

# Personality Structure and Human Interaction, by H. Guntrip

## a. People / Organizations:

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## b. Quotes:

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## c. General Notes:

- Author's Preface (pg. 15)

- "The close study of psycho-analysis over many years, against the background of philosophical, religious, literary and social studies, has bred in me the conviction that here at last, and here alone, scientific enquiry has come face to face with the intimate and fully 'personal' life of man. This constitutes as big a test for science as for man. Science has to discover whether and how it can deal with the 'person', the 'unique individual', we will dare to say the 'spiritual self' with all the motives, values, hopes, fears and purposes that constitute the real life of man, and make a purely 'organic' approach to man inadequate. On the other hand, man has to face the most penetrating searchlight focused upon his essential nature, and must find out how to adjust to the stripping off of his psychic defences and self-deceptions, built up to hide failures in development towards maturity, while the struggle to cope with living in spite of immaturity is carried on. This double challenge to both science and man, beginning some seventy-odd years ago, has begun to spread widely only in this present century. Its future effects are out of sight. But it is fraught with the most momentous issues for the final fate of mankind." (pg. 15)
- "Science is the emotionally detached study of the properties of 'Objects' which are held to be accounted for when they can be classified according to their species and genus. This remains true even at the most advanced positions of physics where 'objects' are resolved into 'events'. Either way, science seeks to establish what phenomena have in common so that the isolated individual object or event can be grouped with its fellows and 'understood' according to what science means by understanding. This scientific approach is as easily applicable to the human body as to any other body, and the medical sciences, beginning with anatomy, physiology and biochemistry, find no difficulty in adopting it. When science turned to the study of the mental life', as it was traditionally called, the same approach was automatically made. This seemed easy in the case of animal psychology, mainly because of unquestioned emotional assumptions. 'Animals have no souls'; 'Animals are different in kind from humans': traditional prejudices which are still very much alive. 'Animals don't feel as we do and so their primitive kind of 'mental life' may be expected to yield to mechanistic scientific explanation. Physiological psychology grew up on the basis of neurological reflexes, simple and conditioned." (pg. 16)
  - "This has been the standard round which the modern battle rages for the capture and possession of the truth about man himself: **for when science begins to treat man as an object of investigation, it somehow loses him as a person.**" (pg. 16)
- "Academic psychology has developed, in its modern methods of personality testing for diagnostic purposes, a skillfully impersonal way of dealing with personality, by means of which, once more, human beings can be classified and categorized without anyone ever coming into intimate personal human rapport with the patient as a meaningful individual in his own right. In the field of psycho-analysis, the conception of 'metapsychology' and the classic analytic technique in so far as it tended to impersonality belong to the same orientation. Meanwhile, theoretical trends and disguised philosophical prepossessions cannot alter facts, and reality forces itself on us. Thus it is noticeable that **the central problem, how to understand and deal with human beings as 'individuals' and as 'persons', has been steadily pushing to the front.** In psychoanalytical theory and practice this has, it seems to me, become increasingly obvious. The terrific, if not altogether successful, struggle of Freud to transcend physiology and neurology and arrive at a true psychology, the widespread criticism of his psychobiology by thinkers influenced by sociology, the criticism of 'instinct-theory' in both academic psychology and psycho-analysis, the development of psycho-analysis towards the analysis of personality in more and more radically 'personal' terms, all add up to a challenging phenomenon in itself, a sign of the times. I have taken this as my theme, to trace the way in which psycho-analysis has been in process of outgrowing its origins in a neurophysiological and psychobiological philosophy of man, using the instinct concept as the basis of theory, into a truly psychodynamic theory of the personality implying a philosophy of man that takes account of his reality as an individual person. At the same time this development forces us to question the traditional exclusion by science of the fact of individuality, the one fact that is ultimately inescapable in any realistic attempt to study and understand human beings. **A human being can only be known as a living and highly individual, unique 'person'.**" (pg. 17)
  - "Aspects of his total being can be reduced by analysis and abstraction to the level of classified phenomena, and that has its uses; but always what he really is, is then missed. Psycho-analysis is, or should be, the special custodian of this truth in the field of science. **On its theoretical side, psycho-analysis is the attempt to find out in what terms science can deal with the person in his life as an individual with other persons, for that is the problem that has now become inescapable.** Thus I am consciously concerned to present a definite point of view. This leads me to observe that in psychology more than in any other study a writer's judgment is related to his own personal approach to the subject. This in turn arises out of the structure of his own personality and his experience of life. This fact is familiar to us in religious, philosophical and political thinking, where the objective and the subjective most plainly interact. In science it has always been the tradition that thinking is purely objective. This is now realized to be less true than used to be taken for granted, but it is least of all true in psychology." (pg. 17-18)
    - "...**the psychotherapist, faced with the problem of both urgent symptom relief and long-term personality change, must accept help from every quarter;** (2) he must not, however, simply 'hand over' his intractable problems to other disciplines, because his ultimate goal is the maturity of the personality, something that can be understood only in personal terms and promoted by personal experiences. While parallel lines of investigation are pursued, **the psycho-analyst's special task is to study the psychodynamics of human intractability to personality change.**" (pg. 20)

- Part 1 - Preliminaries (pg. 23)

- Chapter 1 - Introduction: Practical and Theoretical Purposes (pg. 25)

- "**To master our world without being able to manage ourselves creates the dangerous possibility of a massive orgy of self-destruction involving the whole human race.** We have arrived at an age when we do not now have wars but world-wars." (pg. 25)
- "[W]e may not forget that **psychoanalysis is at the heart of a very large field of enquiry.** One of the best assured results of modern research is that individual and group mutually interpenetrate in such a way that any attempt to study either in complete separation from the other would be quite unreal. Family life, so intensively investigated by psycho-analysis, brings this home forcibly. We do not have first of all an individual, fully formed and neat and complete in himself, and then a group set up by the bringing together of a number of these self-contained individuals. Rather, the group goes into the making and structure of the individual while, *pari passu*, individuals in their personal relationships are constituting the group. **Individuals and groups are mutually constitutive in highly complex ways** as is shown by the psychodynamic study of human object-relationships. Thus **psychology and, in particular, psycho-analysis cannot be regarded simply as the intensive study of the isolated individual.** While we shall not here be concerned primarily with the implications of psychology and psycho analysis for sociology, we shall be concerned with the steadily increasing impact of a broadly sociological orientation on the developing theory of the mental life of the individual resulting ultimately in the analysis of the individual unconscious itself in terms of human object-relationships." (pg. 27)

- Chapter 2 - Psychology and Psychoanalysis (pg. 28)
  - "The need for psychology to take account, not only of the individual and his mind', but also of his world, was responsible for the discarding of the old definition of psychology as 'the science of the mind' and the adoption of the definition of 'the science of behaviour'. A 'behaving' organism is an organism actively reacting to its environment, whereas a 'mind' could all too easily be regarded as a self-contained system. This definition, however, is still not adequate to our purposes. 'Behaviour' can be regarded as the behaviour of an organism whose nature is biologically fixed as a pattern of innate instinctive drives prior to its having any dealings with its environmental objects. We then get a purely reactive psychology, and the world of objects is not recognized to be constitutive of the personality of the individual; object-relationships are not seen to enter deeply into the structure of the person. Objects become purely external entities in a psychological sense, to be simply reacted to by an individual of fixed and fundamentally unmodifiable make-up." (pg. 28-29)
  - "[T]he classic Freudian theory, though it is the indispensable starting-point, **does not prove, without modifications, to be as useful as we need for the understanding of cultural and sociological phenomena, or even of the deep inner life of the individual.** While Freud hovered between a psychology of the organism and a psychology of the person, a theory of instincts and a theory of object-relations, his theory in toto remained fundamentally orientated to biology. Thus he makes character dependent on the organic maturing of the sexual instincts rather than dealing with sexual functioning as controlled by the extent to which character has matured in human relationships. Moreover, his radical subordination of objects to the role of mere means to the gratification of instincts is unsatisfactory from a sociological and from a human point of view, since it treats of personal relationships on a sub-personal level. The same is true of his view that man is by nature narcissistic, non-altruistic and pleasure-seeking, not primarily object-seeking. **Freud's theory was primarily an instinct-theory. The basic innate drives, libidinal and aggressive, emerging out of their psychobiological matrix, the id, invade the ego and compel it to make use of objects as means to subjective instinctive gratification, the pleasure of organic, and therefore psychic, detensioning.** The object has no intrinsic, but only utilitarian, value for the ego; and the impulses towards the object are not really the ego's own impulses, they are alien intruders from an impersonal id, on the surface of which the ego develops as a rather superficial phenomenon. We cannot deal constructively with human relationships with a biologically orientated theory of this type. **A truly psychological theory must be an ego-theory, not an instinct-theory,** or, rather, it must not separate ego and instincts in the way Freud did. The fatal shortcoming of all instinct-theories, from the personal and sociological point of view, is that they are bound to be mainly reactive theories. The object is simply 'reacted to' with a preexisting instinctive impulse which, so to speak, lay in wait for it to pounce upon it. In such theories the role of the object in determining the impulse is not allowed for. Ego and object do not mutually interpenetrate. **This can give us only a psychology of 'adaptation to environment' and 'exploitation of environment' which is quite unable to deal with the complexity of interpersonal relationships.** In *The Ego and the Id* Freud began to transcend this limited type of theory. For sociological as for psycho-analytical purposes, we need a psychodynamic theory which shows how the ego not merely reacts to and adapts to its objects, but is also constituted by its object-relationships. Culture is internalized by the personality, yet that can be accounted for in terms of affectively toned ideas. It is more important to see that the environment of objects is mentally internalized by the personality. A dynamic theory of object-relationships is now needed, as Erich Fromm and Karen Horney recognized; but their work is more a reaction away from instinct-theory than a full psychodynamic object-relations theory. The idea that a personal object can be set up inside the ego and become part of its structure was propounded by Freud himself in his theory of the super-ego. Conscience is not a set of ideas, it is an ego in its own right, but it is a superior ego, a super-ego, imported from without; it is a psychic internalization of the authoritarian parent. Melanie Klein developed this idea of 'an internal psychic object' in revolutionary ways, and Fairbairn has utilized the results to work out a full psychodynamic theory on the basis, not of instincts, but of object-relationships." (pg. 29-30)
  - "The aim of psychodynamic theory is to explain the nature and functioning of the individual in the context of, and as he is himself fashioned by, his personal relationships. The aim of psycho-pathology is specifically to understand the disturbed, i.e. anti-social, functioning of human nature, man's aggression and inability to love and co-operate consistently, and his tendency to disrupt the socialized community life he so much needs. Criminal, delinquent, or generally unpleasant and aggressive behaviour, sexually compulsive or perverse behaviour, and psychoneurotic reactions, will, if examined in the light of an adequate psychodynamic theory, yield the most valuable data for the sociologist to apply to manifestations of group life as such. Psycho-analysis, beginning as a psychopathology pure and simple, has grown into a complete psychodynamic theory of human personality." (pg. 32-33)
- Chapter 3 - Psychiatry and Psychoanalysis (pg. 34)
  - "Psycho-analysis is neither a universal panacea for all ills nor an irrational cult. **It is a difficult, painstaking attempt to understand what is going on in the human mind, based on what individual human beings are able to tell us about their thoughts, feelings and impulses.**" (pg. 35)
  - "We shall take up the position that **every study of human beings, from any aspect whatsoever, should be kept well subordinated to the basic fact that, unlike all other organisms, it is man's potentiality to become what we mean by a 'person', and his true destiny (whether fulfilled or not) is to mature an individual personality in the medium of personal relationships.**" (pg. 38)"
    - "The fact is, however, that in a human being every psychic process is a personal activity, and that the neo-Freudian development of Freud's theory of the super-ego expresses the fact that the human environment does not remain a wholly external repressing (force impinging on a unitary organism only from the outside: rather it comes to be psychically internalized in such a way as to form the endopsychic structure of a personality. Thus, in the long run, the ultimate traumatic situations in which the individual suffers are no longer outside but are embedded in the personality itself. That is the problem that is fundamental for psychodynamic theory to-day and which the work of Freud alone has brought to light. It cannot be causally explained by neurology but only by a personal psychology of human relationships." (pg. 41)
  - "All patients live in an individual private mental world and to help them we have to discover its structure. The bare existence of dreams and waking phantasies is sufficient to show the existence of an inner mental world separate from and divorced from outer reality. This inner mental world involves human beings in two main psychopathological dangers, projection and introversion; either projecting the inner scene into or forcing it on the outer one and then behaving in socially unrealistic ways; or else withdrawing all feeling and interest, all flow of energy and impulse which naturally goes outwards to real objects, and turning it inwards on to phantasied objects to become detached and schizoid." (pg. 41-42)
  - "The child who finds his outer world frustrating turns inwards, and he turns his own mind into 'a place to live in' instead of using it as 'an active function to live with'. He starts doing his living in imagination, in phantasy, not in fact. He peoples his inner world with good and bad objects whom he hopes he can manipulate at will. He seeks what he wants inside in phantasied satisfactions. This is based on the capacity to hallucinate satisfactions so vividly (as in dreams) that emotionally they can substitute for a time for outer reality. Unfortunately, in this process, he sets up 'bad' as well as 'good' figures inside, and perpetuates disturbance. The inner world then becomes the enduring though repressed and unconscious structure of the dynamic personality, which is filled with conflict and self-frustration. Over the top of this at the level of consciousness, a superficial personality constructed mainly of social adjustments, and functioning without much real mature feeling, carries on the business of outer life in a way that is far more automatic than is usually recognized. Inside and unconsciously a hidden inner life is guarded against all intruders, and this is the source of resistance to analysis. Patients cling desperately to their secret inner world, even though it undermines them in their real outer life. **This is the essence of all personality problems and it is in origin a psychodynamic and not a**

- neurological problem. Various forms of it may be partially relieved in many ways as regards symptoms, by both physical and short-term psychological treatments, but a radical solution cannot be arrived at except with the aid of psycho-analysis." (pg. 42)
- Chapter 4 - The Development of Psychoanalytic Theory (pg. 43)
    - See text
  - Part 2 - The Development of Psychoanalytical Theory (pg. 53)
    - Chapter 5 - The Starting Point Classic Freudian Psychobiology (pg. 55)
      - "Repression carries with it the other basic phenomena which Freud lists in the same paper as *resistance, transference, infantile sexuality* and the significance of dreams as a revelation of the unconscious. It may be said briefly that resistance is the reverse side of repression, and accounts for the extreme difficulty of achieving self-knowledge and for the very slow and difficult progress made by all attempts at psychotherapy which aim not simply at conscious readjustment but at fundamental personality change. Infantile sexuality means more than Freud's assertion, a fact now proven beyond all doubt, that the sexual factor in the human constitution is active from earliest infancy and does not come into being for the first time at puberty. It means further, as later research shows, that emotional difficulties in human relationships in the infancy period become quite peculiarly focused in and on sexuality and are repressed in that form to constitute the hard core of the dynamic unconscious which breaks through during sleep in dreams. *Transference* is the unconscious reliving of the repressed life of infancy in present-day relationships, both in treatment and in real life." (pg. 57)
        - "For Freud then, neurosis had two aspects, symptom-formation and character-structure manifested in disturbed human relationships. Symptoms must be understood in the light of infantile sexuality; and character type with disturbed human relationships in the light of Oedipal problems. These two form one complex and indissoluble whole in the neurotic personality." (pg. 58)
      - "As Freud saw the matter, man has a given instinctive constitution biochemically laid down, and the social problem is how to dispose of man's innate instinctive drives by means of release, repression or sublimation. From this he evolved a theory of the general nature of human relations, group psychology and culture." (pg. 65)
      - "The general development of Freud's instinct theory is well known. It passed through three stages. First, instincts of self-preservation and race preservation, of hunger and sex, were suggested, the former being regarded as ego-instincts and the latter as belonging to the primary unconscious. With the theory of narcissism, Freud recognized libidinal or sexual instincts in the ego; and he finally determined on the dualism of libido and aggression in the form of Life instincts and Death instincts. These libidinal and destructive drives were both innate, operated prior to experience, and were at perpetual warfare in the organism. Aggression had nothing originally to do with frustration and operated primarily within the organism working towards its destruction. What we know practically and clinically as aggression was the extraversion of this original self-destructive innate drive, its turning outwards against objects in the interests of self-preservation. This theory means that the basic conflict within human nature is ultimately irreducible and its final outcome in the victory of the destructive drive is staved off for a time only by compromises in which the two opposite drives coalesce, as in sadism and masochism, or else are both turned upon objects as in ambivalence, a problem which is then practically solved for the time being through keeping the two drives apart by choosing different objects for love and hate." (pg. 66)
        - "Thus **civilization, culture and social life generally, arise from the suppression of the instincts of aggression and sex, and the diversion of their energy to non-sexual ends.**" (pg. 67)
      - "Actual sexual impulses, like aggressive impulses, when they possess this overmastering compulsive quality, are a response to a situation of frustration and deprivation. They are not 'innate qua "impulses", they are rather 'being aroused' all the time; and not simply by an externally frustrating present-day environment but by the way in which frustration in early development became embedded in the internal structure of the personality itself. It can happen that compulsive aggression and sexual need are experienced inside a good marriage where objective frustration is at a minimum. These upsurging emotions and impulses are, in truth, not primarily reactions to the objects and situations of the outer world of the present day even though they are directed to them. They are reactions to situations of frustration perpetuated from childhood in the inner, unconscious, psychic world which is played upon by the outer world. It is because these impulses surge up from within the psyche that they were for so long mistakenly misinterpreted as innate instinctive manifestations qua impulses. Academic psychology today no longer equates instinct and impulse, but regards instinct as the potentiality of impulse, while an actual impulse is the evoking of the potential reaction in response to an object." (pg. 76)
        - "**The position is rather that cultural and moral standards, which, however, need to be subjected to rational and enlightened criticism and development, are, at their best, an expression of the way in which reasonably mature individuals behave,** the way in which in fact Freud himself behaved in private life. The struggle to live up to them does not cause neurosis. That puts the cart before the horse. It is because neurosis is already there that reasonable moral standards cannot be lived up to. Relaxation of moral standards could be called for as a concession to the ubiquitous low level of mental health in all communities, but is not called for as a concession to the innate instincts of reasonably mature and healthy-minded persons. **The notion that civilization rests on the renunciation of instincts is a misleading ideology that there is now urgent need to discard.**" (pg. 77)
      - "Freud shares his thoroughly pessimistic view of human nature with Hobbes, Machiavelli, Schopenhauer and Pareto (and also with Mussolini and Hitler who, as dictators are bound to be, were contemptuous of the masses they thought only fit to be controlled). He differs in his ultimate faith in the still small voice of scientific reason. He bases his view on the destructive tendencies actually existing in men, but in fact the matter goes deeper. On his general theory, libido as well as aggression is basically antisocial." (pg. 78)
      - "Libido is, for Freud, fundamentally pleasure-seeking and narcissistic, which involves the prostitution of the object to the role, not of intrinsically valuable end, but merely of utilitarian means to the subjective gratification of the individual. On the theory that sensual gratification is the goal, it is, strictly speaking, an irrelevant matter what happens to the sexual object after she or he has been used. Freud has to resort to the theory of aim-inhibited instincts and sublimation to conjure altruistic—i.e. truly object-seeking-impulses out of non-altruistic human nature. This involves only a negative theory of culture as existing to enforce and reconcile man to the renunciation of antisocial instincts. **Freud viewed culture as control of instinct to make human relations possible at all.** He seems oblivious to the requirement of personality theory, that **culture should be seen as the development and fulfilment of human beings as persons, not mere organisms. It is the meaning of human relations.** Freud's theory of culture rests ultimately on the view that aggressive and libidinal impulses are essentially non-altruistic and represent a basic biologically determined instinctive endowment, which lies behind even their frustrated form, and which cannot be changed." (pg. 79)
      - "**...Freud's theory is that human nature is innately self-seeking, pleasure-seeking (not object-seeking), and is to be socialized only under very heavy pressure; and then only from non-altruistic motives, and under a never-relinquished repressed protest and revolt.**" (pg. 79)
        - "...Freud's pessimistic, psychobiological theory [says] that (i) human instincts are intrinsically antisocial, and therefore (ii) culture must inevitably be basically disciplinary, coercive and negative, so that (iii) the possibilities of both individual therapy and social betterment are extremely limited. In fact, Freud's ego-analysis opened the way to this." (pg. 81)
        - "**...Freud equated average or general immaturity with innate constitutional make-up. Therefore he saw the social problem as that of an unrelenting battle to tame and control fixed antisocial instincts, instead of as the problem of how to develop mature individuals.**" (pg. 83)

- Chapter 6 - The Later Freudian Structural Theory and Analysis of the Ego (pg. 87)
  - "The term 'id' is impersonal and stands for psychobiological energies without organization, while the terms 'ego' and 'super-ego' are personal and represent psychic organizations which have to borrow their energy from elsewhere. This is not a criticism but a statement of the orthodox concepts, yet it is clear that the scheme rests on mixed principles of classification." (pg. 114)
- Chapter 7 - Process Theory and Personal Theory (pg. 118)
  - "Mental processes in a human being are 'personal processes' and it does not appear relevant to abstract them in such a way that they are treated as impersonal processes." (pg. 130)
  - "All concepts are symbols, but symbol and metaphor are not the same thing." (pg. 145)
    - "Here the important concepts are needs, purposive activities, meanings and significances. Metapsychology abstracts from the personal whole and chooses to express what it abstracts in impersonal ways. Thus it automatically debars itself from giving any account of the personal, which, in human psychology is the very thing we are trying to understand." (pg. 145)
- Chapter 8 - The 'Culture Pattern' Theory and Character Analysis (pg. 161)
  - "[Karen Horney's] work is too much a pendulum swing from one extreme to the opposite." (pg. 170)
  - "After all, the culture of a given society is maintained by the individuals who compose it. Why? Culture in a society is like character in an individual; it is partly a rational relationship to external objects, but partly also a defence against intrapsychic tensions. Thus culture and character more often than not very largely coincide. The culture patterns and institutions support the individual against his internal conflicts. But the whole structure of culture-cum-character needs a psychodynamic explanation. Different cultures, like different character-types, are, in addition to being ways of dealing with external reality, different lines of defence against basic internal conflicts which are formed, from the infant's point of view, at a pre-cultural phase of its existence. Culture has its influence, through the personality of the parents, in creating the external stresses with which the infant has to deal, but the infant's own reactions are raw' and primitive and not yet fashioned by the direct impact of cultural influences on its own mind. That comes later with the development of the 'super-ego', a level of 'civilized' development which is, in the first place, a defence against pre-existing problems. Neuroses have their roots in the pre-moral, pre-cultural depths of the individual psyche; they are reactivated in later life by stresses in outer object-relationships of the present day." (pg. 171)
- Chapter 9 - H. S. Sullivan's Interpersonal Theory of Psychiatry (pg. 174)
  - See text
- Chapter 10 - The Relation of Melanie Klein's Work to Freud (pg. 192)
  - See text
- Chapter 11 - The Psychodynamic Theory of Melanie Klein (pg. 215)
  - "Thus Mrs. Klein outlines the development of the infantile mind in the first few years as the creation of a phantastic and intensely emotional internal world of bad, aggressive, destructive ego-object relations, counteracted by an equally phantastic inner world of ideally good-object relations, both more and more removed from realistic relationship with outer reality, yet increasingly influencing the child's and finally the adult's perception of outer reality, and hence behaviour towards it. This is the essence of neurosis, and also the content of psychic structure. Her work leads to a theory of living in two worlds at the same time, an inner mental world which forms the structure of the psychic personality and is revealed functionally in phantasy of all types, and an outer material world: there are ego-object relationships in both these worlds and also interaction between them. Neurosis is seen to be not merely a phenomenon of disturbed emotions. If it were, it could be relieved simply by abreaction as was at first hoped. It is a phenomenon of pathological personality-structuring. The neurosis is the way the personality has grown, organizationally, and this is what we see made conscious in phantasy. Only in this light can we understand why neurosis is so hard to cure. Absolute cure would involve radical re-growing of the total personality structure, if such a thing be possible." (pg. 222)
  - "Psychic Reality, and its structuring in terms of internal objects and internal object-relations, is made manifest in Phantasy, of which day and night dreams and the play of children are the most clinically relevant examples. With these, however, we must link other forms of phantasy, the myths and legends of primitive peoples, folk-lore, and the imaginative creations of literature and art in all ages which together constitute a continuous revelation of the phantasy-life of the human race, and throw tremendous light on the workings of the Unconscious. All these taken together display an inventive, creative, imaginative activity of the human mind which is not, like science, concerned with the accurate portrayal of the outer material world by intellectual activity, but rather with an expression, every bit as accurate, of the inner mental world, the world of emotional events which forms the inner hard core of personality-functioning. The prosaic mind may dismiss all that as 'mere imagination' or as 'fantasy' or even as 'fantastic nonsense' and—to come back to our starting-point - dreams. The practical mind is apt to contrast 'hard facts' like money and guns with the 'useless' products of the imagination, 'such stuff as dreams are made of'. The dreamy person with his head in the clouds is despised. It is true the dreamer is orientated inwards rather than outwards and may become disorientated in outer reality, at a loss and useless in practical affairs. But the so-called hard-headed, practical man is usually just as helpless in face of emotional realities. His evaluation of the products of emotion involves a twofold error. He believes that he is free from phantasies and dreams, whereas he is only unconscious of what goes on in his inner world and is phantasy-ridden without knowing it. This is usually discernible at least in such forms as confident prejudice and narcissistic self-evaluation. Further, he believes dreams and phantasies can be contrasted with hard facts as unreal, and dismissed as of no importance. But these same products of imagination are themselves 'hard facts' in a psychological sense, of a peculiarly inescapable kind, having 'psychic reality'. **In this scientific age men continue as much as ever to produce their phantasies, often, it is true, disguised as political ideologies and even as scientific theories, but also as religious, artistic and literary symbolism, and tale-telling— that immemorial, perennial interest of human beings.** Men continue to dream and day-dream, and those who find day-dreaming has a strong hold on them are not seldom frightened by their inability to stop it. In fact, this world of the imagination, which we cannot either eliminate or suppress, is the eruption of precisely that 'psychic reality' which Freud and Melanie Klein have so stressed, a psychological hard fact which we are obliged to take into account. When it develops, as sometimes happens, to the full force of the disintegrating and even homicidal delusions of the insane we can no longer underestimate its power. Psycho-analysis has, especially in the work of Melanie Klein, singled out the phantasy life in such a way as to recognize its special status." (pg. 222-223)
    - "We live in these two worlds at the same time, one mental and the other material, the one a perpetuation of the past and the other an exploration of the present, and we are involved in both of them in situations and relationships which rouse in us excitements, emotions and impulses of all kinds. It is impossible to keep the two worlds of outer and inner reality, of conscious and unconscious mental life, entirely separate. They interact and overlap in everything we do. If, however, the overlapping of outer by inner reality is too crude and uncontrolled, our perceptions of the outer world become badly distorted; and therefore our reactions to it become falsified in disturbing and even dangerous ways. This happens in neurosis and still more in psychosis. Events in the outer world play upon, stir up and draw upon themselves projections of the phantasied events and situations that form parts and aspects of our inner world—often to our own and other people's exceeding discomfort." (pg. 226)
  - "An important aspect of Mrs. Klein's views is that not only is anxiety always at bottom due to unconscious phantasied aggressive and destructive relationships, but also that anxiety and guilt over internal and external aggression is counteracted by reparative phantasies and activities. Injured love-objects must be restored and made whole again if the personality is to be at peace. This simplified version of Melanie Klein's teaching aims

- simply at bringing out its salient features. An internal object is an imago, a mental image of a particularly fundamental kind, which defined psycho-analytically is an unconscious psychic image of a person or part of a person as if the object had been taken into the mind, developed within the inner mental world, repressed and elaborated from infancy onwards, and heavily loaded with emotion." (pg. 229)
- Chapter 12 - Melanie Klein: Theory of Early Development and 'Psychotic Positions' (pg. 234)
    - See text
  - Chapter 13 -The Relation of Fairbairn's Work to Freud (pg. 246)
    - See text
  - Chapter 14 - Fairbairn: A Complete 'Object- Relations' Theory of Personality (pg. 276)
    - "Fairbairn holds that intellectual disciplines ought to be kept separate and not mixed together in ways that confuse their respective concepts. Let physiology be physiology, and biology be biology, and let psychology be a true psychology and not an attempt to reduce psychic phenomena to some supposed lower denominator thought to be had in common with phenomena of quite different kinds. Psycho-analysis ought to deal with psychodynamic events, the activities of the personality as such, and its fate in normal or abnormal development of the psychic self." (pg. 279)
    - "The paranoid technique is simply to reject outright, to eject or project. The obsessional technique is more developed, since it treats excretion not simply as the rejection of an object regarded as bad, a persecutor, but also as parting with an object that is regarded as contents that can be given but also lost, so setting up a need to control the object and obtain mastery over it. The internalized object may be regarded as bad, but, whereas the paranoid treats it as externalized, the obsessional retains it within and seeks to master it. By comparison with these techniques the phobic reaction, like the paranoid, is to externalize the object, to treat it as existing in the outer world, but not in order to direct hostility towards it but rather to fly from it. The hysteric, like the obsessional, on the other hand treats the bad object as internal, but does not seek to master it; rather, like the paranoid he rejects it, which he does by means of repression or dissociation. Since the object is identified with the genital organ, this leads to a rejection of the genitals and so to hysteric impotence or frigidity. The full distinction between these techniques emerges when their reaction to the potentially good object is taken also into account. Ambivalence arises as a result of the splitting of the image of the object into two, corresponding to its partly satisfying and partly unsatisfying aspects. The bad object is rejected and the good object accepted. Fairbairn thus regards these **four transitional defensive techniques** as involving both the accepted and the rejected object, in the following manner. The obsessional retains and seeks to master both as internal objects, the phobic treats both as externalized and seeks to fly from the bad object and take refuge with the good one. The paranoid externalizes the bad object to hate and attack it, but accepts the good object as internalized and remains identified with it, thus becoming convinced that he is perfectly in the right. The hysteric does the opposite; he externalizes and clings to the good object in his outer world, while internalizing and rejecting his bad object in his inner world. These techniques do not arise at fixation points, but are usable interchangeably throughout the transitional period." (pg. 294-295)
    - "The essence of psychopathology in Fairbairn's view may be summarized as follows: it is essential that a child should be helped to develop a self-confident and strong individuality of his own, as a person in his own right capable of entering into relationships with other persons without danger to his own integrity as a person. Whatever hinders this development to mature adulthood forces the child to seek security in dependence on some other person instead of being able to feel secure in reliance on the sense of growing adequacy and ability in himself. He is driven back into a regressive revival of his original infantile dependence on his parents—and at bottom his mother—in his deeper feelings, and identification and oral incorporativeness dominate his unconscious reactions thereafter in all personal relationships. In order to cope at all with the day-to-day necessities of his outer life as he continues to grow up under the pressure of others' expectations of him, he is forced to construct in consciousness an apparently adult self or role, and drive himself by unremitting self-control to maintain it. This over-compensation for the infant within cannot, however, be stable because it does not grow from deep roots in mature emotional development. Fear of the break-through of the 'child underneath', with his utter need and demand for absolute support to the accompaniment of infantile greed and hate, precipitates strong tendencies to develop either schizoid or depressed states of mind, and sets going the defences of psychoneurotic techniques - obsessional, paranoid, hysteric or phobic - in proportion as straight repression fails. Underlying all is the deep unconscious dread of parting with, losing, the internalized bad objects because they represent the parents whom it is impossible to do without ; this is a factor that causes the final resistance to all efforts to effect a 'cure of the total condition. All the phenomena which psychoanalysis has investigated in such wealth of detail, the oral, anal and genital phantasy and symptomatology, the sadistic and masochistic trends, the castration and Oedipus complexes, the defence 'mechanisms', resistances, transferences, dreams, 'acting out' and behaviour disorders along with psychopathological character traits and types, all these are in fact but details of the fundamental problem in its working out, the struggle of the infant to grow out of his starting-point in total dependence on the mother, and in face of the frustrations, deprivations and bad-object relationships incidental to inadequate parenthood to grow to an adult personality. Fairbairn's theory of libidinal development from infantile dependence to mature dependence in the setting of object-relationships orders and simplifies the whole complex field of psycho-pathological phenomena." (pg. 316-317)
  - Chapter 15 - Fairbairn: A Complete 'Object- Relations' Theory of Personality (pg. 321)
    - See text
  - Chapter 16 - Melanie Klein and Fairbairn (pg. 336)
    - See text
  - Part 3 - Conclusions (pg. 349)
    - Chapter 17 - The Basic Forms of Human Relationship (pg. 351)
      - "Ultimately social organization will reflect the dominant psychological trends in the majority of the individuals who make up the group. One major issue emerges from all this. The instability of the childish and immature types of relationship is due, not only to their inherently unsatisfying and painful nature, but also to the developmental urge to grow up and become self-reliant and normally independent. For a mature person the necessary element of dependence in any real relationship does not compromise the essential integrity and proper independence of the individual. For an immature person, whose dependent needs are so strong as to menace independence, dependent and independent needs are felt as incompatible goals and there is a perpetual oscillation between them. Life becomes an unremitting struggle to defend one's need for independence against one's need for personal relationships. This basic conflict underlies all personal and political phenomena, and emerges as the conflicting aims of security and freedom, and as the fight for liberty of class or nation versus the hunger for leadership and a 'Fuehrer'. With the increasing large-scale destructiveness of modern scientific weapons, the world's greatest danger lies in the rise to absolute power of types of men who combine top-rank intellectual ability with deeply disturbed and immature personalities wedded particularly to sado-masochistic motivational patterns. They have a fatal and profound attraction towards destructiveness and, like Hitler, can be equally prepared to conquer by ruthlessness, or to destroy themselves amidst a universal ruin." (pg. 379)
    - Chapter 18 - Theory and Therapy (pg. 380)
      - "**Dependence is, in fact, an ineradicable element in human nature, and the whole development of love and the affections arises out of our needs for one another.** From this point of view religion is concerned with the basic fact of personal relationship and man's quest for a radical solution to the problems that arise out of his dependent nature. Without the acceptance of that measure of dependence that lies at the heart of

all human needs for relationships, one becomes incapable of love, friendship, marriage or any truly human co-operative activity. On the other hand, science, by concentrating on impersonal investigation and by the quest for power which aims at self-sufficiency, may well cultivate mental attitudes unsympathetic to the basic emotional dependencies of life. We cannot simply equate religion with immaturity and science with maturity as Freud wished to do. The problem of dependence in human nature cannot be solved as easily as that. The problem is not dependence as such, for that is a permanent feature of man's nature, but the persistence of dependent characteristics in too infantile a form. Naturally, religion, dealing as it does with the emotional needs of human beings as persons, will be more liable to adulteration by the importation of infantile dependence into its motivation than will science. Nevertheless, man has shown an age-old desire for the emotional security that would result from the knowledge that our life as 'persons' arises out of and remains rooted in a fundamentally 'personal' element in the structure of the universe. It is the task of philosopher and theologian to show whether that is realistic, but he would be a bold, foolish man who should insist that that is in itself a neurotic wish. It appears to the present writer that it would be easier to prove, on psycho-analytic grounds, that a sustained attitude of solitary defiance of an indifferent, impersonal, ultimate reality (*vide* Bertrand Russell) is neurotic. To show that man's infantile dependence has sought succour in religion seems to imply two things: first, that such infantile dependence is a universal human phenomenon to be found in all races, cultures and times, and, secondly, that the problem of human life is how to deal with this infantile dependence in such a way as to free the person for growth to a kind of dependence that is an essential part of maturity. Religion has not ignored this problem, even though it has had to struggle with it in the absence of scientific knowledge of human nature." (pg. 383)

d. Further Readings:

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