

Self and the Object World, by E. Jacobson

a. Quotes: https://dn721609.ca.archive.org/0/items/theseelfandtheobjectworld/The%20self%20and%20the%20object%20world_text.pdf

b. General Notes:

- Introduction (pg. xi)
 - "In recent years, psychoanalysts have paid increasing attention to the fascinating problem of identity. Of course, a fruitful discussion of this problem presupposes precise definitions of such terms as self, ego, and identity or ego identity, which are indispensable for constructive analytic approaches to this and many related questions. Whereas Hartmann (1950) introduced and carefully defined the distinction between the concepts of ego, self, and self representations, there exists no such generally accepted psychoanalytic definition of the concept of identity" (pg. xi)
- Chapter 1 - Narcissism and Masochism - Concepts of Self and Self Representations (pg. 3)
 - "Sleep is the state which we are accustomed to designate as a truly narcissistic situation." (pg. 7)
 - "[W]e do not yet have sufficient insight into the connections between drive-discharge phenomena and concomitant physiological processes to understand the precise meaning of such concepts" (pg. 8)
 - "One of the major achievements of infantile development, however, is undoubtedly also the building up of stable object representations..." (pg. 18)
 - "The meaning of the concepts of the self and self-representations, as distinct from that of the ego, becomes clear when we remember that the establishment of the system ego sets in with the discovery of the object world and the growing distinction between it and one's own physical and mental self" (pg. 19)
 - "...it is the mental representations of the self, constituted in the course of ego formation, which become cathected with libido and aggression and turn into objects of love and hate" (pg. 19)
 - "the image of our self issues from two sources: first, from a direct awareness of pure inner experiences, of sensations, of emotional and thought processes, of functional activity; and, second, from indirect self-perception and introspection, i.e., from the perception of our bodily and mental self as an object. Since for obvious reasons our capacity for detachment from our own self is at best very limited, our self-cognizant functions contribute only moderately to our conception of the self. Thus the self-representations will never be strictly "conceptual." As we shall see, they remain under the influence of our subjective emotional experiences even more than the object representations. As indicated above, the kernels of the early infantile self images are the memory traces of pleasurable and unpleasurable sensations, which under the influence of autoerotic and of beginning functional activities and of playful general body investigation become associated with body images. At the start, our image of the self is, like the primitive object image, not a firm unit. Emerging from sensations hardly distinguishable from perceptions of the gratifying part object, it is fused and confused at first with the object images, and is composed of a constantly changing series of self images which reflect mainly the incessant fluctuations of the primitive mental state" (pg. 20)
 - "Since these images arise essentially from the memory traces of pleasurable and unpleasurable experiences and are only gradually linked up with and corrected by the perceptive memories which reflect reality, the cutting out of a considerable sector of unpleasurable memories by infantile repression eliminates a large amount of unacceptable aspects of both the self and the outside world. The defects caused by the work of repression may be filled in by screen elements, by distortions or embellishments produced by the elaborate maneuvers of the ego's defense system. Moreover, to the extent to which the repressed fantasies that have remained cathected in the unconscious can find their way to the surface, they will lend the coloring of past infantile images to the self and object representations." (pg. 21)
 - "...with the maturation of physical and mental abilities, of emotional and ideational processes and of reality testing, and with increasing capacity for perception and self perception, for judgment and introspection, the images become unified, organized, and integrated into more or less realistic concepts of the object world and of the self" (pg. 22)
 - "By a realistic image of the self we mean, first of all, one that correctly mirrors the state and the characteristics, the potentialities and abilities, the assets and the limits of our bodily and mental self: on the one hand, of our appearance, our anatomy, and our physiology; on the other hand, of our ego, our conscious and preconscious feelings and thoughts, wishes, impulses, and attitudes, of our physical and mental functions and behavior. Since ego ideal and superego are part of our mental self, such an image must also correctly depict our preconscious and conscious ideals and scales of value, and the effectiveness—or ineffectiveness—of our self-critical functions. To the extent to which, at any level, the id communicates with the ego or finds access to it, the id, too, is naturally represented in the image of the self." (pg. 22-23)
- Chapter 2 - Review of Recent Literature on the Problem of Identity (pg. 24)
 - "Erikson seems to use the term ego identity very broadly, indeed much too broadly..." (pg. 26)
 - "I would prefer to understand by **identity formation a process that builds up the ability to preserve the whole psychic organization**—despite its growing structuralization, differentiation, and complexity—as a **highly individualized but coherent entity which has direction and continuity at any stage of human development**. Normal identity formation undoubtedly depends on the effectiveness of the synthesizing, organizing functions of the ego; but I believe that processes of organization are operative in all structure formations of the psychic apparatus, including the superego. Moreover, normal identity formation appears to rest on the ability of the psychic organization to develop and achieve an optimal secondary autonomy of superego and ego in its handling of reality and of the drives, of inter-systemic conflicts, and of tensions within all systems. The objective process of normal identity formation finds reflection at any stage of development in the normal subjective feeling of identity." (pg. 27)
 - "...identity formation must, at any phase, reflect man's complicated instinctual development, the slow maturation of his ego, his uneven superego formation, and the intricate vicissitudes of those object relations and identifications with his family and his social milieu upon which his individual personal, cultural, social adult life in and with his environment is founded." (pg. 32)
- Chapter 3 - The Fusions between Self and Object Images in the Earliest Types of Identification (pg. 33)
 - "...the child's first visual impressions of the mother are connected with the feeding situation. It is the combined oral-visual experience of the breast—or primal cavity, respectively (Spitz, 1955)—that not only equates the mother with the breast but turns the latter into the first image of the gratifying mother." (pg. 35)
 - "The mothering attitudes and activities which provide the infant with libidinal stimulations, gratifications, and restrictions, and thus pave the way to his emotional attachments, concomitantly turn the mother into his external ego and secure his survival" (pg. 36)
 - "...when a mother turns the infant on his belly, takes him out of his crib, diapers him, sits him up in her arms and on her lap, rocks him, strokes him, kisses him, feeds him, smiles at him, talks and sings to him, she offers him not only all kinds of libidinal gratifications but simultaneously stimulates and prepares the child's sitting, standing, crawling, walking, talking, and so on, i.e., the development of functional ego activity. In my opinion, these considerations show convincingly that **the mother's influence on the infantile growth of the ego cannot be conceptualized better than in terms of our drive theory**" (pg. 37)
 - "...at first the infant can probably hardly discriminate between his own pleasurable sensations and the objects from which they are derived. Only when the perceptive functions have sufficiently matured can gratifications or frustrations become associated with the object." (pg. 39)

- "These earliest wishful fantasies of merging and being one with the mother (breast) are certainly the foundation on which all object relations as well as all future types of identification are built" (pg. 39)
- "Even when the child has progressed to a full awareness of himself and of his love objects as individual entities, his dependency on the mother for the satisfaction of most of his instinctual needs and the execution of his ego functions is still bound to prevent the complete separation of maternal and self images. Instinctual gratifications, physical and emotional closeness, the support, protection, and guidance offered by the mother, all tend to join them again and again; so that in general the maternal (and paternal) image will continue for some years to be only an extension of the child's image of his self, or vice versa. This is what lends the child's relationship to his mother such "narcissistic" qualities." (pg. 41)
- "Regarding the earliest types of identifications I repeat that, magic as they are by nature, they are founded on primitive mechanisms of introjection or projection corresponding to fusions of self and object images which disregard the realistic differences between the self and the object. They will find expression in illusory fantasies of the child that he is part of the object or can become the object by pretending to be or behaving as if he were it. Temporary and reversible in small children, such ideas in psychotics may turn into fixated, delusional convictions. Regardless of reality the melancholic will indeed hate and accuse himself as though he were the love object, whereas the schizophrenic may even consciously be convinced that he is somebody else" (pg. 45-46)
- "[T]he terms introjection and projection refer to psychic processes, as a result of which self images assume characteristics of object images and vice versa. The mechanisms of introjection and projection originate in early infantile incorporation and ejection fantasies and must be distinguished from them. They undergo elaborate vicissitudes, may be employed in the service of defense, and, in psychotics, are used for purposes of restitution" (pg. 46)
 - "The small child's limited capacity to distinguish between the external and internal world, which is responsible for the weakness of the boundaries between self and object images and the drastic cathectic shifts between them, promotes the continuous operation of introjective and projective processes. Thus, it is quite true that during the first years of life the child's self and object images still have more or less introjective and projective qualities. But the establishment of realistic object and self representations rests increasingly on the maturation of perceptive and self-perceptive functions, i.e., on reality testing, at the expense of projective and introjective mechanisms. However, while becoming more and more subtle and refined, the latter continue to play an essential part in the processes of identification and in the advance from primitive fusions to those selective identifications on which infantile ego and superego development rests." (pg. 47)
- "I should emphasize that Melanie Klein's observations have proved to be very valuable. But her theoretical conclusions are untenable, and her terminology is extremely confusing." (pg. 48)
- Chapter 4 - The Child's Discover of His Identity (pg. 49)
 - "As the child enters his second year of life, changes in the nature of his relations to the object world set in, which are indicative of his gradual transition from the early infantile symbiotic phase to the stage of individuation and of beginning secondary ego autonomy" (pg. 49)
 - "When the child has advanced to this point, his narcissistic strivings begin to take a new turn: their aims change. Expressive of the child's rapid body growth and the growth of his ego, ambitious strivings develop which no longer revolve exclusively about wishes to control magically the love objects on which he depends. In their stead, ambitious efforts for realistic achievements can be observed, which seem in part to be independent of the child's instinctual needs. But under the influence of his instinctual conflicts these strivings soon become highly charged with aggressive energy and find increasing expression in competitive struggles with admired, powerful love objects, in particular with his rivals. As these trends develop, the child's desires to remain part of his love objects, or to make them part of his own self, will slowly recede and give way to wishes for realistic likeness with them. This goal can be achieved by virtue of selective identifications, based on mechanisms of "partial introjection."" (pg. 49-50)
 - "[T]his new and advanced type of identifications represents a compromise between the child's need to retain the symbiotic situation, to depend and lean on the need-gratifying, protective, and supportive love objects, and opposing tendencies to loosen the symbiotic ties by way of aggressive, narcissistic expansion and independent ego functioning. Under the influence of oedipal rivalry, this conflict will reach its first climax toward the end of the oedipal period and will then be resolved by superego formation. But it will be intensely revived during adolescence, and come to its final peak and find its definite solution in the adolescent's rupture of his oedipal ties and the establishment of ego and superego autonomy" (pg. 50)
 - "[T]he ego cannot acquire a realistic likeness to the love object unless admired traits of this object become enduringly introjected into the child's wishful self images. These wishful self images thus become expressive of both: of the child's own ambitions, of his own strivings for narcissistic expansion and ego growth, and of admired characteristics of his love objects. In so far as the realistic self representations become a mirror of the ego, they now begin to reflect the traits actually taken over from the object of identification, so that a likeness between object and self images can now be experienced on a realistic basis. This new step in the development of the self images and the growing distinction between wishful and realistic images of the self are so meaningful because they are a prerequisite for the establishment of ego ideal and ego goals, i.e., of realistic goals regarding the future." (pg. 51)
 - "...the most influential factor in the child's development is the child-parent relationship" (pg. 54)
 - "The earliest relationship between mother and child is of a truly symbiotic nature, for not only does the helpless infant need the mother and feed on her, but the mother also needs and—emotionally—even feeds on the child" (pg. 56)
 - "We remember that at first the child wants to take in what he likes and to spit out what he dislikes; to ascribe to his self what is pleasant and to the "strange" outside object what is unpleasant. In other words, he tends to turn aggression toward the frustrating objects and libido toward the self. Hence frustrations, demands, and restrictions, within normal bounds, reinforce in principle the process of discovery and distinction of objects and self; they throw the child back upon his resources and stimulate progressive forms of identification with the parents, which open the road to realistic independent achievements. Enhancing the narcissistic endowment of his ego, they promote the eventual establishment of secondary ego and superego autonomy. Yet over-gratifications, no less than severe frustrations, tend to induce regressive fantasies of reunion between self and love object. Constant over-gratification or excessive frustration may therefore delay the child in establishing firm boundaries between the objects and the self, and hence may interfere with ego and superego formation and with the normal process of individuation. However, there are other and even more dangerous parental attitudes which may arrest this process. They are connected with the child's prolonged and only gradually receding symbiosis with his parents, which we must now examine more carefully from the viewpoint of the parents" (pg. 56)
 - "...in the earliest symbiotic stage of the mother-infant relationship, the best emotional climate is indeed one in which the mother prepares the process of the child's individuation by a kind of maternal love that is aware of the differences between her own and the child's needs and roles, and tries to gratify both." (pg. 57)
 - "It is pertinent in this context to emphasize once more that the small child's fantasies of fusion with his love objects are expressive of the early infantile situation, in which he must actually borrow the mother's ego for his own need fulfillments. If this situation is maintained for an unduly long period, the child's object relations may remain fixated forever at this primitive narcissistic level. This may be caused by unfavorable parental attitudes of a narcissistic, masochistic, or hostile, neglectful, over-depriving, or over-gratifying and overprotective nature" (pg. 58)
 - "The mother-infant relationship must certainly be regarded as the matrix of identity formation, but the child's individuation which depends so

- greatly on separation from the object and on the discovery of differences soon gains momentum from his more ambivalent relations to his rivals than from his close intimacy with his mother." (pg. 62)
- "[T]he child cannot establish emotional investments in other persons as objects which are different from his own self until he is able to experience his own identity; and since active strivings to acquire likenesses to others are also motivated by the discovery of differences from them, these strivings cannot develop either until the child has become aware of such differences." (pg. 63)
 - "[T]he child's object relations and identifications evolve hand in hand and exercise a mutually beneficial influence on each other. As I have emphasized, identifications seem actually to serve the absorption and neutralization of aggression, which can be vested increasingly in counter-cathetic formations and be discharged in ego functions. Regarding the beneficial influence of object relations on identifications, the latter are all the more successful, the more the child's libidinal forces predominate, and his ego, gaining strength, becomes able to tolerate frustration and to build up sublimations." (pg. 65)
 - "[T]he better the totality of other persons and of the self can be experienced, the more easily can the distinction, the perception of the differences between one's own self and others be tolerated, and likeness not only discovered but accepted, desired, and acquired. This implies that the establishment of object and self constancy must be regarded as a very important prerequisite for both a healthy process of identification and normal superego formation" (pg. 66)
 - "The process of consolidation of self and object representations advances hand in hand with processes of increasing drive fusion and drive neutralization under the influence of ego formation. Just as discrimination between external objects precedes the distinction between them and one's own self, the experience of other persons' totality develops earlier than the concept of a unified self. In fact, the formation of such a concept depends not only on the child's libidinal investment in himself but on the general growth of the ego that leads to organization and coordination, correlation and interaction of sensory, instinctual, emotional experiences with ideational processes and with the perceptive and executive functions" (pg. 67)
 - "...only by becoming enduring, selective, and consistent, can identifications gradually be integrated, become part of the ego, permanently modify its structure, and support the organization and stabilization of the ego's defense system. This advances ego formation and the establishment of secondary ego autonomy and concomitantly the process of identity formation to the point where the child becomes aware of having a coherent self that has continuity and remains the same despite and in the midst of changes. Here the different influence on the feeling of identity of such enduring identifications with objects, as compared to primitive fantasy and feeling identifications, becomes apparent. Only the identifications which originate in enduring emotional object investments, and which result in gradual, consistent structural changes showing a definite directions can fortify the inner feeling of continuity of the self. It is the proper balance between libido and aggression on which the success or failure of these processes depends." (pg. 68)
 - "We find in [some] patients fears of accepting and acquiring likenesses to others, in conjunction with an inability to perceive and tolerate differences from them, and to relate to them as to separate and different individuals. Likeness and difference are equally frightening, because likeness threatens to destroy the self and difference the object. The role of libido as against that of aggression in such regressive fusions between self and objects becomes evident from a comparison between experiences of ecstasy in normal persons and fusion experiences in psychotics. Since normal experiences of ecstasy do not aim at destruction but are founded on a fantasy of libidinal union between self and object world, they result in a transitory sense of self expansion and the feeling that the self and the world are rich. Such experiences of merging, which may briefly retransform the images of the self and the object world into a fantasy unit vested with libidinal forces, permit an immediate re-establishment of the boundaries between them. By contrast, pathological regressive fusions caused by severe aggression may result in an irreparable breakdown of these boundaries and hence of the self and object representations." (pg. 69)
 - Chapter 5 - The Child's Finding of his Sexual Identity and the Building up of his Ego (pg. 70)
 - "...identity formation and the feelings of personal identity are not quite as dependent upon the heterosexual position as one might imagine: they are largely influenced by the extent to which consistent and enduring identifications leading to secondary autonomy and independence of the ego can be established, even if they lead to sexual pathology" (pg. 73)
 - "Discovery and acceptance of the sexual differences assists both the boy's and the girl's gradual renunciation of desires to remain part of the mother and, hence, to remain 'a baby.'" (pg. 74)
 - Chapter 6 - The Forestages of Superego Development (pg. 89)
 - "I stressed that during the oedipal phase reality testing gains more and more momentum and promotes the child's distinction between his wishful imagery and more or less realistic representations of the object world and of his actual as well as his potential own self. Thus processes develop which advance under the influence of beginning superego development, but, above all, of ego maturation, of improving reality testing and self awareness, and of expanding functional ego activities. Gradually toning down the child's imagery to a much more realistic level, they modify the child's wishful aggrandized self images and transform them into ambitious but realistic object-directed goals by blending them with corresponding parental ego goals." (pg. 91-92)
 - "I want to stress is that, as in all kinds of psychic functions, the qualities of the different superego functions depend not only on the degree of neutralization but even more on the proportions between libido and aggression." (pg. 94)
 - "Infantile reaction formations establish the child's sense of human values in limited areas and change his earliest infantile value measures, a development which reaches a peak in the course of superego formation with the building up of a stable, moral value system. The first infantile notions of what is valuable or worthless arise with the distinction made between pleasurable and unpleasurable oral experiences (in the broad sense of the term). Thus the earliest infantile value measures are those of pleasure versus unpleasure only." (pg. 98)
 - "...this emotional logic, not only of moral badness leading to punishment but of a pleasure premium inevitably attached to goodness, never ceases to be effective in the human mind and strongly influences the intrapsychic ego-superego relationship." (pg. 99)
 - Chapter 7 - The Idealization of the Love Objects, Ego-Ideal Formation, and the Development of Superego Identifications (pg. 109)
 - "Reaction formations accomplish changes in the child's attitudes toward his own and toward instinctual strivings in general. Sublimations, enhanced by the reaction formations, displace psychic energy from instinctual goals onto other, aim-inhibited, interests. Both processes are interwoven with the glorification or idealization of the parental love objects and are influenced by it. When superego formation has set in, this idealization begins to be extended from the idealized persons to abstract values in general, to ideas, ideals, and ideal pursuits" (pg. 110)
 - Chapter 8 - The Organisation and Integration of Different Superego Components into a Consolidated Functional System (pg. 119)
 - "[C]astration fears, though signaling external danger, are not primarily induced by threats from without. They originate in the child's own sadistic castration wishes which are attributed to the parental images and then ascribed to—and possibly confirmed by—the real objects. Thus, inasmuch as castration fears are magic retaliation fears of threatening parental images, they arise, likewise, from endopsychic tensions. The difference is that castration fear develops within the ego as a result of conflicts between ego and id, whereas superego fear is expressive of conflicts between superego and ego. The normal ego can probably deal better with this intersystemic conflict; all the more so since the superego develops into a complex functional system, and superego pressure becomes manifest not only in anxiety, i.e., in fear of the superego, but in a special, new type of painful experience which we call guilt feeling. Comparing these two affective responses, we realize that with regard to their nature, quality, content, and function, guilt feelings are quite different from castration fears. In the latter the rather ferocious qualities of the earliest infantile imagery seem to survive, even though their content is determined by the genital nature of the oedipal strivings." (pg. 121)

- "[C]astration fears are unequivocally irrational fears of threatening parental images; reflecting the boundless cruelty of the small child, they belong to a type of imagery which is actually on a much earlier infantile level than the child's object images at this phase in general. By becoming toned down, however, they develop into effective warning signals, which strictly enforce the incest taboo by virtue of repression and other auxiliary defense mechanisms." (pg. 122)
- "It is not accidental that in times of conflict we may hear **the voice of temptation, the id; the voice of reason, the ego; and the voice of conscience, the superego**. Evidently, we experience the superego as a distinctly separate inner institution, because it represents a definite functional unit" (pg. 123)
- "On the one hand, **there is the archaic imagery** of which we have just spoken in reference to castration fears; imagery derived from the child's own instinctual strivings which induce irrational, physical retaliation fears (of being bitten or devoured, of being robbed of body content and, later, of being castrated). On the other hand, **there is imagery more closely related to reality**, to verbally expressed parental prohibitions and demands; this imagery arouses fears and expectations first at a primitive, then at a more advanced emotional level (fears of separation and loss of the object, of abandonment and of loss of love, fears of disapproval, exposure, rejection, criticism; expectations of love, approval, rewards). These notions reflect the child's varying ambivalent feelings and the parents' emotional responses and educational attitudes. They not only provoke fears but already offer positive incentives and directives for pregenital reaction formations and sublimations, and lead to internalization of certain behavior standards. And, finally, **there is the imagery derived from the child's narcissistic, omnipotent, and eventually moral-perfectionistic strivings**: the idealized object and self images from which the ego ideal, the moral guide of the ego, is coined." (pg. 124)
- "[T]he psychic organization is not ready to build up the superego as a functional system before the maturation of the ego and of object relations has progressed to a certain level. I refer to the development of feeling and thought processes, of perception and reality testing, of logical and abstract thinking, of the sense of time, of critical judgment and discrimination, and finally to the development of self and object representations, of affectionate object relations, of ego identifications and of the executive functions of the ego." (pg. 125)
 - "[T]he superego comes into being as a system only after and because **castration fear has helped the ego to accomplish at least a partial mastery of the oedipal conflicts**. It propels the development of the ego, of affectionate object relations, of self and object constancy, and of general drive neutralization to the point where the specific type of identification processes can set in which constitute an effective functional superego system. The superego will then, in turn, achieve the final solution of the incestuous problem and further promote the process of ego maturation, the growth and organization of personal relations and identifications, and the establishment of a solid defense system." (pg. 125-126)
 - "[S]uperego formation appears to presuppose an advance of the ego from the stage of concretistic object and self imagery to that of a more conceptual, abstract, and discriminating understanding of the parental personalities; an understanding of their mental characteristics, their superego standards, their ideas and opinions, their attitudes and wishes, their expectations and demands as well as their prohibitions, and of the consistency of the moral codes which they imply. To the extent to which this conceptual and emotional understanding develops, the imagistic components in which the superego originates will mature, change with regard to their content, and assume abstract qualities. Only at this stage can selected ideal, directive, prohibitive, disapproving, and approving parental traits and attitudes and parental teachings become constructively correlated and gradually blended into a consistent, organized set of notions." (pg. 126)
 - "**The core of the superego is certainly the law against patricide and matricide and the incest taboo**; that superego fear continues and replaces castration fear can easily be observed in patients who unconsciously may still equate the superego with the threatening paternal—or their own—phallus." (pg. 127)
- "Clinically we know that persons whose superego has not developed under the influence of loving, kindly, guiding parents have castration and other infantile fears, but may be unable to experience real guilt feelings" (pg. 128)
 - "...the superego is deeply rooted in the unconscious; and we have no control over the powerful unconscious needs for punishment which determine so many unfortunate actions." (pg. 128)
- "[T]he constitution of the superego, if successful, provides functions far more complex and valuable for the ego and the id than mere signal fears and simple self criticism. Reflecting the child's transition from his early dependent situation to a more active, independent position, it develops into a structure that has many facets and multiple functions. By coupling signal fears, self-critical and self-rewarding functions with guiding, inspiring, enforcing inner principles and demands, it can combine stop signals with positive directions to the ego. Moreover, it is a system that not only can activate the ego's defenses against specific, unacceptable instinctual strivings but also gain influence on the total ego by modifying its cathectic conditions and the discharge processes in general. Thus, the superego must be regarded as a momentous, comprehensive structure formation developing in reaction to the child's oedipal and narcissistic strivings, to his forbidden sexual desires as well as to his destructive impulses. It represents a compromise in every direction. The oedipal conflict has been resolved, the ambivalence struggle has subsided, but their vestiges reappear and continue in the inner conflicts between ego and superego. The limitless narcissistic strivings of the child have been curbed and modified, but they survive in the ego ideal and in the ego's ceaseless efforts to measure up to its standards." (pg. 129)
 - "The superego is less concerned with external success or failure than with the degree of inner harmony or discordance between its moral codes and ego manifestations. On the one hand, it gains control over the general course of object-directed discharge processes. By curbing and modifying them, subject to inner moral standards, in a uniform way, irrespective of the specific object around which they are centered, these processes become far more resistant to dangerous external and internal instinctual influences." (pg. 132)
 - "I have stated that **the centralized, regulating power of the superego** can modify the course of the self- and object-directed discharge processes in a generalized way. But generalized modifications of all discharge patterns lend our thoughts, actions, and above all our feelings a characteristic color which finds expression in what we call our mood. Thus **the superego also becomes a governing force for our moods and keeps them on a comparatively even level**" (pg. 133)
 - ◆ "...the superego is a guide for our self esteem and determines—albeit not exclusively—the rises and falls of the mood level, it may be properly called an indicator and regulator of the entire ego state, which serves a significant economic function." (pg. 133)
- "Superego formation and the beginning of latency signify the termination of the period of infantile repression, with consolidation and integration of all preoedipal and oedipal counter-cathetic formations into an organized unit. This result demonstrates, indeed, the remarkable influence which the processes of identification in the superego and ego exercise on the development of a coherent, consistent defense organization. But during this phase, the representations of the self and the object world also gain definite, lasting configurations." (pg. 135)
- Chapter 9 - Developmental Trends in the Latency Child and the Relations of Guilt to Shame and "Inferiority" Conflicts (pg. 136)
 - "This leads to a partial displacement of the child's relations and identifications from the parents onto such new authoritative figures; it is a process which becomes greatly intensified in adolescence. It reflects the limited autonomy of superego and ego in the latency child, who tends to reproject and reattach his superego, and likewise his ego goals, to dominant influential persons in the outside world." (pg. 138)
- Chapter 10 - Puberty Changes and Their Influence on the Experience of Identity and the Relations to the Other Sex (pg. 159)
 - "[A]dolescence is life between a saddening farewell to childhood—i.e., to the self and the objects of the past—and a gradual, anxious-hopeful passing over many barriers through the gates which permit entrance to the as yet unknown country of adulthood. Beginning with his infantile love objects, the adolescent not only must free himself from his attachments to persons who were all-important during childhood; he must also renounce his former pleasures and pursuits more rapidly than at any former developmental stage. Preparing himself to leave home sooner or later, he must

reach out for adult sex, love and responsibility, for personal and social relations of a new and different type, for new interests and sublimations, and for new values, standards, and goals which can offer him directions for his future life as an adult. This necessitates a complete reorientation, leading to structural and energetic transformations, to economic-cathectic redistributions, and to a drastic overhauling of the entire psychic organization." (pg. 161)

- Chapter 11 - The Instinctual and Emotional Conflicts of the Adolescent and the Remodeling and Growth of His Psychic Structures (pg. 170)
 - See text

c. Further Readings:

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