



PSYCHOLOGICAL MATURITY:
SUBJECTIVITY, DESIRE AND
AUTONOMY

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“O correr da vida embrulha tudo,
a vida é assim: esquenta e esfria,
aperta e daí afrouxa,
sossega e depois desinquieta.
O que ela quer da gente é coragem”

Guimarães Rosa

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Sincerely,

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Abstract

The first comprehensive integrated model of personality development by Sidney Blatt stipulates that self-definition and relatedness are concepts that influence personality and psychological development. Contemporary authors, such as Jorge Forbes, bring insights into Lacan's theory discussing the individual of the 21st century. This comparative study links theories of both authors with new insights in the development of a theoretical model of psychological maturity. Psychological development occurs throughout a lifetime, and carries out important subjective processes. The hypotheses show that discovering one's desire and subjectivity is not enough to reach psychological maturity. Otherwise, individual autonomy is a necessary condition to achieve psychological maturity. Psychological well-being defended as a diffuse well-being is reached through psychological maturity if mediated by subjective responsibility.

Keywords: Desire, Autonomy, Responsibility, Psychological maturity, Subjectivity

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Caveats

Due to the master's thesis being developed in English, some psychoanalytic terms were translated and will be listed below, without prejudice to their meaning. It is also important to note that Jorge Forbes' work has its original version in Portuguese and was summarized and considered in English, hence the origin of the terms below. Sidney Blatt's work maintained its original form, English.

1. *Gozo* in Portuguese to *Enjoyment* in English

Introduction

Between birth and death lies human existence. One of the questions that everyone can ask is “What is the meaning of life?” One answer can be the proper life itself, which could find its path through different actions, thoughts, feelings and emotions. Between birth and death also lies human development. As known in psychological studies, personality and psychological development consider through time the importance of subjective processes - that happens inside a person than just external achievements (McCrae, 2002). Authors keep studying these processes to give light to psychopathological conditions and psychological well-being (Kelly, 1955; Kagan & Moss, 1962; Bradburn, 1969; Eysenck, White & Soueif, 1969).

Sidney J. Blatt formulated a two-polarities model that describes a dialectical relationship between self-definition and relatedness. This model inserted into personality development and psychopathology considers two poles: the introjective and the anaclitic one (Blatt & Blass, 1996; Blatt & Luyten, 2009). The individual location between these two poles is where the personality state is calibrated (Luyten, Campbell & Fonagy, 2019). Moreover, this view does not fall into a deterministic model (Luyten, Campbell & Fonagy, 2019). Otherwise, it brings a dialectic view, involving a dynamic relationship between self-definition and relatedness (Blatt & Blass, 1996). This creates a model open to movement, complexity, and interaction in terms of an individual's position between these poles (Luyten, Campbell & Fonagy, 2019).

The nature of this dialectic relationship involves dynamic changes and the potential for resolution, allowing hope (Luyten, Campbell & Fonagy, 2019). In Blatt's view, the creative struggle and the possibility of integration are in the individual condition of each person (Luyten, Campbell & Fonagy, 2019). In more recent reflections, Jorge Forbes in his

book entitled *“Do you want what you desire?”* brings the idea of the responsibility of individual subjectivity, based not on knowing more about yourself, but sustaining the impossible of knowing everything (Forbes, 2003). Thereby, the psychoanalytic view of the 21st century embraces the unknown and incompleteness of the self (Forbes, 2010). However, this demands from the individual a singular search for one's subjectivity and a responsible act towards life (Forbes, 2010). The subject must take responsibility for his own unconsciousness and seek his creative way out of existence (Forbes, 2010).

Another psychoanalytic author, whose Forbes based his work, Jacques Lacan, studied the human desire and its ramifications. It is in Lacanian work that the subject passes to the status of a concept (Barroso, 2012). In his first theory of the subject, Lacan considers an individual who is mortified by the signifier (Lacan, 1998). In this view, the individual is subjected to the feeling of guilt due to incestuous desire (Lacan, 1998). Advancing in his works, Lacan developed the second clinic where the subject is vivified by the signifier and pleasures the unconscious in a singular manner (Lacan, 1985b). In doing so, the subject is responsible for this unique way of pleasure (Forbes, 2010).

Both authors, Sidney Blatt and Jorge Forbes provide theories to embase the importance of internal subjective process to the development of the individual. Therefore, this study seeks to identify how psychological maturity can be reached through life, considering some internal subjective processes. For these processes, the concepts of desire, autonomy and subjectivity will be addressed. Moreover, the critical reflection of the work of two authors: Jorge Forbes in his book entitled *“Do you want what you desire?”* and Sidney Blatt in his work entitled *“Polarities of Experience: relatedness and self-definition in personality development, psychopathology, and the therapeutic process”* will help to delimitate these processes.

The study aims to understand how the identification of desire, unique to each being, can be a path to discovering one's subjectivity. This subjectivity, in a continuous lifelong process of self-definition and relatedness, can concomitantly lead to essential processes of autonomy for the subject. Autonomy is considered through this work back at Rousseau's phrase *“The autonomous man is obedient to a law that he prescribes to himself, whose life has a consistency that derives from a coherent set of beliefs, values and principles, by which his actions are governed”* (Benn, 1975). The man, what means, the individual, does not have this consistency (beliefs, values and principles) ready-made. They belong to the individual as an outcome of a still-continuing process of criticism and re-evaluation (Benn, 1975). Therefore autonomy is considered a movement dialoguing with subjectivity or self-definition

through life. Subjectivity is considered through this work as an internal experience. Hence, “the experience of individuality, the sense of self as a free agent capable of initiating activity, is an expression of an integration and harmony with one's feelings, needs, perceptions, and understanding of life (Blatt, 2008). Desire is defined through this work according to Lacan’s theory. It is linked to a fundamental and constitutive lack (Lacan, 2011). Without concrete materiality or an object that contemplates it (Lacan, 2011). Thus, desire is irrefutable to necessity because it does not have a relationship with a real object (Lacan, 2011). Therefore desire is a motor, which launches the subject into a movement of life (Lacan, 2011).

The subjective processes will lead to psychological maturity considering the following hypothesis:

Hypothesis 1: The quality of our process of self-definition and relatedness allow the maturation of the self. However, the ultimate outcome for psychological maturity depends on individual autonomy.

Hypothesis 2: The individual desire, matter of the unconscious, being recognized by the subject through life can allow a dynamic process of discovering its own subjectivity taking to psychological maturity.

Hypothesis 3: The key factors to provide psychological well-being considering psychological maturity (hypothesis 1 and 2) is adding personal responsibility. The discovery of your own desire and subjectivity, the autonomy to make decisions and be responsible for them.

This work is divided into the following sections: theoretical framework, where the authors' studies were approached; methodology; discussion; limitations of the study and conclusion.

Theoretical Framework

The first comprehensive integrated model of personality development focusing attention on the maturity of self, implies that mature, reciprocal, and interpersonal relationships only can exist under some conditions. These conditions are a coherent sense of identity and relatively clear self-definition (Blatt, 2008). Sidney Blatt was the first one to trace the historical roots of this model in psychoanalysis (Blatt, 2008). He innovated in a way of seeing developmental theory, and besides someone can say “of course, I have always known this”, the book states that this is the normal answer for any great discovery (Blatt, 2008).

Besides previous theories pointing to the parallel development of self-definition and

relatedness, it was Blatt that advanced with a satisfying dialectic model. This model which will be addressed in this study provides both a link to conceptually grounded models of psychological disturbance and intuitive models that clinicians hold in mind (Blatt, 2008). This link is extremely important since it considers theory and practice (Blatt, 2008). Moreover, Jorge Forbes, a contemporary author with a psychoanalytic background, studied with Lacan in France and developed new ways, based on Lacan's theory, to face the new challenges of the 21st century.

Both authors, Forbes and Blatt, contribute to the view of psychological development, tracing the roots for the growth of new theories, perspectives, and ways of approaching the challenges ahead, for clinicians and human beings. This study will be developed based on the work of these two authors, linking their theories with new reflections. The first part contains the summary of their works, the book from 2003 edition entitled “Do you want what you desire” by Jorge Forbes and the book from 2008 edition called “Polarities of Experience: Relatedness and Self-definition in Personality Development, Psychopathology and the Therapeutic Process” by Sidney Blatt. Alongside the summaries of both books, are my critical reflections and arguments that I used to base this research and investigate the hypothesis.

Do you want what you desire?

Do you want what you desire? A book that talks about the eternal disconnect between human beings and the world (Forbes, 2003).

Complaints

In this chapter, Forbes (2003) addresses the nature of the complaints. Everyone has a dose of complaint in their lives, and most of the time it works as a link or the engine of the union of groups, or social culture. As Forbes (2003) states “Who has a complaint always finds a partner” (p. 9). It is common for people to believe in these lamentations, which makes them sick, using their bodies. Moreover, every complaint is narcissistic and the primordial cause of every complaint is the laziness of living (Forbes, 2003). To synthesize in three points the complaint is a closure on oneself, a refusal of reality, and an ignorance of real pain. But what can happen if someone stops complaining or there is no one to address the complaint? The person can lose the way, don't know what to do, or know who it is anymore (Forbes, 2003). According to Forbes (2003), this is a crucial way of treatment, where the person can start to feel good in their skin. Furthermore, it is necessary “to support the inexorable without

regretting and abandon the rigidity of the complaint for the elegance of dance with the new” (Forbes, 2003, p. 11).

Considering the above, this work comprises the understanding that life always brings surprises of different nature, and one of the personal journeys is to grow and mature mentally to enjoy the reality and the proper self. A self that has areas of shadow and light, of known and unknown. Hence, instead of the individual being lost and drowned in your symptoms, psychological development and maturation can arise. Thus, the individual can be more prepared in making choices and being responsible for each one. It is possible to consider in Forbes’ view (2003) a dialogue with Blatt’s approach to the development of a mature self. Stop complaining allows a self that is more open to the world/experiences allocating energy to real life. Moreover, a self that can support looking at the real pain. This personal honesty can help effective growth and development, and the opportunity to be transformed by it.

I- Chronicles

Women's lunch

In this chronicle, Forbes (2003) addresses the difference between men and women, and the social connection that women have with each other. In general, it is possible to observe that a woman undresses for a man but dresses for another woman. Some things concern women, and men are not invited (Forbes, 2003). Maybe it is possible to say the same about men. The particularities of each sex have existed since prehistoric times (Forbes, 2003). One can think that these differences also apply to mental health development (Forbes, 2003). What is expected from both in these aspects? Besides the particularities of each sex, both are humans (Forbes, 2003).

The difference between genders is something that is also addressed by Blatt (2008) in his work and will be considered throughout the study. This difference should not be seen negatively or as currently seen in gender disputes. Differences are conscious and unconscious facts that, understood, can enrich not only the relationship between men and women but also the historical understanding that impacts the psychological development of each person.

Don't cry, baby

Forbes (2003) addresses again the differences between men and women, especially concerning being pregnant and having a child. Besides the fear of a man, in seeing the independence of a woman (Forbes, 2003). However, Forbes (2003) shows that the anguish appears in both sexes, in a pregnancy situation, for example. In this case, being human is

having anguish as an eternal company (Forbes, 2003). Moreover, it depends on the person what to find as an individual creative path to existence (Forbes, 2003). An anguish that does not paralyze but moves, indicating paths (Forbes, 2003).

Living on average

Do you like to live on average? Forbes (2003) narrates the history of a woman who goes to the bakery every day but always in an original way of leaving, different from others who are always on average. She has your everyday moment of glory, different from the others who look at her, envying her (Forbes, 2003). She knows that but this does not influence the way she is or the affirmation of its originality (Forbes, 2003).

This chronicle allows a view of the lonely path of accepting the solitary condition of subjectivity. This acceptance and originality allows oneself to exist differently than others, the average. However, you have to sustain other conditions, internal to the self – psychological aspects such as the lack of the fear of judgment – and external aspects – such as envy of others. Nevertheless, sometimes this can not be a choice anymore, but the only way of living, considering the circumstances of the individual's life and their past experiences and opportunities. What Forbes (2003) shows is that you always have a choice: live the symptoms or open your inner self to discoveries.

Stage

Forbes (2003) brings a narrative of a woman trying to find a job, and the moment she does not get it, she starts to see things differently and gives another answer for the situation. She enters a silent stage, without anyone, and starts to dance with her eyes closed (Forbes, 2003). When she finished the “cathartic moment” and opened her eyes, people from the rehearsal were looking and applauding (Forbes, 2003). She thanked everyone, and left the stage not as she was before, living a more or less life (Forbes, 2003).

In this chronicle, it is possible to see the emptiness that she has to deal with and the opportunity that was given to her when she embraced it. Nowadays there is rarely any space for emptiness because people are always distracted by activities. What emptiness can bring you? Internal empty spaces are essential for the self to grow and develop. The silence may be more than necessary in our times.

Love and Ridicule

Forbes (2003) approaches love and the difficulty that people have in sustaining the

ridiculousness of love. As he states, it is easier to see falling in love as a weakness and drive out love (Forbes, 2003). Is there a cure for this? In any new way love, the ridiculousness of love will never be extinct (Forbes, 2003). Because between childhood and old age, love is always lived outside the world (Forbes, 2003). In the end, what makes us ridiculous is escaping the ridiculousness of love (Forbes, 2003).

Sustaining love and its ridiculousness also requires a mature self, knowing that vulnerability is a part of relationships allowing intimacy and growth. A mature self can be vulnerable, as this does not prevent the self from having psychological resources to deal with difficult circumstances. On the opposite, it is the vulnerability that allows growth.

American Dream

Life is an American dream? Where do people lose the sensibility of being humans, and start to problematize everything, banishing the normal, and institutionalizing the abnormal? Forbes (2003) approaches that through a demonstration of love between a boy and a girl. And how adults saw some love demonstrations as sexual harassment (Forbes, 2003). They found the ones to blame, a kiss came back to be revolutionary (Forbes, 2003). How is society naming and accepting human affection? (Forbes, 2003). This discussion is also important for the 21st century since problematizing everything doesn't give space to appear real interpersonal relationships. There is only space for fear, which in turn prevents the individual from the experiences necessary for psychological development.

The value of desire

Forbes (2003) approaches what is the fair value of analyzing desire. An analyst has to bear misunderstanding, due to the gap between desire and need, the core of psychoanalysis (Forbes, 2003, p. 23). The daughter of history continues to do what she wants, the treatment, despite the father's prohibition because of the money (Forbes, 2003). In addition to what was discussed by the author, more mature levels of self demand responsible and singular decisions, separated from the others and solitary in its subjectivity.

Mutant Generation

Forbes (2003) states about the new paradigm shift of the world, where we change from industrial times to the informational era. A time without standard, what is called in psychoanalysis the time when the Other does not exist (Forbes, 2003). In the 21st century, we have a new human being arising, the postmodern or postindustrial man (Forbes, 2003).

Forbes (2003) questioned whether the current generation would be more mutant than rebel. He believes in a new cultural renaissance, where globalization allows the fall of ideals and the male hierarchy (Forbes, 2003). This brings new pathologies to the clinic, in its worst aspect, and new inventions to society in its good aspect (Forbes, 2003). According to Forbes (2003), electronic music is one example of this new creation, and new ways of communication – what brings the short-circuit of the word. This era requires a new analyst, one who must know how to position himself in the empty space between action and word, doing and desire, body and expression (Forbes, 2003).

Forbes (2003) elucidates that the word before used to say something now touches the individuals. According to the author, before society used to talk about rebellion, and now the mutant generation is the new challenge (Forbes, 2003). Psychologists can not avoid the change of an era, consequently, the change of the symptoms in the clinic. It is necessary to have a base on a concrete land that other theories support. However, articulating these theories with this new scenario brings important and new reflections to the study of psychological development. One of these paths is what this work seeks to elucidate.

The silence of generations

Forbes (2003) approaches the silence between generations, and the impossibility of explaining all, not because of not wanting to, but because it is not possible. When considering a family relationship, some things will always remain silent (Forbes, 2003). Furthermore, according to Forbes (2003) there is no problem if the generations that relate together do not understand each other. There are important things that happen just silently (Forbes, 2003).

About a murder

Forbes (2003) focuses on the criminal view of someone killing another person. What he narrates is the questions everyone makes after knowing something like that (Forbes, 2003). The author also states that everyone has to be responsible for their passion. He defines passion as an element that is vivid as something more intense than the subject himself (Forbes, 2003). People think nowadays that it is possible to control human emotions, but the reality is that the desire is always surprising, for good and bad (Forbes, 2003).

Can the individual of the 21st century handle the surprise of being who they are?

Imprisoned freedom

Forbes (2003) states that people believe that the price of freedom is eternal

surveillance. However, what he approaches is that the price of freedom is the eternal offense. Nowadays it is possible to see an imprisoned freedom since the violence is going higher to the same extent as people protect themselves, with armored cars and high walls (Forbes, 2003). Forbes (2003) cited Brazil's perspective, but it is important to consider the reality of each country under discussion.

The levels of violence can change, depending on the economic, political, and geographical aspects. This also impacts human life and behavior in psychological terms. When realizing the new problems society faces in mental health, it is crucial to consider all these circumstances that a person can be surrounded with since childhood. These circumstances can be not just the family environment, but external experiences and interpersonal relationships where this individual will develop his/her self-definition. The cultural aspects are not addressed in this study, but they can be considered in future ones.

God I don't know, but globalization is Brazilian

Forbes (2003) here moves towards the idea of an incomplete world, where you have to know how to deal with surprises. A world where universal ideas do not exist, that is beyond good and evil, black and white, yes or no (Forbes, 2003). The states “not everyone”, need to find a path into the world or follow patterns of behavior. It is possible to be more flexible since “human desire is antagonistic to “everyone has to” solutions” (Forbes, 2003, p. 35). The relevance of this discussion brings to actuality the importance of discovering one's own subjectivity and building a life that makes sense for each person specifically. Not a life that follows “everyone has to” solutions.

A message to Lula

Forbes (2003) approaches globalization, and how everything changes – from leadership to governance of a country. Globalization, in his view, gives up on making the reason the priority in the decision-making process (Forbes, 2003). It is essential to consider another component – the richness of emotions (Forbes, 2003). However, in a world where people are hipermedicalization and trying to find new ways of anesthesia, how will they use their emotions to enrich their actions? How will they get to know their subjectivity, without getting in touch with their inner world? These are some necessary questions to put in doubt in the 21st century, where emotions can be seen in threatening ways.

What Forbes (2003) shows is that every reason, for more well thought that it is, is incomplete. This means that all decision-making implies risk and affection, complementing

the impossibility of pure reason (Forbes, 2003). All human decisions are surrounded by affection, risk, and reason. This complexity shows that we need to understand the internal subjective processes to act better in life.

The cordial man and psychoanalysis

Forbes (2003) lectures about the difference between the cordial man and the polished man. While the Polish man is a defense against society and life, the cordial man is open and generous, he exemplifies the way Brazilians socially interact with each other (Forbes, 2003). For some people, considering the reality of Brazil and Europe, Brazilians are more adventurous, and Europeans, are more hard workers (Forbes, 2003). However, there is a radial incomprehensive fact between them. The first considers going beyond borders, looking to different horizons, while the last focuses on the difficulties of winning, rather than the triumph to achieve (Forbes, 2003). The geography of psychoanalysis, however, is not more proper to Polish or cordial men (Forbes, 2003). It is the ethic of desire, where the subject can find an individual solution to this world, not falling into the comfort of collective solutions (Forbes, 2003). Nonetheless, anguish can appear in the confrontation of the object of desire when it goes beyond everyday complaints and dissatisfaction (Forbes, 2003).

Thereby imagine if someone can find himself/herself without complaints or easy dissatisfaction. What can appear inside the individual? Discovering the subjectivity, desire and important processes of autonomy implies having inside space and energy to focus on the essential.

Limitless

Nowadays we are living in a world of unlimitedness (Forbes, 2003). Everyone finds a solution for everything: “no limit to distance, with the internet revolution; no limit of cure, with the new medicines, cloning, manufactured births; no limit of security with armored cars and armed guards; no limit of beauty with aesthetic plastic surgery and cosmetic dermatology (Forbes, p. 47). Now it is the time for people to be responsible in establishing new limits (Forbes, 2003). It is necessary to privilege what you want, and not what you can (Forbes 2003). The globalization era demands everyone to exercise their limit, which comes less from nature and more from responsible decisions (Forbes, 2003).

According to Forbes (2003), it is what the individual wants that restricts him/her. Not what others or circumstances work as a barrier to accomplish. Moreover, Forbes (2003) states that the exercise of “the want” is not easy. The question “Do you want what you desire?” is

one of the most difficult to answer (Forbes, 2003).

The individual of the 21st century will have the task of this unknown to become conscious, what are their limits and their wants. As the study seeks, in the discovery of the desire, subjectivity and process of autonomy this knowledge can be reached.

Sigmund Freud from Brazil

Forbes (2003) approaches Brazilian culture, and how diverse artists get closer to psychoanalysis in a way that allows the existence of two aspects: the unconscious thoughts and the incomplete calculation, what is called Real. This incompleteness shows the stone in the middle of the way, or the limit of meaning, where it is needed to invent a creative solution (Forbes, 2003).

One question that each individual can ask is: what is your stone in the middle of your way, and what creative solution will you find to implement in your life? This requires the three elements approached in this study: desire, subjectivity and responsibility. It is an individual path of self-discovery that will allow psychological maturity and well-being to be reached.

Freud in a few lines

Forbes (2003) states that in a globalization era, where everything changes there is no more just one answer as what used to be "Freud explains". On the opposite, the psychoanalysts are worried about "presenting to the analysand the bone of his existence, the "stone" before which he will have to invent something new" (Forbes, 2003, p. 52).

At the end it is about personal decisions: whether to give a chance to desire and the invention of the new or holding on to the symptoms and distractions of the world. Whatever your choice is, it is not without pain. However, it can be free from suffering. As Carlos Drummond de Andrade says in one of his poems, "Pain is inevitable, suffering is optional".

Violence, desire and citizenship

Forbes (2003) addresses the issue of violence in today's society. According to him, two theses explain the basis of violence. The harmony thesis and the conflict thesis (Forbes, 2003). The harmony thesis defended the existence of a good foundation in man and that he naturally tends towards harmony (Forbes, 2003). The conflict thesis is based on the idea that there is a remainder between man and civilization. The first is about necessity, and the second is about desire (Forbes, 2003). Forbes (2003) argues that the current thesis in the world is

harmony and that the world's largest nations continue to insist on standardized responses to determine how people should love, speak, and live. Forbes (2003) believes that the counterpoint to this is the power of desire, that is, it cannot be universalized, standardized. He ends by saying that violence occurs between people who take themselves deeply seriously (Forbes, 2003).

Although the harmonic thesis dominates the social sphere according to the author, it is up to the individual subject to define, in their private sphere, the necessary disruptions and choices that need to be made to live, love, and exist not as the norms, but as the individual is. Considering as Forbes (2003) states that there is always a price to pay for desire (Forbes, 2003).

Living has no cure

Forbes (2003) discusses the phrase that is often on the lips of so many people that "there is a cure for everything", making us conclude that every problem is a disease. Just as the medicine can calm the sufferer, it makes the person not responsible at all for their feelings (Forbes, 2003). According to the author, this is neo-Darwinism, in which biology can explain all affects. This phenomenon of biological control of well-being and sexuality also has social repercussions (Forbes, 2003). There is no cure for living, it is an eternal risk contract. Therefore, there is no way to transform life into something irresponsible (Forbes, 2003). The meaning we give to life's surprises and encounters is our responsibility (Forbes, 2003).

The author brings in the book the idea of responsibility that will be addressed in this study. Life itself calls for individual responsibility and action that comes with psychological development and maturity. These can be achieved through life considering some internal subjective processes that will be further discussed in this study.

Happy New Year

Forbes (2003) approaches that society lives on pacts and conventions, and there is no way to ignore this, although it can be discussed. He states that many people in the New Year stick to their promises, as it is common not to want what you want (Forbes, 2003). Since wanting what you want implies the risk of betting, every decision is risky. Furthermore, it implies the courage to express your preference (Forbes, 2003). Therefore, according to Forbes (2003), an analytical promise in the new year involves understanding that it is multifaceted. This way, it has a face for each one, and that's what differs from the old year, with its wrinkles and disorders (Forbes, 2003).

Considering Forbes' reflections, this study discusses how psychological maturity considers some aspects of reality as the nature of decisions. They are risky, implies gains and losses, and demands courage.

II- Conferences

Matrix or Descartes Reloaded

In this text, Forbes (2003) discusses the film *The Matrix*, and its psychoanalytic meaning. Firstly, Neo's decision between taking the blue or red pill. Both have a meaning and a choice that will lead to different ways of life. The first, blue, indicates fantasy, and fiction, and the second, red, the real world and all the challenges implicit in the act of seeing (Forbes, 2003). Neo decides to take the second option. In an analysis, Forbes (2003) also argues that the analysand is invited to make his decision. As the film shows, when Neo dies in the virtual world, he also dies in the real world. The analysand can revisit his fantasies, but knowing that they are fantasies, being able to enter and leave them. That's the big difference (Forbes, 2003).

Forbes (2003) shows that many people do not like to decide, on the contrary, that language is full of expressions to spare someone from deciding, such as "whatever God wants". He also states that the individuals who carry out an analysis must be able to support a decision. Moreover, the decision is even more important today, in a change of era, destabilization in security and references (Forbes, 2003). According to Forbes (2003), those who can't make up their minds become depressed. Depression, in this case, is cowardice in the face of a decision. Forbes (2003) still states on the modalities of the decision: "The decision is human; there is only a decision in doubt; every doubt is risky; every risk is gambled, but this gamble is modalized by an era" (Forbes, 2003, p. 70).

Forbes (2003) refers to Descartes' thinking in the 17th century and raises the following questions: Why is the decision so fundamental? Whether or not we have the right to choose, whether or not the chance exists, and whether or not we are awake. Forbes (2003) also says that it is necessary to notice new things in events, instead of subjecting them to a normalizing look.

How will the individual renew their view of the world? Based on reality? To start answering this question, each person has to be in contact with their mental life, and realize its discrepancies and richness. In this work, internal (i.e., subjective processes) and external factors from a psychological perspective are approached and discussed in detail.

Honor and the meaning of life

According to Forbes (2003), globalization is bringing new issues and epidemics. The world has lost the standards that guided us and we no longer know what to do with it. From this, some elements arise that require observation (Forbes, 2003). According to the author, one of them is honor. The honor that Forbes (2003) establishes in his discussion is a silent and intimate aspect of the subject that guides him. The loss of this aspect disorients life itself. Some of the questions that this topic raises in today's world are "How can I get rid of myself? How can I forget my subjectivity?" (Forbes, 2003, p. 77). Forbes (2003) addresses some ways in which people seek to forget their subjectivity - scientification being one of them. This is what has been happening with biological psychiatry, which thinks that depression has a cure and what they haven't gotten right yet is the dosage of the medications (Forbes, 2003).

Forbes (2003) shows how honor is what covers shame, therefore a life based on honor would be for those who are ashamed. This life includes two deaths: the honor death and the natural death. About this topic, Forbes (2003) brings up the issue of aristocracy, and how it can be moved to the field of subjective ethics. That of supporting an aspect greater than oneself, in which life gains meaning. Forbes (2003) shows how Lacan calls this the master signifier, that is, the singularity of the stroke itself, being a way of highlighting the style. On the one hand, those who support style, such as great writers and poets, and "simple mortals". Furthermore, according to Forbes (2003), Psychoanalysis is democratic, everyone is given a singularity. But "not everyone dared to bear it" (Forbes, 2003, p. 80). Forbes (2003) also states that it is the abandonment of false crutches that will make the analysand an intimate contact with what truly sustains him. The loss of old referents and the perception that they are not as important as imagined opens up what happens inside the subject (Forbes, 2003).

It also shows that in Psychoanalysis, what differentiates an aristocrat from a non-aristocrat is courage. Forbes (2003) also states that in the analysis process, the analyst embodies the radical difference of the analysand. This means that it operates on the exception of the subject (Forbes, 2003). Forbes (2003) also shows how the first clinic, from "Freud explains" had therapeutic effects. However, Lacan's second clinic already acts in the intervention touching the real through the analytical act. Forbes (2003) also quotes a philosopher, Ortega y Gasset, when he says that "I am me and my circumstances". Furthermore, Forbes (2003) states that maturity begins through an attitude when one discovers that the world is solid.

Thus, realizing the solidification of the world can help to reach psychological maturity. Reality can then be a blessing, rather than a frightening one.

The divine luxury

Forbes (2003) argues that in a world that is out of touch like the current one, concern with the orientation of enjoyment is essential. Luxury can be something that captures and guides you. Luxury "as an element that affects man's relationship with the divine, the basis of his identity" (Forbes, 2003, p. 91). According to Forbes (2003), in today's world, there are new symptoms that arise outside the Oedipal structure, previously detected by Freud. Symptoms such as school failure, obesity, bulimia, anorexia, suicide, and drug addiction, among others (Forbes, 2003). In the last century, it was through Oedipus that the individual was connected with desire and enjoyment (Forbes, 2003).

Nowadays it is necessary to have new eyes for the new changes with globalization, the world without standards (Forbes, 2003). In an analysis, it is natural for the patient to discover knowledge after the change. In other words, first, he changes and then he discovers himself (Forbes, 2003). Therefore, one no longer undertakes analytical therapy in search of more knowledge about oneself. Surprise is part of the changes they experience (Forbes, 2003). According to Forbes (2003), luxury is related to a stopping point for the enjoyment of stability in the body. Furthermore, luxury was once a connection to God, before becoming pure bourgeois display. Analysts place luxury in the body (Forbes, 2003).

Lacan, quoted by Forbes (2003), speaks at one of his conferences about the pleasure of feeling different. He says that if an analysis did not help the person to bear exclusion from the group, which comes with the affirmation of their uniqueness, it was of no use (Forbes, 2003). In this way, my thesis encompasses the idea of the responsibility of an individual to value their uniqueness and develop an autonomy based on that. Moreover, how discovering this inner world can help psychological development and maturity.

Still, according to Forbes (2003), we live in a time of individualism defined as contemporary neo-narcissism. The need to stand out from the crowd, not be like others, and feel like an exception (Forbes, 2003). Furthermore, the privilege of intimate emotions and being less hostage to the other's opinion. However, this does not mean a decrease in the importance of the relationship between oneself and others (Forbes, 2003). Therefore, today luxury is more linked to promoting a personal, original image (Forbes, 2003). And luxury also brings a need, "to remove ourselves from the inconsistency of the ephemeral and to touch firm, settled ground, in which the present is loaded with a durable reference" (Forbes, 2003, p.105). Thus, in a globalized world without standards, human beings can still find stability, but no longer in the old order, but in the discovery of their inner luxury.

The action of silence

Forbes (2003) addresses the psychoanalytic issue of silence, in which silence has nothing to do with keeping your mouth shut. On the contrary, there is something beyond silence, "the art of remaining silent is the art of doing something to others through silence" (Forbes, 2003, p. 112). Thus, the ethics of psychoanalysis considers an incomplete world, with responsibility for desire. In Forbes' (2003) view, it is necessary to reorient enjoyment so that reactionary movements and what he defines as social virus do not emerge. The biological virus is, for example, AIDS. The social virus is authoritarianism, racism, and nazism (Forbes, 2003). In an incomplete world, what Psychoanalysis says is that there is a subject who must take responsibility for it (Forbes, 2003).

Nowadays, young people are mutant beings, and this is a fact. Forbes (2003) addresses the emergence of electronic music, as a new form of communication for this generation, articulate monologues. In the Lacanian orientation, followed by Forbes (2003), an analysis is not carried out to know oneself better. Sharing the paradigm that there is no complete knowledge to be acquired, "every conclusion is necessarily hasty" (Forbes, 2003, p.121).

For Lacan (cited in Forbes, 2003), the precipitation of time still exists in analysis, which forces the so-called logical calculation of the individual. The logical calculation is called an act, where the word itself is satisfaction, that is, it does not seek anything beyond it (Forbes, 2003). Where repression existed before, silence is placed. The analytical responsibility is to lead the analysand to have consequences in what he says and to take responsibility for a meaning that is unknown to him (Forbes, 2003). Therefore, there is no point in leading the analysand to search for a meaning beyond the word (Forbes, 2003).

Analytical responsibility involves first responsibility, and then freedom (Forbes, 2003). Forbes (2003) states that when you reach this level of freedom, you face two elements: the loneliness of the new signifier and the articulation of the new signifier in the world. What this study defends, articulated with Forbes' idea, is that this level of freedom allows another positioning of the self in the world. Jointly with responsibility for one's existence being possible to reach more mature psychological levels.

Session time

Forbes (2003) shows that in Freud's time, Psychoanalysis was seen as a method of investigation. For Lacan, it is considered an ethic, the ethic of desire (Forbes, 2003). In this

ethic, the conclusion is hasty, in which the person no longer gets involved with their neurosis (Forbes, 2003). Man's conflict with the world has no cure, therefore, every conclusion is hasty (Forbes, 2003). With Freud, it was possible to realize that the basis of the human constitution is conflict. Thus, the end of an analysis is not the state of harmony (Forbes, 2003). On the contrary, it leads the individual to the conclusion in action. This conclusion is lonely and for this, the individual must also cross the seas of anguish. Since what shows the difference between the subject and the world is anguish (Forbes, 2003).

When considering Freud, meaning is found through a phallic discourse. The phallus was the ultimate meaning, a logic that gives meaning to the mess of terms (Forbes, 2003). The hasty conclusion being discussed is non-phallic. The session time, in Lacanian psychoanalysis, is variable and integral (Forbes, 2003). Variable because it is not standardized, and integral because the variation in time integrates the hasty conclusion (Forbes, 2003). In analysis, it is necessary to make the patient conclude, so that they can then understand. That is why the conclusion is hasty and psychoanalysis is an ethic (Forbes, 2003). The analysand tells his story after the conclusion. The individual has to decide based on incompleteness, that is the point of desire. Since it is a desire that communicates the incompleteness of the world (Forbes, 2003).

This vision is essential, as it will give the individual the possibility of sustaining the incompleteness of life, and understanding how to navigate the seas of anguish, without it being destabilizing. Furthermore, through psychological development and maturity the individual can be more able to assert himself in the world as a unique subject, going beyond social standards.

III- Lacanian

The woman and the analyst

Forbes (2003) begins by giving examples of how, over the centuries, renowned thinkers saw women as submissive to men, mentally unstable, and the source of many problems. This unreason comes as Forbes (2003) defines it because civilization lacks an appropriate name for feminine satisfaction. Psychoanalysis invites the invention of a new signifier where nothing can be said (Forbes, 2003). At the same time, it invites us to endure the lack of being (Forbes, 2003). It is up to the individual to endure this lack, men and women, and reinvent themselves as many times as life demands.

Far from Freud's dreams

Forbes (2003) addresses the issue of dreams, which has been socially distorted since the release of Freud's book "The Interpretation of Dreams". Firstly, the manuals that are sold today about dreams contained fixed interpretation keys. Secondly, thinking of the unconscious as a box of fantasies and the analyst as an intermediary between two worlds – the infantile one of pleasure and the adult one of responsibility – is to transform Psychoanalysis into social adaptationism (Forbes, 2003).

Lacan's approach to Freud's "Interpretation of Dreams" raises two fundamental points: the unconscious structure as language and a logic of desire expressed in signifiers that structure dreams (Forbes, 2003). According to Forbes (2003), it is up to the subject to attribute meaning to their dream, supported by the analyst, and to take responsibility for it. The term responsibility appears many times in Forbes's book and is the topic of discussion in this master's thesis. Taking responsibility for what you know about yourself and what you don't know becomes a posture of life. The one that involves an impossible of knowing all, and the ability to sustain the anguish of the process.

Reality doesn't need me

Forbes (2003) addresses the idea that psychoanalysis was born from and in psychiatry. It is possible to see this through the classic psychopathology structural – neurosis, psychosis, and perversion. However, Forbes (2003) makes it clear that Psychoanalysis is a theoretical body, a praxis, an ethics, and therefore it is not psychiatry. Currently, two visions are possible for Forbes (2003). Psychoanalysis as the opposite or in addition to psychiatry. Considering this debate, Lacan's position is clear: psychoanalysis aligns itself with the conjectural sciences (Forbes, 2003). For Forbes (2003), psychoanalysis can collaborate with psychiatry, as long as the limits and differences between both are clarified. Psychoanalysis could be defined as a private science, while psychiatry is concerned with the advancement of medicine and normative healing (Forbes, 2003).

Forbes (2003) also differentiates between immediate pathologies and usual neuroses. These new pathologies arise with globalization, horizontalization of ties, and less knowledge (Forbes, 2003). Examples of immediate pathologies are anorexia, drug addiction, psychosomatic phenomena, delinquent acts, and school failure (Forbes, 2003). Psychoanalysis then proposes the birth of a new subject, who, because he is responsible, is only then free (Forbes, 2003). Each responsibility includes what happens like encounters, and luck, but also the difficulties of existence. This is how I define through this study controllable

and uncontrollable phenomena, that can be both internal (part of the subject) or external (part of the reality/circumstance of the subject).

Medea Epidemic

According to Forbes (2003), the clinic of the real, defended by him for this century, finds a place in the absence of complaint and hope. That's what an analysis does. Since both - the complainer and the hopeful - are dissatisfied with the present (Forbes, 2003). With the loss of hope for an ultimate meaning, the enthusiasm for invention is born (Forbes, 2003). Forbes (2003) addresses the current severity of the new symptoms, which he calls the Medeas epidemic. He states that the world has faced a new hysteria, unknown to traditional psychopathology, such as unreasonable violence. Unlike phallic hysteria, a more dangerous one appears. Forbes (2003) states that "symptomatically, it attacks all aspects of civilization, culture, love, friendship. It is unstoppable in this enjoyment" (Forbes, 2003, p. 153).

One of the new solutions that the world is looking for to this crisis of violence is reactionary options (Forbes, 2003). The reinforcement of authority, sometimes violent, against children is an example (Forbes, 2003). The return of censorship, military discipline, and hierarchy. The other reaction, according to Forbes (2003), is the morality of religion, which offers acceptance. Thus, protection from fear is found in love and guilt. "In idiotic, identitarian, authoritarian love; a mushy love" (Forbes, 2003, p. 155). Forbes (2003) considers that Psychoanalysis does not define a line between good and evil, it repulses reactionism. In this way, it overcomes the emotional bond organized by guilt (Forbes, 2003). Morality has normative parameters. The ethics of desire is unique. What Psychoanalysis defends (Forbes, 2003).

As the current logic is "save yourself if you can", Forbes (2003) argues that the search for past solutions will not provide an answer to the current crisis. The current mark is a personal value, which a subject loses his biological life for (Forbes, 2003). The analyst invites this subject to go through the world with his difference, honor his brand, and be enthusiastic about invention (Forbes, 2003). The analysis allows for a new way of dealing with what is not known, establishing silence between generations (Forbes, 2003). Freud called this silence castration (Forbes, 2003). It is difficult to sustain, it is the mark of shame and not-knowing in discourse (Forbes, 2003). The individual, in this case, must choose a position. The old past models or the honor of your subjectivity and the creativity of new responses to your position in the world (Forbes, 2003).

Of insult and praise

Forbes (2003) reflects on the issue of insult and praise. And how people tend to give real weight to insults and distrust compliments. The insult scores the subject a point (Forbes, 2003). And the superego knows how to insult like no one else, when you are complacent with it (Forbes, 2003). The Psychoanalyst has another way of responding to the indulgence of insult (Forbes, 2003). He distrusts beautiful stories and marks a limitation of knowledge, as it is a way of keeping the truth untied (Forbes, 2003). What makes an analysis go from knowledge to truth, finding an uncomfortable truth in all knowledge (Forbes, 2003). It will be up to the people of this century to decide whether they will constantly tell themselves beautiful stories, or whether they will seek their truth.

The Lacanian Clinic

Forbes (2003) addresses the three different moments of Lacan's clinic: the desire for recognition, the desire to say and the desire to enjoy. Firstly, there is a subject who seeks recognition from the other, with Lacan being the Other of recognition (Forbes, 2003). In the will to say, Psychoanalysis is the practice of dialogue, and there is a barred Other, but reachable through language (Forbes, 2003). In the third moment, the desire to enjoy the Other does not exist. According to Forbes (2003), we are currently facing this third moment of impasse, the clinic of the unclassifiable. New answers will be required and where the Other does not exist, there must be a subject responsible for their way of enjoyment (Forbes, 2003).

The incomplete interpretation

Forbes (2003) states that Psychoanalysis also seeks to reduce misunderstanding, but unlike other currents that seek to understand it, it seeks something different. The reduction of misunderstanding to determine the point of its irreducibility (Forbes, 2003).

Perhaps the subject can sustain the misunderstanding, to the extent that it becomes irreducible, creating mental space and using the released energy for actions, more consistent with their uniqueness.

The new forms of the symptom

The first definition of a symptom in Psychoanalysis is the expression of suffering that can be deciphered (Forbes, 2003). Currently "the form of a symptom adapts to the social relevance of a time" (Forbes, 2003, p.185). As previously mentioned, the two main lines of representation in which man accommodates himself to the malaise in civilization are the

harmonic thesis and the conflictive thesis (Forbes, 2003). The Harmonic Clinic is one of necessity, responding to common sense. She also considers the patient's irresponsibility in his symptoms, and the doctor's vigilance (Forbes, 2003). The conflict thesis involves the man making the bet since conflict is constitutive of the human species (Forbes, 2003). The price of wanting to know is the loss of roots (Forbes, 2003). The times of the symptom are as follows: decipherable symptom, implication of the subject; symptom as enjoyment; and intractable symptom (Forbes, 2003).

What would be the particular hard bone of each subject to be supported? For those who embark on the journey of knowing themselves, they will be faced with this question. Furthermore, the price they want to pay to sustain the symptom or the self.

Lending consequence (when Freud does not explain)

Forbes (2003) states that in Lacan's first clinic, the analyst lends meaning to what the analysand says. Thus, the clinic of the signifier, with the unconscious structured like a language (Forbes, 2003). In Lacan's second clinic, the analyst lends consequence to what is said. The clinic is one of enjoyment or identification of the symptom (Forbes, 2003). When the subject realizes the consequences of their words in their lives, they position themselves differently, in word and action. An inner change first.

Jacques Lacan, the analyst of the future

According to Forbes (2003), Lacan set the future in Psychoanalysis. Analyzing the future is still a path that has just begun to be explored. Lacan's legacy can be defined by three words: consequence, responsibility, and new love (Forbes, 2003). Consequence for seeking meaning not beyond the words, but in themselves. Responsibility in the ethical sense, not moral, which concerns a subjective position. The new love would be the invention of something new, which is not aimed at the father, but which captures something of the feminine reality (Forbes, 2003). It will be up to the new mental health professionals to provide new answers and ways of treating the anxieties of this new era. This thesis presents a model that, based on the legacy of the authors – Forbes and Blatt – can lead a possible path.

Polarities of Experience: Relatedness and Self-Definition in Personality Development, Psychopathology, and the Therapeutic Process

Blatt (2008), listing ancient studies and philosophy, shows how the concept of self is modern, deriving only partially from the ancient Greek polis and Rome with an emphasis on

human dignity. This concept was lost during medieval times when the individual was considered insignificant in God's conception of the universe (Blatt, 2008). It was in the Renaissance that the concept of individuality began to emerge again in Europe (Blatt, 2008). With Tomas Aquinas, the idea of man having free will and being blameworthy for his sins appears (Blatt, 2008). In Elizabethan England, as well as in 14th-century Italy and 16th-century Holland, appears the idea of appreciation of the uniqueness of talented and meritworthy individuals (Blatt, 2008). In the period from the Renaissance to the Enlightenment (1400-1800) "individuality and individual development became increasingly important" (Blatt, 2008, p. 19). The emphasis on individuality and the dignity of man in the Renaissance, was initially achieved through faith. Later it was seen as achieved through work and talent (Blatt, 2008). Moreover, with the Enlightenment and the ascent of science "individuality and personal freedom became secular concepts" (Blatt, 2008, p. 20).

Apart from the historical aspects linked to the concept of self, considering the experience of the subject, the sense of self begins early in life (Blatt, 2008). Develop in infant capacities to engage and disengage from social interactions (Blatt, 2008). The development of a sense of self, in the early stages implies the realization of the separation of the body from others, and then the mind (Blatt, 2008). Blatt (2008) showed how the discovery of this separation is important for self-reflexivity. Moreover, how the concept of self and mind that one develops does not come from a solitary introspection "but by seeing oneself through the eyes of others" (Blatt, 2008, p.56 cit in Auerbach & Blatt, 2002). Therefore, the early interactive interpersonal experiences found the development of a sense of self that is differentiated, integrated, and cohesive (Blatt, 2008). Hence, the dialectical interactive process of self-definition and relatedness occurs in the early stages of life (Blatt, 2008).

Sander (1999) showed the importance of viewing psychological development as an alternating dialectical interactive process. For example, when considering self-definition in the early stages, it is possible to see basic regulation, initiatory infant activity, and autonomous action (Sander, 1999). Experiences of interpersonal relatedness consider coordinated interactions and dyadic emotional regulation beginning in infancy and continuing through a lifetime (Sander, 1999). Other authors also made this distinction between self-definition and relatedness in the early stages of life. Stern (2018) showed two developmental configurations in the early stages, self with other, and self versus other, and how they contribute to psychological development. Jaffe et al. (2001) state how left room for uncertainty, initiative, flexibility with experience of correspondence, and contingency allows secure attachment.

In this way, “psychological development emerges as a transactional process between a continuously emerging individual and an ever-changing environment” (Blatt, 2008, p.50). This process of development of the subject – thought and the capacity for reflection – will always leave space for two dimensions: relativistic subjective dimension and objective dimension of reality (Blatt, 2008). With the development of reflective self-awareness and appreciation of oneself, own thoughts, and others, the child develops the capacity for social reciprocity (Blatt, 2008). Furthermore, the child develops differentiation of various subjective perspectives from more objective dimensions of reality (Blatt, 1983; Inhelder & Piaget, 2013).

Blatt (2008) defines that a mature sense of self, differentiated and integrated, cannot develop without satisfying interpersonal relationships. For the same reason, a coherent sense of identity and clear self-definition leads to mature and reciprocal interpersonal relationships. This is the first comprehensive integrated model of personality development and Blatt (2008) traces the roots of this model in psychoanalysis. According to him, there are two fundamental psychological developmental challenges that a human being faces through life (Blatt, 2008). The first one is to “establish and maintain reciprocal, meaningful, and personally satisfying relationships” (Blatt, 2008, p. 3). The second is to “establish and maintain a coherent, realistic, differentiated, integrated, essentially positive sense of self” (Blatt, 2008, p. 3). To function effectively psychologically, it is necessary to integrate interpersonal relatedness, an anaclitic personality organization, and self-definition, an introjective personality organization, at mature levels (Blatt, 2008).

Considering Freud (2015) and his theorization, in several aspects it is possible to observe this distinction between attachment (relatedness) and individuation (self-definition). He also extended these concepts to psychopathology and other authors explored this polarity as an integral aspect of psychological development (Blatt, 2008). Abraham (1949), for example, views mature adult relationships resulting from attachment to a caregiver (an anaclitic object choice) and narcissistic object choice (leads to self-definition) as the basis of this maturity. This means that in further development the child establishes two fundamental developmental processes: relatedness and self-definition (Blatt, 2008). Thus, psychological development, in all its phases, considers interpersonal relationships and self-discovery as integral parts of the process (Blatt, 2008).

The great theorists of psychoanalysis, such as Freud, Alfred Adler, Otto Rank, John Bowlby, and Michael Balint, formulated the relations of self-definition and relatedness (Blatt, 2008). Furthermore, the importance of both as two fundamental dimensions for personality

development (Blatt, 2008). Other authors have studied two similar dimensions as central constructs in personality organization – motivation for affiliation (intimacy and love) and motivation for achievement or power (McAdams, 1980; McClelland, 1986; Winter, 1973). These two motivational clusters – power and achievement, intimacy and love – express, in Blatt's view (2008), the issues of self-definition and relatedness. Thus, it is important to have a fundamental balance of relatedness and self-definition for psychological well-being (Maddi, 1996).

Still, according to Blatt (2008), biological dispositions or life events can cause the subject to place a defensive emphasis on one of these poles. This factor interrupts the normal dialectical developmental process (Blatt, 2008). The greater this exaggeration is in one of the poles, the greater the probability of psychopathology (Blatt, 2008). Blatt (2008) delves into the issue of psychopathology, with diseases not only seen from a biological perspective but also the development between these two poles – which can be exaggerated or minimized. On the anaclitic pole, it is possible to observe some psychopathologies such as depression or borderline conditions. On the other side, in the introjective pole, narcissistic and obsessive-compulsive disorder can be seen as examples of pathologies (Blatt, 2008). However, Blatt (2008) also showed that some psychopathologies can fall into both poles, anaclitic and introjective, as is the case with depression, when considering different causes. For example, if the depression comes from a fear of abandonment and lack of love, it localizes itself in the anaclitic pole. If depression comes with feelings of self-criticism and low self-esteem, it localizes itself in the introjective pole (Blatt, 2008).

In Blatt's studies (2008), “psychological development, from infancy to senescence, progresses through a complex dialectical transaction of these two fundamental developmental lines: the development of interpersonal relatedness and self-definition” (Blatt, 2008, p. 7). When considering the processes of intensive therapeutic intervention, patients with serious pathologies also differ depending on the poles in which they are located (Blatt, 2008). For example, patients in the anaclitic pole respond to interpersonal support and the relational dimension of the therapeutic process. Patients in the introjective pole respond to the interpretative and explorative aspects of the treatment (Blatt & Shahar, 2004; Vermote, 2005). This theory developed by Blatt (2008) can be found in a wide range of disciplines and theoretical thoughts, of which he addresses only a part in his book, given the impossibility of approaching the whole.

It is important to realize, though, that the importance of these two dimensions – relatedness and self-definition – extended far beyond personality theory. They impact the

understanding of psychological development across other areas such as sociological and evolutionary theory (Blatt, 2008). These two concepts, considered in cultural studies – collectivism and individualism – also influence how societies are organized across the world (Blatt, 2008). At the same time that defines how members relate to each other (Blatt, 2008). For example, cultures of relatedness tend to involve more family and interdependent relationships (Kagitcibasi, 1997). While cultures of separateness tend to involve more independent interpersonal relationships with defined personal boundaries (Kagitcibasi, 1997).

Considering the Western population, many works address the emergence and development of individuality or self-definition and interpersonal relationships (Blatt, 2008). In Western culture, an emphasis on self-definition over interpersonal relationships has been predominant (Blatt, 2008). Both in society and psychological theories, the development of a mature self took into account many more aspects of self-definition, such as autonomy, independence, achievement, and identity (Blatt, 2008). When considering the experiences of self-definition, at different developmental levels, it is possible to see concepts such as separateness, isolation, autonomy, control, possession, power, dominance, initiative, industry, achievement, agency, individuality, identity, and integrity (Blatt, 2008).

Personality theories that focus on separation, view personality development as a process of individuation with individuals striving towards autonomy, independence, achievement, differentiation, and identity formation (Blatt, 2008). Various terms are used to identify this developmental process such as independence, autonomy, responsibility, and others (Blatt, 2008). Some theories also rely on the development of the capacity for self-interest, self-reliance, and personal responsibility (Perloff, 1987; Spence, 1985). According to Blatt (2008), responsibility depends on freedom from constraint. Thus, responsibility is achieved in the development of a capacity for autonomy (Blatt, 2008). In this study, the term autonomy and responsibility is addressed, in a way of finding an individual path through life. Therefore, it is considered that it is through the development of a capacity for autonomy that an individual achieves responsibility. This process occurs through a lifetime and it also encompasses the concept of self-definition and desire, in a retroactive cycle of finding one's subjectivity path.

In Eastern cultures, collectivism and communalism were predominant. The emphasis was on intimate and harmonious relationships with others, as well as participation in social order and processes (Blatt, 2008). The value was on group cohesion and interpersonal relations (Blatt, 2008). Moreover, non-Western cultures are often less individualistic than Western cultures (Blatt, 2008). However, it must be considered that the excess of

individualism in Western cultures, which causes a lack of relatedness, also leads to an exaggeration that can be a cause of pathology (Doi, 1986; Hsu, 1983; Draguns, 1989). In Asian cultures, for example, the definition of the self is within the structure of relationships with society and nature (Ho, 1993). Rather than focus on self-definition, they chase connections with others, emphasizing relatedness (Blatt, 2008).

Considering interpersonal relatedness, some experiences can be included at different developmental levels: merger, dependency, submission, cooperation, participation, belonging, communion, affiliation, union, intimacy, love, sexuality, mutuality, reciprocity, and intersubjectivity (Blatt, 2008). When addressing the relatedness part, a vast majority of authors study this field in psychological development. Firstly, loneliness and isolation studies showed a basic need for interpersonal contact (Blatt, 2008). Secondly, an important factor in reducing the impact of stressful life events is the quality of interpersonal relations (Brown, Harris & Copeland, 1977). It is then considered that not only relationships are important, but the quality of their interactions. It is also important to distinguish different levels in the broad range of relatedness, likewise, individuality approaches (Blatt, 2008). The levels can be from enmeshment in the mother-infant relationship to dependency on one another (Blatt, 2008).

Furthermore, sex-role stereotypes can be related to qualities of relatedness and self-definition. Generally, society assumes that masculinity is more connected with agency, and femininity with communion (Spence, 1984). Bem and Lewis (1975) defend the importance of having both qualities, femininity (relatedness) and masculinity (self-definition), in a healthy psychological development of the subject. Well-functioning societies should consider healthy individuals who maintain a balance between these two aspects at an individual level, as well as in society at large (Etzioni, 1995). It has already been seen that an autonomous and independent sense of identity in the development process emerges as a product of more mature relationships that the individual maintains throughout life (Blatt, 2008).

According to Blatt (2008), the development of the self involves some factors such as processing experiences, establishing personal meaning, and appreciating the subjectivity of events (Blatt, 1983; Blatt & Bers, 1993). In the 20th and 21st centuries, the emphasis was on defining ideals and values, and searching for experiences is considered essential for the self, in an attempt to accommodate social reality (Blatt, 2008). Some individualistic characteristics such as free will, autonomy, choice, initiative, and personal responsibility were seen as responses to the limitations of the environment and also to its opportunities. These are associated with psychological well-being and maturity (Blatt, 2008). According to Blatt

(2008), the task implies the subject coordination of personal goals and aspirations, considering social restrictions and opportunities. In Forbes' view (2003), the creativity and invention of a singular response in the world implies the ability to see that with enthusiasm and not with limited anguish. It is being responsible for yourself and making choices on how to respond to what happens in your surroundings and life. These posture and actions can allow a sense of self that can be the writer of its history.

Blatt (2008) also discusses the idea of some authors called *industry*, in Erikson's 1950 terms. The term emphasizes the importance of work in the subject's independence and autonomy, with achievement being an important concept (Blatt, 2008). Since it allows you to be autonomous and develop skills to master the environment (Blatt, 2008). Furthermore, the desire to achieve exists because of the drive to satisfy personal wants and desires (Spence & Helmrich, 1978). Spence (1985) also shows that it is not possible to assume that the need for achievement and autonomy is innate. Thus, the individual has to go through life in a process of active self-discovery. Moreover, this motive of achievement links this concept with desire. At this work, we addressed the path of the individual discovering own desire, and acting upon it, sustaining the choice he/she made in life. Since desire is established, the individual can have a motive to achieve, developing autonomy and responsibility.

The subject's autonomy, in this way, is linked to other concepts since it also depends on other capabilities/achievements to develop. In this study, some concepts are addressed, but others that are not – important and have connections with the maturation of self. In the impossibility of addressing all, since the discussion about subjective processes are complex, it is a limitation of the study. The focus was chosen between some of them – autonomy, subjectivity, responsibility, desire, with its ramifications – opening new doors for future studies and insights in psychological maturity.

On the other hand, it has been seen before that an exaggerated emphasis on achievement can be distorted in two ways (Blatt, 2008). Firstly becoming the primary vehicle for self-definition and identity. Secondly, lacking a concern for the community and others (Blatt, 2008). For that reason Blatt (2008) defends both concepts – self-definition and relatedness – for the development of a mature sense of self. The appropriate emphasis on each pole, neither exaggeration nor minimization, the balance, will be defended in this study depending on the subjectivity. People are different and this subjective richness will lead to the location between both poles, disregarding psychopathology. Still considering that a cohesive self needs both for its psychological development. What is the limit and balance? It is up to the individual to question and find the proper answer.

In general, less mature forms of self-definition (autonomy, initiative, industry) in egocentric individualistic concerns, cannot be integrated into feelings of relatedness as a more mature sense of individuality. A mature sense of individuality evolves from freedom to feel close and intimate with others without having experiences of individuality impeded or interfered with (Blatt, 2008). Here is the real scenario in which the freedom to be does not merge with the freedom to be with others. Thus, the individual can, through healthy separation, find a balance between self-definition and relatedness.

Additionally, some authors, such as Sampson (1988) define two types of individualism (self-contained and ensembled individualism), stating that notions of freedom, achievement, and responsibility are only achieved in ensembled individualism. Ensemble individualism implies feelings of inclusiveness with others and fluid boundaries (Sampson, 1988). Self-contained individualism is an emphasis on self-expression unintegrated with concerns about others. Ensemble individualism includes a sense of self-defined in relation to others (Sampson, 1988). This more mature form is an expression of an integration of individuality (identity) with the capacity for relatedness (Blatt, 2008). Hence, individuals can reach freedom, achievement, and responsibility if they are not just focused on themselves, but also relate to others and society in an integrated manner. This argument is also defended in this study, both aspects being necessary – self-definition and relatedness – to the psychological development of a mature sense of self. The model developed in this study, considering the theories of both authors, Forbes and Blatt and new insights, will be covered in the discussion section.

Methodology

This theoretical study is characterized as an analytical and comparative research. The theories that are examined and compared are from the respective authors: Jorge Fobes in his book entitled “Do you want what you desire?” and Sidney Blatt in his book entitled “Polarities of Experience: Relatedness and Self-definition in Personality Development, Psychopathology and the Therapeutic Process”.

The study has the following characteristics: theoretical analysis; comparison between theories with guiding questions and critical analysis; discussion and theory-building. The selection of both materials was used considering the importance of these authors to psychological studies. Moreover, prior realization of the possibility of interacting with both concepts, ancient and contemporary, shows that some aspects of psychological development

and maturity stay still during time.

The qualitative analysis of the authors' work in this research was divided into sections. Firstly, Jorge Forbes' book "Do You Want What You Desire?" was summarized in its three parts: chronicles, conferences, and Lacanian. During each part, an individual discussion was added that meets the arguments of this research. The same was done with Sidney Blatt's book. Adding through Blatt's work was linking insights to Forbes' theories and reflections.

Inclusion criteria involve a recension of Forbes's book and a majority part of Blatt's book. Since Blatt's work is more extensive to broader discussions, and since the study is considering subjective processes, it included just relevant aspects of his research. The exclusion criteria was the practical implications of the theory, such as the therapeutic process line in Blatt's work. This could be a focus for future quantitative and qualitative studies. The choices that defined the scope of this research were the relevance of both theories to the discussions and challenges that are arising nowadays. Blatt's (2008) work was the first to trace the roots of the theory into psychoanalysis, allowing other authors to develop new theories. From this perspective, he was the beginner of the discussion conceptually, innovating in psychological developmental theory. Forbes's (2003) work also innovates in his view of seeing a new era and traces again new roots for discussion and further developments. Both are ahead of their time, each of them in one century – Blatt in the 20th century and Forbes in the 21st century.

Ethical aspects preserved all the authors' work in its originality. The proper references were included and other authors that appear in Blatt's work were integrated into the research if considered relevant to critical analysis.

The strength of a comparative research design rests on its ability to foster concept-building, theory-building and the identification of causal mechanisms (Bloemraad, 2013). Some authors distinguished theories between two understandings (Kroneberg, 2019). The first one is theory seen as a logically-connected system of general propositions, establishing a relationship between two or more variables (Abend, 2008). Secondly, theory seen as the explanation of a particular social phenomenon (Abend, 2008). These understandings differ in terms of how general or contextually specific the theory is (Kroneberg, 2019). This study will use the conceptualization of theory "as a collection of interrelated concepts, assumptions, and causal propositions to explain a specified set of phenomena" (Kroneberg, p. 33, 2019). Since developing theory in a system of causal propositions is a key goal of comparative research (Kroneberg, 2019).

For this purpose, the system of causal propositions tested in this study are the following hypothesis:

Hypothesis 1: The quality of our process of self-definition and relatedness allow the maturation of the self. However, the ultimate outcome for psychological maturity depends on individual autonomy.

Hypothesis 2: The individual desire, matter of the unconscious, being recognized by the subject through life can allow a dynamic process of discovering its own subjectivity taking to psychological maturity.

Hypothesis 3: The key factors to provide psychological well-being considering psychological maturity (hypothesis 1 and 2) is adding personal responsibility. The discovery of your own desire and subjectivity, the autonomy to make decisions and be responsible for them.

Through these causal propositions the study follows the in-depth analysis of the concepts by both authors and the development of a new theoretical model.

Discussion

As this study is comparative, the discussion will address two important parts: first the convergence and divergence between the authors' theories, Jorge Forbes and Sidney Blatt. Secondly, the presentation of a new theoretical model, integrating both theories with additional insights, which will be the contributive aspect of this research.

Comparative study of author's theories – Jorge Forbes (2003) and Sidney Blatt (2008).

Thesis	Sidney Blatt (2008)	Jorge Forbes (2003)
<i>Convergent</i>	Sense of self: seeing oneself through the eyes of others.	Sense of self: Mirror stadium in Lacan
	Dialectical interactive process of self-definition and relatedness occurs in the early stages of life.	In the early stages of life the self realizes its separation from the mother and as one unique entity (i.e., mirror stadium Lacan).
	Individualistic characteristics associated with psychological well-being and maturity: free will,	Forbes gives emphasis on individual responsibility and choices as responses to

	autonomy, choice, initiative, and personal responsibility seen as responses to the limitations of the environment and also to its opportunities.	the reality itself, with its limitations and surprises (i.e., contingency).
	The treatment is influenced depending on the poles of cultural society (e.g., individualism or collectivism). Individuals and their environment are always communicating/influencing each other in therapeutic interventions.	The changes in society (i.e., from vertical levels to horizontal levels) also changed/influenced the treatment in the clinic. Here too individuals and their environment are always communicating/influencing each other in therapeutic interventions.
<i>Divergent</i>	Mature self: associate to more “positive and strong” words such as autonomy, independence, achievement, identity.	Mature self: Forbes does not use this term in the first place in his book to define his ideas. However, he defends the complexity of life. Moreover necessary aspects to grow and develop like emptiness.
	Psychological well-being is focused on establishing and maintaining essentially a positive sense of self and balance.	Bring a new idea in one of its Chronicles “ <i>Love and Ridicule</i> ” about sustaining the ridiculousness of love. Thus knowing the vulnerability and loving someone. Forbes considers more contradictory aspects of existence/self for psychological well-being, not being essentially positive aspects of self.
	Defends in the clinic the creative struggle and the possibility of integration allowing hope.	Real clinic: absence of complaint and hope. Both signalize dissatisfaction with the present.
	Knowing more about yourself through the dialectical process of self-definition and relatedness.	Impossibility of knowing all about yourself and sustaining the incompleteness of the self.

	Psychological development as a transactional process: a continuously emerging individual and an ever-changing environment.	Psychological development as a process that embraces incompleteness of the self and responsibility for the individual subjectivity.
	Processes of intensive therapeutic intervention: different responses depending on the pole the patient are (i.e., anaclitic or introjective pole). Anaclitic pole: respond to interpersonal support and the relational dimension of the therapeutic process. Introjective pole: respond to the interpretative and explorative aspects of the treatment.	Processes of intensive therapeutic intervention: considers both clinics of Lacan - <i>Freud explains and Freud implies</i> . The first seeks to know more about the subject and his history. The second seeks to know less, giving consequences to his actions.
	Cultural aspects of the individual influence the focus on one of the poles, for example, it is possible to see more individualistic or collectivistic societies.	Globalization changes the orientation pattern: from vertical levels to horizontal levels. This influences the way the individual and society will relate to others and to oneself.
	Health psychological development of the subject having femininity (relatedness) and masculinity (self-definition).	Considering Lacan's theory, the new logic is feminine. So the world and creative inventions that individual has to go through follow a feminine logic.
	Responsibility depends on freedom from constraint. Thus, responsibility is achieved in the development of a capacity for autonomy.	Responsibility despite lack and constraint. Responsibility for what I know and what I don't know about myself/the world.
	Blatt's legacy for the clinic of the 21st century: the individual has two psychological developmental challenges in his life – establish and maintain reciprocal meaningful and personally satisfying relationships and establish and maintain a coherent, realistic, differentiated,	Lacan's legacy for the clinic of the 21st century: consequence, responsibility and new love.

	integrated sense of self.	
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Above it is possible to realize the perspectives of both authors in a comparative way, with its convergences and divergences. Based on their ideas, this master's thesis develops a theoretical model for psychological maturity considering three main concepts: subjectivity, desire and autonomy. As mentioned in the introduction of this work, subjectivity is considered as an internal psychological experience. Hence, “the experience of individuality, the sense of self as a free agent capable of initiating activity, is an expression of an integration and harmony with one's feelings, needs, perceptions, and understanding of life (Blatt, 2008). Desire is linked to a fundamental and constitutive lack (Lacan, 2011). Without concrete materiality or an object that contemplates it (Lacan, 2011). Thus, desire is irrefutable to necessity because it does not have a relationship with a real object (Lacan, 2011). Therefore desire is a motor, which launches the subject into a movement of life (Lacan, 2011). Lastly, autonomy is considered a movement dialoguing with subjectivity or self-definition through life. It derives from an individual consistency of a set of beliefs, values and principles. These are an outcome of a still-continuing process of criticism and re-evaluation.

Moreover, this study seeks individual responsibility, also discussed in Forbes (2003), under unconscious, conscious and subconscious responses. Since a child is born, it starts the relationship and bond with the mother/caregiver and the surroundings. This environmental place is a land of diverse phenomena that can happen – *controllable* and *uncontrollable*. Social/environmental conditions are considered in this work as *uncontrollable phenomena* that occur in existence and which the individual must deal with. They are threats and internal to the self – therefore psychological, in one's limitations and challenges (e.g., diagnosis of a mental disease). They are threats and external to the self – therefore social, about facts that can occur and the subject did not control (i.e., contingency) for example, tragedies, loss, and death. Social/environmental conditions as opportunities are also considered *uncontrollable phenomena*, internal and external from the self. An internal opportunity can be a discovery or insight that the self can have in life or in a therapeutic process that can change its behavior (e.g., esteem for oneself through your actions in life). An external opportunity can appear in personal or work life, and the individual can be prepared to act upon it, changing life conditions.

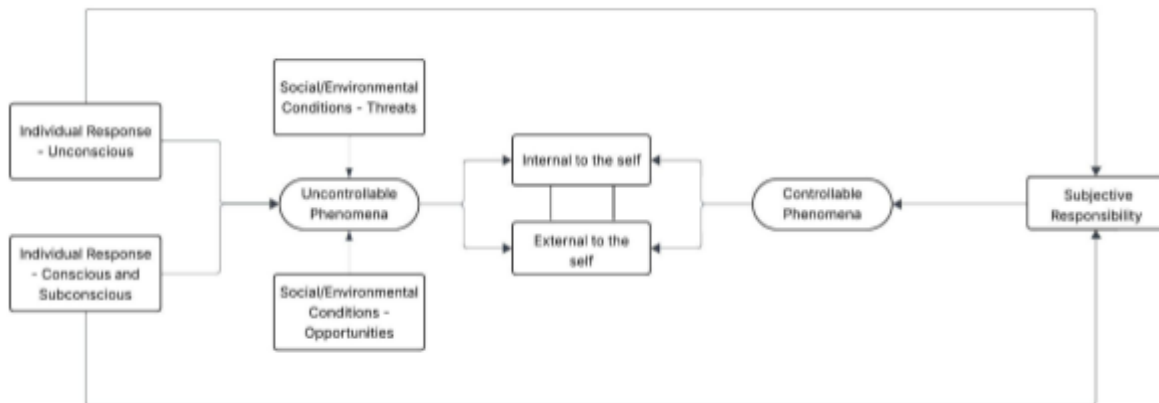
However, the individual can respond in three different ways: first unconsciously to

uncontrollable phenomena or consciousness and subconsciousness. Autonomous behaviour programmes that provide mental self-organization of individuals are: biologically formed unconscious instincts, subconscious actions supported by emotions and conscious criteria (Selyukova, 2020). According to the author, these are the main behavioural schemes of a socialized person, ensuring independence in actions and reactions to a specific stimulus (Spytska, 2024).

When the responses (unconscious, conscious and subconscious) to social/environmental conditions - threats or opportunities – are mediated by subjective responsibility they can be considered *controllable phenomena*. They are internal to the self in the way an individual will answer to it creatively and responsibly. For example, the dissatisfaction with self-esteem and the chasing for a therapeutic process to understand what happens and improve psychological care. They are external to the self when the subject can change something more concretely, for example, moving life conditions (e.g., moving countries, work). *Controllable phenomena* are the power of choice of the individual over internal and external situations from the self. Is a way of controlling the subject's life and changing the way of acting upon circumstances if necessary or if the person desires and wants.

The responses just become connected with controllable phenomena if they pass through subjective responsibility. If not, they are considered just reactions through life circumstances. No responses are considered as an individual response. In this study, control together with responsibility is addressed as a posture of choosing how to act upon circumstances, finding a more fulfilling life. The internal and external terms are always connected, since the individual is never isolated and in contact with objective reality through the subjective inner reality. Hence, the terms internal and external to the self refer to the inner psychological world of the individual and the reality the subject is surrounded. Observe the figure 1.1 to understand this first part of the model.

1.1 Individual responses – Conscious, Subconscious and Unconscious – and phenomena



Based on that knowledge, therapeutic processes can have a line into this direction, since it is impossible to change the patient's past, but individuals can resignify their history, understanding the way they respond objectively and subjectively and being responsible for it.

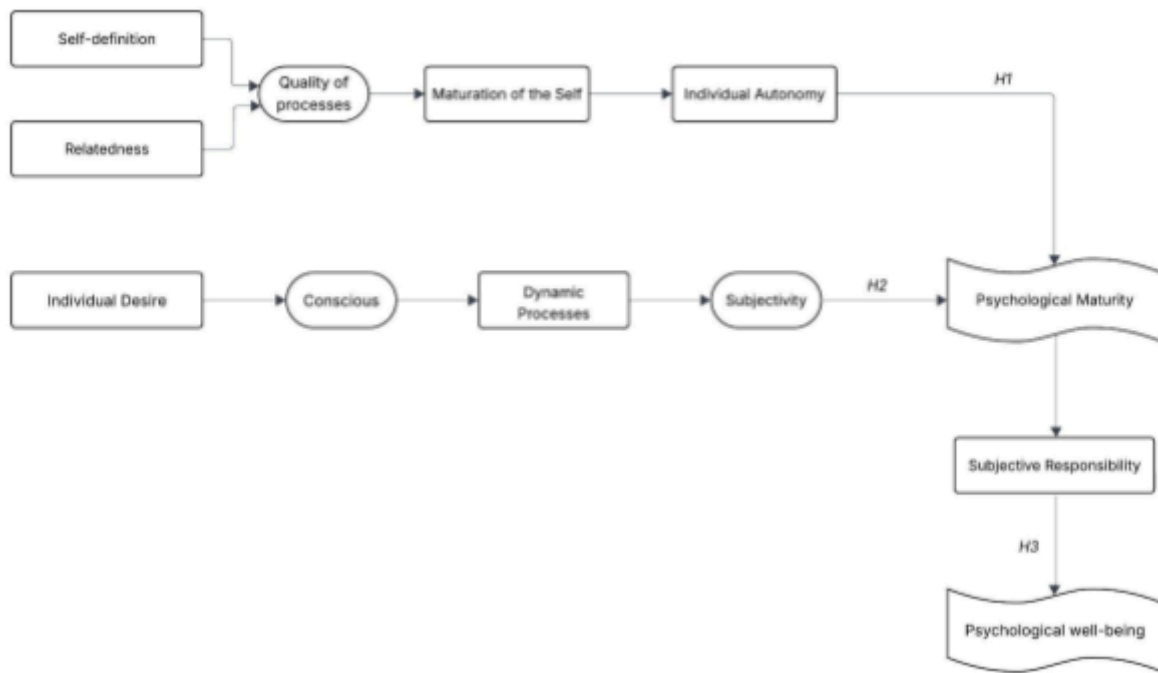
The subjective processes that can lead to psychological maturity considered the following hypothesis described in figure 1.1:

Hypothesis 1: The quality of processes of self-definition and relatedness allow the maturation of the self. However, the ultimate outcome for psychological maturity depends on individual autonomy.

Hypothesis 2: The individual desire, matter of the unconscious, being recognized by the subject through life can allow a dynamic process of discovering its own subjectivity taking to psychological maturity.

Hypothesis 3: The key factor to provide psychological well-being considering psychological maturity (hypothesis 1 and 2) is adding personal responsibility. The discovery of your own desire and subjectivity, the autonomy to make decisions and be responsible for them.

1.2 Hypotheses tested to the development of the theoretical model



Considering the theories discussed in this study by the authors and the critical thinking expressed through this research, it is possible to reach the following conclusions. Firstly, the 21st century is an era that demands further understanding to face the current psychological challenges. The knowledge of psychoanalysis and psychology in general can be used not just in the clinical background, but also as a way to ready reality, helping its development. Furthermore, globalization is allowing a multicultural environment not just in organizations, but enriching the clinic with patients from different backgrounds.

Through that fact, it is possible to reach a second conclusion. Psychological development and maturity levels occur through subjective and objective processes in a lifetime. As previous research shows in early stages the individual develops differentiation of various subjective perspectives from more objective dimensions of reality (Blatt, 1983; Inhelder & Piaget, 2013). Thus, the process of development – thought and the capacity for reflection – will always leave space for two dimensions: relativistic subjective dimension and objective dimension of reality (Blatt, 2008).

Development starts in the child-care relationship and extends to other kinds of interpersonal relationships. The concept of self-definition and relatedness arise throughout this development. With time, and a more integrated, cohesive, differentiated, and mature sense of self, the individual can also enjoy more mature relationships. However, autonomy plays an essential role in allowing psychological maturity. This is because the processes are

not ready-made. They depend on an individual continuous search for consistency between a set of beliefs, values and principles, by which the actions are governed.

The first hypothesis shows the quality of the processes influencing the maturation of self. They are related to autonomy since it means a still-continuing process of criticism and re-evaluation. If the individual during his/her development in life stands still with life, not being able to critically reflect and re-evaluate about oneself and the time/world he/she is leaving, the quality in the processes dissipate. For going into these processes is necessary an autonomous search. Despite the individual autonomy coming after the quality of the process in the *HI*, this pre-autonomy phase already exists in the individual. Before reaching consistency, the subject traced a route on quality of internal criticism and re-evaluation. Therefore, the first hypothesis (H1) is corroborated. Psychological maturity is not reached just by a mature self, but also by the development of individual autonomy.

Every human being, from the day of birth until the day of death, goes through life asking or finding a way to define a proper sense of identity, together with developing interaction with others. The nature of the findings of self-definition and relatedness depends on different variables already seen and approached through this study. For example, a mature individual who concomitantly achieves mature interpersonal relationships can have experiences of achievement and autonomy (Blatt, 2008). Furthermore, the interaction process between self-definition and relatedness is the base for personality and psychological development (Blatt, 2008). Forbes (2003) brings the idea of self existing in a horizontal world of uncertainty and lack of standards. Two scenarios can appear from that fact: anguish and new psychopathological symptoms or creation and invention, maintaining enthusiasm (Forbes, 2003).

For the individual to give answers to his/her existential anguish, it is important to consider the difference between necessity and desire. As Forbes (2003) refers in his work, there are two aspects discussing these ideas: the conflict thesis and harmony thesis. The harmony thesis defended the existence of a good foundation in man and that he naturally tends towards harmony (Forbes, 2003). The conflict thesis is based on the idea that there is a remainder between man and civilization. The first is about necessity, and the second is about desire (Forbes, 2003). The new logic addressed by Forbes is defending the conflict thesis, where the standardizations fall. People have to search their own way of existing and living, not following patterns of behavior but discovering more about individual desire.

The second hypothesis considers that as soon as desire becomes conscious for the subject, a dynamic process of discovering oneself emerges. The subjectivity is constantly

achieved/realized through life but never sufficient for the development of a mature self. As Blatt (2008) showed in his work when considering the experiences of self-definition, at different developmental levels, it is possible to see many concepts: separateness, isolation, autonomy, control, possession, power, dominance, initiative, industry, achievement, agency, individuality, identity, and integrity (Blatt, 2008). Hence, experiences of subjectivity took into account many aspects such as autonomy, independence, achievement, and identity (Blatt, 2008). Within subjectivity/self-definition there is a range of concepts that would need to be worked on, transformed and achieved in order to reach psychological maturity. Therefore, hypothesis 2 is refuted.

Discovering your desire and subjectivity is not enough to reach psychological maturity. Even less in achieving psychological well-being. Is it possible to fulfill all desires and have psychological well-being? The individual can learn more about his/her desire and subjectivity, but there is a price to pay for being who you are and for your desire. Not everyone wants to pay that price. As Forbes (2003) asked in his book: Do you want what you desire? Reaching psychological maturity and well-being also has a price to pay. Not everyone wants and/or is able to pay. Henceforward, it is possible to ask an additional question to Forbes': Do you want to pay the price for psychological maturity and well-being?

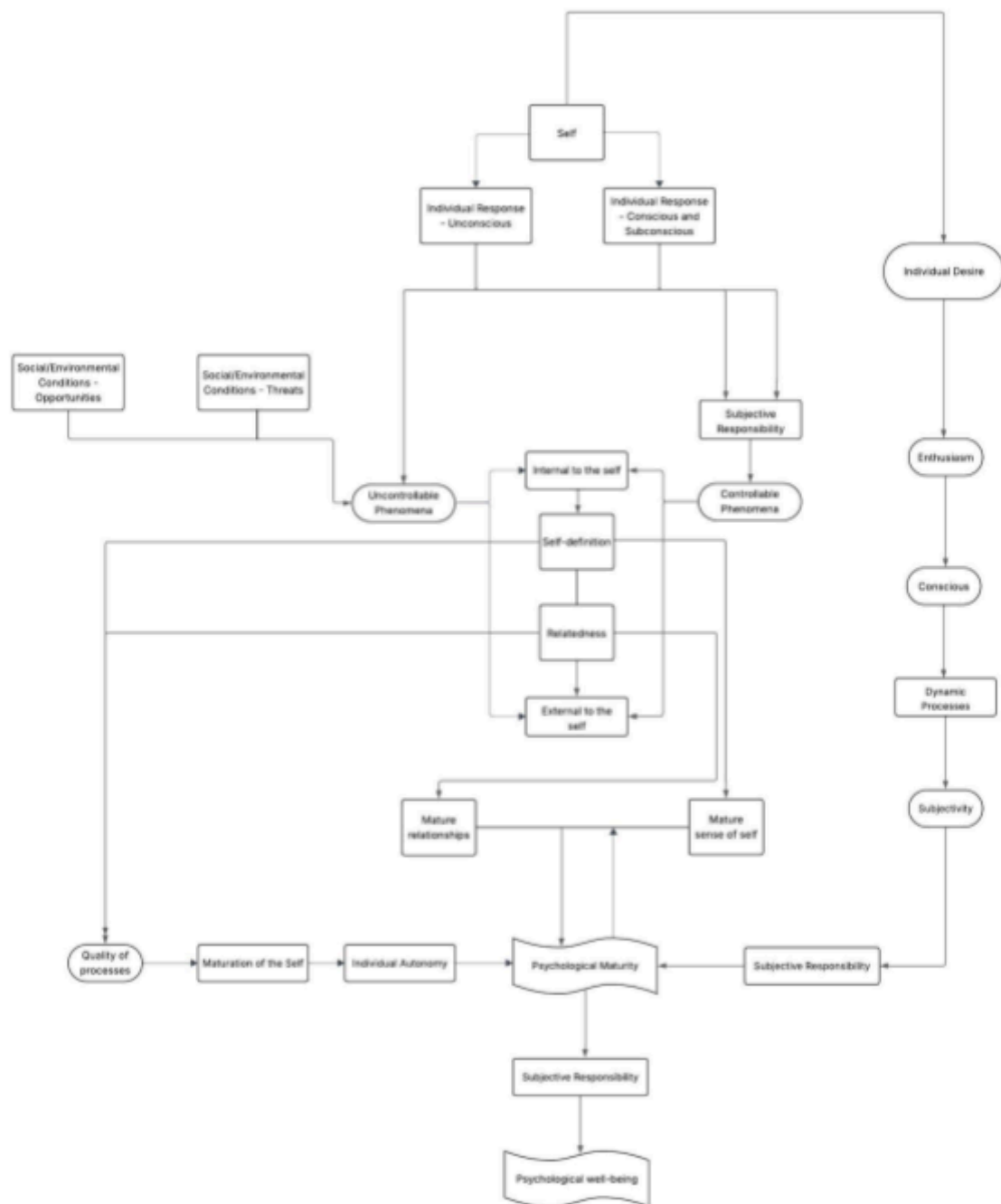
Furthermore, Forbes (2003) refers to the nature of a complaint and provokes readers with the question: Do you want to live on average? The globalization, hyper-problematization, and hyper-medicalization scenarios open the door for new pathologies and challenge past standard models. The individual can be lost not just in the different options on the environment and the uncertain atmosphere, but also concerning his/her life choices. More options highlight the importance of establishing new limits. According to Forbes (2003) nowadays people live in an area of "I can but I don't know if I want". Sustaining and establishing new limits can be a challenge since where you can, you must choose. And be responsible for your choice, always risky and incomplete. Subjective responsibility embraces that truth, the lack constitutive to the human being and to life. Forbes (2003) approached that by asking what is the hard bone of each individual that has to be sustained. It is necessary to walk from knowledge to truth.

Psychological well-being is defended in this work being activated by looking at the truth about yourself, sustaining the hard bone, and being responsible for your way of living. It allows well-being in the present, not in a nostalgic way, remembering the past, or in a hopeful way, wishing for the future. Psychological well-being only makes sense when it is felt by the individual in the present, allowing it to be a resource for building/enjoying a life that matters

for the subject. However, there are always limits. Those that life puts in the way, those that the time places and those inside/internal to the subject. Discovering the desire does not guarantee a happy life. Not even fulfilling all desires. Otherwise, it challenges the subject in psychological well-being since there is always something to lose and a price paid emotionally. From this perspective psychological well-being can be seen less like happiness and more like a diffuse well-being. An internal state of subjective choices made in life and achievement according to what the individual believes to be best for them at a certain moment. It also can be described as a scenario of internal peace with choices, responsibilities and consequences. Therefore hypothesis 3 is confirmed. Psychological maturity without subjective responsibility for actions does not reach this level of diffuse well-being.

It is important to realize that having psychological maturity is not enough to achieve psychological well-being directly. Psychological maturity and psychological well-being are outcomes of complex subjective processes, just some of them approached in this study. Therefore, some concepts are important to consider in the theoretical model below: self; controllable phenomena, uncontrollable phenomena, both internal and external; relatedness; self-definition; individual desire; individual autonomy; subjective responsibility and enthusiasm.

1.3 Psychological Maturity Model – developed linking Forbes' and Blatt's theories, with new insights of psychological development



As Blatt's theory (2008) showed, development is an alternating dialectical interactive process. Even in the early stages of life, secure attachment appears if there is space between the mother-baby relationship for uncertainty, initiative, and flexibility with experiences of correspondence and contingency (Blatt, 2008). In other words, at the beginning of life, given their proportions, aspects of existence such as uncertainty and contingency are present.

Moreover, if the child can deal with it, he/she has a proper psychological development. At the same time, the child has initiative and flexibility (Blatt, 2008). Forbes's (2003) approach embraces looking to uncertainty and contingency in a way of creating your own life, through finding what is your desire, and sustaining into the world.

However, as shown above this does not guarantee a fulfilled life. This work defends that desire as a natural force, a motor and a clue to put life in the way the individual will be energized with. This energy is called in the model enthusiasm with life itself and with living. Furthermore, real autonomy can be developed reaching consistency and subjective responsibility considered a posture of life. When an individual acts and pays the price for the choices made, wanting or not to follow the desire. Hence, psychological maturity is built and rebuilt through life in an eternal process. The reality can be faced more concretely and the present more enjoyable. A mature self can arise from these interactions, at the same time that the individual has two dimensions of reality: relativistic subjective dimension and an objective dimension. At mature levels, it is possible to achieve more balanced anaclitic and introjective personality organization poles.

The sense of self to be developed needs the realization of separation from others. When identifying the individual desire, the subject has the choice to act or not upon it. If the subject decides to pay a price for the desire he has to endure the lack of being (Forbes, 2003). Desire can allow energy and enthusiasm for individuals to pursue concrete actions in their subjective paths. The achievements or/and failures, in the process of growing psychologically, can lead to an important process of autonomy. Responsibility is considered as a subjective posture of life in these complex processes. Furthermore, as approached before, for the healthy development of personality, it is necessary to consider two poles: anaclitic and introjective (Blatt, 2008). Both feed each other throughout life, and the more one is developed, the more the other finds satisfaction – whether in more mature relationships or a more mature sense of self (Blatt, 2008). This model addresses the *self* until reaching psychological maturity and well-being. It is important to describe that reaching a mature self is not an ultimate goal, since psychological maturity is a process that keeps retro-feeding itself until death.

Phenomenons that are internal and external to the self – *uncontrollable* and *controllable* – occur concomitantly with the two concepts developed in Blatt's theory: *self-definition* and *relatedness*. As soon as the individual starts experiencing life and inner processes, he starts to self-define and see himself/herself as a separate entity from others. Interpersonal relationships have space to take place, and while self-growing the subject faces

challenges/threats and opportunities in life. The adaptation, flexibility and transformation in these life experiences allows space for identifying one's *desire*. If the individual decides to sustain and want the desire, the process of *autonomy* as one of the *dynamic processes* starts to take place. These are the previous steps for *subjective responsibility* and psychological maturity. Part of psychological development occurs through those processes, at different times depending on the subject. Psychological maturity can arise together with a more *mature sense of self* and *relationships*.

This model also needs to take into consideration the reality of the objective world – cultural aspects and gender differences – as important when analyzing not just the individual but their surroundings. The external reality has limitations, as well as the internal reality. What this model defends is the open space that always exists for new possibilities and new ways of thinking. Even though the external or internal situation can be challenging, consciousness and psychological development can allow the subject to find new ways of dealing with it. For that creativity can be studied playing an important role in the *dynamic processes*. Unfortunately, there was no space to discuss this concept that can be considered in future investigations.

The therapeutic process is one of the keys that allows change and hope. The more mature the self acquires, the more it can think about life in a way of finding and enjoying the presence of existence. As well as can establish more mature relationships and enjoy a more concrete and consistent sense of self. As Forbes (2003) stated, first comes responsibility, and then freedom. When the individual discovers that fact and is responsible for choices and responses upon circumstances across life, everything changes. It needs courage and openness to grow, develop, and discover new realities, inside or outside the current capacity for perceptions.

Psychological development is key for a fulfilled life, no matter what challenges – internal and external – an individual faces. Psychological maturity aligned with subjective responsibility can allow a truly well-being, the one you fight during all your life for. A desire, not a utopia, that someday the legacy of Lacan “new love” can be the search for a real mental health, based on the truth about oneself, and not on lies.

Limitations and directions for future research

The first limitation of this study is to not address Blatt's theory in all perspectives that later on arise in the study of personality development. As realized, his insight into these two

different poles – anaclitic and introjective – in personality development, psychological development, psychopathology, and the therapeutic process was already realized before by other authors. However, his theory can be linked not just with psychoanalysis, but with other clinical lines of thought, such as cognitive-behavior therapy, for example. This study addresses specifically the conversation between his study tracing the roots into psychoanalysis. Hence, it addresses the psychoanalytic aspect, leaving out other models of psychology. Moreover, even in the psychoanalytic field, this study has limitations, given the impossibility of considering all of the authors and theories developed.

Secondly, this study shows the importance of the balance of these two dimensions – relatedness and self-definition – for healthy psychological development. However, as seen in Blatt's studies, the gender gap exists in the way males and females interpret the world, since childhood, when the father, in psychoanalytic theories, occupies two different roles for men and women. For men, the father enters as the break of the bond with the mother, with an identification role (Blatt, 2008). For women, the father enters as someone who will be loved, breaking the bond with the mother (Blatt, 2008). Not just those factors, but other gaps since the beginning of life can influence the way gender can differ the tendency to one pole or the other.

Thirdly, the theoretical model developed considering psychological maturity embraces individuals in general. However, the aspects of the model as self-definition and relatedness are influenced in individuals life depending on the cultural background. Thus, these aspects are not addressed in this study, but the model can be studied practically in specific cultures.

Fourthly, the theoretical model considers some concepts also addressed by the authors – autonomy, subjectivity, responsibility, desire, with its ramifications. Nevertheless, there are other concepts also linked to them that are not covered here. For example, when considering the subject's autonomy, there are capabilities/achievements linked to this development. These ramifications were not discussed in this research, since the discussion about subjective processes is wide and complex. Meanwhile opening new doors for future studies and insights in psychological maturity.

In fifth place, the model defends the open space that always exists for new possibilities to expand consciousness thinking, being the individual able to rebuild their life psychologically. For that creativity can be studied playing an important role in the *dynamic processes*, not discussed in this study. Finally, the therapeutic part of this process was not considered in this research and can be approached in further studies, not just in theory but in

practical terms. A mixed study with quantitative and qualitative data can be developed interviewing patients during the therapeutic process. Thus, could give more insight to professional practice and in forms of conducting the treatment towards psychological maturity.

Conclusion

The present study pretended to explore the theories of a contemporary psychoanalyst author, Jorge Forbes, and a former psychoanalyst, Sidney Blatt, relating their works to the development of a new theoretical model. This model helps to have critical reflections and insights about the life of the individual in the 21st century. With the amazing contributions brought by both authors, it was possible to reach important conclusions and leave a fertile ground for future research. The ancient but still actual discovery by Blatt threw light into two concepts that accompany the subject from birth to death: self-definition and relatedness. The definition of who you are, as well as your relationships, allows you to develop psychologically through life. These processes, which are complex and not linear, can lead to a mature sense of self. To reach that point, however, it is necessary to understand some factors of human existence, as well as psychologically support them. It is a continuous lifelong growing process, that if well succeeded, can lead to psychological maturity and well-being, and a more fulfilling life and relationships.

Hence, this study provides insights into the new individual of the globalization and information era. In Forbes's (2003) terms – the mutant generation. In a world with no standards, the individual has to choose if wants to continue to live in old past solutions or create new ones. The model created in this study is an attempt to think differently and find creative ways of psychologically responding to the present challenges. Some questions raised through this work deserve to be revisited which make me conclude this research with some of them.

What is the meaning of your life? What will the transformation of anguish and its inscription into reality be like? How are you naming and accepting affection? In an era of information and excessive connection, may human beings support being silent? In a world where people are hyper-medicalized and trying to find new ways of anesthesia, how will they use their emotions to know who they are? How will they get to know their subjectivity, without getting in touch with their inner world? Why are decisions so fundamental? What would be the particular hard bone of each subject to be supported? Can you stand the lack of

being? Is it possible to live all your desires and be happy?

It is the choice of the individual in the 21st century to raise their own questions, as well as think about their inner and external objective and subjective realities. Transforming and maturing psychologically is not an easy path, but can be built and developed through life experiences/ really living. Conquering a mature sense of self is an achievement, and not everyone wants to pay this price. Maturing requires courage and becoming a real adult. To paraphrase René Descartes, instead of I think, therefore I exist, we should stick with I exist, therefore I live. Are you really living or just existing?

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