



# Basic needs and complexes: similarities between feeling-toned complexes, emotional schema and affective states

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**Abstract:** The aim of this paper is to examine feeling-toned complexes from a developmental psychological perspective. From this perspective feeling-toned complexes emerge when basic needs are not met. A very similar theory is put forward by Jeffery Young in his Schema Therapy (Young, Klosko, & Weishaar 2005). His basic needs concept, developed on the basis of empirical research, covers four basic needs which are: attachment, autonomy, and self-worth, as well as play and spontaneity. My proposition is to deal with this conceptual view from a Jungian perspective insofar as we can integrate the four basic needs, however adding a fifth: the basic need for meaning in the theory of feeling-toned complexes. Emotional schemas and feeling-toned complexes are then comparable patterns. The strengths and weaknesses of Analytic Psychology compared to Jeffrey Young's schema therapy are further discussed. The foundation of the feeling-toned complexes on unmet basic needs lends itself to including a further reference, namely Jaak Panksepp's neuroscientific findings. Panksepp formulates seven basic affective systems which I discuss first, then I focus on what could be gained from the basic needs concept and finally I turn to the feeling-complex in an attempt to integrate neuroscientific findings into complex theory.

**Keywords:** affective systems, basic needs, emotional schema, feeling-toned complex, motivation, neuroscience, schema therapy

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## Introduction

It is a psychological fact that human beings have various basic needs and are therefore driven by different basic motivations. Over one hundred years ago Sigmund Freud and Carl Jung called this phenomenon 'libido', in order to describe human desires, emotions, thoughts and behaviours from the perspective of human subjective experience. Both pointed to the enormous importance which unconscious motivation plays in human affairs, and this could be seen as the main reason psychoanalysis has contributed to the Western intellectual tradition (Cortina & Liotti 2007). In the years following Freud and Jung, psychotherapists have further emphasized unconscious

motivations, as I will show below. I would like to join this perspective by offering some thoughts about human motivations or basic needs and feeling-toned complexes. Viewing complexes in this light, one can place the concept of the complex within the conceptual framework of emotional schemas of Jeffrey Young's schema therapy (Young, et al. 2005) and Jaak Panksepp's neuroscientific theory of affective states (Panksepp 1998; Panksepp & Biven 2012). I compare concepts, because I believe comparing concepts is the only way of sharing knowledge between analytical psychology and other disciplines. 'The exchange of knowledge ... always takes place at the level of concepts, not at the level of concrete clinical treatment', rightly commented the psychoanalyst Marianne Leuzinger-Bohleber (2017, p. 12).

Freud's classical drive concept describes psychic development as a sequence of different phases. In Freud's view, the drives were above all sexually motivated. Freud spoke, in the *Three Essays on the Theory of Sexuality* (1905), of lust and considered sexual pleasure or libido as a basic motivation. Later he added aggression as a basic motivation in human behaviour. Lust and aggression influence human emotions, thoughts and behaviour significantly. Freud, in his topographical model (where he differentiated the unconscious system from the preconscious and consciousness), stated that the unconscious contains instinctual drives and wishes, which are threatening when emerging into consciousness. They must be repressed. Therefore, he called this the repressed unconscious or dynamic unconscious or Id.

Jung was one of the first critics of Freud's drive concept, arguing that it was too one-sided and too dogmatic. Jung held that drives were more diverse, that the libido represents not only a sexual drive, but includes more: libido was for Jung a general psychic energy (Jung 1928, para. 51). In his book, *Transformation and Symbols of the Libido* (Jung 1912), he dealt with Freud's term and defined his own concept of libido. Jung noted that the Latin word 'libido' means 'hunger' (or nutrition instinct) and 'passionate desire'. The general psychic energy may flow in channels serving the sexual, but also the reproductive, nutritional or whatever instinct. This marked the fundamental break with Freud's view of the unconscious. In his paper, 'Psychological factors determining human behaviour', he further explained what he meant with the notion of libido: with the term general psychic energy, Jung meant also the drives to activity (i.e. to play), reflection (production of culture) and creativity (Jung 1936, para. 236-46). In other works, he indirectly emphasized the importance of the basic need for autonomy, separation from parental images (with the hero and anima images) and the importance of the need for meaning in life (e.g. Jung 1912, 1932, para. 497).

### Current concepts of emotional basic needs

Later psychoanalysts and psychologists added further basic needs and motivations in their views of human life. Alfred Adler described the power

drive (1907), Heinz Kohut (1988) argued that acceptance and self-worth are important for human beings, and John Bowlby (1969), who worked with infants and children, concluded that infants need attachment. A young child should experience a warm, intimate, and secure relationship with their mother. The relational psychoanalysts in turn emphasize the basic need for relationship and exchange in every age (Orange et al. 2001). There is much more that could be said regarding this development, but I will focus on the connection between basic needs and empirical research.

On the basis of infant observational data, the psychoanalyst Josef D. Lichtenberg argued that whatever infants do with observable consistency, indicates what it is that they are motivated to do. Therefore, he replaced the notion of drive with motivation: 'Psychoanalytic theory at its core is a theory of structured motivation, not a theory of structures' (Lichtenberg 1989, p. 1). He stated that there are five motivations in human beings, with each grouped around a basic need: the need to fulfil physiological requirements (not a psychological need), the need for attachment and affiliation, the need for assertion and exploration, the need to react aversively through antagonism and/or withdrawal, the need for sensual and sexual pleasure (Lichtenberg et al. 2000). He further argued that the classical dual-drive theory, and even Freud's structural theory of id, ego and superego, are clearly refuted when we focus on multiple motivational systems. These motivational systems function not only on the intersubjective level but also on the intrapsychic level, which is in accordance with the Jungian view insofar as complexes evolve in a constellated field with others. The authors of the book, Josef Lichtenberg, Frank M. Lachmann and James L. Fosshage, combined the approach of the Self psychology (Lichtenberg) with that of interpersonal psychoanalysis (Lachmann and Fosshage).

Subsequently, the psychologist and cognitive behavioural therapist, Klaus Grawe, developed a framework of psychological basic needs based on additional empirical studies. Each need has been extensively researched and grounded in empirical evidence. Grawe listed the basic needs for autonomy, attachment/control, increasing self-worth, and increasing pleasure/avoiding discomfort (Grawe 1998). Based on Grawe's list, the Schema therapist Jeffrey Young replaced the term 'increasing pleasure' with that of 'play and spontaneity' (Young et al. 2005), which reflects a wider spectrum of understanding of this need.

Taking all this together, my hypothesis is to summarize the basic needs into five groups of needs (Meier 2019): attachment, autonomy, self-worth, play & spontaneity, and meaning. This view is widely shared by researchers in the fields of psychology, psychoanalysis, cognitive behavioural therapy and schema therapy. Table 1 summarizes the emotional basic needs in the fields of psychology and psychotherapy. Even the basic need of meaning, a very Jungian finding, is referred to by the psychologists Abraham Maslow (1954), Jeev Gasiet (1981), the psychoanalyst Erik Erikson (1979), and the

Table 1. Emotional basic needs in the fields of psychology and psychotherapy

| Basic need                    | Psychology, Developmental Psychology, Psychoanalysis, Cognitive Behavioural Therapy, Schema Therapy |                                                                                     | Further possibilities                                                                                            |
|-------------------------------|-----------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------|
| <i>Attachment</i>             | Bowlby (1969)<br>Maslow (1954)<br>Grawe (1998)<br>Frick (2011)                                      | Young et al. (2005)<br>Erikson (1979)<br>Gasiet (1981)<br>Lichtenberg et al. (2000) | Security, affiliation, love, relationships, trust                                                                |
| <i>Autonomy</i>               | Grawe (1998)<br>Frick (2011)<br>Lichtenberg et al. (2000)                                           | Young et al. (2005)<br>Erikson (1979)<br>Gasiet (1981)                              | To have control, self-control, to be competent, assertive; to have orientation, self-determination, exploration  |
| <i>Self-worth</i>             | Kohut (1988)<br>Maslow (1954)<br>Grawe (1998)<br>Frick (2011)                                       | Young et al. (2005)<br>Erikson (1979)<br>Gasiet (1981)<br>Lichtenberg et al. (2000) | Self-esteem, recognition, fairness, identity, resonance, respect, self-efficacy, possibility to react aversively |
| <i>Play &amp; spontaneity</i> | Grawe (1998)<br>Frick (2011)                                                                        | Young et al. (2005)<br>Lichtenberg et al. (2000)                                    | Lust, avoidance of aversion, sensual and sexual pleasure, creativity, curiosity                                  |
| <i>Meaning</i>                | Maslow (1954)<br>Frick (2011)                                                                       | Erikson (1979)<br>Gasiet (1981)                                                     | Self-realization, integrity, sense                                                                               |

developmental psychologist Jürg Frick (2011). Edward L. Deci and Richard M. Ryan's Self-Determination Theory proposes only three basic needs and motivations, which are autonomy, competence and relatedness (Deci & Ryan, 2008), and integrate important motivation as meaning in their theory. It goes beyond the scope of this paper to explore that issue more deeply.

### Feeling-toned complexes and basic needs

This view of summarizing basic needs into five groups has consequences for the theory of feeling-toned complexes. One can argue that the origins of a complex lie in certain 'windows in time', especially in childhood, but also later in life, in times of certain major structural changes (Gabbard 2000, p. 119), when a basic need meets certain environmental conditions. The Jungian author Mario Jacoby states:

Archetypal dispositions and needs in the individual are interwoven with the environment in an intricate fashion which has such a powerful imprinting influence, especially in infancy. In this encounter between the natural disposition of the infant and the reaction from the environment, we find the origin of many psychic complexes ... .

(Jacoby 2001, p. 88)

If a basic need cannot be met, e.g. a father does not give his son or daughter autonomy or a mother cannot provide enough attachment or both parents give the child the feeling of being inferior, or after a car accident you lose your trust in life and fall into a depression, a complex can be formed, and it affects memory, thoughts, fantasies, bodily feelings, and behaviour. Furthermore there can be effects on the internalized expectations of oneself and the others and particularly the emotions concerning the satisfaction of this specific need. Following several traumatic, painful (etc.) experiences, a person will inevitably have distorted beliefs about himself, others and the satisfaction of his wishes (Ginot 2012, p. 59).

Experiences stored on the implicit level relating to the traumatic complex remain active and can be triggered later in life by an outer event, perception or experience which is similar to the earlier traumatic event (Roesler 2017, p. 157), and which works through the process of projection or identification with the object. Strong emotions overwhelm the person, with the result that cognitive processing is disrupted, the body feels weak or dizzy, or is aroused, a related memory breaks through (Hauke 2006); yet the behaviour is often not appropriate to the situation, but rather stereotyped and proceeds automatically. The person acts in a strange way and misinterprets the sensory inputs (this tendency to misinterpret is a result of returning to or reliving the past trauma).

A complex is emotionally charged because basic needs are involved. Under the influence of the complex experience people try to satisfy their basic needs,

but in an inadequate way. What follows is a conflict between the normal ego-functions, and the feeling-toned complex. Complex theory is therefore called the conflict theory of analytical psychology. The Ego wants to develop, but the complex hinders the personality from making steps in this direction. Clients come into therapy, saying, 'I know that my behaviour is not correct, but my feelings tell me another story, and my feelings are stronger than my thoughts'.

I therefore propose the following definition of a complex, which has been discussed at the research conference of Infap3 (*International network research and development in Analytical Psychology in Germany, Switzerland and Austria*) in Stuttgart June 2018 (Meier 2019): a feeling-toned complex consists of unconscious representations grouped around a strong affect. If basic needs are not met, such complexes arise. The complex representations concern emotions, body feelings, thoughts, memories of internalized interactions (of subject and object), a symbolic image (i.e. in dreams) and coping strategies. The feeling-toned complex can be triggered by a perception, leads to a disruption of ego-functioning and pursues a goal via constellation, projection or identification (Meier 2017, 2019).

### Feeling-toned complexes and emotional schema

With the view discussed above, we to a large extent accord with the thesis of Jeffrey Young's Schema therapy (Young, et al. 2005). Schema therapists also focus on unmet basic needs as the main causes of (negative) emotional schemas and if they are not met over the course of childhood and adolescence, stable maladaptive patterns follow. A negative emotional schema seems to be quite similar to a negative complex, as both include memories, emotions, cognitions and bodily feelings. In adult life, these patterns are dysfunctional and unconscious and can cause disorders (Farrell & Shaw 2012).

In his complex theory, Jung emphasized the importance of emotions. As Nancy Krieger emphasises: 'Jung considered emotion to be the central element which linked the memories and associations of the complex together (Jung 1928, para.18). Therefore, each time the same emotion is activated, the same memories and associations are brought to mind and the same complex constellates' (Krieger 2014, p. 59). Both Jungian analysts and Schema therapists are in accord on the importance of emotions for complexes and schemas.

There are also similarities in the treatment strategies, insofar as both focus on the internalized interaction of memories to symbolize the inner part-personalities. For this purpose, Jungian analysts and Schema therapists try to symbolize inner states through imagination etc. Schema therapists have observed two main modes of interaction for memories: the *child mode* (in the Jungian view: the inner child), with a child who is annoyed, injured, impulsive, distant, etc. and the *parent mode* (in our view: the father or

mother complex) with parents who are criticizing, angry, punitive, distant etc. If a patient presents, for example, in the mode of an impulsive child, the Schema therapists symbolize, as a Jungian analyst might, this inner child, asking what the person feels and what they need, in an attempt to integrate the dissociated state (Young et al. 2005).

However, Schema therapists and Jungian analysts are not similar when it comes to the intersubjective field in regard to projection, identification and constellations. These, and transference and countertransference dynamics, are reduced to parental care and empathic confrontation of the therapist to at least partially satisfy the ‘... unmet emotional needs and thus heal the schemas’ (ibid., p. 91). Schema therapists are active and have a direct impact on what is happening, which is in my view too educational, directive, and over-simplifying, making therapy into a course that the client must complete (Meier 2014).

The aim of Schema therapy is to ‘train’ the patient’s ability to self-regulate to such an extent that he or she no longer falls into the schema trap. The therapist gives messages, recorded on mobile phones, that are supposed to allow the client to internalize the ability to self-regulate through imitation. However sub-symbolic elements are left out (Bucci 2011): role-plays emphasize only what can be verbalised, not the emotional experience; imagination is guided in a didactic, too directive manner. The implicit, sub-symbolic and emotional processes which become visible in posture, facial expressions, gestures, and modulation of the voice, are generally given too little space. Even the Schema therapists Schuchardt & Roediger criticize Schema therapy in as much as it is still too oriented towards cognitive constructs and therefore too static (Schuchardt & Roediger 2016).

We correspond with the Schema therapy position when it comes to resource activation. In treatment, the Schema therapists try to get back to the unmet basic needs by asking: how can these be better met, with which better strategies? Many Jungian analysts adopt a similar approach. Both groups assign a great deal of meaning to the role of the imagination of symbolic images, as on the level of implicit memory. We ask for protective images or symbols, the safe place, the inner wise woman or man, anima, to strengthen the ego. The Schema therapist asks about the ‘happy child’. Asking ‘What do you need now?’ is meaningful in regard to improving maturation and the perception of needs. Imagination is for this reason central for therapy in both schools.

However, both differ fundamentally when it comes to methodology. Schema therapists work with a manual for imagination, the therapeutic process is structured in advance, and many questionnaires have been developed and are used systematically. Schema therapists have created questionnaires for the various Schemas and Modes, depending on the nature of the disturbance. So, for example, there is a Schema-Mode Inventory with different Modes (Child and Parent Modes). Analytical psychologists work in the opposite way. With Active Imagination the client allows inner images to emerge, at times the

therapist provides a motive and follows the imagination with questions (Kast 1991). On the other hand, one can argue, the absence of a systematic approach and research in the field of complexes is lamentable. In my opinion a system would be useful, for example, to develop a Complex Inventory similar to the Schema-Mode Inventory, insofar as it would include questions about the satisfaction of the different basic needs to discover complexes. One could thereby open up a discussion about, for example, the Mother complex, because this complex in particular varies a great deal. A Mother complex could emerge due to several unmet basic needs, such as attachment, autonomy and play, and so on. However, it can still only be described as a Mother complex. A discussion with Schema therapists about complexes and schemas would be fruitful for both sides. There is also a tentative opening up, on the part of Schema therapists (Jacob 2011), in relation to the inter-subjective field of complexes of projection, constellation, transference and countertransference.

### Basic needs, feeling-toned complexes and basic affective states

In recent years, analysts and neuroscientists have begun to explore the analytic view of the mind in relation to knowledge emerging from the field of neuroscience. As Margaret Wilkinson points out, there are many ways in which 'Jung's understanding of the mind, the human condition, and the self... (are) ... 'compatible with the insights that are emerging from neuroscience today' (Wilkinson 2004, p. 84). In this section, I want to consider the insights that the neuroscientist Jaak Panksepp has to offer in regard to the concepts of basic needs and feeling-toned complexes.

Jaak Panksepp, an American neuroscientist and psycho-biologist, argues that it is correct to assume that 'primary-process affective feelings in humans (i.e. 'raw feels') arise from distinct patterns of neural activity that we share with other animals and that these feelings have an important role in controlling behaviour ...' (Panksepp 1998, p. 13). Each emotion has a 'characteristic "feeling tone" that is especially important in encoding the intrinsic values of ... interactions ... .' (ibid., p. 48). Based on broad research with mammals, he proposes an outline of emotional circuits of universal basic emotional and motivational systems. These systems are genetically ingrained and independent of environmental experiences. 'The underlying circuits are genetically predetermined and designed to respond unconditionally to stimuli arising from major life-challenging circumstances' (idem.).

According to Panksepp, each of these basic affective systems controls emotional circuits for specific types of behaviours and generate specific types of affective consciousness. When these systems are stimulated in humans, people always experience intense feelings. When a system is activated by life events, they generate memories and thoughts about what is happening

(Panksepp 1998, p. 2). Each of these systems produces visceral responses of the body: changing sensory, perceptual, and cognitive processing (*ibid.* p. 49).

Affective systems work especially in childhood, but not only then. Even in adult life, in times of significant life events, we can fall into states dominated by these affective systems:

In early childhood there is no sustained line of thought without a sustained line of affect ... in adulthood, when long-term behaviour patterns and habits of thinking and defences have been established ... the obvious linkages between affect and behaviour diminish... (but in fact) the affective regulators may have simply descended to preconscious levels of neural processing, still (exert) fundamental controls over mind and behaviour while leaving ... our higher abilities quite confused about the types of psychological functions that actually control our behaviours.

(Panksepp 1999, p. 18)

In these cases, lower brain arousals may disrupt cognitive processing; we fall under the influence of a complex, as we would say.

I propose to discuss to what extent these neural circuits of basic emotional systems correspond with the psychological concept of basic needs and complexes. What information can we get from neuroscience in terms of what takes place when we try to satisfy a basic need? Or what happens neurologically when a basic need is not met, as in the case of complexes? Affective systems as basic motivators generate and regulate emotions, bodily feelings, thoughts, memories and behaviours. This reminds us of the definition of archetypes as 'patterns of behaviours.' I don't want to go into this in detail, our topic is the feeling-toned complex, however I want to share a short passage from Panksepp where he provides an example of an instinctual system as an 'archetypal interaction':

You are cornered in a dark, dead-end street by a crazed mugger wielding a stiletto. He desperately needs money to satisfy the artificial craving aroused in his brain by periodic drug use. ... Your body is filled with tension, your heart pounds, you feel cold, weak, and trembly, but you are almost reflexively putting on a valiant, but perhaps foolish, effort to keep him at bay by shouting, flailing your arms, and throwing handfuls of pebbles at him. He is shouting that he will really get you for that. He is now angry, and it's not just your wallet or purse that he wants; he wants your life. By a stroke of luck, passing police officers notice the commotion in the alley, and they save you.... (However, you are still) filled with a lingering dread and horror. For several nights your dreams are filled with symbolic variations of the incident. Months later you are still prone to recount how you felt, how you had never been more scared in your life, how relieved you were to see the police arrive ...

(Panksepp 1998, p. 15)

Each system works on primary-process mechanisms. Secondary process, in turn, has to do with forms of learning such as classical conditioning of the

basic emotions and especially fear-conditioning. Tertiary process is specifically human and, psychoanalytically speaking, is more or less identical with ego functioning. In Panksepp’s words: ‘The lower regions generate primal affective states while the higher regions regulate, reprocess and modulate them’ (Panksepp 2010).

Panksepp outlines seven basic affective systems of the ancient, subcortical regions of our mammalian brains and for each he provides a neural map with specific emotional circuits working on the primary-process level. He calls the seven systems SEEKING, PLAY, LUST, CARE, RAGE, PANIC/GRIEF and FEAR (capitalised per convention). See Table 2 for a comparison of basic affective systems and basic emotional needs.

The SEEKING system is characterized as a permanent wish to explore. It plays an important role in relation to all other emotions; the SEEKING system is ‘granddaddy’ of all the emotional systems (Panksepp & Biven 2012, p. 86). It underlies our desire to go out into the world and seek things that will meet our needs, such as sexual urges, and so give us pleasure. The psychoanalyst Yoram Yovell stated that Panksepp’s SEEKING system can be related to Freud’s concept of libido (Yovell 2016, p. 127); the neuro-psychoanalyst Mark Solms came to the same conclusion (Solms 2017, p. 48). The SEEKING system also operates in the search for higher meaning (Panksepp 1998, p. 145). Seen from a Jungian angle, the similarity to Jung’s concept of general psychic energy is striking (whether Jung’s or Freud’s conceptualisation of libido is a better fit for the SEEKING system, would be an interesting question). In addition, the emotional circuits of SEEKING may also be necessary to meet the basic needs of autonomy, play and meaning. Without the SEEKING system as the underground neural affective system it is hardly possible to imagine how human beings could satisfy their needs.

For Panksepp, the PLAY system expresses lightness, fun, and enjoyment of social activity. The motivation of the PLAY system may involve parts of the

Table 2. Comparison of basic affective systems and basic emotional needs

| Basic affective systems (Panksepp, 1998)                          | Basic emotional needs                                        |
|-------------------------------------------------------------------|--------------------------------------------------------------|
| SEEKING (expectancy, seeking for resources, rewards, stimulating) | ( <i>Jung’s Libido</i> ) autonomy, play, meaning, self-worth |
| PLAY (social joy, positive engagement with others)                | play & spontaneity                                           |
| LUST (sexual excitement, reproductive eroticism)                  | play & spontaneity                                           |
| CARE (maternal devotion)                                          | attachment                                                   |
| RAGE (anger, protection of the body)                              | autonomy, self-worth                                         |
| PANIC/GRIEF (sadness, separation distress)                        | (complex emotion)                                            |
| FEAR (anxiety, protection of the body)                            | (complex emotion)                                            |

brain that govern rough-and-tumble play. Engaging in joyful competitive interactions is necessary for us all. I think, this system is clearly equivalent with the basic need for play and being spontaneous. The same is true with the LUST system, that brings activity and moves toward joining the body with another, typically culminating in orgasmic delight. Lust is part of the basic need for play and spontaneity, as we defined above, and corresponds with the LUST system.

When people are aroused by the CARE system, according to Panksepp, they have the impulse to embrace loved ones with gentle caresses and tender ministrations. Nurturing can be profoundly rewarding; it can engender a positive affective state. Comparing the affective system of CARE with the concepts of basic needs, it seems clear that the motivation in both is the same, to attach to someone; the caregiver to a child and the child to the mother. Panksepp's system is more elaborate, furthermore it stresses the relational, in addition to the motivational aspect of the behaviour. Yovell also argues that Panksepp's CARE and PANIC/GRIEF systems are complementary with Bowlby's attachment system (Yovell 2016). Taking the example of adult romantic love, Yovell stresses how Panksepp's subcortical emotional systems influence our conscious experience and our actions in an intricate interplay.

Panksepp emphasizes an experience-dependent understanding of the development of the self from an inner core self. According to Wilkinson, Panksepp stresses:

the relational, intersubjective nature of the development of the individual self. Thus, we may think of the individual as a mindbrain-body being that has emerged from the experience of the earliest and most fundamental experiences of relating. Both nature and nurture have had a part to play in the growth and development of the neuronal connections that go to make up the individual mind.

(Wilkinson 2005, p. 485)

Consequently, the related affective system to attachment is the PANIC/GRIEF system that relates to separation distress. Young mammals experience deep psychic wounds and pain when the caregiver leaves. This system in young mammals is characterized by insistent crying and urgent attempts to reunite with caregivers; it helps to facilitate positive social bonding and attachment. This is important for the foundation of complexes, as I will discuss later.

Comparing the basic need for autonomy or self-worth with the affective system of RAGE is more difficult. With RAGE, animals and human beings defend themselves against attack; the RAGE system can be seen as a negative affect. It mediates anger and is aroused by frustration at attempts to curtail one's freedom. On the other hand, one could argue that it becomes more comparable when it interacts with cognitive patterns, such as the experience of victory over one's opponents or the imposition of one's will on others (Panksepp & Biven, 2012, p. 150). In such cases the comparison of the basic

needs for autonomy and self-worth makes sense. Without a RAGE system one cannot satisfy both these needs. One cannot experience autonomy and self-worth without the cognitively mediated feeling of strength in body, mind and action.

The FEAR system differs completely in relation to basic needs. No basic need or motivation is involved in this system, because the FEAR system generates a negative affective state from which all people wish to escape. Nobody wishes to feel fear. The body becomes tense, immobile, frozen etc., which can intensify and burst forth into a dynamic flight pattern of avoiding something or someone. This description helps in that it allows reflection on the feeling-toned complex. In Jung's definition, feelings are essential in every complex. But what kind of feelings? Could it be fear? Fear, for example, of an aggressive father, an overwhelming mother, fear of getting older etc., feelings that can cause a complex because a basic need is not met? The individual has only a small selection of basic emotions from which to react, one is fear, another one is panic/grief (I suppose the system PANIC/GRIEF could also trigger a feeling-toned complex, e.g. an abandonment complex). Panic/grief is an affective human state that human beings don't want to experience. Fear, panic, and also rage in fact correlate with neuroticism, as demonstrated in an empirical study of primary emotional systems with the Big Five of Personality according to Montag and Panksepp (2017).

When these raw feelings on the primary-process level are mixed with higher mental abilities, the results are social emotions such as envy, guilt, shame and jealousy (Panksepp & Biven 2012, p. 46). These connections still need to be thoroughly examined but could explain the variety of feelings in a complex.

This in turn points to different levels of complexes. Affective states work on the level of primary-process mechanisms. The secondary process in turn has to do with forms of learning, such as classical conditioning of the basic emotions. Only on this level are images available, according to Mark Solms in the discussion at his lecture at the conference in Basel in October 2018. Primary process emotional networks are defined in terms of neural and behavioural criteria, specifically: 'Emotional affects (emotion action systems; intentions-in actions), homeostatic affects (hunger, thirst, etc. via brain body interoceptors), sensory affects (sensorially triggered pleasurable-displeasurable feelings)' (Panksepp 2010, p. 534). In short, the subcortical primordial affects include only feelings, body reactions and action-systems, as for example in the case of patients with severe dissociation complexes. In Panksepp's words: these emotional networks 'generate characteristic behavioural-instinctual action patterns' (ibid.). With maturation, higher brain mechanisms come to regulate emotional arousals. Following feelings, bodily reactions and action patterns, memories of internalized interactions, thoughts, and images come into view and point to the secondary process, as in the case of patients with depression or anxieties (see Figure 1).

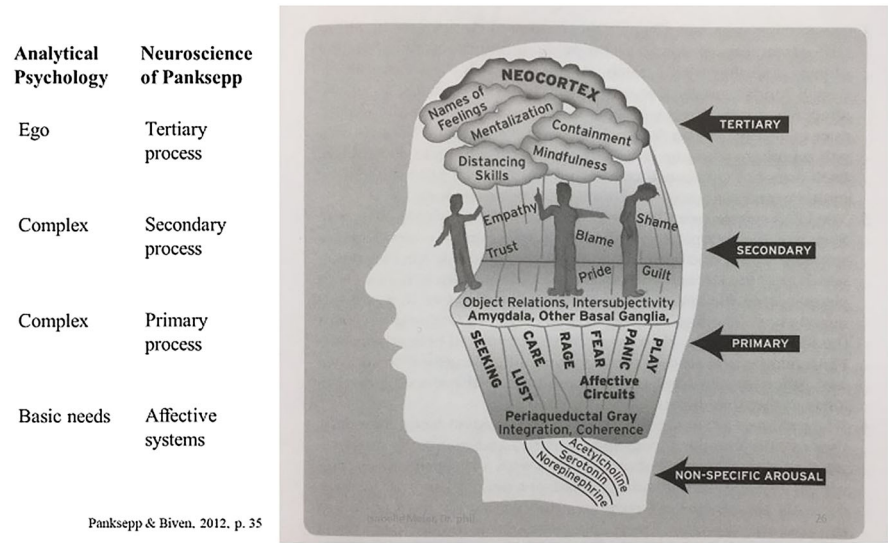


Figure 1. Outline of a comparison of basic needs/complexes with affective systems. [Colour figure can be viewed at [wileyonlinelibrary.com](http://wileyonlinelibrary.com)]

Conclusion

I have investigated this topic of basic needs and motivations in order to compare Young’s emotional schemas and Panksepp’s affective states with Jung’s concept of feeling-toned complexes. Originally Jung and Freud based their theories on the concept of drives; nowadays from a psychologist’s and Jungian analyst’s perspective, I would look at drives as basic emotional needs and motivations.

Integrating basic needs into our concept of complexes facilitates the comparison with Young’s emotional schema concept. I think the best match is that both directions point to basic needs (four basic needs in Schema therapy, five in my model, namely attachment, autonomy, self-worth, play/spontaneity, and meaning). There are a few important differences, but in general both concepts show striking similarities.

What does this mean? Does it mean that our concept is well-established? Does it mean that we have to create a Complex Inventory in order to be able to further discuss our concept with Schema therapists, to enable research with both instruments (Complex Inventory and Schema Mode Inventory)? Whichever way we choose, an opening into this interdisciplinary field seems necessary for me.

As is the case with Schema therapy, we can argue, in the case of complexes, that basic needs have not been met, which causes the strong emotions. This points to the issue of a neural correspondence. Panksepp describes

universal basic affective systems; he argues there are *at least* seven such systems, generating emotional circuits on the primary process level. We are just beginning to understand these innate, genetically determined feelings. Much remains to be thoroughly examined and questioned, for example, whether there is an emotional neural circuit which is based on numinous feelings that perhaps only human beings can experience. Such an emotional circuit would generate specific intensive feelings, bodily reactions and action patterns.

Secondary process comes into view because of Panksepp's statements regarding the relational nature of development, with feelings, bodily reactions, behaviours, memories of internalized interactions, thoughts, and images which describe what a complex is about.

There is one final thing to say about Panksepp's model. He mentions that some emotions in the affective systems are positive, such as SEEKING, PLAY, LUST, and CARE. He makes it clear that taking this fact into account in the practice of therapy is important. Young's schema treatment involves the imagining of the 'happy child', and in Jungian analysis imagination is also recommended in respect of the joyful child, the caring wise old woman or man etc. (Kast 1991). Imagination based on positive affective systems seems significant for the outcome of analysis; however this must be thoroughly thought through, because a conflict with negative complexes could emerge, which would need to be addressed in treatment. However, finally, to be able to meet basic needs is certainly what human beings want and wish for.

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#### TRANSLATIONS OF ABSTRACT

Le but de cet article est d'explorer les complexes affectivement chargés du point de vue de la psychologie du développement. De ce point de vue, les complexes affectivement chargés émergent quand les besoins fondamentaux ne trouvent pas de réponse. Une théorie très proche est avancée par Jeffrey Young dans sa Thérapie des Schémas (Young, Klosko, et Weishaar 2005). Son concept de besoin fondamental, issu de recherches empiriques, recouvre quatre besoins fondamentaux qui sont: l'attachement, l'autonomie, l'estime de soi ainsi que le jeu et la spontanéité. Je propose d'aborder cette perspective conceptuelle à partir du point de vue Jungien dans la mesure où nous pouvons intégrer ces quatre besoins fondamentaux, en y ajoutant cependant un cinquième: le besoin fondamental de sens dans la théorie des complexes affectivement chargés. Les schèmes émotionnels et les complexes affectivement chargés sont alors des modèles comparables. Les forces et les faiblesses de la Psychologie Analytique et de la Thérapie des Schémas de Jeffrey Young sont débattues. L'assise des complexes affectivement chargés sur les besoins fondamentaux non-satisfaits amène à ajouter une référence supplémentaire, celle des découvertes neuroscientifiques de Jaak Panksepp. Panksepp élabore sept systèmes affectifs fondamentaux que je traite en premier. Je me concentre ensuite sur ce que l'on pourrait gagner du concept de besoins fondamentaux, puis enfin je me tourne vers le complexe affectif en tentant d'intégrer les découvertes des neurosciences dans la théorie des complexes.

*Mots clés:* complexe affectivement chargé, schème émotionnel, besoins fondamentaux, motivation, systèmes affectifs, neurosciences, thérapie des schémas

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Das Ziel dieser Arbeit ist es, gefühlsbetonte Komplexe aus einer entwicklungspsychologischen Perspektive zu untersuchen. Unter diesen Aspekten betrachtet entstehen gefühlsbetonte Komplexe, wenn Grundbedürfnisse nicht befriedigt werden. Eine sehr ähnliche Theorie vertritt Jeffery Young in seiner Schematherapie (Young, Klosko & Weishaar 2005). Sein Konzept der Grundbedürfnisse, entwickelt auf der Basis empirischer Forschung, deckt vier Grundbedürfnisse ab: Bindung, Autonomie und Selbstwert sowie Spiel und Spontaneität. Mein Vorschlag besteht darin, diese konzeptionelle Sichtweise aus einer Jungianischen Perspektive zu behandeln, insoweit wir die vier Grundbedürfnisse integrieren können, jedoch nicht ohne ein fünftes hinzufügen: das Grundbedürfnis nach Bedeutung in der Theorie der gefühlsbetonten Komplexe. Emotionale Schemata und gefühlsbetonte Komplexe bilden dann vergleichbare Muster. Im weiteren werden die Stärken und Schwächen der analytischen Psychologie im Vergleich zu Jeffrey Youngs Schematherapie diskutiert. Das Gegründetsein der gefühlsbetonten Komplexe in unbefriedigten Grundbedürfnissen bietet dazu an, eine weitere Referenz aufzunehmen, nämlich Jaak Panksepps neurowissenschaftliche Befunde. Panksepp formuliert sieben grundlegende affektive Systeme, die ich zuerst bespreche. Dann konzentriere ich mich auf das, was aus dem Konzept der Grundbedürfnisse gewonnen werden kann und wende mich schließlich dem Gefühlskomplex zu in dem Versuch, neurowissenschaftliche Erkenntnisse in die Theorie der Komplexe zu integrieren.

*Schlüsselwörter:* gefühlsbetonte Komplexe, emotionale Schemata, Grundbedürfnisse, Motivation, Affektsysteme, Neurowissenschaft, Schematherapie

Lo scopo di questo articolo è di esaminare i complessi a tonalità affettiva dalla prospettiva della psicologia evolutiva. Da questa prospettiva, i complessi a tonalità affettiva emergono quando i bisogni di base non sono soddisfatti. Una teoria molto simile è stata formulata da Jeffrey Young nella sua Schema Therapy (Young, Klosko, e Weishaar 2005). Il suo concetto di bisogni di base, sviluppato a partire da ricerche empiriche, copre quattro esigenze fondamentali quali: attaccamento, autonomia e autostima, nonché gioco-spontaneità. La mia proposta è di trattare questa teoria da una prospettiva junghiana nella misura in cui possiamo integrare i quattro bisogni fondamentali, aggiungendone tuttavia un quinto: il bisogno fondamentale di un significato, visto nella teoria dei complessi a tonalità affettiva. Schemi emozionali e complessi a tonalità affettiva sono quindi modelli comparabili. I punti di forza e di debolezza della psicologia analitica rispetto alla schema therapy di Jeffrey Young vengono ulteriormente discussi. Il fondamento dei complessi a tonalità affettiva su bisogni di base insoddisfatti si presta ad includere un ulteriore riferimento, vale a dire le scoperte neuroscientifiche di Jaak Panksepp. Panksepp formula sette sistemi affettivi di base che discuto all'inizio, poi mi concentro su ciò che potrebbe essere derivato dal concetto di bisogni di base ed infine mi rivolgo al complesso a tonalità affettiva nel tentativo di integrare le scoperte neuroscientifiche nella teoria dei complessi.

*Parole chiave:* complesso a tonalità affettiva, schema emozionale, bisogni di base, motivazione, sistemi affettivi, neuroscienza, schema therapy

Целью этой статьи является исследование чувственно окрашенных комплексов с точки зрения психологии развития. С этой точки зрения чувственно окрашенные комплексы возникают, когда базовые потребности не удовлетворены. Очень похожую теорию развивает Джеффри Янг в своей схема – терапии (Young, Klosko, & Weishaar 2005). Его концепция базовых потребностей, основанная на эмпирическом исследовании, включает четыре базовых потребности: привязанность, автономия, самооценność, игра и спонтанность. Я предлагаю подойти к изучению этой концепции с югианской перспективы и добавить пятую потребность: базовую потребность в смысле в теории чувственно окрашенных комплексов. В таком случае эмоциональные схемы и чувственно окрашенные комплексы становятся сопоставимыми паттернами. Далее обсуждаются сильные и слабые стороны аналитической психологии в сравнении со схема-терапией Джеффри Янга. Понимание неудовлетворенных базовых потребностей как основы чувственно окрашенных комплексов ведет к Яааку Панксеппу и его нейронаучным открытиям. Панксепп сформулировал семь базовых аффективных систем. После обсуждения этих систем я перехожу к размышлениям о том, чем нам может быть полезна концепция базовых потребностей, а затем я возвращаюсь к чувственно окрашенным комплексам, чтобы интегрировать нейронаучные открытия в теорию комплексов.

**Ключевые слова:** чувственно окрашенный комплекс, эмоциональная схема, базовые потребности, мотивация, аффективные системы, схема - терапия

El objetivo de este trabajo es examinar la noción de complejo de tonalidad afectiva desde una perspectiva psicológica del desarrollo. Desde esta perspectiva los complejos de tonalidad afectiva emergen cuando las necesidades básicas no son satisfechas. Una teoría similar es propuesta por Jeffery Young en su *Schema Therapy* (Young, Klosko & Weisbaa 2005). Su concepto de necesidades básicas, desarrollado sobre la base de la investigación empírica, abarca cuatro necesidades básicas: apego, autonomía, autoestima, juego y espontaneidad. Mi propuesta es dar cuenta de esta mirada conceptual desde una perspectiva Junguiana, en la medida en que las cuatro necesidades básicas pueden ser integradas, e integrando a su vez en la teoría de los complejos de tonalidad afectiva, una quinta: la necesidad básica de sentido. Los esquemas emocionales y los complejos de tonalidad afectiva son patrones comparables. Se discuten las fortalezas y debilidades de la Psicología Analítica en comparación con la *schema therapy* propuesta por Jeffrey Young. La fundamentación de los complejos de tonalidad afectiva sobre la base de necesidades básicas insatisfechas conduce a la inclusión de una nueva referencia, dícese de los hallazgos neurocientíficos de Jack Panksepp.

Panksepp formula siete sistemas afectivos básicos, los cuales presento inicialmente, para luego focalizarme en las posibilidades que brinda el concepto de necesidades básicas y finalmente dar cuenta del complejo afectivo, en el intento de integrar hallazgos neurocientíficos en la teoría de los complejos.

**Palabras clave:** complejos de tonalidad afectiva, esquema emocional, necesidades básicas, motivación, sistemas afectivos, neurociencia, terapia de esquema

本文目的是从发展心理的角度来检视情感基调的情结。从这个角度来看，情感基调的情结发生在基本需求不被满足的时刻。Jeffery Young在其治疗模式中(Young, Klosko, & Weishaar 2005)提出了一个非常相似的理论。他基于实证研究提出了基本需求的概念，其中包含了四个基本需求：依恋、自主、自我价值及游戏和自发性。我的论点是从荣格学说的视角来处理这一概念性的认识，在整合这四个需求之外，还可以在情感基调的情结理论中加入第五个基本需要：对意义感的需要。这样就可以对情绪模式和情感基调的情结进行模式上的比较。文章进一步讨论了分析心理学与Jeffrey Young治疗模式比较下的优势和劣势。基于未满足基本需要的情感基调情结的产生基础可以引发进一步的探讨，即Jaak Panksepp的神经科学的发现。Panksepp建构了七个基本的情绪系统，我会先讨论这个部分，然后我会讨论从基本需要的概念中我们可以获得什么，最后我会讨论情感-情结，从而尝试把神经科学整合到情结理论中。

关键词：情感基调的情结，情绪模式，基本需要，动机，情绪系统，神经科学，模式治疗

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