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PECULIARITIES OF PERSONALITY DEVELOPMENT IN K. HORNEY'S SOCIOCULTURAL THEORY

Анотація. У статті подано комплексний аналіз соціокультурної концепції особистості К. Горні, однієї з ключових фігур неофрейдизму. Акцент зроблено на її внеску в переосмислення класичного психоаналізу, зокрема в критику біологічного редукціонізму та формування нових уявлень про роль соціального контексту в розвитку особистості. Висвітлено основні поняття теорії К. Горні: базова тривога, «замкнуте коло», базовий конфлікт, концепція ідеалізованого «Я» та механізми екстерналізації. Проаналізовано три типи невротичних стратегій – рух «до людей», «проти людей» і «від людей», а також пов'язані з ними приховані неврози сучасності.

Особлива увага приділяється феміністичному аспекту теорії К. Горні, її полеміці з гендерними позиціями З. Фрейда та ролі культурних орієнтирів у формуванні гендерної ідентичності. Підсумовується значення теорії К. Горні для сучасної психотерапевтичної практики, зокрема у роботі з тривожними розладами, проблемами самовизначення, нарцисичними структурами особистості та міжособистісними конфліктами.

Стаття базується на сучасних дослідженнях українських та зарубіжних авторів, які інтерпретують спадщину К. Горні у світлі новітніх психодинамічних, гуманістичних та інтегративних підходів. Обґрунтовано актуальність вивчення її ідей у контексті психологічних викликів ХХІ століття.

Ключові слова: неофрейдизм, поняття тривоги, базова тривога, «замкнуте коло», базовий конфлікт, три типи орієнтацій: на людей, проти людей, від людей, фемінізм, ідеалізоване «я», психотерапія.

Annotation. The article provides a comprehensive analysis of the sociocultural concept of personality of K. Horney, one of the key figures of neo-Freudianism. The emphasis is on her contribution to the rethinking of classical psychoanalysis, in particular, in the criticism of biological reductionism and the formation of new ideas about the role of the social context in the development of personality. The main concepts of K. Horney's theory are highlighted: basal anxiety, "vicious circle", basal conflict, the concept of the idealized Self and mechanisms of externalization. Three types of neurotic strategies are analyzed - the movement "towards people", "against people" and "from people", as well as the hidden neuroses of modernity associated with them.

Special attention is paid to the feminist aspect of K. Horney's theory, her polemic with S. Freud's gender positions and the role of cultural guidelines in the formation of gender identity. The significance of K. Horney's theory for modern psychotherapeutic practice is summarized, in particular in working with anxiety disorders, problems of self-determination, narcissistic personality structures and interpersonal conflicts.

The article is based on modern research by Ukrainian and foreign authors who interpret K. Horney's legacy in the light of the latest psychodynamic, humanistic and integrative approaches. The relevance of studying her ideas in the context of psychological challenges of the 21st century is substantiated.

Key words: neo-Freudianism, concept of anxiety, basal anxiety, "vicious circle", basal conflict, three types of orientations: towards people, against people, from people, feminism, idealized self, psychotherapy.

Formulation of the problem. In modern psychology, there is a growing interest in integrative approaches to understanding personality development, which take into account not only biological, but also sociocultural factors. In this context, the sociocultural theory of K. Horney is important, which became an alternative to the classical psychoanalysis of S. Freud. In contrast to the biologization approach, K. Horney focused on the role of the social environment, interpersonal relationships and cultural norms in the formation of personality and neurotic disorders.

The relevance of the topic is due to the need to rethink psychodynamic theories in the context of modern social transformations, which have a direct impact on personal development. The study of K. Horney's views allows us to better understand the mechanisms of personality adaptation to the social environment and the processes of forming its identity.

The purpose of the article is to analyze the main provisions of K. Horney's sociocultural theory of personality development, identify key factors that influence its formation, and highlight the practical significance of this theory for modern psychology.

The analysis of the latest research and publications. In the modern Ukrainian psychological discourse, the ideas of K. Horney are reflected in the works of researchers who analyze the social factors of personality formation, as well as the role of interpersonal interaction in the development of neurotic strategies. In particular, D. Ratushny notes that the cultural and historical context largely determines the nature of internal anxiety, which, according to K. Horney, is a basic factor in the formation of neurotic behavior models [5].

Ukrainian researchers, in particular Y. Pisna, D. Ratushny, emphasize that culture and social values act as central requirements for the personality, conflicting expectations can be a source of internal anxiety, similar to what K. Horney described [4; 5].

I. Bekh argues that a person in modern Ukrainian society is influenced not only by the family environment, but also by broader socio-cultural challenges - war, instability, labor migration, which creates the prerequisites for the emergence of psycho-emotional anxiety, which in terms of mechanisms is close to "basal anxiety" in K. Horney's theory [1].

Presenting main material. K. Horney is an American psychoanalyst and psychologist, one of the key figures of neo-Freudianism, known for her criticism of classical psychoanalysis and the development of her own theory of neuroses and personality. K. Horney adhered to the sociocultural approach in modern depth psychology. She believed that the main driving force of personality development is not libido, as S. Freud claimed, but the social environment, in particular personal interactions in childhood. K. Horney sharply criticized the biological determinism of S. Freud's theories, as she saw in it an underestimation of social factors in the development of neuroses [2].

According to K. Horney's deep convictions, the decisive factor in personality development is the social relationship between the child and parents. Childhood is characterized by two needs: the need for satisfaction (covers all basic biological needs); the need for security (love and warmth in the attitude towards the child) [3].

The central concept of K. Horney's theory is "basal anxiety" – a deep feeling of loneliness and helplessness of a child in a hostile world, which arises as a result of the lack of love, security and understanding from parents. In response to this anxiety, protective behavioral strategies are formed, which K. Horney describes as three main directions:

- movement towards people (submissive strategy) – the desire for love, approval, dependence;
- movement against people (aggressive strategy) – dominance, control, rivalry;
- movement away from people (alienated strategy) – emotional isolation, self-sufficiency, avoidance of connections.

These strategies form neurotic needs that can hinder the healthy development of the personality if only one of the directions dominates [2; 3].

Thus, in her concept, K. Horney describes three standard ways of responding to basal conflict. In one case, due to a sense of inferiority and insecurity, a person seeks contact with other people. In another case, due to stubbornness, protest and thirst for power, an antagonistic integration develops, while in the latter case, tendencies towards separation develop, and inhuman or inanimate objects often acquire greater emotional significance than people.

The above-mentioned types of strategies act as both a prerequisite for the "primordial conflict" and as defense mechanisms. These psychological defense mechanisms give rise to four "great neuroses" of our time [6]:

1) attachment neurosis – the search for love and approval at any cost; the dominance of a neurotic tendency, so pronounced that all other tendencies are suppressed, ignored or denied; this occurs, for example, when, despite hostile, aggressive or competitive feelings, the desire for reconciliation persists; this neurosis leads to emotional exhaustion and dependence on external approval, which significantly limits the autonomy of the individual;

2) separation neurosis – an obsessive need for emotional and spatial distance from the environment, which K. Horney calls separation; this attitude isolates the individual both from the social environment and from himself, from his own emotional experiences, which leads to frustration, emotional freezing and social isolation. The fear of intimacy hidden in this tendency is a protective mechanism against the repetition of traumatic experiences;

3) neurosis of the idealized Self – orientation towards an "idealized image of the Self"; this compensatory self-deception leads to alienation from the true Self; the creation of a compensatory idealized image of oneself as a means of avoiding painful awareness of one's own shortcomings and weaknesses. This self-deception leads to internal splitting of the personality, loss of contact with the true Self and the formation of depressive states due to the inability to meet one's own ideals;

4) externalization is a projective process in which internal conflicts, frustrations and emotional problems are perceived as arising from outside. This mechanism of refusal of personal responsibility contributes to the development of anxious and paranoid tendencies, as well as exacerbation of conflicts with the social environment.

Thus, the latent neuroses in the sociocultural theory of K. Horney act as fundamental determinants of personality development, forming specific patterns of behavior associated with adaptation to the social environment and internal psychological contradictions.

K. Horney was the first among psychoanalysts to clearly emphasize the influence of the cultural context on psychological development. She indicated that culture forms ideals, expectations and norms that often conflict with the internal aspirations of the individual [10; 11].

Unlike S. Freud, K. Horney denied the concept of "penis envy", emphasizing that the

feeling of inferiority in women is the result of social upbringing, not biological inferiority. She also considered the opinion of S. Freud, who claimed that a woman unconsciously seeks to give birth to a son and thus symbolically find a penis, to be erroneous. C. Horney protested against this derogatory view of women in her arguments that men experience womb envy, which is an unconscious jealousy of men over women's ability to bear and nurse children. Thus, C. Horney made a significant contribution to feminist psychology and the social theory of personality [8; 12].

K. Horney believed that a healthy personality develops under the condition of love, acceptance and freedom in childhood. Such a person can integrate various adaptation strategies, while maintaining flexibility and authenticity. The main goal of development is self-actualization - the desire to fully reveal one's potential. A neurotic personality, on the contrary, creates an idealized image of oneself (the so-called "false self"), which one seeks to correspond to, neglecting real needs. This leads to internal conflict, "tyranny of obligations" and loss of internal freedom [7].

In 1937, K. Horney's scientific work "The Neurotic Personality of Our Time" was published, which marked a transition to sharp opposition to the theories of S. Freud. In this, her first major theoretical publication, K. Horney defended the thesis that the causes of neurotic behavior are primarily determined by cultural and social factors. In "New Paths in Psychoanalysis" (1939), she moved further away from S. Freud, rejecting his thesis that the emergence of neuroses depends on instinctual and genetic components, and criticizing the theories of libido, concepts of anxiety and narcissism developed by S. Freud. In addition, she expressed a point of view different from S. Freud on such important issues as resistance, transference and the goals of therapy. In 1942, K. Horney published "Self-Analysis" as a platform for presenting her theoretical ideas. This book became the first self-analysis manual, which was supposed to help people cope with their own neurotic problems by themselves, following certain recommendations [3].

For K. Horney, neurosis is a special form of self-denial and alienation. She firmly believed in the existence of a mythical healthy core of personality, capable of resisting a hostile, exploitative and manipulative external world. According to K. Horney, it is the behavior of others in early childhood that determines how a child will develop: whether he will become a healthy person or turn into a neurotic [6].

According to K. Horney's concept, neurosis is a reactive process. Either it arises in early childhood under the pressure of a hostile environment, which leads to the formation of behavior aimed at self-destruction, and the child develops an extremely pronounced need for security, a tendency to hostile behavior and compensatory self-aggrandizement; or it appears when excessive tension or stress arises due to irrational social pressure. K. Horney rejects the idea of biological determinism and defends the ontological position of "here and now". In her opinion, all the forces important for a person are in his current being, that is, in the personal and social conditions at the present time. Accordingly, the neurotic tendencies of an individual are not the result of innate physiological and biological conditions, but are the consequence of important interpersonal events [7].

According to K. Horney, there are only two ways of personality development, one of which leads to health, and the other to neurosis. In one case, parents contribute to the child's self-realization, in the other case, basal anxiety becomes an existential factor, accompanied by feelings of helplessness, isolation and hostility. This basal anxiety is perceived as extremely painful and eventually acquires an intimate, subjective quality. Because of this, the child is forced to arm himself with a number of strategic defensive attitudes, which then become an integral part of what K. Horney calls a "vicious circle" [6].

An important discovery of K. Horney is the introduction of the concept of "Self-image". She believed that this image consists of two parts - knowledge about oneself and attitude towards oneself. At the same time, normally, the adequacy of the "self-image" is associated with its cognitive part, that is, with a person's knowledge about himself, which should reflect his real abilities and aspirations. At the same time, the attitude towards oneself should be positive. K. Horney believed that there are several "images of the Self" – the "real" "I", the "ideal" "I" and the "I" in the eyes of other people. Ideally, all three "images of the Self" should be the same, only in this case can we talk about the normal development of the personality and its resistance to neuroses. Suppose, if the ideal "I" differs from the real one, that person cannot have a positive attitude towards himself, and this interferes with the normal development of the personality, causes tension, anxiety, self-doubt, that is, is the basis of neuroticism [3].

K. Horney's ideas are of great importance for modern psychotherapy, as they focus on social, cultural and interpersonal factors in the formation of neuroses, which allows for a deeper understanding of the origins of emotional disorders and internal conflicts. Her approach contributed to the departure from the biological reductionism of classical Freudianism, proposing a humanistically oriented model of personality development, centered on the need for security, self-realization and integrity. Thus, K. Horney's ideas are of great importance for modern psychotherapy, in particular in the areas of: humanistic psychology (analogies with A. Maslow's theory of self-actualization), integrative psychotherapy (working with internal conflicts and neurotic attitudes), gender psychology (analysis of the influence of patriarchal norms on self-esteem) [9].

Of particular value is the concept of the "idealized Self", which allows us to explain the mechanisms of compensation for internal anxiety by creating a hypertrophied idea of one's own value, which is relevant in working with narcissistic disorders. K. Horney's concept of "basal anxiety" as a result of a chronic sense of danger and loneliness in childhood became the foundation for the development of a number of modern psychodynamic schools and methods of working with trauma [10].

In addition, the classification of neurotic strategies as movements "towards people", "against people" and "from people" (i.e. seeking affection, dominance or withdrawal) creates a convenient and effective basis for diagnosis and therapeutic intervention when working with interpersonal conflicts, anxiety and adjustment disorders.

Thus, K. Horney's psychotherapeutic heritage is integrated into modern clinical practice not only as a historical paradigm, but also as a flexible tool for understanding the personality in its dynamics, which actualizes the need for further research and development of her ideas in the context of modern psychotherapeutic science.

Formulating the goals of therapy, K. Horney attached particular importance to the following four aspects: a sense of responsibility; spontaneity; self-confidence; sincerity.

At the same time, a sense of responsibility means a kind of self-affirmation, that is, the ability to make decisions without outside help and behave based on one's own beliefs. A sense of responsibility in this context means, first of all, a perception of oneself as less helpless. Spontaneity implies more open behavior in the field of emotional reactions. This includes the entire range of feelings - from the deepest depression to the highest elation, from positive and negative experiences to emotional feelings of closeness, distance, anxiety and trust. Only such emotional spontaneity allows you to establish satisfactory friendly and loving relationships. Self-confidence means the clarity and certainty of one's own system of priorities and values. But this also includes respect for the values of other people and the ability to rely on yourself in everyday

life. Sincerity means the ability to draw conclusions impartially, objectively, and honestly [3].

In addition, her approach is relevant for understanding the individual in the context of a transformational society, where the level of anxiety, social pressure, and instability is increasing.

Conclusions. K. Horney's sociocultural theory offers a holistic view of personality development as a result of complex interaction between the individual and the social environment. The main condition for a healthy personality structure is love, acceptance and the possibility of self-expression in childhood. In the case of deformation of these conditions, neurotic strategies develop that complicate adaptation to social life.

K. Horney's theory is still relevant today, as it allows us to better understand the influence of social factors on the inner world of a person, and also contributes to the development of an empathetic and flexible approach in psychotherapeutic practice.

K. Horney's sociocultural theory allows us to rethink the nature of neurosis and personality development, considering them in the context of interpersonal relationships, cultural expectations and gender socialization. Unlike classical psychoanalysis, her approach emphasizes not instincts, but social interactions as the basis for personality formation.

The introduction of the concepts of "basal anxiety", "idealized Self" and "externalization" allows for a deeper understanding of the mechanisms of internal conflicts and human defensive behavior. The division of neurotic strategies into three directions (towards, against, from people) provides diagnostic and therapeutic clarity, which is especially valuable for psychotherapeutic practice.

K. Horney's ideas not only expand the understanding of the nature of personality disorders, but also lay the foundations of a humanistic approach to therapy, centered on self-realization, acceptance, freedom of choice and responsibility.

Prospects for further explorations in this direction. Prospects for further explorations lie in a deeper study of the influence of modern sociocultural transformations on neurotic personality strategies according to K. Horney's theory, as well as the integration of her concepts into the latest psychotherapeutic approaches, taking into account gender and cultural specificities.

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