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UNIT II
PSYCHOANALYTIC AND NEO PSYCHOANALYTIC APPROACHES

Sigmund Freud: Classical Psychoanalysis

INSTINCTS:

Instincts are the basic elements of the personality, the motivating forces that drive behaviour and determine its direction. Freud's German term for this concept is Trieb, which is best translated as a driving force or impulse (Bettelheim, 1984). Instincts are a form of energy—transformed physiological energy—that connects the body's needs with the mind's wishes. The stimuli (hunger or thirst, for example) for instincts are internal. When a need such as hunger is aroused in the body, it generates a condition of physiological excitation or energy. The mind transforms this bodily energy into a wish. It is this wish— the mental representation of the physiological need—that is the instinct or driving force that motivates the person to behave in a way that satisfies the need. A hungry person, for example, will act to satisfy his or her need by looking for food. The instinct is not the bodily state; rather, it is the bodily need transformed into a mental state, a wish. When the body is in a state of need, the person experiences a feeling of tension or pressure. The aim of an instinct is to satisfy the need and thereby reduce the tension. Freud's theory can be called a homeostatic approach insofar as it suggests that we are motivated to restore and maintain a condition of physiological equilibrium, or balance, to keep the body free of tension. Freud believed that we always experience a certain amount of instinctual tension and that we must continually act to reduce it. It is not possible to escape the pressure of our physiological needs as we might escape some annoying stimulus in our external environment. This means that instincts are always influencing our behavior, in a cycle of need leading to reduction of need. People may take different paths to satisfy their needs. For example, the sex drive may be satisfied by heterosexual behavior, homosexual behavior, or autosexual behavior, or the sex drive may be channeled into some

other form of activity. Freud thought that psychic energy could be displaced to substitute objects, and this displacement was of primary importance in determining an individual's personality. Although the instincts are the exclusive source of energy for human behavior, the resulting energy can be invested in a variety of activities. This helps explain the diversity we see in human behaviour. All the interests, preferences, and attitudes we display as adults were believed by Freud to be displacements of energy from the original objects that satisfied the instinctual needs.

TYPES OF INSTINCTS

LIFE INSTINCTS: The drive for ensuring survival of the individual and the species by satisfying the needs for food, water, air, and sex.

LIBIDO: To Freud, the form of psychic energy, manifested by the life instincts, that drives a person toward pleasurable behaviours and thoughts.

CATHEXIS: An investment of psychic energy in an object or person.

DEATH INSTINCTS: The unconscious drive toward decay, destruction, and aggression.

AGGRESSIVE DRIVE: The compulsion to destroy, conquer, and kill.

THE LEVELS OF PERSONALITY:

Freud's original conception divided personality into three levels: the conscious, the preconscious, and the unconscious. The conscious, as Freud defined the term, corresponds to its ordinary everyday meaning. It includes all the sensations and experiences of which we are aware at any given moment. As you read these words, for example, you may be conscious of the feel of your pen, the sight of the page, the idea you are trying to grasp, and a dog barking in the distance.

Freud considered the conscious a limited aspect of personality because only a small portion of our thoughts, sensations, and memories exists in conscious awareness at any time. He likened the mind to an iceberg. The conscious is the portion above the surface of the water—merely the tip of the iceberg. More important, according to Freud, is the unconscious, that larger,

invisible portion below the surface. This is the focus of psychoanalytic theory. Its vast, dark depths are the home of the instincts, those wishes and desires that direct our behavior. The unconscious contains the major driving power behind all behaviors and is the repository of forces we cannot see or control.

Between these two levels is the preconscious. This is the storehouse of memories, perceptions, and thoughts of which we are not consciously aware at the moment but that we can easily summon into consciousness. For example, if your mind strays from this page and you begin to think about a friend or about what you did last night, you would be summoning up material from your preconscious into your conscious. We often find our attention shifting back and forth from experiences of the moment to events and memories in the preconscious.

THE STRUCTURE OF PERSONALITY

THE ID:

Freud later revised this notion of three levels of personality and introduced three basic structures in the anatomy of the personality: the id, the ego, and the superego. The id corresponds to Freud's earlier notion of the unconscious (although the ego and superego have unconscious aspects as well). The id is the reservoir for the instincts and libido (the psychic energy manifested by the instincts). The id is a powerful structure of the personality because it supplies all the energy for the other two components Because the id is the reservoir of the instincts, it is vitally and directly related to the satisfaction of bodily needs. As we noted earlier, tension is produced when the body is in a state of need, and the person acts to reduce this tension by satisfying the need. The id operates in accordance with what Freud called the pleasure principle; through its concern with tension reduction, the id functions to increase pleasure and avoid pain. The id strives for immediate satisfaction of its needs and does not tolerate delay or postponement of satisfaction for any reason. It knows only instant gratification; it drives us to want what we want when we want it, without regard for what anyone else wants. The id is a selfish, pleasure-seeking structure, primitive, amoral, insistent, and rash. The id has no awareness of reality. We might compare the id to a newborn baby who cries and waves its fists when its needs are not met but who has no knowledge of how to bring about satisfaction. The hungry infant cannot find food on his or her own. The only ways the id can attempt to satisfy its needs are through reflex action and

wish-fulfilling hallucinatory or fantasy experience, which Freud labeled primary-process thought.

THE EGO

Most children learn that they cannot take food from other people unless they are willing to face the consequences; for example, that they must postpone the pleasure obtained from relieving anal tensions until they get to a bathroom, or that they cannot indiscriminately give vent to sexual and aggressive longings. The growing child is taught to deal intelligently and rationally with the outside world and to develop the powers of perception, recognition, judgment, and memory—the powers adults use to satisfy their needs. Freud called these abilities secondary-process thought. We can sum up these characteristics as reason or rationality, and they are contained in Freud's second structure of personality, the ego, which is the rational master of the personality. Its purpose is not to thwart the impulses of the id but to help the id obtain the tension reduction it craves. Because it is aware of reality, the ego decides when and how the id instincts can best be satisfied. It determines appropriate and socially acceptable times, places, and objects that will satisfy the id impulses.

The ego does not prevent id satisfaction. Rather, it tries to postpone, delay, or redirect it in order to meet the demands of reality. It perceives and manipulates the environment in a practical and realistic manner and so is said to operate in accordance with the reality principle. (The reality principle stands in opposition to the pleasure principle, by which the id operates.) The ego thus exerts control over the id impulses. Freud compared the relationship of the ego and the id to that of a rider on a horse. The raw, brute power of the horse must be guided, checked, and reined in by the rider; otherwise the horse could bolt and run, throwing the rider to the ground.

The ego serves two masters—the id and reality—and is constantly mediating and striking compromises between their conflicting demands. Also, the ego is never independent of the id. It is always responsive to the id's demands and derives its power and energy from the id. It is the ego, the rational master, which keeps you working at a job you may dislike, if the alternative is the inability to provide food and shelter for your family. It is the ego that forces you to get along with people you dislike because reality demands such behaviour from you as an appropriate way of satisfying id demands. The controlling and postponing function of the ego must be exercised constantly. If not, the id impulses might come to dominate and overthrow the rational ego. Freud argued

that we must protect ourselves from being controlled by the id and proposed various unconscious mechanisms with which to defend the ego. So far, we have a picture of the personality in battle, trying to restrain the id while at the same time serving it, perceiving and manipulating reality to relieve the tensions of the id impulses. Driven by instinctual biological forces, which we continually try to guide, the personality walks a tightrope between the demands of the id and the demands of reality, both of which require constant vigilance.

THE SUPEREGO

The id and the ego do not represent Freud's complete picture of human nature. There is a third set of forces—a powerful and largely unconscious set of dictates or beliefs—that we acquire in childhood: our ideas of right and wrong. In everyday language we call this internal morality a conscience. Freud called it the superego. The basis of this moral side of the personality is usually learned by the age of 5 or 6 and consists initially of the rules of conduct set down by our parents. Through praise, punishment, and example, children learn which behaviors their parents consider good or bad. Those behaviors for which children are punished form the conscience, one part of the superego. The second part of the superego is the ego-ideal, which consists of good, or correct, behaviors for which children have been praised.

In this way, children learn a set of rules that earn acceptance or rejection from their Parents. In time, children internalize these teachings, and the rewards and punishments become self-administered. Parental control is replaced by self-control. We come to behave at least in partial conformity with these now largely unconscious moral guidelines. As a result of this internalization, we experience guilt or shame whenever we perform (or even think of performing) some action contrary to this moral code. As the arbiter of morality, the superego is relentless, even cruel, in its quest for moral perfection. In terms of intensity, irrationality, and insistence on obedience, it is not unlike the id. Its purpose is not merely to postpone the pleasure-seeking demands of the id, as the ego does, but to inhibit them completely, particularly those demands concerned with sex and aggression. The superego strives neither for pleasure (as does the id) nor for attainment of realistic goals (as does the ego). It strives solely for moral perfection. The id presses for satisfaction, the ego tries to delay it, and the superego urges morality above all. Like the id, the superego admits no compromise with its demands. The ego is caught in the middle, pressured by these insistent and opposing forces. Thus, the ego has a third master, the

superego. To paraphrase Freud, the poor ego has a hard time of it, pressured on three sides, threatened by three dangers: the id, reality, and the superego. The inevitable result of this friction, when the ego is too severely strained, is the development of anxiety.

Defense Mechanisms

Anxiety comes from realistic sources in the external world and conflict within one's own mind. A common conflict is when the id desires something that ego and/or superego do not agree with. An important function of the ego is to operate defense mechanisms. Psychological defenses are the way we deal with anxiety. Some of the important defence mechanisms are given below:

Denial: Denies source of anxiety exists (I did not fail my exam, it must be a mistake). Denial often shows up in daydreams and fantasies. Daydreaming about how things might have been is a common way we cope with anxiety by denying that things happened the way they did.

Repression: Banishing the memory: banishing old, bad memories, or even current things. (For example, you might fancy fondling the leg of the person next to you and this could cause you anxiety so you repress the desire!).

Regression: Moving back to an earlier stage (when highly stressed, we abandon adult coping strategies and move back to the stage at which we are fixated, that is, if you are stressed and if you are a oral personality, you may take smoking. Anal character may become even more compulsive and obstinate than usual.

Reaction formation: Doing or thinking the opposite (woman who is angry with boss goes out of her way to be kind and courteous). One of the hallmarks of reaction formation is excessive behaviour.

Projection: Ascribing unwanted impulse to someone else (the unfaithful husband who is extremely jealous of his wife, always suspecting she might be unfaithful).

Rationalisation: Finding a rational explanation for something you have done wrong. (You did not fail the exam because you did not study hard enough but because the examiner set bad questions). Your boyfriend/girlfriend breaks up with you and you rationalise that you never really liked him/her that much anyway.

Intellectualisation: Turn the feeling into a thought. The person who finds his/her partner has cancer, deals with it by becoming an absolute expert on

cancer and focuses on the disease intellectually rather than dealing with the emotions.

Displacement: Moving an impulse from one object (target) to another (angry with boss: go home and yell at your partner or kick the dog).

Sublimation: Transforming impulses into something constructive (Freud saw this as the most adaptive of the defense mechanisms: go out and chop wood when you are angry). Freud believed that the greatest achievements in civilisation were due to the effective sublimation of sexual and aggressive urges.

Development of Personality

Freud described human development as passing through a series of stages based on the different ways we obtain bodily pleasure at different stages. *Freud's Stages of Psychosexual Development* are, like other stage theories, completed in a predetermined sequence and can result in either successful completion of a healthy personality or can result in failure, leading to an unhealthy personality. This theory is probably the best known as well as the most controversial; as Freud believed that we develop through stages based upon a particular erogenous zone. During each stage, an unsuccessful completion means that a child becomes fixated on that particular erogenous zone and either over indulges or under indulges once he or she becomes an adult. Adult personality characteristics are determined by what happens to us during each stage and how successful we are in getting through that period.

It is possible to get "stuck" at a particular stage and not progress beyond that point, a process Freud termed as fixation. It is also possible, when things go badly at a later stage, to retreat or go back to an earlier stage of development which Freud termed as regression.

A brief discussion of theses psychosexual stages is given below:

Oral Stage (Birth to 18 months):

This is the first stage of psychosexual development. Newborn babies are initially limited to sucking and drinking. Their sexual instinctual drive is therefore focused around the mouth, initially in passive sucking and chewing. During this stage, the child is focused on oral pleasures (sucking). Too much or too little gratification can result in an Oral Fixation or Oral Personality, which is evidenced by a preoccupation with oral activities. This type of personality may have a stronger tendency to smoke, drink alcohol, over eat, or bite his or her

nails. Personality wise, these individuals may become overly dependent upon others, gullible, and perpetual followers. On the other hand, they may also fight these urges and develop pessimism and aggression toward others.

Anal Stage (18 months to three years):

The anal stage, which occurs in toddlers, is subdivided into two phases, the expelling period, in which the child derives pleasure in expelling feces, and the retentive period, in which they derive pleasure from storing it. The anal stage coincides with toilet training in the child, and is marked by 'conflicts with parents about compliance and defiance. Thus the child's focus of pleasure in this stage is on eliminateing and retaining feces. Through society's pressure, mainly via parents, the child has to learn to control anal stimulation. In terms of personality, the after effects of an anal fixation during this stage can result in an obsession with cleanliness, perfection, and control (anal retentive). On the opposite end of the spectrum, they may become messy and disorganised (anal expulsive).

Phallic Stage (ages three to six):

The phallic stage is one of the most significant in the Freudian model. The pleasure zone switches to the genitals. Children obtain pleasure from stimulating their genitals and begin to discriminate between the sex roles of their parents. Initially, a child in the phallic stage will identify with the parent of the opposite sex in what is known as the Oedipus complex. Briefly, the Oedipus complex posits that the child's urges, seek an external object. The inevitable object is the child's mother. The Oedipal phase of the phallic stage also gives way to one in which identification with the same-sex parent occurs. Such identification helps to form perception of gender roles and personality. Freud believed that during this stage boys develop unconscious sexual desires for their mother. Because of this, the boy considers the father as a competitor to mother's affection. Later it was added that girls go through a similar situation, developing unconscious sexual attraction to their father. Although Freud Strongly disagreed with this, it has been termed the Electra Complex by more recent psychoanalysts. According to Freud, out of fear of castration and due to the strong competition of his father, boys eventually decide to identify with their father rather than fight him. By identifying with the father, the boy develops masculine characteristics and identifies himself as a male, and represses his sexual feelings toward his mother. A fixation at this stage could result in sexual

deviancies (both overindulging and avoidance) and weak or confused sexual identity according to psychoanalysts.

Latency Stage (age six to puberty):

The latency stage occurs before the onset of puberty and is marked by the dormancy of the libido. Sexual and aggressive drives are channeled into more socially acceptable substitutes. During this stage the sexual urges remain repressed and children interact and play mostly with same sex peers.

Genital Stage (puberty on):

The final stage of psychosexual development begins at the start of puberty when sexual urges are once again awakened. Through the lessons learned during the previous stages, adolescents direct their sexual urges onto opposite sex peers. The primary focus of pleasure is the genital.

Carl Jung: Analytical Psychology

THE SYSTEMS OF PERSONALITY

THE EGO

The ego is the center of consciousness, the part of the psyche concerned with perceiving, thinking, feeling, and remembering. It is our awareness of ourselves and is responsible for carrying out the normal activities of waking life. The ego acts in a selective way, admitting into conscious awareness only a portion of the stimuli to which we are exposed.

THE ATTITUDES: EXTRAVERSION AND INTROVERSION

Much of our conscious perception of and reaction to our environment is determined by the opposing mental attitudes of extraversion and introversion. Jung believed that psychic energy could be channeled externally, toward the outside world, or internally, toward the self. Extraverts are open, sociable, and socially assertive, oriented toward other people and the external world. Introverts are withdrawn and often shy, and they tend to focus on themselves, on their own thoughts and feelings. According to Jung, everyone has the capacity for both attitudes, but only one becomes dominant in the personality. The dominant attitude then tends to direct the person's behavior and consciousness. The non-dominant attitude remains influential, however, and becomes part of the personal unconscious, where it can affect behavior. For example, in certain situations an introverted person may display characteristics of extraversion, wish to be more outgoing, or be attracted to an extravert.

PSYCHOLOGICAL FUNCTIONS

As Jung came to recognize that there were different kinds of extraverts and introverts, he proposed additional distinctions among people based on what he called the psychological functions. These functions refer to different and opposing ways of perceiving or apprehending both the external real world and our subjective inner world. Jung posited four functions of the psyche: sensing, intuiting, thinking, and feeling (Jung, 1927). Sensing and intuiting are grouped together as non-rational functions; they do not use the processes of reason. These functions accept experiences and do not evaluate them. Sensing reproduces an experience through the senses the way a photograph copies an object. Intuiting does not arise directly from an external stimulus; for example,

if we believe someone else is with us in a darkened room, our belief may be based on our intuition or a hunch rather than on actual sensory experience.

The second pair of opposing functions, thinking and feeling, are rational functions that involve making judgments and evaluations about our experiences. Although thinking and feeling are opposites, both are concerned with organizing and categorizing experiences. The thinking function involves a conscious judgment of whether an experience is true or false. The kind of evaluation made by the feeling function is expressed in terms of like or dislike, pleasantness or unpleasantness, stimulation or dullness. Just as our psyche contains some of both the extraversion and introversion attitudes, so do we have the capacity for all four psychological functions. Similarly, just as one attitude is dominant, only one function is dominant. The others are submerged in the personal unconscious. Further, only one pair of functions is dominant—either the rational or the irrational—and within each pair only one function is dominant. A person cannot be ruled by both thinking and feeling or by both sensing and intuiting, because they are opposing functions.

PSYCHOLOGICAL TYPES

Jung proposed eight psychological types, based on the interactions of the two attitudes and four functions.

The extraverted thinking types live strictly in accordance with society's rules. These people tend to repress feelings and emotions, to be objective in all aspects of life, and to be dogmatic in thoughts and opinions. They may be perceived as rigid and cold. They tend to make good scientists because their focus is on learning about the external world and using logical rules to describe and understand it.

The extraverted feeling types tend to repress the thinking mode and to be highly emotional. These people conform to the traditional values and moral codes they have been taught. They are unusually sensitive to the opinions and expectations of others. They are emotionally responsive and make friends easily, and they tend to be sociable and effervescent. Jung believed this type was found more often among women than men.

The extraverted sensing types focus on pleasure and happiness and on seeking new experiences. These people are strongly oriented toward the real world and are adaptable to different kinds of people and changing situations. Not given to introspection, they tend to be outgoing, with a high capacity for enjoying life.

The extraverted intuiting types find success in business and politics because of a keen ability to exploit opportunities. These people are attracted to new ideas and tend to be creative. They are able to inspire others to accomplish and achieve. They also tend to be changeable, moving from one idea or venture to another, and to make decisions based more on hunches than on reflection. Their decisions, however, are likely to be correct.

The introverted thinking types do not get along well with others and have difficulty communicating ideas. These people focus on thoughts rather than on feelings and have poor practical judgment. Intensely concerned with privacy, they prefer to deal with abstractions and theories, and they focus on understanding themselves rather than other people. Others see them as stubborn, aloof, arrogant, and inconsiderate.

The introverted feeling types repress rational thought. These people are capable of deep emotion but avoid any outward expression of it. They seem mysterious and inaccessible and tend to be quiet, modest, and childish. They have little consideration for others' feelings and thoughts and appear withdrawn, cold, and self-assured.

The introverted sensing types appear passive, calm, and detached from the everyday world. These people look on most human activities with benevolence and amusement. They are aesthetically sensitive, expressing themselves in art or music, and tend to repress their intuition.

The introverted intuiting types focus so intently on intuition that they have little contact with reality. These people are visionaries and daydreamers—aloof, unconcerned with practical matters, and poorly understood by others. Considered odd and eccentric, they have difficulty coping with everyday life and planning for the future.

PERSONAL UNCONSCIOUS

The personal unconscious in Jung's system is similar to Freud's conception of the preconscious. It is a reservoir of material that was once conscious but has been forgotten or suppressed because it was trivial or disturbing. There is considerable two-way traffic between the ego and the personal unconscious. For example, one's attention can wander readily from this page to a memory of something done yesterday. All kinds of experiences are stored in the personal unconscious; it can be likened to a filing cabinet. Little mental effort is required to take something out, examine it for a while, and put it back, where it will remain until the next time we want it or are reminded of it.

COMPLEXES:

As we file more and more experiences in our personal unconscious, we begin to group them into what Jung called complexes. A complex is a core or pattern of emotions, memories, perceptions, and wishes organized around a common theme. For example, we might say that a person has a complex about power or status, meaning that he or she is preoccupied with that theme to the point where it influences behavior. The person may try to become powerful by running for elective office, or to identify or affiliate with power by driving a motorcycle or a fast car. By directing thoughts and behavior in various ways, the complex determines how the person perceives the world. Complexes may be conscious or unconscious. Those that are not under conscious control can intrude on and interfere with consciousness. The person with a complex is generally not aware of its influence, although other people may easily observe its effects. Some complexes may be harmful, but others can be useful. For example, a perfection or achievement complex may lead a person to work hard at developing particular talents or skills. Jung believed that complexes originate not only from our childhood and adult experiences, but also from our ancestral experiences, the heritage of the species contained in the collective unconscious.

COLLECTIVE UNCONSCIOUS

The deepest and least accessible level of the psyche, the collective unconscious is the most unusual and controversial aspect of Jung's system. Jung believed that just as each of us accumulates and files all of our personal experiences in the personal unconscious, so does humankind collectively, as a species, store the experiences of the human and pre-human species in the collective unconscious. This heritage is passed to each new generation.

ARCHETYPES:

The ancient experiences contained in the collective unconscious are manifested by recurring themes or patterns Jung called archetypes (Jung, 1947). He also used the term primordial images. There are many such images, as many as there are common human experiences. By being repeated in the lives of succeeding generations, archetypes have become imprinted on our psyche and are expressed in our dreams and fantasies. Among the archetypes Jung proposed are the hero, the mother, the child, God, death, power, and the wise old man. A

few of these are developed more fully than others and influence the psyche more consistently. These major archetypes include the persona, the anima and animus, the shadow, and the self.

The word persona refers to a mask that an actor wears to display various roles or faces to the audience. Jung used the term with basically the same meaning. The persona archetype is a mask, a public face we wear to present ourselves as someone different from who we really are. The persona is necessary, Jung believed, because we are forced to play many roles in life in order to succeed in school and on the job and to get along with a variety of people.

The anima and animus archetypes refer to Jung's recognition that humans are essentially bisexual. On the biological level, each sex secretes the hormones of the other sex as well as those of its own sex. On the psychological level, each sex manifests characteristics, temperaments, and attitudes of the other sex by virtue of centuries of living together. The psyche of the woman contains masculine aspects (the animus archetype), and the psyche of the man contains feminine aspects (the anima archetype).

The most powerful archetype Jung proposed has the sinister and mysterious name of shadow, which contains the basic, primitive animal instincts and therefore has the deepest roots of all archetypes. Behaviors that society considers evil and immoral reside in the shadow, and this dark side of human nature must be tamed if people are to live in harmony. We must restrain, overcome, and defend against these primitive impulses. If not, society will likely punish us.

THE DEVELOPEMENT OF PERSONALITY:
CHILDHOOD TO YOUNG ADULTHOOD

The ego begins to develop in early childhood, at first in a primitive way because the child has not yet formed a unique identity. What might be called the child's personality is, at this stage, little more than a reflection of the personalities of his or her parents. Obviously, then, parents exert a great influence on the formation of the child's personality. They can enhance or impede personality development by the way they behave toward the child.
Parents might try to force their own personalities on the child, desiring him or her to be an extension of them. Or they might expect their child to develop a

personality different from their own as a way of seeking vicarious compensation for their deficiencies. The ego begins to form substantively only when children become able to distinguish between themselves and other people or objects in their world. In other words, consciousness forms when the child is able to say "I." It is not until puberty that the psyche assumes a definite form and content. This period, which Jung called our psychic birth, is marked by difficulties and the need to adapt. Childhood fantasies must end as the adolescent confronts the demands of reality. From the teenage years through young adulthood, we are concerned with preparatory activities such as completing our education, beginning a career, getting married, and starting a family. Our focus during these years is external, our conscious is dominant, and, in general, our primary conscious attitude is that of extraversion. The aim of life is to achieve our goals and establish a secure, successful place for ourselves in the world. Thus, young adulthood should be an exciting and challenging time, filled with new horizons and accomplishments.

MIDDLE AGE:
Jung believed that major personality changes occur between the ages of 35 and 40. This period of middle age was a time of personal crisis for Jung and many of his patients. By then, the adaptation problems of young adulthood have been resolved. The typical 40- year-old is established in a career, a marriage, and a community. Jung asked why, when success has been achieved, so many people that age are gripped by feelings of despair and worthlessness. His patients all told him essentially the same thing: They felt empty. Adventure, excitement, and zest had disappeared. Life had lost its meaning. The more Jung analyzed this period, the more strongly he believed that such drastic personality changes were inevitable and universal. Middle age is a natural time of transition in which the personality is supposed to undergo necessary and beneficial changes. Ironically, the changes occur because middle-aged persons have been so successful in meeting life's demands. These people had invested a great deal of energy in the preparatory activities of the first half of life, but by age 40 that preparation was finished and those challenges had been met. Although they still possess considerable energy, the energy now has nowhere to go; it has to be rechanneled into different activities and interests. Jung noted that in the first half of life we must focus on the objective world of reality—education, career, and family. In contrast, the second half of life must be devoted to the inner, subjective world that heretofore had been neglected. The attitude of the

personality must shift from extraversion to introversion. The focus on consciousness must be tempered by an awareness of the unconscious. Our interests must shift from the physical and material to the spiritual, philosophical, and intuitive. A balance among all facets of the personality must replace the previous one-sidedness of the personality (that is, the focus on consciousness). Thus, at middle age we must begin the process of realizing or actualizing the self. If we are successful in integrating the unconscious with the conscious, we are in a position to attain a new level of positive psychological health, a condition Jung called individuation.

INDIVIDUATION:

Simply stated, individuation involves becoming an individual, fulfilling one's capacities, and developing one's self. The tendency toward individuation is innate and inevitable, but it will be helped or hindered by environmental forces, such as one's educational and economic opportunities and the nature of the parent–child relationship. To strive for individuation, middle-aged persons must abandon the behaviors and values that guided the first half of life and confront their unconscious, bringing it into conscious awareness and accepting what it tells them to do. They must listen to their dreams and follow their fantasies, exercising creative imagination through writing, painting, or some other form of expression. They must let themselves be guided not by the rational thinking that drove them before, but by the spontaneous flow of the unconscious. Only in that way can the true self be revealed. Jung cautioned that admitting unconscious forces into conscious awareness does not mean being dominated by them. The unconscious forces must be assimilated and balanced with the conscious. At this time of life, no single aspect of personality should dominate. An emotionally healthy middle-aged person is no longer ruled by either consciousness or unconsciousness, by a specific attitude or function, or by any of the archetypes. All are brought into harmonious balance when individuation is achieved. Of particular importance in the midlife process of individuation is the shift in the nature of the archetypes. The first change involves dethroning the persona. Although we must continue to play various social roles if we are to function in the real world and get along with different kinds of people, we must recognize that our public personality may not represent our true nature. Further, we must come to accept the genuine self that the persona has been covering. Next, we become aware of the destructive forces of the shadow and acknowledge the dark side of our nature with its primitive

impulses, such as selfishness. We do not submit to them or allow them to dominate us but simply accept their existence. In the first half of life, we use the persona to shield this dark side from ourselves, wanting people to see only our good qualities. But in concealing the forces of the shadow from others, we conceal them from ourselves. This must change as part of the process of learning to know ourselves. A greater awareness of both the destructive and the constructive aspects of the shadow will give the personality a deeper and fuller dimension, because the shadow's tendencies bring zest, spontaneity, and vitality to life. Once again we see this central theme in Jung's individuation process— that we must bring each aspect of the personality into harmony with all other aspects. Awareness of only the good side of our nature produces a one-sided development of the personality. As with other opposing components of personality, both sides of this dimension must be expressed before we can achieve individuation. We must also come to terms with our psychological bisexuality. A man must be able to express his anima archetype, or traditionally feminine traits such as tenderness, and a woman must come to express her animus, or traditionally masculine traits such as assertiveness. Jung believed that this recognition of the characteristics of the other sex was the most difficult step in the individuation process because it represents the greatest change in our self-image. Accepting the emotional qualities of both sexes opens new sources of creativity and serves as the final release from parental influences.

Once the psyche's structures are individuated and acknowledged, the next developmental stage can occur. Jung referred to this as transcendence, an innate tendency toward unity or wholeness in the personality, uniting all the opposing aspects within the psyche. Environmental factors, such as an unsatisfactory marriage or frustrating work, can inhibit the process of transcendence and prevent the full achievement of the self.

ALFRED ADLER
INFERIORITY FEELINGS:

Adler believed that inferiority feelings are always present as a motivating force in behavior. "To be a human being means to feel oneself inferior," Because this condition is common to all of us, then, it is not a sign of weakness or abnormality. Adler proposed that inferiority feelings are the source of all human striving. Individual growth results from compensation, from our attempts to overcome our real or imagined inferiorities. Throughout our lives, we are driven by the need to overcome this sense of inferiority and to strive for increasingly higher levels of development. The process begins in infancy. Infants are small and helpless and are totally dependent on adults. Adler believed that the infant is aware of his or her parents' greater power and trength and of the hopelessness of trying to resist or challenge that power. As a result, the infant develops feelings of inferiority relative to the larger, stronger people around him or her.

THE INFERIORITY COMPLEX:

Suppose a child does not grow and develop. What happens when the child is unable to compensate for his or her feelings of inferiority? An inability to overcome inferiority feelings intensifies them, leading to the development of an inferiority complex. People with an inferiority complex have a poor opinion of themselves and feel helpless and unable to cope with the demands of life. Adler found such a complex in the childhood of many adults who came to him for treatment. An inferiority complex can arise from three sources in childhood: organic inferiority, spoiling, and neglect. The investigation of organic inferiority, Adler's first major research effort, was carried out while he was still associated with Freud, who approved of the notion. Adler concluded that defective parts or organs of the body shape personality through the person's efforts to compensate for the defect or weakness, just as Adler had compensated for rickets, the physical inferiority of his childhood years. For instance, a child who is physically weak might focus on that weakness and work to develop superior athletic ability. History records many examples of such compensation: In ancient times the Greek statesman Demosthenes overcame a stutter to become a great orator. The sickly Theodore Roosevelt, 26th president of the United States, became a model of physical fitness as an adult. Efforts to overcome organic inferiority can result in striking artistic, athletic, and social accomplishments, but if these efforts fail, they can lead to an inferiority

complex. Adler's work is another example of a conception of personality developed along intuitive lines, drawn from the theorist's personal experience, and later confirmed by data from patients. Adler's office in Vienna was near an amusement park, and his patients included circus performers and gymnasts. They possessed extraordinary physical skills that, in many cases, were developed as a result of hard work to overcome childhood disabilities.

Spoiling or pampering a child can also bring about an inferiority complex. Spoiled children are the center of attention in the home. Their every need or whim is satisfied, and little is denied them. Under the circumstances, these children naturally develop the idea that they are the most important persons in any situation and that other people should always defer to them. The first experience at school, where these children are no longer the focus of attention, comes as a shock for which they are unprepared. Spoiled children have little social feeling and are impatient with others. They have never learned to wait for what they want, nor have they learned to overcome difficulties or adjust to others' needs. When confronted with obstacles to gratification, spoiled children come to believe that they must have some personal deficiency that is thwarting them; hence, an inferiority complex develops. It is easy to understand how neglected, unwanted, and rejected children can develop an inferiority complex. Their infancy and childhood are characterized by a lack of love and security because their parents are indifferent or hostile. As a result, these children develop feelings of worthlessness, or even anger, and view others with distrust. Indeed, today, neglect is considered a major form of child abuse.

THE SUPERIORITY COMPLEX

Whatever the source of the complex, a person may tend to overcompensate and so develop what Adler called a superiority complex. This involves an exaggerated opinion of one's abilities and accomplishments. Such a person may feel inwardly self-satisfied and superior and show no need to demonstrate his or her superiority with accomplishments. Or the person may feel such a need and work to become extremely successful. In both cases, persons with a superiority complex are given to boasting, vanity, selfcenteredness, and a tendency to denigrate others

STRIVING FOR SUPERIORITY:

Adler described his notion of striving for superiority as the fundamental fact of life (Adler, 1930). Superiority is the ultimate goal toward which we

strive. He did not mean superiority in the usual sense of the word, nor did the concept relate to the superiority complex. Striving for superiority is not an attempt to be better than everyone else, nor is it an arrogant or domineering tendency or an inflated opinion of our abilities and accomplishments. What Adler meant was a drive for perfection. The word perfection is derived from a Latin word meaning to complete or to finish. Thus, Adler suggested that we strive for superiority in an effort to perfect ourselves, to make ourselves complete or whole. This innate goal, the drive toward wholeness or completion, is oriented toward the future. Whereas Freud proposed that human behavior is determined by the past (that is, by the instincts and by our childhood experiences), Adler saw human motivation in terms of expectations for the future. He argued that instincts and primal impulses were insufficient as explanatory principles. Only the ultimate goal of superiority or perfection could explain personality and behavior.

FICTIONAL FINALISM:

Adler applied the term finalism to the idea that we have an ultimate goal, a final state of being, and a need to move toward it. The goals for which we strive, however, are potentialities,not actualities. In other words, we strive for ideals that exist in us subjectively. Adler believed that our goals are fictional or imagined ideals that cannot be tested against reality. We live our lives around ideals such as the belief that all people are created equal or that all people are basically good. Adler's life goal was to conquer death; his way of striving for that goal was to become a physician (Hoffman, 1994). These beliefs influence the ways we perceive and interact with other people. For example, if we believe that behaving a certain way will bring us rewards in a heaven or an afterlife, we will try to act according to that belief. Belief in the existence of an afterlife is not based on objective reality, but it is real to the person who holds that view.
Adler formalized this concept as fictional finalism, the notion that fictional ideas guide our behavior as we strive toward a complete or whole state of being. We direct the course of our lives by many such fictions, but the most pervasive one is the ideal of perfection. He suggested that the best formulation of this ideal developed by human beings so far is the concept of God. Adler preferred the terms "subjective final goal" or "guiding self-ideal" to describe this concept, but it continues to be known as "fictional finalism"

THE STYLE OF LIFE:

The ultimate goal for each of us is superiority or perfection, but we try to attain that goal through many different behavior patterns. Each of us expresses the striving differently. We develop a unique pattern of characteristics, behaviors, and habits, which Adler called a distinctive character, or style of life. To understand how the style of life develops, we return to the concepts of inferiority feelings and compensation. Infants are afflicted with inferiority feelings that motivate them to compensate for helplessness and dependency. In these attempts at compensation, children acquire a set of behaviors. For example, the sickly child may strive to increase physical prowess by running or lifting weights. These behaviors become part of the style of life, a pattern of behaviors designed to compensate for inferiority. Everything we do is shaped and defined by our unique style of life. It determines which aspects of our environment we attend to or ignore and what attitudes we hold. The style of life is learned from social interactions that occur in the early years of life. Adler suggested that the style of life is so firmly crystallized by the age of 4 or 5 that it is difficult to change thereafter. The style of life becomes the guiding framework for later behavior. Its nature depends on social interactions, especially the person's order of birth within the family and the nature of the parent–child relationship. Recall that one condition that can lead to an inferiority complex is neglect. Neglected children may feel inferior in coping with the demands of life and therefore become distrustful of and hostile toward others. As a result, their life style may involve seeking revenge, resenting others' success, and taking whatever they feel is their due.

KAREN HORNEY

Horney often criticized the work of Sigmund Freud. For instance, she opposed Freud's notion of penis envy, claiming that what Freud was really detecting was women's justified envy of men's power in the world. While penis envy might occur occasionally in neurotic women, she said, womb envy occurs just as much in men. Horney felt that men were envious of a woman's ability to bear children. The degree to which men are driven to succeed and to have their names live on, she said, is mere compensation for their inability to more directly extend themselves into the future by means of carrying, nurturing, and bearing children. She did not understand why psychologists found the need to place much emphasis on men's sexual apparatus. Furthermore, Horney desexualised Freud's oedipal complex, claiming that the clinging to one parent and jealousy of the other was simply the result of anxiety caused by a disturbance in the parent-child relationship. Horney was also a pioneer in the discipline of feminine psychiatry. As one of the first female psychiatrists, she was the first of her gender to present a paper regarding feminine psychiatry. The fourteen papers she wrote between 1922 and 1937 were amalgamated into a single volume titled *Feminine Psychology.*In her personality theory, Horney reformulated Freudian thought and presented a holistic, humanistic perspective that emphasised cultural and social influences, human growth, and the achievement of self-actualisation.

Horney's theory can be explained under the following three main headings:
• Basic Anxiety
• Neurotic Needs
• Measures to cope with anxiety

Basic Anxiety

Basic anxiety is an important theoretical concept in the Horney's theory of personality. Horney stated that children experience anxiety, helplessness. Without proper guidance to help children learn to cope with the threats imposed by the nature and society, they may develop the basic anxiety. According to Horney basic anxiety refers to the feeling a child has of being isolated and helpless in a potentially hostile world. A wide variety of adverse factors in the environment can produce this insecurity in a child. Horney also listed the adverse factors of the environment that cause basic anxiety. These factors are: direct or indirect domination, erratic behaviour, lack of respect for child's

individual needs, lack of real guidance, disparaging attitudes, too much admiration or absence of it, lack of reliable warmth, having to take sides in parental disagreements, too much or too little responsibility, overprotection, isolation from other children, injustice, discrimination, unkept promise, hostile atmosphere. All these adverse factors are termed by Horney as basic evil. When a child experiences the basic evil it naturally provokes resentment or basic hostility. This in turn produces a dilemma or conflict for the child, because expressing the hostility would risk punishment and withdrawal of parental love. Thus the child faces a conflicting situation between the resentment and love. This situation is similar to Freudian conflict between instinctual impulse and internalised prohibition.

Neurotic Needs

From her clinical experience, Horney discerned ten particular patterns of neurotic needs. They are based on things that we all need, but they have become distorted in several ways by the difficulties of some people's lives: Let's take the first need, for affection and approval, as an example. We all need affection, so what makes such a need neurotic? First, the need is unrealistic, unreasonable, and indiscriminate. For example, we all need affection, but we don't expect it from everyone we meet. We don't expect great outpourings of affection from even our close friends and relations. We don't expect our loved ones to show affection at all times, in all circumstances and, we realise that there may be times in our lives where we have to be self-sufficient. Second, the neurotic's need is much more intense, and he or she will experience great anxiety if the need is not met, or if it even appears that it may not be met in the future. It is this, of course, that leads to the unrealistic nature of the need. Affection, to continue the example, has to be shown clearly at all times, in all circumstances, by all people, or the panic sets in. The neurotic has made the need too central to their existence.

The neurotic needs are as follows:
1) *The neurotic need for affection and approval*, the indiscriminate need to please others and be liked by them.
2) *The neurotic need for a partner, for someone who will take over one's life*. This includes the idea that love will solve all of one's problems. Again, we all would like a partner to share life with, but the neurotic goes a step or two too far.

3) *The neurotic need to restrict one's life to narrow borders,* to be undemanding, satisfied with little, to be inconspicuous. Even this has its normal counterpart. Who hasn't felt the need to simplify life when it gets too stressful, to join a monastic order, disappear into routine, or to return to the womb?

4) *The neurotic need for power*, for control over others, for a facade of omnipotence. We all seek strength, but the neurotic may be desperate for it. This is dominance for its own sake, often accompanied by contempt for the weak and a strong belief in one's own rational powers.

5) *The neurotic need to exploit others* and get the better of them. In the ordinary person, this might be the need to have an effect, to have impact, to be heard. In the neurotic, it can become manipulation and the belief that people are there to be used. It may also involve a fear of being used, of looking stupid. You may have noticed that the people who love practical jokes more often than not cannot take being the butt of such a joke themselves!

6) *The neurotic need for social recognition or prestige*. We are social creatures, and sexual ones, and like to be appreciated. But these people are overwhelmingly concerned with appearances and popularity. They fear being ignored, be thought plain, "uncool," or "out of it."

7) *The neurotic need for personal admiration*. We need to be admired for inner qualities as well as outer ones. We need to feel important and valued. But some people are more desperate, and need to remind everyone of their importance — "Nobody recognises genius," "I'm the real power behind the scenes, you know," and so on. Their fear is of being thought nobodies, unimportant and meaningless.

8) *The neurotic need for personal achievement.* Again, there is nothing intrinsically wrong with achievement — far from it! But some people are obsessed with it. They have to be number one at everything they do. Since this is, of course, quite a difficult task, you will find these people devaluing anything they cannot be number one in! If they are good runners, then the discus and the hammer are "side shows." If academic abilities are their strength, physical abilities are of no importance, and so on.

9) *The neurotic need for self-sufficiency and independence*. We should all cultivate some autonomy, but some people feel that they shouldn't ever need anybody. They tend to refuse help and are often reluctant to commit to a relationship.

10) *The neurotic need for perfection and unassailability*. To become better and better at life and our special interests is hardly neurotic, but some people are

driven to be perfect and scared of being flawed. They can't be caught making a mistake and need to be in control at all times.

As Horney investigated these neurotic needs, she began to recognise that they can be clustered into three broad coping strategies:

The first strategy is compliance, also known as the *moving-toward* strategy or the self- effacing solution. Most children facing parental indifference use this strategy. They often have a fear of helplessness and abandonment, or what Horney referred to as basic anxiety. This strategy includes the first three needs: the need for affection and approval, which is the indiscriminate need to both please others and be liked by them; the neurotic need for a partner, for someone else to take over one's life, encompassing the idea that love will solve all of one's problems; and the neurotic need to restrict one's life into narrow boarders, including being undemanding, satisfied with little, inconspicuous. Horney's second broad coping strategy is aggression, also called the *moving against* and the expansive solution. Here, children's first reaction to parental indifference is anger, or basic hostility. Needs four through eight fall under this category. The fourth need is for power, for control over others, and for a facade of omnipotence. Fifth is the neurotic need to exploit others and to get the better of them. Another need is for social recognition and prestige, with the need for personal admiration falling along the same lines. The eighth neurotic need is for personal achievement.

The final coping strategy is withdrawal, often labeled *the moving-away-from* or resigning solution. When neither aggression nor compliance eliminates the parental indifference, Horney recognised that children attempt to solve the problem by becoming self- sufficient. This includes the neurotic needs for self sufficiency and independence and those for perfection and unassailability.

While it is human for everyone to have these needs to some extent, the neurotic's need is much more intense. Horney explained that the person will experience great anxiety if the need is not met or if it appears that the need will not be met in the future. The neurotic, therefore, makes the need too central to their existence. Horney's ideas of neurotic needs mirrored those of Adler in many ways. Together, Adler and Horney make up an unofficial school of psychiatry and they are often referred to as neo-Freudians or Social Psychologists.