

Personality Exam - Notes

Lecture 7 - Erich Fromm (Social-humanistic psychoanalysis)

- Religious family but became an atheistic mystic
- Powerful moments in life, fell in love with woman who committed suicide and WWI

Theoretical Threefold Blend

- **Freud's biological (instinctual) determinism**
 - Freud saw humans primarily motivated by their biological instincts and the forces of repression applied by our egos.
 - Fromm adopted the notion of most of what is real is not conscious and most of what is conscious is not real.
- **Marx Socioeconomic determinism**
 - Marx presented that humans are shaped by their society and by the force of repression from economic and political constraints.
 - Fromm adopted that humans are not free and cannot be free as long as we continue to be controlled by social customs and institutions.
- **Paradoxical Nature of Freedom**
 - Social or **liberal** freedoms vs. personal or **existential** freedom
 - I.e., freedom to do and to have vs. freedom to be (we're afraid to be)

Freedom and Individualism

- Fromm goes through time presenting the change to individualism (historically: roles)
- Modern Time: We now have the freedom to do and be what we want. The new individualism is following the liberal freedom/rules governing us. **Personal (existential) freedom is experienced as frightful** for fears of alienation.

Freedom as Frightful

- As people gained more economic and political freedom, people became more isolated
- Capitalistic society did not just alienate person from person but as well as **alienation of everyone from him or herself.**
 - As such this **this personal, and yet isolated freedom became frightful.**

How we escape our (existential) freedom?

- **Authoritarianism**
 - **Masochism:** You submit and do as you are told - to submit
 - **Sadism:** You become the authority - to control
- **Destructiveness**
 - Comes from a feeling of powerlessness, with the aim to destroy objects that cause the feeling. **Destructiveness is the outcome of an unlived life.**
- **Automaton conformity (most prevalent today)**
 - We are all the same, just blended with the mass culture; give up responsibility

Automaton Conformity

- **Conforming individuals mimic millions of other people, and in doing so they no longer feel alone.** This reduction of feeling alone leads to **adopting pseudo-selves to compensate for the loss of spontaneity.**
- This leaves the person in an intense sense of insecurity because they have become a **reflex of other people's expectation of him/her and has lost their identity.**

Human Character Structures

- The need for **rootedness:** need to feel I belong
- The need for **relatedness and unity:** to overcome feeling isolated I'll join a group

- The need for **sense of identity**: my life is mine and no one else, everything I do is for me
- The need for **transcendence and a sense of effectiveness**: an artist/creator
- The need for a **frame of orientation** and an **object of devotion**: strive for a goal
- The need for **excitation and stimulation**

Social Unconscious

- Society creates in each of its members a shared social unconscious in which it tells each person how to be in the world. (i.e. language contains an attitude about life)

Pathology of Normalcy

- **Cultural neurosis**: Result of when the needs of people are not met we experience cultural neurosis it is evident with the increase of depression and anxiety.
- Fromm presents that modern society suffers from **pathology of normalcy**
- **Social defects**: are an adjustment of most members of society towards social conditions or patterns of behaviour pathological in nature with culturally provided remedies
- If humanity lost all technology used for communication or to be informed of the world there would be millions of breakdowns. **If the opiates against the socially patterned defect were withdrawn, the manifest illness would make its appearance.** Which means once we lose technology we see ourselves how we suffer from cultural neurosis.
- Just because we all share the same form of mental pathology doesn't make us sane; culture provides patterns that let us live with a defect and not become ill
- **A healthy society** encourages communication and interactions with others and encourages creativity.
- **An Unhealthy Society** is a society that turns man into a tool to be exploited, deprives a sense of self and submits to others and becomes an automaton.

Pathological Society

- Prevents people from expressing their six human needs and creates **pathological character types** that allow us to adapt to social demands and resolve feeling alone
 1. **The Receptive Orientation**
 - It is the “compliant type” of Karen Horney and the “leaning getting type” of Adler; passive, dependent
 - They play the victim, give up and turn to others as to what to do.
 2. **The Hoarding Orientation**
 - Reflects Freud's Anal type, having **difficulty letting go**.
 - Accumulates power and love and struggle to share any of their “hoard”
 - They act as if they need to build a **protective fortress** around themselves
 3. **The Exploitive Orientation**
 - Solves the problem of aloneness by taking from others.
 - The **exploiter expects to take, to grab, to snatch away from others that which he needs or desires**; they are **aggressive** and **conceited**.
 4. **The Marketing Orientation**
 - The idea of **selling oneself**
 - Prevalent in society; we emerge from a culture that sells themselves
 - The difference between high self esteem (we care what others think) and courage is most courageous acts are done privately (face your shadow)

- This represents the ultimate in alienation, they sell themselves not knowing themselves. They know what will sell, not the price they will pay.

The Productive type - healthy

- Individuals who do not try to escape from their freedom and responsibility.
- Individuals are independent, autonomous, integrated, spontaneous, creative and caring.

ORIENTATION	SOCIETY	ESCAPE FROM FREEDOM
Receptive	Peasant	Authoritarian (masochistic)
Exploitative	Aristocratic	Authoritarian (sadistic)
Hoarding	Bourgeois	Perfectionist to destructive
Marketing	Modern	Automaton conformist
<i>Productive</i>	<i>Humanistic communitarian</i>	<i>Freedom and responsibility</i>

To Have or To Be?

- The **Having** mode: the neurotic orientation; a product of society
 - Defined by what I have and focused by collecting and possessing things.
 - **I have it but it also has me**
 - The **Being** mode: The **productive** orientation
 - **I care more of who I am (participation) than what I have (possession)**, I strive for experiences and interactions with others.
 - **Pathological Society- Supports our having mode in favour of our being mode**
 - **Our success in life is determined by the amount of things we have**
- 1) **Biophilia**: Love of life
 - 2) **Necrophilia**: Our desires and interest are in things that are inanimate. We are no longer fascinated by nature and life but by new technology and breaking things down. This includes weapons of mass destruction and weapons of mass distraction.

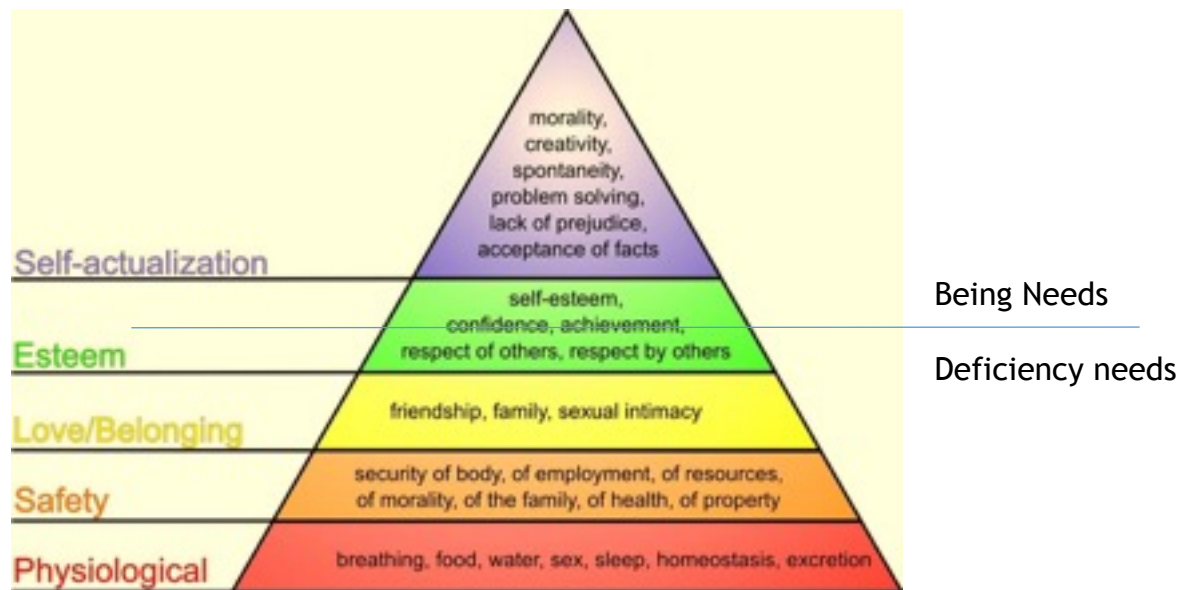
Lecture 8 - Abraham Maslow (Psychological Health and Self-actualization/Being Mode)

- Troubled family life; felt ugly and isolated himself from others in childhood
- Interested in behaviouralism; worked with Thorndyke (IQ testing)
- Mentored by Benedict and Wertheimer; established Association of Humanistic Psychology

Psychology and Human Nature

- Psychology and Pathology: analytic approach to science over looks the human being and human nature and reduces them to a collection of habits/conflicts
- Health Psychology: holistic-analytic approach to science where health is seen as more than absence of pathology; studies the person as thinking, feeling totality
- Maslows aim for psychology: study human motivation for health toward self-actualization

Maslow's Hierarchy of Human Needs



- Esteem Needs: **Lower esteem needs** (need respect of others, fame/recognition, glory - lack of this leads to self doubt and depreciation) and **Higher esteem needs** (need self-respect, confidence, independence, and freedom)

Self-actualization

- Found that only 1/3000 college students was able to self-actualize (they were all too young); began to look at historical figures (i.e. Lincoln, Jefferson, Einstein, etc.)
- **Growth Motivation**: find balance/**homeostasis**, they become **qualitatively different** than others; desire to fulfill potentials
- **Being Cognition**: let yourself be touched/affected by what you perceive around you, be open

B-values and Metaneeds vs Metapathologies

1. Truth vs Dishonesty
2. Beauty vs Ugliness
3. Goodness vs Hatred
4. Unity/wholeness vs Disintegration
5. Transcendence of opposites (see many colours) vs black/white thinking, simple minded
6. Aliveness vs Deadness
7. Uniqueness vs Uniformity
8. Perfection/necessity vs Sloppiness/hopelessness
9. Simplicity vs Confusion
10. Effortlessness vs Strain
11. Playfulness vs Depression
12. Self-sufficiency vs Dependency
13. Meaningfulness vs Senselessness

Self-actualizing Characteristics

- **Reality-centered**: perceptions aren't distorted; can differentiate b/w fake and genuine
- **Problem-centered**: treat life's difficulties as a challenge to overcome, don't surrender
- **Different perception of means and ends**: about the journey (means) not destination (end)
- **Enjoy solitude**: comfortable being alone; need for privacy
- **Intimate personal relations**: with few close friends and family vs shallow relationships

- Acceptance of self, others, and nature in general: lack defensiveness/phoniness, genuine; not burdened by undue guilt, anxiety or shame
- Enjoy autonomy: independent from physical/social needs; depend on inner world (self)
- Resist enculturation (social norms): nonconformists because they are inner-directed
- Unhostile sense of humour: make fun of themselves never make jokes about others
- Humility: respect for others
- Human kinship: identify with all humankind; inclusive; don't discriminate; compassionate
- Strong ethical sense: know right from wrong; not concerned with trivial problems
- Exhibit spontaneity/simplicity/naturalness: no mask; true to yourself and feelings
- Freshness of appreciation: stop and smell the roses; experience things with wonder/awe
- Be Creative/inventive/original: be open to experiences and feelings
- Tend to have more mystic/peak experiences: not threatened/inhibited by them

Why self-actualization is not universal

- It is the last of our needs so we don't focus on it and social pressure makes it harder
- People fear this aspect of themselves because it requires entering into state of uncertainty
- Socio-political enviro restricts us and cultural norms stifle our creativity
- Value-free Education: should help a person grow to fullest humanness/potential, but today most education is not valuable (every child learns differently) and it breeds value-pathologies

Later Views: importance on personal growth; developed Esalen Institute (a camp)

*Added another hierarchy to triangle: Self-transcendence - mystic/spiritual level

Lecture 9 - Carl Rogers (Self Theory)

- born in Chicago; strict Christian family; travelled 6 months to China for Christian Conference and changed his orthodox views; converted to liberal views and got Ph.D in Psychology
- In 1940s, formulated his famous views on counselling and therapeutic relationship

Actualizing Tendency

- Self-actualization vs the actualizing tendency (present at birth; if enviro is healthy, we grow)
- Force of life: inner-motivation; human actualizing tendencies: language, tech, culture/society
- Causes individual to become more complex, independent and socially responsible, engage all aspects of themselves - they become a fully functioning person

Organismic Valuing Process (OVP)

- Organisms know what is good and bad for them - our gut feeling (we don't always listen)
 - E.g., food appeal and its discrimination
- Thus, the OVP is a method of intuitively evaluating one's experiences
 - Actions/decisions in accordance with actualizing tendency are positively valued
- OVP: feedback loop that helps coordinate valued experiences with tendency to self-actualize
 - E.g., positive regard - valued experiences of affection, attention, nurturance, etc. (we gain this from parents)
 - E.g., positive self-regard - valued experiences of self-worth, self-esteem and positive self-image (children value themselves; from within)

Organismic Valuing Process and Society

- Conditions of worth

- Society brings this out (i.e. praise for “good” behaviour, grades, promotions)
- **Conditional positive regard**
 - Getting positive regard “on condition”; society may have our best interest at “heart,” but it: devalues us and we forego our actualizing tendency
- Leads to **conditional positive self-regard**
 - Kicking yourself if you do not meet the standards others have imposed on you
 - Relinquishing your real self

The Real and Ideal Self

- **Self**: realization of one’s own phenomenological (experiential) field; very subjective
- **Real Self** - congruent self (I am); our phenomenological being rely on actualizing tendency
- **Ideal Self** - incongruent self (I should) - tyranny of should; standard we can’t meet

Incongruent Individual

- **Incongruency**: Alienation between own experiencing and real self; leads to “neurosis”
 - **Living with injected values of society**
- **Anxiety**: In threatening situations - there’s incongruency b/w the real self and ideal self
- Defense against anxiety: we use ego defense mechanisms
 - **Denial** - similar to Freud’s; shut things out like they didn’t happen
 - **Perceptual distortion** - reinterpreting situation as less threatening - rationalize

The Fully-functioning Person

1. Open to experience: not defensive; realistic perception of reality (include one’s feelings)
2. Existential living: living in the “here and now”
3. Organismic trusting: trust your valuing process; trust one’s intuition (trust yourself)
4. Experiential freedom: feeling free to choose; taking responsibility for those choices
5. Creativity: allows for actualization of the self and others (we’re all creative)

Therapy

- **Non-directive therapy**: therapists should not lead/direct clients
- **Client-centered therapy** (Rogerian therapy): didn’t call people his “patients”; used supportive not reconstructive therapy
- **Person-centered stage**: extended work to groups (e.g. students, couples, etc.)
- To be effective therapists should possess the following three qualities:
 - 1) **Congruence** - genuineness, honesty with the client and yourself
 - 2) **Empathy** -ability to feel what the client feels; step in their shoes
 - 3) **Respect** - acceptance, unconditional positive regard toward the client

Politics of power in education

- “... the word ‘**politics**’ has to do with power or control in interpersonal relationships
- Roger’s looks at education like politics: **teachers possess all the knowledge/power** and students obey, teachers rule by authority; minimal trust; students are controlled by being kept in constant state of fear

Freedom to Learn

- **Person-centered education**: students are responsible for learning process; we have a natural potential for learning
- Students learn what they find relevant; they learn by doing/experiencing
- Self-initiated learning is the most long-lasting learning; they learn independence, creativity, self-criticism and self-evaluation vs evaluation by others
- Teachers should see themselves as facilitators of education

Threat to the politics of power

- Teacher must face the fearful aspects of shifting power/control from them to the students; one person-centred teacher in a school constitutes a threat to every other teacher; it's just as frightening for students to take responsible control of themselves
- Nothing has prepared them to make choices, mistakes, and live with uncertainty of their decisions
- They need a supporting atmosphere so that they can fail and still accept themselves

Lecture 10 - Victor Frankl (Logotherapy)

- From Vienna; interested in medicine/psychoanalysis; wrote to Freud in high school
- Developed his own version of psychotherapy, which he termed logotherapy
- Opened a practice in neurology/psychiatry and saved patients from concentration camps
- His whole family was rounded up and sent to Auschwitz; only he and his sister survived
- Wrote "Man's search for meaning"
- A mountain climber; earned pilot's license at 67; 39 books and 29 honorary doctorates

Meaning of Life vs Meaning in Life

- What is the general meaning of life - impossible to answer; its different for everyone
- **What matters is the specific meaning of a person's life at a given moment**
- Each situation represents a challenge to be solved, with meaning in it

Meaning in Life

- **Each man is questioned by life; and he can answer to life by answering for his own life; to life he can only respond by being responsible**
- Responsibility is often equated with obligation, but we can't be responsible for others because we can't respond to their experience

The Will to Meaning

- Primary motivating force: striving to find **meaning in life** - only fulfilled by him alone
- **Meaning**: is not only emerging from existence itself but rather **something confronting existence**; it reveals itself in everything including daily struggles and must be **detected**
- **Values do not drive or push man; rather they pull him**; there is always **freedom of choice**
- We always are free to take what attitude we choose toward a given situation
 - Thus, freedom is not only something we "have"; **freedom is what we "are"**
 - Everything can be taken from man but one thing: **the last of human freedoms - to choose one's attitude in any given circumstance, to choose one's own way**

Existential Frustration

- Existential frustration: will to meaning is frustrated (i.e. job you hate); result in neuroses
 - **"Existential frustration is in itself neither pathological nor pathogenic; a man's concern or despair over meaning in life is a spiritual distress not a mental disease"**
 - **Doctor must pilot the patient through existential crises of growth/development**

Existential Vacuum

- **Loss of feeling that life is meaningful** may lead to suicide; manifests itself as **boredom**
 - Activity doesn't exist for the purpose of our escaping boredom; **boredom exists so that we will escape inactivity and do justice to the meaning of our life**
- **"Sunday neuroses"** - depressed; not content in life - manifest once work week is over
- Entertainment provide "refuge" for the Sunday neuroses i.e. Binge watching
- Existential vacuum is often masked by obtaining power (money) and pleasure (sex)

Discovering (Disclosing) Meaning in Life

1. **By doing a deed:** find your calling i.e. music, art, sport, etc.
 - Today, our livelihood overshadows life (consumed by obtaining wealth)
 2. **By experiencing a value**
 - Engage/appreciate experience of things/people (i.e. Maslow's peak experiences)
 - Love is living the experience of another person in their uniqueness and singularity, that is, in an intuitive grasp of their full potential as a human being
 3. **By suffering**
 - Only true suffering i.e. suffering that is absolutely necessary (terminal cancer)
 - Today we fear suffering, and we shield ourselves from it (i.e. told to "cheer up")
- **Despair = suffering - meaning**

Therapeutic Challenge

- Frankl observed that humans live in three dimensions: somatic, mental and **spiritual**
- A doctor can **pretend the spiritual distress** of a human who is looking for a meaning to his existence **is nothing but a pathological symptom** (but a **symptom** never just occurs from a somatic factor and mental problem, it's **also a mode of existence - the spiritual**)

Psychogenic vs. Noö-genic Neuroses

- **Psychogenic neuroses (Freudian):** Neurosis arises from unrealistic anxiety
 - Feelings of hopelessness in sensing impending danger (moral/neurotic anxieties)
 - Depression comes from becoming overwhelmed by moral/neurotic anxiety
- **Noö-genic neuroses** (Noos = mind or spirit)
 1. Neuroses: originates in the spiritual frustration of human existence
 2. Anxiety: due to a sense of unfulfilled responsibility and lack of meaning
 3. Depression: due to tension b/w what the we are and what we feel we should be

Psychodynamics vs. noö-dynamics

- **Psychodynamics (Freudian):** attempts to reduce psychological tension
- **Noö-dynamics:** tension is necessary for health, especially to find meaning
- What man needs a tensionless state, rather **the striving/struggling for a goal**

Logotherapy and Existential Analysis

- **Logo-therapy** (logos: meaning, spirit, word): **focuses on meaning of human existence**
- The **patient is confronted with** and reoriented toward **the meaning of his life (existence)**
 - A form of **existential analysis** that reorients us to face and embrace our demons
- **Anticipatory anxiety:** produce what patient is afraid of (fear: fail exam- ↑ chance will fail)
 - **Hyper-intention:** excessive intention to do something
 - **Hyper-reflection:** excessive attention to oneself
- **Paradoxical intention:** wish the very thing you're afraid of (**expose our hyper-intention**)
- **De-reflection:** **expose hyper-reflection**; shift attention away from self and onto others

Happiness and Self-transcendence

- **Happiness:** experienced when human existence is directed toward something, or someone, other than itself; it cannot be pursued
 - **Humanness/happiness is most tangible when man forgets and overlooks himself**

- i.e. a student writing their thoughts in a diary vs. writing an essay for a class

Lecture 11 - R.D. Laing (Existential-Phenomenological Analysis of Personality)

- Born in Scotland; felt unwanted by parents
- Felt medical practice lacked warmth/concern; suspicious of traditional diagnostic for psych
- Began his anti-psychiatric crusade (said psychiatry was not a science)

The Truth About Mental Illness

- A study by **David Rosenhan** questioned Laing's idea that psychology is not a real science, by conducting a study 8 pseudopatients including himself that were sent to a mental hospital as part of an experiment and all they could say was they heard a voice that said "Thud", otherwise they acted normal; they were diagnosed with a mental disorder
- Concluded: hospital enviros are counterproductive to patients and health professionals
- **Tomas Szasz** - the mental illness myth; mentally ill are not ill in the medical sense
 - Psychiatry simply moved from witchcraft inquisition to modern diagnoses
 - The view of the establishment is that "mental patients" need to be saved
- **R.D. Laing** - work with "schizophrenics"; not a disease/medical disorder; it's a desperate attempt to survive conflicting and irrational demands made upon them by the world

The Embodied Self

- In our everyday experience, we grasp our selves as **being both a subject and an object**
 - In a **healthy individual: (self/body) « other**
- Most say they begin when their bodies begin and end when their bodies die (**embodied**)
- An **embodied person feels they're flesh and bones**; being **biologically alive** and real

The Unembodied Self

- In an unembodied state, self consciousness turns inwards
 - The unembodied state: Self « (body-other); out of body experience
 - Split between the inner and outer world (i.e. experience of self in an emergency)
- **The body is felt as an object among other objects than as the core of our own being**

The Unembodied Self and Ontological Insecurity

- **Ontological insecurity**: feeling that one is threatened by nonbeing; 3 types
 1. **Engulfment**: loss of identity; sense of self is threatened by a given relationship
 2. **Implosion**: vacuum of an empty self; external world rushing in/obliterating us
 3. **Petrification**: doubt of being alive; feeling depersonalized; discounted or irrelevant

Unembodied Self: The Face of Ontological Insecurity

- Being external, divorced and alien to oneself; this deprives the unembodied self from direct participation in any aspect of the life of the world;
- The unembodied self, as onlooker at all the body does, engages in nothing directly
- Those with ontological insecurity differ b/w their **behaviour and experience**

Unembodied Self in a Schizoid Condition

- In a schizoid condition the inner (mental) self becomes unembodied or divided
 - i.e. Inner self (mental) ® false self (body)® other
- The false-self becomes a phantom persona (mask) that is in a constant "play"
- The inner-self is a director of the false-self (mask) which is **managed to be the main voice on the relational stage**

Schizoid Condition and the Divided Self

- The **false self**, mask, persona is just an amalgam (filling) **not developed enough to have a 'personality' of its own**; the individual is developing a microcosm within himself;
- The closed off self is **unable to be enriched by outer experiences, and so the whole inner world comes to be more and more impoverished**
- For the normal individual, the mask is a convenient social necessity
 - For the schizophrenic, the mask is a necessity of survival
 - No one feels more '**vulnerable**' to be exposed than the schizoid individual

The Emerging of the Unembodied Self

- **Dyads**: two-person perspectives on experience (i.e. my view of me/others view of me)
- **Metaperspectives**: My view of the other's view of me (i.e. the teacher thinks I'm smart)
 - My view of the other's view of my view of his view of me
 - The other's view of my view of the other's view of my view of him/her

Double-bind Communication

- **Expressing two contradictory messages** in one seemingly consistent statement
 - i.e. I'm doing this for your own good (smack)
- **Conveys affection and hostility at the same time**
- This type of **communication is very implicit**: i.e. You don't really like this color, do you?
 - **"Family"** - an internalized set of personal relations that makes living sensible
 - **Meta-rules** - **covert** rules that underlie family's functioning (i.e. you behave in certain ways with certain family members)

Politics of Psychology

- Laing's says **interpersonal communications/expectations/frustrations are crucial**; clinical psychiatric "labels" obscure the fundamental humanity of patients; some individuals are labelled mentally ill when their **mode of adapting to an insane situation conflict** with commonly held convictions about socially appropriate or "healthy" forms of behaviour

A Science of Persons: Social Phenomenology

- **On being estranged** from the inner world of experience
- The **normally alienated person**, that acts like everyone else, is **taken to be sane**
- **We've adjusted to a mad world**; we're taught what to experience and **what not to**

Lecture 12 - Rollo May (Existential Analysis)

- Uneducated parents; his dad attributed daughter's psychotic breakdown to too much educ
- Traveled across Europe; suffered nervous breakdown; listened to inner voice to find purpose; wrote Phenomenology of Love (and Will)
- Enrolled at Union Theological Seminary; got tuberculosis and read Kierkegaard (on anxiety)

Existential View

- Concern over **being**; **Alienation** is the illness of our time, and it manifests itself in 3 areas
 1. Separation from natural existence in the environment (umwelt)
 2. Lack of meaningful interpersonal relationships (mitwelt)
 3. Alienation from one's authentic self (eigenwelt)
- Healthy people **live in an embodied way** in their Umwelt, Mitwelt, and Eigenwelt simultaneously; they adopt the natural world
- Concern over **nonbeing**; death is obvious representation of nonbeing; life is more vital/meaningful when confronted with death

- Choosing not to confront our nonbeing may translate into other forms of nonbeing such as addictions, promiscuous sexual activity, or other compulsions
- Nonbeing can also be expressed as blind conformity to society's expectations
- Fear of death/nonbeing provokes us to live defensively (shrink up our being)
- We escape the dread of nonbeing at the expense of a constricted existence

Grasp of Being

- "The fundamental contribution of existential therapy is its understanding of man as being."
- "Knowing another human being, like loving him, involves a kind of union, a dialectical participation with the other.... (we must be ready to understand the other person)
- "The encounter with the being of another person has the power to shake one profoundly
- It may create anxiety-arousing, joy, or grasp/move one deeply

Technical view of being

- The technical view is used to relate to other people
- "The odd belief prevails in our culture that a thing or experience is not real if we cannot make it mathematical, and somehow it must be real if we can reduce it to numbers....
- The modern man reduces something to abstraction and persuades himself that it is real
- "A modern serious source of resistance is one that runs through the whole of Western society - namely, the psychological need to avoid, and in some ways, repress, the whole concern with 'being'."
- Losing our sense of being is related to the subordinate existence to function

On Being as Becoming

"We can understand another human being only as we see what he is moving toward, what he is becoming; and we can know ourselves only as we 'project our potentialia in action.' The significant tense for human beings is thus the *future* - that is to say, the critical question is what I am pointing toward..." - similar to Adler's guiding self-ideal

Anxiety

- People experience anxiety when they become aware that their existence or some value identified with it might be destroyed; awareness of one's nonbeing threat to some value essential to one's existence can lead to anxiety
- Anxiety is the experience of the threat of imminent nonbeing
- We are unable to imagine how existence would be 'outside' the anxiety.
- This is why anxiety is so hard to bear, and why people will choose, if they have a chance, severe physical pain which would appear to the outside observer much worse.
- Anxiety is ontological, fear is not; fear is an affect/reaction among others
- Anxiety can be understood only as threat to being itself
- It may also appear when one confronts the issue of fulfilling one's potentialities; in this sense it can be healthy to promote growth or it can promote stagnation/decay
- "Anxiety always involves inner conflict- emerging potentiality/possibility faces the individual, but this very possibility involves the destroying of present security
- Normal anxiety: proportionate to threat, doesn't involve repression, confronted constructively at conscious level; experienced during challenge/growth periods
- Neurotic anxiety: disproportionate reaction to threat -depression/repression/inhibition
 - Experienced whenever values become transformed/challenged into dogma

Forms of Love

- Sex: Physiological need that seeks gratification through the release of tension; May points out that over many generations society went from a period when having sex lead to guilt and anxiety to a time when not having it brought about guilt and anxiety
- Eros: In the West, sex (pleasure) is often confused with eros (partnership); Eros is a psychological desire that seeks procreation/creation through an enduring union with a loved one; it is built on care and tenderness
- Philia: Intimate, long-lasting, nonsexual friendship between two people; takes time

- **Agape:** A kind of spiritual, altruistic love (disinterested love for humanity); Genuine concern for the welfare of the other person; fully engage the being of another

Phenomenology of Modern-day Sex

- Sex is the source of the human being's most intense pleasure and most pervasive anxiety
- The emphasis on technique in sex makes for a mechanistic attitude toward love-making, and goes along with alienation, feelings of loneliness, and depersonalization.
- "Instead of making love, we 'have sex'; in contrast to intercourse, we 'screw';
- We say 'go fuck yourself' or 'fuck you' to show the other is of no value beyond being used
- The more one must demonstrate his potency, the more he treats sexual intercourse as a performance to be judged, the more he then views himself as a machine to be turned on, adjusted, and steered, and the less feeling he has for either himself or his partner
- We fly to the sensation of sex in order to avoid passion of eros (the dive toward union with what we belong to - union with our own possibilities, union with significant other persons)

Care, Love, and Will

- **Care** is an inherent attitude or attribute in a **healthy individual**; It is a state in which things and people matter, and have meaning
 - **On care and love:** care is the source of love; **without care there is no love**, but only empty sentimentality (like) or even plain arousal (lust)
 - **On care and will:** care is also the source of will (not to be mistaken for will power)
 - Will is closely **related to intentionality** in that it orients us toward meaning, decision, and action; **without care there is no will**, but rather will power (manipulation) or wish (imagination)
 - Union of **love and will:** love and will mean reaching out toward another person
 - Willingness to reach out; involve care, necessitate choice, responsibility

The Courage to Create (4 types)

1. Physical courage: sees the body as a way of cultivating empathy and sympathy
 2. Moral courage that takes a stand against violence and injustice
 3. Social courage which includes risking oneself to achieve meaningful intimacy
 4. **Creative courage**, which includes both the discovery and the appreciation of new forms or ideas
- **In creating we become co-creators of the world:** Creating merely decorative and pretty objects, however, does not count as real creativity
 - The authentic artist is one who **gives birth to a new reality:** He/she expresses what it means to be and enlarges human perception and awareness
 - **Creativity isn't in the person:** It is in the act; in its **intention** and experience
 - The **creative process is an encounter** with an idea or inner vision
 - The creative act reveals artist's spiritual and psychological relationship with his world
 - **Genuine artists cannot be separated from their culture;** the value of creation reveals the creator's reaction to experience of the object, not the object itself
 - **Artists must be receptive**, sensitive, ready to receive the idea, but not passive
 - The creative person has the **courage to suffer anxiety;** revelation (i.e., real creation)

Freedom and Destiny

- **Existential freedom** - Freedom of doing; act on the choices that one makes
 - Similar to Fromm's idea of liberal freedom
 - **Essential freedom** - inner freedom of being; allows people to face their destiny
 - Similar to Fromm's and Frankl's notion of existential freedom
- **In asserting our freedom we confront our (often shared) destiny**
- **Destiny:** Destiny is both, our **facticity** (situatedness) and its **facility** (possibility)
 - We cannot choose the facticity of our situation but we can choose how we can respond or live out the possibilities it facilitates
- **Freedom and destiny:** The paradox is that our freedom owes its vitality to destiny, and destiny owes its significance to freedom; challenge destiny=gain freedom