

# Hubris and megalomania

Psychology



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English Essay Megalomania refers to a psychopathological turmoil distinguished by delusional hallucinations of relevance, omnipotence or power (Moore 23). It is also distinguished by an extravagant feeling of self-worth and overestimation by individuals of their beliefs and powers.

Historically, megalomania was used as an old phrase for self-absorbed personality disarray before the latter's initial use by Heinz Kohut (1968).

These days the phrase is even used as a non-clinical word. Hubris, on the other hand, signifies extreme arrogance or pride. Hubris frequently signifies a loss of contact with realism, as well as an overestimation of a person's own capabilities or competence, especially when the individual displaying it is in a position of authority or power (Moore 34).

To consider whether hubris equals megalomania, it is vital to look into the traits of the two, which this paper found to be extremely similar. Individuals who suffer from these two defects have a clear self-focus in interpersonal relations. They also have a problem in sustaining gratifying relationships. Another trait of the two is that people lack emotional awareness (Moore 67). Other traits include trouble with sympathy, problems differentiating the self from others, reaction to any abuse or imagined abuse, weakness to shame instead of guilt, proud body language and obsequiousness towards individuals who affirm and admire them. People who suffer from these two defects also detest individuals who do not like them. They use other individuals without bearing in mind the cost of doing so. They pretend to be more significant than they, in reality, are. They brag (cleverly but tirelessly) and overstress their achievements, arguing to be "skilled" in a lot of things. Finally, individuals who suffer from these defects do not view or observe the world from the perception of other individuals in that they are mostly denial

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of gratitude and remorse (Emmons 291).

Hubris and megalomania might exist in each and every individual. Critics argue that the two are a unique state from which an individual develops the love or affection object. Shelley (34) argues that healthy hubris or megalomania is a vital element of normal growth. According to Shelley (56), the affection of the parents for their children and their mind-set toward their child could be perceived as a reproduction and revival of their own hubris or megalomania. The child has a power of deliberation; the parents arouse that emotion since, in their children, they observe the things, which they have never attained themselves. Compared to unbiased annotations, the parents seem to overestimate the traits of their child. When parents behave in a tremendously opposite manner and the child is discarded or erratically reinforced relying on the mood of the parent, then the self-need of the child will not be met.

Taking this into consideration, it means that the level of which people exercise their hubris or megalomania is what matters (Emmons 292).

Individuals like Victor Frankenstein and Count Dracula chose to exercise theirs highly, and that is why they ended up being regarded as flaws.

Exercising our hubris or megalomania to the extent of Frankenstein and Dracula would lead to conflict with others who feel aggrieved (Shelley 57).

Therefore, people should be warned, or even cures be found regarding how to treat such people.

#### Works Cited

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