Karen Horney was born on September 16, 1885, in Blankenese, Germany, which is now a part of Hamburg. She was the second child of Clotilde and Berndt Wackels Danielson. Her father was a ship's captain, a religious man, and an authoritarian figure, while her mother, who was 19 years younger than her husband, was more intellectual and open-minded. This parental dynamic, along with her perception of favoritism towards her brother, would later influence Horney's thoughts on neurosis and personality. She struggled with feelings of jealousy and hostility, which became themes in her theory of neurotic competition among siblings and the quest for parental approval. Karen Horney studied medicine at the University of Freiburg, the University of Göttingen, and the University of Berlin, where she earned her medical degree in 1913. Her interest in psychoanalysis began during her time at the University of Berlin, where she worked with Karl Abraham, a prominent psychoanalyst and a close associate of Sigmund Freud. Horney's medical studies and her work with Abraham laid the foundation for her future contributions to psychoanalytic theory, particularly her challenges to Freud's views on female psychology and the Oedipus complex, proposing that cultural and social conditions, rather than biology, played a significant role in human psychology. In 1920, Horney became a founding member of the Berlin Psychoanalytic Institute, where she taught for several years. During her time there, she developed her own theories on neurosis, which she believed were a result of disturbed interpersonal relationships and cultural influences rather than the Freudian notion of repressed sexuality. Her views were considered quite radical for the time, and she began to critique the Freudian emphasis on unconscious sexual conflict, introducing the concept of 'womb envy,' a counter-argument to Freud's 'penis envy,' suggesting that men experience feelings of inadequacy due to their inability to bear children. In 1932, Karen Horney moved to the United States, where she would spend the rest of her career. She first settled in Chicago, where she became associated with the Chicago Institute for Psychoanalysis. Later, in 1934, she moved to New York City and began working at the New School for Social Research and the New York Psychoanalytic Institute. However, her increasingly divergent views from orthodox Freudian theory led to her resignation from the New York Psychoanalytic Institute in 1941. This departure marked a significant point in her career as she began to establish psychoanalytic theory on her own terms. Horney's belief in the importance of environmental and cultural factors in shaping personality led her to a comprehensive theory of neurosis centered on the concept of basic anxiety, which she described as a feeling of being isolated and helpless in a potentially hostile world. She theorized that this anxiety stemmed from childhood experiences, particularly those involving parental indifference, lack of affection, or outright rejection. In her view, children cope with this basic anxiety through various strategies of defense, moving toward, against, or away from people, which would later become known as her theory of neurotic needs and interpersonal styles. In the realm of feminist psychology, Karen Horney is considered a pioneer. She challenged many of the sexist notions prevalent in psychoanalysis during her time, especially Freud's theory of female development. Horney argued that women's feelings of inferiority were not due to penis envy but rather to the undue emphasis society placed on men's accomplishments. She believed that women's sense of inadequacy was culturally induced and that the cultural context of a patriarchal society contributed to the development of what she termed the 'idealized self-image,' a central concept in her theory of neurosis. Horney developed the concept of 'self-realization,' which is a critical aspect of her psychoanalytic social theory. She believed that each individual has an inherent potential for self-realization, or the realization of one's own potential and abilities. Neurosis, in her view, was a deviation from this path due to interpersonal relationships and societal pressures. Her focus on the self's growth and development was a departure from traditional psychoanalytic emphasis on pathology and represented a more humanistic approach to psychoanalysis, emphasizing the positive aspects of growth and self-actualization. Horney founded the American Institute for Psychoanalysis in 1941, which served as both a training institute for psychoanalysts and a setting for her to advance her own theories. She also founded the Association for the Advancement of Psychoanalysis and the journal 'American Journal of Psychoanalysis.' These institutions provided Horney with platforms to disseminate her ideas and train psychoanalysts in her approach. Her founding of these institutions was a significant contribution to the diversification of psychoanalytic thought in America, and they continue to influence the field to this day. Karen Horney's contributions to psychology extended to her written works, which include several influential books. Her texts, such as 'The Neurotic Personality of Our Time' (1937), 'New Ways in Psychoanalysis' (1939), 'Self-Analysis' (1942), and 'Our Inner Conflicts' (1945), among others, provided a clear articulation of her theories and ideas. These works were groundbreaking at the time and remain influential, offering a critique of orthodox Freudian views and providing an alternative perspective on psychoanalysis that emphasized cultural and social factors in the development of personality and neuroses. Karen Horney passed away on December 4, 1952, in New York City, but her legacy endures in the field of psychology. Her challenges to Freudian orthodoxy and her development of a theory of neurosis that incorporated societal and cultural influences were instrumental in shaping the evolution of psychoanalysis. Her work paved the way for subsequent developments in psychology, including humanistic, feminist, and existential approaches. Horney's theories continue to be taught and applied in psychoanalytic training, and her emphasis on the social and cultural dimensions of personality has had a lasting impact on the field.