

ISSN 0971-3492

SAMĪKSĀ

JOURNAL OF
THE INDIAN PSYCHOANALYTICAL SOCIETY



Volume 47

1993

Number 3

SAMIKSA
JOURNAL OF
THE INDIAN PSYCHOANALYTICAL SOCIETY

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THE INDIAN PSYCHO-ANALYTICAL SOCIETY

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(4, PARSIBAGAN LANE
CALCUTTA. 9

VIENNA — A MEETING WITH FREUD

SUNITI KUMAR CHATTERJI

[Prof. Suniti Kumar Chatterji (1890—1977) was a renowned linguist. He was Khaira Professor of Indian Linguistics and Phonetics, Head of the Department of Comparative Philology and Lecturer in the Departments of Sanskrit, Pali, Modern Indian Languages, English, French and Islamic History at the University of Calcutta. He was President, International Phonetic Association, London (1935), President, Sahitya Academy (1968), President, Asiatic Society (1970) and National Professor in Humanities (1965). He was awarded Padma Bhushan (1954) and Padma Vibhushan (1963). He wrote many original books and published a large number of research papers. He travelled far and wide in connection with international conferences representing the University of Calcutta and India.

Prof. Chatterji met Freud when he went to Vienna in the course of his Europe tour in 1935. He gave a detailed description of his conversation with Freud in one of the chapters of his book *Pashchimer Yatri : Europe Bhraman, 1935 (A Traveller to the West : Europe Travel, 1935)* written in Bengali, published by Gurudas Chattopadhyaya & sons, Calcutta, in 1939. The English translation of that chapter is given here.

It may be noted in this connection that Rabindra Nath Tagore,¹ Dr. S. N. Dasgupta² and Ambalal Sarabhai³ met Freud before Prof Chatterji. But no detailed report of their conversations with Freud are available. Prof. Chatterji is the only Indian who recorded his conversation with Freud. This conversation reflects Freud's attitude

towards Idealism and Mysticism. In spite of the fact that Freud was an atheist, Prof. Chatterji writes that he cultivated true non-attachment to the fruits of his actions in his life.

In view of the above facts this record of the meeting documented by Prof. Chatterji himself has got historical and academic significance.

This is to mention here that Prof. Chatterji reached Vienna on June 4, 1935. He met Freud, probably, in the second week of June.

—Translators]

The Psychological theory propounded by Prof. Sigmund Freud, the octogenarian wise man of Vienna, has brought about a new era in the modern thought. What this psychological theory is, the experts in Bengal have been trying to make intelligible to the common man. I am a lay man in this field, so I would not meddle in it. But among my friends are, Sri Girindra Shekhar Basu, President, Psychoanalytical Society, Calcutta, and also a chief exponent of Freudian Philosophy and Prof. Rangin Halder of Patna, another experienced upholder of Freud's theory. Hearing that my next Europe tour would include Vienna, my friend, Mr. Halder requested me with earnest solicitation and enthusiasm to meet Prof. Freud once in the course of my stay in Vienna. Though my special subject had no connection with Freud, yet at least on behalf of his friends, admirers and those who share his views in India, I should see him once. Freud is one of the greatest scientific philosophers of modern times; so it would be a great joy to meet him. I would definitely try to meet him in Vienna, — hearing this, Prof. Halder gave me an introductory letter from Girindrababu to Freud on the day of my departure for Europe. He reminded me again and again that I should try to elicit from Freud his opinion about some fundamental theoretical problems.

One or two days after reaching Vienna and settling myself in a hotel I enquired about Freud. I came to know from the warden of the hotel that Freud no longer lived in Vienna. His letters were still then delivered to a house on Ber-gasse road near our hotel; but he lived near Kobenzl hills in the northern suburb of Vienna. He was old, sick and infirm, so he did not meet anybody. Even he did not receive any telephone call; hence it was futile to call him over

the phone—in the very beginning someone amongst his secretaries would decline to arrange for a meeting. It was almost impossible to meet him without any special reason. If anyone wrote to him for an interview he might agree if he thought that useful and would convey his favour in writing. So I posted a letter to his residential address in Vienna informing him that I came here with the intention of seeing him on behalf of his Indian friends and that I was prepared to meet him at any time, any day and any place convenient for him. Along with the letter, I enclosed Girindrababu's letter of introduction and also my card with Vienna address. After three days a message came over the phone that he had decided to meet me the following day, Tuesday, at 10-30 in the morning, in the house, number 47, on Strassergasse in ward no. 19 in Vienna.

It was possible to reach Strassergasse directly from hotel by a tram within half an hour; I reached Freud's house fifteen minutes in advance. I strolled on the road for a few minutes in order to be present at the appointed time. It was a hilly elevated road not suitable for cycling. The road was so stiff that several boys were found pushing their bicycles after getting down from them. The day was beautiful, bright sunlight all around with splendour of colourful big flowers, blue sky, and song of birds. Every house was surrounded by garden and trees. New habitation was coming up in that area—there were vacant plots at intervals, new houses were being built on many plots. Freud's house was on a slopy land on this beautiful hilly road. It was inside a garden on a large plot of land. There was iron railing in between the garden and the road. The beauty of the garden could be seen through the railing. Big sized roses were in full bloom.

I pressed the button of the electric bell on the gate at 10-25 A. M. The door was opened by pressing a switch from inside. A maid came out and escorted me inside. After crossing a narrow hall through a wide door at the back of the house, I was asked to enter into a big room.

The room had big windows through which the green garden and bright sun-shine outside were visible. Freud was seated on a chair by the side of a table in a corner which had windows at the left and in front. His appearance was known to me by his picture seen

before, so I could recognise him immediately. He looked very emaciated, worn-out and old, the face did not bear any glaze of health, it was pale or yellowish and had a little gray beard. Seeing me he stood up and said in English, showing me a chair, "please be seated on that chair; how are my Indian friends?" Before I took my seat I noticed that the tables inside the room, particularly his writing table in front of his chair, several small tables within his reach and also one or two glass almirahs were all packed with artistic figurines. There were some papers as well as several small and big sized books on the writing table. But the number of figurines far exceeded those. Several racks on the table were also packed with figurines arranged in rows. It was as if a small museum of fine arts. I was also a little appreciator of these artistic statuettes. But in that collection my condition was like a beggar in plenty. There were statuettes from different countries of different ages—small images of gods made of bronze, soft stone or burnt clay of ancient Egypt—Osiris, Isis, Hathor, Cat-faced Sekhmet and other gods; small bronze figures from Greece—Hermes, Aphrodite, Athene and other gods; different images of burnt clay made in Tanagra, a city of ancient Greece and other places—figures of playing or standing women. Some among these were kept carefully inside a glass almirah. Similar to the figures of Tanagra of Greece there were burnt clay images of Thang era of China—images of Chinese young women playing on musical instruments, kings and warriors; bronze statues of Buddha of Wei and Ming eras of China. There were jars, plates and bowls of burnt clay of ancient Greece with drawings,—some had paintings of amorous sports of gods or epic characters in black on red background; some had black paintings of amorous sports of gods or of epic characters on white background, some had red paintings on white background. All these were of best choice and genuinely old. Greenish stain on the bronze images was the evidence of their antiquity. There were one or two brass images from India, but these were not remarkable. Among the images of ancient Egypt, Greece, China on the table I saw another image which was known to me beforehand. It was almost half a cubit high ivory-image, of Mahavishnu⁴ seated on coiled Shesha⁵—the body of the coiled Nag (Serpent) formed a throne, the expanded hood of the

serpent was like an umbrella over the head of four-handed Vishnu on the throne. The image was made by the artisans of Travancore. Once, in the course of our tour to South India, we went to Travancore; there we saw such an image being made. I placed an order for one which was despatched to me later on. Such a big sized ivory image was rarely made in Bengal. Girindrababu and others from Calcutta sent it to Freud as a present for his seventy-fifth birthday celebration. They bought it from me, as something befitting the occasion would have to be presented. The original image was a bit plain, it was decorated further by a skilled artisan from Murshidabad, the base was made of sandalwood on which a Sanskrit inscription was done. Freud was very much pleased to have it. And that he was pleased was proved by his keeping the image among the selected items from Greece, Egypt and China in a clearly visible place.

However, looking all around I realised Freud's artistic mind—I found a point of agreement regarding our ideas. I sat on the chair following Freud's instruction and said, "thanks, your friends are in good health. Dr. Bose (Girindrababu) has conveyed his respect and greetings to you; another friend Prof. Rangin Halder whose article 'The Working of an Unconscious Wish in The Creation of Poetry and Drama', published in your journal, has also specially conveyed his salutation to you". I then told him, "you are surrounded by so many wonderful specimens of artistic creation—are dwelling among the illustrations of ancient civilizations of Egypt Greece, China and India; with your kind permission may I have a look at your collection". At this words Freud seemed to be pleased; crazy people become pleased when they find persons with similar ideas. He said, "yes, certainly, it is a matter of joy, please move around and see." Describing the specimens as far as my knowledge went and enquiring him about the age of some of them I went round the collection within about five minutes. Pointing at the ivory statuette of Vishnu he said, "that is from your country". I replied, "I know that well—it has been sent as a humble presentation on the occasion of your birthday".

I, then, took my seat. I noticed that Freud was unable to speak properly. He was talking by pressing his gum with the help of his right hand fingers after inserting them into his mouth. As a

result of this, though his pronunciation was correct and proper, yet, sometimes it became difficult to follow his English. I told him—“perhaps very few countries have propagated and discussed your theory as it is being done in our country—Bengal. Of course you know about the achievements of Dr. Girindra Sekhar Basu and also of his Psycho-analytical Society”. He asked me, “what is the purpose of your coming to Europe now? Travelling?” I replied,—“I am going to London,—two international conferences will be held in succession, one in July in London and the other in September in Rome, one on Phonetics and the other on Oriental Studies. I am going to participate in these conferences as a representative of Calcutta University. About thirteen years ago I travelled a little in Germany and Italy. But I could not visit Prague, Vienna and Budapest. So I have come here. My subject is Linguistics; my craze is fine arts; I have no direct knowledge of the theory or any other philosophy propounded by you. I heard of it a little during the discussions among my friends. There is an inherent relationship between Art or artistic feeling, spiritual experience etc. and the feeling of love—which is the main point of your theory. The wise men and sages of our country were conscious of this long ago. I have got an ancient Sanskrit verse; I have brought the translation along with the original verse; I may read this out to you with your kind permission.”

Sri Chaitanyadev⁶ brought a manuscript of Vaisnava verses named ‘Brahma-Samhita’ to Bengal from South India. There were some verses in praise of Sri Krishna. Srijukta Sukumar Sen, my former student and present colleague showed these to me. From among them this verse was written in my exercise book. I decided to present this verse to Freud during my meeting with him. I copied the verse both in Devnagari & in Roman scripts and also did an English translation of it. I wrote everything neatly and put my signature at the end and brought it with me. The following were also written on it in English,—‘Verse containing the saying of a Vaishnav Acharyya of middle age—a gift to prof. Sigmund Freud’. I read out the verse along with its English version or explanation.

ananda—cinmaya—rasatmataya manahsu
 yh praninam pratiphalan smaratham upetya I
 Lilayetena bhuvanani jayatyajasram
 Govindam adi—purusam tam aham bhajami II

“He who is joy (ananda), consciousness (cit) and emotion (rasa) and reflects Himself in erotic feelings and pleasures of all creatures of the world and by this dalliance makes His all-pervading presence in innumerable ways through out this Universe, I worship that Ultimate and Eternal Being, Lord Govinda.”

Listening to this Freud thoughtfully commented, “yes”. I said, “this erotic manifestation is nothing but the dalliance (Lila) of the Ultimate Being Govinda. This is the view of devout Vaisnava devotees of our country. What is your opinion? Allow me to ask you a simple question. What is the essence, the Ultimate Substance of this world? What is the relation between man and that Ultimate or Eternal Substance? What final conclusion you have reached regarding this?”

Hearing me Freud began to laugh and said, “listen, I never found any connection between human being and any Eternal Substance as far as I have been able to judge. Here in this world everything of a person ends with his death.”

I replied, “if that be so, then does everything of human being end with the destruction of five elements at death? Is there nothing eternal? You are absorbed in all these artistic beauties—don’t you get any reflection of anything from this?” He replied, “no; my energy has come to an end; gradually everything will end.”

—“Then you do not accept the possibility of the existence of any thing beyond the grave?”

—“No, everything ends here.”

Then I said,—“well, we i.e. the majority of modern educated people do not get any clue when we strive hard to find out the meaning of life, this world-ocean appears to be completely unfathomable, shoreless; very often we become agnostic when we think over it. Again, when we see through our heart, lean towards our feelings, various waves of emotions stir our mind, then we become thinkers, mystics, appreciators, believers. On the one hand you are

an appreciator of art and beauty, on the other an agnostic — or do you consider atheism to be an irrefutable truth ?”

Freud replied, “arts, emotions and enjoyment—body is the dwelling place of all these ; my firm conclusion is that nothing remains after death.”

—“Well, those who speak loudly that they have found Ultimate Reality or Eternal Truth, for example, the sages and devotees of our country, the Risis of the Upanisads, the devotees like Ramakrishna ; they have said—

arinantu visve amritasya putrah
a ye dhamani divyani tasthub ।
vedaham etam purusam mahantam
aditya -varanam tamasah parastat ॥”⁸

Those who have uttered in unambiguous language— ‘I have realised, I have realised’ —there is such a sincerity in their utterances that there arises a spontaneous faith in them. Very often we cannot but believe them ; what is your opinion about this ?”

Freud replied, “all these are false. All these are nothing but self-deception of emotional and imaginative people. If you think a little you will be able to understand that all these are not worthy to be believed.”

I said, “but I am not convinced by your reply ; you firmly believe that there is nothing permanent, yet you enjoy art. Moreover, a great peace seems to have dawned in you ; you have become a mystic unknowingly. Well, are you aware of Einstein’s opinion about this ? It seems to me that Einstein too is a mystic.” Freud asked, “what does Einstein say ?”

I replied, “I have read very little of Einstein, I do not have the ability to understand his scientific theories ; but it appears from his writings⁹ in ‘The Golden Book of Tagore,’ published to pay tributes to Rabindranath Tagore on the occasion of his seventieth birth anniversary, that he wants to say that human being is controlled by an unseen law, like the planets and stars and has no freedom of will. It appears from his saying that his idea of this unseen power is akin to the idea of God of the believers. It seems to me that man can not live without this touch of mysticism—an intuition or a

reflection of that intuition of unseen Reality. Fine arts and music bring to my mind the idea of this mystic Reality.”

Freud replied, “see, you also think like your countrymen, speak like them, but I do not accept such intuition, all are the play of emotion. Moreover, see, there is a saying in our country in German language—‘Gnaden-brod’ which means loaf of pity. Very often horses or dogs are not killed when they become old ; they are kept in the house and given meagre food till their death. For the last fourteen years I am living without any utility--I am taking only ‘Gnaden-brod’. But a word comes to my mind—we should do our work with determination. Sometimes a lawyer at the beginning understands that his suit is not sound, it will not endure, ultimately he will lose ; yet he does not neglect to go on fighting. Our case is also like that. Everything ends with the end of life, but, yet we will have to go on struggling, we can not give up the case.”

I said, “then you are a real ‘karmayogin’¹⁰, as it is said in our Gita—

karmany eva ‘dhikaras te ।
ma phalesu kadacana”¹¹
and—

yatah pravraittir bhutanam
yena sarvam idam tatam
sakarmana tam abhyarcya
siddhim vindati manavah”¹² ॥

After reciting the Sanskrit verses I rendered them into English and said—“you are such a karmayogin. Moreover, there is no place in your mind for any association with the fruit of your action, not to speak of any desire for that. In spite of that you want to go on with your work. I am unable to harmonise your non-attachment to the fruits of your actions (niskama karma) and your disbelief in anything Eternal. Surely, there must be some inherent agreement between these, but that is beyond my comprehension.”

Hearing me, Freud began to laugh. About half an hour passed in such discussion, it was a few minutes to 11 o’ clock. Freud stood up and said, “I am happy. so long, to converse with you, but listen,

there is a doctor, he has somehow kept my worn-out body running ; he is due to come at 11 o' clock."

I stood up and took leave of him. The calm old man, with his amiable and sincere smile, modesty and courtsey shook hands with me. Then I departed.

After reaching Budapest from Vienna I collected a book containing English version of poems of Magyar (i.e. Hungarian) poets. In that book I came across a small poem of Dezso Kosztolanyi—a modern poet—

I believe in nothing,
If I die, I shall be nothing,
Even as before I born
Upon this sunlit earth. Monstrous !
Soon I shall call you for the last time.
Be my good mother, O eternal darkness.

After reading the poem the image of Freud came to my mind.

GLOSSARY

(Prepared by the Translators)

1. Rabindranath Tagore (1861-1941) : The great Indian poet. He met Freud in October, 1926.
2. Dr. S. N. Dasgupta (1885-1952) : a renowned Indian scholar ; an authority on Indian Philosophy and Sanskrit literature. He met Freud several months after Tagore had met him.
3. Ambalal Sarabhai : a pioneer industrialist of Ahmedabad (India) and a patron of a number of Philanthropic and academic Institutions. He was a contemporary and close associate of Mahatma Gandhi and poet Tagore. He met Freud, probably, in the year 1928.
4. Mahavishnu : the Supreme God and the sustainer of the creation according to Hindu mythology.
5. Shesnag : according to Hindu mythology, the 'Serpent Infinite' floating on the abysmal water before creation.
6. Sri Chaitanya (1485-1533) : the founder of modern Vaishnavism.

7. Lord Govinda : another name of Lord Krishna.
8. Verses 2/5 and 3/8 from the Svetasvatara Upanisad : English translation given : May all the sons of the Immortal listen, even those who have reached their heavenly abodes. I know the Supreme Person of sunlike colour (lustre) beyond the darkness. —translated by Radhakrishnan ; The Principles of Upanisads (1953), George Allen & Unwin LTD. London.
9. Einstein's Writings in The Golden Book of Tagore : By Albert Einstein for Rabindranath Tagore :—

ABOUT FREE WILL

If the moon, in the act of completing its eternal way round the earth, were gifted with selfconsciousness, it would feel thoroughly convinced, that it would travel its way of its own accord on the strength of a resolution taken once for all.

So would a Being, endowed with higher insight and more perfect intelligence, watching man and his doings, smile about the illusion of his, that he was acting according to his own free will.

This is my conviction, although I know well that it is not fully demonstrable. If one thinks out to the very last consequence what one exactly knows and understands, there would hardly be any human being who would be impervious to this view, provided his self-love did not ruffle up against it. Man defends himself from being regarded as an impotent object in the course of the Universe. But should the lawfulness of happenings, such as unavails itself more or less clearly in inorganic nature, cease to function in front of the activities in our brain ?

Leaving aside the inconsistency of such a view, the influence of alcohol and sharply controllable factors on our thoughts, feelings and activities, should show very distinctly that determinism does not stop before the majesty of our human will.

May be, that we and the human society require the illusion of the freedom of human activities!

The conviction about the law of necessity in human activities introduces into our conception of man and life a mildness, a reverence, and an excellence, such as would be unattainable without this conviction.

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Thou sawest the fierce strife of creatures, a strife that wells forth from need and dark desire. Thou sawest the escape in calm meditation and creations of beauty. Cherishing these, thou hast served mankind all through a long and fruitful life, spreading everywhere a gentle and a free thought in a manner such as the Seers of thy people have proclaimed as the ideal.

10. Karmayogin : one who does his duties without any attachment to the fruits of his actions.
11. Verse 2/47 from the Gita ; English translation given : To work alone you are entitled, never to its fruits.—Translated by Swami Nikhilananda ; The Bhagavad Gita ; The Ramkrishna-Vivekananda Centre ; New York : 1979.
12. Verse 18/46 from the Gita ; English translation given : By worshipping Him, from whom all beings proceed and by whom the whole universe is pervaded—by worshipping Him through the performance of duty does a man attain perfection. —Translated by Swami Nikhilananda, The Bhagavad Gita, Ramkrishna—Vivekananda Centre ; New York, 1979.

Translators : Amarendranath Basu & Dipali Basu

AN INVESTIGATION OF THE PSYCHODYNAMICS OF DRUG ADDICTION

BY SRI S. C. DEY AND SMT. APARNA RAY

This study attempts to know the psychodynamics of drug addiction. We have used the term drug addiction to denote that addiction is the condition of taking harmful drugs and being unable to stop taking them. In W.H.O Report (16th Report, 1969) the term drug dependence has been used. In the 20th Report, 1974 psychic dependence has been described as a feeling of satisfaction and a psychic drive that require periodic or continuous administration to produce pleasure or to avoid discomfort. We have retained the older term "drug addiction" as it does not differ broadly speaking with the WHO term.

To produce pleasure and avoid discomfort is psychological and is a condition which is regulated by an individual's psychodynamic make-up. The pain they want to avoid and/or the pleasure they want to seek, although varies from individual to individual, but if we collate them from the Freudian psychoanalytical dynamics a commonness could possibly emerge. It is interesting to note that in 1884 Sigmund Freud "as a side interest" began his study of cocaine which he failed to complete but published two articles on the subject—(a) "On Coca" (1884 e); and (b) "On the general effects of cocaine" (1885).

To Freud then, cocaine was "a magical drug", which he took regularly to combat depression. He writes "In my last severe depression I took coca again and a small dose lifted me to the

heights in a wonderful fashion" (Letter to Martha, June 2, 1884).

It is again much later, later in 1929, that Freud returned to the problem of intoxication in his "Civilization and its Discontents". He wrote—

"Life as we find it is too hard for us; it entails too much pain, too many disappointments, impossible tasks. We can not do without palliative remedies ... There are perhaps three of these means: powerful diversions of interest, which lead us to care little about our misery; substitutive gratifications, which lessen it; and intoxicating substances, which make us insensitive to it. Some thing of this kind is indispensable.

What the behaviour of men themselves reveals as the purpose and object of their lives, what they demand of life and wish to attain in it.....can hardly be in doubt: they seek happiness. There are two sides to this striving, a positive and negative; it aims on the one hand at eliminating pain and discomfort, on the other at experience of intense pleasures ...

The most interesting methods for averting pain are those which aim at influencing the organism itself; in the last analysis all pain is but sensation; it exists in so far as we feel it, ... The crudest of these methods of influencing the body, but also the most effective is the chemical one: that of intoxication. It is a fact that there are certain substances foreign to the body which, when present in the blood or tissues, directly cause us pleasurable sensations but also change our perceptivity that we become insensible to disagreeable sensations. The two effects not only take place simultaneously, they seem to be closely bound with each other.

The services rendered by intoxicating substances in the struggle for happiness and in warding off misery rank so highly as a benefit, that both individuals and races have given them an established position in their libido-economy.

It is not only merely the immediate gain in pleasure which one owes to them, but also a measure of that independence of the outer world which is so sorely craved.....(for) they can at any time slip away from the oppression of reality and find a refuge in a world of their own where painful feelings do not enter. ... It is just this

property which constitutes the danger and injuriousness of intoxicating substances" (Freud, S. 1929).

With this background, we have used Depth Interview as our main tool, as it is the most effective tool for investigating the domain of depth psychology, The term depth psychology although first used by Eugene Bleuler in his last publication "Criticisms of my Schizophrenia" in 1914, the term found favour with Freud, as he wrote—"since by 'depth psychology' he means nothing else but psychoanalysis, we may for the present be content with his acknowledgement" (Freud, S. 1914).

We have conducted the depth interview in a permissive atmosphere with freedom for the individual to express himself without fear of disapproval, admonition, dispute or advice, aimed at offering a comprehensive picture of the subjects feelings, beliefs and motivations without reservation.

The interview session was recorded both by long hand and audio tape recorder. The material thus obtained was subjected to content analysis. Content analysis owes its origin to psychoanalysis.

The population consisted of male drug addicts only. 13 male addicts were interviewed. All of them were "relapse" cases, coming back for detoxification' more than once.

Content analysis of the interview recordings revealed the following psychodynamics.

1. Attachment to mother.
2. Blockage in the super ego formation.
3. Craving for erotic relationship.
4. Ego impairment.
5. Aggressive overture.
6. Sense of guilt feeling.
7. Adherence to pleasure principle.
8. Role of death Instinct.
9. Rationalisation.

The data reveals that the subjects had a strong attachment to

their mother and they have failed in the process of detaching themselves of their mother-relation and release their libidinal desires to appropriate sex-object. They lacked a steady adult erotic relationship. Further more, the father was seen to be oppressive in most cases. The detachment from the parents has not been accomplished. It also indicates failure in overcoming the Oedipus Complex.

Ego impairment was noticed through loss of self regard, as they expressed that they were not loved, which they miss so much in life. They have craving to be loved, with an aggressive overture. All of them indicated very aggressive behaviour in their childhood days. They still retain the attitude.

Guilt feeling : They were very much aware of their behaviour, which they consider to be a sin, but can not resist it i.e. have adherence to Pleasure Principle. They all admitted seeking pleasure by way of fantasy and escape from the reality. They love to escape from the reality. They love to escape the reality by taking drugs.

Role of death instinct : All the subjects were aware of the harmful effects of the drug which will lead them to death.

Rationalisation : They all reported some kind of excuse for taking to drugs, even to the extent of 'come what may' attitude. The psychodynamics revealed through depth interviewing of subjects suggests that they possessed aggression which they manifested in their life, overt and unbridled, as they did not have, an adequate father figure (super-ego) to restrain their aggressive behaviour; this was further accentuated by their over-permissive mothers. Events show that taking to drugs was not by chance, but followed an expected path. They lacked varying degrees of self respect, taking to drugs gradually ostracized them from the society and pushed them further towards drugs which gave them a momentary pleasure, lifting them into a state of being very happy, which they wanted to be in their real life.

Thus pleasure principle eventually overcomes the reality principle and in its turn further damaged their ego. They found drug to be their only friend in this unhappy world. When it dawned upon them that the drug is injuring, and very harmful physically, for the

sake of psychological pleasure they have reluctance to give it up. They prepared themselves to defy the fear of death. To them death and drug have lost its difference. It is a case of complete surrender to the eventuality. He knows that he is destined to die but can not come out of it. Total acceptance of fatality becomes fait accompli, followed by giving up the struggle for survival.

No more does he respect his ego, which is now shattered, demolished and devastated. Super-ego has taken leave of him. Id is still holding the rudder, slowly and sadly piloting him towards the eternal peace, remedy of all remedies, that is death.

The moot question is—Can we help him ?

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DIFFERENTIAL DIAGNOSTIC DEFENSIVE STYLES OF FIVE CATEGORIES OF NEUROTICS BY DEFENSE MECHANISM INVENTORY

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In the classificatory scheme of human behaviour, neurotics reveal a lack of balance in the conglomeration of their personality traits. Their maladjusted behavioural symptoms are the resultant of the failure of ego functioning. (Freud S, 1963; Freud A. 1946; Fenichel O. 1945). Neurotic symptoms are closely associated with the unsuccessful attempt by the ego of distorting the reality by utilising more than one defenses, to reduce anxiety.

In the Freud's magnum opus "The Interpretation of Dreams" (Freud S. 1900) the term Defense was used once, whereas the concept was considered earlier as the conceptual basis for the comprehension and classification of all psychoneurosis (Freud S, 1915 a). It was observed that defenses were initially defined as 'vicissitudes of instinctual drives' or were subsumed under 'repression' (Brenner 1957 Freud S. 1915 a).

A. Freud's (1936) theoretical contributions, an useful supplement to Freud (1926), established the defenses into a structural framework, by emphasising the defenses as ego functions rather than as related to the vicissitudes of id (Rappaport 1958). Though pointed out by Freud (1909) it was A Freud (1936, 1946) who emphasized that in addition to central role of defenses in psychopathology, it would serve, as well, the adaptive function of preserving certain significant object relationship; and distortion of reality have under many

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circumstances important adaptive functions. (Hackett & Keasson 1975; Lazarus 1979). Many clinicians have noted that defense mechanisms exert a powerful influence on determining how people react to stressful life experiences (Bettelheim 1945, Bulman and Wortman 1977).

Defense mechanism, an unconscious process, is relatively stable disposition and basically utilised to manage unconscious sources of tension and anxiety, when a person's resources are inadequate to resolve inner conflict or external threat, to have illusory mastery of a perceived threat (Rappaport 1960, Fenichel 1945, Hammer 1968). Their utility get reflected either in adaptive or in pathological behaviours; and whether defenses deployed are pathological or not depend on the degree of use and the extent of reality distortions involved. In psychoanalytical orientation neurotic symptoms are substitutes for the gratification of repressed urges. For this purpose the individuals' personality systems have to resort to certain defense mechanisms. Hence the importance of studying the pattern of defence mechanisms utilised by different categories of neurotics seems obligatory to have an insight into their mechanisms as well as for adopting preventive and curative measures for them. A Freud (1936/1946) in analysing the operation of defenses, equated hysterical symptoms with the return of the repressed, obsessive-compulsive disorders were linked to the defensive split of affect from ideas, paranoid delusions were interpreted as projective solutions to unacceptable impulses, depressive reactions as the hostility returned against the self. It has been observed that there is a close relationship between defense mechanisms and distinct clinical syndrome (Freud 1926, Shapiro 1965, Beck 1967) and an interplay of more than one defenses is involved in most neurotic conditions (Kendell & Dicopo 1970, Lionells 1984). A relationship between certain defenses and psychotic disorders has also been noticed (Shachffer 1954, Rappaport 1968, Lerner 1982).

In this context a review of literature (Berne 1961 Cramer, Blatt & Richard 1988, Assor et al 1987, Sherwood Potash & Herbert 1988; Deland & Herman 1987, Fuerstein 1989) using the the Defense Mechanism Inventory has been felt to verify its

appropriateness in identifying the neurotic defenses in Indian condition. To meet this purpose the present study aims to adopt the Revised Defense Mechanism Inventory (DMI) (Glesser and Ihlevich 1969; in Bengali language and to study the differential styles of defenses in five different categories of neurotics. The adaptation of DMI in Bengali language will not only hope to identify the defensive pattern of Bengali speaking mental patients, but also to assess objectively and to understand defensive reactions of the people in different stressful situation. Investigation have been carried on in Western countries to know defense mechanisms of people in different stressful situations (Aldrich & Mendkoff 1963, Bulman Wortman 1977; Shaw 1983 Meiburn 1984).

In close observation the Defense Mechanism Inventory is found to reveal five defensive styles and description of how each accomplishes its defensive functions of i) falsification of reality, ii) illusory mastery of threat, iii) reduction or regulation of anxiety & iv) enhancement of self esteem. The five defensive styles covered in the Inventory are:

a) Turning—Against object (TAO)—under this defense disposition the two classical defense mechanisms of 'identification with the aggressor' and 'displacement' are entitled. It is assumed that the defense category of acting out and regression presumably function as defenses against recognition of inner conflict.

b) Projection (PRW)—This defensive strategy subsumed the attribution of negative intent of characteristics to others, without unequivocal evidence. This attribution is then used to justify the expression of hostile thoughts, behaviors and feeling towards others.

c) Principalisation (PRN)—This defensive style has been found to be very useful in warding off minor frustration as well as in confronting major threats to one's self-esteem. Principalization encompasses the classical defense mechanisms of intellectualization, rationalization and isolation.

d) Turning Against Self (TAS)—This defense is expressed in exaggerated and persistent self criticism, negative expectations and depressed affect.

e) **Reversal (REV)**—This defense is a basic response to frustrating and threatening events. Classical defenses like denial, negation, repression and reaction formation are usually subsumed under this category.

To elicit the defensive responses on the Inventory, six conflictual themes selected covered the following features :—

- a) Authority figures (stories 'a' and 'p')
- b) Expression of needs for independence (stories 'u' and 'f')
- c) Femininity (stories 'b' and 't')

DMI consists further of 10 vignettes followed by four questions indicating—

- i) Actual Behaviour (AB)
- ii) Fantasy Behavior (FB)
- iii) Thought (T)
- iv) Affect (A)

On the basis of findings derived from several clinical studies matching various neurotic disease categories with definite defensive styles on DMI, the following schematic representation of neurotic categories and defense mechanisms can be presented to have a ready glance at them. (Anna Freud 1946).

Neurotic Categories & Defense Mechanisms

<i>Neurotic Categories</i>	<i>Defense Mechanisms</i>		
1. Anxiety Neurosis	Repression Turning Against Object (TAO)		Denial Reversal (REV)
2. Obsessive-Compulsive	Isolation Principali- sation (PRN)	Undoing Turning Against Self (TAS)	Reaction Formation Reversal (REV)

3. Neurotic Depression	Denial Reversal (REV)		Negation (REV)
4. Conversion Reaction	Denial (REV)	Withdrawal Turning Against Object (TAO)	Displacement (TAO)
5. Phobic Reaction	Displacement (TAO)	Projection (PRO)	Repression (TAO)

With these fundamentals of DMI and its relation to several neuroses, the present study aims to launch its programme of adapting the Inventory in Bengali language and closely examining the defensive styles of five neurotic categories of Anxiety neurosis, obsessive—compulsive Neurosis, Neurotic Depression, Depression, Conversion Reaction and Phobic Reactions.

Method :

To fulfil two fold purpose, of the present work, to identify five categories neurotic defensive styles and adaptation of DMI in Bengali language, in the first phase translated version of DMI were judged by experts for adaptation purpose and in the second phase Bengali version of DMI was administered on five categories of neurotics Results were derived by applying suitable statistical method, the method of 'rational equivalence' for estimating reliability and item analysis for estimating content validity. And them statistical analysis of the data were done to obtain reliability and validity of the Bengali version of the Inventory.

Purposive sampling technique was followed in selecting subjects 68 psychiatric outpatients (34 females) were approached individually at NRS Medical College and Hospital, National Medical College & Hospital, National Medical College and Hospital, Calcutta Hospital and Research Institute and SSKM Hospital. On the basis of psychiatric practitioners' diagnosis these 68 patients were divided

into five neurotic patient groups with following numbers in each group having equal number of males and females in each group.

- Anxiety neurotics — 20 patients
- Obsessive-compulsive neurotics — 10 patients
- Neurotic depressives — 12 patients
- Conversion Reaction — 10 patients
- Phobic Reaction — 10 patients

Samples were selected randomly from patient groups of various cultures, ages and socio economic status and educational levels. All of them were from urban communities.

Tools :—

1) An information Blank was prepared to get the personal identity, information about the family background, history of the illness and present mental state of each patients.

2) Bengali translated version of the revised DMI scale developed by Glesser and Ihilevich (1986) was used to get the picture of adopted defensive pattern of each individual patient belonging to different groups of neurotic disorders.

Adaptation :—

To adapt revised DMI scale in Bengali language several steps were taken to ensure the cultural appropriateness of DMI in the Indian context. The items of the inventory (DMI) were translated into Bengali language keeping the meaning and content of each item intact but changing them in Indian cultural context to some extent. A translated version was submitted to expert who were proficient in both the languages to examine the language suitability and were revised as necessary on the basis of their comments. The revised items were then submitted to five letters for rating on a five point scale to evaluate the consistency, appropriateness of the translation and cultural suitability. All the five raters rated the translated form as 'highly appropriate'. It yielded the highly appropriateness and cultural suitability of the Bengali version through the inter-rater agreement. This translated version was administered on 5 groups of mentally disordered patients mentioned earlier.

RELIABILITY ESTIMATION		ITEM SCORES T A O															
DIAGNOSTIC CATEGORIES		3	6	12	20	24	26	31	37	44	49	51	60	61	67	75	77
ANXIETY NEUROSIS		.83	.57	.57	.76	.50	.47	.40	.42	.78	.42	.1	.40	.63	.80	.90	1
		.86		1	.75	1	.77	.80	.80	.60	1	.90	.90	.80	.90	1	1
OBSESSIVE COMPULSIVE NEUROSIS		.70	.60	1	.70	.45	.40		.45	.46	.80	.76	.82	.50			1
		1	.7	1	1	1	1	1	1	1	1	1	1	1	1	1	1
NEUROTIC DEPRESSIVE		.50	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
		1	.40	1	.60	1	1	1	1	1	.80	1	.40				.80
CONVERSION REACTION		.40	.50	.40		1		.40	.80	.50	1	.50	.40	1			.42
		.40	.70	.40	.40	.40	1	.41	1	1	1	.42	.48	1			.42
PHOBIC REACTION		.40	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
		.40	.30	.70	.60	1	1	.40	1			1		.80	1		.43

17	94	98	92	97	101	109	111	115	122	130	133	140	153	153	161	17	33	57	117	183	184
1	.84	.70	1	1	.58		.90	1	.81	1	.80	1	.47	.53	1	.90	.57	.71	.50	1	.50
1	.80	.90	1	1	.80	.81	1	.71	1	.91		.90		1	.88		.80	1	.91	1	.84
1	1	1	1	1		.90	1	1	1	1	1	1	1	1	1		1	1	1	1	1
1	1	.40	1				.75	1	.58	1	.42	.83	.45			.50		.50	.58	.88	

6	98	99	105	110	111	117	1	120	121	127	144	143	153	156	161	169	173	179	181	183	200
1	.80	.75	.80	.50	1			.43		1	.60		.70	1	.60		1	1	1	1	1
1	1	1	1	.82	.84	1	.75	.40	1	.87	.86	.92	1	1	1			1	1	1	1
1	1	1	1	1	1	.47	1	1	1	1	1	1	1	1				1	1	1	1
1	1	1	.75	.75	.80	.81	1	1	1	.90	1	.42	.88	1				.80	.73	.42	.80

94	95	103	105	118	118	125	125	132	139	141	148	152	159	162	170	172	178	181	185	194	1
1	.48		.60	1		.40	1		.81	.81	.46	.47		1	.46	.76	.42	.71	.44		
1	.45	.47	1	1	.45	1	1	1	.42	1	1	1	1	.42	1		.45		.44		
1	1	1	1	1	1	1	1	1	1	1	1	1	1	.87	1	1	1	1	1	1	1
1	.75	1	1	.60	1	1	.43	.60		.65					.90		1	1			.64

100	102	106	114	119	127	127	134	138	142	147	153	168	165	164	171	177	183	187	191	19
1	1	1	.80		1	1	1	.40	1	1	1		.75		1	1		1		.60
.88		1	1		.60	.75	1		1						.93	1		1	1	.50
1	1	1	1	1	1	1	1		1						1	1	1	1	1	.44
.44	1	1	1		.50	.90	1		1	.80	1	.42	1	1	1	1	1	1	1	1

97	91	98	104	107	112	120	124	128	133	140	148	148	154	157	164	164	175	178	185	189	192	19
1	.45	.44		.45	.45						.42	.45	.42		.81		.40	.41				.4
1	.43	.42		.45	.40						.46	.46	.50	.42	.42		.43					.4
1	1	1	.64	1					1		1	1	.87	1	1	1	.48		1	1		
	.80	.48	.48	.57	.46		.46	.48	.40	.51	1	1	.56		.41	.43	.50	.50	.53	.50		

III

ITEM VALIDITY BETWEEN DMS DEFENSES AND FIVE DIFFERENT GROUPS OF NEUROTIC C...

ITEMS - - DEFENSIVE STYLES : I A O

NEUROTIC CATEGORIES

	3	6	12	20	24	26	31	37	44	49	55	60	67	57	75	77	84
ANXIETY																	
DISORDER	.83	.57	.57	.75	.90	-.42	-.45	-.42	.75	.45	1	.70	.63	.63	.90	1	.84
		.80		1	.75	1	.77	.88	.85	.81	1	.95	.92	.85	.90	1	.80
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
	.71	.66	1	.73	.45	.40		.48	.46	.68	.75	.62	.50			1	1

ITEMS - - DEFENSIVE STYLES : P A O

	1	7	15	19	22	27	33	36	42	47	52	56	65	69	71	79	82	86	90	99	
OBSERVIVE																					
COMPULSIVE	1	1	1	1	1	1	1	1	.41	1	.48	.68	.50		1	1	.85	1	1	.48	
DISORDER			.78		.85	1	.80	1	.50	1	.45	.43					.47		1	1	
	.60	1		1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
		1		.40	1	.66	1	1	1	1	.40	1	.48		1	.85	1	1	1	1	

ITEMS - - DEFENSIVE STYLES : P A M

	5	10	14	18	21	30	32	40	43	50	54	59	64	60	74	70	85	89	94	96
NEUROTIC																				
DEPRESSION	.46	.66	.40		1		.45	.80	.58	1	.46	.82	1		.42	.45	.40	1	.45	
	.44	.75	.40	.40	.40	1	.11	1	1	1	.42	.48	1		.42	1	.71	.45	.47	
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
	1									1				1			1			
	.40	.63	.75		.50	1	1	.38	1		1	.60	1		1	.40	.75	.75	1	

ITEMS - - DEFENSIVE STYLES : I A S

	4	8	11	17	25	29	36	39	48	46	55	57	63	70	72	76	81	90	95	100	102
CONVERSION																					
REACTION	1	1	1	.66	1	1	1	1	.40	.40	.57	1	1	1	.75	1	1	.64	1	1	
					1	.70	1	1	.48	.66	.64	1	1	1	.48	.60	1		.83		
	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
				1	1	.80	.46	1		1	1	1	1	1	1	1	1	1	1	1	
	.66	1	1	.50	.40	.45	1	.60		1	1	1	1	1	.45	.50	.50		.66	1	

ITEMS - - DEFENSIVE STYLES : I R E V

	2	9	13	16	23	24	34	38	41	48	53	58	62	64	75	80	83	87	91	
PUBLIC																				
REACTION	1			.40			.46	.41	.46	.59	.41								.47	
	1	1	1	1	1	1	.66	1	1	1				.46	.40		1		1	1
	1	.45		.43	.45	.40	.45	1	.45	.48		.46					.40			

IV

ITEM SCORED T A B

	44	45	51	50	61	67	75	77	84	88	92	97	101	108	113	116	122	130	133	136	143	150	151	
	.72	.42	1	.97	.83	.80	.90	1	.84	.70	1	1	.50		.90	1	.80	1	.80	1	.40	.50	1	
	0	.10	.80	1	.70	.90	.80	.90	1	.40	.50	1	1	.80		.40	1	.91	1	.80	.90	1	1	.57
	1	1	1	1	1	1	1	1	1	1	1	1	1		.50	1	1	1	1	1	1	1	1	1
	.46	.50	.70	.62	.50				1	1	.40	1				.70	1	.50	1	.40	.80	.45		

ITEM SCORED P R Q

	42	47	52	56	65	69	71	79	82	80	93	95	105	110	111	117	123	126	135	137	144	149
	.41	1	.45	.80	.80			.85	1	1		.80	.75	.80	.55	1	1	.60	.45	1	1	.80
	.60	1	.45	.80		1	1	1	.80	1	1	1	1	.90		.80	1	.70	.40	1	.80	.50
	1	1	1		1		1	1			1	1	1	1		1	.40	1			1	
	1	1	.40	1	.40		1	.80	1	1	1	1	.70	.70		.80	.40	1	1	1	.60	1

ITEM SCORED PR H

	43	50	56	58	64	68	74	78	85	89	94	96	103	106	115	118	125	129	132	139	141	143
	.90	.50	1	.50	.40	1		.42	.45	.40	1	.45		.50		1		.40	1		.80	.80
	1	1	1	.42	.48	1		.42	1	.70	.45	.47	1	1		.45		1	1		.42	
	1			1	1	1	1				1	1			1	1	1	1	1	1	1	1
	1					1			1	1			1	1				1				
	1		1		.80	1		.40	.70	.75	1	1	.80	1	1	.45		.50				.80

ITEM SCORED T A S

	45	46	55	57	63	70	72	76	81	90	95	100	102	109	114	115	121	127	134	138	142	147
	.40	.40	.80	1	1	1	1	.75	1	1	.80	1	1	1	.80		1	1	1	.30	1	1
	.45	.50	.40		1		1	.98	.80	1		.40		1	1		.40	.70	1		1	
	1	1	1	1	1	1	1	1	1	1				1	1	1	1	1	1			1
	1		1					1	1	1				1	1	1		1				
	.60		1		1	1	1	.45	.50	.50		.60	1	1	1		.60	.50	1		1	.80

ITEM SCORED R E V

	48	48	55	56	62	66	75	80	83	87	91	92	100	107	112	120	124	128	131	140	145	146
	.46	.45	.41							.80		.40	.40		.40	.80						.40
	.45	.47			.40	.40						.40	.42		.45	.40						.48
	1		1					1		1	1	1		.80	1				1	1	1	1
	.40	.40		.40				.40			.60	.48	.45	.57	.48		.45	.46	.40	.50	1	

V

13	116	122	130	133	136	143	150	151	152	163	167	174	180	184	190	196	198
16	1	.80	1	.80	1	.40	.50	1	.80	.50	.70	.50	1	.50	.50	1	1
17	1	.91	1	.80	.90	1	1	.50	.90	1	.70	1		.80	.91		1
18	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
19	1	.50	1	.40	.80	.45			.50		.80	.80	.40			.80	

20	111	117	123	126	135	137	144	149	155	156	161	164	173	179	181	188	193	200
10	.33	1	1	.40	.45	1	1	.60		.70	1	.40		1	1	1	1	1
11		.45	1	.70	.40	1	.60	.60	.80	1	1	1	1	1	1	1	1	1
12		1	.40	1		1		1	1	1	1					1	1	
13		.80	.80	1	1	1	.60	1	.60	.80	1			1	.60	.80	.50	.60

15	115	118	125	129	132	139	141	148	152	159	162	170	172	178	182	186	194	199
10		1		.48	1		.80	.80	.40	.45		1	.40	.45	.40	.70	.60	.53
11		.45		1	1		.42		1		.42	1			.42		.40	
12		1	1	1	1	1	1	1	1	.80	1			1	1		1	1
13		1	1	.43		.50		.60			.50			1	1	1	.70	.40

150	114	119	121	127	134	138	142	147	153	168	165	166	171	177	183	187	191	197
11	.80		1	1	1	.30	1	1	1		.70		1	1		1		.60
12	1	1	.49	.70	1		1						.90	1		1		.50
13	1	1	1	1	1			1	1	1	1	1	1	1	1	1	1	1
14	1	1		1	1								.3	1	1		.90	
15	1	1	.50	.80	1		1	.50	1	.45	1	1	1	1		.45		1

27	112	120	124	128	131	140	145	149	154	167	164	168	175	178	185	186	192	196
16	.40	.40						.45	.40	.42		.47			.40	.41		.45
17	.45	.40						.48	.45	.50	.40	.60			.48			.49
18	1				1		1	1	.80	1	1	1	.40		1	1		
19	.57	.48		.46	.48	.40	.50	1	.43	.65		.45	.43	.50	.50	.55	.60	

VI

T TABLE

DEFENSIVE STYLES AND BEHAVIOURAL PATTERNS : (SIGNIFICANT ONLY)

<u>DEGREES OF FREEDOM</u>	<u>TABLE VALUE</u>	<u>ESTIMATED t VALUE</u>	<u>LEVEL OF SIGNIFICANCE</u>	<u>PROBABILITY</u>
18	2.08(.01) 2.10(.05)	6.18, 19.82; 6.18; 5.60; 9; 3.75	.01 .05	P P .05
20	2.04(.01) 2.09(.05)	8; 5.06; 21.42; 4.34; 7.89; 3.92; 12.82; 6.41; 3.26; 5.33; 7.61; 8; 4.93; 4.95; 11.11; 6.25		
24	2.00(.01) 2.06(.05)	6.34; 2.4; 2.83; 6.40; 3.84; 20.83; 2.24; 2.85; 3.05;		
26	2.78(.01) 2.06(.05)	8.10; 9.17; 10; 8.75		
28	2.76(.01) 2.05(.05)	4.86; 2.32; 5.66; 7.88; 2.34; 2.64; 3.84; 2.67; 2.10; 2.97; 2.15; 2.17		
30	2.75(.01) 2.04(.05)	8.88; 22; 8.91; 5.63; 4.87; 8.46 12.5; 2.27		
34	2.67(.01) 1.95(.05)	2.17; 2.91; 2.89		

RESULT

The result section of the present study is divided into three dimensional point of view. The first purpose from the dimension of Item-analysis (content validity) indicate that each item containing different types of validity indices confirm that the item is measuring the same ability as the other items. Considering all aspects five neurotic patterns including Anxiety disorder ; Obsessive-compulsive disorder ; Neurotic depression ; Conversion Reaction & Phobic Reaction were considered differently from each and every defense & all the items including all these five defensive styles (e.g. TAO ; PRO PRN ; TAS & REV) were interpreted on them. As a rule, a validity coefficient 0.4 is considered to be adequate in order to give a test predictive value, the higher the better (Parry. J & Adiseshiah, W, 1977). Markable variations were found among different items. Therefore, individual differences were noticed in case of different groups of Neurotic categories according to their own defensive styles & corresponding behavioral patterns. The purpose of a Reliability study is to measure a test's internal consistency. The method of 'Rational Equivalence' were applied for measuring test Reliability (Garett. 1971). In this present situation Reliability Estimation indicate that only items 2 ; 26 ; 48 ; 54 ; 64, 94, 96, 103, 111, 132, 135, 152 & 173 contained negative indication.

Finally, 't' test reflected light on the intercorrelations among different groups of neurotic categories & their corresponding behavioral patterns though all were not significant statistically.

DISCUSSION

The description of personality obtained from projective tests (Defense Mechanisms Inventory) and experimental studies offers worthwhile glimpses into the natures of people who suffer from difficulties of adjustment. A maladjusted person is revealed as impulsive, lacking in foresight and self-control. The emphasis of this Inventory enlighten three dimensional point of view. The primary result of defense mechanism is the reduction of drives. People use defensive behaviour because it satisfies immediate needs and helps them control their anxieties, regardless of the remote

consequences. Secondly, adjustment through defense often is achieved, at the cost of bringing discomfort to other people, and of failing to provide the most enduring satisfaction to the person himself, and finally it measures whether different neurotic traits are followed by Outgoing—Withdrawn; Adoptable—Inflexible; Deliberate—Impulsive; Realistic—Evasive; Stable—Changeable; Tough—Introspective; Placid—Worrying; Imaginative—Habit bound; Thoughtful—Unreflective; Persevering—Quitting; Co-operative—Obstructive; Unrealistic—Practical; Demanding—Adjusting; Enthusiastic—Frustrate and Trustful suspicious patterns.

The present study is an investigation to find out the proper defensive styles and their corresponding response pattern taken by 5 different groups of neurotic individuals. In case of Anxiety Neurosis the most favourable defense is Turning—Against object (TAO) and Reversal (REV) accompanied by Repression and denial. Its main function being to motivate the ego to employ repression and other defensive mechanisms (e.g. denial) to control the underlying drives and affects (Freud, S. 1936; Holmes, D. S. 1974, Jacobsons, E. 1957). The present findings reflects light on Turning Against Self (TAS) as most favourable defense among Anxiety neurotics. From psychoanalytic perspective, three major psychological defense mechanisms determine the form and quality of obsessive compulsive symptoms: Principalization (PRN), Turning-Against Self (TAS) and Reversal (REV) followed by Isolation, undoing and Reaction formation.

This defensive style protects an individual from anxiety-provoking affects and impulses, refers to a compulsive act that is performed in an attempt to prevent the consequences that the patient irrationally anticipates from a frightening obsessional thought or impulse, it also involves manifest patterns of behaviour and consciously experienced attitudes that are exactly the opposite of the underlying impulses. (Alexzander, F. 1920, Fenichel, G. 1945). Neurotic depression responded with Reversal (REV) which is the combination of Denial and negation. This is typical in an excessively sad mood and dejective reaction to a distressing stress situation and an internal conflict, (Menninger K. A. 1978). Present findings indicated obsessive patients used projection as major defense while

Neurotic Depressive used TAS most frequently.

The Mechanism of conversion is used to escape from reality and protect the person from anxiety. In conversion Reaction the repressed wishes are converted into a symptom in such a way that unconscious conflict is avoided or reduced. The conversion symptoms represent the displacement of repressed genital striving upward. Turning-Against Object (TAO) and Reversal (REV) is the major defense accompanied by Denial, Withdrawal and Displacement. Lastly, phobic patients used TAO and PRO as major defenses accompanied by Displacement, Repression and Projection. Experimental study indicating neurotic trend towards TAO and PRO accepts these as proper defense mechanisms of conversion and phobic Reactions (Adler, A. 1917).

From the dimensions of defensive styles, TAO is most applicable defense among obsessive-compulsive, phobic Reactions, Anxiety Neurosis and Conversion Reaction. PRO is found in case of phobic reactions, PRN followed by obsessive-compulsive patients. TAS plays very active part in case of phobic reactions and REV accompanied by Anxiety neurosis, phobic reactions, conversion Reactions, obsessive-compulsive and neurotic depression. (Glover, F. 1928). Present experimental findings indicated that TAO was followed by obsessive compulsive, Conversion Reaction and Anxiety Neurosis, PRO indicated phobic reactions and REV was most applicable under the categories of Neurotic depression, conversion reactions and phobic reactions. The least acceptable defenses were taken by Neurotic depression and phobic under the category of TAO.

PRN was followed by obsessive—compulsive and phobics under TAS defensive style. All these variations were noticed because of emotional excitation, loss of memory, inferiority complex, mental conflict, emotional instability, occasional lack of intelligence, excessive stress and strain, restlessness, aggressiveness, irritable, unhappy and depressed, mood, lack of enthusiasm, interest, attachment for any object or work that may lead to different responding behaviors which is not appropriate in case of different neurotic individuals. Excessive insecurity, hostility and suspiciousness may deviate neurotic individuals from their appropriate behavioral

patterns. Over reaction to minor stress situation leads to disorganizing anxiety and to reduce this the neurotic individual takes recourse to various defense mechanisms which are not very helpful all the time.

From the dimension of Item-analysis it indicates that each item containing different types of validity indices confirm that the item is measuring the same validity as the other items. As a rule a validity coefficient is considered to be adequate in order to give a test predictive value, the higher the better (Parry, John & Adiseshiah, Willam 1977). Considering all 5 Neurotic categories e.g. Anxiety Neurosis, Obsessive-compulsive Neurosis, Neurotic Depression, Conversion Reactions & Phobic Reactions containing more or less positive validity, though some items also indicated no validity estimation. Finally, 't' test reflected light on the intercorrelations among different groups of neurotic categories & their corresponding behavioral patterns though all were not statistically significant. Therefore, individual differences may be noticed in case of different groups of neurotic categories according to their own defensive styles & behavioral patterns. Reliability Estimation also supports this fact.

CONCLUSION :

The present work aimed to study the proper defensive styles and their corresponding response patterns among different groups of neurotic individuals. The findings of present work also support this fact and indicates some significant differences between defensive styles and their corresponding response patterns among different groups of neurotic individuals. Studies of defenses are useful in the fields of therapeutic approaches; Counseling, Psychodiagnostic & Psychotherapeutic approaches.

Various works were done on the different categories of defensive styles and responses on numerous clinical groups. Defenses are found to take very useful part in case of healthy adjustment and shaping of personality pattern.

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