

Neurosis and Human Growth, by K. Horney

a. People / Organizations:

- .

b. Quotes:

- "All the drives for glory have in common the reaching out for greater knowledge, wisdom, virtue, or powers than are given to human beings; **they all aim at the absolute, the unlimited, the infinite. Nothing short of absolute fearlessness, mastery, or saintliness has any appeal for the neurotic obsessed with the drive for glory.** He is therefore the antithesis of the truly religious man...The neurotic is the Faust who is not satisfied with knowing a great deal, but has to know everything." - Author (pg. 35)
 - "This soaring into the unlimited is determined by the power of the needs behind the drive for glory. The needs for the absolute and the ultimate are so stringent that they override the checks which usually prevent our imagination from detaching itself from actuality. For his well-functioning, man needs both the vision of possibilities, the perspective of infinitude, and the realization of limitations, of necessities, of the concrete. If a man's thinking and feeling are primarily focused upon the infinite and the vision of possibilities, he loses his sense for the concrete, for the here and now. He loses his capacity for living in the moment. He is no longer capable of submitting to the necessities in himself, "to what may be called one's limit." He loses sight of what is actually necessary for achieving something." - Author (pg. 35)
 - "the checks on imagination are malfunctions in the search for glory" - Author (pg. 35-36)
- "Those who believe that "love" solves everything, that "love" entitles one to everything, must then exaggerate the depth or the value of love— not by way of conscious pretense but by actually feeling more love than there is. The necessity to exaggerate often has repercussions which may contribute to building a vicious circle." - Author (pg. 53)
- "for the neurotic, minor happenings turn into catastrophes and life becomes a series of upsets" - Author (pg. 58)
- "in dreams we are closer to the reality of ourselves" - Author (pg. 153)
 - **I don't see how this can at all be a true statement when the author also says that imagination serves the pursuit for glory. Dreaming is mostly imagination - so, how can it be at all close to a reality of ourself?*
- "in the framework of my psychological theories the neurotic character structure is central" - Author (pg. 191)
- "Although neurosis may produce acute disturbances or may at times remain fairly static, it implies in its nature neither the one condition nor the other. **It is a process that grows by its own momentum, that with a ruthless logic of its own envelops more and more areas of personality. It is a process that breeds conflicts and a need for their solution.** But, since the solutions the individual finds are only artificial ones, new conflicts arise which again call for new solutions - which may allow him to function in a fairly smooth way. It is a process which drives him farther and farther away from his real self and which thus endangers his personal growth." - Author (pg. 333)
- "from a philosophic perspective, it is not permissible to tear isolated concepts out of context and then compare them" - Author (pg. 369)

c. General Notes:

- Introduction, by J. Rubin (pg. 1)
 - "Those unfamiliar with the history of psychoanalysis may be surprised upon reading about such now familiar concepts as alienation, self-realization, the real self, the idealized image, and self-hate to learn that Dr. Horney was considered a radical deviationist from the psychoanalytic mainstream. Nevertheless, this was not always the case. Horney's intellectual origins are deeply rooted in classical psychoanalysis." (pg. 2)
 - "**her book *The Neurotic Personality of Our Time* (1937), which outlined an approach to viewing the effects of culture on individual psychodynamics and psycho-pathology.** This represented a shift away from instinct theory towards viewing the individual as developing within a cultural matrix mediated by the family environment." (pg. 3)
 - "Perhaps Horney's most radical concept is also in a way her simplest. For her, **what is psychologically healthy in human beings is qualitatively different from what is unhealthy. That which is sick in each of us operates by different psychological laws and dynamics and develops in very different ways from that which is healthy.** This simple sounding distinction is actually quite different from most other psychoanalytic thinking. **Essential to this distinction is Horney's concept of the real self, the fundamental core of aliveness that, though universally present in each of us, finds its unique expression in each individual's development of his/her potential for self-realization.** This concept is supported by recent studies of infants and children. That newborns are integrated beings possessing volition and purposeful behavior, as well as inherent needs for relatedness, is increasingly emerging as a research finding. Healthy growth is dependent on the surrounding conditions. Adverse conditions block the self-realization process." (pg. 4)
 - "For Horney, the goal of psychoanalytic treatment was less the finding of new solutions for old, childhood conflicts than the reorganizing and redirecting of the self in the direction of healthy growth." (pg. 4)
 - "**Horney saw normal infantile egocentricity as very different dynamically, developmentally, and phenomenologically from narcissistic grandiosity.** The latter grows out of a dynamic matrix of anxiety and intrapsychic conflict, which she described in *Our Inner Conflicts* (1945). **It is the attempt to achieve an integrated sense of self in the face of these fragmenting conflicts that leads to the development of the self-idealizing process.**" (pg. 5)
 - "**For Horney the self existed within a matrix of concentric fields extending from the intrapsychic through the interpersonal to the larger culture in which we are all immersed.**" (pg. 5)
 - "In their clinical work both Horney and Reich observed patients in whom **change was blocked by encrusted character structures**-character structures which often went unnoticed or were even viewed, according to cultural norms, as healthy or normal." (pg. 6)
 - "Much of what Freud viewed as basic drives Horney came to view as secondary manifestations, the outgrowth of inner conflict and of character structure. These included notions of aggression, sadomasochism, perversions, and such gender-related manifestations as castration fear and penis envy." (pg. 7)
- Introduction: A Morality of Evolution (pg. 13)
 - "**The neurotic process is a special form of human development,** and - because of the waste of constructive energies which it involves - is a particularly unfortunate one. It is not only different in quality from healthy human growth but, to a greater extent than we have realized, antithetical to it in many ways. Under favorable conditions man's energies are put into the realization of his own potentialities. Such a development is far from uniform. According to his particular temperament, faculties, propensities, and the conditions of his earlier and later life, he may become softer or harder, more cautious or more trusting, more or less self-reliant, more contemplative or more outgoing; and he may develop his special gifts. But wherever his course takes him, it will be his given potentialities which he develops. Under inner stress, however, a person may become alienated from his real self. **He will then shift the major part of his energies to the task of molding himself, by a rigid system of inner dictates, into a being of absolute perfection.** For nothing short of godlike perfection can fulfill his idealized image of himself and satisfy his pride in the exalted attributes which (so he feels) he has, could have, or should have." (pg. 13)
 - "As the frequency of neuroses shows, all kinds of pressure can easily divert our constructive energies into unconstructive or destructive channels. But, with such a belief in an autonomous striving toward self-realization, we do not need an inner strait jacket with which to shackle our spontaneity, nor

the whip of inner dictates to drive us to perfection. There is no doubt that such disciplinary methods can succeed in suppressing undesirable factors, but there is also no doubt that they are injurious to our growth. We do not need them because we see a better possibility of dealing with destructive forces in ourselves: that of actually outgrowing them. The way toward this goal is an ever increasing awareness and understanding of ourselves. Self-knowledge, then, is not an aim in itself, but a means of liberating the forces of spontaneous growth. In this sense, **to work at ourselves becomes not only the prime moral obligation, but at the same time, in a very real sense, the prime moral privilege.** To the extent that we take our growth seriously, it will be because of our own desire to do so. And as we lose the neurotic obsession with self, as we become free to grow ourselves, we also free ourselves to love and to feel concern for other people. We will then want to give them the opportunity for unhampered growth when they are young, and to help them in whatever way possible to find and realize themselves when they are blocked in their development. At any rate, whether for ourselves or for others, **the ideal is the liberation and cultivation of the forces which lead to self-realization.**" (pg. 15-16)

▪ Chapter 1 - The Search for Glory (pg. 17)

- "the human individual, given a chance, tends to develop his particular human potentialities. He will develop then the unique alive forces of his real self: the clarity and depth of his own feelings, thoughts, wishes, interests; the ability to tap his own resources, the strength of his will power; the special capacities or gifts he may have; the faculty to express himself, and to relate himself to others with his spontaneous feelings. All this will in time enable him to find his set of values and his aims in life. In short, he will grow, substantially un-diverted, toward *self-realization*. And that is why I speak now and throughout this book of **the real self as that central inner force, common to all human beings and yet unique in each, which is the deep source of growth.**" (pg. 17)
 - "Only the individual himself can develop his given potentialities. But, like any other living organism, the human individual needs favorable conditions for his growth "from acorn into oak tree"; he needs an atmosphere of warmth to give him both a feeling of inner security and the inner freedom enabling him to have his own feelings and thoughts and to express him-self. He needs the good will of others, not only to help him in his many needs but to guide and encourage him to become a mature and fulfilled individual. He also needs healthy friction with the wishes and wills of others. If he can thus grow with others, in love and in friction, he will also grow in accordance with his real self." (pg. 18)
 - "...unfavorable conditions are too manifold to list here. But, when summarized, they all boil down to the fact that the people in the environment are too wrapped up in their own neuroses to be able to love the child, or even to conceive of him as the particular individual he is; their attitudes toward him are determined by their own neurotic needs and responses. In simple words, they may be dominating, overprotective, intimidating, irritable, over-exacting, overindulgent, erratic, partial to other siblings, hypocritical, indifferent, etc. It is never a matter of just a single factor, but always the whole constellation that exerts the untoward influence on a child's growth. As a result, **the child does not develop a feeling of belonging, of "we," but instead a profound insecurity and vague apprehensiveness, for which I use the term *basic anxiety*.** It is his feeling of being isolated and helpless in a world conceived as potentially hostile. The cramping pressure of his basic anxiety prevents the child from relating himself to others with the spontaneity of his real feelings, and forces him to find ways to cope with them. He must (unconsciously) deal with them in ways which do not arouse, or increase, but rather allay his basic anxiety." (pg. 18)
 - "In a healthy human relationship the moves toward, against, or away from others are not mutually exclusive. The ability to want and to give affection, or to give in; the ability to fight, and the ability to keep to oneself—these are complementary capacities necessary for good human relations. But **in the child who feels himself on precarious ground because of his basic anxiety, these moves become extreme and rigid.** Affection, for instance, becomes clinging; compliance becomes appeasement. Similarly, he is driven to rebel or to keep aloof, without reference to his real feelings and regardless of the inappropriateness of his attitude in a particular situation. The degree of blindness and rigidity in his attitudes is in proportion to the intensity of the basic anxiety lurking within him." (pg. 19)
 - "Since under these conditions the child is driven not only in one of these directions, but in all of them, he develops fundamentally contradictory attitudes toward others. The three moves toward, against, and away from others therefore constitute a conflict, his basic conflict with others. In time, he tries to solve it by making one of these moves consistently pre-dominant—tries to make his prevailing attitude one of compliance, or aggressiveness, or aloofness." (pg. 19)
 - "it always **impairs the inner strength and coherence of the individual**, and thereby always generates certain vital needs for remedying the resulting deficiencies" (pg. 20)
 - ◆ **'inner strength' and 'coherence' have been established as criteria for a 'healthy' individual. However, 'strength' seems reinforcing - which could be plain boldness (i.e., courage or, as Karen Horney goes on to say, 'self-confidence') or stubbornness (i.e., ignorance). - and 'coherence' screams 'identity-thinking' - which Adorno would readily combat as grounds for a 'healthy individual'.*
 - "**Self-idealization always entails a general self-glorification, and thereby gives the individual the much-needed feeling of significance and of superiority over others.** But it is by no means a blind self-aggrandizement. Each person builds up his personal idealized image from the materials of his own special experiences, his earlier fantasies, his particular needs, and also his given faculties. **If it were not for the personal character of the image, he would not attain a feeling of identity and unity.** He idealizes, to begin with, his particular "solution" of his basic conflict: compliance becomes goodness; love, saintliness; aggressiveness becomes strength, leadership, heroism, omnipotence; aloofness becomes wisdom, self-sufficiency, independence. What-according to his particular solution-appear as shortcomings or flaws are always dimmed out or retouched." (pg. 22)
 - "Eventually the individual may come to identify himself with his idealized, integrated image. Then it does not remain a visionary image which he secretly cherishes; imperceptibly he becomes this image: the idealized image becomes an *idealized self*." (pg. 23)
 - "**Self-idealization, in its various aspects, is what I suggest calling a comprehensive neurotic solution**—i.e., a solution not only for a particular conflict but one that implicitly promises to satisfy all the inner needs that have arisen in an individual at a given time. Moreover, it promises not only a riddance from his painful and unbearable feelings (feeling lost, anxious, inferior, and divided), but in addition an ultimately mysterious fulfillment of himself and his life. No wonder, then, that **when he believes he has found such a solution he clings to it for dear life.** No wonder that, to use a good psychiatric term, **it becomes compulsive.** The regular occurrence of self-idealization in neurosis is the result of the regular occurrence of the compulsive needs bred in a neurosis-prone environment. **We can look at self-idealization from two major vantage points:** it is the logical outcome of an early development and it is also the beginning of a new one. It is bound to have far-reaching influence upon the further development because there simply is no more consequential step to be taken than the abandoning of the real self. But the main reason for its revolutionary effect lies in another implication of this step. **The energies driving toward self-realization are shifted to the aim of actualizing the idealized self.** This shift means no more and no less than a change in the course of the individual's whole life and development." (pg. 23-24)
 - "We shall see throughout this book the manifold ways in which this shift in direction exerts a molding influence upon the whole personality. Its more immediate effect is to prevent self-idealization from remaining a purely inward process, and to force it into the total circuit of the individual's life. **The individual wants to - or, rather, is driven to - express himself. And this now means that he wants to express his idealized self, to prove it in action.** It infiltrates his aspirations, his goals, his conduct of life, and his relations to others. For this reason, self-idealization inevitably grows into a more comprehensive drive which I suggest calling by a name appropriate to its nature and its dimensions: *the search for glory*. Self-idealization remains its nuclear part. The other elements in it, all of them always present, though in varying degrees of strength and awareness in each individual case, are the need for perfection, neurotic ambition, and the need

- for a vindictive triumph." (pg. 24)
- ◆ "among the drives toward actualization the idealized self **the need for perfection** is the most radical one." (pg. 24)
 - ◇ "...the neurotic aims not only at retouching but at remodeling himself into his special kind of perfection prescribed by the specific features of his idealized image. He tries to achieve this goal by a complicated system of shoulds and taboos." (pg. 25)
 - ◆ "The most obvious and the most extrovert among the elements of the search for glory is **neurotic ambition**, the drive toward external success." (pg. 25)
 - ◇ "Since **we live in a competitive culture**, these remarks may sound strange or unworldly. It is so deeply ingrained in all of us that everybody wants to get ahead of the next fellow, and be better than he is, that **we feel these tendencies to be "natural."** But **the fact that compulsive drives for success will arise only in a competitive culture does not make them any less neurotic.** Even in a competitive culture there are many people for whom other values—such as, in particular, that of growth as a human being—are more important than competitive excelling over others." (pg. 26)
 - ◆ "The last element in the search for glory, more destructive than the others, is the drive toward a **vindictive triumph**. It may be closely linked up with the drive for actual achievement and success but, if so, its chief aim is to put others to shame or defeat them through one's very success; or to attain the power, by rising to prominence, to inflict suffering upon them—mostly of a humiliating kind." (pg. 26-27)
 - ◇ "Among recent historical figures Hitler is a good illustration of a person who went through humiliating experiences and gave his whole life to a fanatic desire to triumph over an ever-increasing mass of people. In his case vicious circles, constantly increasing the need, are clearly discernible. One of these develops from the fact that he could think only in categories of triumph and defeat. Hence the fear of defeat made further triumphs always necessary. Moreover, the feeling of grandeur, increasing with every triumph, rendered it increasingly intolerable that anybody, or even any nation, should not recognize his grandeur." (pg. 27)
 - ◇ "**Much more frequently the drive toward a vindictive triumph is hidden. Indeed, because of its destructive nature, it is the most hidden element in the search for glory.** It may be that only a rather frantic ambition will be apparent. In analysis alone are we able to see that the driving power behind it is the need to defeat and humiliate others by rising above them. The less harmful need for superiority can, as it were, absorb the more destructive compulsion. This allows a person to act out his need, and yet feel righteous about it." (pg. 28)
 - "they all have in common two general characteristics, both understandable from the genesis and the functions of the whole phenomenon: their compulsive nature and their imaginative character. Both have been mentioned, but it is desirable to have a more complete and succinct picture of their meaning. **Their compulsive nature stems from the fact that the self-idealization** (and the whole search for glory developing as its sequel) **is a neurotic solution**. When we call a drive compulsive we mean the opposite of spontaneous wishes or strivings. The latter are an expression of the real self; the former are determined by the inner necessities of the neurotic structure. The individual must abide by them regardless of his real wishes, feelings, or interests lest he incur anxiety, feel torn by conflicts, be overwhelmed by guilt feelings, feel rejected by others, etc. In other words, the difference between spontaneous and compulsive is one between "I want" and "I must in order to avoid some danger." Although the individual may consciously feel his ambition or his standards of perfection to be what he wants to attain, he is actually driven to attain it. The need for glory has him in its clutches. Since he himself is unaware of the difference between wanting and being driven, we must establish criteria for a distinction between the two. The most decisive one is the fact that he is driven on the road to glory with an utter *disregard for himself, for his best interests*." (pg. 29)
 - **"The compulsiveness of the neurotic person's need for indiscriminate supremacy makes him indifferent to truth**, whether concerning himself, others, or facts." (pg. 30)
 - "The second characteristic inherent in all the elements of the search for glory is the great and peculiar role imagination plays in them. It is instrumental in the process of self-idealization." (pg. 31)
 - "...imagination...makes [one] mistake a mirage for the real thing" (pg. 31)
 - **"Actually imagination also permeates all psychic and mental functions in the healthy person**. When we feel the sorrow or the joy of a friend, it is our imagination that enables us to do so. When we wish, hope, fear, believe, plan, it is our imagination showing us possibilities. **But imagination may be productive or unproductive: it can bring us closer to the truth of ourselves as it often does in dreams or carry us far away from it**. It can make our actual experience richer or poorer. And these differences roughly distinguish neurotic and healthy imagination. When thinking of the grandiose plans so many neurotics evolve, or the fantastic nature of their self-glorification and their claims, we may be tempted to believe that they are more richly endowed than others with the royal gift of imagination—and that, for that very reason, it can more easily go astray in them. This notion is not borne out by my experience. The endowment varies among neurotic people, as it does among more healthy ones. But I find no evidence that the neurotic per se is by nature more imaginative than others." (pg. 32)
 - "Nevertheless the notion is a false conclusion based upon accurate observations. Imagination does in fact play a greater role in neurosis. However, what accounts for this are not constitutional but functional factors. Imagination operates as it does in the healthy person, but in addition it takes over functions which it does not normally have. It is put in the service of neurotic needs." (pg. 32)
 - "The more injurious work of imagination concerns the subtle and comprehensive distortions of reality which he is not aware of fabricating. The idealized self is not completed in a single act of creation: once produced, it needs continuing attention. For its actualization the person must put in an incessant labor by way of falsifying reality. He must turn his needs into virtues or into more than justified expectations. He must turn his intentions to be honest or considerate into the fact of being honest or considerate." (pg. 33)
 - **"We can only say that the psychotic tends to regard the processes in his mind more exclusively as the only reality that counts, while the neurotic - for whatever reasons - retains a fair interest in the outside world and his place in it and has therefore a fair gross orientation in it**. Nevertheless, while he may stay sufficiently on the ground to function in a way not obviously disturbed, there is no limit to the heights to which his imagination can soar. It is in fact the most striking characteristic of the search for glory that it goes into the fantastic, into the realm of unlimited possibilities." (pg. 34)
 - "...every neurotic at bottom is loath to recognize limitations to what he expects of himself and believes it possible to attain. His need to actualize his idealized image is so imperative that he must shove aside the checks as irrelevant or nonexistent." (pg. 36)
 - **"every neurotic**, even though he may pass superficially for healthy, **is averse to checking with evidence when it comes to his particular illusions about himself**. And he must be so, because they would collapse if he did. The attitude toward external laws and regulations varies, but he always tends to deny laws operating within himself, refuses to see the inevitability of cause and effect in psychic matters, or of one factor following from the other or reinforcing the other." (pg. 36)
 - "There are endless ways in which he disregards evidence which he does not choose to see. He forgets; it does not count; it was accidental; it was on account of circumstances, or because others provoked him; he couldn't help it, because it was "natural." Like a fraudulent bookkeeper, he goes to any length to maintain the double account; but, unlike him, he credits himself only with the favorable one and professes ignorance of the other." (pg. 36-37)
 - **"The basic difference between healthy strivings and neurotic drives for glory lies in the forces prompting them**. Healthy strivings stem from a propensity, inherent in human beings, to develop given potentialities. The belief in an inherent urge to grow has always been the basic tenet upon

- which our theoretical and therapeutic approach rests. And this belief has grown ever since with ever-new experiences. The only change is in the direction of more precise formulation. I would say now (as indicated in the first pages of this book that the live forces of the real self urge one toward self-realization." (pg. 37-38)
- **"The search for glory, on the other hand, springs from the need to actualize the idealized self.** The difference is basic because all other dissimilarities follow from this one. Because self-idealization in itself is a neurotic solution, and as such compulsive in character, all the drives resulting from it are by necessity compulsive too. Because the neurotic, as long as he must adhere to his illusions about himself, cannot recognize limitations, the search for glory goes into the unlimited. Because the main goal is the attainment of glory, he becomes uninterested in the process of learning, of doing, or of gaining step by step - indeed, tends to scorn it." (pg. 38)
 - "Hence he loses the sense of what evolution or growth means, even though he may talk about it. Because, finally, the creation of the idealized self is possible only at the expense of truth about himself, its actualization requires further distortions of truth, imagination being a willing servant to this end. Thereby, to a greater or lesser extent, he loses in the process his interest in truth, and the sense for what is true or not true a loss that, among others, accounts for his difficulty in distinguishing between genuine feelings, beliefs, strivings, and their artificial equivalents (unconscious pretenses) in himself and in others. The emphasis shifts from being to appearing. **The difference, then, between healthy strivings and neurotic drives for glory is one between spontaneity and compulsion; between recognizing and denying limitations; between a focus upon the vision of a glorious end-product and a feeling for evolution; between seeming and being, fantasy and truth"** (pg. 38-39)
 - Chapter 2 - Neurotic Claims (pg. 40)
 - "The neurotic in his search for glory goes astray into the realm of the fantastic, of the in-finite, of boundless possibilities." (pg. 40)
 - "Without realizing it, or at least without realizing the extent of it, he lives in two worlds-that of his secret private life and that of his official life." (pg. 40)
 - "No matter how averse the neurotic is to checking with evidence, reality inevitably obtrudes itself in two ways. He may be highly gifted, but he still is in all essentials like everybody else-with general human limitations and considerable individual difficulties to boot. His actual being does not jibe with his godlike image. Nor does the reality outside himself treat him as though it found him godlike. For him, too, an hour has but sixty minutes; he must wait in line, like everybody else; the taxi-driver or the boss may act as though he were simply an ordinary mortal." (pg. 40)
 - **"As long as his personal aggrandizement is too indispensable to be touched, he can but conclude that there is something wrong with the world.** It ought to be different. And so, **instead of tackling his illusions, he presents a claim to the outside world.** He is entitled to be treated by others, or by fate, in accord with his grandiose notions about himself. Everyone ought to cater to his illusions. Everything short of this is unfair. He is entitled to a better deal. The neurotic feels entitled to special attention, consideration, deference on the part of others. These claims for deference are understandable enough, and sometimes obvious enough. But they are merely part and parcel of **a more comprehensive claim—that all his needs growing out of his inhibitions, his fears, his conflicts, and his solutions ought to be satisfied or duly respected.** Moreover, whatever he feels, thinks, or does ought not to carry any adverse consequences. This means in fact a claim that psychic laws ought not to apply to him. Therefore he does not need to recognize - or at any rate to change - his difficulties. It is then no longer up to him to do something about his problems; it is up to others to see that they do not disturb him." (pg. 41)
 - "This brings us to the essentials of the phenomenon: a **wish or need, in itself quite understandable, turns into a claim. Its nonfulfillment, then, is felt as an unfair frustration, as an offense about which we have a right to feel indignant.** The difference between a need and a claim is a clear-cut one. Nevertheless, if the psychic undercurrents have changed the one into the other, the neurotic is not only unaware of the difference but is indeed averse to seeing it. He speaks of an understandable or natural wish when he really means a claim; and he feels entitled to many things which a bit of clear thinking could show him are not inevitably his." (pg. 42)
 - "For these reasons it seems advisable to speak simply of irrational or neurotic claims. **They are neurotic needs which individuals have unwittingly turned into claims. And they are irrational because they assume a right, a title, which in reality does not exist.** In other words, they are excessive by the very fact of being made as claims instead of being recognized simply as neurotic needs. The special content of the claims that are harbored varies in detail, according to the particular neurotic structure. Generally speaking, however, the patient feels entitled to everything that is important to him—to the fulfillment of all his particular neurotic needs." (pg. 42)
 - ◆ "...many patients have an intense unconscious aversion to the realization that they should be subject to any necessity" (pg. 45)
 - "Unable to face the precariousness of his life as a human being, the neurotic individual develops claims of his inviolability, or claims of being the anointed, of luck always being on his side, of life being easy and without suffering." (pg. 46)
 - **this is 'ego protection'*
 - "they [neurotic claims] are unrealistic in two regards. The person establishes a title which exists in his mind only, and he has little, if any, consideration for the possibility of the fulfillment of his claims." (pg. 47)
 - "...a second characteristic of neurotic claims [is] their *egocentricity*" (pg. 48)
 - **"The small child also is egocentric, but only because it has not yet developed a feeling of relatedness to others.** It simply does not know that others have their needs, and limitations too such as the mother's needing sleep or not having the money to buy a toy. The neurotic's egocentricity is built on an entirely different and much more complicated base. He is consumed with himself because he is driven by his psychic needs, torn by his conflicts, and compelled to adhere to his peculiar solutions." (pg. 48)
 - "A third characteristic of the neurotic's claims lies in his expectation that things are coming to him *without his making adequate efforts.*" (pg. 49)
 - "...a fourth characteristic of neurotic claims [is] they can be *vindictive* in nature. The person may feel wronged, and insist on retribution." (pg. 51)
 - **"The more a person's view of himself and the world around him is determined by his imagination, the more he and his life in general simply are as he needs to see them.** There is no room then in his mind for seeing that he has any needs or any claims, and the mere mentioning of the possibility of his having claims may be offensive." (pg. 51)
 - "However, even if a person is aware of having certain claims, he is never aware of his claims being unwarranted or irrational. Actually, any doubt of their validity would mean a first step toward undermining them. As long, therefore, as they are vitally important to him, the neurotic must build up in his mind an airtight case in order to make them entirely legitimate. He must feel thoroughly convinced of their being fair and just" (pg. 52-53)
 - "claims are often justified on cultural grounds" (pg. 53)
 - "the always present base is that of superiority" (pg. 53)
 - "since **claims are crucial for the maintenance of a neurosis**, it is of course important to *assert* them" (pg. 55)
 - "Considering all the energies invested in justifying the claims, and in asserting them, we cannot but expect intense reactions to their frustrations. There are undercurrents of fear, but the prevailing response is anger or even rage." (pg. 55)
 - **"It is easier to observe these reactions in others than in oneself, for the very reason that the conviction of righteousness inhibits self-examination.** It is in our real interest, however, to examine our own reactions when we become preoccupied with a wrong done to us, or when we begin to ponder the hateful qualities of somebody, or when we feel the impulse to get back at others. We must then scrutinize the question of whether our reaction is in any reasonable proportion to the wrong done. And if with honest scrutiny we find a disproportion, we must search for hidden claims. Provided we

- are willing and able to relinquish some of our needs for special prerogatives, and provided we are familiar with the special forms our suppressed hostility may take, it is not too difficult to recognize an acute reaction to an individual frustration and to discover the particular claim behind it. Having seen the claims in one or two instances does not mean, however, that we are rid of all of them. We usually have overcome only those which were especially conspicuous and absurd. The process is reminiscent of a tapeworm cure in which parts of the worm are eliminated. But it will regenerate and keep sapping our strength until the head is removed. This means that we can relinquish our claims only to the extent to which we overcome the whole search for glory and all that it entails. However, unlike a tapeworm cure, **in the process of coming back to ourselves every step counts.**" (pg. 57)
- "the harboring of extensive neurotic claims is one of the relevant factors contributing to inertia, which in its open or hidden form is perhaps the most frequent neurotic disturbance. In contrast to idleness, which can be voluntary and enjoyable, inertia is a paralysis of psychic energies. It extends not only to doing things but to thinking and feeling as well. All claims, by definition, substitute for the neurotic's active work at his problems, and hence paralyze him with regard to his growth. In many instances they contribute toward a more comprehensive aversion to all efforts." (pg. 59-60)
 - "The tenacity with which the patient adheres to his claims and defends them in analysis points to the considerable subjective value they must have for him. He has not one but several lines of defense and shifts them repeatedly. First, he has no claims at all, he does not know what the analyst is talking about; then they are all rational; then he proceeds to defend their subjective foundations which serve as justification. When at last he realizes that he does have claims and that they are unwarranted in reality, he seems to lose interest in them: they are unimportant or at any rate harmless. He cannot help, though, seeing in time that the ensuing consequences to himself are manifold and serious: that, for instance, they make him irritable and discontented; that it would be much better for him if he himself were more active instead of always expecting things to come to him; that, indeed, his claims paralyze his psychic energies." (pg. 60-61)
 - "The tenacity with which the neurotic adheres to any attitude is a sure indication that the attitude fulfills functions which seem indispensable in the framework of his neurosis. We have seen that claims seem to solve many problems for him. **Their over-all function is to perpetuate his illusions about himself, and to shift responsibility to factors outside himself.**" (pg. 63)
 - "We have seen already that the patient's claims are unrealistic in the sense of his arrogating to himself a nonexistent title to all kinds of prerogatives. Also, we have seen that certain claims are frankly fantastic. Now we recognize that all of them are pervaded by expectations of magic. And only now do we grasp the whole extent to which **the claims are an indispensable means of actualizing his idealized self**. They do not represent an actualization in the sense of proving his excellence by achievement or success, but **they provide him with necessary proofs and alibis**. He must prove that he is above psychic and natural laws. And if time and again he sees that others do not accede to his claims, that laws do apply to him, that he is not above common troubles and failures—all of this is no evidence against his unlimited possibilities. It merely proves that, as yet, he has had an unfair deal. But if only he upholds his claims, some day they will come true. The claims are his guaranty for future glory." (pg. 61-62)
 - "He is like a person who believes he has a warranted claim to an inheritance; instead of making constructive efforts in living, he puts all his energies into a more effective assertion of his claims. In the meantime his actual life loses interest for him; he becomes impoverished; he neglects all that could make life worth living. And so the hope for future possibilities becomes more and more the only thing he lives for." (pg. 62)
 - **"...claims prevent him from squaring himself with his difficulties, and that thereby they perpetuate his neurosis."** (pg. 63)
 - Chapter 3 - The Tyranny of the Should (pg. 64)
 - "We have discussed so far chiefly how the neurotic tries to actualize his idealized self with regard to the outside world: in achievements, in the glory of success or power or triumph. Neurotic claims, too, are concerned with the world outside himself: he tries to assert the exceptional rights to which his uniqueness entitles him whenever, and in whatever ways, he can. His feeling entitled to be above necessities and laws allows him to live in a world of fiction as if he were indeed above them. And whenever he falls palpably short of being his idealized self, his claims enable him to make factors outside himself responsible for such 'failures'" (pg. 64)
 - "The inner dictates comprise all that the neurotic should be able to do, to be, to feel, to know-and taboos on how and what he should not be. I shall begin by enumerating some of them out of context, for the sake of a brief survey. (More detailed examples will follow as we discuss the characteristics of the shoulds.) He should be the utmost of honesty, generosity, considerate-ness, justice, dignity, courage, unselfishness. He should be the perfect lover, husband, teacher. He should be able to endure everything, should like everybody, should love his parents, his wife, his country; or, he should not be attached to anything or anybody, nothing should matter to him, he should never feel hurt, and he should always be serene and unruffled. He should always enjoy life; or, he should be above pleasure and enjoyment. He should be spontaneous; he should always control his feelings. He should know, understand, and foresee everything. He should be able to solve every problem of his own, or of others, in no time. He should be able to overcome every difficulty of his as soon as he sees it. He should never be tired or fall ill. He should always be able to find a job. He should be able to do things in one hour which can only be done in two to three hours. This survey, roughly indicating the scope of inner dictates, leaves us with the impression of demands on self which, though understandable, are altogether too difficult and too rigid." (pg. 65)
 - "...they all result from the necessity a person feels to turn into his idealized self, and from his conviction that he can do so" (pg. 65)
 - "The inner dictates, exactly like political tyranny in a police state, operate with a supreme disregard for the person's own psychic condition - for what he can feel or do as he is at present. One of the frequent shoulds, for instance, is that one should never feel hurt. As an absolute (which is implied in the "never") anyone would find this extremely hard to achieve." (pg. 67)
 - "He simply issues an absolute order to himself, denying or overriding the fact of his existing vulnerability" (pg. 67)
 - ◆ "the more a person lives in imagination, the more likely it is that he will simply spirit away the difficulty" (pg. 70)
 - "the progress in analysis has little to do with intelligence. The reasoning power which these people have may, in fact, be used to obstruct progress. What counts are the emotional forces operating in the patients, their capacity to be straight and to assume responsibility for themselves." (pg. 66)
 - "The shoulds, therefore, lack the moral seriousness of genuine ideals. People in their grip are not striving, for instance, toward approximating a greater degree of honesty but are driven to attain the absolute in honesty—which is always just around the corner, or is attained in imagination." (pg. 72)
 - "It was one of Freud's gravest errors to regard the inner dictates as constituting morality in general" (pg. 72-73)
 - "Only by focusing on the totality of the picture are we able to get the proper perspective on the demands for moral perfection. Like the other shoulds, they are permeated by the spirit of arrogance and aim at enhancing the neurotic's glory and at making him godlike. They are, in this sense, the neurotic counterfeit of normal moral strivings." (pg. 73)
 - "There is one further quality of the shoulds that distinguishes them from genuine standards. It is implied in the previous comments but carries too much weight of its own not to be stated separately and explicitly. That is their coercive character. Ideals, too, have an obligating power over our lives. For instance, if among them is the belief in fulfilling responsibilities which we ourselves recognize as such, we try our best to do so even though it may be difficult. To fulfill them is what we ourselves ultimately want, or what we deem right. The wish, the judgment, the decision is ours. And because we are thus at one with ourselves, efforts of this kind give us freedom and strength. **In obeying the shoulds, on the other hand, there is just about as much freedom as there is in a "voluntary" contribution or ovation within a dictatorship**. In both instances there are quick retributions if we do not measure up to expectations. In the case of the inner dictates, this means violent emotional reactions to nonfulfillment - reactions which traverse the whole range of anxiety, despair, self-condemnation, and self-destructive impulses." (pg. 73-74)

- "A person is never aware either of the full impact of the inner tyranny or of its nature. But there are great individual differences in the attitudes toward this tyranny and the ways of experiencing it. They range between the opposite poles of compliance and rebellion." (pg. 75)
- "the shoulds always produce a feeling of *strain*..." (pg. 81)
 - "Furthermore, because of externalizations, the **shoulds always contribute to disturbances in human relations in one way or another.**" (pg. 81)
- "most important of all, **the shoulds further impair the spontaneity of feelings, wishes, thoughts, and beliefs** - i.e., the ability to feel his own feelings, etc., and to express them" (pg. 81-82)
- "We are less aware of the harm done [to] our feelings by these pervasive shoulds than of other damage inflicted by them. Yet it is actually the heaviest price we pay for trying to mold ourselves into perfection. **Feelings are the most alive part of ourselves**; if they are put under a dictatorial regime, a profound uncertainty is created in our essential being which must affect adversely our relations to everything inside and outside ourselves." (pg. 84)
 - **"the more the drive to actualize his idealized self prevails in a person, the more the shoulds become the sole motor force moving him, driving him, whipping him into action"** (pg. 84)
 - **this follows Adorno's reification is unfreedom*
- Chapter 4 - Neurotic Pride (pg. 86)
 - "With all his strenuous efforts toward perfection and with all his belief in perfection attained, **the neurotic does not gain what he most desperately needs: self-confidence and self-respect.** Even though godlike in his imagination, he still lacks the earthy self-confidence of a simple shepherd." (pg. 86)
 - "Apparently, for self-confidence to grow, the child needs help from the outside. He needs warmth, feeling welcome, care, protection, an atmosphere of confidence, encouragement in his activities, constructive discipline. These factors given, he will develop 'basic confidence'..." (pg. 86)
 - "What are regarded as personal assets vary to some degree with the culture in which we live. For Western civilization they include such qualities or attributes as having autonomous convictions and acting upon them, having the self-reliance that stems from tapping our own resources, assuming responsibility for ourselves, taking a realistic appraisal of our assets, liabilities and limitations, having strength and directness of feelings, and having the capacity for establishing and cultivating good human relations. The well-functioning of these factors shows subjectively in a feeling of self-confidence. To the extent that they are impaired, self-confidence will be shaky." (pg. 88)
 - "the neurotic development, initiated by the early unfavorable constellation, weakens him at the core of his being. **He becomes alienated from himself and divided. His self-idealization is an attempt to remedy the damage done by lifting himself in his mind above the crude reality of himself and others.** And, as in the stories of the devil's pact, he gets all the glory in imagination and sometimes in reality. But instead of solid self-confidence he gets a glittering gift of most questionable value: neurotic pride. The two feel and look so much alike that an understandable confusion is created in most minds about their differences." (pg. 87)
 - "Neurotic pride...is based on entirely different factors, all of which belong to or support the glorified version of oneself" (pg. 88-89)
 - "...neurotic pride is at bottom unrelated to the group" (pg. 89-90)
 - "The neurotic is not proud of the human being he actually is. Knowing his wrong perspective on himself, we are not surprised that his pride blots out difficulties and limitations." (pg. 90)
 - "There are many...patients [who are] anxious to preserve their illusions of being a saint, a mastermind, of having absolute poise, etc.; and they feel as if they would lose their "individuality" if they budged an inch from these estimates of themselves. Imagination itself may become of supreme value, regardless of the use to which it is put, since it allows its bearer to look down with contempt on the drab and pedestrian people who are concerned with truth." (pg. 91)
 - "More frequently, **pride is not specifically attached to imagination but to all mental processes: intellect, reason, and will power as well.** The infinite powers the neurotic ascribes to himself are, after all, powers of the mind. No wonder, then, that he is fascinated by it and proud of it. The idealized image is a product of his imagination. But this is not something which is created overnight. Incessant work of intellect and imagination, most of it unconscious, goes into maintaining the private fictitious world through rationalizations, justifications, externalizations, reconciling irreconcilables-in short, through finding ways to make things appear different from what they are. The more a person is alienated from himself, the more his mind becomes supreme reality. ("A person has no existence apart from my thought; I have no existence apart from my thought.") Like the Lady of Shalott, **he cannot see the reality directly but only through a mirror. More accurately: he sees in the mirror only his thoughts about the world and himself.** This is why the pride in intellect, or rather in the supremacy of the mind, is not restricted to those engaged in intellectual pursuits but is a regular occurrence in all neurosis." (pg. 91-92)
 - "**As soon as we go off on the search for glory we stop being concerned about the truth of ourselves. Neurotic pride, in all its forms, is false pride.**" (pg. 94)
 - "Feelings of shame may appear in our awareness as vague uneasiness, as embarrassment, or, more specifically, as feelings of guilt. This last transformation is of particular importance because it allows for a rather quick understanding of certain guilt-feelings." (pg. 98)
 - "As we shall see later on, **the neurotic lives between the two alternatives of pride and self-contempt**, so that hurt pride rushes him into the abyss of self-contempt. This is a most important connection to keep in mind for the understanding of many spells of anxiety." (pg. 102)
 - "**The pernicious character of neurotic pride lies in the combination of its being vitally important to the individual and at the same time rendering him extremely vulnerable.** This situation creates tensions, which because of their frequency and intensity are so unbearable that they call for remedies: automatic endeavors to restore pride when it is hurt and to avoid injuries when it is endangered." (pg. 103)
 - "All these [face-saving] devices have in common the tendency to refuse responsibility for self. Whether we forget something we are not proud of, or embellish it, or blame somebody else, we want to save face by not owning up to shortcomings. **The declining of responsibility for self can also be hidden behind a pseudo-objectivity.**" (pg. 106)
 - "Examining these avoidances, we see in operation two principles which determine their character. One is, briefly, safety through restricting one's life. It is safer to renounce, to with-draw, or to resign than to take the risk of exposing one's pride to injury. Perhaps nothing demonstrates so impressively the overwhelming importance of pride in many instances as the willingness, for its benefit, to restrict one's life to an often cramping degree. The other principle is: It is safer not to try than to try and fail." (pg. 108)
 - "the development of pride is the logical outcome, the climax and consolidation of the process initiated with the search for glory. The individual may first have relatively harmless fantasies in which he pictures himself in some glamorous role. He proceeds by creating in his mind an idealized image of what he "really" is, could be, should be. Then comes the most decisive step: his real self fades out and the energies available for self-realization are shifted to the actualization of the idealized self. The claims are his attempt to assert his place in the world, a place that is adequate to the significance of the idealized self and one that supports it. With his shoulds, he drives himself to actualize the perfection of this self. And, lastly, he must develop a system of private values which...determines what to like and accept in himself, what to glorify, what to be proud of. But this system of values must by necessity also determine what to reject, to abhor, to be ashamed of, to despise, to hate. It cannot do the one without the other. Pride and self-hate belong inseparably together; they are two expressions of one process." (pg. 109)
- Chapter 5 - Self-Hate and Self-Contempt (pg. 110)
 - "We have now traced a neurotic development that begins with self-idealization and evolves step by step with inexorable logic to a transformation of values into the phenomenon of neurotic pride. This development in actual fact is more involved than I have presented it hitherto. It is both intensified

- and complicated by another process operating simultaneously - a process which is seemingly opposite, though it is likewise initiated by self-idealization. Briefly, **when an individual shifts his center of gravity to his idealized self, he not only exalts himself but also is bound to look at his actual self - all that he is at a given time, body, mind, healthy and neurotic - from a wrong perspective.** The glorified self becomes not only a **phantom to be pursued; it also becomes a measuring rod with which to measure his actual being. And this actual being is such an embarrassing sight when viewed from the perspective of a godlike perfection that he cannot but despise it.** Moreover, **what is dynamically more important, the human being which he actually is keeps interfering - significantly - with his flight to glory, and therefore he is bound to hate it, to hate himself.** And since pride and self-hate are actually one entity, I suggest calling the sum total of the factors involved by a common name: *the pride system*. Yet with self-hate we are considering a completely new aspect of the process, one which considerably alters our view of it." (pg. 110-111)
- "Self-hate makes visible a rift in the personality that started with the creation of an idealized self. It signifies that there is a war on. And **this indeed is the essential characteristic of every neurotic: he is at war with himself.** Actually the foundation has been laid for two different kinds of conflicts. One of them is within the pride system itself. As we shall elaborate later on, it is the potential conflict between expansive drives and self-effacing ones. The other, deeper conflict is between the whole pride system and the real self. The latter, though shoved into the background and suppressed as pride ascended to supremacy, still is potentially powerful and may, under favorable circumstances, gain its full effectiveness." (pg. 112)
 - "I should like to interpolate here a theoretical remark because it will help to bring this conflict into clearer focus. When previously, **in my other books, I have used the term "neurotic conflict," I have meant one operating between two incompatible compulsive drives. The central inner conflict, however, is one between healthy and neurotic, constructive and destructive forces.** We will therefore have to enlarge our definition and say that a neurotic conflict can operate either between two neurotic forces or between healthy and neurotic ones. This difference is important, over and beyond terminological clarification. There are two reasons for the conflict between the pride system and the real self having a much greater power to split us apart than other conflicts. The first lies in the difference between partial and total involvement. By analogy with a State, it is the difference between clashing interests of individual groups and the whole country's being involved in a civil war. The other reason lies in the fact that the very core of our being, our real self with its capacity for growth, is fighting for its life." (pg. 113)
 - "Hate for the real self is more remote from awareness than that for the limitations of the actual self, but it forms the never absent background of self-hate - or the undercurrent that always supplies the main energies, even though hate for the limitations of the actual self may be in the foreground. Hence, hate for the real self can appear in almost pure form while hate for the actual self is always a mixed phenomenon." (pg. 113)
 - "self-hate is not only a result of self-glorification but also serves to maintain it. More precisely, it serves the drive to actualize the idealized self and to find a full integration on that exalted level by eliminating conflicting elements." (pg. 114)
 - "The third factor that renders self-hate such a cruel and merciless force we have already implied. It is the alienation from self. In simpler terms: the neurotic has no feeling for himself." (pg. 115)
 - **"...self-hate in all essentials is an unconscious process"** (pg. 116)
 - "...the bulk of the process is usually externalized, i.e., experienced as operating not within the individual himself but between him and the outside world" (pg. 116)
 - "...the tension of the inner conflict is released by being turned into an interpersonal one. We shall discuss the special forms this process may assume, and its influence upon human relations in later contexts" (pg. 116-117)
 - ◆ **this is the structure of the dialectic I discussed in my paper A Phenomenology of "That!"*
 - "In order not to get lost in detail, let us distinguish six modes of operation in, or expressions of, self-hate, while keeping in mind the fact that they are overlapping. Roughly they are: **relentless demands on self, merciless self-accusation, self-contempt, self-frustrations, self-tormenting, and self-destruction.**" (pg. 117)
 - **"The shoulds are in fact self-destructive in their very nature.** But as yet we have seen only one aspect of their destructiveness: that they put a person into a strait jacket and deprive him of inner freedom. Even if he manages to mold himself into a behavioristic perfection, he can do so only at the expense of his spontaneity and the authenticity of his feelings and beliefs. The shoulds aim in fact, like any political tyranny, at the extinction of individuality. They create an atmosphere similar to that in the seminary described by Stendhal in *The Red and the Black* (or George Orwell in *Nineteen Eighty-Four*), in which any individual thinking and feeling are suspect. They require an unquestioning obedience, which is not even felt as obedience." (pg. 118)
 - "To summarize in more general terms: any person subjected to a tyrannical regime will resort to means of circumventing its dictates. He is forced into a duplicity which, in the case of an external tyranny, may be entirely conscious. In the case of the inner tyranny, which in itself is unconscious, the subsequent duplicity can have only the character of unconscious self-deceptive pretenses. All these devices prevent the upsurge of self-hate which otherwise would follow a realization of "failure"; therefore they have a great subjective value. But **they also make for a diffuse impairment of the sense of truth; thereby they factually contribute both to an alienation from self and to the great autonomy of the pride system. The demands on self thus assume a crucial position in the structure of a neurosis.** They constitute the individual's attempt to actualize his idealized image. They are in a twofold way instrumental in increasing his alienation from himself: by forcing him into a falsification of his spontaneous feelings and beliefs and by engendering a diffuse unconscious dishonesty. They are also determined by his self-hate; and, finally, the realization of his inability to comply with them unleashes his self-hate. In a way all forms of self-hate are sanctions for unfulfilled shoulds which is merely another way of saying that he would feel no self-hate if he actually could be a superhuman being." (pg. 123)
 - "I want to summarize these comments on neurotic self-accusations by contrasting them with the healthy conscience. The latter **vigilantly guards the very best interests of our true self. It represents, to use Erich Fromm's excellent term, "man's recall to himself." It is the reaction of our true self to the proper functioning or the malfunctioning of our total personality.** Self-accusations, on the other hand, stem from neurotic pride and express the discontent of the proud self with the individual's not measuring up to its requirements. They are not for his true self but directed against it, and are meant to crush it." (pg. 131)
 - "The uneasiness, or the remorse coming from our conscience, can be eminently constructive because it can set in motion a constructive examination of what is wrong with a particular action or reaction, or even with our whole way of living. What happens when our conscience is disquieted differs from the neurotic process from the beginning. We try to face squarely the wrong done or the faulty attitude which has come to our attention, without magnifying or minimizing it. We try to find out what is responsible for it in ourselves and work toward overcoming it eventually, in whatever accessible ways. Self-accusations, by contrast, issue a condemnatory verdict by declaring the whole personality to be no good. And with this verdict they stop. This stopping at a point when a positive move could set in constitutes their intrinsic futility. To put it in most general terms, our conscience is a moral agency serving our growth, while self-accusations are amoral in origin and immoral in effect because they keep the individual from soberly examining his existing difficulties and thereby interfere with his human growth. Fromm contrasts the healthy conscience with the "authoritarian" conscience, which he defines as the "internalized fear of authority." Actually, in its common use, the word "conscience" connotes three entirely different things: the unwitting inner submission to external authorities with the concomitant fear of discovery and punishment; the condemnatory self-accusations; and the constructive discontent with self. In my opinion the name "conscience" should be reserved for the last one only, and I will use it in this sense alone." (pg. 131-132)
 - "The alienation from self, the unavoidable unconscious pretenses, the also unavoidable unconscious compromises due to unsolved conflicts, the self-contempt-all these factors lead to a weakening of the moral fiber in the nucleus of which is a diminished capacity for being sincere with oneself." (pg.

- Chapter 6 - Alienation from Self (pg. 155)

- "This book began with a vigorous emphasis on the importance of the real self. **The real self, we said, is the alive, unique, personal center of ourselves; the only part that can, and wants to, grow.** We saw that unfortunate conditions prevent its unimpeded growth from the very beginning. Since then our interest has been centered on those forces in the individual which usurp its energies and lead to the formation of a pride system which becomes autonomous and exerts a tyrannical and destructive power. This shift of interest in the book from the real self to the idealized self and its development is an exact replica of the neurotic's shift of interest from the one to the other. But, unlike the neurotic, we still have a clear vision of the importance of the real self. We shall therefore bring it back into the focus of our attention and consider in a more systematic way than before the reasons for its being abandoned and the loss this means for the personality." (pg. 155)
- "At the core of this alienation from the actual self is a phenomenon that is less tangible although more crucial. It is the remoteness of the neurotic from his own feelings, wishes, beliefs, and energies. It is the loss of the feeling of being an active determining force in his own life. It is the loss of feeling himself as an organic whole. These in turn indicate an alienation from that most alive center of ourselves which I have suggested calling the real self." (pg. 157)
 - "All this indicates that our real self, when strong and active, enables us to make decisions and assume responsibility for them. It therefore leads to genuine integration and a sound sense of wholeness, oneness." (pg. 157)
- "From the viewpoint of clinical usefulness, I would distinguish the actual or empirical self from the idealized self on the one hand, and the real self on the other. **The actual self** is an all-inclusive term for everything that a person is at a given time: body and soul, healthy and neurotic. We have it in mind when we say that we want to know ourselves; i.e., we want to know ourselves as we are. **The idealized self** is what we are in our irrational imagination, or what we should be according to the dictates of neurotic pride. **The real self**, which I have defined several times, is the "original" force toward individual growth and fulfillment, with which we may again achieve full identification when freed of the crippling shackles of neurosis. Hence it is what we refer to when we say that we want to find ourselves. In this sense it is also (to all neurotics) the possible self - in contrast to the idealized self, which is impossible of attainment. Seen from this angle, it seems the most speculative of all. Who, seeing a neurotic patient, can separate the wheat from the chaff and say: this is his possible self. But while the real or possible self of a neurotic person is in a way an abstraction, it is nevertheless felt and we can say that every glimpse we get of it feels more real, more certain, more definite than anything else. We can observe this quality in ourselves or in our patients when, after some incisive insight, there is a release from the grip of some compulsive need." (pg. 157-158)
- "Let us now, without going into detail, obtain a comprehensive picture of the forces responsible for the alienation from self. It is in part the consequences of the whole neurotic development, especially of all that is compulsive in neurosis. Of all that implies "I am driven instead of being the driver." It does not matter in this context what the particular compulsive factors are - whether they operate in relation to others (compliance, vindictiveness, detachment, etc.) or in the relation to self, as in self-idealization. **The very compulsive character of these drives inevitably deprives the person of his full autonomy and spontaneity.** As soon as, for instance, his need to be liked by everybody becomes compulsive, the genuineness of his feelings diminishes; so does his power to discriminate. As soon as he is driven to do a piece of work for the sake of glory, his spontaneous interest in the work itself decreases. Conflicting compulsive drives, in addition, impair his integration, his faculty to decide and give direction. Last but not least, the neurotic pseudo-solutions, though representing attempts at integration, also deprive him of autonomy because they become a compulsive way of living. Secondly, the alienation is furthered through processes, likewise compulsive, which can be described as active moves away from the real self. The whole drive for glory is such a move, particularly through the neurotic's determination to mold himself into something he is not. He feels what he should feel, wishes what he should wish, likes what he should like. In other words, **the tyranny of the should drives him frantically to be something different from what he is or could be.** And in his imagination he is different - so different, indeed, that his real self fades and pales still more. Neurotic claims, in terms of self, mean the abandoning of the reservoir of spontaneous energies. Instead of making his own efforts, for instance, with regard to human relations, the neurotic insists that others should adjust to him. Instead of putting himself into his work, he feels entitled to having it done for him. Instead of making his own decisions, he insists that others should be responsible for him. Therefore his constructive energies lie fallow, and he actually is less and less a determining factor in his own life. Neurotic pride removes him a step further from himself. Since he now becomes ashamed of what he actually is of his feelings, resources, activities - he actively withdraws his interest from himself. The whole process of externalization is another active moving away from his self, actual and real. It is astonishing, by the way, how closely this process coincides with Kierkegaard's "despair of not wanting to be oneself." Finally, there are active moves against the real self, as expressed in self-hates. With the real self in exile, so to speak, one becomes a condemned convict, despised and threatened with destruction. The idea of being oneself even becomes loathsome and terrifying. The terror sometimes appears undisguised, as one patient felt it when thinking: "This is me." This appeared at a time when the neat distinction she had made between "me" and "my neurosis" started to crumble. As a protection against this terror the neurotic "makes himself disappear." He has an unconscious interest in not having a clear perception of himself - in making himself, as it were, deaf, dumb, and blind. Not only does he blur the truth about himself but he has a vested interest in doing to - a process which blunts his sensitiveness to what is true and what is false not only inside but also outside himself. He has an interest in maintaining his haziness, although he may consciously suffer under it." (pg. 159-160)
 - **"the result of all these moves in an alienation from self"** (pg. 160)
 - "His relation to himself has become impersonal" (pg. 161)
 - "writers like Camus, Marquand, and Sartre have described such symptoms excellently" (pg. 161)
- "Awareness, strength, and kind of feelings are determined mainly by the pride system. Genuine feelings for self are dampened or diminished, sometimes to a vanishing point. In short, pride governs feelings. The neurotic is liable to play down those feelings which run counter to his particular pride and to overemphasize those which add to it." (pg. 162)
 - "Up to this point pride acts as a kind of censorship, encouraging or forbidding feelings to come to awareness. But it may govern feelings in a still more basic way. The more pride has taken over, the more a person can respond emotionally to life only with his pride. It is as if he had shut away his real self in a soundproof room and could hear the voice of pride alone. His feeling satisfied or dissatisfied, dejected or elated, his likes or dislikes of people, then, are mainly pride responses. Likewise the suffering he consciously feels is mainly a suffering of his pride. This is not apparent on the surface. It feels convincingly real to him that he suffers from failures, from feelings of guilt, loneliness, unrequited love. And he does indeed. But the question is: who suffers? In analysis it turns out that it is mainly his proud self. He suffers because he feels that he has failed to achieve supreme success, to do things to ultimate perfection, to be so irresistibly attractive as to be sought out always, to make everybody love him. Or he suffers because he feels entitled to success, popularity, etc., which is not forthcoming." (pg. 163)
- "...**there is in neurosis a general impoverishment of the emotional life showing in a diminished sincerity, spontaneity, and depth of feelings, or at least in a restricted range of possible feelings.**" (pg. 164)
 - "The more energies absorbed in the service of the pride system, the fewer are those available for the constructive drive toward self-realization" (pg. 166)
- "We have seen how the neurotic puts responsibility on everybody and everything except himself; how he makes himself a detached observer of himself; how neatly he distinguishes between himself and his neurosis. As a result his real self becomes increasingly weaker or more remote. If for instance he denies that unconscious forces are part of his total personality, they may become a mysterious power which scares him out of his wits. And the weaker his contact with his real self becomes through such unconscious evasions, the more does he become a helpless prey to his

- unconscious forces and the more and more reason he has in fact to dread them. On the other hand, every step he takes toward assuming responsibility for all of this complex which is himself makes him visibly stronger." (pg. 171)
- "The lack of spontaneous integration we usually regard as a direct consequence of neurotic conflicts. This remains true, but we do not quite understand the power of disintegrating forces unless we consider the vicious circles which are operating. **If as the result of many factors we lose ourselves, we have then no firm ground to stand on from which we can try to disentangle our inner conflicts. We are at their mercy, a helpless prey to their disintegrating force, and must seize upon any means available to solve them. This is what we call neurotic attempts at solution-and neurosis, from this vantage point, is a series of such attempts.** But in these attempts we lose ourselves more and more, and the disintegrating impact of the conflicts grows. So we need artificial means to hold ourselves together. The shoulds, an instrument of pride and an instrument of self-hate, acquire a new function: that of protecting us from chaos. They rule a person with an iron fist but, like a political tyranny, they do create and maintain a certain superficial order. Rigid control through will power and reasoning is another strenuous means of attempting to bind together all the disconnected parts of the personality. We shall discuss it, together with other measures to relieve inner tensions, in the next chapter." (pg. 172)
 - "It is in this fact that the "vicious-circle" aspect of alienation from self becomes clearest. Itself the result of neurotic processes, it is a cause of their further development. **For the greater the alienation from self, the more helpless a victim to the machinations of the pride system the neurotic is.** He has less and less alive strength with which to resist it." (pg. 173)
 - "Though starting from entirely different premises and going along entirely different roads, I seemingly arrive at the same result as Freud, with his postulate of the weakness of the "ego." True enough, there are obvious differences in theory. For Freud the "ego" is like an employee who has functions but no initiative and no executive powers. **For me the real self is the spring of emotional forces, of constructive energies, of directive and judiciary powers**" (pg. 173-174)
 - Chapter 7 - General Measures to Relieve Tension (pg. 176)
 - "All the processes described so far bring about an inner situation that is replete with disruptive conflicts, unbearable tensions, and potential terrors. Nobody can function, or even live, under such conditions. **The individual must make, and does make, automatic attempts at solving these problems, attempts at removing conflicts, allaying tensions, and preventing terrors. The same integrating forces start working as in the process of self-idealization, which is itself the boldest and most radical neurotic attempt at solution: to do away with all conflicts and resulting difficulties by putting oneself above them.** But there is a difference between that endeavor and the ones to be described presently. We cannot define this distinction accurately, for it is not a difference of quality but of "more of" or "less of." The search for glory, while likewise born from compelling inner necessities, is more of a creative process. Although destructive in its consequences, it nevertheless stems from man's best desires - to expand beyond his narrow confines. It is, in the last analysis, its colossal egocentricity that distinguishes it from healthy strivings. As for the difference between this solution and the others to follow, it is not caused by the exhaustion of the power of imagination. That keeps working - but to the impairment of the inner condition. This condition was already precarious when the individual took his original flight toward the sun: by now (under the rending impact of the conflicts and tensions mentioned) the danger of psychic destruction is imminent." (pg. 176-177)
 - "**The neurotic who, without knowing it, does lead a double life must similarly, unconsciously, blur the truth of what he is, wants, feels, believes. And all his self-deception follows from this basic one.** To bring the dynamics into clear focus: he is not merely intellectually confused about the meaning of freedom, independence, love, goodness, strength; as long as he is not ready to come to grips with himself he has a stringent subjective interest in maintaining a confusion-which, in turn, he may cover up by false pride in his all-penetrating intellect." (pg. 178)
 - "Next in importance is **the externalization of inner experiences. This means (to repeat) that the intrapsychic processes are not experienced as such but are perceived or felt as occurring between the self and the outside world.** It is a rather radical means of relieving the inner system from tension and is always made at the expense of inward impoverishment and at that of increased disturbances in human relations. I first described externalization as a means of maintaining the idealized image by laying on other people's doorsteps all the blame for the shortcomings or ailments that he cannot fit into his particular image. I next saw it as an attempt to deny the existence of, or to smooth over the inner battle between, self-destructive forces; and I distinguished between **active and passive externalization:** "I am not doing anything to myself but to others and rightly so" — versus "I am not hostile to others; they are doing things to me." And now, finally, I have taken a further step in the understanding of externalization. There is hardly one of the inner processes I have described which may not be externalized. A neurotic may for instance feel compassion for others when it would be utterly impossible to feel it for himself. His longing for his own inner salvation may be vigorously denied but express itself in an astute spotting of others being stuck in their growth, and in a sometimes astounding capacity to help them. His rebellion against the coercion of inner dictates may appear as defiance of conventions, laws, influences. Unaware of his own overbearing pride, he may hate it—or be fascinated by it—in others. He may despise in others his own covering before the dictatorship of his pride system. Not knowing that he is smoothing over the ruthless cruelty of his self-hate, he may develop a Pollyanna-like attitude toward life in general, removing from it all harshness, cruelty, or even death." (pg. 178-179)
 - "Certainly only an individual who is alienated and divided can lack such a feeling of wholeness" (pg. 179)
 - **this I would disagree with.*
 - "Although **psychic fragmentation is essentially a disintegrating process, its function is to preserve the status quo, to protect the neurotic equilibrium from collapsing.** By his refusal to be puzzled by inner contradictions the neurotic keeps himself from facing the underlying conflicts, and thereby keeps the inner tension at a low ebb. He does not have even a rudimentary interest in them, and so they remain remote from his awareness." (pg. 180)
 - Chapter 8 - The Expansive Solutions: The Appeal of Mastery (pg. 187)
 - "**In all neurotic developments the alienation from self is the nuclear problem; in all of them we find the search for glory, the shoulds, the claims, the self-hate and the various measures to relieve tension.** But we do not yet have a picture of how these factors operate in a particular neurotic structure. Such a picture depends upon the kind of solution the individual finds for his intrapsychic conflicts. Before we can adequately describe these solutions, however, we must clarify the inner constellation generated by the pride system and the conflicts involved in it. We understand that there is a conflict between the pride system and the real self. But, as I have already indicated, a major conflict also arises within the pride system itself. Self-glorification and self-contempt do not constitute a conflict. In fact, as long as we think only in terms of these two diametrically opposed images of ourselves, we recognize contradictory and yet complementary self-evaluations - but we are not aware of the conflicting drives. This picture changes when we look at it from a different perspective and focus on the question: how do we experience ourselves?" (pg. 187)
 - "The inner constellation produces a fundamental uncertainty about the feeling of identity. Who am I? Am I the proud superhuman being or am I the subdued, guilty and rather despicable creature? Unless he is a poet or a philosopher, the individual usually does not raise such questions consciously. But the existing bewilderment does appear in dreams." (pg. 188)
 - "There are then, to recapitulate, **two major intrapsychic conflicts brought about by the pride system: the central inner conflict and the one between the proud and the despised self.** In the analyzed person, or in the patient at the beginning of analysis, these do not, however, appear as two separate conflicts. This is partly because the real self is a potential force but not yet an actual one. Also, however, the patient tends to despise summarily in himself all that is not invested with pride-which would include his real self. For these reasons the two conflicts seem to merge into one, that between being expansive and being self-effacing. Only after much analytic work does the central inner conflict appear as a separate conflict." (pg. 190)
 - "...we can distinguish **three major solutions from the aspect of the problems presented in this book: the expansive solution, the self-effacing solution, and resignation**" (pg. 191)

- ency. But sooner or later contradictory trends appear. We might naively expect that this type would rather abhor aggressive, arrogant or vindictive traits in others. But actually his attitude is divided. He does abhor them but also secretly or openly adores them, and does so indiscriminately-without distinguishing between genuine self-confidence and hollow arrogance, between real strength and egocentric brutality." (pg. 220)
- "Like every other neurotic, the self-effacing type solves the needs evolving from his early development by self-idealization. But he can do it in one way only. His idealized image of himself primarily is a composite of "lovable" qualities, such as unselfishness, goodness, generosity, humility, saintliness, nobility, sympathy. Helplessness, suffering, and martyrdom are also secondarily glorified. In contrast to the arrogant-vindictive type, a premium is also placed on feelings-feelings of joy or suffering, feelings not only for individual people but for humanity, art, nature, values of all sorts. To have deep feelings is part of his image. He can fulfill the resulting inner dictates only if he reinforces the self-abnegating trends which have grown out of his solution of his basic conflict with people. He must therefore develop an ambivalent attitude toward his own pride. Since the saintly and lovable qualities of his pseudo-self are all the values he has, he cannot help being proud of them." (pg. 222-223)
 - "To put it briefly: **his suffering accuses others and excuses himself!** It excuses in his mind everything - his demands, his irritability, his dampening of the spirits of others. Suffering not only assuages his own self-accusation, but also wards off the possible reproaches of others. And again his need for forgiveness turns into a claim. His suffering entitles him to "understanding." If others are critical, they are unfeeling. No matter what he does, it should arouse sympathy and the wish to help." (pg. 235)
 - **"every neurosis entails real suffering, usually more than a person is aware of"** (pg. 234)
 - Chapter 10 - Morbid Dependency (pg. 239)
 - "Thus far the significance of love lies primarily in all he expects from being loved. Because psychiatric writers who have described the love of dependent persons have put a one-sided emphasis on this aspect, they have called it parasitic, sponging, or "oral-erotic." And this aspect may indeed be in the fore-ground. But for the typical self-effacing person (a person with prevailing self-effacing trends) the appeal is as much in loving as in being loved. **To love, for him, means to lose, to submerge himself in more or less ecstatic feelings, to merge with another being, to become one heart and one flesh, and in this merger to find a unity which he cannot find in himself. His longing for love thus is fed by deep and powerful sources: the longing for surrender and the longing for unity.** And we cannot understand the depth of his emotional involvement without considering these sources. **The search for unity is one of the strongest motivating forces in human beings and is even more important to the neurotic, with his inner division. The longing to surrender to something bigger than we are seems to be the essential element in most forms of religion.** And although the self-effacing surrender is a caricature of the healthy yearning, it nevertheless has the same power. It appears not only in the craving for love but also in many other ways." (pg. 240)
 - "Going still another step deeper: the appeal love has for him resides not only in his hopes for satisfaction, peace, and unity, but love also appears to him as the only way to actualize his idealized self. In loving, he can develop to the full the lovable attributes of his idealized self; in being loved he obtains the supreme confirmation of it." (pg. 241)
 - "morbid dependency is one of the most complicated phenomena with which we have to deal" (pg. 258)
 - Chapter 11 - Resignation: The Appeal of Freedom (pg. 259)
 - "The third major solution of the intrapsychic conflicts consists essentially in the neurotic's withdrawing from the inner battlefield and declaring himself uninterested. If he can muster and maintain an attitude of "don't care," he feels less bothered by his inner conflicts and can attain a semblance of inner peace." (pg. 259)
 - "For the neurotic solution we are discussing here, however, resignation implies settling for a peace which is merely the absence of conflicts. In religious practice the pursuit of peace does not involve giving up struggle and striving but rather directing them toward higher goals. **For the neurotic it means giving up struggle and striving and settling for less. His resignation therefore is a process of shrinking, of restricting, of curtailing life and growth.**" (pg. 260)
 - "The direct expression of the neurotic having removed himself from the inner battlefield is his being an onlooker at himself and his life. I have described this attitude as one of the general measures to relieve inner tension." (pg. 260-261)
 - "being an onlooker at himself means just that: not actively participating in living and unconsciously refusing to do so" (pg. 261)
 - "A second characteristic, intimately connected with nonparticipation, is the absence of any serious striving for achievement and the aversion to effort. I put the two attitudes together because their combination is typical for the resigned person. Many neurotics set their hearts on achieving something and chafe under the inhibitions preventing them from attaining it. Not so the resigned person. He unconsciously rejects both achievement and effort." (pg. 261)
 - **"the main reinforcements of the early development come from the intrapsychic processes"** (pg. 277)
 - "Looking back now at the total structure of resignation from the viewpoint of the preservation of integrity, certain observations fall in line and gain significance. To begin with, the integrity of truly detached people has always struck an alert observer. I for one have always been aware of it, but what I did not realize earlier was that it is an intrinsic and nuclear part of the structure. Detached, resigned people may be impractical, inert, inefficient, difficult to deal with because of their defiant wariness of influences and closer contact, but they possess - to a greater or lesser extent - an essential sincerity, an innocence in their innermost thoughts and feelings which are not to be bribed or corrupted by the lure of power, success, flattery, or "love." Furthermore we recognize in the need to maintain inner integrity another determinant for the basic characteristics. We saw first that avoidances and restrictions were put to the service of integration. Then we saw them also being determined by a need for freedom, not yet knowing its meaning. Now we understand that they need freedom from involvement, influence, pressure, from the shackles of ambition and competition, for preserving their inner life unsoiled and untarnished." (pg. 280)
 - **"Persistent resignation means a restricted life, but it is not hopeless; people still have something to live by. But when they lose sight of the depth and autonomy of their own lives, the negative attributes of resignation remain while the positive values fade out.** Only then does it become hopeless. They move to the periphery of life. This characterizes that last group, that of shallow living." (pg. 286)
 - "detachment deteriorates into unrelatedness" (pg. 286)
 - Chapter 12 - Neurotic Disturbances in Human Relationships (pg. 291)
 - "at the beginning, when introducing the search for glory, **we saw elements like the need to be superior to others, or to triumph over them, which directly concerned interpersonal relations. Neurotic claims, while growing from inner needs, are mainly directed toward others.** We could not discuss neurotic pride without the effect its vulnerability has on human relations. **We have seen that every single intrapsychic factor can be externalized, and how radically this process modifies our attitudes toward others.** Finally we have discussed the more specific form human relations assume in each of the major solutions of the inner conflicts." (pg. 291)
 - "To begin with, **the pride system removes the neurotic from others by making him egocentric.** To avoid misunderstandings: by egocentricity I do not mean selfishness or egotism in the sense of considering merely one's own advantage. The neurotic may be callously selfish or too unselfish - there is nothing in this regard that is characteristic for all neuroses. But **he is always egocentric in the sense of being wrapped up in himself.** This need not be apparent on the surface - he may be a lone wolf or live for and through others. Nevertheless he lives in any case by his private religion (his idealized image), abides by his own laws (his shoulds), within the barbed-wire fence of his own pride and with his own guards to protect him against dangers from within and without. As a result he not only becomes more isolated emotionally but it also becomes more difficult for him to see other people as

individuals in their own right, different from himself. They are subordinated to his prime concern: himself. The picture of others, thus far, is blurred but not yet distorted. But there are other factors operating in the pride system which even more drastically prevent him from seeing others as they are and make for positive distortions in his picture of them. We cannot do away with this problem by saying glibly that of course our concept of others is blurred to the same extent as is our concept of ourselves. Although this is roughly true it is nevertheless misleading, because it suggests a simple parallel between a distorted view of others and that of ourselves. We can obtain a more accurate and a more comprehensive picture of the distortions if we examine the factors in the pride system bringing them about." (pg. 291-292)

- "In part the actual distortions come in because **the neurotic sees others in the light of the needs engendered by the pride system. These needs may be directed toward others or affect his attitudes toward them indirectly. His need for admiration turns them into an admiring audience. His need for magic help endows them with mysterious magic faculties. His need to be right makes them faulty and fallible. His need for triumph divides them into followers and scheming adversaries. His need to hurt them with impunity makes them "neurotic." His need to minimize himself turns them into giants. He sees others, finally, in the light of his externalizations. He does not experience his own self-idealization; instead he idealizes others. He does not experience his own tyranny, but others become tyrants.** The most relevant externalizations are those of self-hate. If this is prevailing an active trend, he tends to see others as contemptible and blameworthy. If anything goes wrong it is their fault. They should be perfect. They are not to be trusted. They should be changed and reformed. Since they are poor, erring mortals he must assume a godlike responsibility for them. In case passive externalizations prevail, others sit in judgment, ready to find fault with him, to condemn him. They keep him down, they abuse him, they coerce and intimidate him. They do not like him; they do not want him. He must appease them and measure up to their expectations. **Among all the factors which distort the neurotic's view of others, externalizations probably rank first in effectiveness.** And they are the ones which are most difficult to recognize in him-self. For, according to his own experience, **others are as he sees them in the light of his externalizations and he merely responds to their being that way.** What he does not feel is the fact that he responds to something which he himself has put into them. Externalizations are the more difficult to recognize since they are often mixed up with his reactions to others on the grounds of his needs or the frustrations of those needs. It would be an untenable generalization, for instance, to say that all irritability against others is at bottom an externalization of our rage at ourselves. Only a careful analysis of a particular situation allows us to discern whether, and to what extent, a person is really furious at himself or actually angry at others for, say, a frustration of his claims. Finally, of course, his irritability may stem from both sources. When we analyze ourselves or others we must always pay impartial attention to both possibilities - i.e., we must not tend exclusively to the one or the other kind of explanation. Only then do we gradually see the ways and the extent to which they influence our relations to others." (pg. 292-293)
 - "Distortions may result from endowing others with characteristics they do not have or have only to a negligible degree. The neurotic may see them as completely ideal persons, endowed with godlike perfection and power. He may see them as contemptible and guilty. He may turn them into giants or into dwarfs." (pg. 294)
 - "Externalizations may also make a person blind toward the existing assets or drawbacks of others. He may transfer to them his own (unrecognized) taboos on exploiting and lying, and hence may fail to see in them even flagrant intents at exploitation and deception. Or, having stifled his own positive feelings, he may be incapable of recognizing in others an existing friendliness or devotion. He would then be prone to regard them as hypocrites and be on his guard not to be taken in by such 'maneuvers'" (pg. 294)
 - "As a result of all these distortions, the insecurity which the neurotic feels with regard to others is considerably reinforced. Although in his mind he may be convinced that he is an astute observer of others, that he knows them, that indeed his estimate of others is always right, all of this can at best be only partially true. Observation and critical intelligence are no substitute for that inner certainty with reference to others which is possessed by a person who is realistically aware of himself as himself and others as themselves, and who is not swayed in his estimate of them by all kinds of compulsive needs. Even with a pervasive uncertainty about others, a neurotic person may be able to give a fairly accurate description of their behavior and even of some neurotic mechanisms if he is trained in intelligent observation of other people. But the existing insecurity is bound to show in his actual dealings with them, if he is subject to the insecurity caused by all these distortions." (pg. 295)
 - "When surveying all the factors mentioned hitherto we are struck by the similarity with the constituents of **the basic anxiety** which, to repeat, **is one of feeling isolated and helpless toward a world potentially hostile.** And this indeed is in principle the influence of the pride system on human relationships: it reinforces the basic anxiety. What in adult neurotics we identify as basic anxiety is not basic anxiety in its original form but rather modified by the accretions acquired through the years from the intrapsychic processes. It has become a composite attitude toward others which is determined by more complex factors than those involved at first. Just as, because of his basic anxiety, the child had to find ways to cope with others, so the adult neurotic must in his turn find such ways. And he finds them in the major solutions which we have described. Although these again bear similarities to **the earlier solutions of moving toward, against, or away from people** - and in part follow from them - actually **the new solutions of self-effacement, expansiveness, and resignation are different in their structure from the old ones.** While they also determine the form of human relationships, they are principally solutions for the intrapsychic conflicts. To complete the picture: while **the pride system reinforces the basic anxiety, at the same time it leads to other people an over-importance through the needs it generates.** Others become overimportant, or indeed indispensable, for the neurotic in the following ways: he needs them for a direct confirmation of the fictitious values he has arrogated to himself (admiration, approval, love). His neurotic guilt-feelings and his self-contempt make for a stringent need for his vindication. But the very self-hate that engendered these needs renders it close to impossible to find this vindication in his own eyes. He can find it only through others" (pg. 297-298)
 - "Thus it happens that the pride system brings a fundamental incongruity into his human relations: he feels remote from other people, is most uncertain with regard to them, is afraid of them, hostile to them, and yet needs them in ways vital to him." (pg. 298)
 - "**We see over and over again that a person set in his particular solution of his inner conflicts enters a relationship with his rigid set of claims and shoulds, with his particular righteousness and vulnerability, with his self-hate and his externalizations, with his needs for mastery, surrender, or freedom.**" (pg. 307)
 - "Although human relations are of signal importance, they do not have the power to uproot a firmly planted pride system in a person who keeps his real self out of communication. In this crucial matter the pride system again proves to be the enemy of our growth. Self-realization does not exclusively, or even primarily, aim at developing one's special gifts. **The center of the process is the evolution of one's potentialities as a human being; hence it involves - in a central place - the development of one's capacities for good human relations.**" (pg. 308)
- Chapter 13 - Neurotic Disturbances in Work (pg. 309)
 - See text
 - Chapter 14 - The Road of Psychoanalytic Therapy (pg. 333)
 - "Although neurosis may produce acute disturbances or may at times remain fairly static, it implies in its nature neither the one condition nor the other. **It is a process that grows by its own momentum, that with a ruthless logic of its own envelops more and more areas of personality. It is a process that breeds conflicts and a need for their solution.** But, since the solutions the individual finds are only artificial ones, new conflicts arise which again call for new solutions - which may allow him to function in a fairly smooth way. It is a process which drives him farther and farther away from his real self and which thus endangers his personal growth." (pg. 333)
 - "**In all patients the avoidance of conflicts has a double structure:** they do not let conflicting trends come to the surface and they do not let any insight into them sink in. Some will try to escape the comprehension of conflicts by intellectualizing or by compartmentalizing. In others the

defense is even more diffuse and shows in an unconscious resistance toward thinking anything through clearly or in holding onto an unconscious cynicism (in the sense of a denial of values). Both the muddled thinking and the cynical attitudes in these cases so befog the issue of conflicts that they are indeed unable to see them." (pg. 335)

- "The road of analytic therapy is an old one, advocated time and again throughout human history. In the terms of Socrates and the Hindu philosophy, among others, **it is the road to reorientation through self-knowledge**. What is new and specific about it is the method of gaining self-knowledge, which we owe to the genius of Freud. The analyst helps the patient to become aware of all the forces operating in him, the obstructive and the constructive ones; he helps him to combat the former and to mobilize the latter." (pg. 341)
 - "becoming aware of all these factors does not mean having information about them, but having a knowledge of them" (pg. 341)
- "The therapeutic value of the disillusioning process lies in the possibility that, with the weakening of: the obstructive forces, the constructive forces of the real self have a chance to grow." (pg. 348)
- Chapter 15 - Theoretical Considerations (pg. 366)
 - "Together with many others who had discarded Freud's theory of instincts, **I first saw the core of neurosis in human relations. Generally, I pointed out, these were brought about by cultural conditions; specifically, through environmental factors which obstructed the child's unhampered psychic growth. Instead of developing a basic confidence in self and others the child developed basic anxiety, which I defined as a feeling of being isolated and helpless toward a world potentially hostile. In order to keep this basic anxiety at a minimum the spontaneous moves toward, against, and away from others became compulsive**. While the spontaneous moves were compatible, each with the others, the compulsive ones collided. The conflicts generated in this way, which I called basic conflicts, were therefore the result of conflicting needs and conflicting attitudes with regard to other people. And the first attempts at solution were largely attempts at integration, through giving full rein to some of these needs and attitudes and suppressing others." (pg. 366-367)
 - **"To me neurosis was still essentially a disturbance in human relationships"** (pg. 367)
 - "It [e.g., idealized image] entails not only the compulsive drive for worldly glory through success, power, and triumph but also the tyrannical inner system by which he tries to mold himself into a godlike being; it entails neurotic claims and the development of neurotic pride." (pg. 368)
 - "Freud had a pessimistic outlook on human nature and, on the grounds of his premises, was bound to have it. As he saw it, man is doomed to dissatisfaction whichever way he turns. He cannot live out satisfactorily his primitive instinctual drives without wrecking himself and civilization. He cannot be happy alone or with others. He has but the alternative of suffering himself or making others suffer. It is all to Freud's credit that, seeing things this way, he did not compromise with a glib solution. Actually within the framework of his thinking there is no escape from one of these two alternative evils. At best there may be a less unfavorable distribution of forces, better control, and "sublimation." Freud was pessimistic but he did not see the human tragedy in neurosis. We see tragic waste in human experience only if there are constructive, creative strivings and these are wrecked by obstructive or destructive forces. And not only did Freud not have any clear vision of constructive forces in man; he had to deny their authentic character. For in his system of thought there were only destructive and libidinal forces, their derivatives and their combinations. Creativity and love (eros) for him were sublimated forms of libidinal drives. In most general terms, what we regard as a healthy striving toward self-realization for Freud was and could be only an expression of narcissistic libido. Albert Schweitzer uses the terms "optimistic" and "pessimistic" in the sense of "world and life affirmation" and "world and life negation." Freud's philosophy, in this deep sense, is a pessimistic one. Ours, with all its cognizance of the tragic element in neurosis, is an optimistic one." (pg. 377-378)

d. Further Readings:

- .