

(SOME OF) THE POST-FREUDIANS

While Freud was the first man to take seriously the importance of the unconscious mind and of unconscious motivations - the inner dynamics of the mind, if you like, and to develop therapeutic techniques based on the need to understand unconscious processes, he died over 70 years ago. And during this period, his theories have been changed - and greatly extended and improved - almost out of recognition by other theorists, both within and without the psychoanalytic movement. Freud's ideas have often been preserved -at least in name- with an almost religious fervour whenever this was possible, but in many areas they have been inadequate for a very long time now. The usual result of creating new or modified theories was expulsion from the psychoanalytic movement (e.g. Reich and Adler), or the setting up of a separate school (e.g. Horney or Klein).

The following are just some examples of the post-Freudians: rather jejune summaries that you can find in most Personality textbooks.

a. The Ego Psychologists.

The ego psychologists -Anna Freud, Heinz Hartmann, Robert White and Margaret Mahler have, over a 50-year period, been responsible for a gradual transformation from Freud's ideas to a larger viewpoint that gives greater power and more functions to the **ego** and consciousness, allows for more (and more complex) drives and gives greater consideration to the nature and needs of healthy psychological functioning. They do retain, however, the Freudian emphases on the importance of unconscious processes and early childhood events, the presence, at least, of id, ego and superego, and the need for everyone to go through the same series of developmental stages.

Anna Freud was Freud's youngest daughter, closest friend, and exemplar of the (successful) Electra complex. She was a noted psychoanalyst in her own right, but took it upon herself to be the conservator of her father's work. Over a 40-year period, she then managed to achieve a gradual transformation of the emphasis of psychoanalysis, without - at any point - the need for a dramatic break with her father's theories.

Anna concentrated upon the unique properties of one of her father's basic concepts -the ego. On the complexity of its defenses and its healthy strivings towards increasing maturity. She created quite complicated techniques and scales on which to measure a client's conflicts **and also** his/her capacity for continuing ego growth, integration, synthesis and adaptation to life. She came to believe that psychological health took the form of increasing independence, rationality (via the ego) and an active relationship to the world. This work caused an irrevocable change in the psycho-analytical movement towards an ever-increasing emphasis on growth towards health and of conscious functioning. Anna also pioneered psychoanalytic work with children: the observation of psychological development as it actually occurred, rather than through imperfect recollection during analysis much later in life. Her father had always maintained that the analysis of children was impossible.

To quote Robert White: "Past theories of personality have not always made it clear that human beings have intrinsic urges that make them want to grow up." Anna Freud made it clear.

Anna Freud's work led her to extend her father's concept of defense mechanisms. She envisaged no less than 15 such mechanisms (see list). Go through the list and

remember that they all occur **entirely unconsciously!!** Some of them very complex and (like, for example, asceticism) clearly more characteristic of older children and adolescents than the 0-6 year-olds of early Freudian theory.

4.1 Anna Freud's 'Ten' Ego Defenses

1. Repression	Abrupt, involuntary removal from awareness of any threatening impulse, idea or memory.
1A. Denial	Blocking of external events from entry into awareness.
2. Asceticism	A character style. Repudiation of all desires/pleasures. Characteristic of puberty.
3. Projection.	Attribution to another person or object of one's own unacceptable wishes, thoughts or impulses.
3A. Altruistic Surrender.	Fulfilling one's needs vicariously: a form of projection.
3B. Displacement.	Redirection of impulses onto a substitute target.
4. Turning-Against Self.	Redirection of impulses inwardly, against self when there is an appropriate external target.
5. Reaction-Formation.	Transformation of unacceptable impulses into their opposites.
5A. Reversal.	Transforming of an unacceptable impulse from an active to a passive mode.
6. Sublimation.	Transforming of an impulse into an acceptable form.
7. Introjection.	Incorporating the characteristics of an external object into ones own behaviour and beliefs.
7A. Identification-With -The-Aggressor.	Adopting the traits or mannerisms of a feared object.
8. Isolation.	Unacceptable impulses are retained in consciousness, but divested of emotion -quarantined.
9. Undoing.	Unacceptable acts or impulses are magically 'undone' by gestures or rituals.
10. Regression.	Primitivisation of behaviour in the face of stress: return to earlier modes of response.

Heinz Hartmann took Anna Freud's ideas further. Instead of believing, like the Freud's, that the id is the source of all psychic energy, the ego its offshoot, Hartmann proposed that the ego emerged in the mind at the same time as the id and was partly independent **right from the beginning**. The ego had its own, conflict-free sphere of functioning: things like memory learning, thinking and intelligence and the translation of thinking into action. So, you could have an Oedipus complex or an anal fixation at the emotional level, but function perfectly well at the conscious, cognitive level at the same time. Note also that Hartman believed that the ego can have primary autonomy

(as above) and also secondary autonomy, when it takes over control of functions initially under the control of the id (e.g. deliberately substituting social status for sexual satisfaction). All this meant that psychoanalysis was able to change from an approach based on neurosis to one equally based on normal psychological functioning.

Robert White took all this to its logical conclusion in the 1960s, by suggesting that the ego has complete motivational independence from the id. For example, the need for exploratory play and the instinct of curiosity. More than this, that the ego could take sexual energy from the id and use it for its own processes. This allowed culture and the arts to be functions of ego-instinct rather than just disguised attempts to express sexual feelings. White pointed out that many innate human behaviours (also present in other species – like exploration of the environment – can be instinctive without being drives (as described by Freud) that work on a hunger-consumption basis. It took them a long time, but they got there in the end. Remember that a Freudian analysts today is most unlikely to believe that all human functioning is driven by unconscious sexual needs. She/he will believe that these are important and sometimes they dominate a personality, just as Freud described, but he/she will also believe in the presence, from birth, of an autonomous ego with its own needs and priorities. In practice, this change is very client-empowering.

b. The Object-Relations Theorists.

The object-relations psychologists were psychoanalysts who developed the theory that the need to have satisfying 'object relations' (relationships with people, or other objects, in the outside world) is a fundamental part of human psychological development. It is motivated by a social drive as important as sex or aggression. If you have good object relations, you are able to accept that other people are entirely independent of you and to have good relations with them while tolerating their good and bad points and your own positive and negative feelings towards them. Sounds like being married, doesn't it?

Probably the most important object relations theorist was **Heinz Kohut**. Kohut believed (in the true psychoanalytic tradition) that lifelong abilities for good (or bad) object relations are laid down in early childhood: probably he was right. He believed that the most important time for object relations was infancy, the most important relationship that between mother and child. The mother, first of all, by loving and admiring the child, confirms the 'goodness' of the child's characteristics: she acts as a **mirror** that confirms the child's sense of positive existence and identity. This creates a sense of **basic trust**. A little later, she will become the **model** for those characteristics the child desires, but doesn't yet have: for example, love or strength. The child, by **identifying** with the mother at this stage is able to internalize these positive characteristics and thus develop **positive self-esteem**.

A failure in the mother-child relationship can have disastrous consequences. If the mother-child relationship fails at the mirroring stage, the child has no clear and positive sense of self and becomes completely self-absorbed (narcissistic) as it hunts everlastingly for the missing inner core. If the relationship fails at the modeling stage, the child knows that it exists, but is never really sure that he/she has any inner positive characteristics. She/he will be everlastingly trying to fill the sensed inner void by finding the desired characteristics in other people- most often their spouse. They will then try to 'own' the possessor of the desired characteristics. As long as

the other is nearby, they will feel OK. The needed characteristics are available for introjection. But they will absolutely dread the loss (sometimes even the temporary absence) of the 'loved one'. This loss will be like the wrenching out of all one's inner worth. Of course if the partner dies a new 'loved object' will be rapidly sought to replace the dead one. People like this don't love their partners in any real sense. They don't usually have any real interest in them. They merely use them to fill a void in themselves.

Kohut's theories were based on his observations of some of his patients. Note how so many of the ideas of depth psychology are derived from clinical practice. Not from the laboratory, or following any of the rules of good theory development!

Other noted object-relations psychologists were **Melanie Klein** and **Dorothy Bloch**. Klein, in particular, was the focus for the neo-psychoanalytic Kleinian School of psychology. Based upon the concept of object relations, of course. Klein's view was that small children are innately aggressive and destructive. This inner aggression, which usually can't be discharged, caused psychological discomfort to the child. It is therefore **projected** onto those around the child - normally parents. A young child has bad object relations, of course, so it finds this easy to do. The parents are still just a part of the child - to the child. Bad feelings are then split off from the ego and viewed as external, within the forms of parental figures. Note that, since the parents are conceived as part of the child's psyche - having no unitary, separate existence - multiple parental images can be conceived of simultaneously by the child. The child may therefore create several mother images, for example: some of them projected bits of aggression, others projected bits of love. The result is that the child 'peoples' its world with witches and demons (aggression projected onto the mother and father respectively) - and also (although Klein was typically less interested in this), with good fairies and rescuing saviors' as well - Christianity in a nutshell? Yes, to a psychoanalyst. But see also the file on Fairy Tales.

Let us look at **Melanie Klein** in a little more detail. She has been perhaps the best-known of the object-relations theorists in Europe and there are several Kleinian institutes in London, one of which has close associations with one of the London Jung Institutes. The two brands of psychology appear to combine well, focusing on the importance of early development, archetypal theory and object relations.

Klein is a classic example of a psychologists whose theories are generalizations from their own experience: but who appear to be unaware of this fact. She was born in Vienna in 1882, to an elderly father, who she perceived as cold and rejecting. Her relationships, throughout her life, seem to have been either unhealthy or tragic. Her father died, without reconciliation, when she was 18. She felt suffocated by her (loved) mother. She worshipped an older sister who died when she was 8. She much loved her brother, who died when she was 20. She was married at 21 and ever-afterwards resented the fact that this prevented her from being a doctor. She dreaded sex and (even more) pregnancy - she had 3 live kids. She left her husband in 1919. But then even her analyst died on her. Altogether, you would think, a tremendous failure in interpersonal relationships.

She had a psychoanalytic analysis and training and also (after her analyst died) undertook self-analysis (rather like Freud and Jung). One may reasonably deduce that she concentrated in particular on the first few months of her own life. Eventually (in 1926, at age 44) she moved to London, to analyze Ernest Jones' children. More division and controversy followed. She fought, in particular with the Freuds, who rejected her analysis of very young children and with Anna Freud about who was Sigmund Freud's true(r) successor. The Kleinian school was formed. She was also

alienated for life from one of her daughters, who blamed Melanie for driving her son to 'suicide' when he died.

Klein's Theories. Melanie Klein did not repudiate Freud (unlike many others). Rather she (like Anna F.) tried to expand his ideas. She believed, in particular, not surprisingly given her upbringing, that early development is based on interpersonal relationships, not biological drives. That the mother is relatively more important than (even) Freud thought. That human contact and relatedness is the primary human motivation (certainly, it's what she lacked!). To this add that she thought the first 4-6 **months** of development were the most crucial. Life is conceived of as starting with inherited predispositions to use relationships to reduce the anxiety inevitable caused by the conflicts between the (Freudian) life and death drives.

Fantasies. Klein also believed infants to be capable of fantasizing from birth. Unconscious and instinct-driven fantasies these, note, not the conscious fantasies of older children. These fantasies create 'images' of 'good' and 'bad' 'objects'. A good fantasy image might be a full stomach, a bad one an empty stomach. The mother's good breast might then be incorporated 'into' the child's psyche in fantasy, the bad breast kicked or destroyed. These images all get mixed up, and are often contradictory, so that the child will – for example – fantasize incorporating, having sex with and killing the same real-life mother. The most important object early on is the breast. Later the mother's face and hands become important. And so on. An image of a desperate, painful, engulfing and threatening early world view.

Positions. The basic conflicts above may then be resolved, as the ego struggles to create integration. Positions (really stages of development, although not as rigid as those of Freud) then appear. These are actually ways of dealing with internal and external objects (analogy the Oedipus complex and its resolution).

1. The Paranoid-Schizoid Position. Here, the infant is aware of both the good breast (to be incorporated) and the bad breast (to be destroyed). Internal and external objects are split into good and bad components. One or the other. Refer to Bloch and her multiple images of good and bad parents – leading to a world full of witches and ogres. This position normally occurs in the first 3 or 4 months of life. Love and comfort *vs.* rage and destructive feelings.

2. The Depressive Position. Occurs in month 5 or 6. Objects become seen as a whole – both good and bad. The mother, for example, is seen as good and bad....and independent of oneself as a consequence. As loved and hated. At this point the child 'realizes' that she could be lost forever and it also feels guilt about its negative feelings and wants to make reparation for these. If this position is not resolved, there may be lifelong guilt and/or mourning for a perceived lost loved one. Note that there is a resemblance to Kohut's theory here, in that it is essential for the child to permanently take in (introject) positive aspects of the mother and to accept the good-badness and separateness of others.

Defense Mechanisms. Klein emphasized the importance of some of Freud's defense mechanisms – introjection and projection in particular, but also really pioneered the **concept** of splitting as a psychological defense.

To recap:

Ego Psychology, Object Relations and the description of Personality.

Have these psychologists given us any more to work on, when trying to describe/define normal personality than did Freud?

The short answer is yes.....a fair bit.

The long answer..... Anna Freud has given us a more thorough and interesting description of individuals' ego defenses and scales to measure the individual's conflicts and capacity for continued ego growth, synthesis, integration and adaptation to life. These however, are not generally used, even by psychoanalysts today, so they don't provide us with easy-to-understand descriptors. It is also now possible for a neo-psychoanalyst to describe an individual in terms of ego functioning -for example their social relatedness or artistic sensibility without having to relate these to sexual and aggressive drives. However, this doesn't get us anywhere that common sense doesn't. **But**, as with Freud, many (although not all of course) of these criteria are based on assessment of what is **wrong**. The individuals' blocks, fixations and areas of bad functioning, for example. The neurosis model of personality, in other words. And there is still usually an obsessive over-concern with sexuality and/or aggression. We will now turn to some theorists who provide us with a little more than this.

c. Wilhelm Reich

Wilhelm Reich was born in 1887 in Austria (a couple of decades later than Freud), a country boy who ran the family farm, middle class and Jewish -also like Freud. He received a medical degree in 1922 and became a practicing member of the Vienna psychoanalytical society. He was actually Freud's first clinical assistant and - in 1924 - director of the seminar for psychoanalytic therapy -the first psychoanalytic training institute. He trained and analysed many of the early psychoanalysts. A career assured, you would think.

But Reich was to be expelled from the psychoanalytic movement and to die in prison in the USA in 1957 (not long after the death of Stalin). There were two essential reasons for his 'fall': his personal early family experiences and his politics.

First, when Reich was 14, his adored mother committed suicide. She had been having an affair with Reich's tutor. Her dominating and violent husband found out. The affair was ended with violence. The wife committed suicide. The father then went into a decline and died three years later. Who was to blame? Reich - it had been he who had told his father about the affair! In Freudian eyes, of course, the disaster could have been explained in Oedipal terms. Reich would have been jealous of both his father and the tutor - and would have told his father to get at least one rival for his mother out of the way. The result (whatever the explanation) was tremendous, lifelong guilt, expiated, both consciously and unconsciously by theories that promoted sexual freedom - especially for women - with sexual satisfaction as the be all and end all of mental health. To the considerable good of Europe, but offensive to patriarchal Freudians and left- and right-wing establishments of all

kinds. Far less patriarchal, more modern and more positive than traditional psychoanalysis.

On the political side, Reich was involved with the communist party from about 1920, when a student. Remember that communism was very strong in Germany in the 20's and 30's: there had been, for example, a communist uprising in Bavaria in 1919 and they outvoted the nazis consistently throughout this period. Reich joined the party in 1928 and in 1929 founded the first 'sex hygiene' clinic (really a birth control clinic) for workers. He traveled all over Germany -and later on his various places of exile - promoting sexual hygiene for all. He advocated free distribution of contraceptives to everyone, complete legalization of abortion, freedom of divorce, abolition of legal differences between the married and unmarried, venereal disease elimination through education, treatment - not punishment - for sexual offences and the training of medicos in all the above. Very much indeed like health policy in the western world **seventy** years later! He was eventually expelled from the Communist Party in 1933, because of his promotion of the clinics and in 1934 from the psychoanalytic movement, because of his politics (which were getting ever more dangerous, of course). As a result of this, he became somewhat paranoid and justifiably suspicious of authoritarian movements that would imprison, expel or punish individuals because their views, or their behaviours were not normative. A sort of moral father to R.D. Laing and others. (the 60's anti-psychiatry movement). By the end of his life he even speculated as to whether he might not actually be the son of alien visitors, so alienated was he from the culture within which he tried to live. Those who have seen the Serbian film **Mysteries of the Organism** will understand how he might have felt like this. We will come back to Reich's life history a little later. But let us now have a look at the unique theories that he developed.

Reichs Theories

1. Bioenergy. Later called **orgone energy** was conceived as a free, biological energy: a universal energy present in all things. Reich considered this energy to be the real basis for Freud's libido. That it was present everywhere - even in a vacuum - mass free and undetectable. **Cosmic energy.** This energy, when concentrated, was actually the centre of all living beings. In particular, it could be concentrated, then discharged, in sexual activity. Orgasm being then essentially a relieving, healthy discharge of orgone energy. The more orgasms you had, the more freely orgone was passing through your body and the greater your psychological health. Reich actually spent about 20 years researching (with a variety of assistants) into the theory and the physics of orgone energy. This work was always rejected by conventional science, although it has never actually been put to the test. Reich's own research findings are not available to us, because they were all burnt (see below).

2. Character. (Or personality) Composed of a person's habitual attitudes and patterns of response to situations. For example, psychological attitudes and values, style of behaviour (shyness, for example) and physical attitudes like postures and habits of holding and moving the body. This is a long way from Freud's classification by neurotic symptoms. Much more related to physical attributes and social behaviour. Reich felt, though, that neurotic character structure - termed **character armour** by him - was created by the child as a defense against anxiety. Anxiety caused by overwhelming sexual feelings and accompanying fear of

punishment (another German upbringing!). The result might be bad posture, say, or nervous smiles, whatever: but often seen in bodily behaviour.

A **Genital Character** was not, as you might think, a person obsessed with sex, but (as also in Freud's theory) a person at the final level of psychosexual development: with **orgastic potency** - the capacity to surrender, free of inhibition, to the flow of biological energy - to discharge completely. This happens when you have relinquished your armour, can act in terms of your natural inclinations and become voluntarily rather than neurotically (compulsively or unconsciously) self-regulating. Sexual inhibition or neurotic promiscuity was said not to yield to lasting, fulfilling relationships. The important thing is to work through and away your neurosis and hence character armour.

3. Psychological Growth was a process of dissolving both psychological and physical armour. Gradually becoming more free and open and having full and satisfying orgasms.

4. The Body and Treatment. What was perhaps most original and useful about Reich's theories, was his concept that loosening up **physical** -that is **muscular** - armour, or tension, was an essential to **psychological** growth. His view was that muscular armouring is organised into **seven** major areas, or segments -a series of roughly horizontal rings centered round the eyes, mouth, neck, chest etc. Apparently closely related (anatomically) to the **seven chakras** of Kundalini-yoga. The most important armour segment is the pelvis. The theory is that orgone energy normally flows up and down the body, parallel to the spine (like a nod) and that the segments of armour are formed at right angles to this movement and block (like a head shake). The energy flow is blocked, free emotional expression is stopped and a physical and emotional straitjacket is created. In treatment, first of all, the clients posture and physical habits are examined to see where the greatest muscular tension is: where, therefore unexpressed emotions are bottled up. A combination of strong muscle massage and accompanying emotional release then begins. Usually anxiety / fear, anger or sexual excitement. Deep breathing exercises may also be used as a prelude to massage. Note that the massage is extremely painful -especially at first. Muscular exercises are also used. For example, loosening up the oral area by making the facial expressions for crying, biting, vomiting and so on, loosening the diaphragm area with breathing and vomiting movements. Always working with the higher segments first.

Reich's Work and Fate in America

Reich's treatment was very far from Freud's psychotherapy - indeed from any other psychological treatment or theory. There were some hundreds of Reichian therapists in America in the 40's and 50's. Group therapy - especially exercises - was commonly practiced - partly a derivation from Reich's socialist past, partly because individual therapy was prolonged - tens or even hundreds of hours and Reich held that almost everyone, not just a few wealthy neurotics could benefit from his therapy. Therapy was often done with not too much on and children could do it if they liked.

Reich, as ex-communist, Jew and sexual masseur and therapist, was always in terrible trouble in the US during the McCarthy era. In his research on orgone energy, and perhaps in the light of his perceived need to bring his therapy to the masses, he began to experiment with an 'accumulator' that he called the **orgone**.

This was a box, or other device, that he believed would store and concentrate orgone energy. (alternate layers of wood and metal) Clients could sit inside the box, receive orgone energy and feel better. He believed that the orgone assisted not just psychological problems, but also physical illnesses like asthma, cancer and heart disease (from the last of which he himself suffered).

In 1954 the US Food and Drug Administration (FDA) obtained an injunction against the distribution and use of orgones and forbade the sale of most of Reich's books and research findings. He violated the injunction, of course and was eventually put in prison for transporting an orgone across state lines. Conditions in prison in those days were pretty terrible and Reich died there. The FDA **burned** all his books and research findings! In 1955-6 - just about 20 years after the Nazis had burned the books of Einstein, Freud and others in Germany. A shameful example of intolerance.

Reich's Legacy

You won't find anything about Reich in Intro. Psychology books. It is though he and his movement never existed there. But he has had a surprising effect upon psychotherapy and education. For example in **Bioenergetic Analysis** of Lowen and Pierrakos. These were actually two of Reich's students, who have made his therapy more acceptable by altering its name, emphasizing pleasure rather than sexuality, using more specific physical exercises that can be practiced at home and doing more work standing up -not lying on a bed! Otherwise, they use Reich's breathing and emotional release techniques -breathing, relaxation and crying, for example. You should remember how important and exceptional is an approach to psychotherapy that actually includes observing - and understanding the psychological messages from - posture and movement. Most psychologists tend to talk as if the body doesn't exist -at least as if it doesn't interrelate with the mind.

The **Alexander Technique** also owes a debt to Reich. This technique – invented by an Australian actor – is designed to improve your awareness of your habits of movement and assumes that most people use their bodies inefficiently. It involves – or aims at – an upward lengthening of the spine.

The **Feldenkrais Method** was devised by a physicist and judo expert who worked with Alexander, Freud and Gurdjieff. This is designed to help clients regain the grace and freedom of movement that they had as children: to undo bad habits of movement. Look up if interested.

Finally, Reich was also very influential in the foundation of the Summerhill School movement. A lovely, gentle man, always a real socialist, who never looked to be rich or to do other than liberate other people. Who our society killed.

d. Alfred Adler

Alfred Adler was a colleague of Freud's, and an important member of his 'coffee group' and the early psychoanalytic movement, who was banished from the

psychoanalytic movement in about 1905 and became the founder of **Individual Psychology**. Or Adlerian psychology. His ideas differed so radically from Freud's that he was **forced** out of Freud's group after a great struggle – Adler thought his ideas were at least the equal of Freud's.

The problems that arose between Adler and Freud are related to Adler's memories of his early life experiences. He remembered, for example that, as a child he had been unusually afraid to walk past the local cemetery: that he therefore felt that he was a coward, and that he had struggled (successfully) to **master** his fear until it disappeared. He has also been a weak and sickly child (with rickets and other illnesses) and had felt inferior to his older brother and his peers in this respect. Again, and largely by conscious processes, he was able to master these feelings. He was always aware, though, that his early hatred for death (the cemetery) and illness had been a strong motivating force for him in his decision to be a doctor. This gave him the concept that our early perceptions of inferiority or helplessness must and can be overcome - and often via conscious intervention - in order to grow up. And that the end result of this struggle may be the achievement of a compensatory strength or skill that we would never have attained but for our early feelings of inferiority.

Adler was also aware that he was jealous of his younger brother, who had 'dethroned' him in his mother's affections. As with his fear of the cemetery, he was able to confront his feelings, control his resentment and anger and become a sociable, friendly and altruistic adult. This led to his theories that birth order can affect personality and that the truly psychologically healthy adult is the sociable and altruistic one.

All of which made his theories irreconcilable with those of Freud. Adler was never able to believe that sexuality - no matter how broadly defined - could be an adequate explanation for all human motivation. This, of course, was blasphemy to Freud. And Adler was convinced that conscious (or ego) recognition of early problems and conscious problem-solving was the best way to resolve such problems. Of course, here, he was generalizing from his own experience – but sensibly so. To Freud, who believed in the universality and primacy of unconscious motivations in every area of psychological functioning, this was mere, superficial 'ego psychology'. To quote Freud (From the Freud-Jung letters):

"I see now that Adler's seeming decisiveness concealed a good deal of confusion. I would never have expected a psychoanalyst to be so taken in by the ego. In reality the ego is like the clown in the circus, who is always putting in his oar to make the audience think that whatever happens is his doing.The crux of the matter - and that is what really alarms me - is that" (Adler) "minimizes the sex drive and our opponents will soon be able to speak of an experienced psychoanalyst whose conclusions are radically different from ours."

Later on after the break, Freud says: "I have finally got rid of Adler....The damage is not very great. Paranoid intelligences are not rare and are more dangerous than useful. As a paranoiac of course he is right about many things, though wrong about everything." Note again here that Freud had the habit of dismissing those who disagreed with him as paranoid.

The Main Tenets of Individual Psychology:

- a. The role of ego-consciousness** is emphasized; as independent and creative. This anticipates the ego psychologists and was the essential cause of his dispute with Freud, as above. He didn't believe that everything important was unconscious
- b. The basic human drive/instinct is the Social Interest.** And Adler didn't believe that sex was the only - or even the most important - instinctive drive. Lack of social interest represented immaturity. Note also that to Adler, the Oedipus complex, for example, was not just a matter of sexuality. Rather, it represented the way a child might compete for power - i.e. possession of the mother - with the father. Thus, it is a social, rather than a sexual construction.
- c. The most important individual drive is for mastery/personal competence.** As compensation for perceived weaknesses. A future-oriented **pull** theory. When we are young we (correctly) feel that we are weak or inferior - in one to many areas. This gives us a direction, in our attempts to feel that we can master the world - or our life.
- d. Humans are therefore goal- or purpose-oriented,** as above.
- e. The drive to mastery gives each individual a (partly unconscious) lifestyle.** This is directed, subjective and **fictitious**. Striven towards, but never achieved. These fictions are **subjectively useful** interpretations of reality that help one to make sense of one's life: like any religious belief, they can do good without having to be literally true. This is the psychology of 'as if'. The four most important lifestyles are the **dominant**, the **getting**, the **avoiding**, and the socially **useful**. The egocentricity and narcissism of the first three types is considered to be **neurotic**.
- f. The inferiority complex** is the result of failure to overcome childish feelings of inferiority. Those with this complex constantly need to deny the feelings generated by it.
- g. Personality should be studied holistically.** The whole is greater than the sum of the parts. This anticipates some of the theories of humanism.
- h. Healthy development** leads to the formation of the **Creative Self**. Human nature is active, creative, purposive and responsive to the environment.
- i. Birth order** is important in determining personality. First-borns are often pessimistic, because they were initially favourites, but then got dispossessed by younger sib(s). Second-borns, who always share the mother's love, tend to be more ambitious and competitive. Third-borns, or other youngests, are supposed to be 'always pampered' - always the baby - the most ambitious, but not necessarily the highest achievers. Only children, finally, are supposed to be so pampered that they may become timid and passive in later life. Many Adlerian therapists specialize in child psychology.

Adler, Mental Health and Personality.

Adler's concept of the creative self compares to Freud's innate anxiety and erotic drive. Mental health, to Adler, meant high social interest, creativity and purpose. Personality can be described in these terms, or in terms of the individual's life goals and lifestyle. Whereas, with Freud, you could only describe personality in terms of stage of fixation, prominent defense mechanisms and sexual activity!