UNIT 4   PSYCHOANALYTICAL AND RELATED THEORIES

Structure

4.0   INTRODUCTION

This is the last Unit of this block. In the previous units of this block we have been discussing about the various schools and their theoretical frame work in the field of Psychology. In this block, you will come to know about another important school, the school of Psychoanalysis, which tries to explain human behaviour from a different perspective. Freud, Jung, Adler and Fromm are some of the significant contributors of this school. You will be explained about their views and theories propounded by them accordingly.

4.1 OBJECTIVES

By the end of this Unit, you will be able to:

- to comprehend the basic concepts of psychoanalytic theory;

- to explicate the stages of psychosexual development;

- to explain the theories related to psychoanalysis;

- to discuss the Adler's individual psychology;

- to elucidate Jung's analytical psychology and the concept of archetype;

- to describe the neurotic needs of Karen Horney's theory; and

- to enlighten upon the theory of Erich Fromm.

4.2 PSYCHOANALYTIC THEORY

Freud's psychoanalytic theory is one of the significant theory in the field of study of human behaviour. It assumes that human behaviour is determined by powerful inner forces. Most of these forces are buried deep within the unconscious mind and there is dynamic interaction which determines behaviour.

Freud developed a method for the investigation of mental processes that are inaccessible by other means. This method was called psychoanalysis. Psychoanalysis was founded during the late nineteenth and early twentieth centuries.

4.3 THREE BASIC CONSTRUCTS OF MENTAL LIFE OR PSYCHE

Freud opined that human personality consists of three basic constructs, which he called as the constructs of mental life or psyche called *id*, *ego* and *superego*. Out of these three constructs, the *id* is made up of uncoordinated instinctual needs, the *ego* is the organized part dealing with reality and the *superego* deals with rules and standards of good behaviour. According to Freud, these forces continually interact with each other and are often in conflict and govern human behaviour.

The *id* is the foundation of the psychic structure and is the source of energy for the mind. It is present from birth and comprises of basic primitive needs like to eat, drink, eliminate and to be sexually stimulated. According to Freud, these needs are sexual and aggressive in nature. The energy underlying these needs is termed as *libido*. The id acts according to the pleasure principle, seeking satisfaction of its primitive needs immediately as they arose with no regard for rules of behaviour, morals or realities. The *Ego* is an outgrowth of *id* and it acts on the reality principle. The *ego* finds a safe and effective way to satisfy the needs of the *id*. This part of the psyche develops functions such as memory, judgment, planning, language, perception to do this. The *super ego* develops because of the moral standards of the external world, which constantly tell what is right and what is wrong. Therefore, *the ego state tries to make a balance between the needs of the id, the demands of the superego and the reality of the situation.*

Freud believed that most of the problems that adults face today has its root or basis in childhood. From early childhood, people repress desires or needs

(originating from the id) that are unacceptable to them or to society. These repressed feelings cause personality disturbances, self destructive behaviour or even physical symptoms.

4.4 FREUDIAN STAGES OF PSYCHOSEXUAL DEVELOPMENT

Freud put forth the concept of *psychosexual development*. He proposed that human personality is formed with the experiences of individuals, as he/she passes through a series of stages from childhood to adulthood. Freud proposed that from birth onwards, the human beings have an innate tendency to seek pleasure, especially through stimulation of body parts which are sensitive to touch like mouth, anus and genitals. For babies, the most sensitive area is mouth. As the age advances, other areas become sensitive to stimulation. In parallel to change in areas of stimulation, there is change in psychological issues faced by a person. Each successive stage with its focus on specific area of the body and psychological issues is called psychosexual stage. In each stage, the events that are related to how one copes with basic unacceptable sexual impulses, are significant in personality formation and coping styles. According to Freud, there are two forms of disturbances which emerge if there are problems. One way of dealing with disturbance is by *regression*. This is mechanism in which a person reverts to a previous level of development. Another way is to remain fixed in a stage and this is called *fixation*. the person continues to show behavioural pattern associated with that stage even in the adulthood. The Psycho sexual stages can be represented as follows:

- The first stage is the *oral stage*. This stage is primarily related to activities that are related to the oral zone of an infant like mouth, lips and other parts. This stage starts from birth till 18 months of age. To form a successful resolution of this phase, a child has to develop trust with parents and others. Disturbances occur when excessive oral gratification or deprivation occurs. Fixation or regression in this stage leads to problems such as overeating, cigarette smoking etc.

- The second stage is the *anal stage* which revolves around the voluntary control of retention and expulsion of faeces. This stage begins at about 18 months and ends around 3 years of age. Successful resolution of the conflicts in this phase, results in the development of a capacity for independence and personal initiative. Disturbances during this phase result in excessive orderliness, obstinacy, stubbornness etc. Hoarding tendency, rigidity in thinking and other traits in obsessive compulsive disorder are explained as being unsuccessful resolution of this phase.

- The third stage is the *phallic stage* of sexual development. This lasts from 3 to 5 years of age. The primary focus of this stage is on sexual interests, stimulation and excitement in the genital area. According to Freud, the male child in this stage has an unconscious sexual interest towards mother (Oedipus complex) and the girl child towards the father (Electra complex). This causes guilt feelings and disturbances. If issues are resolved in this stage, there emerges a healthy sexual identity and interests. It also involves a sense of mastery of internal processes and impulses.

- The fourth stage is the *latency stage*. This lasts from 5-6 to 11-13 years of age. This is a period of inactivity of sexual impulses or drive. A consolidation of sex identity and sex role takes place. The child develops a sense of mastery and industry, and becomes increasingly autonomous.

- The last stage is the *genital stage*, which lasts from ages 11-13 years to adulthood. The physiological maturation of genital systems and sexual functioning leads to intensification of drives. The objective of this phase is to become independent of parental influence. Successful resolution leads to a fully mature individual who has the capacity for satisfactory interpersonal and sexual relationships.

Freud developed several techniques to bring repressed feelings to the level of conscious awareness. He used a technique called, *free association*, in which the person (who seeks help) is said to relax and talk about anything that comes to mind while the therapist listen for clues to his/her inner feelings. Psychoanalysts also interpret dreams which are regarded as reflection of unconscious drives and conflicts. The goal is to help the person to understand and accept the repressed feelings and find ways to deal with them.

Freud considered human behaviour as motivated by the drives or instincts, which in turn are the neurological representations of physical needs. At first, he referred to them as the *life instincts*. These instincts perpetuate the life of the individual by motivating him/her to seek food and water and the life of the species by motivating him/her to have sex. The other instinct Freud spoke about is *death instinct*. He believed that every person has an unconscious wish to die.

4.5 THE DEFENSE MECHANISMS

According to Freud, the *ego* deals and tries to maintain balance between the demands of reality, the *id*, and the *superego* as best as it can. But when anxiety becomes overwhelming, the ego must defend itself. It does so by unconsciously blocking the impulses or distorting them into a more acceptable, less threatening form. This way of dealing with socially or morally unaccepted principles/impulses are called the *ego defense mechanisms*. Freud, his daughter Anna, and his other disciples proposed following ways of defense mechanisms:

- **Denial** – It is a type of defense in which an individual blocks the impulses of present situation or external events from awareness. If some situation is too much to handle, the person just refuses to experience it.

- **Repression** – Repression involves an active mental process in which a person pushes any unwanted or threatening situation, person, or event by pushing it down into unconscious, and trying not to recall them, thereby experiencing no anxiety.

- **Isolation** – This defense involves stripping the emotion from a difficult memory or threatening impulse.

- **Displacement** – It is a kind of mechanism in which an individual redirects an unwanted impulse into a substitute or alternative suitable target.

- **Projection** – It comprises the tendency of an individual to see one's own socially unacceptable desires in other people. In other words, the desires are still there, but they are as others' desires.

- **Altruistic surrender** is a form of projection that at first glance looks like its opposite. The person attempts to fulfil his or her own needs vicariously, through other people.

- **Reaction formation** – This defense was described by Anna Freud who referred reaction formation as "believing the opposite." It is a way in which an individual changes an unacceptable impulse into its opposite.

- **Undoing** – This involves magical gestures or rituals that are meant to cancel out unpleasant thoughts or feelings after they have already occurred.

- **Introjection** – This mechanism is sometimes called identification, in which an individual replicates or copies the personality characteristics of someone else as their own because doing so solves some emotional difficulty.

- **Regression** – It is a movement back in psychological time when one is faced with stress. When a person is troubled or frightened, his/her behaviours often become more childish or primitive.

- **Rationalization** is an acceptable conscious motive which substitutes the unacceptable unconscious desire.

- **Intellectualization** involves reasoning. Anxiety is reduced by detached, unemotional and abstract language.

- **Sublimation** is the transforming of an unacceptable impulse into a socially acceptable, even productive form of impulse.

Self Assessment Questions 1

Answer the following questions in one word:

1) A mechanism in which an individual redirects an unwanted impulse into a substitute or alternative suitable target...................................
....

2) The foundation of the psychic structure and is the source of energy for the mind ....

3) A stage which is primarily related to activities that are related to the oral zone of an infant like mouth, lips and other parts........................ ....

4) The instincts that perpetuate the life of the individual by motivating him/her to seek food and water ....

4.6 ALFRED ADLER'S INDIVIDUAL PSYCHOLOGY

At an earlier stage, Alfred Adler was a follower of Freud, he was strongly influenced by some of early conceptions of psychoanalysis. However, he later disagreed on other aspects of Freud's concepts and distanced himself from Freud's work. He began his own school called the *individual psychology*. His emphasis was on the ego and not on the id or the libido as Freud had

suggested. He proposed that people were motivated mostly by social influences and were continually *striving for superiority* or success.

He believed that the *feelings of inferiority* were the basic urge that lead to development of problems. He contended that these basic intolerable feelings of inferiority and an urge for dominance made people strive towards goal directed behaviour. Unlike Freud, he regarded the self-assertive impulse, instead of the basic impulse (repressed need from the *id*), as the positive driving force in life. If this self-assertive impulse is subjected to frustrations from the environment and from the individual's own sensitiveness then misconduct and maladjustment may occur. He considered feelings of inferiority fundamental as neurosis. He demonstrated certain basic components through the school of individual Psychology which can be explained in the following sub sections:

4.6.1 Striving for Success or Superiority

According to Adler, any kind of motivation that occurs in to individual is result of a single drive which is-*the striving for success or superiority*. Individual psychology holds that everyone begins life with physical deficiencies that activate feelings of inferiority and these feelings motivate a person to strive for either superiority or success. Psychologically unhealthy individuals strive for personal superiority, whereas psychologically healthy people seek success for all humanity. The term *striving for success* is used to describe actions of people who are motivated by highly developed social interest. Regardless of the motivation for striving, each individual is guided by a final goal.

4.6.2 The Final Goal

According to Adler, people strive towards a final goal of either personal superiority or the goal of success for all humankind. In either case, the final goal is fictional and has no objective existence. The final goal has great significance because it unifies personality and renders all behaviour comprehensible. In striving for their final goal, people create and pursue many preliminary goals which are often conscious. The connection among many preliminary goals and between the final goal and them usually remains unknown. However, they fit together in a self-consistent pattern when considered from the point of view of the final goal.

4.6.3 Subjective Perceptions

He opined that undoubtedly, people strive for superiority or success in order to compensate the feelings of inferiority, but the manner in which they strive is not shaped by reality but by their subjective perceptions of reality, that is, by their *fictions*, or expectations of the future. The most important fiction is the goal of superiority or success that is created early in life and may not be clearly understood. This subjective, fictional and final goal guides their style of life and gives unity to their personality. He believed that fictions are ideas that have no real existence, yet they influence people *as if* they really existed. One example of a fiction might be: "Men are superior to women." Although this notion is a fiction, many people, both men and women, act as if it were a reality. Adler's emphasis on fictions is consistent with his strongly held teleological view of motivation. He explained *Teleology* as an action or behaviour in terms of its final purpose or aim. His view of teleology goes against the concept of causality, which considers behaviour is a result of a specific cause. Teleology is usually concerned with future goals or ends, whereas causality ordinarily deals with past experiences that lead to the present effect.

It should be noted that Freud explained motivation as causal; he believed that people are driven by past events that activate or lead to the present behaviour. In contrast, Adler adopted a teleological view, which says that people are motivated by perceptions of the future but in a present state. As fictions, these perceptions need not be conscious or understood. Nevertheless, both of them believed that there is a purpose on all actions of people and are responsible for a consistent pattern that runs throughout their life.

4.6.4 Unity and Self-Consistency of Personality

Adler believed that each person is unique and indivisible. Thus, individual psychology insists on the fundamental unity of personality and the notion that inconsistent behaviour does not exist. Thoughts, feelings, and actions are all directed towards a single goal and serve a single purpose. When people behave erratically or unpredictably, their behaviour forces other people to be on the defensive, to be watchful so as not to be confused by capricious actions. Although behaviours may appear inconsistent, when they are viewed from the perspective of a final goal, they appear as clever but probably are unconscious attempts to confuse and subordinate other people.

4.6.5 Organ Dialect

According to Adler, the whole person strives in a self-consistent fashion toward a single goal, and all separate actions and functions can be understood only as parts of this goal. The disturbance of one part of the body cannot be viewed in isolation; it affects the entire person. In fact, the deficient organ expresses the direction of the individual's goal, a condition known as *organ dialect.*

4.6.6 Social Interest

Social interest can be defined as an attitude of relatedness with humanity in general as well as empathy for each member of the human community. It manifests itself as cooperation with others for social advancement rather than for personal gain. Social interest is the natural condition of the human species and act as adhesive that binds society together. The natural inferiority of individuals necessitates their joining together to form a society. Without protection and nourishment from a father or mother, a baby would perish. Without protection from the family or clan, our ancestors would have been destroyed by animals that were stronger, more ferocious, or endowed with keener senses. Social interest, therefore, is a necessity for perpetuating the human species.

4.6.7 Style of Life

The term Style *of life includes* a person's goal, self-concept, feelings for others, and attitude toward the world. It is the product of the interaction of heredity, environment, and his/her creative power. Adler used a musical analogy to elucidate style of life. The separate notes of a composition are meaningless without the entire melody, but the melody takes on added significance when recognize the composer's style or unique manner of expression is recognized.

By the age range of 4 to 5 years an individual's style of life is fairly well established. After that time, all our actions revolve around our unified style of life. Although the final goal is singular, style of life need not be narrow or rigid.

Psychologically unhealthy individuals often lead inflexible lives that are marked by an inability to choose new ways of reacting to their environment. In contrast, psychologically healthy people behave in diverse and flexible ways with styles of life that are complex, enriched, and changing. Healthy people see many ways of striving for success and continually seek to create new options for themselves. Even though their final goal remains constant, the way, in which they perceive it, continually changes. Thus, they can choose new options at any point in life.

People with a healthy, socially useful style of life express their social interest through *action*. They actively struggle to solve what Adler regarded as the three major problems of life—*neighbourly love, sexual love, and occupation* — and they do so through cooperation, personal courage, and willingness to make contribution to the welfare of another. Adler believed that people with a socially useful style of life represent the highest form of humanity in the evolutionary process and are likely to populate the world of the future.

4.6.8 Creative Power

Each person, Adler believed, is empowered with the freedom to create his/her own style of life. Ultimately, all people are responsible for who they are and how they behave. Their *creative power places* them in control of their own lives and is responsible for their final goal. It determines their method of striving for that goal and contributes to the development of social interest. In short, creative power makes each person a free individual. Creative power is a dynamic concept implying *movement,* and this movement is the most salient characteristic of life. All psychic life involves movement towards a goal, movement with a direction.

4.7 JUNG'S ANALYTIC PSYCHOLOGY

C. G. Jung was a practicing psychoanalyst and recognized Freud's conceptions as being valuable and revolutionary. But, he also believed that it needed improvements. He proposed the *analytical psychology* which has contributed to the understanding of neurotic behaviour and the role of the libido. In his theory of personality, he places emphasis on the unconscious process but his emphasis differs from Freud's in major aspects.

The prominent and distinctive feature is that he combines teleology with causality. He explained human behaviour as being conditioned not only by a person's past history (cause), but also by aims and aspirations (teleology) of that person. That is, both past and future guide a person's behaviour. This emphasis on role of destiny or purpose makes his theory unique. Jung believed that we have within us not only our thoughts but also a collective unconscious, which includes accumulated memories and urgings of the human race. Jung proposed that the psyche is divided into three parts. The first is the *ego*, which Jung identifies with the conscious mind. The second is the *personal unconscious*, which includes anything which is not presently conscious, but can be made conscious. The personal unconscious is like most people's understanding of the unconscious in that it includes both memories that are easily brought to mind and those that have been suppressed for some reason. The third is the *collective unconscious and is* also called as *psychic inheritance*. This is an important concept that makes his theory stands out

from all others. It comprises of one's experiences of the past generations which may extend back to origin of humans. He emphasised on the racial origins of humans that influenced the personality of a person. The collective unconscious is an innate knowledge structure that we may not be totally conscious of, that influences all of our experiences and behaviours, specifically the emotional experiences. One can understand that these experiences influence our lives only indirectly. The contents of the collective unconscious, like images, impressions and predispositions, are called *archetype*. The archetype does not have a real concrete content and is not like memories. It is an unlearned tendency to experience things in a certain way. The archetype has no form of its own, but it acts as an organizing principle of the things we see or do. For example a *mother archetype* is the built-in ability to recognize a relationship of mothering. According to Jung, these archetypes are projected out into the world and maybe onto another person. Even in the absence of person, these are projected onto a mythological character. This character symbolizes the archetype.

4.7.1   Other Important Concepts of Jung's Archetypes

- **Shadow:** Sex and the life instincts in general are a part of an archetype called the *shadow*. According to Jung it derives from our pre-human, animal past, when our concerns were limited to survival and reproduction. It is the dark *side* of the ego, and the evil that we are capable of is often stored there. The shadow, just like animals is amoral – neither good nor bad. An animal is capable of tender care for its young and killing viciously for food, but it doesn't choose to do either. It just does what it has to do. It is innocent. But from human perspective, the animal world looks rather brutal, inhuman, so the shadow becomes something of a garbage can for the parts of ourselves that we can't quite admit to.

- **The persona:** This archetypere presents one's public image. The word comes from a Latin word for mask. So the persona is the mask one puts on before one shows oneself to the outside world. In other words it is the impression one wants to make in front of others.

- **Anima and animus:** Jung believed that masculine and feminine characteristics are found in both the sexes. The *anima* is, the female aspect present in the collective unconscious of men, and the animus is, the male aspect present in the collective unconscious of women. The anima may be personified as a young girl, very spontaneous and intuitive, or as a witch, or as the earth mother. It is likely to be associated with deep emotionality and the force of life itself. The animus may be personified as a wise old man, a sorcerer, or often a number of males, and tends to be logical, often rationalistic, and even argumentative.

- **The self:** The goal of life is to realize the *self*. The self is an archetype that represents the transcendence of all opposites, so that every aspect of your personality is expressed equally. Like the other archetypes it motivates behaviour and causes a person to search for wholeness.

- **Attitudes**: Two major attitudes or orientations of personality have been identified, the concepts of *introversion* and *extraversion*. This is an important contribution of Jung's theory. Introverts are people who prefer their internal world of thoughts, feelings, fantasies, dreams, and so on,

while extroverts prefer the external world of things and people and activities. These two words have become synonymous with ideas like shyness and sociability, partially because introverts tend to be shy and extroverts tend to be sociable. But Jung intended for them to refer more to whether a person (ego) more often faces towards the persona and outer reality, or towards the collective unconscious and its archetypes.

The functions

Whether a person is introvert or extrovert, one has to deal with world, inner and outer. Everyone has his/her preferred ways of dealing with it, the ways he/she is comfortable with and good at. Jung suggests there are four basic ways, or *functions*:

The first function is *sensing i.e.* getting information by means of the senses. A sensing person is good at looking, listening and generally getting to know the world. Jung called this function irrational as it involves perception rather than judging of information. The second function is *thinking* i.e. evaluating information or ideas rationally, logically. It is rational function, as it involves decision making or judging, rather than simple intake of information. The third function is *intuiting*. Intuiting is a kind of perception that works outside of the usual conscious processes. It is irrational or perceptual, like sensing, but comes from the complex integration of large amounts of information, rather than simple seeing or hearing. Jung said it was like seeing around corners. The fourth function is *feeling*. Feeling, like thinking, is a matter of evaluating information, this time by weighing one's overall emotional response. Jung calls it rational, obviously not in the usual sense of the word.

Every person has all these functions but in different proportions. His/her best developed and preferred way of function is called *superior function.* He/she is aware of *secondary function and* is used in support of superior function. *Tertiary function is* only slightly less developed but is not conscious. *Inferior function is* poorly developed and is so unconscious that a person may even deny its existence in him/herself.

According to Jung, most people develop one or two of these functions, but the ideal would be to develop all functions. He also believes that bringing together the opposing parts of personality defines a successful person.

Self Assessment Questions 2

Fill in the blanks:

1) The .... is the female aspect present in the collective unconscious of men, and the .... is the male aspect present in the collective unconscious of women.

2) Psychologically .... individuals strive for personal superiority, whereas psychologically .... people seek success for all humanity.

3) Collective unconscious is also known as..

   ....

4) Two major attitudes or orientations of personality are known as........
   .... and ....

4.8   KAREN HORNEY'S THEORY

It is interesting for you to know that Horney's theory is one of the best known theories of *neurosis*. First, she offered a different way of viewing neurosis. Unlike previous theorists, she saw it as much more continuous with normal life. Specifically, she saw neurosis as an attempt to make life bearable, as a way of interpersonal control and coping.

In her clinical experience, she discerned ten particular patterns of neurotic needs. These are based on normal needs, but have become distorted in several ways by the problems of some people's lives. These needs may become almost permanent part of one's personality and are acquired as a consequence of trying to find solutions for problems like disturbed interpersonal relationships.

4.8.1   The Neurotic Needs

The *neurotic needs that* she opined are as follows:

1)   The neurotic *need for affection and approval* is 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, everyone has a need for 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 though at times this could be a normal reaction in people, it becomes more pronounced with the neurotic person.

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 or of looking stupid.

6)   The neurotic *need for social recognition or prestige:* Human beings 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, considered plain, ordinary or common place.

7)   The neurotic *need for personal admiration*: Every person has need to be admired for inner qualities as well as outer ones, to feel important and be valued. But some people are more desperate, and need to remind everyone of their importance. Their fear is of being considered unimportant and meaningless.

8)   The neurotic *need for personal achievement:* Although, there is nothing intrinsically wrong with achievement, some people are obsessed with it.

They have to be number one at everything they do. Since this is quite a difficult task, they tend to devalue everything else. Their goal becomes central to everything else.

9) The neurotic *need for self-sufficiency and independence*. Everyone should 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 special interests is hardly neurotic, but some people are driven to be perfect and scared of being flawed. They can not be caught making a mistake and need to be in control at all times.

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

- **Compliance**, which includes first to third needs. She also referred to this as *the moving-toward strategy and* the *self-effacing solution.*

- **Aggression** includes fourth to eight needs. This was referred to as *moving-against and* the *expansive solution*. It is the same as Alder's ruling or dominant type, or the choleric personality.

- **Withdrawal** includes ninth, tenth, and third need. She added third need here because it is crucial to the illusion of total independence and perfection that the breadth of life is narrowed and limited. She called this as *moving-away-from* and the *resigning solution*.

4.8.2 Development

It is true that some people who are abused or neglected as children suffer from neurosis as adults. At the same time, there are others who are able to cope with traumatic childhood. The question, of why only some people develop these neurotic needs, has been addressed by Horney. Her view is that these people experience *parental indifference* which she called *basic evil*. She believes that all negative experiences could be faced if the child felt basically wanted and loved.

The key to understanding parental indifference is that it is a matter of the child's perception, and not the parents' intentions. A well intentioned parent may easily communicate indifference to children with such things as showing preference for one child over another, blaming the child for what he/she may not have done, overindulging one moment and rejecting another, neglecting to fulfil promises, disturbing child's friendships, making fun of child's thinking, and so on. Sometimes, the parents, even good ones, find themselves doing these things because of the many pressures they may be under. Other parents do these things because they themselves are neurotic, and place their own needs ahead of their children's. Horney noticed that, in contrast to our stereotypes of children as weak and passive, their first reaction to parental indifference is anger, a response she calls *basic hostility*. To be frustrated first leads to an effort at protesting the injustice.

Some children find this hostility effective, and over time it becomes a habitual response to life's difficulties. In other words, they develop an aggressive coping strategy. They say to themselves, "If I have power, no one can hurt

me. Most children, however, find themselves overwhelmed by *basic anxiety*, which means fear of helplessness and abandonment for children. For survival's sake, basic hostility must be suppressed and the parents be won over. If this seems to work better for the child, it may become the preferred coping strategy, the compliance. They tell themselves, "If I can make you love me, you will not hurt me."

Some children find that neither aggression nor compliance eliminates the perceived parental indifference. They solve the problem by withdrawing from family involvement into themselves, eventually becoming sufficient unto themselves, the third coping strategy. They say, "If I withdraw, nothing can hurt me."

4.8.3 Self Theory

Horney had one more way of looking at neurosis – in terms of self images. For Horney, the *self is* the core of a person's being and his/her potential. If a person is healthy, he/she will have an accurate conception of who he/she is and is then free to realize that potential (self-realization).

The neurotic has a different view of things. The neurotic's self is *split* into a *despised self and* an *ideal self*. Generally, people with neurotic traits tend to give more importance to how others see them rather than concentrating on their real self. If they find themselves lacking in fulfilling that, they tend to develop an ideal self. The ideal self is not a positive goal; it is unrealistic and ultimately impossible. So the neurotic swings back and forth between hating themselves and pretending to be perfect. Horney described this stretching between the despised and ideal selves as *the tyranny of the shoulds* and neurotic *striving for glory*:

The compliant person believes "I should be sweet, self-sacrificing, and saintly."

The aggressive person says "I should be powerful, recognized, and a winner."

The withdrawing person believes "I should be independent, aloof, and perfect."

And while vacillating between these two impossible selves, the neurotic persons are alienated from their true core and prevented from actualizing their potential

4.9   ERICH FROMM

Fromm's theory is unique blend of ideas of Freud and Karl Marx. Freud emphasized the unconscious, biological drives, repression, and so on. Marx, on the other hand, saw people as determined by their society, and especially by their economic systems. Fromm added to this mix of two deterministic systems something quite foreign to them: the idea of *freedom.* He allows people to *transcend the* determinisms that Freud and Marx attribute to them. In fact, Fromm makes *freedom* as the central characteristic of human nature.

Over a mere 500 years, the idea of *individuality*, with individual thoughts, feelings, moral conscience, freedom, and responsibility, came into being. But with individuality came isolation, alienation, and bewilderment. Freedom is a difficult thing to have and when we can, we tend to flee from it.

Fromm describes three ways in which we **escape from freedom**:

- **Authoritarianism**. The people seek to avoid freedom by fusing themselves with others, by becoming a part of an authoritarian system like the society of the middle ages. There are two ways to approach this. One is to submit to the power of others, becoming passive and compliant. The other is to become an authority itself, a person who applies structure to others. Either way, one escapes separate identity. Fromm referred to the extreme version of authoritarianism as *masochism* and *sadism*, and points out that both feel compelled to play their separate roles, so that even the sadist, with all his/her apparent power over the masochist, is not free to choose his/her actions. Milder versions of authoritarianism are seen everywhere.

- **Destructiveness**: Authoritarians respond to a painful existence by, in a sense, eliminating themselves. But others respond to pain by striking out against the world. It is this escape from freedom that accounts for much of the indiscriminate nastiness of life – brutality, vandalism, humiliation, crime and terrorism. Fromm adds that, if a person's desire to destroy is blocked by circumstances, he/she may redirect it inward. The most obvious kind of self-destructiveness is, of course, suicide. It is also present in drug addiction, alcoholism, even in the joys of passive entertainment.

- **Automaton conformity**. The person who uses automaton conformity is like a social chameleon; he/she takes on the colouring of his/her surroundings. Since he/she looks like a million other people, he/she no longer feels alone. He/she is not alone, perhaps, but he/she is not him/herself either. The automaton conformist experiences a split between his/her genuine feelings and the colours he/she shows to the world, very much along the lines of Horney's theory.

4.9.1 Families

Fromm attributes these needs for escape from freedom to have come from the nature of the family one has grown up in. He outlines two kinds of unproductive families. They are:

- **Symbiotic families**. Symbiosis is the relationship between two organisms who cannot live without each other. In a symbiotic family, some members of the family are *swallowed up* by other members, so that they do not fully develop personalities of their own. The more obvious example is the case where the parent *swallows* the child, so that the child's personality is merely a reflection of the parent's wishes. In many traditional societies, this is the case with many children, especially girls.

- **Withdrawing families**. In fact, the main alternative is most notable for its cool indifference, if not cold, hatefulness. Although withdrawal as a family style has always been around, it has come to dominate some societies only in the last few hundred years. Parents are very demanding of their children, who are expected to live up to high, well-defined standards. Punishment is not a matter of a slap upside the head in full anger and in the middle of dinner; it is instead a formal affair, a full-fledged ritual, possibly involving cutting switches and meeting in the woodshed. Punishment is cold-blooded, done *for your own good*. Alternatively, a culture may use guilt and withdrawal of affection as punishment. Either way, children in these cultures become rather strongly driven to succeed in whatever their culture defines as success. This

puritanical style of family encourages the destructive escape from freedom, which is internalized until circumstances (such as war) allow its release.

4.9.2 The Social Unconscious

The families reflect our society and culture. The society is one of an infinite number of ways of dealing with the issues of life. Most of people often think that their way of doing things is the only way, the natural way. It has been learned so well that it becomes unconscious, the *social unconscious*, to be precise. So, many times people believe that they are acting according to their own free will, but they are only following orders they are so used to that they no longer notice them.

Fromm believes that social unconscious is best understood by examining the economic systems. In fact, he defines, and even names, five personality types, which he calls *orientations,* in economic terms.

- **The receptive orientation**. These are the people who expect to get what they need. If they do not get it immediately, they wait for it. They believe that all goods and satisfactions come from outside themselves. This orientation is associated with symbiotic families, especially where children are *swallowed* by parents, and with the masochistic (passive) form of authoritarianism.

- **The exploitative orientation**. These people expect to have to take what they need. In fact, things increase in value to the extent that they are taken from others, wealth is preferably stolen, ideas plagiarized, love achieved by coercion.

- **The hoarding orientation**. Hoarding people expect to keep, to maintain. They see the world as possessions and potential possessions. Even loved ones are things to possess, to keep, or to buy. Hoarding is associated with the cold form of withdrawing family, and with destructiveness. Freud would call it the anal retentive type, Adler (to some extent) the avoiding type, and Horney (a little more clearly) the withdrawing type. In its pure form, it means a person is stubborn, stingy, and unimaginative. In is a milder version of hoarding, person might be steadfast, economical, and practical.

- **The marketing orientation**. The marketing orientation expects to sell. This modern type comes out of the cool withdrawing family, and tends to use automaton conformity as its escape from freedom. Adler and Horney do not have an equivalent, but Freud has, this is at least half of the vague phallic personality, the type that lives life as flirtation. In extreme, the marketing person is opportunistic, childish, and tactless. In milder form, he/she is purposeful, youthful, and social.

- **The productive orientation**. There is a healthy personality as well, which Fromm occasionally refers to as the person without a mask. This is the person who, without disapproving his/her biological and social nature, nevertheless does not shirk away from freedom and responsibility. This person comes out of a family that loves without being overwhelmed, prefers reason to rules, and freedom to conformity. The society that gives rise to the productive type (on more than a chance basis) does not exist yet, according to Fromm. He has some ideas about what it will be like and calls it *humanistic communitarian socialism*.

4.9.3 Five Human Needs given by Erich Fromm

Fromm says that the first four orientations (which others might call neurotic) are living in *the having mode*. They focus on consuming, obtaining, possessing. They are defined by what they have. The productive orientation, on the other hand, lives in *the being mode*.

Erich Fromm lists five human needs:

*   **Relatedness:** Human beings are aware of their separateness from each other, and seek to overcome it. Fromm calls this the need for relatedness, and views it as love in the broadest sense. It allows us to *transcend* our separateness without denying us our uniqueness.

The need is so powerful that sometimes it is sought in unhealthy ways. For example, some seek to eliminate their isolation by submitting themselves to another person, to a group, or to their conception of a God. Others look to eliminate their isolation by dominating others. Either way, these are not satisfying, as separateness is not overcome. Another way, some attempt to overcome this need, is by denying it. The opposite of relatedness is what Fromm calls *narcissism*. Narcissism, the love of self, is natural in infants, in that they don't perceive themselves as separate from the world and others to begin with. But in adults, it is a source of pathology. The narcissistic person has only one reality, the world of his own thoughts, feelings, and needs. His world becomes what he wants it to be, and he loses contact with reality.

*   **Creativity:** Fromm believes that human beings desire to overcome, to *transcend their* sense of being passive creatures and want to be creators. There are many ways to be creative, such as giving birth, painting pictures, and writing books. Creativity is, in fact, considered an expression of love. Unfortunately, some persons do not find an avenue for creativity. Frustrated, they attempt to transcend their passivity by becoming *destroyers* instead. Destroying puts them above the things or people, they destroy and this makes them feel powerful.

*   **Rootedness:** We need roots and feel at home in the universe, even though, as human beings, we are somewhat alienated from the natural world. The simplest version is to maintain our ties to our mothers. But to grow up means we have to leave the warmth of our mothers' love. To stay would be what Fromm calls a kind of psychological *incest*. In order to manage in the difficult world of adulthood, we need to find new, broader roots. We need to discover our *brotherhood* (and sisterhood) with humanity. This, too has its pathological side, for example, the schizophrenic tries to retreat into a womb-like existence, one where the umbilical cord has never been cut. There is also the neurotic who is afraid to leave his home, even to get the mail. And there's the fanatic who sees his tribe, his country, his church as the only good one, the only real one. Everyone else is a dangerous outsider, to be avoided or even destroyed.

*   **A sense of identity:** Fromm believes that we need to have a sense of identity, of *individuality*, in order to stay sane. This need is so powerful that we are sometimes driven to find it, for example by doing anything

for signs of status, or by trying desperately to *conform*. We sometimes will even give up our lives in order to remain a part of our group. But this is only *pretend identity*, an identity we take from others, instead of one we develop ourselves, and it fails to satisfy our need.

- **A frame of orientation:** Finally, we need to understand the world and our place in it. Again, our society – and especially the religious aspects of our culture – often attempts to provide us with this understanding. Things like our myths, our philosophies, and our sciences provide us with structure. Fromm says this is really two needs, first, we need a frame of orientation, and almost anything will do. Even a bad one is better than none! And so people are generally quite gullible. We want to believe, sometimes even desperately. If we don't have an explanation handy, we will make one up, via *rationalization. The* second aspect is that we want to have a good frame of orientation, one that is useful, accurate. This is where *reason* comes in. It is nice that our parents and others provide us with explanations for the world and our lives, but if they don't hold up, what good are they? A frame of orientation needs to be rational. Fromm adds one more thing that we don't just want a cold philosophy or material science. We want a frame of orientation that provides us with meaning. We want understanding, but we want a *warm, human understanding*.

Self Assessment Questions 3

State whether the statements are true or false:

1) Authoritarians respond to a painful existence by striking out against the world. ( )

2) The person who uses automaton conformity is like a social chameleon; he/she takes on the colouring of his/her surroundings. ( )

3) The people seek to avoid freedom by fusing themselves with others, by becoming a part of an authoritarian system like the society of the middle ages. ( )

4) Hoarding does not mean a person being stubborn, stingy, and unimaginative attitude ( )

4.10 LET US SUM UP

It can be concluded from the above discussion that like other schools, the school of Psychoanalysis tried to explain human behaviour in various ways. They also explained the concept of Psychodynamics which refers to the study of the interrelationship of various parts of the mind as they relate to mental, emotional, motivational forces especially at the unconscious level. It is the connection between the energy and the dynamics of the emotional states in the id, ego and super ego and the outside world. The theory of Psychodynamics further attempts to explain or interpret behaviour or mental states in terms of innate emotional forces or processes. The most important contribution of

psychodynamic theory is its focus on early childhood experiences. It is worth to mention the uniqueness of psychosexual stages of development mentioned by Freud and the disturbances in human behaviour if he or she is fixed on any one of the stage during the early stages of development. He also explained about the coping in terms of defense mechanisms. Adler focussed more on the ego and people being motivated mostly by social influences such as striving for success, goal directed behaviour, etc. Jung's Analytical Psychology strongly supported Freud's concept of unconscious process, however he gave more importance to the individuals experiences of past generations and he also emphasized on the aims and aspirations that motivates a person. Karen Horney has given one of the best known theories of neurosis that acquire as a consequence of coping with problems stemming from disturbed human life. Fromm's unique contribution was the idea of freedom and idea of escape from freedom. Psychodynamic concepts are useful in many ways of understanding human personality and behaviour.

4.11 ANSWERS TO SELF ASSESSMENT QUESTIONS

Self Assessment Questions 1

1) Displacement

2) Id

3) Oral

4) Life Instincts

Self Assessment Questions 2

1) Anima, Animus

2) Unhealthy, Healthy

3) Psychic inheritance

4. Introversion and extraversion

Self Assessment Questions 3

1) False

2) True

3) True

4) False

4.12 UNIT END QUESTIONS

1) What are the two major distribaces that are assumed to take place in the process of psychosexual development?

2) What are major constructs of the mindd according to Freud?

3) What is the method used by Freud to study psychoanalysis?

4) In what major way did Adler differ from Freud?

5) Explain the concept of strivig for superiority.

6) Write briefly about basic concepts of Adler's theory.

7) In what major way did Jung differ from Freud?

8) What are the neurotic traits given by Karen Horney?

9) Explain 'self theory'.

10) Describe the categories of family given by Fromm.

11) What are the five human needs given by Erich Froom?

4.13   REFERENCES

Hall, C. S., & Lindzey, G., (1983). *Theories of Personality,* 3rd edn., John Wiley & Sons Publishers, NY.