or not he feels it consciously, is not only a very unhappy person indeed, but he does not see any chance of escaping his misery. What the outside observer describes as vicious circles developing out of attempts to get reassurance, the neurotic himself feels as being hopelessly caught in a net. **As a patient of mine has described it, he feels caught in a cellar with many doors, and whichever door he opens leads only into new darkness. And all the time he knows that others are walking outside in sunshine.** I do not believe that one can understand any severe neurosis without recognizing the paralyzing hopelessness which it contains" (pg. 227)
        - "It may be difficult then to see that behind all the odd vanities, demands, hostilities, there is a human being who suffers, who feels



forever excluded from all that makes life desirable, who knows that even if he gets what he wants he cannot enjoy it. When one recognizes the existence of all this hopelessness it should not be difficult to understand what appears to be an excessive aggressiveness or even meanness, unexplainable by the particular situation. A person so shut out from every possibility of happiness would have to be a veritable angel if he did not feel hatred toward a world he cannot belong to" (pg. 228)

- Chapter 13 - Neurotic Guilt Feelings (pg. 230)
  - "unconsciously the neurotic himself is not at all convinced of his unworthiness. Even when he seems to be submerged in guilt feelings, he may become very resentful if others show a tendency to take his recriminations seriously" (pg. 233)
    - "But the contradiction is not always so conspicuous; it is present much more frequently than appears on the surface. The neurotic may mistake his self-accusatory attitude for a sound critical attitude toward himself. His sensitivity toward criticism may be screened by a belief that he can take criticism very well, if only it is made in a friendly or constructive manner; but this belief is only a screen and is contradicted by the facts. Even obviously friendly advice may be reacted to with anger, for advice of any kind implies criticism for not being altogether perfect" (pg. 234)
  - **"because of the great amount of anxiety in neuroses the neurotic is inclined more often than the normal individual to cover up anxiety with guilt feelings"** (pg. 235)
    - "Unlike the normal person he not only fears those consequences which are likely to hap-pen, but anticipates consequences utterly disproportionate to reality. The nature of these anticipations depends on the situation. He may have an exaggerated notion of impending punishment, retaliation, desertion, or his fears may be completely vague. But whatever their nature his fears are all kindled at the same point, which may be roughly described as the fear of disapproval, or if the fear of disapproval amounts to a conviction, as a fear of being found out" (pg. 235)
      - *\*this 'anticipating' gets us close to what's 'pre-emptive' action in the political setting, where a policy of pre-emption is usually justified on the ground of self-preservation. If this simple leap is easy enough, then one could then claim that any political decision which is 'pre-emptive' is neurotic.*
      - "The fear of disapproval is very common in neuroses. Nearly every neurotic, even though he appear on surface observation to be entirely certain of himself and indifferent to the opinion of others, is excessively afraid of or hypersensitive to being disapproved of, criticized, accused, found out. As I have already mentioned, this fear of disapproval is usually understood to indicate underlying guilt feelings. In other words, it is considered to be a result of such feelings" (pg. 235-236)
        - ◆ "He feels guilty because, as a result of his anxieties, he is even more than others dependent on public opinion, and hence mistakes it naïvely as his own judgment. Furthermore his general sensitivity toward disapproval remains fundamentally unchanged, even if his special guilt feelings vanish after he has brought himself to talk about the experiences that prompted them. This observation suggests the conclusion that guilt feelings are not the cause but the result of the fear of disapproval" (pg. 236)
      - "The main factor that accounts for the fear of disapproval is the great discrepancy that exists between the façade which the neurotic shows both to the world and to himself and all the repressed tendencies that lie hidden behind the façade. Although he suffers, even more than he realizes, at not being at one with himself, at all the pretenses he must keep up, he has nevertheless to defend these pretenses with all his energy, because they represent the bulwark that protects him from his lurking anxiety. If we recognize that these things he has to hide form the basis of his fear of disapproval we can understand better why the disappearance of certain "guilt feelings" cannot possibly free him from his fear. There is more that has to be changed. To put it very bluntly, it is the whole insincerity in his personality or rather, in the neurotic part of his personality, that is responsible for his fear of disapproval, and it is in this insincerity that he fears detection" (pg. 239)
        - ◆ *\*cf. K. Horney, Our Inner Conflicts, Chapter 6 - The Idealized Image (pg. 96)*  
[https://www.binseelsnotes.com/files/ugd/d7b063\\_b1993d639e9b4b3b98263fb7f8184f49.pdf](https://www.binseelsnotes.com/files/ugd/d7b063_b1993d639e9b4b3b98263fb7f8184f49.pdf)
      - "Since he thus essentially despises any "weakness" in himself, and since he cannot help believing that others will despise him likewise if they find out his weak-nesses, he makes desperate efforts to hide them, but always with the fear that he will be found out sooner or later; therefore the continued anxiety" (pg. 240)
        - ◆ **"Thus guilt feelings and their accompanying self-recriminations are not only the result, instead of the cause, of a fear of disapproval, but they are also a defense against this fear.** They fulfill the double purpose of inviting reassurance and of blurring the real issue. The latter purpose they accomplish either by diverting attention from what should be concealed, or by exaggerating so greatly that they appear untrue" (pg. 241)
          - ◇ *\*see pages 242-245 for defenses against fear of disapproval*
            - ▶ *Self-recrimination*
            - ▶ *Perfection*
            - ▶ *Ignorance*
            - ▶ *Victimization*
              - "This strategy of feeling victimized is so frequently used and tenaciously maintained because it is in fact the most effective method of defense. It enables the neurotic not only to ward off accusations but at the same time to put the blame on others" (pg. 247)
          - ◆ "To return now to self-recriminating attitudes, another function that they serve, in addition to protecting against a fear of disapproval and inviting positive reassurance, is to prevent the neurotic from seeing the necessity for change and in fact to serve as a substitute for change. To make any changes in a developed personality is extremely hard for everyone. But for the neurotic person this task is twice as hard, not only because he has a greater difficulty in recognizing the necessity for change, but also because so many of his attitudes are necessitated by anxiety. Consequently he is mortally frightened at the prospect of having to change, and he shrinks back from recognizing the necessity for it. One of the means of shirking this knowledge is to believe secretly that by self-recrimination he can 'get by'. This process can frequently be observed in everyday life. If a person regrets having done something or having failed to do it, and as a consequence wants to make good or to change the attitude which was responsible, he will not submerge himself in guilt feelings. If he does do this it indicates that he shirks the difficult task of changing. **It is indeed so much easier to be remorseful than to change**" (pg. 246-247)
      - "usually the neurotic is unable to distinguish clearly between friends and enemies" (pg. 236-237)
    - Chapter 14 - The Meaning of Neurotic Suffering (pg. 259)
      - "we have seen that in struggling with his conflicts the neurotic person undergoes a great deal of suffering, that moreover he often uses suffering as a means of attaining certain goals which, because of existing dilemmas, are difficult to attain otherwise" (pg. 259)
        - "The obtaining of satisfaction through suffering is a big problem even in perversions, but it becomes still more puzzling in the general tendencies toward suffering. Many attempts have been made to account for masochistic phenomena. The most brilliant of them is Freud's hypothesis of the death instinct. This contends, briefly, that there are two main biological forces operating within man: the life instinct and the death instinct. The latter force, which aims at self-destruction, when combined with libidinal drives results in the phenomenon of masochism" (pg. 260)

- "a great deal of the suffering that occurs in neuroses has nothing at all to do with a wish to suffer, but is only the unavoidable consequence of existing conflicts" (pg. 261)
    - "Manifest anxiety engendered by existing conflicts is the outstanding but not the only example for suffering of this type in neuroses. Other kinds of neurotic suffering are also to be understood in this way - such as the suffering which accompanies the realization of a growing discrepancy between potentialities and factual achievements, the feeling of being hopelessly caught in certain dilemmas, hypersensitivity to the slightest offenses, self-contempt for having a neurosis" (pg. 261-262)
  - "The answer is that primarily this feeling of intrinsic weakness is not a fact at all; what is felt as weakness and appears as weakness is only the result of an inclination toward weakness. This fact can be recognized from characteristics we have already discussed: **in his own feelings the neurotic unconsciously exaggerates his weakness and he tenaciously insists on being weak**" (pg. 268)
  - "In our culture we are more aware of the opposite attitude toward the self, the attitude that emphasizes and highly values the particularities and uniqueness of individuality. Man in our culture feels strongly that his own self is a separate unity, distinguished from or opposite to the world outside. Not only does he insist on this individuality but he derives a great deal of satisfaction from it; he finds happiness in developing his special potentialities, mastering himself and the world in active conquest, being constructive and doing creative work" (pg. 273)
    - "But the opposite tendency that we have discussed-the tendency to break through the shell of individuality and be rid of its limitations and isolation - is an equally deep-rooted human attitude, and is also pregnant with potential satisfaction. Neither of these tendencies is in itself pathological; both the preservation and development of individuality and the sacrifice of individuality are legitimate goals in the solution of human problems" (pg. 274)
  - "in masochistic fantasies the common denominator is a feeling of being putty in the master's hand, of being devoid of all will, of all power, of being absolutely subjected to another's domination" (pg. 274)
    - "Most masochistic phenomena share with neurotic symptoms the character of being a compromise solution of incompatible strivings. The neurotic tends to feel a prey to everyone's will, but at the same time insists that the world should adapt itself to him. He tends to feel enslaved, but at the same time insists that his power over others should be unquestioned. He wants to be helpless and taken care of, but at the same time insists on being not only entirely self-sufficient but, in effect, omnipotent. He tends to feel that he is nothing, but is irritated when he is not taken for a genius. There is absolutely no satisfactory solution which could reconcile such extremes, particularly since both strivings are so strong" (pg. 276)
    - "The drive toward oblivion is much more imperative in the neurotic than in the normal person because the former wants to get rid not only of the fears, limitations and isolations that are universal in human existence, but also of a feeling that he is trapped in insoluble conflicts and their resultant sufferings. And his contradictory drive toward power and self-aggrandizement is equally imperative and more than normally intense. Of course he does attempt to achieve the impossible, to be at once everything and nothing..." (pg. 276)
  - Chapter 15 - Culture and Neurosis (pg. 281)
    - "Looking back at the intricacy of the neurotic character structure, as described in the preceding chapters, and at the many factors involved, this variety is not surprising. Differences in inheritance and in the experiences a person has gone through during his life, particularly in his childhood, produce a seemingly boundless variation in the construction of the factors involved" (pg. 281)
    - "But, as pointed out at the beginning, in spite of all these individual variations the crucial conflicts around which a neurosis grows are practically always the same. In general they are the same conflicts to which the healthy person in our culture is also subject. It is something of a truism to say that it is impossible to distinguish clearly between neurotic and normal, but it may be useful to repeat it once more" (pg. 281)
    - "Freud sees a culture not as the result of a complex social process but primarily as the product of biological drives which are repressed or sublimated, with the result that reaction formations are built up against them. The more complete the suppression of these drives, the higher the cultural development. Since the capacity for sublimation is limited and since the intensive suppression of primitive drives without sublimation may lead to neurosis, the growth of civilization must inevitably imply a growth of neurosis. Neuroses are the price humanity has to pay for cultural development" (pg. 283)
    - "**Modern culture is economically based on the principle of individual competition.** The isolated individual has to fight with other individuals of the same group, has to surpass them and, frequently, thrust them aside. The advantage of the one is frequently the disadvantage of the other. The psychic result of this situation is a diffuse hostile tension between individuals. Everyone is the real or potential competitor of everyone else. This situation is clearly apparent among members of the same occupational group, regardless of strivings to be fair or of attempts to camouflage by polite consideration. It must be emphasized, however, that competitiveness, and the potential hostility that accompanies it, pervades all human relationships. Competitiveness is one of the predominant factors in social relationships" (pg. 284)
      - "The potential hostile tension between individuals results in a constant generation of fear - fear of the potential hostility of others, reinforced by a fear of retaliation for hostilities of one's own" (pg. 285)
        - "needless to say, this presents a shaky basis for self-esteem" (pg. 286)
    - "All these factors together - competitiveness and its potential hostilities between fellow-beings, fears, diminished self-esteem - result psychologically in the individual feeling that he is isolated. Even when he has many contacts with others, even when he is happily married, he is emotionally isolated. Emotional isolation is hard for anyone to endure; it becomes a calamity, however, if it coincides with apprehensions and uncertainties about one's self" (pg. 286)
      - "obtaining affection makes [individuals] feel less isolated, less threatened by hostility and less uncertain of [themselves]. Because it corresponds to a vital need, love is overvalued in our culture. It becomes a phantom - like success - carrying with it the illusion that it is a solution for all problems. Love itself is not an illusion - although in our culture it is most often a screen for satisfying wishes that have nothing to do with it - but it is made an illusion by our expecting much more of it than it can possibly fulfill. And the ideological emphasis that we place on love serves to cover up the factors which create our exaggerated need for it. Hence the individual - and I still mean the normal individual - is in the dilemma of needing a great deal of affection but finding difficulty in obtaining it" (pg. 287)
      - "the situation thus far represents a fertile ground for the development of neuroses" (pg. 287)
    - "in every neurosis there are contradictory tendencies which the neurotic is unable to reconcile..." (pg. 287-288)
- d. **Further Readings:**
- Patterns of Culture, by R. Benedict [https://www.berose.fr/IMG/pdf/1934-patterns\\_of\\_culture.pdf](https://www.berose.fr/IMG/pdf/1934-patterns_of_culture.pdf)