

The Ego and the Mechanisms of Defence, by A. Freud

a. Quotes: https://ia600806.us.archive.org/6/items/a-freud-1937-ego/A_Freud_1937_Ego.pdf

b. General Notes:

- Chapter 1 - The Ego as the Seat of Observation (pg. 3)
 - "[W]e should probably define the task of analysis as follows: to acquire the fullest possible knowledge of all the three institutions of which we believe the psychic personality to be constituted and to learn what are their relations to one another and to the outside world. That is to say: in relation to the ego, to explore its contents, its boundaries and its functions and to trace the influences in the outside world, the id and the super-ego by which it has been shaped and, in relation to the id, to give an account of the instincts, i.e. of the id-contents, and to follow them through the transformations which they undergo." (pg. 4-5)
 - "Different instinctual impulses are perpetually forcing their way from the id into the ego..." (pg. 6)
 - "In favourable cases the ego does not object to the intruder but puts its own energies at the other's disposal and confines itself to perceiving; it notes the onset of the instinctual impulse, the heightening of tension and the feelings of 'pain' by which this is accompanied and, finally, the relief from tension when gratification is experienced." (pg. 6)
 - "On their way to gratification the id-impulses must pass through the territory of the ego and here they are in an alien atmosphere. In the id the so-called 'primary process' prevails; there is no synthesis of ideas, affects are liable to displacement, opposites are not mutually exclusive and may even coincide and condensation occurs as a matter of course. The sovereign principle which governs the psychic processes is that of obtaining pleasure. In the ego, on the contrary, the association of ideas is subject to strict conditions, to which we apply the comprehensive term 'secondary process'; further, the instinctual impulses can no longer seek gratification without more ado - they are required to respect the demands of reality and, more than that, to conform to ethical and moral laws by which the super-ego seeks to control the behaviour of the ego. Hence these impulses run the risk of incurring the displeasure of institutions essentially alien to them. They are exposed to criticism and rejection and have to submit to every kind of modification. Peaceful relations between the neighbouring powers are at an end. The instinctual impulses continue to pursue their aims with their own peculiar tenacity and energy, and they make hostile incursions into the ego, in the hope of overthrowing it by a surprise-attack. The ego on its side becomes suspicious; it proceeds to counter-attack and to invade the territory of the id. Its purpose is to put the instincts permanently out of action by means of appropriate defensive measures, designed to secure its own boundaries." (pg. 7-8)
 - "**The task of the analytic observer is to split up the picture, representing as it does a compromise between the separate institutions, into its component parts: the id, the ego and, it may be, the super-ego.**" (pg. 8)
 - "All the defensive measures of the ego against the id are carried out silently and invisibly. The most that we can ever do is to reconstruct them in retrospect: we can never really witness them in operation." (pg. 8)
 - "[R]eaction-formation...is one of the most important measures adopted by the ego as a permanent protection against the id." (pg. 9)
- Chapter 2 - The Application of Analytic Technique to the Study of the Psychic Institutions (pg. 11)
 - "...in free association...The ego is, in fact, requested to be silent and the id is invited to speak and promised that its derivatives shall not encounter the usual difficulties if they emerge into consciousness." (pg. 12)
 - "Thus we have to play a double game with the patient's instinctual impulses, on the one hand encouraging them to express themselves and, on the other, steadily refusing them gratification - a procedure which incidentally gives rise to one of the numerous difficulties in the handling of analytic technique." (pg. 13)
 - "[I]t is the analyst's business first of all to recognize the defence-mechanism. When he has done this, he has accomplished a piece of ego-analysis. His next task is to undo what has been done by the defence, i.e. to find out and restore to its place that which has been omitted through repression, to rectify displacements and to bring that which has been isolated back into its true context. When he has re-established the severed connections, he turns his attention once more from the analysis of the ego to that of the id." (pg. 15)
 - "Symbols are constant and universally valid relations between particular id-contents and specific ideas of words or things. The knowledge of these relations enables us to draw reliable inferences from conscious manifestations as to the unconscious material behind them, without having first laboriously to reverse some measure which the ego has adopted in defence. The technique of translating symbols is a short cut to understanding, or, more correctly, a way of plunging from the highest strata of consciousness to the lowest strata of the unconscious without pausing at the intermediate strata of former ego-activities which may in time past have forced a particular id-content to assume a specific ego-form." (pg. 16-17)
 - "Only the analysis of the ego's unconscious defensive operations can enable us to reconstruct the transformations which the instincts have undergone. Without a knowledge of these we may, indeed, discover much about the contents of the repressed instinctual wishes and phantasies, but we shall learn little or nothing about the vicissitudes through which they have passed and the various ways in which they enter into the structure of the personality." (pg. 27-28)
- Chapter 3 - The Ego's Defensive Operations Considered as an Object of Analysis (pg. 30)
 - "It is the task of the analyst to bring into consciousness that which is unconscious, no matter to which psychic institution it belongs. He directs his attention equally and objectively to the unconscious elements in all three institutions. To put it in another way, when he sets about the work of enlightenment he takes his stand at a point equidistant from the id, the ego and the super-ego." (pg. 30)
 - "We know that the id-impulses have of themselves no inclination to remain unconscious. They naturally tend upwards and are perpetually striving to make their way into consciousness and so to achieve gratification or at least to send up derivatives to the surface of consciousness. As I have shown, the analyst's work follows the same direction as, and reinforces, this upward tendency. Thus to the repressed elements in the id he appears in the light of a helper and liberator. With the ego and the super-ego the case is different. In so far as the ego-institutions have endeavoured to restrain the id-impulses by methods of their own, the analyst comes on the scene as a disturber of the peace. In the course of his work he abolishes repressions which have been laboriously achieved and destroys compromise-formations whose effect, indeed, was pathological but whose form was perfectly ego-syntonic. The analyst's aim in bringing the unconscious into consciousness and the efforts of the ego-institutions to master the instinctual life are contrary to one another. Hence, except in so far as the patient's insight into his illness determines matters otherwise, the ego-institutions regard the analyst's purpose as a menace." (pg. 30-31)
 - "...the ego's relation to the work of analysis as threefold. In exercising the faculty of self-observation, of which I have given some account, the ego makes common cause with the analyst, its capacities in this direction are at his service and it transmits to him a picture of the other institutions, drawn from such of their derivatives as make their way into its territory. The ego is antagonistic to the analysis, in that it is unreliable and biased in its self-observation and, while conscientiously registering and passing on certain facts, falsifies and rejects others and prevents them from coming to light - a procedure wholly contrary to the methods of analytic research, which insists on seeing everything that emerges, without discrimination. Finally, the ego is itself the object of analysis, in that the defensive operations in which it

- is perpetually engaged are carried on unconsciously and can be brought into consciousness only at a considerable expenditure of effort, very much like the unconscious activity of any of the prohibited instinctual impulses." (pg. 31-32)
- "...in analysis all the material which assists us to analyse the ego makes its appearance in the form of resistance to the analysis of the id...The ego becomes active in the analysis whenever it desires by means of a counter-action to prevent an inroad by the id." (pg. 32)
 - "Since it is the aim of the analytic method to enable ideational representatives of repressed instincts to enter consciousness, i.e. to encourage these inroads by the id, the ego's defensive operations against such representatives automatically assume the character of active resistance to analysis." (pg. 32)
 - "There are, of course, many possible forms of resistance in analysis besides this particular type. As well as the so-called ego-resistances there are, as we know, the transference-resistances, which are differently constituted, and also those opposing forces, so hard to overcome in analysis, which have their source in the repetition-compulsion. Thus we cannot say that every resistance is the result of a defensive measure on the part of the ego." (pg. 33)
 - "Analysis of ego-resistances gives us a good opportunity of observing and bringing into consciousness the ego's unconscious defensive operations in full swing" (pg. 33)
 - "The ego is in conflict not only with those id-derivatives which try to make their way into its territory in order to gain access to consciousness and to obtain gratification. It defends itself no less energetically and actively against the affects associated with these instinctual impulses. When repudiating the claims of instinct, its first task must always be to come to terms with these affects. Love, longing, jealousy, mortification, pain and mourning accompany sexual wishes, hatred, anger and rage the impulses of aggression; if the instinctual demands with which they are associated are to be warded off, these affects must submit to all the various measures to which the ego resorts in its efforts to master them, i.e. they must undergo metamorphosis. Whenever transformation of an affect occurs, whether in analysis or outside it, the ego has been at work and we have an opportunity of studying its operations." (pg. 33-34)
 - "If we know how a particular patient seeks to defend himself against the emergence of his instinctual impulses, i.e. what is the nature of his habitual ego-resistances, we can form an idea of his probable attitude towards his own unwelcome affects." (pg. 34)
 - "The affective life of children is less complicated and more transparent than that of adults" (pg. 41)
 - Chapter 4 - The Mechanisms of Defense (pg. 45)
 - "To these nine methods of defence, which are very familiar in the practice and have been exhaustively described in the theoretical writings of psycho-analysis (**regression, repression, reaction-formation, isolation, undoing, projection, introjection, turning against the self and reversal**), we must add a tenth, which pertains rather to the study of the normal than to that of neurosis: **sublimation**, or displacement of instinctual aims." (pg. 47)
 - "...the ego has these ten different methods at its disposal in its conflicts with instinctual representatives and affects" (pg. 47)
 - "[R]epression is not only the most efficacious, it is also the most dangerous, mechanism. The dissociation from the ego entailed by the withdrawal of consciousness from whole tracts of instinctual and affective life may destroy the integrity of the personality for good and all. Thus repression becomes the basis of compromise-formation and neurosis. The consequences of the other defensive methods are not less serious but, even when they assume an acute form, they remain more within the limits of the normal. They manifest themselves in innumerable transformations, distortions and deformities of the ego, which are in part the accompaniment of and in part substitutes for neurosis." (pg. 54)
 - "Repression consists in the withholding or expulsion of an idea or affect from the conscious ego. It is meaningless to speak of repression where the ego is still merged with the id. Similarly we might suppose that projection and introjection were methods which depended on the differentiation of the ego from the outside world. The expulsion of ideas or affects from the ego and their relegation to the outside world would be a relief to the ego, only when it had learnt to distinguish itself from that world. Or again, introjection from the outside world into the ego could not be said to have the effect of enriching the latter unless there were already a clear differentiation between that which belonged to the one and that which belonged to the other. But the situation is by no means so simple. In the case of projection and introjection the first beginnings are much more obscure. Sublimation, i.e. the displacement of the instinctual aim in conformity with higher social values, presupposes the acceptance or at least the knowledge of such values, that is to say, presupposes the existence of the super-ego. Accordingly, the defence-mechanisms of repression and sublimation could not be employed until relatively late in the process of development, while the position in time which we shall assign to projection and introjection depends upon the theoretical standpoint which happens to be adopted. Such processes as regression, reversal, or turning round upon the self are probably independent of the stage which the psychic structure has reached and as old as the instincts themselves, or at least as old as the conflict between instinctual impulses and any hindrance which they may encounter on their way to gratification. We should not be surprised to find that these are the very earliest defence-mechanisms employed by the ego." (pg. 55-56)
 - Chapter 5 - Orientation of the Processes of Defence (pg. 58)
 - "The instinctual dangers against which the ego defends itself are always the same, but its reasons for feeling a particular irruption of instinct to be dangerous may vary." (pg. 58)
 - "The defensive situation with which we have been longest familiar in analysis and of which our knowledge is most thorough is that which forms the basis of neurosis in adults. The position here is that some instinctual wish seeks to enter consciousness and with the help of the ego to attain gratification. The latter would not be averse from admitting it but the super-ego protests. The ego submits to the higher institution and obediently enters into a struggle against the instinctual impulse, with all the consequences which such a struggle entails. The characteristic point about this process is that the ego itself does not regard the impulse which it is fighting as in the least dangerous. The motive which prompts the defence is not originally its own. The instinct is regarded as dangerous because the super-ego prohibits its gratification and, if it achieves its aim, it will certainly stir up trouble between the ego and the super-ego. Hence the ego of the adult neurotic fears the instincts because it fears the superego. Its defence is motivated by super-ego anxiety." (pg. 58-59)
 - "...we shall regard the super-ego as a redoubtable force. It appears in the light of the author of all neurosis. It is the mischief-maker which prevents the ego's coming to a friendly understanding with the instincts. It sets up an ideal standard, according to which sexuality is prohibited and aggression pronounced to be anti-social. It demands a degree of sexual renunciation and restriction of aggression which is incompatible with psychic health. The ego is completely deprived of its independence and reduced to the status of an instrument for the execution of the super-ego's wishes; the result is that it becomes hostile to instinct and incapable of enjoyment." (pg. 59)
 - "The study of defence in infantile neurosis teaches us that the super-ego is by no means an indispensable factor in the formation of the neuroses." (pg. 60)
 - "The ego of a little child, like that of an adult, does not combat the instincts of its own accord; its defence is not prompted by its feelings in the matter. It regards the instincts as dangerous because those who bring the child up have forbidden their gratification and an irruption of instinct entails restrictions and the infliction or threat of punishment. Castration-anxiety produces in young children the same result as that produced in adult neurotics by anxiety of conscience; the infantile ego fears the instincts because it fears the outside world. Its defence against them is motivated by dread of the outside world, i.e. by objective anxiety." (pg. 61)
 - "The crucial point is that, whether it be dread of the outside world or dread of the super-ego, it is the anxiety which sets the defensive process going." (pg. 61)

- "The human ego by its very nature is never a promising soil for the unhampered gratification of instinct. I mean by this that the ego is friendly to the instincts, only so long as it is itself but little differentiated from the id. When it has evolved from the primary to the secondary process, from the pleasure-principle to the reality-principle, it has become, as I have already shown, alien territory to the instincts. Its mistrust of their demands is always present but, under normal conditions, hardly noticeable. It is lost sight of in the much more tumultuous warfare waged within its domain by the super-ego and the outside world against the impulses of the id. But, if the ego feels itself abandoned by these protective higher powers or if the demands of the instinctual impulses become excessive, its mute hostility to instinct is intensified to the point of anxiety." (pg. 63)
 - "The effect of the anxiety experienced by the ego because of the strength of the instincts is the same as that produced by the super-ego anxiety or the objective anxiety which so far we have been studying. Defence-mechanisms are brought into operation against the instincts..." (pg. 64)
- "To these **three powerful motives for the defence against instinct** (super-ego anxiety, objective anxiety, anxiety due to the strength of the instincts) must be added those which in later life spring from the ego's need for synthesis." (pg. 64)
 - "They are conflicts between opposite tendencies, such as homosexuality and heterosexuality, passivity and activity, etc." (pg. 65)
- "If the instinct could achieve gratification in spite of opposition by the super-ego or the outside world, the result would, indeed, be primarily pleasure but secondarily 'pain,' either in consequence of the sense of guilt emanating from the unconscious or of the punishments inflicted by the outside world. Hence, when instinctual gratification is warded off from one or other of these two motives, the defence is undertaken in accordance with the reality-principle. Its main purpose is to avoid this secondary pain." (pg. 65)
- "Whenever it [the ego] seeks to defend itself against instinctual impulses from one of the motives which I have indicated, it is obliged to ward off also the affects associated with the instinctual process" (pg. 65)
 - "Instinctual gratification is always primarily something pleasurable. But an affect may be primarily pleasurable or painful, according to its nature. If the ego has nothing to object to in a particular instinctual process and so does not ward off an affect on that ground, its attitude towards it will be determined entirely by the pleasure-principle: it will welcome pleasurable affects and defend itself against painful ones." (pg. 66)
- "Analysis unmasks this 'objective anxiety' and shows that it is a product of phantasy against which it is not worth while to assume defensive operations." (pg. 69)
- Chapter 6 - Denial and Phantasy (pg. 73)
 - **"The defensive methods so far discovered by analysis all serve a single purpose - that of assisting the ego in its struggle with its instinctual life.** They are motivated by the three principal types of anxiety to which the ego is exposed instinctual anxiety, objective anxiety and anxiety of conscience. In addition, the mere struggle of conflicting impulses suffices to set the defence-mechanisms in motion." (pg. 73)
 - "Hans denied reality by means of his phantasy; he transformed it to suit his own purposes and to fulfil his own wishes; then, and not till then, could he accept it" (pg. 78)
 - "In Little Hans' two phantasies and the animal phantasies of my patients the method by which objective 'pain' and objective anxiety are avoided is very simple. The child's ego refuses to become aware of some disagreeable reality. First of all it turns its back on it, denies it and in imagination reverses the unwelcome facts. Thus the 'evil' father becomes in phantasy the protective animal, while the helpless child becomes the master of powerful father-substitutes. If the transformation is successful and through the phantasies which the child constructs he becomes insensible of the reality in question, the ego is saved anxiety and has no need to resort to defensive measures against its instinctual impulses and to the formation of neurosis. This mechanism belongs to a normal phase in the development of the infantile ego, but, if it recurs in later life, it indicates an advanced stage of psychic disease. In certain acute psychotic confusional states the patient's ego behaves towards reality in precisely this way. Under the influence of a shock, such as the sudden loss of a love-object, it denies the facts and substitutes for the unbearable reality some agreeable delusion." (pg. 85)
 - "It is difficult to say when the ego loses the power of surmounting considerable quantities of objective 'pain' by means of phantasy. We know that, even in adult life, day-dreams may still play a part, sometimes enlarging the boundaries of a too narrow reality and sometimes completely reversing the real situation." (pg. 86)
 - "...we know also that, in later life, the ego's need for synthesis makes it impossible for opposites to coexist; perhaps, too, the attachment of the mature ego to reality is in general stronger than that of the infantile ego, so that, in the nature of the case, phantasy ceases to be so highly prized as in earlier years. At any rate it is certain that in adult life gratification through phantasy is no longer harmless. As soon as more considerable quantities of cathexis are involved, phantasy and reality become incompatible: it must be one or the other." (pg. 87)
- Chapter 7 - Denial in Word and Act (pg. 89)
 - "For some years the infantile ego is free to get rid of unwelcome facts by denying them, while retaining its faculty of reality-testing unimpaired. It makes the fullest possible use of this power, not confining itself exclusively to the sphere of ideas and phantasy, for it does not merely think, it acts. It utilizes all manner of external objects in dramatizing its reversal of real situations. The denial of reality is also, of course, one of the many motives underlying children's play in general and games of impersonation in particular." (pg. 89)
 - "In obsessional neurosis the repression is secured by means of a reaction-formation, which contains the reverse of the repressed instinctual impulse (sympathy instead of cruelty, bashfulness instead of exhibitionism). Similarly, in the infantile situations which I have described the denial of reality is completed and confirmed when in his phantasies, words or behaviour, the child reverses the real facts. The maintenance of obsessional reaction-formations demands the constant expenditure of energy which we call anti-cathexis." (pg. 96)
- Chapter 8 - Restriction of the Ego (pg. 100)
 - "The method of denial, upon which is based the phantasy of the reversal of the real facts into their opposite, is employed in situations in which it is impossible to escape some painful external impression." (pg. 100)
 - "When the ego is young and plastic, its withdrawal from one field of activity is sometimes compensated for by excellence in another, upon which it concentrates. But, when it has become rigid or has already acquired an intolerance of 'pain' and so is obsessively fixated to the method of flight, such withdrawal is punished by impaired development. By abandoning one position after another it becomes one-sided, loses too many interests and can show but a meagre achievement." (pg. 111)
- Chapter 9 - Identification with the Aggressor (pg. 117)
 - "A child introjects some characteristic of an anxiety-object and so assimilates an anxiety-experience which he has just undergone. Here, the mechanism of identification or introjection is combined with a second important mechanism. **By impersonating the aggressor, assuming his attributes or imitating his aggression, the child transforms himself from the person threatened into the person who makes the threat**" (pg. 121)
 - "his means that the mechanism of identification with the aggressor is supplemented by another defensive measure, namely, the projection of guilt." (pg. 128)
 - "An ego which with the aid of the defence-mechanism of projection develops along this particular line introjects the authorities to whose criticism it is exposed and incorporates them in the super-ego. It is then able to project its prohibited impulses outwards. Its intolerance of other people is prior to its severity towards itself. It learns what is regarded as blameworthy but protects itself by means of this defence-mechanism from unpleasant self-criticism. Vehement indignation at someone else's wrong-doing is the precursor of and substitute for guilty feelings on its own account. Its indignation increases automatically when the perception of its own guilt is imminent. This stage in the development of the super-ego is a kind of preliminary phase of morality. True morality begins when the internalized criticism, now

embodied in the standard exacted by the super-ego, coincides with the ego's perception of its own fault. From that moment, the severity of the super-ego is turned inwards instead of outwards and the subject becomes less intolerant of other people. But, when once it has reached this stage in its development, the ego has to endure the more acute 'pain' occasioned by self-criticism and the sense of guilt. It is possible that a number of people remain arrested at the intermediate stage in the development of the super-ego and never quite complete the internalization of the critical process. Although perceiving their own guilt, they continue to be peculiarly aggressive in their attitude to other people. In such cases the behaviour of the superego towards others is as ruthless as that of the superego towards the patient's own ego in melancholia. Perhaps when the evolution of the super-ego is thus inhibited it indicates an abortive beginning of the development of melancholic states. **'Identification with the aggressor' represents on the one hand a preliminary phase of super-ego development and, on the other, an intermediate stage in the development of paranoia.** It resembles the former in the mechanism of identification and the latter in that of projection. At the same time, identification and projection are normal activities of the ego and their results vary greatly according to the material upon which they are employed. The particular combination of introjection and projection to which we have applied the term identification with the aggressor' can be regarded as normal only so long as the ego employs it in his conflict with authority, i.e. in its efforts to deal with anxiety-objects. It is a defensive process which ceases to be innocuous and becomes pathological when it is carried over into the love-life. When a husband displaces on to his wife his own impulses to be unfaithful and then reproaches her passionately with unfaithfulness, he is really introjecting her reproaches and projecting part of his own id. His intention, however, is to protect himself not against aggression from without but against the shattering of his positive libidinal fixation to her by disturbing forces from within. Accordingly the result is different. Instead of an aggressive attitude towards some former external assailants the patient develops an obsessional fixation to his wife, which takes the form of projected jealousy." (pg. 128-130)

- Chapter 10 - A Form of Altruism (pg. 132)
 - "The effect of the mechanism of projection is to break the connection between the ideational representatives of dangerous instinctual impulses and the ego. In this it resembles most closely the process of repression. Other defensive processes, such as displacement, reversal or turning round upon the self, affect the instinctual process itself: repression and projection merely prevent its being perceived. In repression the objectionable idea is thrust back into the id, while in projection it is displaced into the outside world." (pg. 132)
 - "The mechanism of projection disturbs our human relations when we project our own jealousy and attribute to other people our own aggressive acts. But it may work in another way as well, enabling us to form valuable positive attachments and so to consolidate our relations with one another. This normal and less conspicuous form of projection might be described as 'altruistic surrender' of our own instinctual impulses in favour of other people." (pg. 133)
- Chapter 11 - The Ego and the Id at Puberty (pg. 149)
 - **"Adolescents are excessively egoistic,** regarding themselves as the centre of the universe and the sole object of interest, and yet at no time in later life are they capable of so much self-sacrifice and devotion. They form the most passionate love-relations, only to break them off as abruptly as they began them. On the one hand they throw themselves enthusiastically into the life of the community and, on the other, they have an overpowering longing for solitude. They oscillate between blind submission to some self-chosen leader and defiant rebellion against any and every authority. They are selfish and materially-minded and at the same time full of lofty idealism. They are ascetic but will suddenly plunge into instinctual indulgence of the most primitive character. At times their behaviour to other people is rough and inconsiderate, yet they themselves are extremely touchy. Their moods veer between light-hearted optimism and the blackest pessimism. Sometimes they will work with indefatigable enthusiasm and at other times they are sluggish and apathetic." (pg. 148-149)
 - **"Psychoanalysis does not share the view that the sexual life of human beings begins at puberty.** According to our theory the sexual life has two starting-points. **It begins for the first time in the first year of life.** It is in the early infantile sexual period and not at puberty that the crucial steps in development are taken, the important pre-genital phases of sexual organization are passed through, the different component instincts are developed and brought into action and the normality or abnormality of the individual, his capacity or incapacity for love, are determined." (pg. 151)
- Chapter 12 - Instinctual Anxiety During Puberty (pg. 166)
 - See text
- Conclusion (pg. 190)
 - "In the present state of our knowledge we can already speak with greater certainty about the parallels between the ego's defensive measures against external and against internal danger. Repression gets rid of instinctual derivatives, just as external stimuli are abolished by denial. Reaction formation secures the ego against the return of repressed impulses from within, while by phantasies in which the real situation is reversed denial is sustained against overthrow from without. Inhibition of instinctual impulses corresponds to the restrictions imposed on the ego to avoid 'pain' from external sources. Intellectualization of the instinctual processes as a precaution against danger from within is analogous to the constant alertness of the ego for dangers from without. All the other defensive measures which, like reversal and turning against the subject, entail an alteration in the instinctual processes themselves have their counterpart in the ego's attempts to deal with the external danger by actively intervening to change the conditions of the world around it" (pg. 190-191)

c. Further Readings:

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