

Our Inner Conflicts: A Constructive Theory of Neurosis, by K. Horney

a. People / Organizations:

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b. Quotes:

- "My own belief is that man has the capacity as well as the desire to develop his potentialities and become a decent human being, and that these deteriorate if his relationship to others and hence to himself is, and continues to be, disturbed. I believe that man can change and go on changing as long as he lives. And **this belief has grown with deeper understanding**" - Author (pg. 19)
- "conflicts often have to do with convictions" - Author (pg. 25)
- "Human relationships are so crucial that they are bound to mold the qualities we develop, the goals we set for ourselves, the values we believe in. All these in turn react upon our relations with others and so are inextricably interwoven" - Author (pg. 46-47)
 - **"I believe that compulsive trends in neuroses are not instinctual but spring from disturbed human relations**; that they can be changed when these improve and that conflicts of such origin can really be resolved." - Author (pg. 187)
- **"[Repression] is one of the many attempts a neurotic makes to do away with his conflicts and to create instead a feeling of unity, of oneness, of wholeness.** The longing for unity within ourselves is no mystical desire but is prompted by the practical necessity of having to function in life - an impossibility when one is continually driven in opposite directions - and by what in consequence amounts to a supreme terror of being split apart. Giving predominance to one trend by submerging all discrepant elements is an unconscious attempt to organize the personality. It constitutes one of the major attempts to solve neurotic conflicts" (pg. 56-57)
- "everyone who takes himself and life seriously wants to be alone at times" - Author (pg. 73)
 - "estrangement from people is only an indication that human relationships are disturbed" (pg. 74)
- **"Man has become to so great a degree merely a cog in an intricate social system that alienation from the self is almost universal, and human values themselves have declined.** As a result of innumerable outstanding contradictions in our civilization a general numbness of moral perception has developed. Moral standards are so casually regarded that no one is surprised, for instance, to see a person a pious Christian or a devoted father one day, conducting himself like a gangster the next. There are too few wholehearted and integrated persons around us to offer contrast to our own scatteredness." - Author (pg. 134)
 - *cf. N. Berdyaev, *The Fate of Man in the Modern World*, pg. 76 - "*The impersonal and inhuman power of money has determined the fate of man*" & pg. 17 - "*Man has lost his worth*" & pg. 40 - "*freedom in social, political or even cultural life has lost its power to inspire, men have cooled toward it ; they no longer believe in it. We are living in an epoch of the decadence of liberty. Liberty has become a deceiver*" & pg. 12 - "*never before have the contradictions of history been so sharply evident*" & pg. 40 - "*Freedom in social life presents a paradox which gives rise to a whole series of contradictions*" & pg. 90 - "*Nationalism is in complete contradiction to a personal ethic; it denies the supreme value of human personality*"
https://ia601403.us.archive.org/8/items/in.ernet.dli.2015.61425/2015.61425.The-Fate-Of-Man-In-The-Modern-World_text.pdf
- **"the idealized image...is essentially a counterfeit..."** - Author (pg. 162)
- "Perhaps Soren Kierkegaard has given the most profound answer. In *The Sickness unto Death* he says that all despair is fundamentally a despair of being ourselves. Philosophers of all times have stressed the pivotal significance of being ourselves and the despair attendant on feeling barred from its approximation. It is the central theme of Zen Buddhist writings. Among modern authors I quote only John Macmurray: 'What other significance can our existence have than to be ourselves fully and completely?'" - Author (pg. 183)

c. General Notes:

- Introduction (pg. 11)
 - "Whatever the starting point and however tortuous the road, we must finally arrive at a disturbance of personality as the source of psychic illness. The same can be said of this as of almost any other psychological discovery: it is really a rediscovery. Poets and philosophers of all times have known that it is never the serene, well-balanced person who falls victim to psychic disorders, but the one torn by inner conflicts. In modern terms, every neurosis, no matter what the symptomatic picture, is a character neurosis. Hence **our endeavor in theory and therapy must be directed toward a better understanding of the neurotic character structure**" (pg. 11)
 - "my own starting point was...thinking about the role of cultural factors [and] their influence on our ideas..." (pg. 11)
 - "Erich Fromm...through his profound knowledge of both sociology and psychoanalysis, made me more aware of the significance of social factors..." (pg. 12)
 - "my main contention [in *The Neurotic Personality of Our Time*] was that neuroses are brought about by cultural factors - which more specifically meant that **neuroses are generated by disturbances in human relationships**" (pg.12)
 - **"compulsive drives are specifically neurotic**; they are born of feelings of isolation, helplessness, fear and hostility, and represent ways of coping with the world despite these feelings; they aim primarily not at satisfaction but at safety; their compulsive character is due to the anxiety lurking behind them" (pg. 12-13)
 - "if psychoanalysis did not primarily involve relating our present difficulties to our past experiences but depended rather upon understanding the interplay of forces in our existing personality, then recognizing and changing ourselves with little or even no expert help was entirely feasible. In the face of a widespread need for psychotherapy and a scarcity of available aid, self-analysis seemed to offer the hope of filling a vital need. Since the major part of the book dealt with the possibilities, limitations, and ways of analyzing ourselves, I called it *Self-Analysis*." (pg. 13-14)
 - "I could see that a neurotic need for affection, compulsive modesty, and the need for a 'partner' belonged together. What I failed to see was that together they represented a basic attitude toward others and the self, and a particular **philosophy of life**" (pg. 14)
 - **It's here that Existentialism takes the torch to illuminate the path ahead for human being.*
 - "I saw, too, that a compulsive craving for power and prestige and neurotic ambition had something in common. They constitute roughly the factors involved in what I shall call 'moving against people'. But the need for admiration and the perfectionist drives, though they had all the earmarks of neurotic trends and influenced the neurotic's relation with others, seemed primarily to concern his relations with himself" (pg. 14)
 - "I had said in *The Neurotic Personality* that a neurosis came about through the collision of divergent neurotic trends. In *Self-Analysis* I had said that neurotic trends not only reinforced each other but also created conflicts" (pg. 15)
 - "The conflicts I began to see...operated between contradictory sets of neurotic trends, and though they originally concerned contradictory attitudes toward others, in time **they encompassed contradictory attitudes toward the self, contradictory qualities and contradictory sets of values.**...What first struck me most forcibly was the blindness of patients toward obvious contradictions within themselves. When I pointed these out they became elusive and seemed to lose interest. After repeated experiences of this kind I realized that the elusiveness expressed a profound aversion to tackling these contradictions. Finally, panic reactions in response to a sudden recognition of a conflict showed me I was working with dynamite. Patients had good reason to shy away from these conflicts: they dreaded their power to tear them to pieces" (pg. 15)
 - "then I began to recognize the amazing amount of energy and intelligence that was invested in more or less desperate efforts to 'solve'

the conflicts or, more precisely, to deny their existence and create an artificial harmony" (pg. 15-16)

- ◆ "I saw the **four major attempts at solution** in about the order in which they **are presented in this book**. The initial attempt was to eclipse part of the conflict and raise its opposite to predominance. The second was to 'move away from' people. The function of neurotic detachment now appeared in a new light. Detachment was part of the basic conflict - that is, one of the original conflicting attitudes toward others; but it also represented an attempt at solution, since maintaining an emotional distance between the self and others set the conflict out of operation. The third attempt was very different in kind. Instead of moving away from others, the neurotic moved away from himself. His whole actual self became somewhat unreal to him and he created in its place an idealized image of himself in which the conflicting parts were so transfigured that they no longer appeared as conflicts but as various aspects of a rich personality. This concept helped to clarify many neurotic problems which hitherto were beyond the reach of our understanding and hence of our therapy. It also put two of the neurotic trends which had previously resisted integration into their proper setting. The need for perfection now appeared as an endeavor to measure up to this idealized image; the craving for admiration could be seen as the patient's need to have outside affirmation that he really was his idealized image. **And the farther the image was removed from reality the more insatiable this latter need would logically be**. Of all the attempts at solution the idealized image is probably the most important by reason of its far-reaching effect on the whole personality. But in turn it generates a new inner rift, and hence calls for further patchwork. The fourth attempt at solution seeks primarily to do away with this rift, though it helps as well to spirit away all other conflicts. **Through what I call externalization, inner processes are experienced as going on outside the self**. If the idealized image means taking a step away from the actual self, externalization represents a still more radical divorce. It again creates new conflicts, or rather greatly augments the original conflict - that between the self and the outside world. I have called these the four major attempts at solution, partly because they seem to operate regularly in all neuroses - though in varying degree - and partly because they bring about incisive changes in the personality. But they are by no means the only ones. Others of less general significance include such strategies as arbitrary rightness, whose main function is to quell all inner doubts; rigid self-control, which holds together a torn individual by sheer will power; and cynicism, which, in disparaging all values, eliminates conflicts in regard to ideals" (pg. 16-17)
- "Thus a theory of neurosis evolved, whose dynamic center is a basic conflict between the attitudes of "moving toward," "moving against," and "moving away from" people. **Because of his fear of being split apart on the one hand and the necessity to function as a unity on the other, the neurotic makes desperate attempts at solution. While he can succeed this way in creating a kind of artificial equilibrium, new conflicts are constantly generated** and further remedies are continually required to blot them out. **Every step in this struggle for unity makes the neurotic more hostile, more helpless, more fearful, more alienated from himself and others**, with the result that the difficulties responsible for the conflicts become more acute and their real resolution less and less attainable. He finally becomes hopeless and may try to find a kind of restitution in sadistic pursuits, which in turn have the effect of increasing his hopelessness and creating new conflicts" (pg. 18)
 - "this, then, is a fairly dismal picture of neurotic development and its resulting character structure" (pg. 18)
 - "why do I nonetheless call my theory a constructive one? In the first place it does away with the unrealistic optimism that maintains we can "cure" neuroses by absurdly simple means. But it involves no equally unrealistic pessimism. I call it constructive because it allows us for the first time to tackle and resolve neurotic hopelessness. I call it constructive most of all because in spite of its recognition of the severity of neurotic entanglements, it permits not only a tempering of the underlying conflicts but their actual resolution, and so enables us to work toward a real integration of personality. Neurotic conflicts cannot be resolved by rational decision. The neurotic's attempts at solution are not only futile but harmful. But these conflicts can be resolved by changing the conditions within the personality that brought them into being. Every piece of analytical work well done changes these conditions in that it makes a person less helpless, less fearful, less hostile, and less alienated from himself and others" (pg. 18-19)
 - ◆ "**Freud's pessimism as regards neuroses and their treatment arose from the depths of his disbelief in human goodness and human growth. Man, he postulated, is doomed to suffer or to destroy**. The instincts which drive him can only be controlled, or at best 'sublimated'. My own belief is that man has the capacity as well as the desire to develop his potentialities and become a decent human being, and that these deteriorate if his relationship to others and hence to himself is, and continues to be, disturbed. I believe that man can change and go on changing as long as he lives. And this belief has grown with deeper understanding" (pg. 19)
- Chapter 1 - The Poignancy of Neurotic Conflicts (pg. 23)
 - "Let me say to begin with: **It is not neurotic to have conflicts. At one time or another our wishes, our interests, our convictions are bound to collide with those of others around us. And just as such clashes between ourselves and our environment are a commonplace, so, too, conflicts within ourselves are an integral part of human life**. An animal's actions are largely determined by instinct. Its mating, its care for its young, its search for food, its defenses against danger are more or less prescribed and beyond individual decision. In contrast, **it is the prerogative as well as the burden of human beings to be able to exert choice, to have to make decisions**. We may have to decide between desires that lead in opposite directions" (pg. 23)
 - **Sartre, in Being and Nothingness, says "there is no freedom without choice" (pg. 440)*
 - "we may be in conflict, finally, between two sets of values, as occurs when we believe in taking on a hazardous job in wartime but believe also in our duty to our family" (pg. 23)
 - "**The kind, scope, and intensity of such conflicts are largely determined by the civilization in which we live**. If the civilization is stable and tradition bound, the variety of choices presenting themselves are limited and the range of possible individual conflicts narrow. Even then they are not lacking. One loyalty may interfere with another; personal desires may stand against obligations to the group. But if the civilization is in a stage of rapid transition, where highly contradictory values and divergent ways of living exist side by side, the choices the individual has to make are manifold and difficult. He can conform to the expectations of the community or be a dissenting individualist, be gregarious or live as a recluse, worship success or despise it, have faith in strict discipline for children or allow them to grow up without much interference; he can believe in a different moral standard for men and women or hold that the same should apply for both, regard sexual relations as an expression of human intimacy or divorce them from ties of affection; he can foster racial discrimination or take the stand that human values are independent of the color of skin or the shape of noses-and so on and so forth" (pg. 24)
 - **cf. D. Binseel, A Very General Introduction to the Trajectory of Jurisprudence (section 'Stability vs. Change') - "The need for stability springs mostly from the social interest in the general security, whereas the need for change is primarily rooted in the concern of the individual human life" (pg. 3) https://www.binseelsnotes.com/files/ugd/d7b063_588aacc88de3d4b309ad21f4204726c24.pdf*
 - "one would therefore expect conflicts along these lines to be quite common. But the striking fact is that most people are not aware of them, and consequently do not resolve them by a clear decision. More often than not they drift and let themselves be swayed by accident. **They do not know where they stand**; they make compromises without being aware of doing so; they are involved in contradictions without knowing it. I am referring here to normal persons, meaning neither average nor ideal but merely non-neurotic" (pg. 24-25)
 - "there must, then, be preconditions for recognizing contradictory issues and for making decisions on that basis. These preconditions are fourfold" (pg. 25)
 - ◆ "we must first be aware of what our wishes are, or even more, of what our feelings are" (pg. 25)
 - ◆ "since conflicts often have to do with convictions, beliefs, or moral values, their recognition would presuppose that we have

- developed our own set of values" (pg. 25)
- ◆ "Even if we recognize a conflict as such, we must be willing and able to renounce one of the two contradictory issues. But the capacity for clear and conscious renunciation is rare, because our feelings and beliefs are muddled, and perhaps because in the last analysis most people are not secure and happy enough to renounce anything" (pg. 26)
 - ◆ "Finally, to make a decision presupposes the willingness and capacity to assume responsibility for it. This would include the risk of making a wrong decision and the willingness to bear the consequences without blaming others for them. It would involve feeling, 'This is my choice, my doing', and presupposes more inner strength and independence than most people apparently have nowadays" (pg. 26)
 - "Caught as so many of us are in the strangling grip of conflicts - however unacknowledged - our inclination is to look with envy and admiration on people whose lives seem to flow along smoothly without being disturbed by any of this turbulence. The admiration may be warranted. These may be the strong ones who have established their own hierarchy of values, or who have acquired a measure of serenity because in the course of years conflicts and the need for decision have lost their uprooting power. **But the outward appearance may be deceptive**. More often, due to apathy, conformity, or opportunism, the people we envy are incapable of truly facing a conflict or of truly trying to resolve it on the basis of their own convictions, and consequently have merely drifted or been swayed by immediate advantage" (pg. 26-27)
 - *cf. D. Binseel, *On The Theory of the Aggregate Image (section 'The Model')*
https://www.binseelsnotes.com/files/ugd/d7b063_eea5e9a5a0ca40c3b1fd3d4e4fa4d913.pdf
 - "To experience conflicts knowingly, though it may be distressing, can be an invaluable asset. **The more we face our own conflicts and seek out our own solutions, the more inner freedom and strength we will gain**. Only when we are willing to bear the brunt can we approximate the ideal of being the captain of our ship. A spurious tranquility rooted in inner dullness is anything but enviable. It is bound to make us weak and an easy prey to any kind of influence. **When conflicts center about the primary issues of life, it is all the more difficult to face them and resolve them**. But provided we are sufficiently alive, there is no reason why in principle we should not be able to do so. Education could do much to help us to live with greater awareness of ourselves and to develop our own convictions. A realization of the significance of the factors involved in choice would give us ideals to strive for, and in that a direction for our lives" (pg. 27)
 - *I don't believe we 'gain freedom' - rather, we experience great release from the freedom which is already and "that!" we are.
 - "the difficulties always inherent in recognizing and resolving a conflict are immeasurably increased when a person is neurotic" (pg. 27)
 - "often the only feelings experienced consciously and clearly are reactions of fear and anger to blows dealt to vulnerable spots" (pg. 27-28)
 - "[in neurosis] the whole conflict remains unconscious. The contradictory tendencies operating in its are not recognized but are deeply repressed" (pg. 29-30)
 - "we can say this much, however: a normal conflict can be entirely conscious; a neurotic conflict in all its essential elements is always unconscious. Even though a normal person may be unaware of his conflict, he can recognize it with comparatively little help, while the essential tendencies producing a neurotic conflict are deeply repressed and can be unearthed only against great resistance. The normal conflict is concerned with an actual choice between two possibilities, both of which the person finds really desirable, or between convictions, both of which he really values. It is therefore possible for him to arrive at a feasible decision even though it may be hard on him and require a renunciation of some kind. The neurotic person engulfed in a conflict is not free to choose. He is driven by equally compelling forces in opposite directions, neither of which he wants to follow. Hence a decision in the usual sense is impossible. He is stranded, with no way out. The conflict can only be resolved by working at the neurotic trends involved, and by so changing his relations with others and with himself that he can dispense with the trends altogether" (pg. 32)
 - Chapter 2 - The Basic Conflict (pg. 34)
 - "Conflicts play an infinitely greater role in neurosis than is commonly assumed. To detect them, however, is no easy matter - partly because **they are essentially unconscious**, but even more because the neurotic goes to any length to deny their existence" (pg. 34)
 - "the fact is that every neurotic symptom points to an underlying conflict: that is, every symptom is a more or less direct outgrowth of a conflict. We shall see gradually what unresolved conflicts do to people, how they produce states of anxiety, depression, indecision, inertia, detachment, and so on" (pg. 34)
 - "inconsistencies are [a] definite indication of the presence of conflicts..." (pg. 35)
 - "sometimes a conflict will appear on the surface - that is, be consciously experienced as such. This would seem to contradict my assertion that neurotic conflicts are unconscious. But actually what appears is a distortion or modification of the real conflict" (pg. 35)
 - "[the neurotic] will then go through greater torment, shuttling from one opposite to the other, utterly incapable of arriving at any decision" (pg. 36)
 - "the present conflict is merely the point at which the dynamite of inner frictions finally exploded. The particular problem distressing him now cannot be solved without taking the long and tortuous road of recognizing the conflicts hidden beneath it" (pg. 36)
 - "[Freud's] first assumption was that the basic conflict is one between our instinctual drives, with their blind urge for satisfaction, and the forbidding environment - family and society. The forbidding environment is internalized at an early age and appears from then on as the forbidding superego" (pg. 37)
 - "As will be seen later, I, too, attribute to this opposition - or what is roughly comparable to it in my way of thinking - a significant place in the structure of neuroses. What I dispute is its basic nature. My belief is that though it is a major conflict, it is secondary and arises of necessity during the development of a neurosis" (pg. 37)
 - "as I see it, the source of [inner] conflict revolves around the neurotic's loss of capacity to wish for anything wholeheartedly because **his very wishes are divided, that is, go in opposite directions**" (pg. 38)
 - "According to Freud, the basic conflict is universal and in principle cannot be resolved: all that can be done is to arrive at better compromises or at better control. According to my view, the basic neurotic conflict does not necessarily have to arise in the first place and is possible of resolution if it does arise - provided the sufferer is willing to undergo the considerable effort and hardship involved. This difference is not a matter of optimism or pessimism but inevitably results from the difference in our premises." (pg. 38)
 - "[Freud's] theory of a 'life' and 'death' instinct boils down to a conflict between constructive and destructive forces in human beings. Freud himself was less interested in bringing this concept to bear on conflicts than he was in the way the two forces are alloyed. He saw the possibility, of explaining masochistic and sadistic drives as a fusion between sexual and destructive instincts" (pg. 39)
 - "[Freud] strove to develop a psychology devoid of moral values. I believe that this very attempt to be 'scientific' in the sense of the natural sciences is one of the more cogent reasons why Freud's theories and the therapy based on them are confined within too narrow channels. More specifically, it seems to have contributed to his failure to appreciate the role of conflicts in neurosis, despite his extensive work in this field" (pg. 39)
 - "Man is driven by instincts which at best are only to be modified by 'sublimation'. His instinctual drives for satisfaction are inevitably frustrated by society. His 'ego' is helplessly tossed about between instinctual drives and the 'super-ego', which itself can only be modified. The superego is primarily forbidding and destructive. True ideals do not exist. The wish for personal fulfillment is 'narcissistic'. Man is by nature destructive and a "death instinct" compels him either to destroy others or to suffer. All these theories leave little room for a positive attitude toward change and limit the value of the potentially splendid therapy Freud originated" (pg. 39)

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- ◆ "in contrast, **I believe that compulsive trends in neuroses are not instinctual but spring from disturbed human relations;** that they can be changed when these improve and that conflicts of such origin can really be resolved." (pg. 187)
 - "Freud was inclined to call everything that hampered a patient's progress *resistance*" (pg. 188)
 - ◆ "in analysis we have to deal with a counterplay of retarding and forward-moving forces, with **resistance and incentive**. Resistance is a collective terms for all the forces within the patient that operate to maintain the status quo. **His incentive, on the other hand, is produced by the constructive energy which urges him on toward inner freedom...It is the force that helps the patient overcome resistance...It makes him willing to take the risk of abandoning attitudes that give him a feeling of safety and to make the leap into the unknown of new attitudes toward himself and other**" (pg. 188-189)
 - "Jung also placed considerable emphasis on the opposing tendencies in human beings. Indeed he was so impressed with the contradictions at work in the individual that he took it to be a general law that the presence of any element would of necessity indicate the presence also of its opposite" (pg. 39)
 - "it would appear [then] that Jung regarded conflicts as an essential feature of neurosis. However, he goes on to say that these opposites are not conflicting but complimentary - the goal is to accept both and thereby approximate the ideal of wholeness" (pg. 39-40)
 - "I see the basic conflict of the neurotic in the fundamentally contradictory attitudes he has acquired toward other persons" (pg. 40-41)
 - "what I have called **basic anxiety...[is] the feeling a child has of being isolated and helpless in a potentially hostile world**" (pg. 41)
 - "Harassed by these disturbing conditions, the child gropes for ways to keep going, ways to cope with this menacing world. Despite his own weakness and fears he unconsciously shapes his tactics to meet the particular forces operating in his environment. In doing so, he develops not only ad hoc strategies but lasting character trends which become part of his personality. I have called these 'neurotic trends'" (pg. 42)
 - ◆ "If we want to see how conflicts develop, we must not focus too sharply on the individual trends but rather take a panoramic view of the main directions in which a child can and does move under these circumstances. Though we lose sight for a while of details we shall gain a clearer perspective of the essential moves made to cope with the environment. At first a rather chaotic picture may present itself, but out of it in time three main lines crystallize: **a child can move toward people, against them, or away from them**" (pg. 42)
 - ◇ "When moving toward people he accepts his own helplessness, and in spite of his estrangement and fears tries to win the affection of others and to lean on them. Only in this way can he feel safe with them. If there are dissenting parties in the family, he will attach himself to the most powerful person or group. By complying with them, he gains a feeling of belonging and support which makes him feel less weak and less isolated" (pg. 42)
 - ◇ "when he moves *against* people he accepts and takes for granted the hostility around him, and determines, consciously or unconsciously, to fight. He implicitly distrusts the feelings and intentions of others toward himself. He rebels in whatever ways are open to him. He wants to be the stronger and defeat them, partly for his own protection, partly for revenge" (pg. 42-43)
 - ◇ "When he moves *away from* people he wants neither to belong nor to fight, but keeps apart. He feels he has not much in common with them, they do not understand him anyhow. He builds up a world of his own - with nature, with his dolls, his books, his dreams" (pg. 43)
 - ◆ "**In each of these three attitudes, one of the elements involved in basic anxiety is overemphasized: helplessness in the first, hostility in the second, and isolation in the third**" (pg. 43)
 - ◇ "the predominant attitude...is the one that most strongly determines actual conduct. It represents those ways and means of coping with others in which the particular person feels most at home" (pg. 43-44)
 - ▶ "thus a detached person will as a matter of course use all the unconscious techniques for keeping others at a safe distance because he feels at a loss in any situation that requires close association with them" (pg. 44)
 - ◆ "From the point of view of the normal person there is no reason why the three attitudes should be mutually exclusive. One should be capable of giving in to others, of fighting, and of keeping to oneself. The three can complement each other and make for a harmonious whole. If one predominates, it merely indicates an over- development along one line. But in neurosis there are several reasons why these attitudes are irreconcilable. The neurotic is not flexible; he is driven to comply, to fight, to be aloof, regardless of whether the move is appropriate in the particular circumstance, and he is thrown into a panic if he behaves otherwise. Hence when all three attitudes are present in any strong degree, he is bound to be caught in a severe conflict" (pg. 45-46)
- "it is not accidental that a conflict that starts with our relation to others in time affects the whole personality. **Human relationships are so crucial that they are bound to mold the qualities we develop, the goals we set for ourselves, the values we believe in. All these in turn react upon our relations with others and so are inextricably interwoven**" (pg. 46-47)
 - **in a footnote the author remarks "the relation to others and the attitude toward the self cannot be separated from one another..."* (pg. 47)
- "My contention is that **the conflict born of incompatible attitudes constitutes the core of neurosis and therefore deserves to be called basic**. And let me add that I use the term core not merely in the figurative sense of its being significant but to emphasize the fact that it is the dynamic center from which neuroses emanate. This contention is the nucleus of a new theory of neurosis whose implications will become apparent in what follows. Broadly considered, the theory may be viewed as an elaboration of my earlier concept that **neuroses are an expression of a disturbance in human relationships**" (pg. 47)
- Chapter 3 - Moving Toward People (pg. 48)
 - "it is impossible to present the basic conflict by simply showing it in operation in a number of individuals. **Because of its disruptive power the neurotic builds a defensive structure around it which serves not only to blot it from view but so deeply embeds it that it cannot be isolated in pure form**. The result is that what appears on the surface is more the various attempts at solution than the conflict itself" (pg. 48)
 - "group 1, the compliant type, manifests all the traits that go with 'moving towards' people. He shows a marked need for affection and approval..." (pg. 49-50)
 - "These needs have the characteristics common to all neurotic trends; that is, they are compulsive, indiscriminate, and generate anxiety or despondence when frustrated. They operate almost independently of the intrinsic worth of the 'others' in question, as well as of the person's real feeling toward them. However these needs may vary in their expression, they all center around a desire for human intimacy, a desire for 'belonging'. Because of the indiscriminate nature of his needs, the compliant type will be prone to overrate his congeniality and the interests he has in common with those around him and disregard the separating factors. His misjudging of people this way is not due to ignorance, stupidity, or the inability to observe, but is determined by his compulsive needs. He feels...like a baby surrounded by strange and threatening animals" (pg. 50)
 - "in sum, this type needs to be liked, wanted, desired, loved; to feel accepted, welcomed, approved of, appreciated; to be needed, to be of importance to others, especially to one particular person; to be helped, protected, taken care of, guided" (pg. 51)
 - "the need to satisfy this urge is so compelling that everything he does is oriented toward its fulfillment. In the process he develops certain qualities and attitudes that mold his character. Some of these could be called endearing; he becomes sensitive to the needs of

- others..." (pg. 51)
- ◆ "he tries automatically to live up to the expectations of others, or to what he believes to be their expectations, often to the extent of losing sight of his own feelings" (pg. 51)
 - ◆ "he becomes compliant, overconsiderate...overappreciative, overgrateful, generous. He blinds himself to the fact that in his heart of hearts he does not care much for others and tends to regard them as hypocritical and self-seeking" (pg. 52)
 - ◆ "he tends to subordinate himself, takes second place, leaving the limelight to others; he will be appeasing, conciliatory..." (pg. 52)
- "apart from his idealization of the qualities just named, this type has certain characteristic attitudes toward himself. One is the pervasive feeling that he is weak and helpless - a "poor little me" feeling. When left to his own resources he feels lost, like a boat loosed from its mooring" (pg. 53)
 - ◆ "A second characteristic grows out of his tendency to subordinate himself. He takes it for granted that everyone is superior to him, that they are more attractive, more intelligent, better educated, more worth while than he" (pg. 53-54)
 - ◆ "A third typical feature is a part of his general dependence upon others. This is his unconscious tendency to rate himself by what others think of him. His self-esteem rises and falls with their approval or disapproval, their affection or lack of it. Hence any rejection is actually catastrophic for him" (pg. 54)
 - "all of this contributes to his special set of values...They lie in the direction of goodness, sympathy, love, generosity, unselfishness, humility; while egotism, ambition, callousness, unscrupulousness, wielding of power are abhorred - though these attributes may at the same time be secretly admired because they represent 'strength'" (pg. 54-55)
 - "When analyzing the compliant type we find a variety of aggressive tendencies strongly repressed. In decided contrast to the apparent oversolicitude, we come upon a callous lack of interest in others, attitudes of defiance, unconscious parasitic or exploiting tendencies, propensities to control and manipulate others, relentless needs to excel or to enjoy vindictive triumphs" (pg. 55)
 - **Others are merely instruments*
 - "When I say that all these feelings, drives, attitudes are 'repressed' I use the term in Freud's sense, meaning that the individual is not only unaware of them but has so implacable an interest in never becoming aware of them that he keeps anxious watch lest any traces be disclosed to himself or others. Every repression thus confronts us with the question: What interest has the individual in repressing certain forces operating within him?...What we can already understand at this point is that feelings or expressions of hostility would endanger the person's need to like others and to be liked by them. In addition, any kind of aggressive or even self-assertive behavior would appear to him as selfish. He would condemn it himself and hence would feel that others condemned it, too. And he cannot afford to risk such condemnation because his self-esteem is all too dependent upon their approval" (pg. 56)
 - **"[Repression] is one of the many attempts a neurotic makes to do away with his conflicts and to create instead a feeling of unity, of oneness, of wholeness.** The longing for unity within ourselves is no mystical desire but is prompted by the practical necessity of having to function in life - an impossibility when one is continually driven in opposite directions - and by what in consequence amounts to a supreme terror of being split apart. Giving predominance to one trend by submerging all discrepant elements is an unconscious attempt to organize the personality. It constitutes one of the major attempts to solve neurotic conflicts" (pg. 56-57)
 - "The individual will lean over backward never to appear to want anything for himself, never to refuse a request, always to like everyone, always to keep in the background, and so on. In other words, the compliant, appeasing trends are reinforced; they become more compulsive and less discriminate" (pg. 57)
 - "Most of the characteristics of the compliant type thus have a double motivation. When he subordinates himself, for instance, it is in the interest of avoiding friction and thereby achieving harmony with others; but it may also be a means of eradicating all traces of his need to excel. When he lets others take advantage of him it is an expression of compliance and 'goodness', but it may also be a turning away from his own wish to exploit" (pg. 58)
 - "love often appears to him as the only goal worth striving for, worth living for. Life without love appears flat, futile, empty" (pg. 58)
 - "love becomes a phantom that is chased to the exclusion of everything else. People, nature, work, or any kind of amusement or interest become utterly meaningless unless there is some love relationship to lend them flavor and zest. The fact that under the conditions of our civilization this obsession is more frequent and more apparent in women than in men has given rise to the notion that it is a specifically feminine longing. Actually, it has nothing to do with femininity or masculinity but is a neurotic phenomenon in that it is an irrational compulsive drive" (pg. 59)
 - **Horney's use of 'compulsive drive' is what makes her theory neo-Freudian. cf. G. Corey, Theory and Practice of Counseling and Psychotherapy, Chapter 4 - Psychoanalytic Therapy & Chapter 6 -Existential Therapy - "these Freudian revisionists - including Karen Horney, Erich Fromm, and Harry Stack Sullivan..." (pg. 103) <https://perpus.univpancasila.ac.id/repository/EBUPT190498.pdf>*
 - "If we understand the structure of the compliant type we can see why love is so all important to him, why there is 'method in his madness'. In view of his contradictory compulsive tendencies, it is in fact the only way in which all his neurotic needs can be fulfilled. **It promises to satisfy the need to be liked as well as to dominate (through love), the need to take second place as well as to excel (through the partner's undivided regard). It permits him to live out all his aggressive drives on a justified, innocent, or even praiseworthy basis,** while allowing him at the same time to express all the endearing qualities he has acquired. Furthermore, since he is unaware that his handicaps and his suffering issue from the conflicts within himself, love beckons as the sure cure for them all: if only he can find a person who loves him, *everything* will be all right" (pg. 59)
 - "he thinks: 'I am weak and helpless; as long as I am alone in this hostile world, my helplessness is a danger and a threat. But if I find someone who loves me above all others, I shall no longer be in danger, for he (she) will protect me...'" (pg. 59-60)
 - **"love has all the lure of a mirage"** (pg. 61)
 - **"As so often in neurotic phenomena...we find that the patient's reasoning, conscious or unconscious, is flawless, but rests on false premises.** The fallacious premises are that he mistakes his need for affection and all that goes with it for a genuine capacity to love, and that he completely leaves out of the equation his aggressive and even destructive trends. In other words he leaves out the whole neurotic conflict. What he expects is to do away with the harmful consequences of the unresolved conflicts without changing anything in the conflicts themselves - an attitude characteristic of every neurotic attempt at solution. That is why these attempts are inevitably doomed to failure" (pg. 61-62)
 - Chapter 4 - Moving Against People (pg. 63)
 - "the aggressive type takes it for granted that everyone is hostile, and refuses to admit that they are not. To him life is a struggle of all against all..." (pg. 63)
 - "To appreciate the fact that the needs of the aggressive type are just as compulsive as those of the compliant, we must realize that they are as much prompted by basic anxiety as his. This must be emphasized, because the component of fear, so evident in the latter, is never admitted or displayed by the type we are now considering. In him everything is geared toward being, becoming, or at least appearing tough" (pg. 64)
 - "His needs stem fundamentally from his feeling that the world is an arena where, in the Darwinian sense, only the fittest survive and the strong annihilate the weak. What contributes most to survival depends largely on the civilization in which the person lives; but in any case, a callous pursuit of self-interest is the paramount law. Hence his primary need becomes one of control over others" (pg. 64)

- "Variations in the means of control are infinite. There may be an outright exercise of power, there may be indirect manipulation through oversolicitousness or putting people under obligation. He may prefer to be the power behind the throne. The approach may be by way of the intellect, implying a belief that by reasoning or foresight everything can be managed. His particular form of control depends partly on his natural endowments" (pg. 64)
 - ◆ "indirect methods will also be preferred if there is much hidden need for affection. If his wish is to be the power behind the throne, the presence of sadistic trends is indicated, since it implies using others for the attainment of one's goals" (pg. 64)
 - "Concomitantly he needs to excel, to achieve success, prestige, or recognition in any form. Strivings in this direction are partly oriented toward power, inasmuch as success and prestige lend power in a competitive society. But they also make for a subjective feeling of strength through outside affirmation, outside acclaim, and the fact of supremacy. **Here as in the compliant type the center of gravity lies outside the person him-self; only the kind of affirmation wanted from others differs. Factually the one is as futile as the other**" (pg. 65)
 - "A strong need to exploit others, to outsmart them, to make them of use to himself, is part of the picture. Any situation or relationship is looked at from the standpoint of "What can I get out of it?" - whether it has to do with money, prestige, contacts, or ideas. The person himself is consciously or semiconsciously convinced that everyone acts this way, and so what counts is to do it more efficiently than the rest" (pg. 65)
 - "[it's all about how] he can enhance his own position. He sees no reason to be considerate of others" (pg. 65)
 - "while the compliant type tends to appease, the aggressive type does everything he can to be a good fighter" (pg. 66)
 - "in contrast to the compliant type who is afraid to win a game, he is a bad loser and undeniably wants victory. He is just as ready to accuse others as the former is to take blame on himself. In neither case does the consideration of guilt play a role" (pg. 66)
 - "The compliant type when he pleads guilty is by no means convinced that he is so, but is driven to appease. The aggressive type similarly is not convinced that the other fellow is wrong; he just assumes he is right because he needs this ground of subjective certainty in much the same way as an army needs a safe point from which to launch an attack. To admit an error when it is not absolutely necessary seems to him an unforgivable display of weakness, if not arrant foolishness" (pg. 66)
 - "**He will never be so "naïve" as to overlook in others any manifestation of ambition, greed, ignorance, or anything else that might obstruct his own goals.** Since in a competitive civilization attributes like these are much more common than real decency, he feels justified in regarding himself as only realistic. Actually, of course, he is just as one-sided as the compliant type. Another facet of his realism is his emphasis on planning and foresight. Like any good strategist, in every situation he is careful to appraise his own chances, the forces of his adversaries, and the possible pitfalls" (pg. 67)
 - **meaning, too, he (is) what he sees others (as).*
 - "His feeling about himself is that he is strong, honest, and realistic, all of which is true if you look at things his way. According to his premises his estimate of himself is strictly logical, since to him ruthlessness is strength, lack of consideration for others, honesty, and a callous pursuit of one's own ends, realism" (pg. 68)
 - "If the two types we have discussed are now vivid in our minds we can see that they represent polar extremes. What is desirable to one is abhorrent to the other. The one has to like everyone, the other to regard all as potential enemies. The one seeks to avoid fight at all costs, the other finds it is his natural element. The one clings to fear and helplessness, the other tries to dismiss them. The one moves, however neurotically, toward humane ideals, the other toward the philosophy of the jungle. But all the while neither of these patterns is freely chosen: each is compulsive and inflexible, determined by inner necessities. There is no middle ground on which they can meet." (pg. 71)
 - **I don't like language 'determined by inner necessities' - such is very close to Freud's drive theory, which for the most part has been dismissed in contemporary psychoanalysis (cf. S. Mitchell & M. Black, Freud and Beyond: A History of Modern Psychoanalytic Thought, pg. xvii - "Anyone who thinks that a familiarity with Freud's work is equivalent to an understanding of psychoanalysis is out of touch". https://www.binsseelsnotes.com/files/ugd/d7b063_28fd4b356e764157aad6858542e602c2.pdf*
 - "**we set out to discover just what the basic conflict involved, and so far have seen two aspects of it operating as predominant trends in two distinct types**" (pg. 71)
 - "the step we must now take is to picture a person in whom these two opposite sets of attitudes and values are equally at work" (pg. 71)
- Chapter 5 - Moving Away From People (pg. 73)
 - "**the third face of the basic conflict** is the need for detachment, for 'moving away from' people" (pg. 73)
 - "a desire for meaningful solitude is by no means neurotic; on the contrary most neurotics shrink from their own inner depths, and **an incapacity for constructive solitude is itself a sign of neurosis**" (pg. 73)
 - "after all, estrangement from people is only an indication that human relationships are disturbed" (pg. 74)
 - ◆ "the extent of the estrangement depends more on the severity of the disturbance than on the particular form the neurosis takes" (pg. 74)
 - "What is crucial is their inner need to put emotional distance between themselves and others. More accurately, it is their conscious and unconscious determination not to get emotionally involved with others in any way, whether in love, fight, co-operation, or competition. They draw around themselves a kind of magic circle which no one may penetrate. And this is why, superficially, they may 'get along' with people" (pg. 75)
 - "among the most striking is a need for self-sufficiency. Its most positive expression is resourcefulness...he has to be resourceful in order to live. It is the only way he can compensate for his isolation" (pg. 75)
 - "A detached person may be capable of real enjoyment, but if enjoyment depends in any way on others he prefers to forego it. He can take pleasure in an occasional evening with a few friends but dislikes general gregariousness and social functions. Similarly, he avoids competition, prestige, and success. He is inclined to restrict his eating, drinking, and living habits and keeps them on a scale that will not require him to spend too much time or energy in earning the money to pay for them" (pg. 76)
 - "Self-sufficiency and privacy both serve his most outstanding need, the need for utter independence. He himself considers his independence a thing of positive value. And it undoubtedly has a value of sorts. For no matter what his deficiencies, the detached person is certainly no conforming automaton. His refusal blindly to concur, together with his aloofness from competitive struggle, does give him a certain integrity. The fallacy here is that he looks upon independence as an end in itself and ignores the fact that its value depends ultimately upon what he does with it. His independence, like the whole phenomenon of detachment of which it is a part, has a negative orientation; it is aimed at not being influenced, coerced, tied, obligated" (pg. 77)
 - ◆ "[the neurotic trend] manifests itself in a hypersensitivity to everything in any way resembling coercion, influence, obligation, and so on" (pg. 77)
 - ◆ "others' expecting him to do certain things or behave certain in a certain way makes him uneasy and rebellious, regardless of whether such expectations are actually expressed or merely assumed to exist" (pg. 78)
 - "The need for superiority in the case of the detached person has certain specific features. Abhorring competitive struggle, he does not want to excel realistically through consistent effort. He feels rather that the treasures within him should be recognized without any effort on his part; his hidden greatness should be felt without his having to make a move. In his dreams, for instance, he may picture stores of treasure hidden away in some remote village which connoisseurs come from far to see. Like all notions of superiority this contains an element of reality. The hidden treasure symbolizes his intellectual and emotional life which he guards within the magic

- circle. Another way his sense of superiority expresses itself is in his feeling of his own uniqueness. This is a direct outgrowth of his wanting to feel separate and distinct from others. He may liken himself to a tree standing alone on a hilltop, while the trees in the forest below are stunted by those about them" (pg. 80)
- "the emotional life of the detached person does not follow as strict a pattern as that of the other types described" (pg. 81)
 - "his goals are negative: he wants not to be involved, not to need anybody, not to allow others to intrude on or influence him" (pg. 81)
 - "there is a general tendency to suppress all feeling, even to deny its existence" (pg. 82)
 - ◆ "any desire, interest, or enjoyment that might make the detached person dependent upon others is viewed as treachery from within..." (pg. 83-84)
 - "the more the emotions are checked, the more likely it is that emphasis will be placed upon intelligence" (pg. 85)
 - "As we have seen, **each of the basic attitudes toward others has its positive value.** In moving toward people the person tries to create for himself a friendly relation to his world. In moving against people he equips himself for survival in a competitive society. In moving away from people he hopes to attain a certain integrity and serenity. As a matter of fact, **all three attitudes are not only desirable but necessary to our development as human beings.** It is only when they appear and operate in a neurotic framework that they become compulsive, rigid, indiscriminate, and mutually exclusive. This considerably detracts from their value, but does not destroy it" (pg. 89)
 - "neurosis usually robs a person of his peace of mind" (pg. 90)
 - "all neurotic trends are at bottom defensive moves..." (pg. 92)
 - ◆ "The all-important function of neurotic detachment, then, is to keep major conflicts out of operation. It is the most radical and most effective of the defenses erected against them. One of the many neurotic ways of creating an artificial harmony, it is an attempt at solution through evasion. But it is no true solution because the compulsive cravings for closeness as well as for aggressive domination, exploitation, and excelling remain, and they keep harassing if not paralyzing their carrier. Finally, no real inner peace or freedom can ever be attained as long as the contradictory sets of values continue to exist" (pg. 95)
 - Chapter 6 - The Idealized Image (pg. 96)
 - "Our discussion of the neurotic's fundamental attitudes toward others has acquainted us with two of the major ways in which he attempts to solve his conflicts or, more precisely, to dispose of them. One of these consists in repressing certain aspects of the personality and bringing their opposites to the fore; the other is to put such distance between oneself and one's fellows that the conflicts are set out of operation. Both processes induce a feeling of unity that permits the individual to function, even if at considerable cost to himself" (pg. 96)
 - "A further attempt, here to be described, is **the creation of an image of what the neurotic believes himself to be, or of what at the time he feels he can or ought to be. Conscious or unconscious, the image is always in large degree removed from reality, though the influence it exerts on the person's life is very real indeed.** What is more, it is always flattering in character..." (pg. 96)
 - "[in this image] beauty may be held to be outstanding, or power, intelligence, genius, saintliness, honesty, or what you will" (pg. 96-97)
 - "Precisely to the extent that the image is unrealistic, it tends to make the person arrogant, in the original meaning of the word; for arrogance, though used synonymously with superciliousness, means to arrogate to oneself qualities that one does not have, or that one has potentially but not factually. And the more unrealistic the image, the more it makes the person vulnerable and avid for outside affirmation and recognition. We do not need confirmation for qualities of which we are certain, but we will be extremely touchy when false claims are questioned" (pg. 97)
 - "in all its essentials the idealized image is an unconscious phenomenon. Although his **self-inflation** may be most obvious even to an untrained observer, the neurotic is not aware that he is idealizing himself" (pg. 97)
 - "In contrast to authentic ideals, the idealized image has a static quality. It is not a goal toward whose attainment he strives but a fixed idea which he worships. Ideals have a dynamic quality; they arouse an incentive to approximate them; they are an indispensable and invaluable force for growth and development. **The idealized image is a decided hindrance to growth** because it either denies shortcomings or merely condemns them. Genuine ideals make for humility, the idealized image for arrogance" (pg. 98-99)
 - "Neurotic trends impair self-determination because a person is then driven instead of being himself the driver. Moreover, the neurotic's capacity to determine his own paths is continually weakened by his dependence upon people, whatever form this may have assumed-blind rebellion, blind craving to excel, and a blind need to keep away from others are all forms of dependence. Further, by inhibiting great sectors of emotional energy, he puts them completely out of action. All of these factors make it nearly impossible for him to develop his own goals. Last but not least, **the basic conflict makes him divided in his own house.** Being thus deprived of a substantial foundation, the neurotic must inflate his feeling of significance and power. That is why a belief in his omnipotence is a never-failing component of the idealized image" (pg. 100)
 - "one particular function of the image can be held accountable for its rigidity" (pg. 102)
 - "if in our private mirror we see ourselves as paragons of virtue or intelligence, even our most blatant faults and handicaps will disappear or acquire attractive coloration" (pg. 102)
 - "we could say that **the definitive function of idealized image is to negate the existence of conflicts;** that is why it must of necessity remain so immovable" (pg. 103)
 - "He cannot budge an inch because the recognition of certain shortcomings would confront him with his conflicts, thus jeopardizing the artificial harmony he has established. We can arrive, therefore, at a positive correlation between the intensity of the conflicts and the rigidity of the idealized image: an especially elaborate and rigid image permits us to infer especially disruptive conflicts" (pg. 104)
 - "the idealized image is thus an attempt at solving the basic conflict..." (pg. 108)
 - "it has the enormous subjective value of serving as a binder, of holding together a divided individual. And although it exists only in the person's mind, it exerts a decisive influence on his relations with others" (pg. 108)
 - "The idealized image might be called a fictitious or illusory self, but that would be only a half-truth and hence misleading. The wishful thinking operating in its creation is certainly striking, particularly since it occurs in persons who otherwise stand on a ground of firm reality. But this does not make it wholly fictitious. It is an imaginative creation interwoven with and determined by very realistic factors. It usually contains traces of the person's genuine ideals. While the grandiose achievements are illusory, the potentialities underlying them are often real. More relevant, it is born of very real inner necessities, it fulfills very real functions, and it has a very real influence on its creator." (pg. 108)
 - **and, to be sure, it is for this 'realistic potentiality' aspect of the idealized image that we justify to ourself the whole of the image's illusory existence (and, replacement of reality). Meaning, the possibility is the grounds by which we justify our own fantasies about our self.*
 - "for the neurotic...the more firmly it is established the more he is his idealized image, while his real self is proportionately dimmed out" (pg. 109)
 - **thus, to heighten one feature is to, in the same movement, suppress such's opposite(s)*
 - "he is dependent upon endless affirmation from others in the form of approval, admiration, flattery - none of which, however, can give him any more than temporary reassurance" (pg. 110)
 - **and, it's precisely for such 'recognition' being temporary, that we fall victim to what seems an endless loop of seeking 'approval' which, as quickly as it may be afforded, vanishes just as fast.*
 - "**probably the worst drawback is the ensuing alienation from the self.** We cannot suppress or eliminate essential parts of ourselves without becoming estranged from ourselves" (pg. 111)
 - "to understand such a state we must realize that a veil of unreality shrouding the inner world is bound to be extended to the outer" (pg. 111-112)

- "although the idealized image is created to remove the basic conflict and in a limited way succeeds in doing so, it generates at the same time a new rift in the personality almost more dangerous than the original one. Roughly speaking, a person builds up an idealized image of himself because he cannot tolerate himself as he actually is. The image apparently counteracts this calamity; but having placed himself on a pedestal, he can tolerate his real self still less and starts to rage against it, to despise himself and to chafe under the yoke of his own unattainable demands upon himself. He wavers then between self-adoration and self-contempt, between his idealized image and his despised image, with no solid middle ground to fall back on." (pg. 112)
- "all these consequences combine to build a mighty barrier against true development. The person cannot learn from his mistakes because he does not see them" (pg. 113)
 - "The task of therapy, therefore, is to make the patient aware of his idealized image in all its detail, to assist him in gradually understanding all its functions and subjective values, and to show him the suffering that it inevitably entails. He will then start to wonder whether the price is not too high. But he can relinquish the image only when the needs that have created it are considerably diminished" (pg. 114)
- Chapter 7 - Externalization (pg. 115)
 - "because the [idealized] image is of such tremendous subjective value he must continue unremittingly to try to come to terms with it" (pg. 115)
 - "When I call this attempt **externalization I am defining the tendency to experience internal processes as if they occurred outside oneself and, as a rule, to hold these external factors responsible for one's difficulties.** It has in common with idealization the purpose of getting away from the real self. But while the process of retouching and recreating the actual personality remains, as it were, within the precincts of self, externalization means abandoning the territory of self altogether. To put it simply, a person can take refuge from his basic conflict in his idealized image; but when discrepancies between the actual self and the idealized one reach a point where tensions become unbearable, he can no longer resort to anything within himself. The only thing left then is to run away from himself entirely and see everything as if it lay outside" (pg. 115-116)
 - "Some of the phenomena that occur here are covered by the term projection, meaning the objectifying of personal difficulties. As commonly applied, projection means the shifting of blame and responsibility to someone else for subjectively rejected trends or qualities, such as suspecting others of one's own tendencies toward betrayal, ambition, domination, self-righteousness, meekness, and so on. In this sense the term is perfectly acceptable. **Externalization, however, is a more comprehensive phenomenon;** the shifting of responsibility is only a part of it. Not only one's faults are experienced in others but to a greater or less degree all feelings" (pg. 116)
 - "externalization makes for dependence upon others - a dependence, however, quite different from that created by a neurotic need for affection. It also makes for overdependence upon external circumstances... He thus acquires the characteristics that Jung calls extraversion. But while Jung regards extraversion as a one-sided development of constitutionally given trends, I see it as the result of trying to remove unsolved conflicts by externalization" (pg. 117)
 - "let us see now how [externalization] specifically helps allay tension between the self and the idealized image. For not matter how a person may regard himself consciously, the disparity between the two will take an unconscious toll; and the more he has succeeded in identifying himself with the image, the more deeply unconscious will be the reaction. Most commonly it is expressed in self-contempt, rage against the self..." (pg. 117-118)
 - "we shall not understand the neurotic's rage at himself or the dimensions it assumes unless we keep in mind how immeasurably important it is for him to maintain the illusion that he is his idealized image" (pg. 119)
 - "the intensity of the *feeling of inner coercion* depends on the extent to which the personality is cramped by the authoritative control of the idealized image" (pg. 123)
 - "the coercion may be externalized on the one hand by imposing pressure upon others" (pg. 123)
 - "it consists chiefly in imposing the same standards upon others as those under which the person himself chafes..." (pg. 123)
 - "it is true that the patient's neurotic development started in childhood... It is true also that he is not responsible for his neurosis. The impact of circumstances was such that he could not help developing as he did" (pg. 128)
 - **this speaks of 'determinism - specifically, that circumstances inevitably determine who we are to become.*
 - "the tendency to externalize operates in dreams as well" (pg. 129)
 - "**Externalization is thus essentially an active process of self-elimination.** The reason for its being feasible at all lies in the estrangement from the self that is inherent in the neurotic process anyhow. With the self eliminated, it is only natural that the inner conflicts, too, should be removed from awareness. But by making the person more reproachful, vindictive, and fearful in respect to others, externalization replaces the inner conflicts with external ones. More specifically, **it greatly aggravates the conflict that originally set in motion the whole neurotic process: the conflict between the individual and the outer world**" (pg. 130)
- Chapter 8 - Auxiliary Approaches to Artificial Harmony (pg. 131)
 - "it is a commonplace that one lie usually leads to another, the second takes a third to bolster it, and so on till one is caught in a tangled web. Something of the sort is bound to happen in any situation in the life of an individual or group where a determination to go to the root of the matter is lacking. The patchwork may be of some help, but it will generate new problems which in turn require a new makeshift. So it is with neurotic attempts to solve the basic conflict; and here, as elsewhere, nothing is of any real avail but a radical change in the conditions out of which the original difficulty arose. **What the neurotic does instead - and cannot help doing - is to pile one pseudo solution upon another.** He may try, as we have seen, to make one face of the conflict predominate. He remains as torn as ever. He may resort to the drastic measure of detaching himself from others entirely; but though the conflict is set out of operation his whole life is put on a precarious basis. He creates an idealized self in which he appears triumphant and unified, but at the same time creates a new rift. He tries to do away with that rift by eliminating his inner self from the field of combat, only to find himself in an even more intolerable predicament. So unstable an equilibrium requires still further measures to support it. He turns then to any one of a number of unconscious devices, which may be classified as blind spots, compartmentalizing, rationalizing, excessive self-control, arbitrary rightness, elusiveness, and cynicism" (pg. 131-132)
 - "the function of blindness [is] to keep underlying conflicts from awareness" (pg. 133)
 - "artificial blindness demonstrates in a quite simple fashion how great is our aversion to recognizing conflicts" (pg. 133)
 - "the phenomenon of living in compartments... speaks of logic-tight compartments and segregation. There is a section for friends and one for enemies, one for the family and one for outsiders, one for professional and one for personal life, one for social equals and one for inferiors. Hence what happens in one compartment does not appear to the neurotic to contradict what happens in another" (pg. 133)
 - ◆ "Compartmentalizing is thus as much a result of being divided by one's conflicts as a defense against recognizing them. The process is not unlike that described in the case of one kind of idealized image: contradictions remain, but the conflicts are spirited away. It is hard to say whether this type of idealized image is responsible for the compartmentalization or the other way around" (pg. 134)
 - "Rationalization may be defined as self-deception by reasoning. The common idea that it is primarily used to justify oneself or to bring one's motives and actions into accord with accepted ideologies is only valid up to a point..." (pg. 135)
 - "That this should be so is only natural if we view rationalization as one way of supporting neurotic attempts to create artificial harmony. In each of the planks of the defensive scaffolding built around the basic conflict, the process can be seen at work. The predominant attitude is strengthened by reasoning-factors that would bring the conflict into sight are either minimized or so remodeled as to fit in with it" (pg. 135)

- "rationalization [is] one way of supporting neurotic attempts to create artificial harmony" (pg. 135)
 - ◆ "the predominant attitude is strengthened by reasoning - factors that would bring the conflict into sight are either minimized or so remodeled as to fit in with [the basic conflict]" (pg. 135)
 - "the idealized image always requires a good deal of rationalization for its support: discrepancies between the actual self and the image must be reasoned out of existence. In externalizing, it is brought to bear to prove the relevance of outside circumstances or to show that the traits unacceptable to the individual are merely a 'natural' reaction to the behavior of others" (pg. 136-137)
 - **for 'excessive control' cf. pg. 136*
 - **for 'arbitrary rightness' cf. pg. 137*
- "**doubt and indecision are invariable concomitants of unresolved conflicts...**" (pg. 137)
 - "In such a state a person is naturally susceptible to influence. When we have genuine convictions we will not be readily swayed; but if all our lives we stand at a crossroad, undecided whether to go in this direction or that, outside agencies can easily be the determining factor, if only temporarily. Moreover, indecision applies not only to possible courses of action but also includes doubts about one-self, one's rights, one's worth. All these uncertainties detract from our ability to cope with life" (pg. 137)
- "the foregoing...are the defenses built around the nucleus of the basic conflict. For simplicity I shall refer to the whole system of defense as the protective structure" (pg. 140)
- Chapter 9 - Fears (pg. 143)
 - "In searching for the deeper meaning of any neurotic problem we can easily lose our bearings in a maze of intricacies. This is not unnatural, since we cannot hope to understand neurosis without facing its complexity" (pg. 143)
 - "We have seen how **one defense after another is built up until a comparatively static organization is established**. And the element that impresses us most deeply in all this is the infinite labor that has gone into the process, a labor so tremendous that we are led again to wonder what it is that drives a person along so arduous a path and one so fraught with cost to himself. We ask ourselves what are the forces that make the structure so **rigid and so difficult to change**" (pg. 143)
 - **with regard to "so rigid and so difficult to change", cf. Norman Doidge, The Brain That Changes Itself, pg. 304-305 - "Bruce Wexler, a psychiatrist and researcher from Yale University, argues, in his book Brain and Culture, that the relative decline in neuroplasticity as we age explains many social phenomena. In childhood our brains readily shape themselves in response to the world, developing neuropsychological structures, which include our pictures or representations of the world. These structures form the neuronal basis for all our perceptual habits and beliefs, all the way up to complex ideologies. Like all plastic phenomena, these structures tend to get reinforced early on, if repeated, and become self-sustaining. As we age and plasticity declines, it becomes increasingly difficult for us to change in response to the world, even if we want to. We find familiar types of stimulation pleasurable; we seek out like-minded individuals to associate with, and research shows we tend to ignore or forget, or attempt to discredit, information that does not match our beliefs, or perception of the world, because it is very distressing and difficult to think and perceive in unfamiliar ways. Increasingly, the aging individual acts to preserve the structures within, and when there is a mismatch between his internal neurocognitive structures and the world, he seeks to change the world. In small ways he begins to micromanage his environment, to control it and make it familiar. But this process, writ large, often leads whole cultural groups to try to impose their view of the world on other cultures, and they often become violent, especially in the modern world, where globalization has brought different cultures closer together, exacerbating the problem. Wexler's point, then, is that much of the cross-cultural conflict we see is a product of the relative decrease in plasticity"*
 - **cf. Plato's 'The Allegory of the Cave' https://scholar.harvard.edu/files/sever/files/plato_republic_514b-518d_allegory-of-the-cave.pdf*
 - "**in the organization the neurotic has established, the basic conflict remains but is transmuted. Tempered in some respects, it is enhanced in others**. Due, however, to the vicious circle inherent in the process, the ensuing conflicts become more urgent. What sharpens them most is the fact that every fresh defensive position further impairs his relations with himself and others - the soil, as we have seen, out of which conflicts grow. Moreover, as new elements, however wrapped in illusion - love or success, an achieved detachment or an established image - come to play an important part in his life, a fear of a different order is generated, the fear that something may jeopardize these treasures. And all the while, his increased alienation from himself deprives him more and more of the capacity to work on himself and so get rid of his difficulties. Inertia sets in, taking the place of a directed growth" (pg. 144)
 - "**The protective structure, for all its rigidity, is highly brittle and itself gives rise to new fears**. One of these is a fear that its *equilibrium will be disturbed*. While the structure lends a sense of balance, it is a balance that is easily upset. The person himself is not consciously aware of this threat, but he cannot help feeling it in a variety of ways" (pg. 144-145)
 - "the sum total of such experience gives him a feeling of uncertainty, a feeling that he cannot rely on himself. It is as if he were skating on thin ice" (pg. 145)
 - "another fear born of the protective structure is a *fear of exposure*" (pg. 147)
 - "For our present purpose we need only point out that a neurotic person wants to appear, both to himself and others, different from what he really is - more harmonious, more rational, more generous or powerful or ruthless" (pg. 148)
 - "Fear of being exposed may either appear as a nebulous feeling that one is a bluff or may be attached to some particular quality only remotely associated with what one is really bothered about. A person may be afraid that he is not as intelligent, as competent, as well educated, as attractive as he is believed to be, so shifting the fear to qualities that do not reflect on his character" (pg. 148)
 - "fear of exposure can be provoked by any situation which - to the neurotic - means being put to the test" (pg. 149)
 - "every new fear requires a new set of defenses" (pg. 150)
 - "While **the ricketiness of the structure is responsible for the fear of a disturbed equilibrium**, and the unconscious fraudulence involved breeds fear of exposure, the fear of humiliation comes from an injured self-esteem" (pg. 151)
 - "there is [also] the fear of *changing anything in oneself*" (pg. 152)
 - "It is in part wishful thinking, growing out of the patient's intolerance of any imperfection in himself; but it is also determined by his unconscious feeling of omnipotence - the mere wish to have a difficulty disappear should be enough to dispel it" (pg. 153)
 - "Behind the fear of changing are qualms about changing for the worse - that is, losing one's idealized image, turning into the rejected self, becoming like everybody else, or being left by analysis an empty shell; terror of the unknown, of having to relinquish safety devices and satisfactions hitherto gained, particularly those of chasing after phantoms that promise solution; and finally a fear of being unable to change - a fear that will be better understood when we come to discuss the neurotic's hopelessness" (pg. 153)
 - "**All these fears spring from unresolved conflicts**. But because we must expose ourselves to them if we want eventually to find integration, they also stand as a hindrance to our facing ourselves. They are the purgatory, as it were, through which we must wander before we can attain salvation" (pg. 153)
 - Chapter 10 - Impoverishment of Personality (pg. 154)
 - "it is my conviction that we cannot grasp the significance of any symptomatic disorder without an understanding of its fundamental human basis. The tendency in modern psychiatry to reach for a handy theoretical formulation to account for existing syndromes is not unnatural in view of the need of the clinician whose job it is to deal with them. But to do so is as little feasible, let alone scientific, as for a construction engineer to build the top floors of a building before laying the foundation" (pg. 154)

- "Living with unresolved conflicts involves primarily a devastating *waste of human energies*, occasioned not only by the conflicts themselves but by all the devious attempts to remove them. When a person is basically divided he can never put his energies wholeheartedly into anything but wants always to pursue two or more incompatible goals. This means that he will either scatter his energies or actively frustrate his efforts" (pg. 155) **so, much like walking around an infinity staircase, where it was we who built such stairs to nowhere.*
 - "it is again the idealized image that is responsible..." (pg. 155-156)
 - "Such persons give the impression of wholeheartedness. But, as we have shown, they are actually pursuing a mirage which appears to offer a solution of their conflicts. The apparent wholeheartedness is one of desperation rather than of integration" (pg. 156)
 - ◆ **remember, the author calls this a 'protective structure' (pg. 156)*
 - "It is not the conflicting needs and impulses alone that consume and dissipate energies. Other factors in the protective structure have the same effect. **There is the eclipse of whole areas of the personality due to the suppression of parts of the basic conflict. The parts eclipsed are still sufficiently active to interfere, but they cannot be put to constructive use.** The process thus constitutes a loss of energy that might otherwise be used for self-assertion, for co-operation, or for establishing good human relationships. There is, to mention only one other factor, the alienation from self that robs a person of his motor force" (pg. 157)
- "waste or misdirection of energy can stem from three major disturbances, all symptomatic of unresolved conflicts" (pg. 157)
 - "one of these is a general *indecisiveness*" (pg. 157)
 - "another typical manifestation of divided energies is a general *ineffectualness*" (pg. 158)
 - "ineffectualness in this context is that which results from a person's incapacity to exert his best efforts by reason of his inner crosscurrents" (pg. 158)
 - ◆ "it is as if he were driving a car with the brakes on..." (pg. 158)
 - ◆ "not that he makes insufficient effort; on the contrary, he must put an inordinate amount of effort into anything he does" (pg. 158-159)
 - "a third symptomatic disturbance relevant here is a general inertia" (pg. 160)
 - **the authors speaks of such as an 'aversion to effort'*
 - "neurotic inertia is a paralysis of initiative and action" (pg. 160)
 - ◆ "generally speaking, it is the result of a strong alienation from self and a lack of goal-direction" (pg. 160)
 - "General inertia is of particular significance since it covers not only action but feelings as well" (pg. 161)
- "**The amount of energy that is wasted in consequence of unresolved neurotic conflicts is unfathomably great.** Since neuroses are ultimately a product of the particular civilization, such a thwarting of human gifts and qualities stands as a serious indictment of the culture in question" (pg. 161)
- "Living with unresolved conflicts entails not only a diffusion of energies but also a split in matters of a moral nature - that is, in moral principles and all the feelings, attitudes, and behavior that bear upon one's relations with others and affect one's own development. And as in the case of energies division leads to waste, so in moral questions it leads to a loss of moral whole-heartedness, or in other words to an impairment of moral integrity. **Such impairment is brought about by the contradictory positions assumed as well as by the attempts to conceal their contradictory nature**" (pg. 161)
 - "My assertion [is] that he nevertheless does not take his ideals seriously means that *they do not have obligating power for his life*. He applies them when it is easy or useful for him to do so, while at other times he conveniently blots them out" (pg. 162)
 - "In general, the characteristics of an impairment of moral integrity are a decrease in sincerity and an increase in egocentricity. It is interesting to note in this connection that in Zen Buddhist writings sincerity is equated with wholeheartedness, pointing to the very conclusion we reach on the basis of clinical observation - namely, that **nobody divided within himself can be wholly sincere**" (pg. 162-163)
 - "Egocentricity is a moral problem in so far as it entails making others subservient to one's own needs. Instead of their being regarded and treated as human beings in their own right they come to be merely means to an end" (pg. 163)
 - "whatever course a neurotic takes, *unconscious pretenses* are always a factor" (pg. 164)
 - **The pretense for love*
 - **The pretense for goodness*
 - **The pretense for honesty and fairness*
 - **the pretense for suffering*
- "A further specific impairment is the development of *unconscious arrogance*. Again I mean this in the sense of arrogating to oneself qualities one does not have or that one has in a lesser degree than is assumed, and of unconsciously claiming the right on this ground to be demanding and derogatory toward others. All neurotic arrogance is unconscious in that the person is unaware of any false claims. The distinction here is not between conscious and unconscious arrogance but between one that is conspicuous and one that is hidden behind overmodesty and apologetic behavior. The difference lies in the measure of available aggression rather than in the measure of existing arrogance" (pg. 167)
- "To take responsibility for himself... would be hard for the neurotic because as a rule he does not know what he is doing or why he is doing it and has a keen subjective interest in not knowing. That is why he often tries to wriggle out by denying, forgetting, belittling, inadvertently supplying other motivations, feeling misunderstood, or getting confused" (pg. 171)
- "**When we speak of assuming responsibility for the self we mean, in addition, the capacity to stand up for what we believe is right and a willingness to take the consequences if our action or decision should prove to be wrong.** This, too, is difficult when a person is divided by conflicts" (pg. 172)
 - "For which of the conflicting trends within himself should he or could he stand up? None of them represents what he really wants or believes in. He really could stand up only for his idealized image. This, however, does not permit of the possibility of being wrong. Hence if his decision or action leads to trouble, he must falsify matters and ascribe the adverse consequences to someone else" (pg. 173)
 - "generally speaking, the neurotic is especially averse - unconsciously - to assuming responsibility for the consequences of his actions" (pg. 174)
 - "What he does not see, and learns to appreciate only gradually, is that by turning his back on it he defeats his ardent strivings for independence. He hopes to attain independence by defiantly excluding all commitments, whereas **in reality the assuming of responsibility for oneself and to oneself is an indispensable condition of real inner freedom**" (pg. 175)
- "In order not to recognize that his problems and his suffering stem from his inner difficulties, the neurotic resorts to any of three devices-and often to all of them. Externalization may be applied to the hilt at this point, in which case everything from food, climate, or constitution to parents, wife, or fate is blamed for the particular calamity. Or he may take the attitude that since nothing is his fault it is unfair that any misfortune should befall him. It is unfair that he should fall ill, get old, or die, that he should be unhappily married, have a problem child, or that his work remain unrecognized. This kind of thinking, which may be conscious or unconscious, is doubly wrong, for it eliminates not only his own share in his difficulties but also all the factors independent of himself that have a bearing on his life. Nevertheless, it has a logic of its own. It is the typical thinking of an isolated being who is centered exclusively upon himself and whose egocentricity makes it impossible for him to see himself as only a small link in a greater chain" (pg. 175)

- "Resistance toward recognizing the consequences of neurotic attitudes and drives is for the most part deeply concealed and may be easily overlooked by the analyst for the very reason that to him the connection is so obvious. This is unfortunate, because unless the patient as made aware that he blinds himself to consequences and the reasons for which he does so, he cannot possibly realize to what an extent he interferes with his own life. **Awareness of consequences is the most powerful curative factor in analysis** in that it impresses on the patient's mind that only by changing certain things within himself can he ever attain freedom" (pg. 176-177)
- Chapter 11 - Hopelessness (pg. 179)
 - "when the neurotic does find temporary happiness, it is all too easily disturbed by his manifold vulnerabilities and fears" (pg. 179)
 - "Any minor failure may plunge him into a depression because it proves his general unworthiness - even when it is due to factors beyond his control. Any harmless critical remark may set him worrying or brooding, and so on. As a result he is ordinarily more unhappy and discontented than the circumstances warrant" (pg. 179)
 - "**Human beings can apparently endure an amazing amount of misery as long as there is hope**; but neurotic entanglements invariably generate a measure of hopelessness, and the more severe the entanglements the greater the hopelessness. It may be deeply buried: superficially the neurotic may be preoccupied with imagining or planning conditions that would make things better" (pg. 180)
 - "[neurotic] hopes merely externalize inner difficulties and are doomed to disappointment. The neurotic expects a world of good from external changes, but inevitably carries himself and his neurosis into each new situation" (pg. 180)
 - "Finally, there is the chronic depressed condition, which can be so hidden and insidious that it does not strike one as depression. Persons so afflicted may function fairly well. They can be pleasant and have a good time, but it may take them hours to rouse themselves in the morning, to come to life, as it were, to put up with life again. **Life is so permanent a burden that they hardly feel it as such and do not complain about it. But their spirits are permanently at a low ebb**" (pg. 182)
 - **o.k., fine. But, this, I would argue, speaks to many of the greatest philosophers who have written deeply impactful works (e.g., Schopenhauer, Sartre, Camus, etc.). Their attitude about humans and the life they live is bleak - but, is so because of the knowledge they have with respect to such. So, then, are we saying all philosophers are neurotic?*
 - "While the sources of hopelessness are always unconscious, the feeling itself can be fairly conscious. A person may have a pervasive sense of doom. Or he may take a resigned attitude toward life in general, expecting nothing good, feeling simply that life must be endured. Or he may express it in philosophical terms, saying in effect that life is essentially tragic and only fools deceive themselves about man's unalterable fate" (pg. 182)
 - "Perhaps Soren Kierkegaard has given the most profound answer. In *The Sickness unto Death* he says that all despair is fundamentally a despair of being ourselves. **Philosophers of all times have stressed the pivotal significance of being ourselves** and the despair attendant on feeling barred from its approximation. It is the central theme of Zen Buddhist writings. Among modern authors I quote only John Macmurray: 'What other significance can our existence have than to be ourselves fully and completely?'" (pg. 183)
 - "Hopelessness is an ultimate product of unresolved conflicts, with its deepest root in the despair of ever being wholehearted and undivided. A mounting scale of neurotic difficulties leads to this condition. Basic is the sense of being caught in conflicts like a bird in a net, with no apparent possibility of ever extricating oneself" (pg. 183-184)
 - "there is, furthermore, the factually hopeless enterprise of trying to measure up to the idealized image" (pg. 184)
- Chapter 12 - Sadistic Trends (pg. 191)
 - "persons without hope may turn destructive, but at the same time make an attempt at restitution by living vicariously. This, in my opinion, is the meaning of sadistic trends" (pg. 192)
 - "Because Freud regarded sadistic trends as instinctual, psychoanalytical interest has been largely focused on the so-called sadistic perversions. Sadistic patterns in every day relationships, though not ignored, have not been strictly defined. Any kind of assertive or aggressive behavior is conceived of as a modification or sublimation of instinctual sadistic trends. Freud, for instance, regarded a striving for power as such a sublimation. It is true that a striving for power can be sadistic; but in a person who sees life as a battle of all against all, it can merely represent a struggle for survival. Actually, it need not be neurotic at all. The result of this lack of discrimination is that we have neither a comprehensive picture of the forms sadistic attitudes may take nor any criteria as to precisely what is sadistic" (pg.192)
 - "to put it simply, we could say that although the kinds of action we refer to here are aggressive or even hostile, they are not perpetrated in a mean spirit. There is no conscious and unconscious satisfaction derived from the very fact of hurting" (pg. 193)
- Conclusion: Resolution of Neurotic Conflicts (pg. 217)
 - "the conflicts can be resolved only by changing those conditions within the personality that brought them into being" (pg. 217)
 - "The goal of therapy, therefore, can only be to change the conditions themselves. The neurotic must be helped to retrieve himself, to become aware of his real feelings and wants, to evolve his own set of values, and to relate himself to others on the basis of his feelings and convictions" (pg. 220)
 - "**If we conceive of neurosis as a protective edifice built around the basic conflict, the analytical work can roughly be divided into two parts.** One part is to examine in detail all the unconscious attempts at solution that the particular patient has undertaken, together with their effect on his whole personality. This would include studying all the implications of his predominant attitude, his idealized image, his externalization, and so on, without taking into consideration their specific relationship to the underlying conflicts. It would be misleading to assume that one cannot understand and work at these factors before the conflicts have come into focus, for although they have grown out of the need to harmonize the conflicts, they have a life of their own, carrying their own weight and wielding their own power. The other part covers the work with the conflicts themselves. This would mean not only bringing the patient to an awareness of their general outline but helping him to see how they operate in detail-that is, how his incompatible drives and the attitudes that stem from them interfere with one another in specific instances: how, for example, a need to subordinate him-self, reinforced by inverted sadism, hinders him from winning a game or excelling in competitive work, while at the same time his drive to triumph over others makes victory a compelling necessity; or how asceticism, stemming from a variety of sources, interferes with a need for sympathy, affection, and self-indulgence. We would have to show him also how he shuttles between extremes: how, for instance, he alternates between being overstrict with himself and overlenient; or how his externalized demands upon himself, reinforced perhaps by sadistic drives, clash with his need to be omniscient and all-forgiving, and how in consequence he wavers between condemning and condoning everything the other fellow does; or how he veers between arrogating all rights to himself and feeling he has no rights at all" (pg. 220-221)
 - "in sum, it entails bringing the patient to a thorough understanding of his conflicts" (pg. 222)
 - "to do this work takes time; the more entangled and the more barricaded a person is, the more time is required" (pg. 239)
 - "life as a therapist is ruthless" (pg. 240)
 - "The patient must acquire the capacity to assume responsibility for himself, in the sense of feeling himself the active, responsible force in his life, capable of making decisions and of taking the consequences. With this goes an acceptance of responsibility toward others, a readiness to recognize obligations in whose value he believes, whether they relate to his children, parents, friends, employees, colleagues, community, or country. Closely allied is the aim of achieving an inner independence - one as far removed from a mere defiance of the opinions and beliefs of others as from a mere adoption of them. This would mean primarily enabling the patient to establish his own hierarchy of values and to apply it to his actual living. In reference to others it would entail respect for their individuality and their rights, and would thus be the basis for a real mutuality. It would coincide with truly democratic ideals" (pg. 241)

- "The most comprehensive formulation of therapeutic goals is the striving for *wholeheartedness*: to be without pretense, to be emotionally sincere, to be able to put the whole of oneself into one's feelings, one's work, one's beliefs. It can be approximated only to the extent that conflicts are resolved" (pg. 242)
- "these are the elements upon which psychic health rests" (pg. 242)
 - "all of us retain the capacity to change, even to change in fundamental ways, as long as we live" (pg. 242)
 - "Analysis is one of the most potent means of bringing about radical changes, and the better we understand the forces operating in neurosis the greater our chance of effecting desired change. Neither the analyst nor the patient is likely wholly to attain these goals. They are ideals to strive for; their practical value lies in their giving us direction in our therapy and in our lives. If we are not clear about the meaning of ideals, we run the danger of replacing an old idealized image with a new one. We must be aware, too, that it does not lie within the power of the analyst to turn the patient into a flawless human being. He can only help him to become free to strive toward an approximation of these ideals. And this means giving him as well an opportunity to mature and develop" (pg. 243)

d. Further Readings:

- On Being a Real Person, by H. Emerson
- Man Against Himself, by K. Menninger
- Discovering Ourselves, by E. A. Strecker & K. E. Appel
- Between Tears and Laughter, by L. Yutang
- Memories and Studies, by W. James
- Zen Buddhism and Its Influence on Japanese Culture, by D. T. Suzuki
- Reason and Emotion, by J. Macmurray
- Time Must Have a Stop, A. Huxley
- (Article) Individual and Social Origins of Neurosis, by E. Fromm <https://www.marxists.org/archive/fromm/index.htm>