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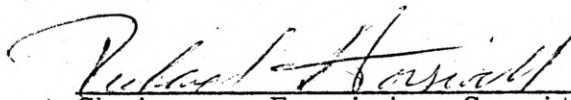
AN INVESTIGATION OF TWO THEORIES CONCERNING
EVASION AND FAILURE OF PERSONAL GROWTH

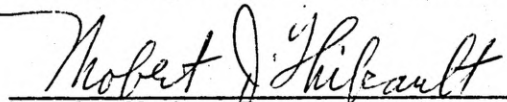
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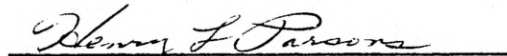
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ABSTRACT

This study investigated Andras Angyal's concept of Evasion of Growth and Abraham Maslow's concept of the "Jonah Complex." Both concepts are concerned with failure of human growth outside the context of psychotherapy. The study was undertaken in an attempt to gain insight that would be of value to counselors when in the psychotherapeutic situation.

Both theories were found to be similar in that both were viewed by their authors as dimensions on neurosis. The major difference was that one concept was past oriented and the other was future oriented. The study described two methods of evasion of growth and one complex that retard or prevent the achievement of human potentials. One common underlying emotional dynamic was found and applied to the concepts under investigation. Additionally, an aspect of psychotherapy was related to each of the two concepts.

The study concluded that anxiety from both past and future may act to prevent human growth. It was further concluded that anxiety may be viewed as negative energy consumption and that if reversed the energy may be used to facilitate growth.

It was recommended by the researcher that those in the helping professions might gain valuable insight to be used to advantage in psychotherapy by studying human beings outside the context of therapy. It was also concluded that additional study of anxiety and its relation to emotions would be of value to helping professionals.

CHAPTER I

INTRODUCTION

In the process of becoming a counselor, one is exposed to a great number of theories of personality and theories of psychotherapy. The vast majority of these theories describe how human beings develop and how to deal with the various aspects of their personalities in the therapy setting. The beginning counselor may at times feel inundated by the sheer number of variables of personality, the ways problems may be dealt with in therapy, and any number of other relevant aspects of psychology and psychotherapy in general.

After the initial confusion subsides and the student counselor feels somewhat more at ease, particularly with theories of psychotherapy, he may come to realize that the vast majority of his learning has centered specifically in the realm of therapy and how to go about helping human beings to experience personal growth in the therapeutic situation; and, this is as it should be. But what about human growth outside the therapeutic setting? Why, some may ask, do humans fail to experience growth in their daily lives without the benefit of psychotherapy? Why and how do they evade growth? What could be some dynamics of personality that prevent people from growing?

Are there any theories that view failure of growth from a perspective outside of therapy, and if so, what are they? The author of this paper has experienced these same and many similar questions.

Statement of the Problem

This study undertook to discover, investigate, and compare literature or theories that deal specifically with human non-growth from a perspective outside the therapeutic situation. Emphasis was placed on examining any discovered theories of non-growth to determine if an underlying emotional dynamic that prevented growth outside therapy could be found.

Purpose of the Paper

The major purpose of this paper is to gain insight into the dynamics of human beings that fail to experience growth outside of the psychotherapeutic or counseling setting. It is felt that additional insight into the dynamics of non-growth would be beneficial to the author and any other interested readers of this paper.

Questions to be Considered

The following questions are concerned with concepts or theories of failure to experience growth or the outright

avoidance of growth in daily life. These questions will be considered in Chapters II, III, and IV.

1. Are there any discernable patterns or modes of behavior that might be indicative of ones intentionally evading his own growth?

2. What past traumas contribute to the evolvment and adoption of a mode or modes of behavior aimed at evading growth?

3. How does a person's view of the future achievement of his potentials act to prevent growth?

4. In the theories to be considered is there any common underlying emotional dynamic that acts to retard or prevent the achievement of growth potentials?

5. What are some important aspects of the counseling setting that a therapist might consider if a person who is evading his own growth should enter psychotherapy?

Procedure

This investigation will be presented in the following manner:

1. Chapter II will discuss the Evasion of Growth concept described by Andras Angyal. Two methods of evasion of growth and their causes will be presented.

2. Chapter III will discuss Abraham Maslow's concept of the growth-preventing "Jonah Complex." The three dynamics that comprise the complex will be presented.

3. Chapter IV will compare the two theories presented in Chapters II and III to determine if similarities and differences exist. The two theories presented will also be examined to determine if a common emotional dynamic is present, and if such is found, it will be discussed in relation to the two theories and growth in general. Finally, various aspects of the two theories will be related to the counseling setting.

Limitations

This investigation was limited to theories that specifically viewed evasion and failure of personal growth from a perspective outside the psychotherapeutic setting. As opposed to the abundance of material that discusses client resistance and failure of growth in the counseling setting, there is a great lack of reference material that views failure or evasion of growth outside of psychotherapy. This is to be considered a definite limitation to the investigation.

The study was also limited to reference material in and available to the Montana State University Library.

Definition of Terms

The following terms are defined as they will be used in this paper.

1. anxiety: Anxiety will be defined as a painful or apprehensive uneasiness of the mind.
2. awe: Awe will be defined as reverent fear and reverent wonder inspired by a powerful diety.
3. dread: A feeling of apprehensive fear combined with reluctance to meet or face something or someone holy.
4. growth: Growth is to be defined here as a life process whereby an individual continuously strives to achieve his full potentialities and capabilities.
5. peak-experience: A climactic transitory occurence marked by delirious happiness and powerful emotional insight.
6. vicarious living: Vicarious living is to be defined as experiencing life through imaginative participation in the experience of another.

Summary

This study has attempted to investigate theories concerning evasion of growth and failure of growth outside the context of psychotherapy. It is the hope of the investigator that this study will provide additional and useful

insight into methods and causes of evasion of growth, particularly for those in the helping professions.

CHAPTER II

ANGYAL'S "EVASION OF GROWTH"

This concept begins in basic neurosis and the various manifestations or dimensions that individual types of neurosis may take. Angyal believes that there are many dimensions of neurosis and that two of the more significant dimensions are hysteria neurosis and obsessive-compulsive neurosis. They are especially significant because both are to be found in any client or patient to a greater or lesser degree. These two neurosis are the basis of the concept of Evasion of Growth. It is necessary to add that Angyal's definitions of hysteria neurosis and obsessive-compulsive neurosis are not identical to the clinical picture usually presented. Instead, the terms apply more broadly to two methods of dealing with life that form the concept of evasion of growth. Hysteria, as it relates to the pattern of vicarious living, will be discussed first. This will be followed by a discussion of obsessive-compulsive neurosis as it relates to the pattern of noncommitment.

The Pattern of Vicarious Living

To describe the pattern of vicarious living, Angyal has divided hysterical character neurosis into three categories.

The terms simple hysteria, hysteria with negativistic defenses and borderline hysteria have been applied to the three categories. The most common of the three and also the most important is simple hysteria. It is sufficient to understand this dimension of neurosis alone in this discussion of the evasion of growth. The reader is referred to Angyal, 1965, for discussion of negativistic defences and borderline hysteria.

Angyal believes that a form of neurosis can be characterized by the predominant method a person uses to adjust to life problems. The adjustment method most common in simple hysteria is the method of vicarious living.

This method implies on one hand, a systematic repression of one's genuine personality characteristics and, on the other, an attempt to assume a substitute personality. (Angyal, 1953:360)

The repression mentioned in the previous statement is not the usual repression of single impulses as repression is usually conceptualized. The repression Angyal envisioned is much more widespread and all-encompassing. As Angyal asserts:

The kind of repression I have in mind is a much more sweeping process, a wholesale indiscriminate discarding of not just some tabooed areas but all one's genuine feelings, thoughts, and impulses. (Angyal, 1965:138)

Angyal feels that this repression is based on one's hidden

conviction that he is unacceptable and worthless and that he must therefore hide his true personality. There are many ways in which one comes to view himself as worthless and unacceptable. Most of these attitudes are conveyed in early childhood when the individual's concept of himself is unstable and open to change due to other's suggestions or actions.

Some examples of early childhood experiences that lead to repression of self and ultimately to vicarious living are as follows: (1) Parents that are overanxious about a child's health. Also, overefficiency and overprotectiveness promote a feeling of weakness and incompetence in the child. (2) A feeling of being unacceptable "as is" may be promoted by parents who convey to child the idea that they are dissatisfied with him, ridicule him, proscribe too many "don'ts," compare the child unfavorably with others, use excessive criticism and punishment, and ascribe positive traits to the child that are not true.

When the child has repressed his real and genuine personality, he must find another way to adjust and live. This can be done by cultivating a pseudo-personality such as the role his parents cast him into as a child, or he may imitate someone he admires. Imitation is very common since

the person to be imitated may be idealized as being perfect, absolute goodness, and is therefore without blame.

Often the substitute personality embodies a cliché of popularity that has the acclaim of society or of the group to which one belongs. (Angyal, 1965:143)

Manifestations of Vicarious Living

Hysterical vicarious living may take many forms and be observed many ways. It is important to note that whatever form is taken, it is aimed at getting a response from another person or other people.

One of the most frequently seen forms is that in which the vicarious liver forms a structured dependence on another person. This allows the vicarious liver to experience the other as a part of himself and thereby fill his feeling of emptiness. Other devices used may be attention getting mechanisms--attention from others confirms one's existence--and dominance of others--aimed at immobilizing the other to insure his continued presence thereby preventing loss of personality and the resulting emptiness.

Vicarious living perpetuates itself to no good end for the person since living vicariously does not solve any problems. Vicarious living becomes a vicious cycle. As Angyal states;

The more one lives vicariously, the greater the neglect of the genuine self and the more urgent the need for the compensating vicarious living. (Angyal, 1965:145)

In summation of simple hysteria which is the basis of the pattern of vicarious living, Angyal states:

Its main features are a massive repression of the original personality with consequent feelings of emptiness; building up a pseudopersonality or attaching oneself to a substitute personality; a pervasive dissatisfaction with this solution and a continuing secret feeling of vacuousness; continual attempts to escape this feeling by a variety of devices, most of them aimed at getting some response from other people. (Angyal, 1965:147-148)

The Pattern of Noncommitment

The second main part of Angyal's concept of Evasion of Growth is termed the pattern of noncommitment. As previously stated, this is a dimension of neurosis that has obsessive-compulsive qualities. It is again important to note that Angyal's use of the term obsession-compulsion neurosis is not the same as the usual clinical picture. Rather, the term as used by Angyal applies to the pattern of noncommitment, which is a complete way of life; a method of dealing with life's main issues.

Angyal states:

My main thesis about the pattern of noncommitment is that it is the outcome of an abiding confusion as to whether the world is basically friendly or inimical. (Angyal, 1965:157)

Confusion is the key word in this statement. Angyal says that the most important factor contributing to confusion and ultimately to the pattern of noncommitment is inconsistent behavior toward a child on the part of a significant adult or adults (Angyal, 1965). This inconsistent behavior may take many forms. Examples are: (1) Radical and frequent changes of mind about how to treat the child; (2) Contradictory demands from a parent and the parent not living up to what he preaches, and; (3) sharply contrasting behavior and conflicting demands from two parents or other significant adults. The results of traumatic inconsistency and its resultant confusion is a dual orientation to life and life situations. A person learns to suppress his friendly or loving impulses and cultivate a guarded or almost hostile approach. This is done to create a secure feeling and to keep from being continually hurt.

Given the uncertainty as to whether the world is friendly or hostile, it is safer to act on the negative assumption than to let oneself be lulled into a false security. (Angyal, 1965:162)

Another important result of traumatic inconsistency and the resultant confusion that leads to noncommitment is the fact that a person feels both love and hate toward the same object, person, or parent. Any situation or person can then

evoke two conflicting attitudes within the noncommittal person. Angyal refers to the simultaneous arousal of conflicting emotions as the coactivation of opposite tendencies (Angyal, 1965). Insight into the etiology of noncommitment may be gained by Angyal's observation that:

Phenomena of coactivation reveal not merely the presence of two opposite sets of attitudes, but indicate that they exist in an indivisible functional unit. The most damaging consequence of this close linkage is that the strength of the aroused impulse tends to be matched by the strength of its opposite and a stalemate results. (Angyal, 1965:163-164)

Manifestations of Emotional Confusion

There are four major classes of manifestations of emotional confusion. They are: (1) symptoms or behavior expressing confusion; (2) symptoms or behavior expressing fear and hostility; (3) expressions of love and devotion, and; (4) techniques and maneuvers designed to dispel confusion. The author has chosen to discuss one or two points of each classification. The reader is referred to Angyal, 1965, for detailed discussion.

Among the manifestations of confusion are doubt and indecision, a state of tension, inhibition of action and emotion, and modification of emotionality.

The modification of emotionality comes about because the coactivation of opposite tendencies is in operation. Emotions such as hate and love inhibit each other and their expression. This may result in a person actually doing the opposite of what he wants to, particularly in relation to people of importance to him. Eventually this dual inhibition modifies all emotions to such a degree that most normal feelings are no longer experienced. This contributes greatly to the pattern of noncommitment since one can no longer become totally emotionally involved. As Angyal says: "Because of his inner confusion, the noncommittal person from the start cannot be wholehearted about anything he feels" (Angyal, 1965:169).

Manifestations of Fear and Hostility--The Hostile Orientation

This class of manifestations of the pattern of noncommitment may take many overt and covert forms. Overtly, a person may desire to hurt others, humiliate them, or be blatantly aggressive. Covertly, one may manifest his hostility in the form of fears, or of gathering knowledge of another in order to have a feeling of power over him. One very important manifestation of hostility in the noncommitted is known as spiteful disobedience or the lure of the forbidden (Angyal, 1965).

The manifestations of hostile impulses by this means may be observed by a person's cursing, stealing, perverse sexual acts and any action that is generally regarded by society as spiteful or taboo. This is due to generalizations the child has made that have in time become reversed. Early traumatic inconsistency in the parents' action toward the child has muddled the child's ability to see connections between cause and effect; right and wrong; crime and punishment. The parent has been seen to be able to arbitrarily punish any deed of the child's and consequently the child begins to feel as though all his wants are unacceptable and punishable. From this comes the generalization that everything the child wants is forbidden and ultimately the reversed generalization that what is forbidden or tabooed is what is wanted.

Manifestations of the Loving Orientation

There are four classes of behaviors or symptoms that are manifestations of the positive orientation of the pattern of noncommitment. They are guilt, the wish for subjection, a tendency toward abstract idealism, and an image of the world as being worthwhile. Guilt appears to be the more complex and more important of the four.

Guilt feelings in the noncommittal person are caused by the resultant confusion of traumatic inconsistency. A person becomes confused as to whether another person is a friend or a foe. Emotions of love and hate are evoked simultaneously when another significant person is encountered. The noncommittal person then suppresses the hostility because he is basically oriented in a positive or loving direction. Guilt arises when the person realizes he has felt hostility toward the other person who is potentially friendly. It is another case of feeling as though one had bitten the hand that fed him and he feels guilty for doing so.

The effect of this guilt helps to lower the person's image of himself and maintain it at the low level.

Guilt incurred through confusing friend and foe is what creates and maintains the patient's image of himself as perverted and morally worthless.
(Angyal, 1965:181)

Methods of Dispelling Confusion

Persons whose life style is that of the pattern of non-commitment try to devise methods to escape their constantly confused state. The person may deal with his confused image of the world by attempting to divide it sharply in two. Persons, places, and occurrences are put into strictly divided categories and labeled good or bad. This method

oversimplifies reality and can lead to a preference for extremes. The world becomes black and white but the continued inner confusion eventually turns everything to black and white simultaneously.

Another method of attempting to dispell confusion is the development of strict rules to live by. With strict rules the person attempts to create something stable to believe in, but this method, too, most often ends in failure. The rules may become such a complex system of do's and don'ts that they lead to incapacitation.

Summary of the Pattern of Noncommitment

Emotional confusion that results from traumatic inconsistency in childhood leads to a way of dealing with the world by not becoming fully committed to anything or anyone.

This method of evasion consists in saying "yes" and "no" at the same time. The person undertakes a new course of action, and by doing so says "yes" to it; but he does not commit himself wholeheartedly and so, by implication, negates it. (Angyal, 1965:189)

The pattern of noncommitment may manifest itself in such ways as confusion, hostility and fear, love and devotion with guilt, or attempts to divide the world into unrealistic black and white categories.

Summary of the Evasion of Growth Concept

This concept concerns two dimensions of neurosis--hysteria and obsession-compulsion--that are described as methods of dealing with life and living. In the pattern of vicarious living a person essentially rejects his perceived self and assumes a substitute personality. In the pattern of noncommitment, one never becomes truly involved. As Angyal summarizes:

While the method of noncommitment is primarily an attempt to cope with the dangers and coldness of the world by limiting and neutralizing interaction with it, the method of vicarious living is meant to compensate for one's assumed inadequacy and worthlessness. (Angyal, 1953:360)

CHAPTER III

MASLOW'S "JONAH COMPLEX"

Maslow's theory, like Angyals, is based on neurosis. The Jonah Complex is a dimension of neurosis, not based on a medical model. Instead, Maslow sees neurosis that promotes failure of growth in a dialectical fashion, both as a clumsy forward movement toward health in a timid way, and involving the future as well as the present.

There appears to be an impulse or universal desire in all persons to improve themselves or in some way become better than they are (Maslow, 1971). Few realize this desired improvement, however, and Maslow's Jonah Complex is one aspect of neurosis that prevents individuals from attaining their growth potentials. As the term complex implies, Maslow's theory is a composite of three growth-preventing dynamics. This chapter will discuss each of the three dynamics.

Maslow states:

We fear our highest possibilities (as well as our lowest ones). We are generally afraid to become that which we can glimpse in our most perfect moments, under the most perfect conditions, under conditions of greatest courage. We enjoy and even thrill to the god-like possibilities we see in ourselves in such peak moments.

And yet we simultaneously shiver with weakness, awe, and fear before these very same possibilities.
(Maslow, 1971:415)

Within this statement the three dynamics of the Jonah Complex can be seen. They are: (1) awe before the highest; (2) fear of a total of peak experiences, and; (3) fear of paranoia.

Awe Before the Highest

Apparently there is a universal fear of direct confrontation with a god or with the godlike. Some religions would proscribe death as a consequence of such a confrontation. Older societies placed taboos on things or places because they were sacred and therefore too dangerous (Maslow, 1971). Should a person achieve his own potentials through self-transcendence, growth and change, he too would become sacred and dangerous. Achieving this godlike state of one's own potential would then place him in direct confrontation with cultural heroes or mythical ancestors who have already become godlike. Additional insight into self-transcendence to the godlike state may be observed in Eliade's statement.

. . .man assumes a humanity that has a transhuman, transcendent model. He does not consider himself to be truly man except in so far as he imitates the gods, the culture heroes, or the mythical ancestors. . . .man is not given; he makes himself by approaching the divine models. (Eliade, 1959:99-100)

This statement shows that in the process of experiencing growth, a person would imitate godlike others and would assume a transcended self when growth potentials were reached. The possibility of confrontation with gods, and the possibility of death because of confrontation then holds a person in a state of non-growth. Rather than experience growth, the person would stand in awe of those who have grown and have become transcended godlike beings.

Responsibility also plays a part in awe before the highest. Godlike beings may be seen to have great amounts of responsibility. The gravity of such responsibility may hold a person in a state of non-growth also, since in the process of self-transcendence the imitation of the godlike is undertaken and with that imitation comes responsibility. Eliade says: ". . .such an imitatio dei sometimes implies a very grave responsibility" (Eliade, 1959:100). Ultimately, one stands in awe of the godlike partially because of the responsibility they hold.

Finally, dread plays a part in awe before the highest. "To keep a thing holy in the heart means to mark it off by a feeling of peculiar dread, not to be mistaken for ordinary dread" (Otto, 1958:13). Those who have become transcended

and godlike through growth are often held as holy by those who have not grown. Because of holiness perceived in the godlike and the associated dread, a person may fail to experience growth.

Fear of Being Torn Apart by a Total of Peak Experiences

This aspect of the Jonah Complex that produces fear and prevents growth is concerned with the physiological states one experiences in great moments. Acute emotion and delirious happiness cannot be withstood for any great amount of time for the simple reason that the human organism is weak and cannot withstand large doses (Maslow, 1971). If a person were to achieve all of his full potentials, he would then be in a state where nearly every moment would be one of great emotion. The fear of the physical effects of these great emotions is one of the fears that prevents growth.

According to Maslow:

It is partly a justified fear of being torn apart, of losing control, of being shattered and disintegrated, even killed by the experience. Great emotions after all can in fact overwhelm us. (Maslow, 1971:417)

The emotions one would feel if he were to become his full potential could destroy him. The fear of being destroyed then, acts to prevent a person from experiencing full

growth and becoming great. Additionally, Maslow states that:

Our organisms are just too weak for any large doses of greatness, just as they would be too weak to endure hour-long sexual orgasms, for example. (Maslow, 1971:416)

Fear of Paranoia

The third dynamic operational within the Jonah Complex is the fear one has of becoming paranoid. Persons who have experienced the attainment of growth potentials are frequently creative and inventive. With the creativeness and inventiveness comes pride and a certain "arrogance of creativeness" that has been noticed by many investigators (Maslow, 1971). For some there is an integration between humility and pride in order to do creative work, but many cannot manage that integration gracefully and only the arrogance remains.

. . .if you have only the arrogance without the humility, then you are in fact paranoid. You must be aware not only of the godlike possibilities within, but also of the existential human limitations. (Maslow, 1971:417)

Fear of paranoia due to "sinful pride"--arrogance without humility--is the fear that holds many in a state of non-growth.

Manifestations of the Jonah Complex

There are several behaviors indicating that the Jonah Complex may be active within a person. First, there may be a general denial that a person is planning to undertake some great future work or that some great ideas or plans are held. For example, this may be demonstrated by asking aspiring students what great plans they have for themselves. Students will generally deny any such hopes or plans, and this may indicate that they are evading their own capabilities because of the potential ramifications.

Another manifestation is the ambivalence one feels about his own and others possibilities and the subsequent counter-valuing that may occur.

Certainly we love and admire good men, saints, honest, virtuous, clean men. But, could anybody who has looked into the depths of human nature fail to be aware of our mixed and often hostile feelings toward saintly men? (Maslow, 1971:415)

When one is in the presence of another who is seen as "god-like" the beholder is usually uneasy, anxious, or confused as to how to act or speak. When this situation occurs, the person within which the Jonah Complex is active may react as though the godlike person is actually trying to make him feel inferior and uneasy. The counter-valuing that occurs makes

one ambivalent about the positive aspects in others and in himself.

In regard to the fear of paranoia, there are many manifestations. These manifestations are defenses against arrogance when humility and arrogance cannot be integrated. Manifested behaviors such as setting low levels of aspiration and voluntary self-crippling may be evident. Pseudo-stupidity and mock-humility may also be seen as manifested behaviors of the operational Jonah Complex.

Summary of the Jonah Complex

The three dynamics comprising the Jonah Complex may interact simultaneously within a person to prevent growth and cause the person to fail to achieve his potentials. The first dynamic--awe before the highest--is, in itself, a complex consisting of fear of confrontation with the godlike, avoidance of the responsibility that goes with achieving potentials, and a peculiar dread of holiness. Fear of a total of peak experiences--the second dynamic--is concerned with fear of the potentially devastating physiological states due to great emotions were growth potentials to be achieved. Finally, a fear of paranoia due to unintegrated humility and pride is the third dynamic.

CHAPTER IV

THE TWO CONCEPTS COMBINED

This chapter will be organized in the following manner:

(1) Angyal's concept of Evasion of Growth will be compared to Maslow's Jonah Complex to determine if any major similarities and differences exist. (2) The two concepts under investigation will be examined to determine if there are any common underlying emotional dynamics. (3) If a common dynamic is found, it will be applied to the two theories. (4) Finally, there will be a discussion of one important aspect to consider in the therapy of vicariously living clients, noncommittal clients, and clients within whom the Jonah Complex may be preventing growth.

A Brief Comparison

When one observes Angyal's and Maslow's theories in a comparison, one predominant similarity and one predominant difference appear. The predominant similarity is that both theories are seen as results of neurosis. Angyal broadly classifies the pattern of vicarious living as a manifestation of hysteria neurosis and the pattern of non-commitment as a manifestation of obsessive-compulsive neurosis while Maslow attempts no such classification of the Jonah Complex.

Instead, Maslow's theory may be viewed as an addition to Angyal's theory. This becomes clear when Maslow refers to the Jonah Complex as: ". . .one of the many reasons for what Angyal called the evasion of growth" (Maslow, 1971:414). With this in mind, both Angyal's and Maslow's theories may be seen as similar in that both could be placed in a classification, category, or list of reasons why growth is not experienced because of neurosis.

The Predominant Difference

The most striking difference in these two theories concerns time orientation. Angyal describes those who are evading growth more in the sense of how they act now and what happened previously to make them act this way. Essentially, Angyal describes cause-and-effect situations with emphasis on past traumas creating present behaviors. Maslow, on the other hand, places emphasis on present behaviors that result from fears of possible future occurrences. No description of past history is given by Maslow; nor does he describe, to the degree that Angyal does, any specific behaviors used by a person to cope with the present.

The Underlying Emotional Dynamic of Both Theories

Although there are the previously discussed time orientation differences in Angyal's and Maslow's theories, the fact that they are both speaking of neurotic conditions might indicate that there is one common underlying emotional dynamic. Many theorists and therapists might point to anxiety as that common underlying emotional dynamic. Rollo May appears to take this position in the following:

. . .we see that most obvious expression of anxiety in the prevalence of neurosis and other emotional disturbances--which, as practically everyone from Freud onward has agreed, have their root cause in anxiety. (May, 1953:32)

Assuming then that anxiety is the root problem of those evading growth, how does it apply to Angyal's hysterical neurotic who is living vicariously? First, it must be recalled that a very common method of living vicariously is to imitate someone else who may be seen as perfect. With the assumption of this facade may also come the fear that some other person may see through the facade with resultant devastating effects on the person living vicariously. This possibility of the real self being discovered would then place the vicarious liver in a state of anxiety. Speaking of his clients who are in a state of anxiety, Salter says their voiced complaints may be such as: "I think they're

going to catch on to me soon. . .I have a feeling of impending doom" (Salter, 1949:220). It is highly possible that such comments would be made by a vicariously living person, and in this respect, anxiety may be viewed as related to Angyal's theory of evasion of growth and to the pattern of vicarious living.

Anxiety and the Pattern of Noncommitment

Anxiety may also be viewed as an underlying emotional dynamic in Angyal's obsessive-compulsive neurotic who lives by the pattern of noncommitment. Recalling Angyal's statement: ". . .the method of noncommitment is primarily an attempt to cope with the dangers and coldness of the world by limiting the neutralizing interaction with it" (Angyal, 1953: 360). It may be seen that some "danger" exists in the world from which the noncommittal person is protecting himself. This danger may very well be something non-specific. Since the danger is unknown and may manifest itself at any time the noncommitted person may very likely feel some anxiety nearly all the time. It seems as though May is speaking of non-committal people in the following: "We have become inured to living in a state of quasi-anxiety that our real danger is the temptation to hide our eyes in ostrich fashion" (May,

1953:31). Given that the noncommittal person is feeling some dangers in the world and is dealing with it by "hiding his eyes ostrich fashion," he may then be viewed as being in a constant state of anxiety. Anxiety, then may be viewed as an underlying emotional dynamic of Angyal's pattern of non-commitment in this instance.

Anxiety and Maslow's Jonah Complex

As previously discussed, Maslow's theory is oriented toward the possibilities that might occur in the future if growth potentials were reached. "Anxiety. . .results from real or imaginary threats to one's security" (Hall & Lindzey, 1957:145). Certainly one would feel anxiety and threat to his security when one viewed the possibility of confrontation with gods, the devastating physical effects of continuous peak experiences and paranoia. The anticipation of reduced security and resultant anxiety is a motivating force for persons in that it may prepare them to deal with growth possibilities in one fashion or another. The manner in which they deal with the anxiety may be positive and constructive or negative and growth retarding.

Anxiety is thus basically anticipatory in nature and has great biological utility in that it adaptively motivates living organisms to deal with

(prepare for or flee from) traumatic events in advance of their actual occurrence, thereby diminishing their harmful effects. (Salter, 1949:221)

Those within whom the Jonah Complex is operating have apparently dealt with or are dealing with the anxiety by avoiding growth. Recalling, however, that Maslow sees growth as a timid but continuous forward movement (see Chapter III, page 19) a person would continue to experience slow growth and continue to anticipate those possibilities outlined by Maslow. This would place one in a state of anxiety and it is in this manner that anxiety may be viewed as an underlying emotional dynamic of the Jonah Complex.

The Effect of Anxiety on Growth

It has been demonstrated that anxiety is a common underlying dynamic in both Angyal's and Maslow's theories of evasion and failure of personal growth. An important result of this anxiety may be that the anxiety has, over a long period of time, a damaging effect. Angyal cited the vicious cyclical effect of vicarious living (see Chapter II, page 11). Anxiety, may have a similar effect in that it consumes emotional energy that could possibly be used in experiencing positive growth. It may also be said that the longer anxiety consumes energy, the less one is able to deal with it.

Bettelheim summarizes the long term effects of anxiety thusly:

. . .the longer anxiety lasts and the more energy is spent on binding it, that is, on not acting to relieve it, the more a person is drained of vital energy and the less he feels capable of acting on his own. (Bettelheim, 1961:242)

The energy draining effect of long term anxiety may contribute greatly to the continuation of evasion of growth patterns outlined by Angyal and to the growth preventing dynamics of Maslow's Jonah Complex. As more energy is consumed, the less able one is to act on ones own to relieve anxiety. Conversely, the less able one is to act on ones own to relieve anxiety, the more the anxiety becomes bound.

Some Implications for Psychotherapy

In this section at least one aspect of the patterns of vicarious living and noncommitment and Maslow's Jonah Complex will be discussed as each relates to psychotherapy. In the interest of time and space, discussion will be limited to an aspect of each theory or pattern that the author feels may be of vital importance to beginning counseling students.

An Aspect of Psychotherapy for Vicarious Living

It must be recalled that Angyal, in describing the etiology of the pattern of vicarious living, has said that

parents, through various actions, have conveyed to the child the idea that he is unacceptable "as he is." Since the child has become convinced that his real self is worthless, and he has taken an imitation personality, he is most likely in constant anxiety about the possibility of discovery.

Angyal states this point thusly: ". . . vicarious living finds a striking expression in fear of exposure. This fear may be vague or painfully conscious" (Angyal, 1965:145).

Assuming then that the client is in a constant anxiety state due to fear of exposure, it would seem absolutely necessary to provide a psychotherapeutic situation where anxiety, fear, and threat of exposure would be held to a minimum. From the client-centered standpoint this may be accomplished by insuring that Roger's necessary and sufficient conditions for therapy are present. In part, these conditions are:

"4. The therapist experiences unconditional positive regard toward the client. 6. The client perceives, at least a minimal degree, condition 4" (Rogers, 1959:213).

When the therapist experiences unconditional positive regard for the client, he is essentially conveying to the client that he (the therapist) can accept the client as he is. As the client perceives this acceptance from the therapist, he may feel less afraid of exposure and begin to

move away from his assumed imitation identity. As Rogers states: ". . .characteristically the client shows a tendency to move away, hesitantly and fearfully, from a self that he is not" (Rogers, 1961:167).

As the client continues to move away from what he is not, he also continues to experience the therapist's acceptance of his real self. This may be acceptance of the vicarious liver's real self for the first time, and it is vitally important to therapy.

Instead of simply being a facade, as if it were himself, he is coming closer to being himself, namely a frightened person hiding behind a facade because he regards himself as too awful to be seen. (Rogers, 1961:167-168)

In the therapy of those living vicariously, the establishment of a threat-free atmosphere and acceptance from the therapist is extremely important. •

An Aspect of Therapy for the Noncommittal

In the psychotherapeutic setting with a noncommittal person, it is important to remember that the client is in a state of emotional confusion. This emotional confusion may have reached a point such that the client is unable to experience normal feelings. Essentially he is highly emotionally inhibited. "Fundamentally, the inhibitory person

suffers from constipation of the emotions" (Salter, 1949:47). Since the confused and inhibited emotions of the client contribute to the pattern of noncommitment and to his inability to wholeheartedly commit himself to anything, it would appear that concentration on his emotional states would be of great benefit in therapy. That is to say, it is necessary to help the client re-experience in therapy single emotions that are clear cut and not confused by other emotions. The re-experiencing and sharing of emotions in therapy may very well help the noncommittal person to re-learn just what single emotions really feel like. This in turn may help the client return to a natural spontaneous state, be less withdrawn emotionally, trust his own feelings about others, and be more able to wholeheartedly commit himself. "The inhibitory personality will . . . unwittingly . . . conceal true emotional impulses or distrust them; will be withdrawn or tied up inside and frustrated" (Salter, 1949: 47).

The re-experiencing and sharing of emotions in therapy will help the client overcome his emotional confusion and inability to commit himself. They will also help to attain the objective of therapy which is stated by Salter. "Therapy consists of getting the individual to re-educate himself back

to the healthy spontaneity of which his life experiences have deprived him" (Salter, 1949:103).

In the therapy of the noncommittal, it is of great importance to dispel his emotionally confused state by helping him to re-experience and identify his emotions.

An Aspect of Psychotherapy for the Jonah Complex

The apperceptive schema, which the author will define as an individual's view of the future, is directly related to the individual's present feeling states. As previously described, the client, within whom the Jonah Complex is in effect, has a view of the future that is potentially devastating and this causes him considerable anxiety, which he is experiencing in the present. It would seem logical then to place importance on dealing with the client's anxiety in the psychotherapeutic setting.

Anxiety may be reduced or diminished by decreasing the emphasis on the future. Helping the client to focus his awareness on immediate situations, that is, keeping in the present moment, will greatly aid in accomplishing the reduction of anxiety. By focusing and concentrating awareness on the present, the client may experience more fully those feeling states, moods, and emotions that are associated

with present occurrences. The importance of focusing on the present is summed nicely by Polster and Polster.

. . . focusing on one's awareness keeps one absorbed in the present situation, heightening the impact of the therapy experience, as well as the more common experiences in life" (Polster & Polster, 1973:212).

With anxiety about the future absent or at a low level and continued client concentration in the present, the future may not cause further anxieties. Growth may then proceed without the client being anxious about those future possibilities that were previously anxiety producing. Salter asserts: "Live now and tomorrow will take care of itself" (Salter, 1949:100). Salter's words seem to be excellent advice to keep in mind when a client in therapy perceives future possibilities such as those in Maslow's Jonah Complex.

Summary of Chapter IV

This chapter began with a brief comparison of Angyal's concept of Evasion of Growth and Maslow's concept of the Jonah Complex. Both theories were found to be similar in that they are both viewed as dimensions of neurosis. The major difference found during the comparison was that of time orientation. Angyal's theory describes etiology and present behavior while Maslow's theory is more concerned with the future as it affects the present.

This chapter also undertook to discover any common underlying emotion dynamic that was present in both theories. Anxiety was found to be that underlying dynamic, and it was discussed in relation to the pattern of vicarious living, the pattern of non-commitment, and the Jonah Complex. Additionally, anxiety was briefly discussed as it relates to failure of growth in general.

Finally, one different important aspect of psychotherapy was discussed in relation to each part of the two theories under investigation. The importance of the absence of threat in relation to therapy with the pattern of vicarious living was described and the importance of freeing and re-experiencing emotion in the therapy of the pattern of non-commitment was described. Lastly, the importance of reducing anxiety by focusing on the present moment was discussed in relation to the Jonah Complex.

CHAPTER V

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

This study investigated two theories concerned with the evasion and failure of personal growth outside the psychotherapeutic setting. The behaviors described in the two theories were then examined to determine if a common emotional dynamic was present. Anxiety was determined to be the common dynamic and it was related to the described behaviors. Finally, an important aspect of therapy was discussed for each of the theories.

Conclusions

From the study and comparison of Angyal's concept of evasion of growth and Maslow's Jonah Complex, it is possible to arrive at several conclusions. In dealing with people in therapy it is important to "look behind" specific behaviors for clues as to the emotional states the client is experiencing. Beyond that, however, the total picture of the client's life styles and overall modes of behavior may be important to the understanding of the individual. Putting together pieces, so to speak, may reveal patterns of behavior that prevent or retard the individual's growth. Counselor

insight gained from viewing the client's life style or pattern of behavior may be very beneficial to all parties concerned since it may help the counselor to more closely approach the client's viewpoint on an empathetic basis.

A second conclusion possible from the study of these two theories concerns the past and future as they affect the present. Angyal's theory of evasion of growth described past childhood factors that contributed to present growth-evading behaviors while Maslow's theory discussed fears of the future that also contributed to a failure to grow. As previously discussed in this paper, both theories are viewed by their authors as manifestations of neurosis. With this in mind it is then possible to conclude that both the past and the future act in the present to prevent growth when neurosis is manifested.

This conclusion, in itself is simple, but the importance of it becomes apparent when related to psychotherapy. Polster and Polster have been quoted previously in this paper (see Chapter IV, page 37) in regard to the positive effects of focusing awareness to keep absorbed in the present. New or inexperienced counselors might possibly adhere to the concentration on the present to the point of not permitting discussion of the past or the future. From this study it

has been concluded that the past and future do affect the client's present behavior and in all probability also affect the client's present feeling states. The importance then of the conclusion is that the counselor must permit discussion of past and present in order to empathetically understand the client's present feeling state.

A third conclusion concerns anxiety, the psychic energy it consumes and the potential positive use of that energy. Bettelheim has been previously quoted (see Chapter IV, page 32) to the effect that anxiety consumes energy. From Bettelheim's statement alone, it may be concluded that there is energy in an anxious person and furthermore that the energy is being utilized in a destructive or growth-preventing manner by binding anxiety. Recalling Salter's statement that anxiety motivates one to deal with future events by preparing or fleeing, it may be concluded that anxiety can be potentially used constructively. Combining the two statements then leads to a conclusion that anxiety in a person reveals an energy that, if rechanneled positively, may be used in a constructive manner, possibly to facilitate a resumption of growth.

It is important for the beginning or inexperienced counselor to learn to realize that energy is present within

a client. Even though the energy is being used negatively to prevent growth, it conversely has the potential to be rechanneled positively and aid growth.

Recommendations

The author of this paper believes that there are two important recommendations to be made as a result of this investigation.

The first recommendation concerns the process that one goes through to become a counselor and the study that is necessary when entering any helping profession. It is the author's belief that in the course of study it is possible for the aspiring professional helper to become overly involved in the proliferation of personality and counseling theories that are in print. Knowledge of counseling theory is vitally important to the helping professional, but over-involvement in theory may possibly be at some expense to the human beings the counselor aspires to eventually help. This is to say that in addition to studying theory, the author believes it is important to also study the human being from a perspective outside of therapy. The knowledgeable hunter studies his quarry in its natural setting and then applies this knowledge to his advantage and ultimate success in the

unique situation of the hunt. So might the professional helper study humans in their natural context and apply the insight gained through such study to his advantage in the unique setting of psychotherapy.

In view of the above, the author's first recommendation is that aspiring professional helpers study human beings in their natural setting. Patterns, modes of behavior, and underlying dynamics such as Angyal and Maslow have described may appear with careful observation. The insight gained through such study may prove invaluable to both counselor and client when in the therapeutic context.

A word of caution is advised, however, if such study is undertaken. It would be all too easy to begin labeling and compartmentalizing humans through application of such concepts as Angyal's pattern of vicarious living and pattern of noncommitment. It must be remembered that every human is unique by himself and that a few specific behaviors matching those of some concept do not instantly reveal all of the complexities of an individual, nor would the individual automatically fit some conceptualized category. Each case must be studied for the insight to be gained for that one individual case.

The second recommendation concerns anxiety as it relates to human emotions and human growth. Anxiety was found to be a common underlying emotional dynamic of the two concepts studied in this investigation. Since the two theories described numerous behaviors aimed at evading growth and anxiety was found to be the underlying dynamic involved, further study of anxiety and its effects on behavior and emotions may prove beneficial.

For example, the emotion of anger may be commonly viewed from the standpoint of its effect on physiological states and interpersonal relationships that prevent growth. From a slightly different perspective though, anger may be related to anxiety. It seems logical that the two emotions are related in that the angry client's past behavior may cause him anxiety as well as his view of what his anger may cause him to do in the future. The study of anxiety as it relates to anger and other emotions and ultimately to the evasion of growth may give valuable insight for the beneficial use of the counselor and client. Therefore, further study of anxiety and its effect on emotions and personal growth is the second recommendation made by the author for those entering the helping professions.

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