

Personality, Psychopathology, and Psychotherapy:
Theoretical and Clinical Perspectives
Henry Kellerman, *Series Editor*

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Psychopathology and Differential Diagnosis: A Primer

VOLUME ONE
History of Psychopathology

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PREFACE

This two-volume work, *Psychopathology and Differential Diagnosis: A Primer*, consists of an examination of salient themes of psychopathology and diagnosis as these themes evolved from the pre-Hippocratic era through the present. This presentation is followed in volume 2 by an examination of the diagnostic system currently utilized in *Diagnostic and Statistical Manual of Mental Disorders*, third edition (*DSM-III*) and revised third edition (*DSM-III-R*),* as well as by consideration of diagnoses used clinically outside of the *DSM* nomenclature.

In this first volume, *History of Psychopathology*, two competing themes emerge regarding psychopathology and reverberate throughout history, shifting emphasis from one to the other, from era to era. The first conceptualization attributes causality in the development of psychopathology to both intrapersonal phenomena and interpersonal dynamics. The second major view, emerging as the central counterpoint to the first with respect to the causation of psychopathology, is the organic position. The organic or biological perspective holds that psychopathology in all its manifestations including treatment technologies is better informed by an understanding of heredity, psychopharmacological applications, and neurobiological events.

This debate regarding the etiology and genesis of psychopathology, and the gradual consolidation of the philosophical underpinnings of each of these positions as they developed throughout history, is the organizing framework of this first volume. In addition, the appearance, evolution, and usage of familiar diagnostic states such as anxiety, depression, hysteria, and psychosis are also traced in this first volume. Thus *History of Psychopathology* is not cast as a history of psychiatry. Rather, it is a dis-

**DSM-III* was published in 1980, *DSM-III-R* in 1987, by the American Psychiatric Association, Washington, D C.



TABLE 14.1, *continued*

PSYCHOSEXUAL STAGE FIXATION	CHARACTER TYPES
<i>Oedipal</i>	<p><i>Oedipus Complex</i></p> <p>The family triangle is the central issue, with closeness to opposite sex parent and hostility to same sex parent. Traits and patterns include loyalty to oedipal object, which closes off opportunities for mature relationships, extreme competitiveness, and need for conquest.</p>



CHAPTER 15

Followers of Freud: Horney, Fromm, and Erikson

Freud's typological system influenced investigators generally, and Freudian adherents specifically, to create other systems of types. This ferment and growing typological orientation further contributed to the momentum toward categorizing pathology through the development of allegedly universal diagnostic systems. Consistent with this historical development was the work of several investigators who attempted to refine Freud's principles to depict social factors as being more influential than did Freud's system, with its roots in biological phenomena. These culturally oriented psychoanalytic typologists did not rely on the typical Freudian stages of development for their conceptualization of personality types. Instead, they proposed a range of types presumed to encompass the universe of neurotic pathology that earlier psychoanalysts focused on, but which in their systems derived exclusively from the social interactions occurring during the individual's development. Thus, these post-Freudian psychoanalytic investigators essentially presented social and interpersonal systems of typology. The most extensive contributions within this social tradition were those of Karen Horney, Erich Fromm, and Erik Erikson; of the three, Erikson retains the closest connection with Freud's original developmental theory and its biological underpinnings.

KAREN HORNEY

In the psychoanalytic theory of Karen Horney, the concept of basic anxiety and the person's need to secure a sense of safety are the

crucial constructs. If the child's need for security is not met by its parents, feelings of helplessness, fear, and hostility are generated. When the child seeks to mask such feelings, and especially to repress the hostility in order to maintain whatever parental ties are available, basic anxiety is experienced. Basic anxiety is the persistent feeling of being alone and helpless in a dangerous, hostile world. Specific personality characteristics are then developed to manage this basic anxiety.

Both the anxiety and the characteristics developed to seek security emanate from the interpersonal relationships and conflicts between the developing child and its family. A series of protective mechanisms can become permanent parts of the personality, forming a character structure as a result of repeated, consistent conflicts during development. These protective mechanisms evolve into three types of neurotic personality.

The Self-Effacing Type: Movement Toward People

The first of the characteristic protective mechanisms described by Horney is known as *movement toward people*, and it results in the *self-effacing* type, the individual who in order to feel secure and protected strives to sustain affection and approval from another person. In this neurotic character type, the drive toward securing safety through compliance is compulsive and occupies the foreground of personality functioning, eclipsing all other personality tendencies. Consistent with the basic social and interpersonal orientation of Horney's theory, this type of person is therefore described as moving toward people in a manipulative manner in order to exchange compliance for protection. This compulsively driven central exchange or social interaction betrays the infantile developmental roots of this character type. Such personality types were called self-effacing by Horney, to reflect their apparent efforts to minimize themselves in order to gain acceptance, protection, and security.

In Horney's theory, a range of neurotic needs drives the individual's behavior. The particular needs from which moving toward people evolves include needs for affection and approval, for a dominant partner in life to serve a protective safety purpose, and for narrow and restricted limits in living and self-expression. This

cluster of needs helps the person guard against the appearance of hostility, which would interfere with the compulsive movement toward gaining security through people. The basic driving force, however, is an underlying hostility, which is defended against by the compliant character structure that evolves. From this hostility springs a hidden but central need to control and manipulate.

The Expansive Type: Movement Against People

The *expansive* type is characterized by an aggressive personality compulsively involved in *movement against people*. Interpersonal relationships are viewed as a constant hostile struggle in which only the strongest can survive. In order to alleviate basic anxiety and the underlying feelings of helplessness and insignificance contributing to it, such a personality type uses behavior that is domineering and controlling in an uncompromising effort to achieve superiority. Therefore, all relationships for this expansive type are based on interpersonal manipulations to gain power and admiration, without ever expressing feelings of weakness or fears of rejection. The neurotic needs that cluster to form this personality type include needs to exploit other people, to gain power over others, to strive singlemindedly for achievement and fulfillment of ambition, and to gain admiration, which serves a need for continuous prestige. This expansive type, motivated by an underlying anxiety about personal insignificance, reflects a compulsion for mastery that enables the individual to gain a sense of security at the expense of interpersonal equality, warmth, and closeness.

The Resigned Type: Movement Away from People

When neither of the previous two personality motives has proven workable in containing basic anxiety, a third type develops, characterized by detachment from people. The central effort of this *resigned* type is to gain a sense of safety by securing emotional distance from people. The characteristic stance therefore involves *movement away from people*. A compulsive development of self-sufficiency and independence from others is generated, so that the individual can eschew interpersonal participation on the level of

emotional involvement or cooperation. This type of person lives a withdrawn, private, isolated life. Intense sensitivity to any interpersonal influence or obligation to people requires avoidance of any closeness. Detachment from feelings establishes a reliance on a cognitive orientation, with an emphasis on an orderly sequence of thought. In contrast to the other types, who compulsively use yielding or domination as ways to avoid interpersonal conflict, this type of person avoids interpersonal conflict through detachment from people and the cultivation of privacy.

The basic neurotic needs that cluster within this type include the needs for self-sufficiency, independence, perfection, and a position that cannot be criticized. This type is known as resigned because of its abandonment of efforts at interpersonal engagement through dependency or hostility, in favor of a detached status.

In conceptualizing these three major personality types, Horney's view was that in an individual, one type predominated, while the other two could play secondary and essentially unconscious roles. This conceptualization was limited to an analysis of the neurotic range of psychopathology, which was the domain Horney investigated. In her view, the neurotic individual strives to attain an idealized persona or self-image based on one of the three neurotic types, in an effort to cope with the anxiety aroused by facing a hostile, unaccepting world. This distorted idealization of the self generates a pathological pride system, in which neurotic claims and entitlements towards others are systematically employed to limit anxiety and interpersonal closeness. Pursuit of this elaborate pride system, based on ideal rather than real conceptions of self, demands intensely driven and compulsive strivings in one of the personality directions described in Horney's typology. This aspiration toward the ideal acts as a tyrannical force, pressuring the individual toward perfection within the central character structure, and resulting in a constant experience of self-dissatisfaction.

Horney's emphasis on three character types derived from striving for an unreachable idealization is based on her important recognition of the infant's need to hide its true reactions from caretakers who are unaccepting or rejecting of the child's responses. The resulting alienation creates the need to seek security by compulsively attempting to build an essentially unworkable character, which contributes to neurotic suffering.

ERICH FROMM

Erich Fromm was another theorist who appreciated the experience of personal and social alienation, and he also developed a typology of the neurotic styles that individuals utilize to manage this alienation. In the mid-twentieth century, he developed his own interpersonal typological system, which influenced the field of psychopathology and diagnosis in advancing the importance of cultural variables on the development of personality and conflict. Central for Fromm were individuals' strivings to find security and connections with people in life. Fromm held that by becoming united with other people, one could achieve a sense of independence—if one's personal integrity were not sacrificed. This altruistic approach develops through interpersonal involvements in work and love. The context for this personality texture is a harmonious community based on interpersonal support. Fromm translated his social orientation to individual functioning by developing a system of character traits. Each of these traits signifies a typology, because one of these traits usually plays a central, defining role, although others may also be manifested. Within this typology are one major productive orientation and several nonproductive orientations. The four nonproductive orientations are the *receptive orientation*, the *exploitative orientation*, the *hoarding orientation*, and the *marketing orientation*. The one positive orientation is entitled the *productive orientation*.

The Receptive Orientation

In the receptive orientation the basic posture is to dependently seek to fulfill needs and wants from sources external to the self. Other people and power sources are looked to for security and well-being. Individuals with receptive orientations have the wish for things and affection to be given to them, rather than risking an active effort in response to their needs. Such people are ineffectual without assistance from others. This receptive orientation corresponds with Freud's oral passive type, but Fromm goes further in suggesting that societies in which this type is encouraged are those

with rigid power structures, where the mainstream group needs to use others.

The Exploitative Orientation

In the exploitative orientation also, other people are relied on to gratify the individual's needs. The major difference between this orientation and the receptive orientation is that active coercion or manipulation takes the place of a passive-receptive stance. In this type, security is satisfied on the emotional level by a kind of greed based on conquest, usurpation, and outright covetousness. Hostile possessiveness is a major characteristic of this type, in the sense that the prize sought after becomes valued by virtue of its possession by another. When this trait of covetousness exists in an intense form, the individual is attracted to conquest through force. Thus, this type is a domineering individual, bearing some similarity to Freud's oral aggressive type.

The Hoarding Orientation

In the hoarding orientation, whatever can be attained and hoarded is used to assure the absence of anxiety or its continual reduction. The things hoarded include the tangibles of practical life, as well as the components of the inner life. Individuals with this orientation withdraw from people and are detached, isolated, and miserly. They guard their possessions from external involvement. In conceptualizing the hoarding orientation, Fromm was apparently influenced by Freud's formulation of the anal retentive type. During advanced years, such persons can become extremely rigid and stubborn and can also become somewhat isolative and suspicious, thinking that people may want things of them.

The Marketing Orientation

In the marketing orientation, the success with which an individual is able to aggrandize and sell himself is taken as the indicator of the person's stature. Thus, the merit of the individual is regarded in extremely materialistic terms. A person's external facade as-

sumes more importance than his or her integrity, wisdom, and skillful, solid achievement. In this type, relating to others is always superficial, because the focus on externals reduces consideration of personal awareness and emotional interactions. A sense of alienation, without deep relationships and with limited self-knowledge, further defines this type.

The Productive Orientation

The productive orientation represents the only positive one, what Fromm regarded as the essential aim for human beings. Since in this type an ideal is presented, Fromm conceptualized it more extensively, in terms of what a person might strive for. The goal is for the individual to develop and actualize his talents and abilities. Fully creative aims are engaged by this type. As an ideal, this type is not frequently seen, but is regarded more as a goal to encourage personal transformation and social change.

Fromm's Later Types: The Necrophilious and Biophilious

Two final orientations were later appended by Fromm to complete his typological categorization of people with respect to character formation. The *necrophilious* type is preoccupied with features of death, decay, and sickness, and people of this type are substantially focused on historical family events characterized by morbid feelings. In addition, such people are interested in nocturnal experiences, especially phenomena of death, its vicissitudes and rituals. The *biophilious* type is the opposite of the necrophilious. The biophilious person is optimistic and focuses on the vitality of life.

Social Determinants in Fromm's Theory

Fromm's typological discriminations were strongly related to his ideas about people's strivings and the social systems that contain them and so strongly influence them. His concern that people strive to be self-actualized and positively related and that they find ways to benefit from freedom formed the essential template that gen-

erated the productive characterologies he delineated. His approach to typology also forcefully reflected his efforts to understand the variety of social systems that exist. Each of these social systems in his view tends to promote a particular kind of character structure, one often antithetical to the adequate satisfaction of human needs, as in the nonproductive types. The emphasis Fromm placed on cultural and societal values in the development of personality and psychopathology is revealed in the hierarchy of characterologies implied by his typology. His personal interest in the direction mankind needs to follow both in social functioning and personality ideal is also strongly implicit in his typological system.

In focusing on external pressures in particular societies, Fromm incorporated cultural factors as a basic determinant of the individual's developing personality trends. In his view, for example, a social structure based on a feudal or slave system fosters the receptive orientation, while societies emphasizing conservative religious and business practices may promote the hoarding orientation. Facism is cited as promoting the exploitative orientation, while Fromm proposes that capitalism promotes the marketing orientation.

Thus, an important contribution that derives from Fromm's broad appreciation of cultural and individual interplay is his placement in the foreground of the profound effects that the wider culture may have on individual character formation. In contrast to Fromm's broad perspective and demarcation of types of individuals with relatively limited reference to stages of personal development, Erik Erikson has built upon Freud's psychosexual stages of development to form an elaborate theory of the various phases of individual development.

In the next section, the eight stages of man delineated by Erikson will be described, and the type of conflict associated with each stage will be related to character formation.

ERIK ERIKSON

The theoretical positions elaborated by the followers of Freud who have been considered thus far remain within the psychoanalytical tradition, but reflect an increasing social emphasis. The main contribution of these various typologies was to bring focus to the social and interpersonal approaches to personality development. Ac-

cordingly, the demarcated stages of personality development and evolution presumably deriving largely from biological influences were minimized, since these psychoanalytic theorists emphasized a greater social focus. But in Erik Erikson, a major influence on psychoanalytic theory emerges who has embraced the importance of predetermined stages of personality development and their biological implications, while also retaining an intense emphasis on the social influences affecting personality formation.

In the theory of personality development presented by Erikson, the evolving individual passes through a series of stages, covering the entire life span. Consequently, an array of typologies is absent from Erikson's conceptual approach; his emphasis is on the complexities—biological and social—affecting each stage and accruing from infancy to old age. During each stage a characteristic conflict and crisis must be dealt with, and the resolution of the crisis of each period bears implications for the management of the next stage.

Erikson's theory also emphasizes personal identity and aspects of functioning associated with ego development. This ego psychology component of his theory reflects the importance of cultural and interpersonal pressures, while his developmental theory of personality builds upon the importance that Freud attributed to the biological foundation of personality.

Through the following descriptions of Erikson's stages, it will become apparent that this sequence amounts to an encapsulation of the stages of man.

The Oral-Sensory Stage

In the first stage of life, the *oral-sensory*, the infant relates entirely to a nurturing figure for security. Thus, dependency characterizes the infant's psychological position. The biological aspect of this stage involves the importance of the oral process, reflecting a parallel between Erikson and Freud and establishing the correspondence between this stage of Erikson's developmental theory and the oral stage of development proposed by Freud. However, Erikson adds an additional emphasis on the interpersonal relationship at this stage, whereby the child's adaptation to the world can take on a cast characterized by trust and collateral traits, so that anxiety is controlled. When the development of trust in people fails,



security is threatened. Thus, the central issue of this stage concerns *trust versus mistrust*, and the derivative influences of these traits on the child's personality. For example, the extent to which the mother responds to the infant's needs with warmth and reliability determines the infant's overall sense of security in the world. This sense of security, or trust, becomes so important that it influences the foundation of the personality in terms of whether the emerging individual can experience greater freedom in the world, especially in terms of accomplishing the series of important developmental tasks that must be faced. The beginning of a sure sense of identity is also determined by this foundation of basic trust. When basic trust is not established because of parental inattention or unpredictability, the personality traits of suspicion and fear are generated. It is apparent, especially in connection with distrust, that there are implications for a paranoid personality disposition as a pathological derivative from this stage.

The Muscular-Anal Stage

Erikson's second stage of development, the *muscular-anal*, corresponds to Freud's anal stage. However, Erikson emphasizes during this period not only sphincter control in the context of the toilet training, but the child's general interest in developing skills and its pride in doing new things, experiences that are essentially based on the child's muscular advancement. The psychological dimension of retaining and controlling versus yielding is seen by Erikson as the basic contrast during this period. The developmental task here can be accomplished in ways that are either loving or hostile. A central experience that relates to parental reactions to the child's emerging autonomy involves whether the child is enabled to promote its personal wishes autonomously or is made instead to feel shame and doubt about these strivings. To the extent that autonomous functioning is interfered with, pervasive qualities of self-doubt and of shame in relation to other people become solidified. The conflicts related to toilet training can be extended to other areas of functioning, and the relationship between child and parent during such training generates enduring traits. Implications for independent functioning as opposed to psychopathology involving dependency can be seen as deriving from this stage, while the con-

flikt in this period revolves around the theme of *autonomy versus guilt*.

The Locomotor-Genital Stage

Similar to Freud's stages of phallic and oedipal development in time span, the *locomotor-genital* stage in Erikson's theory is based on the assertiveness that the child develops to fulfill his ambitions. This desire to fulfill ambition is defined as the child's initiative. The main ambition is the child's striving for recognition and closeness with the parent of the opposite sex, within the context of an overall oedipal pattern. As the child develops activities and fantasies surrounding oedipal issues, parental responses can encode an appreciation of assertion or initiative or a persistent sense of wrongdoing that will bear upon the comfort that the individual will have throughout life; that is, the child whose parents foster a sense of wrongdoing will develop persisting traits with strong guilt components. A disposition enabling assertion, as opposed to psychopathology involving inhibition of this assertiveness or initiative, can be related to derivatives of this stage. The derivative conflict theme characterizing this period therefore revolves around *initiative versus guilt*.

Latency

Erikson's *latency* stage corresponds to the latency stage described by Freud as relatively calm in impulse terms. Erikson adds a great deal of emphasis on the child's achievement in the spheres of cognition, deliberation, and the development of orderly thought patterns. Consequently, the essential conflict of this stage involves *industry versus inferiority*. The characteristics that are added to the child's ego identity depend upon parental reactions to the skills and new efforts that the child concentrates on exploring. A sense of competence emerges when adequate support for new efforts is received, while limited positive attention leads to the solidification of traits of inferiority. Erikson's association of feelings of inadequacy with conflicts during latency contrasts with Freud's derivation of inferiority from the phallic period.

Adolescence

During the stage of *adolescence*, identity concerns become central. The task for the adolescent is to construct an integration of self-knowledge, as well as to absorb feedback from others. In addition, the blending of family and personal history with this integration of self-awareness also becomes a vital task. The fusion of these aspects begins to comprise the person's profile of the self. In ego terms, this kind of self-awareness reflects the development of an observing ego, which reduces the anxiety involved in self-doubt and the probability of identity crises occurring. Without success in this task, it is impossible to move into adulthood with clarity and sureness about oneself. If an identity crisis develops, the adolescent experiences great difficulty in clarifying who he is and what he wants, both in the present and in the future. In fact, under the pressure of a prolonged or unresolvable identity crisis, roles that are counter to the norm are sought, and the adolescent becomes anchored in maladjustments. Clearly, when there is a failure of crisis resolution during the adolescent phase and successful formation of a positive identity does not take place, the individual is not prepared to master the succeeding stages associated with mature functioning. The main theme of this period, therefore, revolves around *identity versus role confusion*.

Young Adulthood

Young adulthood involves the establishment of independence and the consistent appearance of adult and mature behavior. During this stage, which usually lasts until middle age, the emphasis is on the formation of close and intimate relationships. Both friendship and sexual intimacy serve as means for cementing the tasks of this stage, since success at forming intimate bonds is based on a secure sense of self-identity. For the individual who successfully resolves the challenges of this stage, historical loyalties, as to parental figures, evolve to include new loyalties without a sense of disloyalty to past figures arising. If the person cannot form intimate involvements, a life of relative social isolation is embraced in which a rejecting or aggressive attitude may be maintained against others,

based on the inability to achieve intimacy. Thus, closeness becomes associated with anxiety. Therefore, the main concern of this period relates to *intimacy versus isolation*.

Adulthood

Extending throughout midlife, the stage of *adulthood* represents the person with potential to reach beyond the immediacy of his family circle. Adulthood necessarily means expressing in action that which has been incorporated and incubated throughout life, so that others can have the benefit of such a synthesis. Thus, the central issue of this stage goes beyond family; it extends into the future, and therefore contains generational implications. Knowledge and techniques are generated and shared so as to benefit a new group of people, giving additional meaning to the central issue of this stage, that of generativity. Without such generativity, a crisis of stagnation occurs, creating feelings of personal emptiness. If this happens, the individual may become self-centered. The major theme of this stage is thus *generativity versus stagnation*.

Maturity

In the last stage of life, *maturity*, a person is in a position to gain an overall perspective on his life and can therefore obtain a more profound sense of it and understand its substance. If the person can come to terms with the broad sweep of his development, then he can experience the final challenge—that of cohering and sensing ego-integrity. If this personal assessment evokes disappointment, then a sense of despair ensues, characterized by disgust, by fear of death, and even by contempt for people. Thus, the major theme of this stage can be called *ego-integrity versus despair*.

Characteristic Strengths of Each Stage

Erikson's stages of development comprise a system that differs from that of typologies. In Erikson's sequence of characteristic conflicts and qualities for each stage, social variables are fundamental but are rooted in a necessary biological and transcultural sequence of

development, meant to obtain for all people. Associated with each of the eight stages is an opportunity for a characteristic strength to evolve; Erikson conceives of these strengths as basic virtues. These qualities are essentially the resiliency that results from a successful traversing of developmental tasks, and they reflect healthy adaptations. According to Erikson, when the particular stage of development is mastered in an adaptive manner, a characteristic human strength develops and can then be reinforced during the entire course of life.

In the first stage of life, when basic trust is established through the appreciation that needs can be met, the characteristic of *hope* evolves. Hope is a confidence that persists in spite of the absence of immediate gratification or in the face of rejection. Next, the characteristic of *will* is developed from the mastery of autonomy. *Will* provides the individual with a disposition to utilize freedom and spontaneity as well as civilized self-control in life. In the next stage, with successful exercise of initiative and assertiveness, the ability to develop goals and persist in achieving them evolves as the virtue of *purpose*. Mastery of assiduousness, along with the necessary skills to carry through important assignments from beginning to end, then contributes to the development of the characteristic of *competence*. Authentic and loyal relationships with others based on clear identity issues and a resilient ego give rise to *fidelity* as a major characteristic. Successful participation in intimacy leads to the virtue of *love*. From generativity, which more or less involves altruistic behavior and the capacity to show concern, arises the disposition of *care*. Finally, concern for life's experiences within the generational perspective leads to a sense of ego-integrity and gives rise to *wisdom* as a final characteristic.

The characteristics associated with the successful resolution of the crisis corresponding with each stage are identified not only with the development of individuals, but with the evolution of mankind. From this position it can be seen that the biological orientation implied by stages of development is accompanied by extensive social and cultural concerns. The essence of each stage in the developmental sequence is a crisis to be resolved, and intense anxiety accompanies the crises that are faced in succession throughout life. Thus, the individual is involved in mastering particular anxieties throughout the span of life.

The issue of anxiety as an essential phenomenon in the understanding of personality and psychopathology was certainly ce-

mented during the twentieth century largely through the impetus of the work of Freud, and it has continued to be a strong underlying component in the work of his followers. As will be seen later, the central concept of anxiety also constitutes an important hinge on which current nosological systems were based. In addition, the development of object relations theory also places anxiety in a central position as a major phenomenon of personality functioning.

Anxiety and its management was also given a crucial role by both Alfred Adler and Harry Stack Sullivan, in their emphasis on the social and the interpersonal that separated them from Freudian theory. In the following chapter, the treatment of anxiety and its importance in personality and psychopathology will be addressed as it relates to the work of Adler and Sullivan.

SUMMARY OF DIAGNOSTIC FORMULATIONS

The post-Freudian typologies continue to emphasize the important role of anxiety as a psychological construct and as a universal experience which emerges as the fulcrum of adaptation. In the theories of Horney and Fromm, typologies or character dispositional types—that is, defined patterns of personality functioning—are construed as responses to the issue of personality development interactions with respect to the management of anxiety.

Erikson emphasized the importance of social and cultural influences on personality while retaining the view that biological factors have substantial influence in personality development. He delineated a sequence of stages comprising the life span. Each phase contains a specific conflict or crisis requiring resolution; the result is adaptive or pathological, and a particular strength that can persist through life derives from success at each stage.

Table 15.1 presents the systems of Horney and Fromm, while table 15.2 presents the stages of Erikson.

TABLE 15.1: The Systems of Horney and Fromm

Social and Interpersonal Typologies Based on Management of Anxiety

HORNEY

Horney focused on basic anxiety that accrues from rejection and hostility in a maladaptive family situation. Attempts to manage this anxiety by the development of a pride system center on an ideal associated with three main strivings:

Self-effacing: Movement Toward People—Safety and security through compliance and dependency.

Expansive: Movement Against People—Safety and security through domination and aggressivity.

Resignation: Movement Away from People—Safety and security through detachment, isolation, and noninvolvement.

FROMM

Fromm focused on strivings to attain security in a social system and by implication thereby to manage anxiety. His main types are:

Receptive Orientation—Security is sought passively from others.

Exploitative Orientation—Security is sought forcefully from others.

Hoarding Orientation—Security is sought by saving whatever one possesses.

Marketing Orientation—Security is sought through salesmanship.

Productive Orientation—Security is gained through effort and self-actualization.

TABLE 15.2: Erikson's Eight Stages of Man

Stage	Characteristic Conflict	Adaptive Result	Pathological Disposition	Sustained Strength
Oral-Sensory	trust/mistrust	basic trust	paranoid	hope
Muscular-Anal	pride/shame, doubt	autonomy	dependency	will

TABLE 15.2, *continued*

Stage	Characteristic Conflict	Adaptive Result	Pathological Disposition	Sustained Strength
Locomotor-Genital	initiative/guilt	ambition	inhibition	purpose
Latency	industry/inferiority	competence	inadequacy	competence
Adolescence	identity/isolation	identity	immaturity	fidelity
Young Adulthood	intimacy/isolation	intimacy	rejecting/aggressive	love
Adulthood	generativity/stagnation	generativity	self-absorption	care
Maturity	integrity/despair	integrity	despair	wisdom



REFERENCES AND SUGGESTED READINGS

Historical Roots of Psychopathology and Diagnosis

The following readings include analyses of psychopathology and diagnosis from antiquity through the Middle Ages, the Renaissance, and the modern world, including the Age of Enlightenment of the eighteenth century and the nineteenth century up to the appearance of Sigmund Freud.

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