
UNIT 1 PSYCHODYNAMIC THEORY (INCLUDING HORNEY AND SULLIVAN)

Structure

- 1.0 Introduction
 - 1.1 Objectives
 - 1.2 Sigmund Freud's Psychoanalytic Theory
 - 1.2.1 Structure of Personality
 - 1.2.2 Topographical Model (State of Consciousness)
 - 1.3 Dynamic or Structural Model
 - 1.3.1 Dynamics of Personality
 - 1.3.1.1 Defense Mechanisms
 - 1.3.2 Development of Personality
 - 1.3.3 Evaluation of Freud's Theory
 - 1.4 Karen Horney: Social Foundation of Personality
 - 1.4.1 Basic Anxiety
 - 1.4.2 Neurotic Needs
 - 1.4.3 Theory of the Self
 - 1.4.4 Evaluation
 - 1.5 Sullivan's Theory of Personality
 - 1.5.1 Dynamics of Personality
 - 1.5.2 Enduring Aspects of Personality
 - 1.5.2.1 Dynamism
 - 1.5.2.2 Self-system
 - 1.5.2.3 Personifications
 - 1.5.2.4 Developmental Epochs
 - 1.5.2.5 Evaluation
 - 1.6 Let Us Sum Up
 - 1.7 Unit End Questions
 - 1.8 Glossary
 - 1.9 Suggested Readings
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1.0 INTRODUCTION

The psychodynamic perspective includes all the theories in psychology that see human functioning based upon the interaction of drives and forces within the person, particularly the unconscious factors and the interaction amongst the different structures of personality. Freud's psychoanalysis was the original psychodynamic theory, but the psychodynamic approach as a whole includes all theories that were based on his ideas, but modified by Jung, Adler, Erikson, Karen Horney, Erich Fromm and Sullivan.

In this unit we will be dealing three important psychodynamic theories of personality. We will, first, deal with psychoanalysis theory of Freud. Following this we will highlight the main features of Karen Horney's theory of personality, and after that we will discuss the theory of personality proposed by Sullivan.

1.1 OBJECTIVES

After reading this unit, you will be able to:

- Define and describe psychoanalytic theory of personality;
- Explain the state of consciousness;
- Analyse the structure of personality;
- Explain the use of defence mechanism;
- Describe the stages of psychosexual development;
- Delineate Karen Horney's theory of personality;
- Explain the importance and types of neurotic need;
- Describe Sullivan's theory of personality; and
- Analyse the developmental epochs proposed by Sullivan.

1.2 SIGMUND FREUD'S PSYCHOANALYTIC THEORY

There are certain assumptions that make the distinction between psychodynamic theories and other theories of personality. We may summarize these assumptions in the following way:

Our behaviour and feelings are powerfully affected by unconscious motives.

Our behaviour and feelings as adults (including psychological problems) are rooted in our childhood experiences.

All behaviour has a cause (usually unconscious), even slips of the tongue. Therefore all behaviour is determined.

Personality is made up of three parts (i.e. tripartite), the id, ego and super-ego.

Behaviour is motivated by two instinctual drives: Eros (the sex drive & life instinct) and

Thanatos (the aggressive drive & death instinct). Both these drives come from the “id”.

Parts of the unconscious mind (the id and superego) are in constant conflict with the conscious part of the mind (the ego).

Personality is shaped as the drives are modified by different conflicts at different times in childhood (during psychosexual development).

The words ‘psychodynamic’ and ‘psychoanalytic’ are often confused. It should be remembered that Freud's theory is psychoanalytic, whereas the term ‘psychodynamic’ refers to both his theory and those of his followers. Freud's psychoanalysis is both a theory and a therapy.

Sigmund Freud (writing between the 1890s and the 1930s) developed a collection of theories which have formed the basis of the psychodynamic approach to psychology. After receiving the M.D. degree Freud started private practice. He

specialised in the treatment of emotional problems, and he began to use a number of newly developed techniques, such as hypnosis, dream analysis and free-association. Working with Viennese physician, Joseph Breuer, who had his patients simply talk about their problems. Freud saw that such conversations between physician and patient were often helpful in getting rid of certain symptoms, for example, a woman with a paralysed arm was able to use it again, and a young boy who was no longer overwhelmed by irrational fears.

Working with people suffering from mental problems, Freud became deeply interested not only providing a cure for a series of patients but also in seeking to understand how their symptoms came to be, and why talking procedure produced changed. Freud was convinced that behaviour was not a matter of chance but everything a person said or did or thought was determined by some identifiable cause. Further, it was clear to him that individuals were not often aware of the reasons for particular behaviour; that is, the causes were unconscious. Freud's task, then, was to discover the cause in order to bring it into the conscious. Beyond this, he was also working on a more ambitious task, that of building a theory of personality to explain the working of human mind. Now we will describe important concepts of his theory.

Freud's Psychoanalytic theory is described in the following three main headings:

- Structure of personality
- Dynamics of personality
- Development of personality

Now we will discuss these three in some detail.

1.2.1 Structure of Personality

In order to describe the structure of personality the following two models have been developed by Freud:

Topographical model

Dynamic or Structural model

1.2.2 Topographical Model (State of Consciousness)

Freud's topographical model represents his configuration of the mind. From his work, Freud concluded that mental functioning could be described in terms of three states of consciousness. First and most obvious, is the conscious state. This includes whatever one is thinking about at the moment. For example, you are consciously reading these pages, comprehending the words. In other words, conscious state is related to the immediate experiences. As a result conscious state represents the short and limited aspect of personality

Second is the subconscious or preconscious state, which referred to all of the stored memories which are not part of our current thoughts but which can be brought into consciousness. For example what you have taken in your breakfast today? Even though you were probably not aware about the breakfast menu before the question was asked, but it is now in your consciousness. The desires, wishes, thoughts and feelings which are not conscious at present but could be recalled after making some efforts are stored in it.

The third is the state of unconscious, containing all of the memories and desires and elements of which we are unaware. According to Freud, some of this material was never conscious, but much of it consists of material which caused so much anxiety that it was thrust out of consciousness and repressed.

Presumably, some of our hostile feelings, sexual craving, and most desperate fears are so threatening that we must repress them, keeping them under lock and key in the recesses of the unconscious. This material sometimes reaches the conscious in bits and pieces. Freud felt that this part of the mind was not directly accessible to awareness.

In part, he saw it as a dump box for urges, feelings and ideas that are tied to anxiety, conflict and pain. These feelings and thoughts have not disappeared and according to Freud, they are there, exerting influence on our actions and our conscious awareness. Material passes easily back and forth between the conscious and the preconscious. Material from these two areas can slip into the unconscious. Truly unconscious material can not be made available voluntarily, and we need a psychoanalyst to bring out the materials from the unconscious to the conscious realm.

We can use the metaphor of an iceberg to help us in understanding Freud's topographical model.

Only 10% of an iceberg is visible (conscious) whereas the other 90% is beneath the water (preconscious and unconscious).

The Preconscious is allotted approximately 10% -15% whereas the Unconscious is allotted an overwhelming 75%-80%.

1.3 DYNAMIC OR STRUCTURAL MODEL

In terms of the above three states of consciousness Freud attempted to explain a great deal of mental functioning, but later he found it useful to describe a kind of mental map involving three regions or types of mental activity. These three regions are termed as id, ego and superego. These regions are the site of constant battles in which there are conflicts amongst (i) what we desire, (ii) what can be realistically obtained, and (iii) what our moral code tells us is right or wrong. These are presented in the following paragraphs.

Id: The primary region is id. Freud proposed that the id is present at birth and is totally unconscious. It is that part of personality that deals with immediate gratification of primitive needs, sexual desires and aggressive impulses. It is governed by the pleasure principle. It demands the satisfaction of desires without regard for what is possible or what the consequences might be.

Ego: The second region is the ego. Since the id has no concern with the demands of reality or logic, so without additional mental development we could not survive. In response to early frustration, however we begin to learn something about the limitations imposed by the real world, and we find that our wishes may not always be immediately fulfilled. This coming to grips with reality was described Freud as the development of ego., which involves perception, reasoning, learning, and all other activities necessary to interact effectively with the world around us.

Thus ego develops out of id. It works on reality principle. It tries to maximise pleasure and minimise the pain.

**Psychodynamic Theory
(Including Horney and Sullivan)**

Superego: The third region is called the superego. It ordinarily develops as children are exposed to the moral values of their parents. In this setting, the child accepts and internalises (1) the parental views of ideal behaviour and (2) their moral values as to what is right and wrong. These two aspects of superego are known as *ego-ideal* and *conscience*. Like the ego, the superego spans all three levels of consciousness. While most of us are able to verbalise our ideals and our moral system, it is also true that we are not always aware of the reasons for our strong emotional reactions on such issues. Thus superego deals with the ideals. It represents the societal demands and ideals. It is also responsible for creating the feeling of guilt and punishes the person for if he or she falls short of the societal norms and ideals.

1.3.1 Dynamics of Personality

According to Freud human organism is a complex system in which relies on both physiological energy as well as psychic energy. Physical energy is used in physical activities like running, writing, respiration etc. whereas psychic energy is used in psychological work such as planning, thinking, feeling, and remembering.

According to Freud id is the contact point of these two types of energies. Related to these energies Freud developed some concepts which explain the dynamic aspects of personality like instinct, anxiety and mental mechanisms.

Freud states that the instincts are the ultimate cause of all behaviour. The two basic instincts are Eros (love) and the Thanatos (destructive or death instinct). The purpose of Eros is to establish and preserve unity through relationships. On the other hand, the purpose of the death instinct is to undo connections and unity. The two instincts can either operate against each other through repulsion or combine with each other through attraction. Libido is the main source of psychic energy and is thought to come from these two main instincts: Eros (the life and sexual instincts) and Thanatos (death instinct).

1.3.1.1 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 to 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.

1.3.2 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 these 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 eliminating 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 disorganized (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.

1.3.3 Evaluation of Freud's Theory

There are some merits as well as limitations of Freud's theory. Some of its merits are given below:

Merits:

- It is a complete theory of personality and explains behaviour.
- It emphasises the role of the unconscious and early childhood experiences.
- It emphasises dynamic nature of behaviour.
- It emphasises defense mechanisms of ego and stimulated further theoretical/research work in personality.
- It resulted in a serious interest in psychological treatment of mental disorders.

Demerits

However there are some limitations of this theory. The limitations of Freud's theory can be grouped into three general categories.

- i) Critics contend that Freud's theory is lacking in empirical evidence and relies too heavily on therapeutic achievements, whereas others assert that even Freud's clinical data are flawed, inaccurate, and selective at best.
- ii) The actual method or techniques involved in psychoanalysis, such as Freud's ideas on the interpretation of dreams and the role of free association, have been criticized.
- iii) Some critics assert that psychoanalysis is simply not a science and many of the principles upon which it is based are inaccurate.
- iv) Some of the concepts of the theory seem poorly designed. For example take the concept of 'psychic energy'. What is it? What units is it measured in?
- v) There is lack of scientific proof in the theory.
- vi) Role of environment is overlooked in formulating the theory.
- vii) Over-emphasis on sexual drive is given in the theory.
- viii) The theory pessimistic psychic determinism - is there no free will?

Self Assessment Questions

- 1) Discuss the salient features of Freud's theory of psychoanalysis.

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- 2) Explain the structure of personality in the light of Freudian psychoanalytic theory.

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- 3) Describe importance of psychosexual development in shaping the adult personality.

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- 4) What do you mean by defense mechanisms? Give appropriate examples.

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1.4 KAREN HORNEY: SOCIAL FOUNDATION OF PERSONALITY

Karen Horney was born on 16 September 1885 in Hamburg, Germany. Horney's career began at the Institute for Psychoanalysis in Berlin, where she taught from 1920 to 1932. Karl Abraham worked with her and regarded her as one of his most gifted analysts. Karen's first American job was as the Associate Director of the Chicago Institute for Psychoanalysis, a position she held for two years. The family eventually settled in what was then thought of as the intellectual capital of the world, Brooklyn. There, Karen became colleagues with distinguished men as Erich Fromm and Harry Stack Sullivan. She also had the opportunity to develop her own theories on neurosis, based on her experiences as a psychotherapist.

In addition, she taught at the New York Psychoanalytic Institute. By 1941, Horney established and became Dean of the American Institute for Psychoanalysis, a training institute for those interested in her own Association for the Advancement of Psychoanalysis, a program that resulted from her dissatisfaction with the orthodox approach to psychoanalysis; the negativity surrounding her for deviating from Freud had forced her to resign. She also founded the American Journal of

Psychoanalysis. Shortly after, she began teaching at the New York Medical College. Karen practiced, taught, and wrote up until her death in 1952.

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

1.4.1 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.

Psychodynamic Theory
(Including Horney and
Sullivan)

1.4.2 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 borders, 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.

1.4.3 Theory of the Self

Horney also shared Abraham Maslow's view that self-actualisation is something that all people strived for. By "self" she understood the core of one's own being and potential. Horney believed that if we have an accurate conception of our own self, then we are free to realise our potential and achieve what we wish, within reasonable boundaries. Thus, she believed that self-actualisation is the healthy person's aim through life—as opposed to the neurotic's clinging to a set of key needs.

According to Horney we can have two views of our self: the "real self" and the "ideal self". The real self is who and what we actually are. The ideal self is the type of person we feel that we should be. The real self has the potential for growth, happiness, will power, realisation of gifts, etc., but it also has deficiencies. The ideal self is used as a model to assist the real self in developing its potential and achieving self-actualisation.

But it is important to know the differences between our ideal and real self. The neurotic person's self is split between an idealised self and a real self. As a result, neurotic individuals feel that they somehow do not live up to the ideal self. They feel that there is a flaw somewhere in comparison to what they "should" be. The goals set out by the neurotic are not realistic, or indeed possible. The real self then degenerates into a "despised self", and the neurotic person assumes that this is the "true" self. Thus, the neurotic is like a clock's pendulum, oscillating between a fallacious "perfection" and a manifestation of self-hate. Horney referred to this phenomenon as the "tyranny of the should" and the neurotic's hopeless "search for glory".

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

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

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

And while vacillating between these two impossible selves, the neurotic is alienated from their true core and prevented from actualising their potentials. She concluded that these ingrained traits of the psyche forever prevent an individual's potential from being actualised unless the cycle of neurosis is somehow broken, through treatment or otherwise.

1.4.4 Evaluation

Horney, together with fellow psychoanalyst Adler formed the Neo Freudian Discipline. While Horney acknowledged and agreed with Freud on many issues, she was also critical of him on several key beliefs. Freud's notion of Oedipal Complex and Penis Envy was subject to criticism by Horney, 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.

Despite these variances with the prevalent Freudian view, Horney strove to reformulate Freudian thought, presenting a holistic and humanitarian view of the individual psyche which placed much emphasis on cultural and social differences worldwide.

Karen Horney was undoubtedly a great influence to numerous self-psychologists, humanists, cognitive therapists, psychoanalysts, feminists, and existentialists. As a theorist, leader, teacher, and therapist, Horney made numerous contributions that have been highly significant in shaping and advancing psychological thought.

The major negative comment that has been made about Horney's theory is that her theory is limited to the neurotic. Besides leaving out psychotics and other problems, she leaves out the truly healthy person. Nevertheless, since she does put neurosis and health on a single continuum, she does speak to the neurotic in all of us.

Self Assessment Questions

- 1) Discuss the important features of Karen Horney's theory of personality.

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- 2) In the light of Horney's personality theory describe the concept of basic anxiety and what measures are taken to cope with anxiety.

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- 3) "Neurotic needs are irrational solutions to the problem". Discuss it in the light of Horney's personality theory.

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- 4) Evaluate Karen Horney's theory of self.

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1.5 SULLIVAN'S THEORY OF PERSONALITY

Harry Stack Sullivan was born in Norwich, near New York and died in 1949 in Paris. He received his medical degree in 1917 and served with the armed forces in World War I. In 1922 he met William Alanson White, a leader in American Neuropsychiatry. Then he conducted investigations in Schizophrenia that established his reputation as a clinician. Although Sullivan was trained in psychoanalysis in the United States, but soon drifted from the specific psychoanalytic beliefs while retaining much of the core concepts of Freud.

Interestingly, Sullivan placed a lot of focus on both the social aspects of personality and cognitive representations. Sullivan called his approach an interpersonal theory of psychiatry because he believed psychiatry is the study of what goes on between people. This is in contrast to Freud's paradigm that focuses on what goes on inside people. Freud's is a drive model while Sullivan's is an interpersonal model.

For Sullivan, relationships are primary. Personality is a hypothetical entity that cannot be observed or studied apart from interpersonal situations wherein it is made manifest. The only way personality can be known is through the medium of interpersonal interactions. Therefore the unit of study is not the individual person, but the interpersonal situation. Sullivan's theory can be explained under three main headings:

- Dynamics of personality
- Enduring aspect of personality
- Developmental epochs

1.5.1 Dynamics of Personality

Sullivan conceptualised personality as an energy system, with energy existing either as tension (potentiality for action) or as energy transformations (the actions themselves). He further divided tensions into needs and anxiety.

Needs can relate either to the general well-being of a person or to specific zones, such as the mouth or genitals. General needs can be either physiological, such as food or oxygen, or they can be interpersonal, such as tenderness and intimacy.

Unlike needs, which are conjunctive and call for specific actions to reduce them anxiety is disjunctive and calls for no consistent actions for its relief. All infants learn to be anxious through the empathetic relationship that they have with their mothering one. Sullivan called anxiety the chief disruptive force in interpersonal relations. A complete absence of anxiety and other tensions is called euphoria.

Sullivan recognised three levels of cognition, or ways of perceiving things

- Prototaxic
- Parataxic and
- Syntaxic.

Prototaxic level contains the primitive experience of infants. Experiences that are impossible to put into words or to communicate to others are called prototaxic. Newborn infants experience images mostly on a prototaxic level.

Experiences that are prelogical and nearly impossible to accurately communicate to others are called parataxic. Included in these are erroneous assumptions about cause and effect, which Sullivan termed parataxic distortions.

Experiences that can be accurately communicated to others are called syntactic. Children become capable of syntactic language at about 12 to 18 months of age when words begin to have the same meaning for them that they do for others.

Although all the three types of experiences are found in the whole life span of the individual but in the life of a normal person the syntactic experiences remain dominated.

1.5.2 Enduring Aspects of Personality

Sullivan, in his theory of personality emphasised those aspects of personality which are enduring in nature. Among them, following three are main enduring aspects:

- Dynamism
- Personification
- Self-system

1.5.2.1 Dynamism

In Sullivan's theory dynamism is a term which is considered equivalent to traits. That is, Sullivan used the term dynamism to refer to a typical pattern of behaviour.

Two types of dynamism are distinguished by him

- i) dynamisms related to specific zones of the body and
- ii) dynamism related to tensions.

The first type of dynamism leads to the satisfaction of particular bodily needs like hunger, thirst.

The second type of dynamism is divided in three subtypes

- 1) disjunctive dynamism,
- 2) conjunctive dynamism, and
- 3) isolating dynamism.

The disjunctive dynamism of evil and hatred is called malevolence, defined by Sullivan as a feeling of living among one's enemies. Those children who become malevolent have much difficulty giving and receiving tenderness or being intimate with other people.

The conjunctive dynamism marked by a close personal relationship between two people of equal status is called intimacy. Intimacy facilitates interpersonal development while decreasing both anxiety and loneliness

In contrast to both malevolence and intimacy, lust is an isolating dynamism. That is, lust is a self-centered need that can be satisfied in the absence of an intimate interpersonal relationship. In other words, although intimacy presupposes tenderness or love, lust is based solely on sexual gratification and requires no other person for its satisfaction.

1.5.2.2 Self-System

The most inclusive of all dynamisms is the self-system, or that pattern of behaviours that protects us against anxiety and maintains our interpersonal security. The self system is a conjunctive dynamism, but because its primary job is to protect the self from anxiety, it tends to stifle personality change. Experiences that are inconsistent with our self-system threaten our security and necessitate our use of security operations, which consist of behaviours designed to reduce interpersonal tensions. One such security operation is dissociation, which includes all those experiences that we block from awareness. Another is selective inattention, which involves blocking only certain experiences from awareness.

1.5.2.3 Personifications

Through social interactions and our selective attention or inattention, we develop what Sullivan called *Personifications* of ourselves and others. While defenses can often help reduce anxiety, they can also lead to a misperception of reality.

Sullivan shifts his focus away from Freud and more toward a cognitive approach to understanding personality. These personifications are mental images that allow us to better understand ourselves and the world.

There are three basic ways we see ourselves that Sullivan called

- the *bad-me*,
- the *good-me* and
- the *not-me*.

The bad- me represents those aspects of the self that are considered negative and are therefore hidden from others and possibly even the self. The anxiety that we feel is often a result of recognition of the bad part of ourselves, such as when we recall an embarrassing moment or experience guilt from a past action.

The good me is everything we like about ourselves. It represents the part of us we share with others and that we often choose to focus on because it produces no anxiety.

The not-me, represents all those things that are so anxiety provoking that we can not even consider them a part of us. Doing so would definitely create anxiety which we spend our lives trying to avoid. The not-me is kept out of awareness by pushing it deep into the unconscious.

1.5.2.4 Developmental Epochs

Another similarity between Sullivan's theory and that of Freud's theory is the belief that childhood experiences determine, to a large degree, the adult personality. And, throughout our childhood, mother plays the most significant role. Unlike Freud, however, he also believed that personality can develop in adolescence and even well into adulthood. He called the stages in his developmental theory Epochs.

He believed that we pass through these stages in a particular order but the timing of such is dictated by our social environment. Much of the focus in Sullivan's theory revolved around the conflicts of adolescence. As we can see from the chart below, three stages were devoted to this period of development and much

of the problems of adulthood, according to Sullivan, arise from the turmoil of our adolescence. Sullivan saw interpersonal development as taking place over seven stages, from infancy to mature adulthood. Personality changes are most likely during transitions between stages.

Table : The developmental epochs of Sullivan

Infancy: Birth to 1 year	From birth to about age one, the child begins the process of developing, but Sullivan did not emphasise the younger years to near the importance as Freud
Childhood: 1 year – 5 years	The development of speech and improved communication is key in this stage of development
Juvenile ages: 6-8 years	The main focus as a juvenile is the need for playmates and the beginning of healthy socialisation
Pre adolescence: 9-12 years	During this stage, the child's ability to form a close relationship with a peer is the major focus. This relationship will later assist the child in feeling worthy and likable. Without this ability, forming the intimate relationships in late adolescence and adulthood will be difficult.
Early adolescence: 13-17 years	The onset of puberty changes this need for friendship to a need for sexual expression. Self worth will often become synonymous with sexual attractiveness and acceptance by opposite sex peers
Late adolescence: 18-22/23 years	The need for friendship and need for sexual expression get combined during late adolescence. In this stage a long term relationship becomes the primary focus. Conflicts between parental control and self-expression are commonplace and the overuse of selective inattention in previous stages can result in a skewed perception of the self and the world.
Adulthood : 23 years and above	The struggles of adulthood include financial security, career, and family. With success during previous stages, especially those in the adolescent years, adult relationships and much needed socialisation become more easy to attain. Without a solid background, interpersonal conflicts that result in anxiety become more commonplace.

1.5.2.5 Evaluation

Despite Sullivan's insights into the importance of interpersonal relations, his theory of personality and his approach to psychotherapy have lost popularity in recent years. In summary, his theory rates very low in falsifiability, low in its ability to generate research, and average in its capacity to organise knowledge and to guide action. In addition, it is only average in self-consistency and low in parsimony.

Because Sullivan saw human personality as largely being formed from interpersonal relations, his theory rates very high on social influences and very low on biological ones. In addition, it rates high on unconscious determinants; average on free choice, optimism, and causality; and low on uniqueness.

Self Assessment Questions

- 1) Critically evaluate Sullivan's theory of personality.

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- 2) What are the main enduring aspects of personality proposed by Sullivan? Discuss the concept of personification in detail.

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- 3) What are the main developmental stages in Sullivan's theory? How do they differ from Freud's Stages of Psychosexual development?

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1.6 LET US SUM UP

All the theories in psychology that see human functioning based upon the interaction of drives and forces within the person fall under psychodynamic theory. Freud's psychoanalysis was the original psychodynamic theory. Freud's Psychoanalytic theory is described under the three main headings: structure of

personality, dynamics of personality and development of personality. In order to describe the structure of personality two models have been developed by Freud: topographical model and dynamic or structural model. Freud's topographical model represents his configuration of the mind. Freud conceived human mind in terms of three different levels of consciousness. The current thoughts about which we are aware are in the conscious. Beyond the conscious is the preconscious, which is immediately not accessible but can be accessed. Beyond the preconscious lies the unconscious, of which we are not aware. It contains the repressed desires and impulses. Under the dynamic or structural model Freud maintained that personality consists of three structures, namely, id ego and superego. Id is that part of the personality which deals with the immediate gratification of primitive needs, sexual desires and aggressive impulses. It follows the pleasure principle. Ego develops out of id. It works on reality principle. Superego deals with the ideals. It represents the societal demands and ideals. Under the dynamics of personality Freud maintained that human organism is a complex system in which lies both physiological energy as well as psychic energy. He stated that the instincts are the ultimate cause of all behaviour. 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. Denial, repression, regression, reaction formation, projection, rationalisation, intellectualisation, displacement, and displacement are some of the important defence mechanisms. 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 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. The stages of psychosexual development are anal stage, oral stage, phallic stage, latency stage, and genital stage.

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, and measures to cope with anxiety. Basic anxiety is an important theoretical concept in the Horney's theory of personality. When parents' behaviour toward their child indifference, disparaging, an erratic, the child feels insecure – a feeling termed by Horney as basic anxiety. 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. Horney clustered neurotic needs into three broad coping strategies. The first strategy is compliance, also known as the *moving-toward* strategy or the self-effacing solution. The 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. The final coping strategy is withdrawal, often labeled *the moving-away-from* or resigning solution. As far as her theory of self is concerned Horney shared Abraham Maslow's view that self-actualisation is something that all people strived for. By "self" she understood the core of one's own being and potential. According to Horney we can have two views of our self: the "real self" and the "ideal self". The neurotic person's self is split between an idealised self and a real self. As a result, neurotic individuals feel that they somehow do not live up to the ideal self.

Sullivan, on the other hand, placed a lot of focus on both the social aspects of personality and cognitive representations. Sullivan called his approach an interpersonal theory of psychiatry. For Sullivan, relationships are primary. Personality is a hypothetical entity that cannot be observed or studied apart from interpersonal situations wherein it is made manifest. The only way personality can be known is through the medium of interpersonal interactions. Therefore the unit of study is not the individual person, but the interpersonal situation. Sullivan's theory can be explained under three main headings: dynamics of personality, enduring aspect of personality, and developmental epochs. Sullivan conceptualised personality as an energy system, with energy existing either as tension (potentiality for action) or as energy transformations (the actions themselves). He further divided tensions into needs and anxiety. Sullivan called anxiety the chief disruptive force in interpersonal relations. Sullivan recognised three levels of cognition, or ways of perceiving things—prototaxic, parataxic and syntactic. Prototaxic level contain the primitive experience of infants. Experiences that are prelogical and nearly impossible to accurately communicate to others are called parataxic. Experiences that can be accurately communicated to others are called syntactic. Sullivan, in his theory of personality, emphasised those aspects of personality which are enduring in nature. These are dynamism, self-system, and personification. In Sullivan's theory dynamism is a term which is considered equivalent to traits. The most inclusive of all dynamisms is the self-system, or that pattern of behaviours that protects us against anxiety and maintains our interpersonal security. Through social interactions and our selective attention or inattention, we develop what Sullivan called *Personifications* of ourselves and others. The personifications are mental images that allow us to better understand ourselves and the world. There are three basic ways we see ourselves that Sullivan called the *bad-me*, the *good-me* and the *not-me*. Like Freud, Sullivan also believed that we pass through several developmental stages in a particular order. He called the stages in his developmental theory Epochs. Seven developmental epochs have been described Sullivan.

1.7 UNIT END QUESTIONS

- 1) What are the main assumptions of psychodynamic theory of personality? On what account Freud's theory can be termed as the leading psychodynamic theory?
- 2) Discuss the main features of Freud's psychoanalytic theory.
- 3) Explain the structure of personality from psychoanalytic point of view.
- 4) Describe the stages of psychosexual development. What role do they play in developing the adult personality?
- 5) What do you mean by defense mechanisms? How do they tend to reduce anxiety? Illustrate your answer with suitable examples.
- 6) Explain the main features of Karen Horney's theory of personality.
- 7) On what account does Horney's theory of personality differ from Freud's theory of personality?
- 8) Discuss the importance of neurotic needs in the formulation of Horney's theory of personality.
- 9) Describe the salient features of Sullivan's personality theory.

- 10) Distinguish between Sullivans's Developmental epochs and Freud's stages of psychosexual development.
 - 11) What are the main enduring aspects of personality proposed by Sullivan? Discuss the concept of personification in detail.
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1.8 GLOSSARY

Psychodynamic	: All the theories of human functioning which are based on the inter play of drives and other forces within the person.
Id	: In psychoanalytic theory, the totally unconscious, primitive region of mind which strives for the immediate personal pleasure and satisfaction.
Ego	: In psychoanalytic theory, the reality oriented region of mind: It involves perception, reasoning, learning, and other activities necessary to interact effectively with the world.
Superego	: In psychoanalytic theory, that region of the mind which includes a view of ideal behaviour (ego-ideal) and a view of right and wrong.
Libido	: In psychoanalytic theory, the energy that underlies all of man's strivings. Usually used to refer to the drive for sexual gratification.
Eros	: In psychoanalytic theory, the drive that comprises the instinct for self-preservation, which is aimed at individual survival; and sexual instinct, aimed at the survival of species.
Thanatos	: Freud's "death instinct"; the destructive, cruel forces within the individual.
Defence Mechanism	: According to Freud, ways in which ego unconsciously tries to cope with unacceptable id impulses, as in repression, projection reaction formation, sublimation, rationalisation.
Oral Stage	: In psychoanalytic theory, the first developmental stage involving the mouth and eating.
Anal stage	: In psychoanalytic theory, the second developmental stage involving learning to control bowel movement.
Phallic stage	: In psychoanalytic theory, the third developmental stage involving sexual urges of male child toward the parent and the resolution resulting Oedipal conflict.
Latency Stage	: In psychoanalytic theory, the period between phallic stage and mature genital stage during which interest in sex is sublimated.

Genital Stage	: In psychoanalytic theory, the developmental stage in which sexual desire is blended with affection and adult roles are assumed.	Psychodynamic Theory (Including Horney and Sullivan)
Prototoxic	: In Sullivan's theory experiences that are impossible to put into words or to communicate to others are called prototoxic.	
Parataxic	: In Sullivan's theory experiences that are prelogical and nearly impossible to accurately communicate to others are called parataxic.	
Syntactic	: In Sullivan's theory experiences that can be accurately communicated to others are called syntactic.	
Personifications	: In Sullivan's theory personifications refers to mental images that allow us to better understand ourselves and the world.	
Developmental Epochs	: In Sullivan's theory of personality the seven stages of development are called developmental epochs.	

1.9 SUGGESTED READINGS

Hall, C.S., Lindzey, G and Campbell, J.B. (2004). *Theories of Personality* (Fourth Edition). New York: Wiley

Pervin, L. (1996). *The Science of Personality*. New York: Wiley