

New Ways in Psychoanalysis, by K. Horney

a. People / Organizations:

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b. Quotes:

- "As will be seen throughout the book, the system of theories which Freud has gradually developed is so consistent that when one is once entrenched in them it is difficult to make observations unbiased by his way of thinking. It is only through recognizing the debatable premises on which this system is built that one acquires a clearer vision as to the sources of error contained in the individual theories." - Author (pg. 7-8)
 - "My conviction, expressed in a nutshell, is that **psychoanalysis should outgrow the limitations set by its being an instinctivistic and a genetic psychology.**" - Author (pg. 8)
- "...neuroses are essentially the result of conflicts" - Author (pg. 24)
- "**Narcissistic trends are frequent in our culture. More often than not people are incapable of true friendship and love; they are egocentric, that is, concerned with their security, health, recognition; they feel insecure and tend to overrate their personal significance; they lack judgment of their own value because they have relegated it to others.** These typical narcissistic features are by no means restricted to persons who are incapacitated by neuroses." - Author (pg. 98)

c. General Notes:

- Introduction (pg. 7)
 - "I had my first active doubts as to the validity of psychoanalytical theories when I read Freud's concept of feminine psychology, doubts which were then strengthened by his postulate of the death instinct. But it was several years before I started to think through psychoanalytical theories in a critical way." (pg. 7)
 - "Freud tends to regard later peculiarities as almost direct repetitions of infantile drives or reactions; hence he expects later disturbances to vanish if the underlying infantile experiences are elucidated. When we relinquish this one-sided emphasis on genesis, we recognize that the connection between later peculiarities and earlier experiences is more complicated than Freud assumes: **there is no such thing as an isolated repetition of isolated experiences; but the entirety of infantile experiences combines to form a certain character structure, and it is this structure from which later difficulties emanate.** Thus the analysis of the actual character structure moves into the foreground of attention." (pg. 9)
 - "As to the instinctivistic orientation of psychoanalysis: when character trends are no longer explained as the ultimate outcome of instinctual drives, modified only by the environment, the entire emphasis falls on the life conditions molding the character and we have to search anew for the environmental factors responsible for creating neurotic conflicts; thus **disturbances in human relationships become the crucial factor in the genesis of neuroses.** A prevailingly sociological orientation then takes the place of a prevailingly anatomical-physiological one. When the one-sided consideration of the pleasure principle, implicit in the libido theory, is relinquished the striving for safety assumes more weight and the role of anxiety in engendering strivings toward safety appears in a new light. **The relevant factor in the genesis of neuroses is then neither the Oedipus complex nor any kind of infantile pleasure strivings but all those adverse influences which make a child feel helpless and defenseless and which make him conceive the world as potentially menacing.** Because of his dread of potential dangers the child must develop certain **"neurotic trends" permitting him to cope with the world with some measure of safety.** **Narcissistic, masochistic, perfectionistic trends seen in this light are not derivatives of instinctual forces, but represent primarily an individual's attempt to find paths through a wilderness full of unknown dangers.** The manifest anxiety in neuroses is then not the expression of the "ego's" fear of being overwhelmed by the onslaught of instinctual drives or of being punished by a hypothetical "super-ego," but is the result of the specific safety devices' failure to operate." (pg. 9-10)
 - "**The "ego" Freud describes then appears to be not a universal but a neurotic phenomenon.** The warping of the spontaneous individual self must then be recognized as a paramount factor in the genesis and maintenance of neuroses. **Neuroses thus represent a peculiar kind of struggle for life under difficult conditions.** Their very essence consists of disturbances in the relations to self and others, and conflicts arising on these grounds. The shift in emphasis as to the factors considered relevant in neuroses enlarges considerably the tasks of psychoanalytical therapy. The aim of therapy is then not to help the patient to gain mastery over his instincts but to lessen his anxiety to such an extent that he can dispense with his "neurotic trends." Beyond this aim there looms an entirely new therapeutic goal, which is to restore the individual to himself, to help him regain his spontaneity and find his center of gravity in himself." (pg. 11)
- Chapter 1 - Fundamentals of Psychoanalysis (pg. 17)
 - "Opinions are divided as to what constitutes the basic principles of Freud's psychology. Is it the attempt to make psychology a natural science, the attempt to ascribe our feelings and strivings ultimately to "instinctual" sources? Is it the extension of the concept of sexuality which has met with so much moral indignation? Is it the belief in the general importance of the Oedipus complex? Is it the assumption that the personality is divided into "id," "ego" and "super-ego"? Is it the concept of repetitional patterns in life which are formed in childhood, and the expectation of effecting a cure by reviving early experiences? No doubt all these are important parts of Freud's psychology. But it depends on one's judgment of values whether one ascribes to them a central place in the whole system or regards them as more peripheral theoretical elaborations." (pg. 17)
 - "**I regard as the most fundamental and most significant of Freud's findings his doctrines that psychic processes are strictly determined, that actions and feelings may be determined by unconscious motivations and that the motivations driving us are emotional forces.**" (pg. 18)
 - "Objections to the concept of unconscious motivations are made from a much too formalistic standpoint. Awareness of an attitude comprises not only the knowledge of its existence but also the knowledge of its forcefulness and influence and the knowledge of its consequences and the functions which it serves. If this is missing it means that the attitude was unconscious, even though at times glimpses of knowledge may have reached awareness." (pg. 20)
 - "**The importance of Freud's concept of unconscious motivations lies not in the statement that unconscious processes exist, but in two particular aspects of it.** The first is that to thrust strivings out of awareness, or not to admit them into awareness, does not prevent them from existing and from being effective. This means, for example, that we may be disgruntled or depressed without knowing why; that **we may make our most important decisions without knowing the real motivations; that our interests, our convictions, our attachments may be determined by forces which we do not know.** The other aspect, if divested of certain theoretical implications, is that **unconscious motivations remain unconscious because we are interested in not becoming aware of them.** Compressed into this general formula, the latter doctrine contains the key to both a practical and a theoretical understanding of psychic phenomena. It implies that **if an attempt is made to unearth unconscious motivations we will have to put up a struggle because some interest of ours is at stake.** **This, in succinct terms, is the concept of "resistance"** which is of paramount value for therapy. Differences in viewpoint as to the nature of those interests which bar drives from consciousness are of comparatively lesser importance. It was only after Freud had recognized unconscious processes and their effects that he was able to arrive at another basic conviction which has since proved to be most constructive: the working hypothesis that psychic processes are as strictly determined as physical processes. It permitted the tackling of psychic manifestations which had hitherto been regarded as incidental, meaningless or mysterious, such as dreams, fantasies, errors of everyday life." (pg. 20-21)

- "The third basic principle of psychoanalytical thinking, implied in part in the two already mentioned, has been called the dynamic concept of personality. More accurately, it is the general assumption that the motivations for our attitudes and behavior lie in emotional forces, and the specific assumption that in order to understand any personality structure we must recognize emotional drives of conflicting character. As to the general assumption, it is scarcely necessary to point out its constructive value and its infinite superiority over psychologies dealing with rational motivations, conditioned reflexes and habit formations. According to Freud, these driving forces are instinctual in nature: sexual or destructive. If, however, we discard these theoretical aspects, and for "libido" substitute emotional drives, impulses, needs or passions, we see the essential kernel of the assumption and can appreciate its value in creating an understanding of personality." (pg. 23-24)
 - "The more specific assumption of the importance of inner conflicts has become the key to an understanding of neuroses. The debatable part of this finding concerns the nature of the conflicts involved. For Freud the conflicts are between the "instincts" and the "ego." He has entangled his theory of instincts with his concept of conflicts, and this combination has been subject to violent attacks. I too consider Freud's instinctivistic orientation as one of the greatest handicaps to psychoanalytical development." (pg. 24)
- "Freud has not only revealed the importance of unconscious processes in the formation of character and neuroses, but he has taught us a great deal about the dynamics of these processes. **The shutting out of awareness of an affect or impulse Freud has called repression.** The process of repression can be compared to the ostrich policy: the repressed affect or impulse is as effective as it was before, but we "pretend" that it does not exist. The only difference between repression and pretense, in its usual meaning, is that in the former we are subjectively convinced that we do not have the impulse. Simply repressing a drive usually does not suffice, if it is of any consequence, to keep it in abeyance. For this purpose other defensive measures are necessary. Among these two groups may be roughly distinguished: **those which effect a change in the drive itself, and those which do nothing but change its direction.** Strictly speaking, only the first group of defenses deserves fully to be called repression because it creates a positive lack of awareness of the existence of a certain affect or impulse. **The two main kinds of defense in which this result is brought about are reaction-formations and projections.** Reaction-formations may have a compensatory character. An existing cruelty may be compensated by presenting a façade of over-kindness. A tendency to exploit others, if repressed, may result in an attitude of being overmodest in one's demands or in a timidity with regard to asking for anything. An existing repressed antagonism may be covered up by disinterestedness; a repressed craving for affection, by an "I don't care" attitude. The same result is attained by projecting an affect to others. The process of projection is not essentially different from the tendency to assume naïvely that others feel or react in the same manner as we ourselves do. Sometimes a projection may be only that. If a patient, for example, despises himself for being entangled in all sorts of conflicts, he cannot but assume that the analyst despises him likewise. Thus far a projection is in no way connected with unconscious processes. But a belief that an impulse or feeling exists in another person may be used in order to deny its existence in oneself. Such a displacement has many advantages. If, for example, a husband's wishes for extramarital affairs are projected to the wife, the husband not only has removed his impulse from awareness, but as a result may also feel superior to the wife and may feel justified in discharging on her in the form of suspicion and reproaches all sorts of otherwise unwarranted hostile affects." (pg. 25-26)
 - "The only point that should be added is not a criticism of the concept but **a warning not to interpret anything as a projection without having evidence for it,** and also to be meticulously careful in the search for the factors which are projected." (pg. 26)
 - "an affect related to a person may be displaced to another person" (pg. 27)
 - "an affect concerning a person may be displaced to things, animals, activities, situations" (pg. 27)
 - "an affect related to another person may be turned toward the self" (pg. 28)
 - "an affect which is related to a definite person or situation can be made entirely vague or diffuse" (pg. 28)
- "Another series of revealing information concerns the question as to how affects which are kept from awareness may be discharged. Freud saw four ways." (pg. 28)
 - "First, all the above defense measures, while they serve to keep from awareness the affect or its real meaning and direction, nevertheless permit it expression, though sometimes in a circuitous way." (pg. 28)
 - "Second, repressed feelings or drives may be expressed if put on the basis of a rational formula, or more correctly, as Erich Fromm has put it, if they are made to appear in socially accepted forms.' A tendency to possess or to dominate may be expressed in terms of love; a personal ambition, in terms of devotion to a cause; a tendency to disparage, in terms of intelligent skepticism; a hostile aggression, in terms of an obligation to tell the truth. While in crude ways the process of rationalization has always been known, Freud has not only shown its extent and the subtlety with which it is used, but he has taught us to utilize it systematically for the purpose of uncovering unconscious drives in therapy. In this latter respect it is important to know that rationalization is used also for the purpose of maintaining and justifying defensive positions." (pg. 29)
 - "It should not be assumed without evidence that an attitude or a conviction presented is a rationalization of something else. Rationalization is present if other motivations than those assumed in awareness are the real driving ones." (pg. 30)
 - "Third, a feeling or thought that is repressed may find expression in inadvertent behavior. Freud has pointed out such expressions in his findings concerning the psychology of wit and of the errors of everyday life; these findings, though disputable in many details, have become an important source of psychoanalytical information. Feelings and attitudes may also be expressed in. advertently in tone of voice and in gestures, in saying or doing something without realizing its meaning. Observations made accessible on this score form likewise a valuable part of psychoanalytical therapy." (pg. 31)
 - "Fourth, and finally, repressed wishes or fears may reappear in dreams and fantasies. A repressed impulse: of revenge may be lived out in dreams; superiority over someone which one does not dare to establish in one's conscious thoughts may be realized in dreams. This concept will probably prove to be even more fruitful than it has been thus far, particularly if we enlarge it to make it comprise not only concrete dreams and fantasies but also unconscious illusions. From the point of view of therapy their recognition is important inasmuch as what is very often described as a patient's reluctance to get well is often his unwillingness to abandon his illusions" (pg. 31)
- "Leaving aside many detailed peculiarities of dreams which Freud has taught us to understand, I regard as his most important contribution on this score his working hypothesis that dreams are the expression of wish-fulfilling tendencies. A dream often gives the clue to the existing dynamics if, after its latent content is understood, one considers what tendency the dream expresses and what underlying need made it necessary to express that particular tendency." (pg. 31)
 - "In neuroses the most important function of dreams is the attempt to find either reassurance for an anxiety or compromise solutions for conflicts insoluble in real life." (pg. 32)
- "In spite of all objections to Freud's evaluation of sexuality, however, it should not be forgotten that Freud did clear the way for the consideration of sexual problems in a matter of fact fashion and for the understanding of their meaning and significance." (pg. 33)
- "The main concepts which have contributed to psychoanalytical therapy are those relating to transference, to resistance and to the method of free association." (pg. 33)
 - "The concept of transference-divested of the theoretical controversies as to whether transference is essentially a repetition of infantile attitudes-contains that observation, understanding and discussion of the patient's emotional reactions to the psychoanalytical situation constitute the most direct ways of reaching an understanding of his character structure, and consequently of his difficulties. It has become the most powerful, and indeed the indispensable, tool of analytical therapy. I believe that quite apart from its value to therapy, much of the future

- of psychoanalysis depends on a more accurate and a deeper observation and understanding of the patient's reactions. This conviction is based on the assumption that the essence of all human psychology resides in understanding the processes operating in human relationships. The psychoanalytical relationship, which is one form of human relations, provides us with unheard-of possibilities in understanding these processes. Hence a more accurate and profound understanding of this one relationship will constitute the greatest contribution to psychology which psychoanalysis will eventually have to offer." (pg. 33-34)
- "By resistance is meant the energy with which an individual protects repressed feelings or thoughts against their integration into conscious awareness." (pg. 34)
 - "The idea of free associations, as it is used in therapy, belongs among those analytical concepts whose potential value is far from exhausted. My experience is that the more we progress in our knowledge of possible psychic reactions and connections and of possible forms of expression, the more valuable this concept proves to be." (pg. 35)
- Chapter 2 - Some General Premises of Freud's Thinking (pg. 37)
 - "It is one of the characteristics of a genius to have the power of vision and the courage to recognize current prejudices as such. In this sense as in others Freud certainly deserves to be called a genius. It is almost incredible how often he freed himself from venerable ways of thinking and looked upon psychic connections in a new light." (pg. 37)
 - "My intention is merely to concentrate on certain premises of Freud's thinking for the sake of understanding better his peculiar way of tackling and solving psychological problems. As those psychoanalytical theories which were molded largely by implicit philosophical premises will be discussed later on, the purpose of this chapter is not to follow up in detail the influence of these premises but rather to survey them in brief." (pg. 38)
 - "One is Freud's biological orientation. Freud has always prided himself on being a scientist and has emphasized that psychoanalysis is a science." (pg. 38)
 - "The influence of Freud's biological orientation is threefold: it is apparent in his tendency to regard psychic manifestations as the result of chemical-physiological forces; in his tendency to regard psychic experiences and the sequence of their occurrence as determined primarily by constitutional or hereditary factors; finally, in his tendency to explain psychic differences between the two sexes as the result of anatomical differences." (pg. 38)
 - ◆ "The first tendency is the determining factor in Freud's theory of instincts: the libido theory and the theory of the death instinct. In so far as Freud is convinced that psychic life is determined by emotional drives and in so far as he assumes these to have a physiological basis, he belongs among the instinct theorists." Freud conceives instincts as inner somatic stimuli which are continually operating and which tend toward a release of tension. He has repeatedly pointed out that this interpretation puts the instincts on the borderline between organic and psychic processes. The second tendency-his emphasis on constitutional or hereditary factors-has greatly contributed to the doctrine that the libido develops in certain stages prescribed by heredity: the oral, anal, phallic and genital stages. It also is greatly responsible for the assumption that the Oedipus complex is a regular occurrence. The third tendency is one of the decisive factors in Freud's views on feminine psychology. It is most pointedly expressed in the phrase "anatomy is destiny," which appears also in Freud's concept of bisexuality, and it is apparent, for instance, in the doctrine that a woman's wish to be a man is essentially a wish to possess a penis, and that man's protest against exhibiting certain "feminine" attitudes is ultimately his dread of castration." (pg. 38-39)
 - ◆ "In the nineteenth century there was little knowledge regarding cultural differences, and the prevailing trend was to ascribe peculiarities of one's own culture to human nature in general. In accordance with these views Freud believes that the human being he sees, the picture which he observes and tries to interpret, has a general validity the world over. His insufficient cultural orientation is closely intertwined with his biological premises. Concerning the influence of the environment-the family in special, the culture in general-he is interested mostly in the ways in which it molds what he regards as instinctual drives. On the other hand, he is inclined to regard cultural phenomena as the result of essentially biological instinctual structures." (pg. 40)
 - ◆ "A third characteristic of Freud's approach to psycho-logical problems is his explicitly refraining from any value judgment, his abstaining from moral evaluation. This attitude is consistent with his claim to being a natural scientist and as such justified only in recording and interpreting observations. In part, as Erich Fromm has pointed out, it is influenced by the doctrine of tolerance prevailing in the economic, political and philosophical thinking of the liberal era. We shall see later how decisively this attitude influenced certain theoretical concepts, such as that of the "super-ego," as well as psychoanalytical therapy." (pg. 40)
 - ◆ "A fourth basis of Freud's thinking is his tendency to view psychic factors as pairs of opposites. This dualistic thinking, likewise deeply ingrained in the philosophical mentality of the nineteenth century, shows throughout Freud's theoretical formulations. Each instinct theory he propounds tends to make the totality of psychic manifestations comprehensible under two rigidly contrasting groups of trends. The most significant expression of this mental premise is in the dualism he finds between instincts and the "ego," a dualism which Freud regards as the basis of neurotic conflicts and neurotic anxiety. His dualistic thinking appears also in his conception of "femininity" and "masculinity" as opposite poles. The rigidity involved in this type of thinking lends it a certain mechanistic quality, in contrast to dialectic thinking." (pg. 40-41)
 - ◆ "A final important characteristic, closely akin to the one just mentioned, is Freud's mechanistic-evolutionistic thinking." (pg. 41-42)
 - ◇ "By evolutionistic thinking I mean the presupposition that things which exist today have not existed in the same form from the very beginning, but have developed out of previous stages. These preceding stages may have little resemblance to the present forms, but the present forms would be unthinkable without the preceding ones. This evolutionism dominated scientific thinking through the eighteenth and nineteenth centuries, and it was greatly in contrast to the theological thinking of that time. It was applied primarily to inanimate matters of the physical universe, but also to biological and organic phenomena. Darwin was its most outstanding representative in the biological field. It exercised a strong influence also on psychological thought." (pg. 42)
 - ▶ "Mechanistic-evolutionistic thinking is a special form of evolutionistic thinking. It implies that present manifestations not only are conditioned by the past, but contain nothing except the past; nothing really new is created in the process of development; what we see today is only the old in a changed form." (pg. 42)
 - "The difference in emphasis between mechanistic and non-mechanistic thinking may be illustrated by many familiar examples. In the conversion of water into steam the mechanistic presupposition would emphasize the fact that steam is merely water appearing in another form. Non-mechanistic thinking, on the other hand, would emphasize that though steam has developed out of water, in doing so it has assumed an entirely new quality, regulated by different laws and having different effects. In considering the development of the machine from the eighteenth to the twentieth century, mechanistic thinking would point out mainly the various types of machines and factories which had already been in existence in the early eighteenth century, and would look at this development solely as one of quantity. Non-mechanistic thinking would emphasize that the increase in quantity brought with it a change in quality; that the quantitative development brought with it entirely new problems, such

- as a new scale of production, the rise of an entirely new group of employees, new types of labor problems and so on; that change is not simply a question of growth but brings with it entirely new factors. In other words, stress would be laid on the point that quantity is converted into quality. The non-mechanistic viewpoint would be that in organic development there can never be a simple repetition or regression to former stages." (pg. 43-44)
- ◇ "Freud is evolutionistic in his thinking, but in a mechanistic way. In a schematized form, his assumption is that nothing much new happens in our development after the age of five, and that later reactions or experiences are to be considered as a repetition of past ones. This premise appears in many ways in psychoanalytic literature. Perceiving the problem of anxiety, for instance, Freud inquired as to where we may be able to find former manifestations of it; following this trend of thought he arrived at the conclusion that birth is a first manifestation of anxiety, and that later forms of anxiety are to be viewed as a repetition of the original anxiety of birth. This way of thinking accounts also for Freud's great interest in speculating about stages of development as repetitions of phylogenetic happenings-as for instance, considering the "latency" period as a residue of the ice period. It accounts in part too for his interest in anthropology. In Totem and Taboo he declares that the psychic life of primitives is of special interest because it represents well-preserved pre-stages of our own development. Theoretical attempts to explain that sensations in the vagina are transferred from sensations in the mouth or in the anus, though not important, may be mentioned as a further illustration of this kind of thinking. The most general expression of Freud's mechanistic-evolutionistic thinking is in his theory of repetition compulsion. In more detail its influence can be seen in his theory of fixation, implying the doctrine of the timelessness of the unconscious, in his theory of regression, in his concept of transference. Generally speaking it accounts for the extent to which trends are designated as infantile and for the tendency to explain the present by the past." (pg. 44-45)
 - Chapter 3 - The Libido Theory (pg. 47)
 - **"The doctrine that psychic forces are chemical-physiological in origin appears in Freud's instinct theories.** Freud has successively propounded three dualistic instinct theories. In this dualism he has consistently believed one of the instincts to be the sexual one, but concerning the other he has changed his viewpoint. Among the instinct theories that of the libido takes a special place because it is a theory of sexuality, of the development of sexuality and of its influence on the personality." (pg. 47)
 - **"Freud's first instinct theory was that our lives are determined mainly by the conflict between the sexual instinct and the "ego drives."** By the latter he meant the sum total of drives pertaining to self-preservation and self-assertion, and it was his contention that every drive or attitude which does not pertain to the sheer necessities of existence is sexual in origin." (pg. 47-48)
 - "But even when this much influence on psychic life was attributed to sexuality it was impossible to interpret on a sexual basis the manifold strivings and attitudes which apparently have nothing to do with sexuality-for instance, attitudes of greediness, stinginess, defiance or other character peculiarities, artistic strivings, irrational hostilities, anxieties. The sexual instinct as we are accustomed to regard it could not possibly cover this enormous field. If Freud desired to explain all these psychic phenomena on a sexual basis he was forced to enlarge the concept of sexuality. This was at any rate the theoretical necessity for such an enlargement. Freud himself has always declared that it was on the basis of his empirical findings that he had to enlarge the concept of sexuality. It is true that he had gathered a great number of clinical observations before he began to propound his libido theory. **The libido theory contains two basic doctrines which may be designated briefly as an enlargement of the concept of sexuality and the concept of the transformation of instincts.**" (pg. 48)
 - ◆ "Freud concluded that since sexual drives can be easily attached to various objects, and since sexual excitement and satisfaction can be found in various ways, the sexual instinct itself is not a unit but a composite. **Sexuality is not an instinctual drive directed toward the opposite sex, aiming at genital satisfaction; the heterosexual genital drive is only one manifestation of a non-specific sexual energy, the libido.** The libido may be concentrated at the genitals, but it may be localized with equal intensity at the mouth or the anus or at other "erogenic" zones, lending these zones the value of genitals. Besides the oral and anal drives Freud stipulated other component drives of sexuality - sadism and masochism, exhibitionism and voyeurism - which despite many endeavors could not be satisfactorily located in any bodily zone. Since the extra-genital expressions of libido prevail in early childhood, they are called "pre-genital" drives. Around the age of five, in a normal development, they are subordinated to the genital drives, thus forming the unit which is usually called sexuality. Disturbances in the libido development may occur in two principal ways: either by fixation - some of the component drives may resist integration into "adult" sexuality because they are too strong constitutionally; or by regression - under the stress of frustration a composite sexuality already achieved may split into its constituent drives. In both cases the genital sexuality is disturbed. The individual then pursues sexual satisfaction along the paths prescribed by the pre-genital drives." (pg. 49-50)
 - ◇ **"The basic contention implicit in the libido theory - though not explicitly stated - is that all bodily sensations of a pleasurable nature, or strivings for them, are sexual in nature.** These strivings comprise mere organ pleasure, such as pleasure in sucking, in defecating, in digestion, in muscular movements, in skin sensations, and also pleasure experienced in connection with others, such as in being beaten, in exposing oneself to others, in observing others or their physical functions, in inflicting injury on others." (pg. 50)
 - "In short, Freud has greatly contributed to our knowledge concerning the variety of factors which may stimulate sexual excitement or may become the condition for satisfaction. But he has not proved that these factors themselves are sexual." (pg. 51-52)
 - **"In view of all the above considerations it is to be concluded that the libido concept is unproved.** What is offered as evidence consists of unwarranted analogies and generalizations, and the validity of the data concerning the erogenic zones is highly dubitable." (pg. 52)
 - **"Freud suggests several ways in which the libido molds character and directs attitudes and strivings.** Some attitudes are considered to be aim-inhibited libidinous drives. Thus **not only the striving for power, but every kind of self-assertion is interpreted as an aim-inhibited expression of sadism. Any kind of affection becomes an aim-inhibited expression of libidinal desires.** Any kind of submissive attitude toward others becomes suspect of being the expression of a latent passive homosexuality. Closely akin to the concept of aim-inhibited strivings is that of the sublimation of libidinal drives. According to this concept a libidinous excitement and satisfaction, originally localized in some "pre-genital" drive, may be carried over to non-sexual strivings of a similar character, thus transforming the original libidinal energy into a nondescript form of energy. As a matter of fact, there is no sharp distinction between sublimation and aim-inhibition; the common denominator of both concepts is the dogmatic assertion that various traits, though not libidinal themselves, are to be regarded as an expression of desexualized libido. One reason why the distinction is not sharp is that the term sublimation originally contained the notion of transforming an instinctual drive into something socially valuable. It would be difficult to say, however, whether such a transformation as the use of narcissistic self-love for the formation of ego-ideals is a sublimation or an aim-inhibited form of self-love." (pg. 53-54)
 - "...competitiveness is regarded as the desexualized continuation of sexual rivalry with parents or siblings..." (pg. 54-55)
 - "In his first concept of anxiety Freud believed that anxiety could be aroused if libido were prevented from discharge, by either inner or outer reasons, a concept which he later changed into a more psychological one. But anxiety remained an expression of pent-up libido, though it was defined as the individual's feelings of fear and helplessness toward such a pent-up libido tension." (pg. 57)

- "To sum up, according to Freud a character trait, an attitude or a striving may be a direct, an aim-inhibited or a sublimated expression of libidinal drives. It may be modeled on sexual peculiarities; it may represent a reaction-formation to libidinal impulses or to their frustration; it may be the internal residue of libidinal attachments. In view of this attempt to ascribe to the libido such overwhelming influence in psychic life, the accusation of pan-sexuality has often been raised against psychoanalysis. This has been refuted with the argument that libido is different from what is usually understood by sexuality, and that furthermore psychoanalysis also considers forces within the personality which prohibit sexual drives. It seems to me that such arguments are rather futile. What matters is the question whether sexuality actually has as much influence on character as Freud assumes." (pg. 57-58)
 - "It is not proved that affection may not grow out of various non-libidinal sources, that it may not be, for example, an expression of maternal care and protection. **What is neglected entirely is that a need for affection can be a means of reassurance against anxiety, in which case it is an entirely different phenomenon, essentially having nothing to do with sexuality...**" (pg. 58-59)
- "[Freud] maintains that the sexual peculiarities are the cause and other peculiarities the result. This theory has led to the wrong belief that an individual is all right if only his sexual functions are satisfactory." (pg. 64)
- "Of course in every neurosis there are disturbances in the psychic relations with the sexual partner. But these allow a different interpretation. To those who, as I do, regard neuroses as the ultimate outcome of disturbances in human relationships, these disturbances must of necessity appear in every relationship, sexual or non-sexual." (pg. 65)
- "In short, then, the libido theory in all its contentions is unsubstantiated. This is the more remarkable since it is one of the cornerstones on which psychoanalytical thinking and therapy rest. The assumption that every striving for pleasure is at bottom a striving for libidinal satisfaction is arbitrary." (pg. 68)
 - "This assumption is what constitutes the real danger of the libido theory. Its main characteristic and its main deficiency lie in the fact that it is an instinct theory. Although it enables us to see the manifold ways in which a single trend manifests itself in a personality, it engenders the illusion that the libidinal manifestations are the ultimate source of all trends. This illusion is fostered by the notion that only such interpretations are "deep" which show presumably biological roots for a trend. The claim of psychoanalysis that it is a depth psychology is warranted by its dealing with unconscious motivations: an interpretation is deep when it reaches down to repressed strivings, feelings, fears. But to regard only those interpretations as deep which establish a connection with infantile drives is an illusion born of theoretical preconceptions. It is a harmful illusion too, for three main reasons." (pg. 70)
- "**Man is ruled not by the pleasure principle alone but by two guiding principles: safety and satisfaction.** Since the neurotic has more anxiety than the mentally healthy individual he has to put an infinitely greater amount of energy into maintaining his security, and it is the necessity for obtaining reassurance against a lurking anxiety which lends his strivings their strength and tenacity. People can renounce food, money, attention, affection so long as they are only renouncing satisfaction, but they cannot renounce these things if without them they would be or feel in danger of destitution or starvation or of being helplessly exposed to hostility, in other words, if they would lose their feeling of safety." (pg. 73)
 - "**The anxiety against which these defenses are built up is what I have described in a previous publication as basic anxiety, defined as a feeling of helplessness toward a potentially hostile world.** This concept is alien to psychoanalytical thinking in so far as the latter is oriented on the libido theory. The psychoanalytical concept which is nearest to it is what Freud calls "real" anxiety. This too is a fear of the environment but it is related entirely to the individual's instinctual drives. Its main implication is that the child is afraid the environment will punish him with castration or loss of love for any pursuit of forbidden instinctual drives. The concept of basic anxiety is more comprehensive than Freud's "real" anxiety. It contends that the environment is dreaded as a whole because it is felt to be unreliable, mendacious, unappreciative, unfair, unjust, begrudging and merciless. According to this concept the child not only fears punishment or desertion because of forbidden drives, but he feels the environment as a menace to his entire development and to his most legitimate wishes and strivings. He feels in danger of his individuality being obliterated, his freedom taken away, his happiness prevented. In contrast to the fear of castration this fear is not fantasy, but is well founded on reality. **In an environment in which the basic anxiety develops, the child's free use of energies is thwarted, his self-esteem and self-reliance are undermined, fear is instilled by intimidation and isolation, his expansiveness is warped through brutality, standards or overprotective "love." The other essential element in the basic anxiety is that a child is rendered helpless to defend himself adequately against infringements.**" (pg. 74-75)
 - "In the face of these circumstances the child resorts to building up certain defensive attitudes—one might say strategies—which enable him to cope with the world and at the same time allow him certain possibilities of gratification. What attitudes he develops depend entirely on the combination of factors present in the whole situation: whether his prevailing striving will be for assuming control, for being submissive, for being unobtrusive, or for walling himself in and drawing a magic circle around himself, preventing intrusion into his privacy, depends on which ways are in reality closed to him and which are accessible." (pg. 76)
- "**Among the environmental factors, however, that which is most relevant to character formation is the kind of human relationships in which a child grows up.** In regard to neuroses this means that the conflicting trends constituting them are determined ultimately by disturbances in human relationships. To formulate the difference in viewpoint with the utmost condensation: Freud regards the neurotic's irresistible needs as instincts or their derivatives; he believes that the influence of the environment is restricted to giving the instinctual drives their special form and strength. The concept I have outlined holds that these needs are not instinctual but grow from the child's need to cope with a difficult environment. Their power, which Freud ascribes to elemental instinctual forces, is due to the fact that they are the only means for the individual to have some feeling of safety." (pg. 78)
- Chapter 4 - The Oedipus Complex (pg. 79)
 - "By Oedipus complex Freud means sexual attraction to one of the parents with a concomitant jealousy toward the other parent. Freud regards this experience as biologically determined, though in the individual it is engendered by the parents' care of the physical needs of the child. Its numerous variations depend on the individual constellation actually existing in the particular family. Libidinal desires directed toward the parents vary in nature according to the stages of libido development. They culminate in genital desires toward the parents." (pg. 79)
 - "Anxiety, as we shall see later, is an outcome of conflicting tendencies or needs. The typical conflict leading to anxiety in a child is that between dependency on the parents—enhanced by the child's feeling of being isolated and intimidated—and hostile impulses against the parents." (pg. 82)
 - "The theory of the Oedipus complex has greatly influenced present-day education. On the positive side, it has helped to make parents conscious of the lasting harm inflicted on children by exciting them sexually and also by being overindulgent, overprotective and too prohibitive in sexual matters. On the negative side, it has fostered the illusion that it is enough to enlighten children sexually and to refrain from forbidding masturbation, from whipping them, from letting them witness parental intercourse and from attaching them too strongly to parents. The danger lies in the one-sidedness of such suggestions." (pg. 85)
- Chapter 5 - The Concept of Narcissism (pg. 88)
 - "The phenomena which in psychoanalytical literature are called narcissistic are most divergent in character. They include vanity, conceit, craving for prestige and admiration, a desire to be loved in connection with an incapacity to love others, withdrawal from others, normal self-esteem, ideals, creative desires, anxious concern about health, appearance, intellectual faculties. Thus a clinical definition of narcissism would be an embarrassing task. All that the above phenomena have in common is concern about the self, or perhaps merely attitudes pertaining to the self. The reason for this

- bewildering picture is that the term is used in a purely genetic sense to signify that the origin of these manifestations is assumed to be the narcissistic libido." (pg. 88)
- "The core of the concept is the postulate that concern with one's self or overvaluation of one's self is an expression of infatuation with the self. Are we not just as blind, Freud argues, toward shortcomings in another person, and just as inclined to overrate his good qualities, when we are infatuated with him? Therefore persons tending toward self-concern or self-overvaluation must undoubtedly at bottom be in love with themselves. This postulate is in accordance with the libido theory. On this basis it is conclusive indeed to regard egocentricity as an expression of self-love and also to regard normal self-esteem and ideals as its desexualized derivatives. But if we do not accept the libido theory the postulate appears to be a merely dogmatic contention. Clinical evidence, with few exceptions, is not in its favor." (pg. 89)
 - **"If narcissism is considered not genetically but with reference to its actual meaning it should, in my judgment, be described as essentially self-inflation. Psychic inflation, like economic inflation, means presenting greater values than really exist.** It means that the person loves and admires himself for values for which there is no adequate foundation. Similarly, it means that he expects love and admiration from others for qualities that he does not possess, or does not possess to as large an extent as he supposes. According to my definition, it is not narcissistic for a person to value a quality in himself which he actually possesses, or to like it to be valued by others. These two tendencies - appearing unduly significant to oneself and craving undue admiration from others - cannot be separated. Both are always present, though in different types one or the other may prevail." (pg. 89-90)
 - "As in all neurotic phenomena we find at the basis disturbances in the relationships to others, disturbances acquired in childhood through the environmental influences mentioned in previous chapters. **The factor which contributes most fundamentally to the development of narcissistic trends appears to be the child's alienation from others,** provoked by grievances and fears. His positive emotional ties with others become thin; he loses the capacity to love." (pg. 90)
 - "In more severe cases these mean more than a mere impairment of self-esteem; they bring about a complete suppression of the spontaneous individual self. Various influences operate to this effect: the unquestioned authority of righteous parents, creating a situation in which the child feels compelled to adopt their standards for the sake of peace; the attitudes of self-sacrificing parents who elicit the feeling from the child that he has no rights of his own and should live only for the parents' sake; parents who transfer their own ambitions to the child and regard the boy as an embryonic genius or the girl as a princess, thereby developing in the child the feeling that he is loved for imaginary qualities rather than for his true self. All these influences, varied as they are, make the child feel that in order to be liked or accepted he must be as others expect him to be." (pg. 90-91)
 - ◆ "While in all of us self-esteem is to some extent dependent upon the estimate of others, in this case nothing but the estimate of others counts." (pg. 92)
 - "There are several ways in which a child tries to cope with life under such distressing conditions: by defiantly conforming with the standards ("super-ego"); by making himself unobtrusive and dependent on others (masochistic trends); by self-inflation (narcissistic trends). Which way is chosen, or prevailingly chosen, depends on the peculiar combination of circumstances." (pg. 92)
 - **"Narcissistic trends are frequent in our culture. More often than not people are incapable of true friendship and love; they are egocentric, that is, concerned with their security, health, recognition; they feel insecure and tend to overrate their personal significance; they lack judgment of their own value because they have relegated it to others.** These typical narcissistic features are by no means restricted to persons who are incapacitated by neuroses." (pg. 98)
 - "There are many cultural factors creating fears and hostile tensions among people and thereby alienating them from one another. There are also many general influences tending to curtail individual spontaneity, such as the standardization of feelings, thoughts and behavior, and the fact that people are valued rather for what they appear to be than for what they are. Furthermore, the striving for prestige as a means of overcoming fears and inner emptiness is certainly culturally prescribed." (pg. 98)
 - "According to my view, narcissistic trends are not the derivative of an instinct but represent a neurotic trend, in this case an attempt to cope with the self and others by way of self-inflation." (pg. 99)
 - "In my opinion this failure to distinguish clearly between the two attitudes toward the self befalls the issue. The difference between self-esteem and self-inflation is not quantitative but qualitative. True self-esteem rests on qualities which a person actually possesses, while self-inflation implies presenting to the self and to others qualities or achievements for which there is no adequate foundation. If the other conditions are present narcissistic trends may arise if self-esteem and other qualities pertaining to the individual's spontaneous self are smothered. Hence self-esteem and self-inflation are mutually exclusive. Finally, narcissism is an expression not of self-love but of alienation from the self. In rather simplified terms, a person clings to illusions about himself because, and as far as, he has lost himself." (pg. 99-100)
 - Chapter 6 - Feminine Psychology (pg. 101)
 - "Freud believes that psychic peculiarities and difficulties in the two sexes are engendered by bisexual trends in both of them. His contention is, briefly, that many psychic difficulties in man are due to his rejection of "feminine" trends in himself, and that many peculiarities in woman are due to her essential wish to be a man. Freud has elaborated this thought in more detail for the psychology of woman than for that of man, and therefore I shall discuss only his views of feminine psychology. According to Freud the most upsetting occurrence in the development of the little girl is the discovery that other human beings have a penis, while she has none. "The discovery of her castration is the turning point in the life of the girl." She reacts to this discovery with a definite wish to have a penis too, with the hope that it will still grow, and with an envy of those more fortunate beings who possess one. In the normal development penis-envy does not continue as such; after recognizing her "deficiency" as an unalterable fact, the girl transfers the wish for a penis to a wish for a child. "The hoped-for possession of a child is meant as a compensation for her bodily defect." Penis-envy is originally a merely narcissistic phenomenon, the girl feeling offended because her body is less completely equipped than the boy's. But it has also a root in object relations. According to Freud the mother is the first sexual object for the girl as well as for the boy. The girl wishes to have a penis not only for the sake of narcissistic pride, but also because of her libidinal desires for the mother, which, in so far as they are genital in nature, have a masculine character. Not recognizing the elemental power of heterosexual attraction, Freud raises the question as to why the girl has any need at all to change her attachment to the father. He gives two reasons for this change in affection: hostility toward the mother, who is held responsible for the lack of a penis, and a wish to obtain this desired organ from the father. "The wish with which girls turn to their father is, no doubt, ultimately the wish for the penis." Thus originally both boys and girls know only one sex: the masculine. Penis-envy is assumed to leave ineradicable traces in woman's development; even in the most normal development it is overcome only by a great expenditure of energy. Woman's most significant attitudes or wishes derive their energy from her wish for a penis. Some of Freud's principal contentions intended to illustrate this may be briefly enumerated." (pg. 101-102)
 - "In fact, there is scarcely any character trait in woman which is not assumed to have an essential root in penis-envy." (pg. 104)
 - "In my opinion, one has to look not for biological reasons but for cultural ones. The question then is whether there are cultural factors which are instrumental in developing masochistic trends in women. The answer to this question depends on what one holds to be essential in the dynamics of masochism. My concept, briefly, is that masochistic phenomena represent the attempt to gain safety and satisfaction in life through inconspicuousness and dependency. As will be discussed later on, **this fundamental attitude toward life determines the way in which individual problems are dealt with; it leads, for instance, to gaining control over others through weakness and suffering, to expressing hostility through suffering, to seeking in illness an alibi for failure.**" (pg. 113)

- "If these presuppositions are valid there are indeed cultural factors fostering masochistic attitudes in women. They were more relevant for the past generation than for the present one, but they still throw their shadow today. They are, briefly, the greater dependency of woman; the emphasis on woman's weakness and frailty; the ideology that it is in woman's nature to lean on someone and that her life is given content and meaning only through others: family, husband, children. These factors do not in themselves bring about masochistic attitudes. History has shown that women can be happy, contented and efficient under these conditions. But factors like these, in my judgment, are responsible for the prevalence of masochistic trends in feminine neuroses when neuroses do develop." (pg. 113)
 - "Freud's contention that woman's basic fear is that of losing love is in part not separate from, for it is implicitly contained in, the postulate that there are specific factors in feminine development leading to masochism. Inasmuch as masochistic trends, among other characteristics, signify an emotional dependence on others, and inasmuch as one of the predominant masochistic means of reassurance against anxiety is to obtain affection, a fear of losing love is a specific masochistic feature. It seems to me, however, that in contrast to Freud's other two contentions concerning feminine nature—that of penis-envy and that of a specifically feminine basis for masochism—this last one has some validity also for the healthy woman in our culture. There are no biological reasons but there are significant cultural factors which lead women to overvalue love and thus to dread losing it." (pg. 114)
 - "While age is a problem to everyone it becomes a desperate one if youthfulness is the center of attention. This fear is not limited to the age which is regarded as ending woman's attractiveness, but throws its shadow over her entire life and is bound to create a great feeling of insecurity toward life." (pg. 115-116)
 - "It is difficult to measure psychic quantities, but there is this difference: as a rule man's feeling of inferiority does not arise from the fact that he is a man; but woman often feels inferior merely because she is a woman. As mentioned before, I believe that feelings of inadequacy have nothing to do with femininity but use cultural implications of femininity as a disguise for other sources of inferiority feelings which, in essence, are identical in men and women. There remain, however, certain cultural reasons why woman's self-confidence is easily disturbed." (pg. 116-117)
- Chapter 7 - The Death Instinct (pg. 120)
 - "What suggested the concept of a destruction instinct is the frequency of cruelty in the history of mankind: in wars, revolutions, religious persecutions, in any kind of authoritative relationship, in crime. These facts convey the impression that people have to have some outlet for hostility and cruelty and that they seize upon the slightest opportunity to discharge it. Furthermore, a great deal of subtle and gross cruelty goes on daily in our culture: exploiting, cheating, disparaging, suppression of the defenseless, of children and of the poor." (pg. 120)
 - "Formerly Freud interpreted impulses and manifestations of hostility as related to sexuality. He believed that they were partly the expression of sadism, that is, of a component drive of sexuality, and partly reactions to frustrations or expressions of sexual jealousy. Later he recognized that these explanations did not suffice. There was much more destructiveness than could be accounted for by relating it to sexual instincts." (pg. 121)
 - "An instinct, according to Freud, is caused by organic stimuli; it aims to extinguish the disturbing stimulation and re-establish the equilibrium as it was before the stimulation interfered. By repetition compulsion, which Freud believes to represent a basic principle of instinctual life, he understands the compulsion to repeat former experiences or former stages of development, regardless of whether these were pleasurable or painful. **This principle, Freud argues, seems to be the expression of a tendency, inherent in organic life, to restore an earlier form of existence and to return to it.**" (pg. 122)
 - "From these considerations Freud jumps to a daring conclusion: since there is an instinctual tendency to regress, to re-establish former stages, and since the inorganic existed prior to the organic, prior to the development of life, **there must be an innate tendency toward re-establishing the inorganic state; since the condition of non-living existed earlier than the condition of living, there must be an instinctual drive toward death. "The goal of life is death." This is the theoretical way in which Freud comes to assume a death instinct**; he believes that the fact that living organisms die from internal causes can be used to substantiate the assumption of an instinct driving toward self-destruction. The physiological basis of the instinct he sees in the catabolic processes in metabolism." (pg. 122-123)
 - "If there were nothing to counteract this instinct, the fact that we guard ourselves against dangers would be unintelligible. The intelligible thing to do would be to die. Perhaps what appears as a drive toward self-preservation would then be nothing but the will of the organism to die in its own way. But there is something to counteract the death instinct: the life instinct, which Freud thinks is represented by the sexual drives. Thus the basic dualism, according to this theory, is that between the life instinct and the death instinct." (pg. 123)
 - "The alliance with the sexual instincts, however, is not in itself sufficient to prevent self-destruction. If that is to be prevented a considerable part of the self-destructive tendencies has to be turned toward the outside world. **We have to destroy others in order not to destroy ourselves. By this deduction the destruction instinct becomes a derivative of the death instinct.**" (pg. 123-124)
 - ◆ "Finally, the new theory allows a theoretical foundation for the concept of the "super-ego" and of the need for punishment. By "super-ego" Freud understands an autonomous agency within the personality, the main function of which is to prohibit the pursuit of instinctual drives. It is assumed to be a carrier of hostile aggression against the self, to impose frustrations, to begrudge pleasure, to make inexorable demands on the self and to punish their non-fulfillment with relentless severity. In brief, it owes its energy to the aggressions which are not discharged outward." (pg. 125)
 - "**Freud has left no doubt about its meaning: man has an innate drive toward evil, aggressiveness, destructiveness, cruelty.**" (pg. 125)
 - "The theory of a destruction instinct is not only un-substantiated, not only contradictory to facts, but is positively harmful in its implications. In regard to psychoanalytical therapy it implies that making a patient free to express his hostility is an aim in itself, because, in Freud's contention, a person does not feel at ease if the destruction instinct is not satisfied. It is true that to the patient who has repressed his accusations, his egocentric demands, his impulses of revenge, it is a relief if he can express these impulses. But if analysts took Freud's theory seriously, a wrong emphasis would have to ensue. The main task is not to free these impulses for expression but to understand their reasons and, by removing the underlying anxiety, remove the necessity of having them. Furthermore, the theory helps to maintain the confusion that exists between what is essentially destructive and what essentially pertains to something constructive, that is, self-assertion. For example, a patient's critical attitude toward a person or cause may be primarily an expression of hostility arising from unconscious emotional sources; if, however, every critical attitude suggests to the analyst a subversive hostility, interpretations expressing such possibilities may discourage the patient from developing his faculties for critical valuations. The analyst should try instead to distinguish between hostile motivations and attempts toward self-assertion. Equally harmful are the cultural implications of the theory. It must lead anthropologists to assume that whenever in a culture they find people friendly and peaceful, hostile reactions have been repressed. Such an assumption paralyzes any effort to search in the specific cultural conditions for reasons which make for destructiveness. It must also paralyze efforts to change anything in these conditions. If man is inherently destructive and consequently unhappy, why strive for a better future?" (pg. 131-132)
 - *"I'd say the 'better future' is merely an outlet for expression which is fundamentally situated upon an ideal image. I'd say man does not 'truly' aim for a better future - rather, merely to have-again such outlets for self-expression.*
- Chapter 8 - The Emphasis on Childhood (pg. 133)
 - "**One of the most far-reaching premises of Freud's doctrines is what I have described as his evolutionistic-mechanistic thinking.** To repeat briefly, this kind of thinking implies that present manifestations are not only conditioned by the past, but contain nothing except the past—that they are, in other words, a repetition of the past. The theoretical formulation of this premise is in Freud's concept of the timelessness of the unconscious and in his hypothesis of the repetition compulsion. **The concept of the timelessness of the unconscious means that fears and desires or entire experiences**

- which are repressed in childhood are, because of the repression, dissociated from the continuity of the present day, that they do not participate in the development of the individual and remain uninfluenced by further experiences or growth. They retain unaltered their intensity and their specific quality. The doctrine may be compared with myths dealing with persons who are translated into some mountain cave, where they remain unchanged for hundreds of years while life around them continues its course." (pg. 133)
- "The idea of the timelessness of the unconscious not only led to the concept of fixation, but also is contained in the hypothesis of repetition compulsion. It represents, as it were, the implicit precondition for the latter." (pg. 135)
 - "Reviewing the discussion, my criticisms may appear like a controversy of "actual versus past." It would be an unjustified simplification, however, to see the problems in the light of a simple alternative. There is no doubt whatever that childhood experiences exert a decisive influence on development and, as I have said, it is one of Freud's many merits to have seen this in greater detail and with more accuracy than it had been seen before. **The question since Freud is no longer whether there is an influence, but how it operates.** In my opinion the influence operates in two ways. One is that it leaves traces which can be directly traced. A spontaneous like or dislike of a person may have to do directly with early memories of similar traits in father, mother, maids, siblings. In the example cited in this chapter, the early experience of being unfairly treated had certain direct bearings on the later tendencies to feel badly treated. Adverse experiences of the kind described will make a child lose at an early age his spontaneous trust in the benevolence and justice of others. Also he will lose or never acquire a naïve certainty of being wanted. In this sense of, let us say, anticipating evil rather than good, the old experiences enter directly into adult ones. The other and more important influence is that the sum total of childhood experiences brings about a certain character structure, or rather, starts its development. With some persons this development essentially stops at the age of five. With some it stops in adolescence, with others at around thirty, with a few it goes on until old age. This means that we cannot draw one isolated line from a later peculiarity - such as hatred of a husband which is not provoked essentially by his behavior - to a similar hatred of the mother, but that we must understand the later inimical reaction from the structure of the whole character. That the character has developed as it has is accounted for in part by the relation to the mother, but also by the combination of all other factors influential in childhood. The past in some way or other is always contained in the present. If I should try to formulate briefly the substance of this discussion I should say that it is a question not of "actual versus past," but of developmental processes versus repetition." (pg. 152-153)
 - Chapter 9 - The Concept of Transference (pg. 154)
 - **"Were someone to ask me which of Freud's discoveries I value most highly, I should say without any hesitation: it is his finding that one can utilize for therapy the patient's emotional reactions to the analyst and to the analytical situation.** It was a step bearing witness to Freud's inner independence to regard the patient's emotional responses as a useful tool, instead of merely using his attachment or suggestibility as a means of influencing him, or instead of regarding adverse reactions as a mere nuisance. I am stating this explicitly because of my impression that psychologists who have elaborated this approach of Freud's fail to give Freud sufficient credit for pioneering work. It is easy enough to modify, but it takes genius to be the first to visualize the possibilities. Freud observed that **in the analytical situation the patient not only talks about his present and past troubles, but also shows emotional reactions to the analyst. These reactions are frequently irrational in character.** A patient may forget entirely his purpose in coming to analysis and may find nothing important except being loved or appreciated by the analyst. He may develop altogether disproportionate fears about jeopardizing his relationship to the analyst. He may transform the situation, which in actuality is one in which the analyst helps the patient to straighten out his problems, into one of passionate struggle for the upper hand. For instance, instead of feeling relieved by some clarification of his problems, a patient may see only one fact, that the analyst has recognized something which he was unaware of, and he may react with violent anger. **A patient may, contrary to his own interests, secretly pursue the purpose of defeating the analyst's endeavors.** Freud realizes that no reaction appears in the psychoanalytical situation which is not characteristic of the patient, a fact which makes it all the more desirable to understand it. Freud realizes, furthermore, that the analytical situation offers a unique opportunity of studying these reactions, not only because the patient is obliged to express his feelings and thoughts but because the psychoanalytical relationship is less intricate than others and more open to observation." (pg. 154-155)
 - "The analyst is more detached than others who play a role in the patient's life; because his attention is focused on understanding the patient's reactions he is kept from reacting as naïvely and as subjectively as he would otherwise." (pg. 156)
 - "Unfortunately this immeasurably constructive perception of Freud's did not escape the influence of his mechanistic-evolutionistic thinking, and to the degree to which this influence is present the concept of transference becomes open to question. Freud believes that the patient's irrational emotional reactions represent a revival of infantile feelings, now attached to-that is, transferred to-the analyst, that feelings of love, defiance, distrust, jealousy and the like are attached to the analyst, regardless of the latter's sex, age or behavior, and regardless of what actually happens in the analysis. This is consistent with Freud's way of thinking." (pg. 156-157)
 - **"In the analytical relationship, as in others, it is the entire actual structure of the personality which decides whether and why an individual feels attracted so others."** (pg. 162)
 - "it requires incomparably more inner freedom to see and understand the patient's actual problems in all their ramifications than to relate these problems to infantile behavior" (pg. 166-167)
 - Chapter 10 - Culture and Neurosis (pg. 168)
 - "We must remember first of all that the present knowledge of the extent and nature of cultural influence on personality was not available to Freud at the time he developed his psychological system. Besides, **his orientation as an instinct theorist kept him from a proper evaluation of these factors. Instead of recognizing that the conflicting trends in neuroses are primarily engendered by the conditions under which we live, he regards them as instinctual trends which are only modified by the individual environment.** As a consequence Freud ascribes to biological factors the trends prevailing in the middle-class neurotic of western civilization, and hence regards them as inherent in "human nature." This type is characterized by a great potential hostility, by much more readiness and capacity for hate than for love, by emotional isolation, by a tendency to be egocentric, ready to withdraw, acquisitive, entangled in problems concerning possession and prestige. Not recognizing that all these trends are brought about ultimately by the conditions of a specific social structure, Freud ascribes the egocentricity ultimately to a narcissistic libido, the hostility to a destruction instinct, the difficulties in money matters to an anal libido, the acquisitiveness to an oral libido. It is logical then to regard the masochistic trends frequent in modern neurotic women as akin to feminine nature, or to infer that a specific behavior in present-day neurotic children represents a universal stage in human development. Since he is convinced of the universality of the role played by allegedly instinctual drives, Freud feels entitled to explain cultural phenomena too on that basis. **Capitalism is seen as an anal-erotic culture, wars are determined by an inherent destruction instinct, cultural achievements in general are sublimations of libidinal drives.** Qualitative differences in different cultures are accounted for by the nature of the instinctual drives which are characteristically expressed or repressed, that is, they are considered to depend on whether expression or repression concerns mostly oral, anal, genital or destruction drives." (pg. 168-169)
 - "The relation between culture and neuroses, however, is primarily not quantitative but qualitative. What matters is the relation between the quality of cultural trends and the quality of individual conflicts. The difficulty in studying this relation is one of diverging competences. **The sociologist can give information only on the social structure of a given culture; the analyst can give information only on the structure of a neurosis. The way to overcome the difficulty is by co-operative work.**" (pg. 171-172)
 - "We have to discard the bewildering wealth of individual differences and search for the common denominators in the conditions engendering individual neuroses and in the content of neurotic conflicts. When these data become available to the sociologist he can relate them to the cultural

- conditions which foster the development of neuroses and are responsible for the nature of neurotic conflicts. **Three main sets of factors are to be taken into account: those which represent the matrix out of which a neurosis may grow; those which constitute the basic neurotic conflicts and the attempts at their solution; and those entailed in the façade which the neurotic shows to himself and others.**" (pg. 172)
- **"A neurotic development in the individual arises ultimately from feelings of alienation, hostility, fear and diminished self-confidence. These attitudes do not themselves constitute a neurosis, but they are the soil out of which a neurosis may grow, since it is their combination which creates a basic feeling of helplessness toward a world conceived as potentially dangerous. It is basic anxiety or basic insecurity which necessitates the rigid pursuit of certain strivings for safety and satisfaction, the contradictory nature of which constitutes the core of neuroses. Consequently, the first group of factors bearing on neuroses which is to be looked for in a culture is the circumstances which create emotional isolation, potential hostile tension between people, insecurity and fears, and a feeling of individual powerlessness."** (pg. 172-173)
 - **"Among the factors in western civilization which engender potential hostility, the fact that this culture is built on individual competitiveness probably ranks first.** The economic principle of competition affects human relationships by causing one individual to fight another, by enticing one person to surpass another and by making the advantage of one the disadvantage of the other. As we know, **competitiveness not only dominates our relations in occupational groups, but also pervades our social relations, our friendships, our sexual relations and the relations within the family group, thus carrying the germs of destructive rivalry, disparagement, suspicion, begrudging envy into every human relationship.** Existing gross inequalities, not only in possessions but in possibilities for education, recreation, maintaining and regaining health, constitute another group of factors replete with potential hostilities. A further factor is the possibility for one group or person to exploit another. As to factors creating insecurity, our actual insecurity in the economic and social fields should probably be named first. Another powerful factor in creating personal insecurity is certainly the fears created by the general potential hostile tensions: fear of envy in case of success, fear of contempt in case of failure, fear of being abused and, on the other hand, retaliation fears for wanting to shove others aside, to disparage and exploit them. Also the emotional isolation of the individual, resulting from disturbances in interpersonal relations and the accompanying lack of solidarity, is probably a powerful element in engendering insecurity; under such conditions the individual, thrust upon his own resources, is and feels unprotected. The general feeling of insecurity is increased by the fact that for the most part **neither tradition nor religion is strong enough today to give the individual a feeling of being an integral part of a more powerful unity, providing shelter and directing his strivings.**" (pg. 173-174)
 - ◆ "Finally, there is the question of how our culture impairs individual self-confidence. Self-confidence is an expression of an individual's factually existing strength. It is impaired by any failure which the individual ascribes to his own deficiencies, whether the failure occur in social, professional or love life. An earthquake may make us feel powerless, but it does not impair our self-confidence, because we recognize the operation of a major force. The individual's existing limitations in choosing and attaining some goal by himself should not impair his self-confidence; but by virtue of the fact that external limitations are less visible than an earthquake, and particularly by virtue of the ideology that success is dependent only on personal efficiency, the individual tends to accredit failures to his own deficiencies. Furthermore, the individual in our culture is as a rule not prepared for the hostilities and struggles that are in store for him. He is taught that people are well-intentioned toward him, that it is a virtue to confide in others, and that to be on one's guard is almost a moral defect. This contradiction between factually existing hostile tensions and the gospel of brotherly love may also, I believe, have a decisive influence on lowering self-confidence." (pg. 174-175)
 - "The second set of factors to be considered is those inhibitions, needs and strivings which constitute the neurotic conflicts. When studying neuroses in our culture we find that in spite of great differences in the symptomatic picture, the basic problems are strikingly alike in all of them. I do not refer to similarities in what Freud considers to be instinctual drives, but to similarities in actually existing conflicts, such as conflicts between a ruthless ambition and a compulsory need for affection, between wishes to keep apart from others and wishes to possess someone entirely, between an extreme emphasis on self-sufficiency and parasitic desires, between a compulsion to be unobtrusive and wanting to be a hero or a genius. The sociologist, after recognizing the individual conflicts, has to look for conflicting cultural trends which might be responsible for the individual ones. Since the neurotic conflicts concern incompatible strivings for safety and satisfaction, he would have to search particularly for contradictory cultural ways of obtaining safety and satisfaction. The neurotic development of boundless ambition, for instance, as a means of safety, revenge, self-expression, is unthinkable in a culture which does not know individual competitiveness and which offers no rewards for outstanding individual achievements. This holds true also with regard to neurotic strivings for prestige and possessions. To hold on to a person as a means of reassurance would scarcely be possible in a culture which definitely discourages attitudes of dependency. Suffering and helplessness will probably not be resorted to as a solution for neurotic dilemmas in a culture in which suffering and helplessness mean social disgrace or, as in Samuel Butler's Erewhon, are met with punishment." (pg. 175-176)
 - ◆ "The most obvious influence of cultural factors on neuroses is to be seen in the image the neurotic is anxious to present to himself and others. This image is determined mainly by his fear of disapproval and his craving for distinction. Consequently it consists of those qualities which in our culture are rewarded with approval and distinction, such as unselfishness, love for others, generosity, honesty, self-control, moderation, rationality, good judgment. Without the cultural ideology of unselfishness, for instance, the neurotic would not feel compelled to keep up an appearance of not wanting anything for himself, not only hiding his egocentricity but also suppressing his natural desires for happiness. Thus the problem of the influence of cultural conditions in creating neurotic conflicts is far more complex than Freud sees it. It involves no less than a thorough analysis of a given culture from such points of view as these: In what ways and to what extent are interpersonal hostilities created in a given culture? How great is the personal insecurity of the individual and what factors contribute toward making him insecure? What factors impair the individual's inherent self-confidence? What social prohibitions and tabus exist and what is their influence in bringing about inhibitions and fears? What ideologies are effective and what goals or rationalizations do they provide? What needs and strivings are created, encouraged or discouraged by the given conditions? The types of problems which recur in neuroses are not essentially different from those of the healthy individual in our culture. He too has contradictory tendencies in regard to competition and affection, egocentricity and solidarity, self-aggrandizement and inferiority feelings, egoism and altruism. **The difference is that in the neurotic these contradictory tendencies reach a higher peak, that the trends on both sides of the conflicts are more imperative, as a result of his greater amount of underlying anxiety, so he is unable to find any satisfactory solution.**" (pg. 176-177)
 - **"The goal of psychoanalytical therapy is, however, more ambitious. It is not only to remove the symptoms but to effect such a change in the personality that the symptoms cannot recur. This is done by the analysis of the character."** (pg. 180)
 - Chapter 11 - The 'Ego' and the 'ID' (pg. 183)
 - **"The concept of the 'ego' is replete with inconsistencies and contradictions"** (pg. 183)
 - "Originally the 'ego' comprised all that was not libido. It was the non-sexual part of ourselves serving the sheer needs of self-preservation. With the introduction of narcissism, however, the majority of phenomena previously relegated to the 'ego' became libidinal in nature: concern about ourselves, strivings toward self-aggrandizement, toward prestige, self-esteem, ideals, creative abilities. Later on, with the introduction of the "super-ego," moral goals, inner norms regulating our behavior and feelings, also became instinctual in nature (the "super-ego" being a mixture

of narcissistic libido, destruction instinct and derivatives of previous sexual attachments). Hence Freud's reference to the "ego" and the instincts as a pair of opposites lacks lucidity. It is only by collecting data from various writings of Freud's that we can achieve an approximate notion as to which phenomena he relegates to the "ego." It seems to entail the following groups of factors: the narcissistic phenomena; desexualized derivatives of "instincts" (qualities developed, for instance, through sublimation or reaction-formation); instinctual drives (for instance, sexual desires of a non-incestuous character) which have undergone such changes as to have become acceptable to the individual-which is probably equivalent to their being socially acceptable. **Hence Freud's "ego" is not the opposite pole to instincts, because it is itself instinctual in nature. It is rather, as he has declared in some writings, the organized part of the "id," the latter being the sum total of crude, unmodified instinctual needs. The essential characteristic of the "ego" is weakness.** All sources of energy rest in the "id"; the "ego" lives on borrowed forces. Its preferences and dislikes, its goals, its decisions are determined by the "id" and the "super-ego"; it must take care that the instinctual drives do not collide too dangerously with the "super-ego" or the external world. It has, as Freud describes it, a threefold dependency - on the "id," on the "super-ego" and on the external world-acting, as it were, as an intermediary. It wants to enjoy the satisfactions the "id" is striving for but tends to submit also to the prohibitions of the "super-ego." Its weakness is similar to that of an individual who has no resources of his own and wants to benefit from one party without spoiling anything with regard to the opposite party. In evaluating this concept of the "ego" I arrive at the same conclusion as that for almost every doctrine propounded by Freud: underlying observations of great keenness and depth are robbed of their constructive value because of their integration into an unconstructive theoretical system. From a clinical standpoint one may indeed say much in favor of the concept. Chronic neurotics give the impression of having no say in their lives. They are driven by emotional forces which they do not know and over which they have no control. They cannot but act and react in rigid ways, often in contrast to their intellectual judgment. Their attitude toward others is determined not by conscious wishes and conscious values but by unconscious factors of imperative character. This is most conspicuous with the compulsion neurosis but is roughly true for all severe neuroses, not to speak of psychoses. Freud's metaphor of the rider who, though thinking he guides the horse, is taken where it wants to go, appears to be a good description of the neurotic 'ego.'" (pg. 183-186)

- **"It will be seen then that an "ego" approximating Freud's description is not inherent in human nature but is a specifically neurotic phenomenon. Nor is it inherent in the constitution of the individual who later develops a neurosis. It is in itself the result of a complex process, the result of an alienation from self. This alienation from self, or as I have called it on other occasions, the stunting of the spontaneous individual self, is one of the crucial factors which not only is at the root of a neurotic development but also prevents an individual from outgrowing his neurosis.** If he were not alienated from himself it would not be possible for the neurotic to be driven by his neurotic trends toward aims which are essentially alien to him. Furthermore, it he had not lost his capacity for evaluating himself or others he could not possibly feel as dependent on others as he actually does, because in the last analysis neurotic dependency of whatever kind is based on the fact that the individual has lost his center of gravity in himself and shifted it to the outside world." (pg. 189)
- "In accordance with his assumption of an "ego"- "id"- "super-ego" anatomy of the personality Freud arrives at certain formulations concerning the nature of conflicts and the nature of anxiety in neuroses. He distinguishes three types of conflicts: those between the individual and the environment, which though ultimately responsible for the other two kinds of conflicts are not specific for neuroses; those between the "ego" and the "id," resulting in the danger of the "ego" being overwhelmed by the magnitude of instinctual drives; those between the "ego" and the "super-ego," resulting in fear of the "super-ego." These contentions will be discussed in successive chapters. Discarding terminology and theoretical details, **Freud's concept of neurotic conflicts is roughly as follows: man collides inevitably with the environment because of his instinctual heritage; the conflict between the individual and the outside world is carried on later within the individual himself as a conflict between his untamed passions and his reason or his moral standards. One cannot escape the impression that this concept follows on a scientific level the Christian ideology of a conflict between good and evil, between moral and immoral, between man's animal nature and his reason.** That in itself entails no criticism. The question is only whether neurotic conflicts are actually of this nature. The conclusions drawn from my observations of neuroses lead me to assume roughly the following standpoint: man does not collide with his environment as inevitably as Freud assumes; if there is such a collision it is not because of his instincts but because the environment inspires fears and hostilities. The neurotic trends which he develops as a consequence, though in some ways they provide a means of coping with the environment, in other ways enhance his conflicts with it. Therefore, in my judgment, conflicts with the outside world are not only at the bottom of neuroses but remain an essential part of neurotic difficulties." (pg. 190-191)
- Chapter 12 - Anxiety (pg. 193)
 - "Anxiety, it is true, often appears simultaneously with physiological symptoms such as palpitations, perspiration, diarrhea, quick breathing. These physical concomitants may appear with or without awareness of anxiety...Though physical expressions of emotion are particularly conspicuous in anxiety they are not, however, characteristic of anxiety alone." (pg. 193)
 - **"Anxiety is an emotional response to danger, as is fear. What characterizes anxiety in contradistinction to fear is, first, a quality of diffuseness and uncertainty.** Even if there is a concrete danger, as in an earthquake, it has something of the horror of the unknown." (pg. 194)
 - "My difference from Freud concerning anxiety in neuroses boils down ultimately to the difference presented in the discussions of the libido theory and the "super-ego." What Freud regards as instinctual drives or their derivatives are, in my judgment, trends developed for the sake of safety. They are conditioned by an underlying "basic anxiety." Thus, **according to my interpretation of neuroses, we must distinguish two types of anxiety: the basic anxiety, which is the response to a potential danger, and the manifest anxiety, which is the response to a manifest danger.** The term manifest does not in this context mean conscious. Every type of anxiety, whether potential or manifest, may be repressed for various reasons; anxiety may manifest itself only in dreams, in concomitant physical symptoms, in a general restlessness, without being felt consciously." (pg. 202)
- Chapter 13 - The Concept of the 'Super-Ego' (pg. 207)
 - "The main observations underlying Freud's concept of the "super-ego" are as follows: certain neurotic types seem to adhere to particularly rigid and high moral standards; the motivating force in their lives is not a wish for happiness but a passionate drive toward rectitude and perfection; they are ruled by a series of "shoulds" and "musts" —they must do a perfect job, be competent in divergent fields, have perfect judgment, be a model husband, a model daughter, a model hostess, and the like. Their compulsory moral goals are relentless. No allowance is made for circumstances over which they have no control, whether these be internal or external. They feel they should be able to control every anxiety, no matter how deep it is, should never be hurt, should never make any mistake. If they do not measure up to their moral demands, anxiety or guilt feelings may ensue." (pg. 207)
- Chapter 14 - Neurotic Guilt Feelings (pg.232)
 - See text
- Chapter 15 - Masochistic Phenomena (pg. 246)
 - "Actually masochistic character trends entail two main tendencies. **One is a tendency toward self-minimizing.** Most frequently the individual is not aware of this tendency but only of its result, which is to feel unattractive, in-significant, inefficient, stupid, worthless. In contrast to narcissistic trends, which I have described as a tendency toward self-inflation, this masochistic trend is one toward self-deflation. While a narcissistic person tends to exaggerate to himself and others his good qualities and capacities, the masochistic person tends to exaggerate his insufficiencies. The narcissistic person tends to feel that he can easily master any task, the perfectionistic person tends to feel he must be able to cope with any situation, but the masochistic person tends to react with a helpless "I can't." The narcissistic person craves to be the center of attention, the perfectionistic person is seclusive, harboring a secret feeling of superiority given him by his standards, but the masochistic person tends to be inconspicuous and to cringe into

a corner. **The other main tendency is toward personal dependency.** The masochistic dependency on others is different from that of the narcissistic or the perfectionistic person. The narcissistic person is dependent on others because he needs their attention and admiration. The perfectionistic person, though overconcerned with preserving his independence, is actually dependent on others too because his security rests on an automatic conformance with what he believes others expect of him. But he is anxious to hide from himself the fact and the extent of his dependency, and any revelation of it, as in analysis, is felt as a blow to his pride and his security. In both these types dependency is the unwanted result of the particular character structure. For the masochistic person, on the other hand, dependency is actually a life condition. He feels that he is as incapable of living without the presence, benevolence, love, friendship of another person as he is incapable of living without oxygen." (pg. 250-251)

- "These basic masochistic trends grow on essentially the same soil as the narcissistic and perfectionistic trends. To summarize briefly: through a combination of adverse influences a child's spontaneous assertion of his individual initiative, feelings, wishes, opinions, is warped and he feels the world around him to be potentially hostile; under such difficult conditions he must find possibilities of coping with life safely and thus he develops what I have called neurotic trends. We have seen that self-inflation is one such trend, that over-conformity to standards is another. I believe that the development of masochistic trends, as described above, is a further one. The security offered by any of these ways is real. The pseudo-adaptation of the perfectionistic person, for instance, actually eliminates manifest conflicts with people and gives him some feeling of firmness. We shall try to understand now in what fashion masochistic trends too provide reassurance." (pg. 252)
- Chapter 16 - Psychoanalytic Therapy (pg. 276)
 - "In order to understand these factors let us briefly summarize what essentially constitutes a neurosis. The combination of many adverse environmental influences produces disturbances in the child's relation to self and others. The immediate effect is what I have called **the basic anxiety, which is a collective term for a feeling of intrinsic weakness and helplessness toward a world perceived as potentially hostile and dangerous. The basic anxiety renders it necessary to search for ways in which to cope with life safely.** The ways that are chosen are those which under the given conditions are accessible. **These ways, which I call the neurotic trends, acquire a compulsory character because the individual feels that only by following them rigidly can he assert himself in life and avoid potential dangers.** The hold which the neurotic trends have on him is further strengthened by the fact that they serve as his only means of attaining satisfaction as well as safety, other possibilities of attaining satisfaction being closed to him because they are too replete with anxiety. Furthermore, the neurotic trends provide an expression for the resentment which he harbors toward the world. While the neurotic trends have thus a definite value for the individual they also invariably have far-reaching unfavorable consequences for his further development. The security they offer is always precarious; the individual is easily subject to anxiety as soon as they fail to operate. They make him rigid, all the more so since further protective means often have to be built up to allay new anxieties. Invariably he becomes entangled in contradictory strivings; these may develop from the beginning, or a rigid drive in one direction may call forth an opposite drive, or a neurotic trend may bear a conflict in itself. The presence of such incompatible strivings adds to the ample possibilities for the generation of anxiety, for their very incompatibility implies the danger that one of them will jeopardize the other. Hence on **the whole the neurotic trends render a person still more insecure.** Moreover, **the neurotic trends further alienate the individual from himself.** This fact, along with the rigidity of his structure, essentially impairs his productivity. He may be able to work, but one live source of creativeness which is in his real spontaneous self necessarily becomes choked. Also, he becomes discontented, for his possibilities of satisfaction are limited, and the satisfactions themselves are usually merely temporary and partial. Finally, **the neurotic trends, although their function is to provide a basis on which to deal with others, contribute to a further impairment of human relationships.** The main reasons for this are that they help to increase dependency on others, and that they precipitate various kinds of hostile reactions. The character structure which thus develops is the kernel of neuroses. Despite infinite variations it always contains certain general characteristics: compulsory strivings, conflicting trends, a propensity to develop manifest anxiety, impairment in the relation to self and others, marked discrepancy between potentialities and actual attainments" (pg. 276-279)
 - "As I have shown throughout this book, I believe that a neurosis arrests the individual's development by making him rigid in his pursuits and his reactions, that it traps him in conflicts which he cannot solve himself. Thus I hold that the aim of analysis is not to render life devoid of risks and conflicts, but to enable an individual eventually to solve his problems himself. But when is the patient able to take his development into his own hands? This question is identical with the question as to the ultimate goal of psychoanalytical therapy. **In my judgment, freeing the patient from anxiety is only a means to an end. The end is to help him to regain his spontaneity, to find his measurements of value in himself, in short, to give him the courage to be himself.**" (pg. 305)

d. Further Readings:

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