

The Role of Childhood Experiences in Adult Neurosis:
A Comparison of Freud, Adler, and Jung.

Roy E. Shore

Honors Paper

Committee: Dr. C. J. Snell,
Mr. R. H. Nash, Mr. J. H. Miller

Second Semester, 1962

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P R E F A C E

This paper is an attempt to establish the relative importance which Freud, Adler and Jung gave to childhood experiences as contributing causes of neurosis. In the process it will be necessary to explain their theoretical system, and one will be able to notice the different types of causal factors seen by these men and the trends of thought.

Many of the ideas in this paper are not original, since the aim has been to capture their thoughts. However, the expression and organization of the material, as well as critiques and comparisons, have resulted from the author's attempt to assimilate as much as possible the original sources written by these men.

Chapter I

SIGMUND FREUD ON THE ROLE OF CHILDHOOD IN ADULT NEUROSIS

Our purposes in this chapter are: (1) to establish the factors which in Freud's mind contributed to neurotic personalities and the relative importance of each; (2) to elaborate upon the factor of childhood experiences, establishing both how this factor contributes to specific neuroses; and (3) to compare these views with those of his contemporaries, Jung and Adler.

It is often hard to pinpoint Freud's view on any particular point, for he was constantly revising his theories over the nearly fifty years of his productive work. He began with naive theories and gradually discarded and supplemented them, periodically making radical shifts in his thought. The problem for the student of Freud is to know exactly what he discarded and what he continued to hold.

To understand Freud's views on any subject one needs to see him in relation to his time and his background. Two things are particularly relevant to this paper. First, most people of the time believed that acquired characteristics could be commuted hereditarily. In the 1890's Weismann had pioneered in showing that acquired physical characteristics could not be commuted, but his views were not widely known or accepted. So Freud felt no restraints when he postulated that the actions of one's ancestors were passed down through the generations as

innate memory-traces and wishes.

Also one must be familiar with the sexual mores of this time to appreciate why he posited sex as basic to neuroses. Around the turn of the century Austria-Germany was feeling tinges of the English Victorianism. In respectable society it was unthinkable to tell one's children about procreation and parturition until they were well past puberty, and children's masturbation or sexual exploration was punished harshly. With our understanding of child-rearing today, it is easy to see why sexual factors were almost universal in patients at that time.

I. Etiology of Neurosis

Freud conceived of two important elements which determined whether a person would be normal or neurotic: constitutional and accidental. He hypothesized that the quantity of the combined factors which contribute to emotional imbalance was the important thing: if they added up to a sum greater than the regulating mechanisms of the individual could contain, neurosis would burst forth. Thereby, the factors were reciprocal; if one was especially strong, the others did not need to be so powerful. This in itself, then, gives us no clue to the relative importance of the factor of childhood experiences.

The initial factor in the production of any neurosis was heredity or constitution. When Freud said heredity in reference to this, he meant it in two senses: inheritance of biological characteristics which would be conducive to mental illness, and

the inheritance of ancestral experiences in one's unconscious. He once said, "If nothing is acquired, nothing can be inherited."¹ He theorized that primitive man committed incest, that, when this occurred over a number of generations, the idea of it became inherited in the mind; as man became more civilized this thought was forbidden in his conscious mind, but was active on the unconscious level. He believed that the child went through periods of mental development corresponding to the development of civilization in mankind's history, so that the young child had these incestuous desires. When speaking of heredity in the biological sense, he referred to considerations such as the healthiness of the nervous system or the amount of libido which a child's id generated.

With regard to heredity Freud asserted that "the constitutional factor must wait for experiences which bring it to the surface, while the accidental factor needs the support of the constitutional factor in order to become effective."²

The second factor, and the first accidental one, is the strength and prematurity of sexual manifestations. When Freud introduced the concept of infantile sexuality to the world, respect for him fell to a new low. The prevailing belief was that individuals first manifested sexual feelings at puberty. However, in his clinical work he had noticed all the references back to childhood sexual experiences in free association and dreams.

1. Ernst Jones, The Life and Work of S. Freud, Vol. 2, p.222

2. S. Freud, "Three Contributions to the Theory of Sex," p.626

Back in the early years (1895-97) of his investigation, he began to seek a view to compete with those of Charcot and Breuer which he had rejected. He posited the idea that adults with conversion hysteria had been seduced by governesses, nurses, parents, or others when they were children, and that those with obsessional neurosis had played an active part in such childhood seductions (i.e., had desired them).³ However, he soon found that these seductions were usually only in fantasy and had never occurred, so he thought of these seductions as wishes. From this idea eventually came the Oedipus complex.

After rejecting the seduction hypothesis Freud discovered many other ways in which childhood sexual manifestations influenced the child's unconscious. Children, especially after having seen sexual scenes between adults, linked together the ideas "sexual satisfaction" and "danger," so that often, when the child received erotic pleasure, he would also experience anxiety. Anxiety developed into a definite disposition toward subsequent neurosis.⁴ Lack of maternal love during infancy could cause the child to have stronger erotic impulses, so that he would be more sensitive to possible traumatic experiences during that period than would another child. The neurotic person had heightened adhesion of childhood sexual impressions, whereas the same premature sexual manifestations

3. Freud, The Origins of Psychoanalysis, p.130

4. O. Fenichel, The Psychoanalytic Theory of Neuroses, p.214

in other people did not impress themselves deeply enough to produce compulsive repetition in the conscious mind as they did in the neurotic's conscious mind.⁵ At any rate, the early childhood experiences had the most important place among the accidental factors.

Basic to an understanding of the importance of infantile sexuality are the dynamics of the conflict between the ego and the id. Briefly, the id sends libidinal impulses constantly in the direction of the conscious part of the ego, there to be cathected (discharged). But the unconscious ego erects barriers to prevent many of the impulses from entering consciousness, for they would produce anxiety in the mind. Now the infant, who has no ego, identifies with a parent -- usually his mother. When, for instance, the mother slaps the child as he plays with his genitals, the child at an early age understands this to mean that loss of love, which to him signifies danger, results from this performance. Then when the sexual impulses break into his consciousness, the ego as it develops, perceives these as dangerous and anxiety-provoking and erects barriers against them. This conflict between ego and id (with superego added later) is the underlying mechanism of all emotive states. Neurosis ensues when the ego becomes so sensitized that few direct impulses are let through its barriers; id forces build up and then begin to find outlet in disguised forms -- symptoms. The role of

5. Freud, "Three Contributions to the Theory of Sex." p.628

infantile sexuality in the genesis of the conflict points up how very important this factor is.

A combination of the constitutional factors and childhood sexual experiences produces libido fixation, which in effect is a predisposition for adult neurosis.** By fixation we mean an attachment of libidinal energy to an early stage of psychosexual development, so that the impulses do not readily go on to the new libido-cathexes and object-relationships of further stages.

Libido fixation occurs in four types of situations.⁶

(1) If a child experiences excessive satisfactions at a given level of development, this level is renounced only reluctantly, and later frustrations lead to a yearning for the satisfaction enjoyed at this level. (2) When the child experiences excessive frustrations at a stage of development, he does not go beyond this stage until enough satisfactions of this type are given. (3) When a satisfaction is given excessively on one level, a little frustration of satisfaction for that child will have an effect equal to the effect of severe frustration on a less spoiled child. (4) The experience of instinctual satisfaction which gave reassurance in the face of some anxiety or fear produces fixation, for simultaneous security and gratification is an ideal condition, one which a child would like to re-enact many times. Most commonly

** See the diagram in A General Introduction to Psychoanalysis,
p. 371
6. Fenichel, op. cit., p.65

fixation is contingent upon the last situation of the four.

Now that we have defined fixation and have pointed out situations in which it occurs, let us show its importance in the etiology of a neurotic condition. The part of the libidinal impulses which become attached to objects, as in normal adult relationships, find cathexis in the direction of those objects. But the portions which have become attached to the infantile love-objects or to the ego take the form of incompatible wishes. They can find no release, for they are repressed (kept from consciousness) by the ego. This continual conflict with the ego for expression creates a weak point in the ego defense system, through which repressed impulses in adulthood are likely to come.⁷ Moreover, the adult is sensitive to, i.e., feels guilty about, those situations in adult life which are associated with the forbidden infantile impulses through similarity or some other association, and it is these situations which are likely to be traumatic and induce neurosis.⁸

The final factor in neurosis is the adult experience which upsets the equilibrium of the unconscious mind. Freud wavered on this point: at times he mentioned frustration as the external factor but other times he mentioned traumata.

"Libido-fixation represents the internal, predisposing

7. Freud, The Origin and Development of Psychoanalysis, p. 53

8. Ibid., p. 46

factor, while frustration represents the external, accidental factor in the etiology of the neuroses."⁹ Frustration, which upsets the economy of the id, occurs when the adult's ego blocks the demands or discharges of the libido along normal lines. This conflict occurs because the ego and the id operate upon different principles, the id upon the Pleasure Principle and the ego upon the Reality Principle. The Pleasure Principle means merely that pleasurable instinctual discharges are necessary frequently, in order to balance the economy of the id, which is constantly generating more libido energy. On the other hand the Reality Principle is based upon the avoidance of pain; the ego learns that there are situations in which it must forego immediate satisfaction, learn to endure a certain amount of pain, or renounce certain sources of pleasure in order to adapt to the social environment. The ego can sublimate only part of the libidinal energies and is capable of suspending only so much energy. If the ego is inexorable in relenting to the libidinal attempts at expression through direct sexual means, the libidinal energies must seek some other path of expression. That path is through regression.

The second possibility, traumata, involves the superego as well as the ego. A certain situation may release a flood of sexual excitement, which the superego strongly censors because of the guilt feelings which the excitation produces

9. Freud, A General Introduction to Psychoanalysis, p. 354

there. Again the libido seeks another avenue of release, so it regresses.**

Regression means only that the libido seeks infantile objects of discharge to achieve childhood aims. The aims may be to get psychological support, even as the infant sought love, or to get oral or anal satisfactions, or to have narcissistic genital release (masturbation); all these aims are really a means by which the libido has had satisfaction before and thus in which the person knows he can get gratification again. The objects are the childhood object-choices, such as parents and parent substitutes, or else one's own body and ego, rather than adult heterosexual choices.

What determines which aim and object the regressing impulses will choose. "Regression of energy cannot take place unless there is something to regress to, something that draws it back."¹⁰ That something is none other than the libidinal energy attached to particular childish sexual patterns and organization, the result of the specific infantile fixations.

10. Jones, op. cit., p.223

** Freud delineates four ways in which neurosis comes about;¹¹

- (1) Neurosis may result from a more or less sudden privation; a change in the external circumstances.
- (2) It may result from the person's failure to meet certain demands of reality which would produce satisfaction -- too great a frustration or a change in the inner world.
- (3) A strong infantile fixation may exist so that the person never really emerges from childhood, and thus never enjoys adult mental health.
- (4) A purely internal, probably organically caused, change in the libidinal economy, as during puberty or climacterium, may precipitate it.

11. Freud, "Types of Onset of Neurosis," as quoted in Jones, Ibid. p. 246

These fixated impulses with their newly acquired energy (the regressed energy) again attempt to break into consciousness. If they succeed consistently, the individual develops perverse tendencies, for sexual perversions are only expressions of infantile forms of sexuality according to Freud. But, when the ego perceives them as dangerous, they do not succeed in breaking through. So by a process of symbolization, a compromise formation between the libidinal wish and the ego's repressing force is made which serves as an acceptable, disguised substitute for the infantile sexual gratification. This substitute is called a symptom.¹² A neurosis may be defined denotatively as symptoms manifest in sufficient quantity or strength to cause poor adjustment to reality. Notice that neurosis is the opposite of perversion -- both have the same source, but the instinct is repressed in the former and not in the latter.

So far we have shown in some detail the role which childhood experiences and events play in neuroses, but the comparative importance of childhood has not been established. One wonders whether the regression caused by the adulthood frustrations or traumata or the child's fixation is more important. Freud stated that this varied greatly from case to case and could not be definitely established.¹³ However, from the standpoint of a working hypothesis, he assumed that a relatively minimal trauma or frustration would produce neurosis in many people, and that treatment must work with the

12. Jones, op. cit., p. 222

13. Freud, A General Introduction to Psychoanalysis, p.354

powerful predisposition acquired by childhood.¹⁴ It seems certain that he viewed a person's past as most significant; but he was uncertain whether heredity or childhood environment was more important.

II Other aspects of childhood contributing to neurosis

Before the time of Freud most psychiatrists and physicians believed that hysteric conditions were blameable to heredity or organic brain damages. When Freud began to recognize that infants had sexuality, he was castigated by his co-worker Breuer. But he continued his research along this line and came up with his seduction hypothesis around 1895. He theorized that the memory of the childhood seduction was repressed. If the primary defense against these memories was successful, scrupulousness and shame resulted; but if the repression failed, secondary defenses would be invoked which led to symptom formation.¹⁵

Although he abandoned this view when he learned to distinguish patients' fantasies from real experiences, he still retained the concept that infants were not asexual as most people thought them to be. He described the child's sexuality as "polymorphous perverse."¹⁶--perverse, because the sexuality was not directed toward heterosexual objects,

14. Anna Freud, "Observations on Child Development", p.26

15. Freud, "Further Observations on the Defence-Neuroses," p. 88-9

16. Jones, op. cit., 223

and polymorphous, because the child's sexuality took many mixed forms.

Freud called childhood oral, anal, and genital satisfactions "sexual" in contradiction to the thought of that day because:

- (1) They constitute the native soil from which the sexuality of the adult subsequently develops.
- (2) Any adult who is in any way blocked in his sexuality falls back to infantile sexuality as a substitute.
- (3) The child experiences his sexuality with the same emotions the adult feels toward his.
- (4) The aims of these strivings are identical with the aims observable in adult perversions, and no one has ever doubted that the perversions are anything but sexual.¹⁷

Anxiety is another mechanism basic to understanding neuroses. Freud posited two sources of anxiety -- inhibitions and fear.¹⁸ A child's fear of certain objects or traumatic situations may become generalized through associations in the mind and turn into anxiety. The fear results in inhibition of emotions and timidity; this sort of child is very likely to be neurotic in later life.¹⁸ Or the child may gett into minor, seemingly trivial and unimportant, traumatic sexual situations, perhaps nothing more than having his hand slapped when he plays with his genitals. Although this is apparently unimportant from the adult's viewpoint, a series of such incidents leads the child to regard his pleasurable, sexual

17. Fenichel, op. cit., p. 94

18. Freud, A General Intro to Psychoanalysis, p. 413

feelings as dangerous because of the ensuing punishment. Then when he gets pleasurable feelings or when he gets into situations in which he had as a young child obtained such gratification, he experiences anxiety. In other words, the anxiety arises from repression of cathexes of libidinal impulses.¹⁹ In the child the ego both represses impulses and feels the anxiety.

Freud noted that adult neurotics also had neurosis when they were children.** In childhood neurosis, which was usually seen in forms such as temper tantrums, or negativism, or misbehavior, the simplest and first neurotic reactions were usually anxiety hysteria. This form of neurosis was simple in that there were no complex defense mechanisms operating; the fear which motivated the defense was manifest as anxiety. Other types of transference neuroses (phobias, compulsions, conversion hysterias) derive from this one and elaborate the anxiety further.²⁰ It should now be clear why childhood anxiety is basic to neurosis, for anxiety is the ego feeling which perpetuates repression and is the basic form of displeasure.

The child passes through several stages of development. Each of these stages is significant in the development of the personality; it follows that improper development in any

** Cf. Freud, A General Introduction to Psychoanalysis, Ch. 23

19. Freud, "Inhibitions, Symptoms, and Anxiety" p.728

20. Fenichel, op. cit., p. 195

period will result in poor maturation of certain facets of the personality. More specifically, improper development in any of these stages will lead to fixations. In part III the various neuroses will be related to fixations of the various periods.

The first stage, called the Oral, is from birth to about one year. The primary feature of this period is that the infant's needs and feelings center around the function of feeding. He needs the hunger-tension relief of the milk, the touch of the nipple in his mouth, the warmth of his mother's body. If the quantities of these are insufficient he experiences anxiety; this is the prototype for all later anxiety hysteria. If he gets the satisfaction which he needs, he will identify with his parents, particularly with his mother. A proper identification during this period will lead to healthy object-cathexes as the child matures; a weak identification leads toward narcissism (an excess of ego-cathexis). The child with oral fixations often exhibits an attitude of greedy dependence as he grows older.²¹ When the mother relationship is lacking or weak, aggressive drives, which represent the death instinct, become very strong, and the libido (life instinct) develops only slowly.²²

The Oral period gradually merges with the Anal period, which lasts roughly from one to three years of age. The most

21. Anna Freud, op. cit., p.22

22. Ibid., p. 24

important event of this period is the child's cleanliness training, for by learning to control his excreta he learns his first lesson in ego control over his instinctual, pleasurable drives. It is the first situation in which he must renounce or postpone an instinctual gratification out of consideration of his environment.²³

If bowel and bladder training has been rather severe and harsh, and too much has been expected of the child in a short period of time, as the child matures he will often possess the character traits of orderliness, frugality, and obstinacy. Frugality represents a symbolic continuation of the anal retention habit, orderliness and elaboration of obedience to environmental requirements concerning bowel regulation, and obstinacy a rebellion against these environmental requirements. Very often this rebellion later rears its head in the hostility of the negativistic school pupil; such persons often experience rather severe neuroses.

Another problem during the Anal period is ambivalence toward parents. An ambivalent child feels both love and hate toward an external object at the same time; usually he develops this feeling when the parent has ambivalent feelings toward him. As an expression of his hatred and rebellion, the child may do such things as smear feces around on his playpen. Freud explained ambivalence in terms of children's bisexuality, that is, children exhibit both the feminine

23. Fenichel, Op. cit., p.278

passive tendencies and the masculine active characteristics; they feel love and hate toward both mother and father.

The ambivalence due to the child's bisexuality reaches its climax in the Oedipus complex of the Phallic period. Freud first envisioned the Oedipus complex in 1897 when he clinically observed that hostile impulses and death-wishes directed toward the parent of the same sex and love for the parent of the opposite sex were integral to neuroses.²⁴

The relationships of the Oedipus complex are of a triangular character.** The male child feels the emotional tie of identification with his father, while toward his mother he develops object-cathexis.*** For several years these feelings exist side by side with no interference, but in the Phallic phase sexual desire for the mother becomes stronger, so that the father is perceived as an obstacle to this desire.²⁵ So the ambivalent feelings of identity and hostility coexist toward the father. The child experiences guilt feelings in conjunction with this ambivalence.

In those who resolve the Oedipus complex in a normal fashion, the usual outcome is the formation of a precipitate

** Cf. Group Psychology and the Analysis of the Ego, Ch. 7

*** The difference is that in identification he wants to be like the object, but in object-cathexis or anaclitic identification to have the object.

24. Freud, The Origins of Psychoanalysis, p. 210-11

25. Freud, "The Ego and the Id," p. 705

in the ego, consisting of a combination of the masculine and anaclitic identification. This modification of the ego stands in contrast to the other constituents of the ego in the form of the ego-ideal or superego.²⁶

However, in future neurotics ambivalence and bisexuality are especially strong, so that the libidinal impulses toward the mother are not easily relinquished. In these cases "the relative strength of the masculine and feminine dispositions is what determines whether the outcome of the Oedipus situation shall be an identification with the father or with the mother."²⁷ Further, the relationship between the parents has largely determined the environment which creates the child's dispositions, so the child's Oedipus complex only reflects the parents' unresolved Oedipus complexes. Should the child identify with the parent of the opposite sex, the groundwork is laid for future homosexuality or other perversions.

The Oedipus complex is most outspoken in an only child, for his mother has been able to devote much of her love and care to him, and he in turn feels a stronger attachment toward her. The strong object-cathexis toward his mother is hard to resolve.

Other special forms of the Oedipus complex arise when there are more or fewer than three persons involved.²⁸ In

26. Ibid., p. 706

27. Ibid., p.705

28. Fenichel, Op. cit., p. 95

some individual circumstances jealousy toward a sibling may increase hate toward the parent of the same sex as the sibling; in other cases the sibling may serve as a diversion from the Oedipus feelings. When the parent of the same sex as the child dies, he perceives this as the fulfillment of his Oedipal wishes, and it arouses guilt feelings. Or if the parent of the opposite sex dies, the child creates a fantastic idealization of the deceased; no mate can be found who will compare to the deceased parent, and an unconscious association between death and sexuality leads to fear of sex.

Though the above results of the Oedipus complex are not at all unusual, by far the most common neurotic solution of the Oedipus complex is the development of castration fears. The male child fears that his father will castrate him if he continues to love his mother in this Oedipal situation. He feels guilty over both losing his mother and being jealous of his father. Castration fear provides the motive force for the ego's opposition to the Oedipus complex.²⁹ The ego builds up defenses against the id impulses and represses them. However, these impulses do not fade away, but show up in symptomatic form in adult neuroses if they are strong and the ego barriers are weak.

Girls experience Oedipus complexes, too, but in a less severe manner usually. The mildness is due to two considerations. First, a girl usually has weaker attachments toward

29. Freud, "Inhibitions, Symptoms, and Anxiety," p.733

her father and stronger ones toward her mother than a boy has toward his mother and father respectively, because children are cared for principally by their mothers, while fathers are only secondary sources of love. Then it would seem obvious that a girl's attachment for her father would not be hard to break. Secondly, a girl does not have a strong castration fear which would serve as a motivation to dissolve the Oedipus complex.

Upon the dissolution of the Oedipus complex, the Latent period, which is characterized notably by repressed instinctual drives, begins. The ego has built successful defenses against the id impulses, and the superego which is formed in the resolution of the Oedipus complex aids in the repression. Very often repression is so complete that almost a total amnesia of childhood experiences occurs.³⁰ The principle behind the repression may be formulated very simply -- the stronger the guilt feelings aroused by the Oedipus complex, the greater the repression which ensues. Since the strength of the castration complex corresponds to the intensity of the guilt feelings also, the degree of repression is a good indicator of the individual's proclivity for neurosis.

The classic example of one who is greatly inhibited during the Latent period is the "model-boy" type with the passive personality.³¹ He chronically becomes apathetic in situations

30. Freud, The Origins of Psychoanalysis, p. 226

31. Fenichel, Op. cit., p. 186. Also see Freud, The Problems of Anxiety.

in which most would be angry. Originally he was very aggressive, but castration anxiety has inhibited his aggression and sometimes turned it against his own ego.

III. Dynamics of Specific Neuroses

While previous sections have considered economic or quantitative factors which set the stage for all neurosis, there are also qualitative factors which cause the differentiation of symptoms in the specific neuroses. This section deals with the various forms of neuroses and the factors peculiar to each of them. It should be pointed out that Freud concerned himself mainly with the transference neuroses -- anxiety hysteria, conversion hysteria, phobias, and obsessions.

Anxiety hysteria is nothing more than a circumstance in which one feels intense dread or anxiety (German, Angst), often to the point of panic. This was discussed in Part II.

Conversion hysteria was found by Freud to be a bodily symptom of a repressed sexual conflict. Since the person could not tolerate the particular sexual thought, the psychosomatic illness, usually localized in one particular organ, was the symbolic expression of that impulse. In free association the relationship between the symbolic hysteria and the original desires could be ascertained. Anxiety over the Oedipus complex was the main culprit in conversions, although guilt was also present.³² The regression in conversion

32. Ibid., p. 304

hysteria went back to the Phallic period usually.

The emotive expressions of an hysteric may be distinguished from those of a compulsive neurotic in that the reaction-formation to the id impulses clings to a particular object and never generalizes.³³ For instance, an hysterical woman may be specially affectionate toward her own children whom she really hates, but she will not be overly fond of all children as a compulsive neurotic woman would be.

Compulsion neurosis and obsessional neurosis, which differ only in that the former is characterized by compulsive actions and the latter by compulsive thoughts, arise during the latent period. They originate in the ego's necessity to ward off the libidinal demands of the Oedipus complex, and often to prevent masturbation specifically. In short, the ego defends itself against guilt feelings. During puberty the ceremonies connected with them increase, because with the increased sexual drive, the superego recoils at the thought of the libido strength, and sexual thoughts become more intolerable.

The compulsion neurotic has had fixations during the Anal period of his development, so he regresses to that point, even though it was the Oedipus situation which primarily caused his neurosis. Anal regression is the principal distinction between the dynamics of hysteria and compulsion.³⁴ Because

33. Freud, "Inhibitions, Symptoms, and Anxiety", p.747

34. Ibid., p. 729

of anal regression, compulsion neurotics regularly have the amplified traits of frugality, orderliness, and obstinacy mentioned in the section devoted to the Anal phase of childhood development.

Regression to an early period of childhood is common to all phobias. In childhood, dangers could be overcome by seeking protection from more-or-less omnipotent external objects (particularly parents). The phobic tries to regain this situation of external protection, for he fears his impulses or the subsequent punishment.³⁵

Phobias are usually precipitated by anxiety hysteria; the individual attempts to avoid the situation or perceptions which induced the anxiety. Usually a given situation or object arouses anxiety because it symbolically represents wishes which a person unconsciously held.³⁶ These wishes, being intolerable to the ego, produce free-floating anxiety. However, the ego converts this to an objective anxiety directed toward an external object or situation. The phobic individual's ego continues to a second step by building up precautions and safeguards by which contact with this externalized danger may be avoided.³⁷

In childhood, anxiety (dread) occurs in a situation in

35. Fenichel, Op. cit., p.206

36. Ibid., p. 196

37. See Freud, A General Intro. to Psychoanalysis, pp.415-18

which his libido cannot be expended, and at the same time, cannot be held suspended (for his ego is not strong enough). So it is discharged by being converted to dread. But, by the time a person is an adult he has learned to both suspend his libido and to expend it in various sublimations. Then why should he develop anxiety? The answer is, "When the libido is attached to a mental excitation which has undergone repression, conditions similar to those in the child, in whom there is not yet any distinction between conscious and unconscious, are re-established."³⁸ Regression to an infantile phobia serves as a channel through which libido can be converted to anxiety, seemingly in a way acceptable to the ego and super-ego.

A depressed person is characterized by an oral regression induced by guilt feelings, in which his oral dependence impels him to get self-esteem by ingratiating and submissiveness. He is "fixated on a state where his self-esteem is regulated by external supplies."³⁹ He is perpetually greedy; if his narcissistic needs are not satisfied, his self-esteem diminishes to a danger point.

He is also characterized by ambivalent feelings stemming from his pre-genital years.⁴⁰ His love and hate quantities

38. Ibid., p. 729

39. Fenichel, op. cit., p. 387

40. Ibid. p. 412

are very nearly equal, so he cannot really love an object, for he also hates the person.

Many persons who have lost a parent in early childhood show signs of an oral fixation, as they identify with the lost object and tend to establish extensive identifications rather than object-relationships. In identification one introjects the object. Now, when the person has strongly ambivalent feelings toward an object and introjects it, he develops strong guilt feelings, because the introjection is a sadistic attempt to destroy the hated object as well as to preserve it as a loved object.⁴¹

IV. Critique and Conclusion

When Jung and Adler broke away from Freud's psychoanalytic circle, a long and sometimes bitter discussion ensued among them in their writings. In general, Freud imputed a superficial ego psychology to Adler, while to Jung he directed criticisms that he had turned mystic in his dream interpretation, and that he had only described personality types without recognizing the underlying forces.

Both Jung and Freud conceived of libido as life-force which develops as the child grows. However, Freud consistently meant sexual instinct when he said, "libido," and he criticized Jung for making it a general term depicting a non-specific force which included such things as religious and creative forces as well as sexual force. Freud thought that by broadening the meaning, Jung made it a useless concept.

41. Ibid., p. 394

This difference of terminology points up a pertinent criticism of Freud. What right does he have to assert that libido is sexual, that the childhood sexual experiences are basic to all neuroses? By calling libido "sexual," he admittedly broadened the meaning of the word "sex." Would it not be equally defensible to describe libido as "love" and then express the sexual development of childhood in terms of love and hostility?

By calling the life-force sexual he indulged in a semantic fallacy which impelled him to relate all childhood anxiety, fears, thwarting of gratification, conflicts, super-ego development, and so forth to sexual (in the common sense of the word) activities. This fallacy kept him blind to broader and non-sexual cause-effect relationships.

The question arises, if his theory of childhood factors in neurosis was based upon prejudiced observations of his patients, how valid is his system? Although this question is unanswerable with a flat affirmation or denial, it perhaps is significant that, while therapy today has changed from the classical psychoanalysis, most schools of psychotherapy still begin their systems with basic Freudian concepts.

Questioning his interpretation of libido opens the way for doubts concerning the determinism of childhood experiences upon the personality. Adler first expressed this by asserting that no experience could cause success, or neurosis, or anything else. "We do not suffer from the shock of our experiences --

the so-called trauma -- but we make out of them just what suits our purposes. We are self-determined by the meaning we give to our experiences."⁴² Freud would promptly answer, "But I never said that a childhood experience caused a neurosis! Neuroses are overdetermined, that is, many experiences and factors converge to determine them. One cannot enumerate all the causes in any given case." This dispute will never be settled, for who is to say then that many causes determine the outcome if one cannot know all the causes?

Jung has brought another charge against Freud. He has argued that an occasional occurrence of incest is no proof of a universal tendency toward it, any more than an occasional murder proves the existence of universal homicidal mania.⁴³ He suggests that, while a germ of incest may be present in all of us, an actual conflict which could cleave the personality as in a neurosis is a far different matter. Instead, he believes that neurosis originates in some unpleasant or difficult problem which the person has evaded. The symptom of incest emerges as a secondary phenomenon of the already pathological personality.

In conclusion, there are at least four observations which are pertinent in summarizing Freud's position on the role of childhood in neuroses.

42. A. Adler, What Life Should Mean to You, p. 4

43. C.G. Jung, "On the Psychology of the Unconscious," p.33

First, he held a deterministic viewpoint. The child's hereditary weaknesses and strengths, combined with particular environmental experiences yielded his neurotic or normal state. The objects in a person's life were all important, the subject himself meant little or nothing.

Also, adult experiences played minor roles in neurosis. A frustration in adulthood served only to upset the psychic economy; childhood experiences were the ultimate causal factors.

Thirdly, Freud ascribed little or no importance to the ability of education or any other rational processes to prevent neurosis. The conscious mind to him was little more than an intermediary between the unconscious and the outside world; all the mental processes important to emotional development took place below conscious levels. Then the education of children would do little to prevent neurosis, since education is largely concerned with the rational, conscious mind.

Finally, the sexual experiences were the significant events in childhood development. More specifically incest wishes and the Oedipus complex were central in the genesis of all neuroses. He regarded this as the most important of his findings.

CHAPTER II

ALFRED ADLER ON THE ROLE OF CHILDHOOD IN ADULT NEUROSIS

I. TRANSITION FROM FREUD TO ADLER

Alfred Adler started out as one of the loyal and dogmatic inner group surrounding Freud in the early days of psychoanalysis. But as his thinking matured he began to feel doubts about psychoanalysis, believing that there must be more to neurosis than merely repressed sexual instinct and feelings, that there must be shorter, more effective cures than the rigorous and extensive analysis. Thus it was that Adler began to develop his own contrasting views, which differed in several ways from Freud's.

Freud had expounded a depth psychology, in which he conceived of instinctual energy coming from the depths of the unconscious to the surface via the ego and superego with possible operative conflicts and defense mechanisms. Adler decided that the ego-id conflicts were non-existent. Instead, he contended that the unconscious and conscious worked in harmony to achieve the individual's goals, so the struggle of neurosis was not strictly within the personality, but was between the unified personality, both id and ego, and any environmental obstacles to the personality. Adler, then had a holistic approach in contrast to Freud's reductionist or atomistic viewpoint.

While Freud posited a system of dynamic interactions and

mechanisms in explaining the functional personality, Adler has not concerned himself with any comparable system. Adler instead relies on a common sense approach in which he uses no theoretical personality structure. In keeping with his common sense analysis he is more likely to speak of character traits or attitudes rather than neurotic symptoms as such.

Unlike Freud's position, Adler believed that the subject is far more important than any objects as a determinant of personality. "We are self-determined by the meaning we give to our experiences," and we make out of them just what suits our purposes.¹ However, this is not to say that Adler thought of man as a rationally governed creature. He, too, realized the importance of emotion in influencing our everyday decisions and actions.

The real significance of Adler's phenomenological approach as contrasted with Freud's more behavioristic attitude, though, was that it made room for teleology, which is the basis of Adler's entire system. He continually speaks of goal-directed behavior and purposeful actions. This would be highly inconsistent in Freud's system. Adler theorized that all behavior, whether conscious or unconscious was directed toward some goal. Thus, for him, even the position in which a child slept was significant, as it indicated something about the way he faced life. For instance, the child who slept flat on his back with arms extended was courageous and ready to defy

1. What Life Should Mean to You, p. 14

**Note: All footnotes in this chapter will refer to books by Alfred Adler unless otherwise stated.

obstacles in his path, while the child who slept curled up wished to avoid life and return to the womb where there was safety and security. He maintained that the principal goal of children and most adults was the maintenance of security by invoking superiority feelings and by rendering psychologically plausible excuses for any defeat.

For Adler the important thing was not what particular symptoms or feelings a patient had, but in what direction his emotions were leading him. He viewed all actions in terms of whether they were progressing toward the individual's goal and meeting and overcoming obstacles, or whether they formed a retreat from that goal.²

II. PRINCIPLES OF PERSONALITY DEVELOPMENT

Adler did not credit many psychological phenomena to heredity. His entire emphasis was upon the individual's social adjustment. But in a few places he did speak of inherited drives, which, however are not comparable to Freud's instincts in the least.³ The only two psychic traits which he posits as innate are the striving for power and desire to cooperate, which he calls social feeling. He believed that when people ascribed emotional problems to heredity, it was only a sign of their unwillingness to think or to be honest with themselves by admitting the parent's part in it when

2. For an illustration of this principle, see W. Beecher, "Guilt Feelings: Masters of our Fate or Our Servants?" in K. Adler & D. Deutsch, ed. Essays in Individual Psych., pp. 59-70

3. For instance, see Understanding Human Nature, p. 60

they maintain a poor family environment.

Each child develops a unique style of life as he begins to grow. This style of life originates in his life-goal which is determined by the influences and impressions of the child's environment, largely in the first months of life.⁴ As the child begins to perceive what is occurring around him in his environment, both emotionally and physically, he begins to formulate desires. And toward the end of the nursing period these desires coalesce about a common goal in life, at which time we see the entrance of purposive behavior. His conduct assumes a uniformity. This can be explained only on the assumption that the child has found a specific fixed point outside his personality, toward which he strives with his developmental energies -- a guiding principle.⁵ It is the guiding principle which gives worth to his actions and provides meaning in life. Although each child has slightly different specifics in his life goal due to events and situations in his childhood being unique, nevertheless, all children have a similar overall goal, viz., superiority and domination which are oriented toward avoiding pain and obtaining pleasure.

After the child's goal of life is formulated, then he begins experientially to conceive of ways to achieve his goal. The particular ways which he finds to be most effective and, therefore, which he uses most, constitute his life style.

4. Ibid., p. 31

5. The Neurotic Constitution, p. 26

By the age of four or five his style is fixed.⁶ Included in an individual's style of life are his attitudes toward people and things and his emotional tone -- whether he will have predominant cowardliness, guilt feelings, anxiety, psychological distance, or whatever.⁷

One's style of life does not necessarily correspond with reality at all points; it may be formulated on a defective individual perspective.⁸ When this happens, we have the beginnings of future neurosis or behavioral problems. Notice that his style of life is based upon his perception of reality and not on the actuality of reality. Then it follows that objects do not necessarily determine whether he will have neurosis or not -- it depends upon the individual.

There are three basic determinants of personality according to the Individual psychologists:⁹

1.) The Individual's goal of superiority -- how high or attainable it is. The more unattainable the goal, the more the individual will have to resort to secondary means (about which more will be said) to achieve a sense of superiority.

2.) Strength of his feeling of inferiority. This is partly a product of the attainability of his goals, and

6. The Science of Living, p. 43

7. See The Practice and Theory of Individual Psych., p. 10 and What Life Should Mean to You, p. 31

8. The Practice & Theory, etc., p. 235

9. Social Interest: A Challenge to Mankind, p. 39

partly of the family constellation to which he was subjected.

3.) Degree of social feeling. This is a wholly positive concept, for social feeling is the ultimate goal of maturity in Adler's view. Cooperation is necessary for all communal life. Perversions, crimes, neuroses, and other anomalies can all be shown to arise when individuals have scarcity of social feeling.

To be a little more specific, two sets of polar values are basic to neurosis: above-beneath (superior-inferior) and masculine-feminine.¹⁰ Although they are here presented as polar values, in people's lives we find only degrees of either arranged along a continuum. Let us consider these in more detail.

Inferiority feelings begin in the first few months of life. "Because of the immaturity of his organs, his uncertainty and lack of independence, because of his need for dependence upon stronger natures and his frequent and painful feeling of subordination to others, a sensation of inadequacy develops that betrays itself throughout life."¹¹ Thus, during the whole period of development the child possesses a feeling of inferiority in his relations with both his parents and the world at large. It is ever the case as a child, that he is confronted with people who possess more

10. The Neurotic Constitution, p. 13

11. The Practice & Theory, etc., p. 13

power than he does and who are able at will to thwart his desires; then, argues Adler, it is no wonder that inferiority feelings are universal.

Again, we should note that once the child begins to develop inferiority feelings, such feelings are dependent not upon his actual inferiority in any given situation, but upon his perceptions of his inferiority. Thus, if he has been made to feel overly inferior, in a circumstance in which he might be able to assert his independence, he may instead remain dependent to those with more power.

The child's feelings of inferiority are the driving force of childish striving. These feelings determine how the child acquires peace and security, determine his life goals, and prepare the path toward this goal. ¹²

As a compensation for his feelings of inferiority, the child begins striving for superiority in order to alleviate his sense of weakness. However, his compensatory action usually goes beyond this point to where he is striving purely to show his superiority over all opponents (peers and siblings) and to dominate everyone in his immediate environment, especially his parents. / When attempting to dominate, the child shows a very aggressive attitude. His superiority-goal is ultimately a goal of godlikeness. This explanation should make it obvious why an Adlerian would assert that adults

12. Understanding Human Nature, p. 65

who try to show themselves superior to others secretly disbelieve in themselves.¹³ They felt inferior to their parents in childhood, so in adulthood they try to compensate for it.

An inferiority complex is usually hidden in all problem children, regardless what type of problem is present on the surface. In fact, "Neurosis is a developed form of inferiority complex."¹⁴ Inferiority and the compensatory superiority strivings are the explanation for the behavior of problem children, neurotics, drunkards, criminals, and sexual perverts; for, in the process of developing their life style, these individuals' perceptions were warped, so that they thought that these asocial forms of behavior led to their goals. In other words, as these individuals manifest their abnormal behavior, they are making the proper movements to achieve what they take to be the position of superiority.¹⁵ For instance, a child who has temper tantrums does so that he might gain the attention of his parents and dominate them; likewise, the homosexual thinks he is showing his superiority over women as he disdains them in favor of other men.

The other continuum is between the masculine and feminine poles. Problems of this nature occur because of the fact that the masculine role is considered to be the superior one in Western culture, so again, this reduces to the inferiority -

13. The Practice & Theory, etc., pp. 10-12

14. The Science of Living, p. 219

15. What Life Should Mean to You, p. 61

superiority antithesis. Boys and girls have different problems with their respective sex role identification. With both it was called by Adler the "masculine protest;" however, the term is more frequently applied to girls' problems.

With boys the problem can be traced to the infantile scene in which the parents indulged the child so that he was kept overly dependent upon them; then, as he grew older, he declined the independence which a boy's role calls for.

The infantile psychic picture often shows striking intensification of traits otherwise normal, such as infantile helplessness, the need for cuddling, for tenderness: and these then develop into anxiety, fear of punishment and fear of the consequences of every act -- in short into characteristics that impart unmistakable feminine traits to the boy.¹⁶

The major problem with the young boy who exhibits masculine protest is his lack of aggressiveness and overpassivity. However, a compensation is likely to come about here, too. His submissiveness and the rest soon come to be displaced by hidden traits of defiance, rebellion, and resentment. And at the same time, to attempt to demonstrate his masculinity, he becomes extremely aggressive and sets out to conquer the world. He desires to possess, hear, see, and know everything, to surpass all others and conquer everything alone; in short, to be great.

With girls the problem of masculine protest arises as

16. The Practice & Theory, etc., p. 19

the young child develops a strong desire for superiority, domination, and hyperactivity, while, at the same time, she is uncertain as to future sex-roles. As she approaches school age, she realizes that men are granted the power to dominate while this is not befitting the feminine role. Thus she revolts against womanhood; she desires to be a man and tries to control others. She has strong negative feelings and sometimes is cruel and heartless. In adulthood these women who try to show their superiority to men tend to control their husbands.¹⁷

These then are the fundamental principles of Individual Psychology. The hypothesis is that adjustment or neurosis may be explained in terms of social feeling versus power strivings. The main functional dimensions of the psyche are inferiority-superiority and masculine-feminine. These dimensions are largely established before the ages of four or five as means to achieve the individual's life goal.

Let us now turn to specific childhood environmental elements which are influential upon the individual's emotional health.

III. THE CHILD'S GROWTH

Human development is divided into two phases.¹⁸ First

17. The Practice & Theory, etc., p. 3

18. The Pattern of Life, Intro. by W. B. Wolfe, p. 16

is the period of individuation with the growth of the individual at the expense of his environment. During this phase the child concerns himself with getting power and superiority, to help equalize himself with others who are older and stronger, and to develop his own capacities. This stage gradually merges with the phase of communal adjustment, in which individuation continues in terms of the social contribution which the individual can make to society. This stage demands that the individual relinquish some of his selfish attempts to show superiority and domination, and instead take an interest in other people. The emphasis must be turned from the benefit of oneself to the common good of all people through unselfish contributions of effort.

Adler mentions a number of factors which hinder optimum compensation of inferiority feelings and thereby lead to poor social adjustment.¹⁹

Physical defects. In the early days after Adler broke away from Freud he considered organ inferiority to be the cause of neurosis, but he soon modified this considerably. The anomaly may be minor physically, but subjectively it is important. If the inferior part of the constitution is noticeable to the child in the early stages of his development, his feelings of weakness and helplessness are enormously intensified. If the child is a bit older and the abnormality is not too severe, he will compulsively attempt to compensate for it by purposely attempting to develop that part of the

19. Cf. The Pattern of Life, p. 13f; The Neurotic Constitution, p. 7; The Education of Children, p. 8; What Life Should Mean to You, p. 14ff

body, so that it will not be noticeable. Often in such cases the individual may develop greater than normal functional capacity in those organs.²⁰ The annals of sports are filled with people such as this, who trained their inferior or ailing members until they were outstanding physically. But, if the compensation is not successful, tension develops rendering the person incapable of facing cultural pressures satisfactorily.²¹

Ugly or Beautiful Child. The second one is similar. The unattractive child may feel that others avoid him because of his ugliness (which is often magnified in his own eyes), and this leads to a sense of inferiority and undue compensation. Likewise, the exceptionally beautiful child may feel that she is accepted by society only because of her beauty; she may develop a masculine protest or may strive to be popular with others of her talent, wit, or some other feature.

Social factors, such as socioeconomic, or religious, or racial may be very important pathways leading toward neurosis. For instance, members of a minority racial group may grow up to have little social feeling, since they were shunned by many of their peers. Children in some religious groups may become isolates in school, not feeling free to participate in many school activities which their church prohibits, and thus not

20. Study of Organ Inferiority and Its Psychical Compensations, p. 27

21. Study of Organ Inferiority, etc., p. 61

being accepted into the groups. Children of wealthy parents may be lazy, since they never had much work to do, and may therefore never contribute much socially or in any other way. These are but a few of the ways in which the social factors affect inferiority feelings and social feeling.

Deprived children. A fourth group of factors impairing the child's psychic development arise when parents rear the child too strictly and severely, giving him little affection, or when he is neglected by them. In either case he feels that he is not loved or wanted, that he must do something to win their approval, or, in the case of the neglected child, their attention. The course of these children's personality development can take many turns. To gain attention the neglected child might develop temper tantrums, become sickly so that he needs constant care, or be a showoff. The severely treated child might become extremely submissive -- the "model-boy", or strive to excel in school to obtain the teacher's praise, all in order to get approval, which to him is nearly equivalent to affection.

There is one thing in common with all the above behavior patterns -- they all amount to individual strivings which are the antithesis of social feeling. It is the mother's function to develop the child's social feeling. But they very commonly err in either of two ways. Often the mother does not give the child enough love, and this results in inadequate social feeling as in the above cases. On the other hand, she may so

monopolize the child's love and affection that transference or projection of the child's social feeling beyond the mother is impossible.²² This leads us to the fifth type of situation in which the child cannot develop as he should.--

Pampered Child. Adler devoted a great deal of space in his books to the pampered child, perhaps to complement Freud's views. Freud devoted much time to analyzing the person who in childhood had been forced to suppress his emotions in too strict an environment; Adler wanted to show that excessive instinctual gratification could be just as bad or worse.

When a mother is too indulgent, her child will refuse to extend his social feeling to other persons, but will rather withdraw from all others, including father and siblings, who do not meet him with an equal degree of affection. Further, he rejects any alteration of a situation which gratifies his wishes by behaving resistently and with reactions to any change.²³ Note, however, that giving a child an abundance of love is not indulging him. He is indulged when he is made dependent by having things done for him.²⁴

The dynamics by which the indulged and pampered child becomes neurotic should be fairly obvious. The child is so dependent, that when he is away from the indulgent parent, he is unable to perform many little tasks which other children

22. Understanding Human Nature, p. 220 f

23. Social Interest: A Challenge to Mankind, p. 45

24. The Pattern of Life, p. 148

his age can do. As a result he feels inferior to the other children. When he is with his parents he desires a measure of independence, but not finding it, he becomes latently rebellious and resentful. When any thing or anyone replaces him as the source of attention, he demonstrates immediate antagonism toward that object, and he tries every possible maneuver to again ascend to the position where he alone is the center of attention.

Family Constellation. The final factor which Adler mentioned was the position of the child in the family in relationship to the other children. To him this was very important: "The position in the family leaves an indelible stamp upon the style of life. Every difficulty of development is caused by rivalry and lack of cooperation in the family."²⁵ Adler particularly emphasizes four troublesome relationships: the first and second child (or any two who grow up close together but separated from the others), the youngest child, the only child, and the only girl among boys or boy among girls.

Before the second child is born, the first child is the center of attention and affection, a state in which he is very happy. But when the second child is born, much of "his" attention is directed toward the new baby. He feels dethroned and resents the second child, particularly if he is not very old when the second child is born. As the two grow up, an

25. What Life Should Mean to You, p. 154

intense rivalry develops between them. If the first child feels that he is losing in this competition -- whether receiving less affection from a parent, or doing more poorly in school or sports -- his tendency is to give up and do poorly; while the second child will strive to excel all the more when he begins to perceive that he is victorious. Since the first child is usually the pace-setter, the second child has to be the fiercest competitor if he is to keep pace. The result is that he often shows rebellion and does not recognize authority. He also is often neurotic. If the older child is consistently superior, the second child often adopts a bitter and unsociable attitude toward life, but he continues his striving, never giving up.

The youngest child is able to get love and tenderness from the environment, for nobody comes along to usurp his attention of affection. The only trouble is that parents often indulge him, and he learns that he need give no love in return for that which he receives. He develops little social feelings, so is often headed toward neurosis. But, while he has no usurpers of affection, he does have many competitors; so he strives harder than any of the others and often excels in activities. On the other hand, he is spoiled and indulged, so if he should lose in the competition, he turns coward and quits striving. He then becomes the indolent student or lazy athlete. Laziness is only a sign of ambition joined with discouragement -- ambition so high that he can never hope to realize it.

The only child is in a unique position. He has no sibling competitors. But compete he must, so he strives with his father for his mother's attention and affection. He usually gets a large amount and is spoiled. When he later is in situations in which he cannot have that attention, he must resort to secondary means in neuroses.

One finds a strong masculine protest in the only girl in a family of boys. She attempts to be strong and independent, even as her brothers are. She becomes very sensitive to criticism and is fearful lest her feminine unimportance be discovered. Because she knows that she cannot always continue in the subjectively superior masculine role, she has an intense feeling of inferiority.

The only boy among girls finds just the opposite. He is oppressed by the feminine environment. While he outwardly is inclined to be rather effeminate, he often surreptitiously shows his desire to dominate, be superior and independent -- in short, to play the masculine role. When he is in a group of boys or men, he, too, feels very inferior because he realizes that he is not as masculine as they.

Up to this point we have been suggesting a number of mechanisms and specific situations which contribute to all sorts of "difficult" children and ultimately to problem adults of all sorts. One then wonders what determines whether the overcompensating, inferior-feeling child will be a neurotic, or will be a criminal, drunkard, pervert, or something else.... Adler's answer is simple. There are two classifications of

difficult children: active and passive. Passive children are obedient, dependent, timid, anxious and often lazy, while active ones are domineering, impatient, excitable, inclined to affects, troublesome, cruel, and boastful. The passive failures in childhood lead to adult neurosis, and the active tend in the direction of crime and drunkenness. The principle is that, because of a passive attitude, the sphere of action in the case of the neurotic does not extend very far; he is more restricted than a normal person or a delinquent.²⁶

IV. Neurosis

We are now in a position to suggest that Adler has basically been asserting that childhood is the time when the roots of social feeling, the foundation of a mature personality, should begin to grow, but that inferiority feelings and the masculine protest cause one to become so involved with his own superiority striving that he never develops adequate social feeling. This deficit is the Achilles heel, from which neurosis follows should the individual meet with obstacles in any of the three basic tasks of adult life: communal life, work and love.²⁷

Adler places much more emphasis upon the events of adolescence and adulthood in the etiology of neurosis than did Freud. For Freud adulthood was largely only a time in

26. Social Interest: A Challenge to Mankind, p. 129 & 161

27. Ibid., p. 43

which a frustration could trigger the neurosis, which was already determined by the objects and relationships to them in childhood. But Adler several times mentioned that, if a patient kept trying to place the blame for his neurosis on his childhood experiences, he was really only trying to avoid his present problem which is directly causing this neurosis. Adulthood is a time in which many changes take place which entail the heightening or change in the preparatory attitude toward the remainder of life. There are new struggles and new obstacles to overcome. Adler mentioned a list of such phenomena which can be critical points in bringing about neurosis;²⁸

1. Desire for sexual knowledge, uncertainty about one's sexual role.
2. Onset of menstrual activity
3. Onset of sexual activity
4. The stage of fitness for marriage
5. Pregnancy and puerperium
6. Climacterium and reduction of potency
7. Examinations; choice of profession
8. Danger of death

What, then, actually is neurosis in Adler's view? The first thing to have in mind when trying to answer this is that everyone has a "guiding fiction," a goal in life which is not part of reality, but is real to the individual. Since it is not part of reality, the "guiding fiction" is unattainable, so the individual feels grossly inferior in relation to it,

28. The Neurotic Constitution, p. 14

and sets up an exaggerated compensation. This is the groundwork for neurosis.²⁹

Should he happen to meet a seemingly insuperable obstacle in reality which stands between him and his life-goal, he attempts to salvage some part of his sense of superiority by either justifying his failure or making a psychic detour around it. It may represent an attempt to restore a former situation in which problems and obstacles did not exist, or it may take the form of retaliation against those in the immediate environment whom the individual holds responsible for his failure.³⁰

While trying to salvage his sense of superiority, a person often finds a technique or mechanism which gives him a subjective sense of having attained his goal. The technique becomes a secondary goal, an end in itself, and the individual loses sight of his original goal and continues throughout life in a fatuous repetition of his technique.³¹ This technique is the equivalent of a symptom or group of symptoms. The symptoms offer the neurotic an excuse for not reaching his goal, since they cripple his efficiency and energy. Because neurosis occurs when the individual refuses to struggle to overcome the obstacle in his path and either admits failure or

29. See The Neurotic Constitution, Ch. 3 and The Pattern of Life, p. 27

30. The Pattern of Life, p. 27 and Understanding Human Nature, p.194

31. The Pattern of Life, p. 24 f

attempts to justify his turning from the obstacle, the symptom might be called "an artificially manufactured and arranged 'I cannot' for an internal 'I will not.'"³² Symptoms are substitutes for neurotic lust for superiority.

Adler believed that the behavioral patterns of neurosis or psychosis are very similar to the patterns in childhood, for the guiding principle and style of life are fixed back in the pre-school years. However, he does not consider neurosis as a regression to childhood forms. As the preceding paragraphs have explained, neurosis is a creative act, a purposeful attempt to compensate for failure and to achieve a sense of superiority, and not a childish and atavistic regression.

In summary, if an individual encounters an environmental obstacle or problem which he is unable to conquer and for which he is not prepared because of his unbalanced style of life (i.e., deep inferiority coupled with overcompensation), he retreats from that problem using mechanisms and emotions which to him justify his retreat. In his retreat he exploits the emotional experiences and accompanying bodily illness for a protection of his ideal of self-superiority. Then, in basic terms, adjustment means that the individual is advancing directly toward his life goal, while neurosis is the act of retreating by taking detours to secondary goals.

32. Ibid., p. 26

While Freud hypothesized that the form of neurosis depended upon the stage of development at which the individual was fixated and to which he would regress, Adler believed that the form depended upon the specific type of situation which caused the onset of neurosis, combined with the particular style of life. The significance of the life style lies in the fact that inherent in it is the way he will react to various situations. For instance, one person might be angry, another afraid, and a third phlegmatic in a given situation.

Although Adler disliked classifying the various forms of neurosis, he on occasion did mention several categories. Let us say a bit about these.

Melancholia occurs in a period of uncertainty. The person lapses into this to rid himself of responsibility, and at the same time to get attention from his family. His attitude represents the carry-over of a condition in childhood in which he was a "cry-baby." He learned that tears disturb cooperation and enslave others, so he continues this pattern into adulthood. Melancholia actually consists "in a desire to force his own will upon others and in safeguarding his prestige by threats of becoming ill."³³

Many things can cause compulsion neurosis. For example, a boy was very indulged until his baby brother came along. His antagonism toward his brother took the form of defiance and

33. The Practice & Theory, etc., p. 239

laziness; he developed compulsion neurosis with marked fetishism.³⁴ Another case is women who exhibit compulsive washing and cleanliness. This is usually a form of masculine protest. The women are belligerent against their womanly role, and therefore attempt to elevate themselves by their virtuous cleanliness.³⁵

Phobias serve as substitutes for fear of losing superiority. For example, a patient intimates that he is afraid of contracting venereal disease, and so has refrained from marriage or intercourse. But analysis discloses that he is afraid of the other sex and consequently "arranges" his phobia. Fear of women is basically fear of being inferior to women; it harks back to the hostility against the other sex shown in early childhood.³⁶

The schizophrenic, or the milder schizoid, represents a personality situation in which his apparent double life appears to strive for unity, but purposely fails in this synthesis in order to have an excuse to avoid reality. This apparent double life occurs when there are both strong masculine and feminine traits in the psyche, which neither a man nor woman can tolerate because of masculine protest.³⁷

34. Ibid., p. 64

35. Understanding Human Nature, p. 18 f

36. The Practice & Theory, etc., p. 158

37. Ibid., p. 21

In conclusion, we might trace Adler's etiology of neurosis. The guiding principle and style of life formed in childhood are important in determining the general way in which an individual will handle future problems, and the sense of inferiority and strivings for superiority are basic to all conflicts with reality -- cases where social feeling is lacking. But the present is the most important factor in neurosis, for the life style and sense of inferiority are active in the present situation in which the neurosis developed. It is the retreat from the present problem which constitutes neurosis. The cure for neurosis is not to dig up repressed childhood wishes or to satisfy instincts, but to develop social feeling, so that he feels he is of value and does not have to defend his self.

V. FURTHER COMPARISONS OF FREUD AND ADLER

Notice that even though Adler stresses the present situation more than Freud, they both have similar views. They both believe that the first five or six years of life largely determine one's behavioral pattern and set the stage for neurosis. But a frustrating situation in adulthood serves to trigger the neurosis. However, Freud places a rather strong emphasis upon heredity, while Adler tends to discount its role in Neurosis.

There are a number of contrasts between Freud and Adler regarding the etiology of neurosis which relate to the importance of childhood. For one thing, Adler does not

believe that libido is the motive force behind neurosis. While he does speak of the pleasure principle occasionally, he does not equate it with instinctual energy. Freud spoke of the conflict between ego and libidinal impulses, but Adler believed that the whole personality moves in harmony toward one's life goals.³⁸ Neurosis comes when the personality retreats from a problem.

A second contrast lies in their views toward sexuality. Adler felt that the sexual content of neurosis was only a symptom or a secondary phenomenon originating in the masculine protest. "The sexual trend in the fantasy and life of the neurotic follows the direction of the 'masculine goal,' and is really not a trend, but a compulsion."³⁹

Adler argued that the neurotic is not under the influence of infantile wishes as Freud said. He believed that the "infantile wish" is part of a goal-directed pattern.⁴⁰ More specifically, he viewed Freud's Oedipal wishes as nothing else than one of the many desires for domination which appear in the life of the child pampered by the parent of the opposite sex.⁴¹ The pampered child looks to his parent for satisfaction of all his needs, including sexual, for he has learned to deny himself nothing and to expect complete satisfaction.

38. The Science of Living, p. 56

39. The Neurotic Constitution, Intro., p. x

40. Ibid., p. x

41. Social Interest, etc., p. 51; also cf. What Life Should Mean to You, p. 54

For example, the girl who feels very inferior and insecure may learn to lean and depend upon her father if he indulges her and may attempt to be superior to her mother. She competes with her mother to accomplish this, and it looks like Freud's incest wishes.

Freud regarded temper tantrums in children as forms of childhood neurosis. Contrastingly, Adler said that the child has stronger feelings of inferiority than an adult, because he is weak and powerless, and that he shows his striving for power in a more transparent manner than an adult would. To the angry child every obstacle he encounters appears nearly insurmountable, so his anger is a striving for compensatory recognition.⁴²

As far as Freud was concerned, Adler's "inferiority complex" was equivalent to self-hate and resulted from parental rejection or jealousy over the birth of a new sibling, or vain expectation of instinctual gratification as a child. He called it a narcissistic scar, a permanent injury to one's self-regard due to failure and loss of love.⁴³

Another criticism of Adler which is at least implicit in Freud's writings is that Adlerians believed that proper education of the child would produce the emotionally healthy adult. Freud insisted this was only wishful thinking, that the

42. Understanding Human Nature, p. 212

43. For a discussion of Adler see Freud, Beyond the Pleasure Principle, p. 42 ff and Calvin Hall, A Primer of Freudian Psychology, p. 33 f

child must be kept from repressions so that he could handle his Oedipus and castration complexes if health was to prevail.

Freud regarded the "power striving," of which Adler made so much, as only peripheral. He, too, expressed this idea when speaking of the infant's sense of omnipotence and subsequent realization that he was helpless compared to external objects. However, Freud viewed this as part of the child's sexual development and not as a central theme.

In general, with Adler sexuality is a mere vehicle which in one way or another serves the elementary aims of power. The safeguarding of personal power is superimposed on the instincts. With Freud, instinct makes the ego serve it's purposes, that is, ego is a function of instinct. ⁴⁴

Now we have seen two systems with one basic contrast, viz., one was an instinctual psychology and the other is an ego psychology. The third and final system which we will consider is an attempt at yet a different approach, one which Jung himself considered to be a synthesis of Freud's and Adler's systems.

44. Jung, Psychological Types, p. 79

CHAPTER III

JUNG'S ANALYTICAL PSYCHOLOGY

I. INTRODUCTION

Carl Gustav Jung was associated with Freud early in his career as had been Adler; but like Adler he differed with Freud and broke away from him. His basic objection was that Freud limited his conception of libido to sexual energies and thus analyzed his patients strictly in those terms. Jung agreed that sexual symbolism was one valid interpretation of dream material from the unconscious, but he thought that it was only one of several possible interpretations. So Jung broadened Freud's conception of libido to where it was equivalent to the psychic energy of life. In so doing he provided a functional concept by which the not only specifically sexual, but the general activities and reactions of man could be understood.

Jung criticized Freud's and Adler's views about the dynamics of neurosis for their on-sidedness; he attempted to form a synthesis of them, adding many original ideas. He hypothesized that Freud's system applies principally to his category of extraverts and Adler's system to introverts. "With Freud the craving for the object, the fixation to the object, and the impossible nature of certain desires toward the object play an important role."¹ The healing remedy is

1. Jung, Psychological Types, p. 80

removal of the repression that renders the object inaccessible. Freud's basic formula might be stated: it is sexuality which expresses the strongest relation between subject and object. With Adler the ego (subject) must under no circumstances be subjected to the object. The healing remedy is removal of the isolating safeguard.

Notice also that Freud, with his instinctual psychology, works with the collective element of personality; Adler, stressing power strivings and superiority, gets the individual element but excludes the collective.²

II. JUNG'S PERSONALITY THEORY

Jung first thinks of the conscious mind. This contains the persona, which corresponds to the masks of the ancient Greek drama. The persona is the outward appearance of one's personality, the way he appears to be to others. The concept of role-playing corresponds very closely with this.

Then he hypothesizes that there is an unconscious. For him the unconscious is not a negative concept -- it is not merely that part of the mind which is characterized by the absence of consciousness. Rather, it is that part which first existed, from which the conscious mind arose, and upon whose resources of symbols the conscious layer draws for richness and value. Jung disagreed with Freud's general, diffuse

2. Ibid., p. 78

concept of the unconscious. Instead, he posits two parts or layers: the personal and the collective unconscious. He refers to the personal unconscious as the shadow, for this is the source of the evil and dark side of man's actions. It is irrational and instinctual, and is parallel to Freud's "unconscious."

The collective unconscious, to which Freud has nothing comparable, is the source of many of the symbols of life. He calls these symbols "archetypes," which are "images of strong emotional content, not thought out but beheld, as it were, while being painted."³ Jung repeatedly stressed that hereditary archetypes did not imply that certain thoughts and ideas were passed on from one generation to the next, but that patterns and manner of thought were. He believed there were three kinds of archetypes: personified, archetypes of transformation, and intermediate archetypes.⁴ Among the personified archetypes are the male's anima, or his feminine side and counterpart, and the female's corresponding animus or the masculine side of her personality; the great leader or hero is another often found archetype, as is the old wise man. Under archetypes of transformation come such symbols as the serpent, bird, horse, wolf, cellar, cave, sea, watery depths, fire, and weapons. Intermediate symbols, which signify some

3. Jung and W. Pauli, The Interpretation of Nature and the Psyche. p. 153

4. Jung, The Integration of the Personality, p. 88f

sort of transition, include the frog, hermaphrodite, the crossing or dangerous passage, and swimming. Jung repeatedly found these symbols in his patient's dreams and in mythology and folklore. In conjunction with his theory of archetypes, he opposed Freud by asserting that incest fantasies were not repressed desires of childhood, but that they had always been unconscious, having originated as archetypes (anima or animus).⁵ He theorized that a boy would project his anima upon his mother and a girl her animus upon her father.

In his ego psychology Jung has differentiated people into two general attitude types and had divided man's psychic processes into four kinds of functions. The two attitude types are extraversion and introversion; they are called attitude types because people are distinguished by their particular attitude toward objects. The introvert has an abstracting attitude; he strives to withdraw libido from the object, as if to frustrate a continually attempted ascendancy on the part of the object.⁶ He is characterized by his dominant conscious inner life. For the extravert, on the other hand, the object is of paramount importance; objects are attractive and interesting because libido is bestowed upon them. It follows that this outer life is dominant.

Although either the extraverted or introverted attitude is dominant for any given person, the other attitude is not

5. Jung, The Practice of Psychotherapy, p. 62

6. Jung, Psychological Types, p. 412

absent. While the dominant attitude is operative in the conscious mind of the individual, the subordinate one is active in the unconscious, but is underdeveloped and remains in a relatively undifferentiated and primitive state. It serves to compensate for the oneness of the dominant attitude. However, it resides in the unconscious because it is repressed and can find only occasional and indirect means of expressing itself. Thus fantasies (which come from the unconscious) with the introverted type represent repressed extraversion, and with the extraverted repressed introversion.

But if the repression is so strong that the subordinate attitude cannot find expression, it builds up and finally bursts forth in a flood of irrationalism from the unconscious, which we call neurosis. As Jung expressed it, the degree of extraversion in the conscious entails a similar degree of infantilism and archaism of attitude in the unconscious. In this manner egoism may go beyond mere childish selfishness to the incest wishes of Freud. When an exaggeration of the conscious attitude occurs, these infantile wishes cease to be merely compensatory and appear in open opposition to the conscious attitude. This process begins in the form of an absurd exaggeration of the conscious attitude, but ends in a collapse of the conscious attitude.⁷

Jung also speaks of four functions of the personality.⁸

7. Ibid., p. 424

8. For a discussion of these see Ibid., whole book, and Clark, Six Talks on Jung's Psychology, pp. 20-24

It is inappropriate to categorize a person according to his attitude type without also specifying his functional type. These functions are capacities of the personality which may be differentiated to varying degrees. He divides them into two pairs, those with which a person becomes aware of his environment or of his inner world, and those with which he elaborates his perceptions.

The first pair of functions are sensation and intuition. An extravert with a highly developed sensation function would be a keen observer of the data presented to his senses, while the introverted sensation type would be a good introspectionist and would be well aware of his own feelings and emotional responses. Intuition, on the other hand, records general impressions. The extraverted intuitive type would be likely to subliminally observe impressions, for example, the facial expressions and gestures used by our acquaintances, and then when the general impression is formed, it is suddenly and clearly presented to our conscious mind as if it came from nowhere.

Feeling and thinking represent the elaborating functions. The feeling function is perhaps better denoted by the term evaluating, for it is concerned with classifying and judging in terms of like or dislike the external and internal data supplied by sensation and intuition. The extraverted feeling type is mainly concerned with relationships with those about him, and the feeling introvert is primarily interested in

expressing his own feelings and evaluations.

In this schema sensation and intuition, and feeling and thinking oppose each other, so if one is highly developed its opposite will be latent. Every person has all four functions in some degree. As an example, let us assume that a person is of the sensation type. Then this function, called the superior function, will be highly differentiated and the intuitive, or inferior function will be undifferentiated and repressed. The individual will be able to use his intuition hardly at all. The other two functions, thinking and feeling, will be partially differentiated and are called auxiliary functions.

III. NEUROSIS

Jung believed that the attitude and function types originate constitutionally. He subscribed to the position that under normal conditions disposition is ultimately more important than parental influence in causing the child to be one or another type. Furthermore, disposition may have physiological causes, but this is uncertain. But under abnormal conditions, viz., when there is an extreme and abnormal attitude in the mother, the child can be coerced into a similar attitude.⁹ However, this entails a violation of his

9. Jung, Psychological Types, p. 415

original disposition; the result of falsification of type is neurosis. A special case in point is when broad cultural influences lead to neuroses. Jung cites an example of this. In our Western culture a premium is placed upon the thinking function, so that people try to develop this function to the neglect of the one which may be natural to them. When this occurs the stage is set for neurosis. Jung himself believes that no function is better than any other, and that we should accept the one which is superior for us and develop it (but not to the exclusion of the others).

The preceding is but one way in which neurosis comes about. Not only a forced, unnatural change of function, but also an overemphasis on one's superior function to the neglect of the expression of the inferior and auxiliary functions, will result in some sort of neurosis. In this case the personality becomes very lopsided and inharmonious.

Following Freud, he proposes that an unresolved fixation of the anima or animus (similar to the Oedipus complex), as the case may be, upon the parent of the opposite sex or a parent symbol is a third reason why neurosis may develop. Likewise a fourth cause is constitutional sensitivity to symbolic material from the collective unconscious, so that strong barriers are erected against it. However, he spends little time talking about these or Adler's power-striving, for he believes that they developed the basic theories to explain these neuroses; he just borrows them, if needed, in the course of therapy. He himself is more interested in pro-

pounding and elaborating the unique contributions which he made to depth psychology.

His final reason for neurosis is a lack of expression of strong creative impulses which reside in one's unconscious. Because some people have been brought up in an environment where creative impulses were either not encouraged or were actively discouraged, they become so entrenched in their normal modes of thinking and functioning that they have failed to release and develop the other parts of their personalities which would lead them toward creativity and individuality. Jung calls the process of exploring the repressed and archetypal parts of the psyche, individuation.

We have spoken of the above as "causes" of neurosis. However, only the last one is really a cause for Jung, the others are only contributing factors, for the cause of pathogenic conflict is not in the past but in the present moment. (In fact, Jung accuses Freud of collaborating with his patient's desires to withdraw from the important present period, when he insists on exploring the person's forgotten past.) He thereby implies that childhood is of but minor importance.

Neurotic conflict is produced when an obstacle arises in the path of performing some important task which is essential for the fulfillment of the individual's ego, before which obstacles he shrinks and falters. This is similar to Adler's concept of neurosis causation. When there is inter-

ference to progression his libido becomes dammed up. Then the opposites, i.e., the four functions, which are usually united in a steady flow, fall apart and conflict. Under normal conditions archaic symbols remain in the unconscious, but in a mental disorder they become superliminal and take over conscious functions, while normal conscious values and symbols are pushed into the subliminal mind (personal unconscious).

He theorized that there were two other forms of cleavages which yielded neurotic symptoms. One is similar to Freud's view: a complex becomes incompatible with the ego when unconscious wishes are forced down to a depth of the unconscious where the archaic symbols are disaccordant with those of the ego, and a cleavage occurs. An example is dissociation between the ego and sexual desires. The other form of cleavage is "the splitting-off of the conscious ego, together with a selected function from the remaining components of the personality" -- identification of the ego with a certain function so that consciousness becomes split off from the personality as a whole.¹⁰ When one tries to play a role which falsifies his real self, this occurs.

In his earlier years, when he was still somewhat influenced by Freud and Adler, Jung held to these three forms of cleavages as the process of neurosis. But in more recent essays he has

10. Jung, Op. cit., p. 255

spoken of neuroses as consisting of inadequate expression, assimilation, and understanding of the archetypal symbols, that is, inferior individuation. So it is doubtful that he still holds these earlier views.

Let us be more specific and speak of neurosis of first the introvert, then the extravert. The basic mechanism of an introvert's neuroses is in three steps: (A) the ego has defective relationships with its objects; (B) the unconscious develops a compensatory attitude, which is felt in the conscious as unconditional and irrepressible ties to the object; and (C) the more the ego seeks liberty, independence, superiority, and freedom from obligations, the more it becomes slave to the object. Power illusions and superiority fantasies inevitably collapse.¹¹

The introvert has trouble with lack of cohesion or connection between his complexes. He builds complexes which are isolated from one another. For example, the complex of sexuality or of egoistic power-striving may be divorced from other parts of the personality. The result of all this is compulsion neurosis (which is the most common neurosis among introverts).¹²

A common characteristic of the introverted feeling type neurotic is that his inferior function, unconscious thinking,

11. Ibid., pp. 478-9

12. Ibid., p. 348

is too strongly repressed and thoughts are projected upon objects. Then the ego begins to feel "what others think," and to develop suspicions that others are scheming and plotting against him. To prevent this, the ego carries on counter-activities in the form of secret rivalries -- attempts to change threatened inferiority and superiority. The result is neurasthenia or psychasthenia, in which the individual is extremely sensitive and has great susceptibility to exhaustion and chronic fatigue. (In a feeling extravert the result of such a situation would be hysteria rather than this.)¹³

Neurosis in extraverts follows a different pattern. The extravert becomes caught up in objects, wholly losing himself in toiling for them. The functional (psychic) or actual physical disorders resulting from this work as compensations, forcing the subject to an involuntary self-restriction. By far the most common neurosis among extraverts is hysteria. The unconscious opposes the extreme extraversion and manifests its conflict through a physical disorder so that introversion of psychic energy is unavoidable. Through the unconscious reaction another category of symptoms arises -- primarily intense fantasy activity.¹⁴

In both the extraverted thinking and feeling types subjective thinking is repressed. The unconscious then pushes

13. Ibid., p. 495

14. Ibid., p. 420 f

primitive sensations into the conscious, which take the form of compulsive pleasure-seeking or primitive intuitions -- everything disagreeable, painful, disgusting and ugly.¹⁵ When an extraverted sensation type person represses his intuitions, they arise from the unconscious in the form of projections upon objects. In the case of a sexual object they take the form of jealous fantasies and anxiety states, in more acute cases becoming phobias and compulsions. The extraverted intuitive type is likely to get hypochondria and varying absurd bodily sensations as the result of his repression of the sensation function.

Jung's theory of neurosis can be approached from viewpoints other than his typological theory. He believed that there were two particular ages at which neurosis was likely to be triggered. Puberty is crucial because it is the time at which the projections of anima or animus must be directed away from the parent or a relative to which it is attached. When this redirection is difficult, neurosis, "sexualized spirituality," homosexuality, or exaggerated masculinity or femininity may develop. The time when one begins the "second half of life," at about age 35 is the other critical period. Neurosis during this period usually develops from poor marital adjustment, in which the woman's animus cannot be correctly projected upon her husband and in which she cannot find sufficient creative activity.¹⁶

15. Ibid., p. 455

16. For a good discussion of this see R. Clark, Op. Cit., Ch. 6

IV. CONCLUSIONS

We have shown the theoretical system upon which Jung built his research into neurosis and his concepts of etiology have been given. We now ask ourselves, "What conclusions can be drawn concerning his theories of neurosis? How do they compare with those of Freud and Adler?" Some parallels and contrasts have been interspersed in this chapter, but many remain yet to be mentioned.

First, we might conclude that Jung, especially in his later years, when he stressed the expression of the contents of the collective unconscious and the balance of all parts of the psyche, attributes less importance to childhood as a cause of neurosis than either Freud or Adler. While Adler started to think of neurosis in terms of the present moment, Jung carried this thought to its conclusion.

Secondly, there is no rigid causality of neurosis. It may come from any sort of circumstance which relegates the inferior function totally to the unconscious by means of repression. Repression for him is not necessarily the reaction to symbols which are repulsive to the ego or superego, because of their immoral content; it may be only a consequence of too much emphasis on one of the psychic functions.

Also, it seems safe to say that Jung deigned inherited psychic patterns to be more important in the theory of personality and subsequently neurosis than either Freud or Adler.

Freud thought that biological inheritances were very important, and in his later years, theorized that things such as incest wishes were relics passed on from primitive man, but as a whole his emphasis was on deterministic childhood situations. Adler, meanwhile, almost wholly neglected heredity in favor of purposive childhood attitudes and actions.

Jung has emphasized the importance of positive aspects of maturation in developing wholesome personalities. Freud consistently used a negative approach and Adler contributed both negative and positive concepts of childhood development.

Jung, agreeing with Freud, did not believe that in the proper education of children lay the answer to the problem of preventing neurosis as did Adler. Jung affirmed that people had to become aware of the creative potentiality of their unconscious to prevent such disorders. He believed that more stress on the thinking function, which is already stressed too much in Western culture, could but lead to worse adjustment.

Freud had at least two criticisms of Jung. First, as has already been mentioned in the chapter on Freud, he believed that Jung's libido concept was far too broad. But also, in analyzing Jung's concept of introversion, he called it only a failure of the libido to find object cathexes. This would leave a person in an unstable condition so that a minor frustration would then lead to symptom formation as a release of the libido energy.¹⁷

17. Freud, A General Introduction to Psychoanalysis, p. 216

Both Freud and Jung recognized that the parents' complexes create a child's attitudes to a great extent and that the more sensitive and impressionable the child, the greater the effect. But Jung believed that the ideas connected with the parents are subjective and may bear little resemblance to the actual past condition. Thus Jung speaks of the imago, which is built of parental influences plus the specific reactions of the child, rather than the real father and mother. The imago is a distorted image because it consists partly of anima projection.

For Jung, the mother has no sexual significance to the child at an early age; she is but a symbol of protection and supply of wants and not a source of oral sexual satisfaction. In fact, Jung is uncommitted as to whether she is ever of any real sexual significance to a child, for he does not give the same meaning to incest fantasies which Freud gives. This point leads us to the three views of incest wishes. Freud thought they were actual sexual desires, Adler believed that the pampered child thought he should be denied nothing, including his mother, and Jung called incest wishes projections of the archetypal anima.

Both Jung and Adler hold the point of view that neurosis will develop when a false pattern of life is created. However, they mean two different things when they say this. For Jung, developing a false pattern of life means living in a way discordant with the psyche; for Adler it means having false

perceptions of one's social environment. One is inner-directed, the other is other-directed; this largely accounts for the differences between Jung's and Adler's approaches to childhood and neurosis.

Likewise, for Adler individuation is the first stage of maturation and communal adjustment is the ultimate task and goal of maturity. Jung makes Individuation the ultimate goal. The emphasis shifts from socialization to self-realization.

In bringing this paper to a close we suggest that the shift in the thought of these early psychotherapists relating to childhood and neurosis is indicative of the changes in developmental and therapeutic psychology as a whole. The transition has been from genetic and sexual factors exerting strict determinism, to childhood social factors creating subjective impressions which yield neurosis, to a turn from childhood nearly altogether in favor of a search for meaning-for-life in the rich vastness of the subterranean psyche. The trend is away from reductive analysis toward metaphysical and existential problems. A study of other leading psychotherapists since Freud, Adler, and Jung will reveal the perpetuation of that trend. -- They were only forerunners.

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