

TR 89-75 ✓

An explication of the dual nature  
of narcissism in Patrick White's  
novel *The solid mandala*.

Jacqueline Anne Watts.

Submitted in partial fulfilment of  
the requirements for the degree of  
Ph.D. (Psychotherapy) in the Dept.  
of Psychology.

Rhodes university,  
Grahamstown.

January, 1989.

ACKNOWLEDGEMENTS.

It is with gratitude that I thank Prof. Dreyer Kruger for his supervision and the stimulation offered by the Ph.D. course. My thanks also go to Charles Malcolm for his help as co-supervisor, to Mark Thorpe for his support and assistance throughout, together with his invaluable assistance with the computer, to Shafeek Sha for salvaging many a potential computer crisis, to Pam Richards for editing the work, and especially to my family Pam, Taryn and Chris.

The financial assistance of the Institute for Research Development of the Human Sciences Research Council towards this research is hereby acknowledged. Opinions expressed in this thesis and conclusions arrived at, are those of the author and are not necessarily to be attributed to the Institute for Research Development or the Human Sciences Research Council.

ABSTRACT

The focus of this thesis has been to engage in a hermeneutic dialogue with Patrick White's novel *The solid mandala*, to provide an explication of the dual nature of narcissistic wounding. To this end a brief review of Patrick White's novels is given, which traces a thematic development of the hero's strivings to attain wholeness and merger with an idealized image. This struggle is understood to reflect man's strivings to return to a state of omnipotent fusion with the maternal image, be it God, nature, the idealized other, or the self.

Literature which reflects the dual nature of narcissistic wounding is reviewed, and the concept of narcissism is traced from the historical roots of Freud, to current understandings of the function and experience of narcissism. Emphasis is given to understanding the experiential nature of narcissistic wounding. As such it is implied that narcissism is a normal developmental component which requires the the facilitation of containment and reflection for its transformation into appropriate adult functioning. The importance of the maternal environment is discussed, together with the various theoretical conceptualizations of the consequences of failure of the environment.

The hermeneutic dialogue with the novel's description of the experiences of the twins, Waldo and Arthur provides the basis for an amplification of the experience of narcissistic wounding. This amplification is used as

clinical material from which a number of psychoanalytic formulations are drawn. These formulations are supported by a number of clinical examples from the researcher's own practice.

There appears to be evidence for the value of focusing on the dual nature of the experience of narcissistic wounding. This focus reveals two aspects of experience, a damaged, positive, libidinal aspect and a defensive, pathological destructive aspect. Amplification of these two aspects of experience contribute to further the understanding of the conflictual experience of narcissistic wounding, and suggest the necessity for such an understanding for effective therapeutic intervention.

TABLE OF CONTENTS

|  |       |
|--|-------|
| Acknowledgements .....                                       | (ii)  |
| Abstract .....   | (iii) |
| Table of contents .....                                      | (v)   |
| <u>CHAPTER ONE. INTRODUCTION - The mandala symbol.</u> ..... | 1     |
| <u>CHAPTER TWO. PATRICK WHITE.</u> .....                     | 5     |
| 2. The quest.....  | 5     |
| 2.1. Biography .....   | 5     |
| 2.2. The Novels. ....  | 9     |
| <u>CHAPTER THREE. REVIEW OF LITERATURE.</u> .....            | 15    |
| 3.1. Introduction .....                                      | 15    |
| 3.2. The Concept of Narcissism.....                          | 20    |
| 3.3. Freud's theory of narcissism.....                       | 21    |
| 3.4. The dual nature of narcissism.....                      | 26    |
| 3.5. Object relations: Conceptual issues. ....               | 31    |
| 3.6. Historical development.....                             | 34    |
| Freud.....   | 35    |
| Abraham.....   | 36    |
| Reich.....   | 37    |
| Stern.....   | 38    |
| Deutsch.....   | 39    |
| 3.7. Object relational theorists.....                        | 40    |
| Klein.....   | 40    |
| Bion.....  | 46    |
| Rosenfeld.....   | 50    |
| Grotstein.....   | 53    |
| Green.....   | 55    |
| 3.8. "Independent theorists". ....                           | 58    |
| Fairbairn.....   | 58    |
| Balint.....  | 62    |
| Winnicott.....   | 63    |
| Khan.....  | 66    |
| 3.9. Dialectical approach: Grunberger.....                   | 69    |
| 3.10. Theoretical developments of the ego and the self.....  | 72    |
| Hartmann.....  | 73    |
| Jacobson.....  | 77    |
| Mahler.....  | 80    |
| Kernberg.....  | 84    |
| Robbins.....   | 94    |

|                                       |   |     |
|---------------------------------------|---|-----|
|                                       | Kohut.....                                    | 97  |
| 3.11.                                 | Kernberg, Kohut: Conceptual Issues.....       | 103 |
| <u>CHAPTER FOUR. METHODOLOGY.....</u> |   | 112 |
| 4.1.                                  | Aims of the research.....                     | 112 |
| 4.2.                                  | Concerns. ....                                | 113 |
| 4.3.                                  | Theoretical propositions. ....                | 117 |
| 4.4.                                  | Method. ....                                  | 123 |
| <u>CHAPTER FIVE. EXPOSITION.....</u>  |   | 127 |
|                                       | Waldo. ....                                   | 127 |
| 5.1.                                  | Waldo - relations to self (Eigenwelt).....    | 127 |
| 5.2.                                  | Waldo - relations to Arthur.....              | 137 |
| 5.3.                                  | Waldo - relations to mother.....              | 144 |
| 5.4.                                  | Waldo - relations to dad.....                 | 148 |
| 5.5.                                  | Waldo - relations to others.....              | 152 |
|                                       | Arthur ....                                   | 154 |
| 5.6.                                  | Arthur - relations to self.....               | 154 |
| 5.7.                                  | Arthur - relations to Waldo.....              | 161 |
| 5.8.                                  | Arthur -relations to mother.....              | 165 |
| 5.9.                                  | Arthur - relations to dad.....                | 168 |
| 5.10.                                 | Arthur- relations to others.....              | 169 |
| 5.11.                                 | Hermeneutic description.....                  | 171 |
|                                       | Mother.....                                   | 171 |
|                                       | Dad.....                                      | 173 |
|                                       | Arthur.....                                   | 175 |
|                                       | Waldo.....                                    | 179 |
| <u>CHAPTER SIX. DISCUSSION.....</u>   |   | 189 |
| 6.1.                                  | Aetioloical considerations.....               | 189 |
| 6.2.                                  | Duality of experience.....                    | 201 |
| 6.2.1.                                | Formulation of the duality of narcissism..... | 201 |
| 6.2.2.                                | Experiential characteristics; Waldo.....      | 206 |
| 6.2.3.                                | Experiential characteristics; Arthur.....     | 220 |
| 6.3.                                  | Concluding comments.....                      | 228 |
| <u>APPENDIX .....</u>                 |   | 234 |
|                                       | Hermeneutic dialogue.....                     | 234 |
| <u>REFERENCES.....</u>                |   | 268 |

CHAPTER ONE. INTRODUCTION - The mandala symbol.

"My throat knew thirst before the structure  
of skin and vein around the well  
Where words and water make a mixture  
Unfailing till the blood runs foul;  
My heart knew love, my belly hunger;  
I smelt the maggot in my stool."  
Dylan Thomas, Before I knocked,  
*Collected Poems.*

The focus of the thesis is an investigation of the dual nature of narcissism. It is to this focus that *The Solid Mandala* offers itself for exploration. The novel is concerned with the lives of the twins, Waldo and Arthur. Their life experience forms what White has termed the *solid* mandala. Walsh (1977) suggests that the twins form the divided parts of one person,

"the tensions which divide and unite them dramatize the disturbances within man and within the single person. They act out that impure mixture of love and hate which is both a condition of the relationship of every human being to another and the condition of the attitude of the individual within himself to himself" (p.86).

Mythologically, the mandala may be taken as the symbol of the Uroboros, or the *t' ai chi* Tao symbol, the principal of the One in the many, the symbol of the collective unconscious, before 'I, you, and it' emerge. The circle contains the division of the light and the dark, the *Yin* and the *Yang* - the world of opposites. Yang is the urge to become *something*, and Yin the urge to return to *nothing*. What is fundamental to this conceptualization is that the symbol, in its association with the Great Goddess of Life and Death, depicts, not the end result of wholeness, but the continuous striving towards it, a perpetual renewal through the interaction between the forces of Yin and Yang. The "I Ching" attaches the following meanings

to the male, Yang process and the female, Yin process;

*Yang.*

The dry  
What the earth brings forth  
The creative principle  
Head  
Cold and ice  
Energy  
(cf. O'Brien, 1988.)

*Yin.*

The moist  
That which nourishes what is brought forth  
The receptive principle  
Abdominal cavity  
Warming and nourishing  
Form

The novel is concerned with the struggle of divided man to find integrity. White's creation of Waldo and Arthur dialogues with these above characteristics and suggests that their struggle is a universal struggle recognized by ancient philosophers. The experiences of Waldo and Arthur dramatize this particular polarized split of human existence. .

Informed by this understanding of the richness of the symbolic image with which White has chosen to title his book, it is postulated that White's use of the term *solid* is intended to evoke an understanding, not of striving and renewal, but rather a rigid, static, and impermeable symbol, a protective shield of defensively superimposed order upon psychic chaos. It is a circle dense with confusion and pain, unable to strive for an interaction between the two forces which would liberate the two aspects from their limitations into a wholeness. From this understanding it is further postulated that the twins, Waldo and Arthur, offer greatest understanding of the experience of narcissistic wounding if they are viewed as the metaphorical representations of the experience of one individual life. An individual life which becomes progressively more split and confused in its efforts to cope with the experience of narcissistic wounding. Waldo lives out the conscious pole of existence, carrying the unintegrated 'wounding'

of his twisted innards (the Yin life of Arthur, the abdominal cavity), while Arthur lives the receptive, unconscious pole, carrying the 'wounding' in his intellect (the Yang life of Waldo, the head). (The principle of the t'ai chi, that in the heart of the Yin is the spot of the Yang and in the heart of the Yang is the spot of the Yin.) White offers a detailed description of the struggle of both poles, and the struggle to both avoid and to come to a wholeness, an integration of the mandala, the self. This struggle is postulated to be the struggle of the narcissist attempting to cope with his wound, and forms the focus of this thesis.

The thesis has presented a review of the thoughts of various theorists who have contributed to a developing understanding of the experience of narcissistic wounding. It is postulated that such wounding is the inevitable outcome of the frustrations of libidinal strivings. However the severity of such wounding is seen to be dependent upon the quality of maternal holding and intrapsychic conflict. Research of this nature cannot make definitive statements about the genesis of this conflict. That is whether the intrapsychic conflict is dependent upon the failure of the maternal environment, as postulated by theorists such as Fairbairn (1952), Balint (1960), Khan (1974), Kohut (1977) and followers of Hartmann's (1939) Ego psychology, or whether there is an inherent disposition toward conflictual internal object relations as postulated by theorists influenced by Kleinian thought, such as Bion (1967), Rosenfeld (1971), Grotstein (1981), Kernberg (1966) and Robbins (19882).

Within this context, the focus of the thesis has been toward explicating the *experience* of narcissistic wounding. The writings of the latter

theorists have proved to provide the greatest theoretical articulation of this experience. Their understanding of the conflictual relations between two poles of experience address the clinical experience of the researcher which has suggested to her that that narcissistic wounding finds its expression in a duality of experience. Patrick White's astonishing understanding of these poles of experience, described in the *The solid mandala* provides the foundational material for an explication of the experience of narcissistic wounding. Clinical material from four clients is used in the discussion chapter to amplify the explication.

CHAPTER TWO. PATRICK WHITE.

2. *The quest.*

"There was something formless yet complete  
That existed before heaven and earth  
without sound, without substance  
Dependent on nothing, unchanging  
all pervading, unfailing.  
One may think of it as the mother of  
all things under heaven."

(Tao Teh Ching No. XXV trans. Arther Waley in  
*The way and it's power.*

2.1. *Biography.*

Patrick White is one of the great novelist of the twentieth century. His contribution to Australian literature and his insight into the experience of alienated man is well documented by literary critics such as Argyle 1967, Blake 1968, McLoed 1970, Kiernan 1980, Ramson 1974, Walsh 1973, 1977). In 1973 he was awarded the Nobel Prize for Literature (which he appears not to value too highly).

This research is not an attempt to analyse the life of Patrick White, or to make interpretations concerning his psychological life. It is instructive, however, to highlight the connections which White (1981) himself has made between his sense of himself and the evolution of his novels.

"Sexual ambivalence helped drive me in on myself. Lacking flamboyance, cursed with reserve, I choose fiction, or more likely it was chosen for me, as the means of introducing to a disbelieving audience the cast of contradictory characters of which I am

composed" (p.20).

His novels explore the alienation of contemporary man. This exploration is not only an alienation between man and man, but an alienation *within* man. White speaks of a sense of himself as "eyes, hyperactive emotions, and an unconscious apt to take over from me" (ibid, p. 34). What speaks to the researcher is White's integrity to the question of identity and how man can, or cannot, survive the burden of his "difference"/ separateness. What appears significant to the development of the novels is White's own sense of difference in being chosen by homosexuality, whereby he experienced a

"freedom being conferred on me to range through every variation of the human mind, to play so many roles in so many contradictory envelopes of flesh. I settled into the situation. I did not question the darkness of my dichotomy, though already I had begun the inevitably painful search for the twin who might bring a softer light to bear on my bleakly illuminated darkness" (ibid,p.35).

White did not see himself so much a homosexual, than as "a mind possessed by the spirit of man or woman according to actual situations or characters I become in my writing" (ibid,p.81).

White was born of Australian parents in London in 1912. At the age of six months the family moved back to Australia. His mother appears to have been a rather domineering, disengaged mother, who left the care of her two children to nannies. One of these became an important and much loved mother substitute. His mother was a powerful figure in the family. White saw his father accommodating to his mother whom he felt he did not love but only admired, for certain of her traits. Paradoxically, White felt he

"could not admire Dick (his father) enough to love him; innocent goodness, generosity, kindness, were not enough. ....I had never seen my father in the context of reality" (ibid,p.49). The enduring relationship between his parents was one White only later realized he coveted. His own relations towards his parents, particularly his mother, appear to have been complex and ambivalent. White has retorted, to the criticism that his novels almost exclusively portray weak men, that this may be because Australia is a country where women tend to dominate the men and that women are certainly more interesting.

White appears to have been left with a sense that he disappointed his mother. He was not the kind of son she would have wanted. Even the circle of his parents' friends appeared to regard him as "a changeling" (ibid,p.5) Feelings of being different were intensified by his mother sending him to Cheltenham where he was most unhappy, feeling his 'Australianess' as a "deformity". After his traditional English education, also attending Kings College, Cambridge, he found himself equally a stranger back in Australia.

Returning to England, attempts to become a playwright did not meet with much success. During this time, however, his first two novels were published and he enlisted in the Second World War. The war experience seems to have given him a new sense of his connection with others and he became attached to the men with whom he served. He also met Manoly who has remained, what might be termed, the anchor of his relations, both to himself and to others.

White's return to Australia with Manoly saw the beginnings of his real talent and the proliferation of great novels, starting with *The Aunt's Story*. White has the following to say about *The Solid Mandala*;

"Jung's *Psychology and Alchemy*, (which) had a great influence on me. It projected me into my *Solid Mandala*. .....

I see the Brown brothers as my two halves. Arthur might have been a portrait of my cousin Philip Garland if Philip's childish wisdom had matured; instead he was admitted to an asylum in his teens, and remains to this day. Waldo is myself at my coldest and worst" (ibid, p.146)..

Perhaps this rather long quote from White's autobiography captures the essence of a man ranging through identities, attempting to find a balance and integration of his femininity and masculinity.

"I sometimes wonder how I would have turned out had I been a normal heterosexual male. If an artist, probably a pompous one, preening myself in the psychic mirror for being a success, as did the intolerable Goethe, inferior to his self abnegating disciple Eckermann. My unequivocal male genes would have allowed me to exploit sexuality to the full. As a father I would have been intolerant of my children, who would have hated and despised me, seeing through the great man I wasn't. I would have accepted titles, orders, and expected a state funeral in accordance with a deep-seated hypocrisy I had refused to let myself recognize.

As a woman, I might have been an earth-mother, churning out the children of my husband, passionate, jealous, resentful of the cause and the result, always swallowing the bile of some insoluble frustration. Or I might have chosen a whore's life for its

greater range in role playing, greater than that offered an actress, deluding my male audience of one into thinking I was at his service, then flinging back at him the shreds of his self-importance as he buttoned up. Or else a nun, of milky complexion and sliced-bread smile, dedicated to her quasi-spiritual marriage with the most demanding spouse of all.

Instead, ambivalence has given me insights into human nature, denied, I believe, to those who are unequivocally male or female - and .....I would not trade my halfway house, frail though it be, for any of the entrenchments of those who like to think themselves unequivocal.

In fact sexuality refreshes and strengthens through its ambivalence, if unconsciously - even in Australia - and defines a nation's temperament. As I see it, the little that is subtle in the Australian character comes from the masculine principle in its women, the feminine in its men. Hence the reason Australian women generally appear stronger than their men. Alas, the feminine element in the men is not strong enough to make them more interesting" (ibid, p. 154 -155).

## 2.2. *The novels.*

In line with the proposal of this thesis the researcher will focus on a central concern, traceable throughout White's novels, namely the pre-occupation with the dilemma presented by man's infantile wish to return to symbiotic union with the mother image, and his attempts to free himself, i.e. individuate, from her influence. The inability of White's heroes to separate is conceptualized as a result of a 'wound' to the totality of his being, a narcissistic wound from which he suffers greatly. The thesis shall attempt to explicate the experiential nature of this suffering. A

brief background shall be presented, looking principally at the novels leading up to *The Solid Mandala* (1966).

Understanding of White's work is stimulated by formulations concerning fixations or hindrances to development, as conceptualized by Mahler (1972, 1975a,a,b,c) Kohut (1977) and object relation theorists, such as Bion (1962), Fairbairn (1952) and Winnicott (1978) and the analytic writings of Neumann (1954). The theoretical conceptualizations of each of these writers focus in various ways upon the move from the 'autistic/uroboric' state of the infantile ego, to its eventual task of separation and individuation from the mother. The emergence of the infant's ego is seen as dependent upon the holding capacity of the mother. 'Fixations' or disorders to the self conceptualized as the result of an unempathetic maternal environment, resulting in a wounding of the child's sense of unique specialness. Neumann focuses upon conscious-unconscious relations and considers mythology to explicate these stages. He discusses the uroboros or the Great Mother as the matrix of the unconscious, the vast, enveloping state of non-differentiation out of which the son/lover must struggle to attain consciousness. The struggle involves the progressive development of strength to distance himself from her fatal attraction.

In the earliest novels, *Happy Valley* (1939) and, *The Living and the Dead* (1941), considered by Walsh (1973, 1977) to be apprentice novels, White gives evidence of the feeling state of the 'hero'; an intolerable sense of solitariness and despair at the impossibility of connections between one life and another. Suffering and intuition become the leit-motiv by which White's characters attempt to escape their isolated, solitary existence.

Here one sees White proposing the germinal idea that through suffering the hero can feel connected to 'another' and be placed under the dominance of the 'other', under whom, or for whom, the suffering is experienced. Intuition invites the self to lose its sense of self and to merge into the life of the other. In both these ways of being, a bridge is forged by which the character can evade the pervasive alienation of solitariness.

It is in *The Aunt's Story* (1948), that White offers a more sophisticated solution. In Theodora, the ecstasy of dissolution of the ego is experienced as a heightened feeling of integration and spiritual endeavour. While Theodora feels she is surrendering to an encompassing state of merger, she is actually being seized by the mother-image and pulled into symbiosis. This is that state of unconscious merger with the mother-image where the self is not differentiated and able to stand alone. It is a state where the infantile ego feeds the mother-image, seeking refuge in the womb. Theodora sees her salvation in destroying "the great monster Self". She is unable to apprehend that the evil does not lie in the self seeking selfhood but in her inability to give up her longing for a symbiotic state. Evil is externalized in the image of the mother, yet the destruction lies within, within her wish to surrender to the unconscious state of merger. Her dilemma lies in the belief that to slay the self, she would be free from the terrible burden of isolation and able to be whole and connected. Yet the belief is misguided for in destroying the self, in surrendering to dissolution of the ego, she gives into the demands of the mother-image, which leads to madness i.e. psychic death.

In *The Tree of Man* (1955), Stan attempts to find identity in the activities of the ordinary world. He attempts to place himself in the world but is pulled by the image he does not understand; the image of the dead man hanging upside down in a tree. Stan's attempts to give ordinary living a transcendent quality merely lead him further down into the pull of the earth mother. Stan is left finally imprisoned, and reclaimed by her at his death.

White writes as if the longing for a return to the mother is seen within the context of a unity with God. This is the dilemma of the hero, to be able to see the nihilistic and regressive quality of this pull, as opposed to the ecstasy of the dissolution. Tacey (1983) states that "White chooses to ignore completely the nihilistic and regressive character of uroboric regression" (p.167). He acknowledges the autonomous manifestations of the archetypes, but misses the significance of this understanding in following the progression in White's novels. White only gives the conscious narration, the conscious needs of the hero without insight and understanding. This is the conscious level of narration while the struggle of the hero remains an unconscious struggle, extrication from the mother, from the unconscious, an unconscious process in itself. Each novel searches for a new attempt at individuation. With each attempt, the defeat of the hero to the mother-image reveals the strength of the mother-image and the desperation of the struggle.

In *Voss* (1957) White seeks a solution in emphasis on the self. The self is valued in an ascendancy over the human condition. Dissolution of the self is resisted throughout by Voss in an exploration of the pre-eminence of the will and the self sufficiency of the self. Yet finally Voss must succumb

to the pull of the mother-image. His craving for omnipotence is a craving for the annihilation of the self and a return to the omnipotence of the merged state. His quest and eventual destruction are seen as sacrificial and redemptive, which indeed they are - sacrificial and redemptive to the mother-image. Again White is led to destroy the self in the quest to liberate the self. The self is destroyed in the service of a 'fulfilment' beyond the self.

*Riders in the Chariot* (1961) continues the thematic exploration of retreat from the self to something beyond the self. Each of the characters withdraws but fails to see the 'flaw within' and falls prey to the image. White has taken the metaphor of subservience to God in the belief and hope of finding peace from the hold of the mother-image. What becomes clearer is that 'God' is the misguided quest of the hero who deludes himself about his yearnings. He has not the strength to resist the mother.

A pattern has emerged in the novels. White's characters speak from within a fatal attraction to the mother. The hero is not able to differentiate from the mother and remains psychologically tied to an ambivalent need to escape and a final surrender to her in death. In *Theodora* and *Stan*, White explores the ego's attempt to merge with the mother, in metaphors of 'nature' and 'madness. Dissolution of the self results in triumph for the mother and death for the hero.

Identity in the practical life of every day, in spiritual endeavour, in essence, in connection, do not save the hero. White then explores the ego's attempt to glorify the self in isolation, as seen in *Voss*. *Voss*

resists what is beyond the self yet in the end he must submit too.

In *The Solid Mandala* White attempts to split the self. He allows the 'self' of Waldo to speak his need for separation and the death of the mother-image, while Arthur seeks union and wholeness in merger. How successful this attempt was, shall be more fully discussed in the *Discussion* chapter. Suffice to say here that the novels which followed *The Solid Mandala* ceased to struggle with the mother-image. All the male figures have succumb to the image and are, in essence, in an incestuous marriage of mother and son. White moves his exploration to the process of integration and self-discovery of the mother-image. It is as if the life which the son could not assume, and which he sacrificed, is used to feed her development. This theme can be traced in *The Vivisector* (1970) *The Eye of the Storm* (1974) *A Fringe of Leaves* (1977) and *The Twyborn Affair* (1980).

Wolfe (1983) conceptualizes White's work as the courting of the ineffable.

"Committing oneself to the mystery of unity causes madness; Sophocles's sphinx, Shakespeare's Fool, and Melville's Pip all spoke in riddles because they dared not express their visions directly. White's Doll Quigley and Arthur Brown come to grief, having neglected the division between human and the divine, that no man's land that entices Eddie Twyborn. One must stand close enough to the fire to be warmed, but not so close as to be burned - especially if one is only wearing a band aid. On the other hand, the hearts of those who withdraw from the flames remain frozen; the shallow and the complacent can never perceive the truth" (p.232).

### CHAPTER THREE. REVIEW OF LITERATURE.

"As I bent to look, just opposite,  
A shape within the watry gleam appeerd  
Bending to look on me, I started back,  
It started back, but pleas'd I soon returnd,  
Pleas'd it returnd as soon with answering looks  
Of sympathie and love, there I had fixt  
Mine eyes till now, and pin'd with vain desire...

(Milton, *Paradise Lost*).

#### 3.1. *Introduction.*

Freud's famous dictum, "where id was, ego shall be", has been revealed to be less than the ideal he postulated. Steele (1982) in discussing Freud's view of man, points to Freud's belief that the Weltanschauung is an external, social set of beliefs; an intellectual construct which solves all the problems of existence on the basis of an overriding hypothesis. Within this context Freud (1927) states, "religious ideas are teachings and assertions about facts and conditions of external (or internal) reality which tell one something one has not discovered for oneself and which lay claim to one's belief" (p.25.) Freud saw religion as a societal neurosis, with man fashioning, in wish-fulfilment, his explicit images of God after his own parents. Steele (ibid) maintains that for Freud, religion was illusion and the foe of science. Science was his safeguard against illusion and his ideal was for the unconscious to be made conscious.

The thrust of this thesis is that the demise of 'illusion', that sphere of the unconscious, omnipotent being, in fact the demise of 'god', has left unfulfilled an irreducible human need to find a reflection, and containment of man's omnipotence and narcissism. One cannot find wholeness (i.e. a

spiritual dimension) unless one acknowledges and transcends the security of the rational external world. This is a technological, rational age and man has, in striving for these ideals, lost his 'soul'. The emphasis of external reality and the ascendancy of rationality speaks of a mistrust and fear of the spiritual, the irrational, the internal, the instinctual and their power to disempower.

Satinover (1987) discusses how the traditional solution to the dilemma of the self lay in religion. With the breakdown of religion, it can no longer act as the container of man's' projections of his omnipotent, narcissistic self. As a result "the Self is elevated to replace the absent God-image, culture declines into a mere advertisement for that inflated and fragile Self" (p.109).

This age has been termed the *culture of narcissism*, with man involved in a frantic search for self-fulfilment (Lasch, 1980). This thesis is concerned with man's' search for reflection, his search for identity and how this quest is doomed when man looks to the self, to see the totality of his self. Man, like the infant, cannot gaze in the mirror without fear of fragmentation, unless he has had the holding experience of the mother (following Winnicott 1956, 1960) - the Great Mother, the omnipotent being, who reflects his grandness and out of whom he emerges (Neumann 1954).

Andreas-Salome (1962) captures the significance of this experience with a personal vignette from her childhood.

"...an impression I had of my own reflection in the mirror. With a sudden

unheralded awareness, I saw my own existence separate from that of all others. ... the fact of standing forth as a bounded individual that left me homeless and impoverished, - as if hitherto I had found a welcome place for myself as part of everyone and everything" (p. 7).

The psychiatric (DSM III) descriptive nosology which reifies the human condition and fails to conceptualize the multifaceted nature of man's being, and psychotherapists who articulate increasingly the need to understand the so called 'narcissistic/borderline condition', miss that the 'condition' is not an entity encapsulated within, but is emergent and interactive with the life of modern society. It may even reflect aspects of society's consumerism and its lack of 'holding' structures.

The issue cannot, however, be resolved by merely returning to the breast of religion or the great mother. Modern man strives to return yet, as civilized man, he has attained a degree of consciousness which precludes his return to merger, however painful the longing. Man could be conceived of as the "Puer Aeternus" (Neumann 1954) who is not yet able to 'slay' the mother and yet not able to know himself without her. Neumann's discussion of the early stages of conscious-unconscious relations as reflected in the mythology of the Mother Goddess and her connection with the developing son-lover detail the predicament of modern man. Of interest to this thesis is the stage of ego differentiation which Neumann has termed the phase of the "strugglers". For the strugglers who begin to have a personal fate the Great Mother becomes a deadly and unfaithful mother.

"The stage of the strugglers marks the separation of the conscious ego from the unconscious, but the ego is not yet stable enough to push onto separation of the First Parent and the victorious struggle of the hero. As we have emphasized,

centroversion manifests itself negatively at first, in the guise of fear, flight, defiance, and resistance. This negative attitude of the ego, however, is not yet directed against the object of the Great Mother, as it is with the hero, but turns against itself in self-destruction, self-mutilation and suicide" (p.95).

Significantly, the motif of the *hostile twin brothers* belongs to the symbolism of this phase of differentiation. Here the male attempts to attain self consciousness by dividing himself into two opposing elements, one destructive and the other creative. Neumann maintains that the emergence of the conflict of the twin brothers marks an important stage of dissolution of the uroboros, separation and consolidation of ego consciousness.

Psychoanalytically Greenson (1968) suggests a similar task, specific to the emergence of a secure identity. This involves the struggle of the boy to free himself from the early symbiotic fusion with the mother, a process of dis-identification.

Following Mahler (1975c) man has reached the stage of separation - individuation, where his narcissism, his feelings of specialness, grandeur, omniscience and omnipotence are heightened and he lacks the containment of societal structures. His self-esteem and sense of identity are at risk and his narcissistic strivings become intensified.

Various theorists discussed in this thesis e.g. Andreas-Salome (1962), Grunberger (1971) and Kohut (1977) suggests that it is possible to identify the same narcissistic phenomena in clinical pictures with disparate phenomenology. Grunberger maintains that there is an inevitable antagonism

between narcissism and object choice, and that the narcissistic aims of the individual will be attained or frustrated at each level of development. Thus narcissistic vulnerability is within each individual. It is within the theoretical understanding of the narcissistic and borderline phenomena, however, that narcissistic wounding attains its most clear articulation. Stolorow et al (1980) have postulated a functional definition of narcissism, defining it according to its structural function of preserving the integrity and stability of the self-representation, across dissimilar nosologies. In their functional understanding, **most** psychopathology reflects a narcissistic wounding. Influenced by these conceptualizations and wishing to explicate the experience of narcissistic wounding, the line of thought of this thesis will focus on developing theoretical understandings of narcissistic *phenomena* per se, rather than on narcissistic *personalities*.

The myth of Narcissus articulates the possibilities of a dialectic between the instinctual and narcissistic lines of development. Narcissus fell in love with his mirror image in the pond. Freud postulated two separate lines of primary and secondary narcissism reflecting libidinal cathexis of the ego. Andreas-Salome (1962) suggests that emphasis merely on the erotism of self-enjoyment (the instincts) fails to apprehend the richer insights of the myth. The 'mirror' is, in fact, Nature. What Narcissus beholds is not just himself, but himself as if he were still *All* i.e. his narcissistic need. (Grunberger (1971) suggests a symbolic return to his amniotic universe). The instinctual and the narcissistic life are postulated to co-exist in a dialectic of relation which must allow the development of new avenues of narcissistic gratification for wholeness and integrity to be attained. There is a developing understanding of a single

line of development which encompasses a motivation of relational focus which is intimately connected to narcissistic phenomena.

An elaboration of this concept is discussed by Lichtenstein (1964). He cites a number of examples from psychoanalytic literature to suggest that the concept of narcissism transcends the issues of ego-cathexis versus object-cathexis. The mirror and the act of mirroring introduce problems of the emergence of a primary identity, of identity confusion, of loss of identity, and of identity maintenance. It is believed that these problems can be understood as the issues of narcissistic integrity.

These thoughts provide the matrix for the discussions of this research.

### 3.2. *The Concept of Narcissism.*

Pulver (1970) has written,

"In the voluminous literature on narcissism, there are probably only two facts upon which everyone agrees; first, that the concept of narcissism is one of the most important contributions of psychoanalysis; second, that it is one of the most confusing" (p.319).

Pulver suggests that narcissistic phenomena could be categorized into four areas. These include sexual perversion whereby one's own body became the loved object. Secondly, a developmental stage characterized by lack of object cathexes and primitive modes of thought, such as magical thinking, belief in animism, omnipotence of thought, and some feeling states, such as 'oceanic feelings', 'nirvana'. etc. The third, a mode of object

relations, either a type of object choice, where aspects of the self are aggrandized or relationships to others, where they are used as gratifiers. As a final category, Pulver suggests the whole range of phenomena related to the regulation of self esteem.

Lichtenstein (1964) writes of the pivotal importance of the concept of narcissism. It is the conceptual support for both a new development in libido theory and object relations thought (as originated by Kleinian thought). It is also the anchor of ego psychology (originated by Hartmann's conceptualizations). The concept has also influenced the structural reformulation of metapsychology. (The concept is also central to the Self psychology of Kohut).

(The bracketed ideas are superimposed by the researcher.)

### 3.3. *Freud's theory of narcissism.*

Freud's thinking about the role of narcissism in infantile development evolved through three distinct stages. In the first stage the first published use of the term, *narzissmus*, occurred in his essays of infantile sexuality (1905). During this phase, Freud (1911b) described a sequence of three stages, within a purely libidinal model: auto-erotism, narcissism, and object-love. Following Smith (1985) it is postulated that one may understand Freud's auto-erotic stage as there being, for the infant, no transcendent source of gratification or frustration. The transition towards narcissism is marked by the unification of the drives in a

convergence on the first object. This first object is postulated, by Freud, to be the 'ego' or self representation which has come into existence. In the notes to the Schreber case Freud (1911b) discusses the taking of the self as the "love-object". Although Freud abandoned the idea of a normal homosexual stage, he continued to see homosexuality as a behavioural manifestation of a narcissistic object-choice i.e. the choosing of a sexual object on the basis of their resemblance to oneself (1914).

In the second stage, Freud (1915) abandoned the concept of auto-erotism, and described the stage of narcissism as comprising two sub-stages. The first of these sub-stages is conceived of as a primary narcissism, which begins with the formation of ego nuclei and represents an overwhelming cathexis of the ego nuclei with libido. These nuclei represent the original reality ego. The ego, *das Ich*, is postulated to be present from birth. This concept denotes an experiencing subject rather than a self-representation. The infant has no need to recognize an external source of gratification, thus Freud provides a definition of love as the relationship of the ego to its source of pleasure. Hence the development of the purified pleasure ego. This development entails a gradual transition from primary narcissism to the state of object love, where libido becomes divested from the ego (used interchangeably as the self by Freud) to become cathected to objects or object representations.

In pointing forward to the dialectical theory of Grunberger (1971) one may draw attention to the implication of Freud's new formulation. Previously narcissism was seen as a state in which the drives cathected the ego without mediation (1914). In this, Freud's second formulation, narcissism is

seen as a relationship of the ego to itself. Grunberger has noted this subtle shift and suggests " that the libido comes to the ego, thanks to narcissism" (p.24). This emphasis posits the germinal idea for the postulated single line of narcissistic development elaborated by the self psychologies.

Freud (1914) saw secondary narcissism as a defensive withdrawal of libido from objects back to cathexis of the ego or self. He suggested that the ego could use libido for its own narcissistic aims and as such had a structuring role in the formation of the ego ideal, becoming the instigator of repression.

In Freud's third model, he was concerned with integrating the theory of narcissism with the structural model. He now made a clear differentiation of the id from the ego. In primary narcissism all libido was seen as contained by the id. Secondary narcissism was seen to occur as the result of loss of the object and a perceived ego loss - loss of self-esteem. Libido is withdrawn from the object following its loss and taken into the ego resulting in an identification of the ego with the abandoned object (1917a), being thus strengthened (1923a).

Freud's thoughts on the relationship between narcissism and zonal sexual development was also expanded upon. Freud had discussed the relationship of orality and narcissism in his paper on Da Vinci (1910b)

The purified ego was alternatively described as the 'incorporative-devouring stage' (1915). In the so-called second model, Freud postulated that narcissism preceded the oral organization.

The anal stage was also seen as possessing narcissistic components and was described as the border between narcissism and object-love. This stage presents the child with the first opportunity to decide between a narcissistic or an object-libidinal attitude (1917b).

In the phallic phase, Freud (1923b) writes of castration as being the typical phantasied narcissistic injury. 'Castration' came to be used for any experience of narcissistic injury.

This brief review demonstrates the complexity and denseness of Freud's conception of narcissism. This complexity is embraced by a number of European analysts (Andreas-Salome 1962. Grunberger 1971. Green 1986a) as speaking to the complexity of human experience and clinical observation. Andreas-Salome discusses what she terms the dual nature of narcissism, by which narcissists seek individuality at all costs and yet cannot live outside a continuing state of fusion. Green, though far more complex, articulates a similar concept, with his postulation that there is a special mode of reality choice for the borderline patient. This is the object as being "neither yes nor no" (p.82). This position leaves the individual in an "absence", a transition between intrusion and loss. Grunberger's theory of narcissism postulates an object cathexis and narcissism which are not conceptualized as seeking equilibrium but rather as a dialectic relation between instinctual and narcissistic components.

"Whether the subject loves himself more or loves himself less will depend, then, not on the amount of object libido available to him, but on the relation between his narcissism and

his instinctual libido. His narcissism may (or may not) permit him, so to speak, to accept from his id a certain quantity of libido, which can be measured, but narcissism per se cannot be evaluated quantitatively" (p.6).

(These theories will be developed later in the review.)

This complexity has not been embraced by all analysts. A number of theorists, generally outside of classical psychoanalysis, have drawn attention to the inherent contradictions and deficiencies in Freud's theories (To name but a few of the many who have approached these issues, Balint 1960, Hartmann 1956a, 1956b, Hartmann, Kris and Lowenstein 1946, Kris 1952, Jacobson 1964, Mahler et. al. 1975, Kohut 1977). Although from various schools of thought, some of these theorists point to the essential contradictions of chronology surrounding the development of the ego and the id. They also point to the problems of defining topographically the part of the mental apparatus cathected by the primary libido. There is also debate as to the status of the concept of secondary narcissism. Balint (1960) maintains that *all* narcissism is secondary, serving a defensive function. He views development as progressing along a single line of object relations, from primary to mature object love. Mahler et. al. (1975b) postulates a normal developmental line of secondary narcissistic functioning, while Kohut (1977) argues for an independent line of narcissistic development, discarding the concept of secondary narcissism, describing rather the transformations of narcissism from primitive to mature forms of narcissism.

These difficulties have, in various ways, contributed to the new theories

of narcissism and the modifications around Freud's original thoughts. What has transpired in the English speaking world is the development of two major theories of narcissism, those of Kernberg and Kohut. These theories appear to have irreconcilable differences and depart, in some respect, fundamentally from Freud's conceptualizations yet they currently provide the most influential matrix of understanding of narcissistic phenomena.

The following sections will detail the thoughts of the theorists who have elaborated upon the foundation of Freud's thought. An attempt will be made to examine the developments in conceptualizing the phenomena of narcissistic experience, to present day understandings of the concept. Specifically this attempt will be within the context of its clinical application to an understanding of the existential dilemma of the so called 'narcissist' or from a Jungian perspective, 'puer aeternus'.

#### *3.4. The dual nature of narcissism.*

What becomes apparent in writings about narcissism is what may be termed its *dual nature*. By this it is implied that narcissism appears to be always experienced in terms of *the other*. Most formulations of narcissistic organization discuss an inherent duality between the self and the object. This duality is conceptualized as both an internally and externally experienced relationship which is fundamental for both the identity and defense of the narcissistic personality.

Referring again to the myth of Narcissus, it is instructive to note that

Narcissus did not fall in love with himself but with the *image* of himself. It is an image of himself at a distance, seen symbolically in *the other*. This is, in essence, what the narcissistic personality attempts to do, to have the other to mirror and reflect aspects of the self and without whom, existence is threatened.

Balint (1960) gives a phenomenological description of narcissistic people in which he describes their inability to live alone, despite appearances to the contrary. He postulates that they live with

"their split-off doublets on the pattern of such famous couples as Faust and Mephistopheles, Don Quixote and Sancho Panza... the unglamorous and unnarcissistic partner, who is capable of object love, is the one who is really independent from the hazards of everyday life and can cope with them - the partner without whose help and ministrations the glamorous and seemingly independent narcissistic partner would perish miserably" (p.27).

Lichtenstein (1964) in discussing the emergence and maintenance of identity, makes the proposition that "it is impossible to rid narcissism of the mirror hidden in the concept" (p.51) and suggests the usefulness of viewing narcissism as "a kind of ideogram" (p.49). He draws attention to Freud's use of visual images in discussing narcissism, particularly the mirror and the amoeba, with its pseudopodia. It is here suggested that both these images imply the fundamentally essential presence of *the other*, both for reflection and incorporation by the subject. *The other*, clearly, may refer to both intrapsychic and interpersonal relations of mirroring and incorporation with the object.

What is proposed by Lichtenstein is that prior to a sense of self, there

must be a framework, an organizing principle which precedes psychological development. The concept of mirroring (as in Mahler 1968, Winnicott 1965) is seen to be the start, not of object love but rather the outlines of the child's image of himself, reflected by the unconscious needs of the mother. The child's existence is reflected in the particular libidinal cathexis of the mother, who reflects back a particular configuration of the child's presence, which forms an *identity theme*. The reflections actualize specific potentials depending upon the libidinal cathexis of the mother. Lichtenstein proposes that this state is not yet a sense of identity, but rather an organizing principle. It is the experience of archaic mirroring which is postulated to constitute an essential and healthy narcissism and which requires the presence of the *other* for development.

Primary identity is thus thought to be based upon mirroring, where the object is needed and used to reflect the outlines of the individual's identity. As the primary identity originates in a state of undifferentiation between object and subject, narcissistic libidinous mirroring reinforces identity delineation through magnification and reduplication, which Lichtenstein terms 'echo'.

A sense of identity can only be spoken about when a pattern of acting and reacting to the other emerges in development. There is thus a move from narcissistic mirroring of one's own identity in the object, to rediscovery of the other as a partner in a mutual interaction. In situations where one's individuality is not responded to (Lichtenstein speaks of widening social groups, but the concept could as well apply to early and later

stages of development) then there is the danger of a depersonalized social role which may act to empty the sense of identity and lead to alienation. There may then be a need to return to the mirroring stage, and the possibility of temporary object loss. One may argue that Lichtenstein's formulations do not address the uniqueness of the individual, which cannot be equated to merely the reflections of the mother. Lichtenstein does, however, draw attention to the fundamental role of *the other* in the emergence of identity, and the need for, and return to, *the other* when the felt sense of identity is tenuous.

Lichtenstein's formulations are concerned with external relations, Natterson (1976) discusses how use may be made of internal relations with the self as a *transitional object*. Natterson presents clinical material demonstrating the tendency, in men with severe narcissistic and homosexual functioning, to experience a part of themselves as transitional objects. In his clinical cases, they experienced themselves as dolls. This fantasy afforded the patients considerable relief from conflicts. From a Winnicottian understanding, the mother is the transitional object - in transition. In functioning as their own transitional objects, these men experienced pronounced reinforcement of their sense of femininity, resulting in consequent issues with their sexual identity. The pathology is maintained to be due to fixation at a period of identification with the mother, where the transitional object, instead of being "relegated to limbo" (Winnicott 1951) becomes instead, a significant part of the individual's self esteem. In such cases there is an inability to move out of symbiosis with the mother.

Jacobson (1965) writes of the *double face* of the ego ideal. Within her theorizing she postulates that at the deepest core of the ego ideal there is a fusion of the images of the love object and the self. The double faced nature of the ego-ideal gratifies,

"the infantile longings of which we said that it is never fully relinquished: the desire to be one with the love object. Even our never-ending struggle for oneness between ego and ego ideal reflects the enduring persistence of this desire" (p.96).

Sohn (1985) suggests an interesting addition to theory. It is postulated that in narcissistic organization, an identification through projective identification takes place which starts the narcissistic organization i.e. by becoming the object, it is then one's possession. Sohn proposes that in narcissistic organization there is a minimum of introjection, with the split in the ego maintaining projection. The term *identificate* is used to delineate that part of the ego, called into being by envy and omnipotent denial, which becomes differentiated and plastic in quality. The identificate acts as if it were the whole ego, assuming omnipotent control over the split off ego remnants i.e. the dependent, libidinalized aspect of the ego. The identificate is postulated to be able to become 'anything', and can act as if it were the prevailing ego. What is characteristic is its plastic quality, that it is mere mimicry which is deprived of enrichment and concern. Sohn's concept is essentially similar to Winnicott's (1960) formulations of the True and False Self, whereby an internal relationship is implied between the two experiential ways of being. The False Self acts to protect the True Self against the impingements of the environment, but is not itself able to be alive and enriched. Both the 'identificate' and the False Self act as the *other*, in a power relation

which splits the ego, in efforts to maintain the ego.

These conceptualizations highlight the inherent duality of narcissism, which it is hoped will be explicated in the review of relevant narcissistic literature, in both its covert and overt forms.

### 3.5. *Object relations: Conceptual issues.*

Within the history of psychoanalytic thought, the major object relations theorists demonstrate a complex and discontinuous line of development. It is possible to trace a radical shift from Freud's energetic model, to an increasing emphasis on interactional and relational motivation. This latter emphasis has become evident even in the thinking of classical psychoanalysts (Langs 1978, Greenson 1972, Searles 1975). While able to trace the move away from the energetic model, it is difficult to find theoretical consensus in the so called *object relations* tradition. This is due to a number of factors.

Confusion over the use and designation of the conceptual terms is a contributing factor. Freud's use of the term 'object', within his drive reduction model, was used to refer to a 'libidinal' object (1905), and later as the object of the aggressive drive (1911a). Later theorists (Fairbairn 1940, 1952. Guntrip 1969) completely reject the drive concept, while still retaining the terms 'object' and 'object relation'. Others have stressed the role of the object and object relations, while still considering themselves within the drive model tradition (Klein 1975a, 1975b, Hartmann, 1950), while others, who stress interrelational issues, are drive theorists (Jacobson 1964, Kernberg 1976).

The term, *object relations* has also been used to denote exclusively the very different theories of Klein (ibid), those of Fairbairn (ibid) and even the theories of Kernberg (ibid).

For the British and the American schools, there is not a common set of theoretical beliefs, neither between them nor within the schools. Rather, what binds the theorists, is a shared set of *problems and orientation*. The fundamental problem is the transformation of the instinctual drive motivation of Freud's metapsychology, into a framework where relations with others, real or fantasized, constitute the centre of the conceptual and interpretative base.

The common orientation is a set of assumptions which focus on the importance of the individual *in interaction with* significant others again real or fantasised. The personality is assumed to be formed within this interaction. The interaction is also assumed to constitute the motivational context within which other physiological needs are subsumed. This orientation speaks to a dialectic between instinctual needs and a relational perspective.

Given the above commonalties, there is vast divergence in the degree to which leading theorists acknowledge divergence from Freud. Greenberg et al (1983) show how this ranges from, for example, the modified drive theorists such as Hartmann (1956a) who attempts to accommodate the motivational aspect of the reality principle to Freud's drive model and Klein's (1957)

unacknowledged break from instinctual theory, yet radical shift of emphasis to phantasy; to Fairbairn (1952) who totally rejects the basic assumptions of drive theory and instinctual conflict, (perhaps the first pure object relations theorist), to Winnicott's (1965, 1978) indifference to, and even distortion of, drive theory.

The concepts of the ego, the body, and the self have attained prominence in theoretical formulations, yet the relations between these concepts are complex and show little consensus. The following suggest some of the complexity; Freud (1923a) introduced the concept of the *body-ego*, Federn (1926), *ego experiences* and *ego feelings*. Hartmann (1950, 1955) wrote of the *self* and *self-representations*. Winnicott (1960b) proposes a theory of the *False Self*, while Khan (1974) discusses trauma to the *body-ego*.

Understanding is further compounded by the lack of consensus as to what is denoted by *narcissism*, as pointed out by Pulver (1970). What is denoted as narcissism varies due to the underlying distinction between drive or object relations theorists. Rosenfeld (1964) and Kleinian thinkers see narcissism as referring to a defensive mode of object relating, which is pathological and found in a range of pathologies. Jacobson (1954), following Hartmann, defines narcissism as an individual's relationship with his 'self', referring to the discrepancies between the actual state of the self and the 'ideal self-representation', which determines the sense of self-esteem. Kernberg (1974, 1975) and Kohut (1971) suggests the importance, to self representation, of the cohesiveness and continuity of narcissism, while Winnicott (1960a) points to the quality of experiences which can preclude psychic development and has implications for narcissistic

phenomena. (These conceptualizations demonstrate a duality of narcissism which is intimately bound to an object relational framework, the degree of health being the degree to which narcissistic aims are appropriately attained and frustrated by the *other*, both intrapsychically and interpersonally.

Given this basic introduction to the difficulties inherent upon a discussion of object relations theory, an attempt shall be made, in the following sections, to review how theorists, *broadly grouped* within a relational framework and notwithstanding their differences, have contribute to an understanding of narcissistic phenomena.

### 3.6. *Historical development* .

As already mentioned, it is within the narcissistic and borderline functioning that theorists have given the clearest articulation of narcissistic wounding. Within this section an historical tracing of the conceptual developments surrounding a progressively sophisticated understanding of the phenomena of narcissism is given.

Clinical practice has seen an increase in concern with the so-called *borderline*' patients, who appear to have replaced the 'hysterics' of Victorian times. Fenichel (1945) wrote that the trend was due to the embracing of new orders of morality and values. He also made the observation that neuroses have changed,

" in the classical neurosis a continuous personality was suddenly disturbed at certain points by inappropriate actions, impulses or thoughts. In modern neurosis that is no longer the case. Here the

personality does not appear to be uniform but open, torn, or deformed, and in any case so involved in the illness that one cannot say at what point the 'personality' ends and the 'symptom' begins. There is a very gradual transition from neurotics to .. persons with characterological anomalies who themselves feel their need for treatment less than do the people around them" (1955, p.201).

Capponi (1979) however, in tracing the origin of the concept of the borderline, suggests that there is evidence of 'borderline' symptomatology as early as 1873 and that it has been the increasing conceptual ability of psychoanalysis which has allowed an articulation of so called borderline phenomena and the 'subgroups' identifiable therein. A similar point is made by Laplanche et al (1973) who maintain that the borderline prominence is due to the spread of psychoanalysis. This thesis suggests that it is within the structures of present day society that 'borderline' phenomena are 'invited' to be, as it were. Man's crisis of identity is accentuated by a world of mass media, space travel, and continuous war, and narcissism is man's experiential response to an alienated existence.

### *Freud*

The theory of the death instinct has become an integral aspect of the thinking of some of the object relational theorists (Klein (1946, 1952, 1957, 1958) Segal (1983) and Rosenfeld (1964, 1971). Freud did not himself make explicit any relation between narcissism and the death instinct, and his own (1920) theory of the life and death instincts has remained a polemical issue in psychoanalysis and has not been accepted by all (Reich 1933, Fairbairn 1952, Robbins 1982). Robbins states that Freud laid the foundation

"for the extreme, almost solipsistic

example of intrapsychic bias in the theory of Melanie Klein, elaborated in the early writing of Otto Kernberg; a preoccupation with aggression, fantasy, conflict and defense in neonates and infants, to the exclusion of actual object experience" (p.459).

Freud maintained that the death instinct silently drove one towards death. It is through the activity of the life instinct that this force is projected outwards, and then appears as a destructive impulse directed against external objects. He saw these two instincts as generally fused. What is considered by Freud to be a 'pure form' of the death instinct, the wish to die or withdraw into a state of nothingness, is seen by Rosenfeld (1971) as a manifestation of a destructive process directed against objects and the self, which he claims operates in its most virulent form in severe narcissistic conditions.

Freud (1915, 1920) tentatively pointed to a connection between a pleasurable narcissistic stage and hatred or destructiveness towards the external object when the object begins to impinge on the individual. Hartmann et al. (1949) suggests that Freud compared the relation between narcissism and object love to that between self destruction and destruction of the object, and that this connection may have led Freud to assume that self-destruction is the primary form of aggression to be compared with primary narcissism. Freud (1937) was pessimistic about the ability to analyse the resistances of the silent opposition of the death instinct, claiming that interpretations could not activate the emergence of an open negative transference, hence work with narcissistic functioning was not encouraged.

*Abraham.*

Abraham (1919) focused on the issue of the hidden negative transference and described patients, with pronounced narcissism, who displayed an hostility and defiance towards the psychoanalytic method, which was hidden beneath an apparent eagerness to co-operate. Abraham ascribed this behaviour to an unmistakable element of envy which linked the narcissism to aggression. This aggression found expression in what Abraham (1924) termed 'limitless narcissism' where the relation to the object is incorporative, yet the individual pays no attention to the interests of the object but destroys it without the least hesitation.

Besserman Vianna (1974) illustrates a clinical example where her patient experienced envy in his desires to destroy the analyst for having something good to offer him, by denying that he had any need for love, dependence, or interest in external objects.

#### *Reich.*

Reich (1925, 1933) made some fundamental contributions to an understanding of narcissism and the latent negative transference. His formulations are similar to those of Abraham, yet his emphasis was somewhat different. In breaking away from Freud, he moved towards studying the *character armour* of the patient where he felt the narcissistic defence found its most concrete expression. Thus he was concerned to study the formation of character and its pathological development, principally in the acquisition and operation of defence mechanisms. Character is seen as a defensive structure, an automatic mark of reaction resulting in rigidity and loss of psychic and physical elasticity. Character is postulated as a chronic change of the ego. Conflicts between genital incestual desires and their frustrations results in a hardening of the ego i.e. a chronically operative, automatic character. This chronic, protective formation Reich designated *armoring*.

Noncharacterological i.e. typical relations to the world, were seen as *breaches* in the *armor*. This formulation is more restrictive than the psychoanalytic concept of character. The latter postulates that the dynamic and economic organization of the ego's positive actions and the attempts to combine its various tasks to find satisfaction, are all constitutive of character (Fenichel, 1954, 1955).

In his work with what Reich (1925) termed 'impulsive characters', he was one of the first to emphasize the role of pregenital experiences and the crucialness of their influence on the attitudes the child would take to the Oedipal complex. He observed that the overcathexes of this early period led to prominence of narcissism. He maintained that there are neurotics "who show a narcissistic position matching in intensity that of the schizophrenic" (p.46). Reich further noted that in these instances repression was not a reliable mechanism of defence and that there was a pathological ambivalence between intense hate and fear, and intense unsatisfied longings for love.

### *Stern*

Stern (1938) was the first to write about 'borderline' patients as such. He noted that the central clinical feature was the prominence of narcissism, from which all other symptoms derived. He maintained that the aetiological factor was sustained affective deprivation, which he termed, 'affect hunger', or 'affective (narcissistic) malnutrition'. The experiential situation accords with Khan's (1963) paper on 'cumulative trauma', where he traces the significant influence of continuous low grade trauma, as opposed to the traditional view of trauma as a traumatic event. For Stern the most

malignant clinical feature is masochism, which tends to perpetuate itself.

### *Deutsch*

Deutsch (1942, 1965) had written the first 'clinical' studies of individuals suffering from what she termed 'as if' personalities. Her descriptions showed what appeared to be impoverished or absent emotional relationships to the outside world and to their own egos. There was, however, in her cases, an initial impression of complete normality. This appeared to overlay a 'staged' quality to their experience together with a passive attitude towards the world. These patients were alert to signals from the outer world to which they then moulded themselves. Deutsch felt that aggressive tendencies were masked by passivity, but that also early deficiency in the development of affects reduced inner conflicts. These then remained external. Common to all her cases was a disturbance to the process of sublimation resulting both in a failure to synthesize the various infantile identifications into a single, integrated personality and in an one-sided, purely intellectual sublimation of the instinctual strivings. Weiss (1966), quoted in Capponi (1979), gives a summary of the 'as if' character which demonstrates the similarity with present conceptions of borderline patients.

"a) the primitive stage of object relations without object constancy; b) the poor development of superego with objective anxiety still predominant; c) the prevalence of the primary identification process; d) the lack of sense of identity; e) the emotional superficiality and general poverty of affect, of which the patients are unaware; and f) the lack of insight. The lack of insight...is one aspect of the narcissistic state of these patients" (p.96)

In summary, the initial pessimism of Freud over work with narcissism has

been superseded by the addition of crucial conceptual understandings of later theorists. Abraham (1919) linked the concept of envy to the aggression of narcissism, while Reich (1925) was one of the first to emphasize the importance of pregenital experiences and the implications of over cathexis of this period for the development of narcissism. Stern (1938) pointed to the aetiological significance of "affective (narcissistic) malnutrition", while Deutsch (1942) provided masterful clinical understanding of the world of the "as if" personalities which is characterized by passivity, adaptation, lack of conflict and intellectual sublimation. These conceptualizations provided the foundations for further understanding of the problems of narcissistic functioning.

### *3.7. Object relational theorists.*

#### *Klein*

While Klein did not refer specifically to borderline or narcissistic phenomena, her formulations have contributed vastly to the thinking of theorists such as Rosenfeld (1965), Bion (1967), Searles (1965), Grotstein (1981) and Kernberg (1966, 1976), among others.

"Her conceptions of early psychic development offer the possibility of understanding many phenomena of borderline pathology as the operation of anachronistic mental processes whose persistence and misapplication in adult mental functioning underlies the activation of the clinical manifestations" (Capponi 1979, p.108).

Klein's theory of early object relations has important implications for an understanding of narcissistic phenomena in the 'borderline' pathologies. According to Segal (1983) and Bott Spillius (1983) Klein's major

contribution to narcissism has arisen from her conceptual formulation of the death instinct. Rosenfeld (1971) states that Klein saw narcissism as a withdrawal from external relationships, driven by the death instinct, to an identification with an idealized internal object. Klein's observation had been that children struggle with their urge to destroy their objects and a desire to preserve them. She maintained that the theory of the life and death instinct advanced understanding of this struggle.

Klein (quoted in Segal 1964) asserts that there is experience of the death instinct from the beginning. There is assumed to be sufficient ego at birth to experience anxiety, to use defense mechanisms, and to form object relations in phantasy and reality. The death instinct is experienced as a threat of annihilation from within, and it is the primitive ego rather than the 'organism' which deflects the death instinct outwards. Like Freud, Klein postulates a concept of primitive destructiveness. While Freud saw a fusion of the life and death instincts projected out as aggression, Klein used this concept but saw the projection of the death instinct into external objects as an additional process.

Klein (1958) postulates that anxiety arises from the operation of the death instinct within the organism, which is subjectively experienced as a fear of annihilation. Her formulation was that to defend against this fear, the ego used two processes.

The first process is concerned with differentiation. Part of the death instinct is projected outwards into external objects. These then become

persecutors. A part of the death instinct is, however, retained in the ego, which turns its aggression against the perceived persecutors. A similar split is postulated to occur with the life instinct. During development it is appropriate for the projections to be characterized by the splitting of the good from the bad object, as well as the good from the bad parts of the self. These splitting processes keep the instincts in a state of defusion.

The second process to occur at this time is introjection, which is seen as binding the death instinct and leading to a fusion of the life and death instincts.

Klein (1957) postulated primitive envy as the most intractable, destructive direct derivative of the death instinct. It attacks the good object and therefore spoils and depletes the ego's internal and external resources. As differentiation and integration are based upon early splitting processes, envy interferes with these processes. Klein holds that envy represents almost completely defused destructive energy and is particularly unbearable to the early ego. It thus becomes split off from the rest of the ego and remains an unconscious factor in the internal world of the individual. The function of envy while central to the theories of analysts such as Rosenfeld and Segal, is also a polemical concept. Joffe (1969) critiques Klein's concept which he claims is based on her assumption of a primary inborn instinctual drive, her conceptualizations of self-object differentiation in early infancy and the implicit intentionality of envy. Joffe argues for envy as a derivative, a secondary motivating force which has an intimate relation to the individual's narcissism and self-esteem. Disturbance is

seen to lie in the area of development of the relation between narcissism and self-esteem.

Klein (1957) writes of the role of hidden or silent envy in the formation of the negative therapeutic reaction. She maintains there are efficient defenses against the knowledge of envy. These include omnipotence, denial, splitting, idealization, confusion, flight from the primary object resulting in splitting of feelings, devaluation of the object, voracity, awakening envy in others by various behavioural means.

Klein (1946) first introduced the concept of projective identification and in 1957 she traced its deployment in the implementation of envious attacks, as well as a defense against envy. Klein herself does not make an explicit connection between envy and narcissism, yet Segal (1983) suggests that it is implicitly stated that narcissism is a defense against envy. Segal comes to this conclusion by arguing that narcissism is a defense against the death instinct as well as an expression of it.

"(in Freud's description)--"discovery of the object gives rise to hate. One could describe envy in a similar way. The way primary envy is described by Melanie Klein is as a spoiling hostility at the realization that the source of life and goodness lies outside. To me envy and narcissism are like two sides of a coin. Narcissism defends us against envy (as was described by Rosenfeld and others). The difference would lie in this. If one believes in a prolonged narcissistic stage, envy would be secondary to disillusionment. If, with Melanie Klein, one contends that awareness of an object relation, and therefore, envy, exist from the beginning, narcissism could be seen as a defence against envy and therefore must be related

to the operation of the death instinct"  
(p.271).

A further significant Kleinian contribution (1948, 1975a, 1975b) is the elaboration of the largely unconscious, subjective experience of an inner world. This inner world is built up through continual operations of splitting, projection, and introjection. These operations are experientially coloured by the postulated positions of the *paranoid/schizoid* and the *depressive* positions (1946). The idea of position rather than stage is used to imply a set of anxieties and associated defenses that dominate the early phases of development. These anxieties and defenses later recede but never completely. The particular combinations remain as potentialities, and may gain ascendancy due to reactivation in adult life. Klein has postulated that the persistence of the paranoid/schizoid position, in varying degrees, interferes with the working through of the depressive position and underlies pathology.

Klein (1946) elaborated the concept of the 'part object' characteristic of the *paranoid/schizoid* position. Capponi (1979) maintains that it explains the immature forms of object relations seen in borderline patients for whom the object is merely a need-gratifying object, existing in a fused relation with the self, and without entitlement to a separate existence. With the development of the depressive position and the perception of the 'whole objects', separateness and ambivalence between love and hate is experienced, as is the effort to regain the lost object in order to make reparation. Klein (1958) maintained that the lost object is internalized, through a process of internal restoration. This assimilated object is said to be the first symbol.

Within this framework Klein has made two direct references to narcissism. She (1952) refutes the idea of a primary narcissism, claiming that there is no justification for speaking of a narcissistic stage, for object relations exist from the beginning. Auto-erotism and narcissism include the love for, and the relation to, the internalized good object, which in phantasy, forms part of the loved body and self. Klein saw the instinctual forces as operating only in attachment to objects from the beginning, her theory being characterized by a focus on intrapsychic relational phenomena.

Secondly Klein (1946) differentiates between narcissistic states and narcissistic object relations, 'narcissistic structure'. Narcissistic states relate to withdrawal to an idealized internal object (her 1952 conceptualization). The narcissistic structure is a more long lasting organization, which emphasizes elements of control, implicit in the concept of projective identification. Either through constitutional factors or when the experiences of anxiety exceed the limits of the defense's incipient capacity for reality testing, then 'omnipotent phantasy' occurs. Anxiety is postulated to be due to aggression which is seen as a derivative of the death instinct. This produces excessive projective identification which operates with disregard for reality and leads to irrational expectations from the object, the split-off part of the death instinct being projected into the external object (the mother), who is then experienced as an external persecutor.

While the concept of the death instinct remains a theoretical postulate, the significance of the role of envy makes an important contribution to a

dynamic understanding of narcissism, as do the organizing conceptual frameworks of the *paranoid/schizoid* and *depressive* positions. The primitive defences of narcissistic functioning are addressed by Klein's understanding of schizoid functioning and the function of projective identification, characteristic of the relational style of narcissists.

(Critiques of the Kleinian perspective are given by, among others, Glover 1945, Zetzel 1956, Joffe 1969, Kernberg 1969, Yorke 1971, Robbins 1980, Greenberg et al. 1983.)

### *Bion.*

Bion elaborates upon the experiential duality of narcissism in his formulations of the interaction between the *psychotic and nonpsychotic personality* which offers a definitive understanding of the intrapsychic conflicts inherent upon the mother's inability for reverie.

Fundamental to this understanding is Bion's theory of thinking. Bion (1967, 1962) has elaborated the concept of projective identification to develop a theory of thinking which brings the emotional and the cognitive into dialogue. He postulates that the ability to think is enhanced and developed through the dynamic interaction between the paranoid-schizoid and the depressive positions. There is an oscillation between disintegration and integration leading towards a synthesis from which the 'selected fact', an emotional experience of meaningfulness, may occur.

Similarly to Freud, Bion (1962) proposes a distinction between pleasure and unpleasure. When unpleasure is dominant the infant projects 'beta particles' into the object, the breast. De-toxification of the 'bad breast' occurs through the mother's ability for reverie. She contains, identifies, transforms and gives it back in more bearable form, as an alpha element. The introjection of this function, termed the 'alpha function', assists the infant to cohere his own 'alpha elements' and thus to tolerate frustration and develop the process of thinking.

Bion maintains that there is an intimate connection between the mother's ability for reverie, 'good enough' mothering, to act as a *container* for the projective identifications of the infant, the *contained*, and the development of K. K is the predisposition for learning /knowing, while minus K is its evasion. For appropriate development to occur a commensurate relationship between mother and infant must develop, from which both mother and infant extract benefit. "The activity...as shared by two individuals becomes introjected by the infant so that the (contained -container) apparatus becomes installed in the infant as part of the apparatus of alpha-function" (p.91)and hence the development of K.

In exploring why minus K should exist, Bion (1959) explores the function of envy. The infant projects his fear of dying into the breast, together with his envy and hate of the breast. Because of the projected envy, the breast is felt to enviously remove the good elements from the fear of dying and to force the worthless residue back into the infant. The envious breast takes away the infant's will to live. When the object is reintrojected,

it becomes an extremely destructive internal object, bent on destroying the infant, enviously asserting moral superiority, with the aim of arousing guilt. This is the psychotic part of the personality, the mental mechanisms of the paranoid-schizoid position which persist, in various degrees, in every individual. Bion (1957) terms this mental functioning the *psychotic personality*, which exists side by side with the *nonpsychotic personality*. Bott Spillius (1983) maintains that the ego may become completely identified with the envious internal object. This is a situation theorists have variously termed the *bad self*, the *destructive self*, or the *narcissistic self* which attempts to rule the internal world.

Bion (1957) provides a description of the conditions which promote growth of the 'psychotic personality'.

"There is the environment, ---- and the personality, which must display four essential features. These are: a preponderance of destructive impulses so great that even the impulse to love is suffused by them and turned to sadism; a hatred of reality, internal and external, which is extended to all that makes for awareness of it; a dread of imminent annihilation and finally, a premature and precipitate formation of object relations, ---whose thinness is in marked contrast to the tenacity with which they are maintained" (p.266).

Bion (1957) sees projective identification, in the psychotic part of the personality, as a substitute for regression in the neurotic part of the personality. The process appears to involve the experience of the projected beta particles as having the quality of things, with the sense of there being obstacles to their re-entry. The objects

"which are felt to have been expelled by projective identification become infinitely

worse after expulsion than they were when originally expelled, the (patient) feels intruded upon, assaulted, and tortured by this re-entry even if willed by himself" (p.275).

What is characteristic of the psychotic part is the destructive attacks made on anything which is felt to have the function of linking one object to another (1959). The psyche contains an internal object which is opposed to, and destructive of all links whatsoever from the most primitive (which is seen to be a normal degree) to the most sophisticated forms of verbal communication and the arts. The prototype of all the links is proposed to be the primitive breast or penis. Informed by Klein's (1934) description of phantasied sadistic attacks on the breast, and her formulations around splitting and projective identification, Bion (1959) proposes that the phantasied attacks on the breast form the prototype of all attacks on objects which serve as links. Projective identification is seen as the mechanism employed by the psyche to dispose of the ego fragments produced by its destructiveness.

"In this state of mind emotion is hated; it is felt to be too powerful to be contained by the immature psyche, it is felt to link objects and it gives reality to objects which are not self and therefore inimical to primary narcissism" (p.315).

Emotions link a subjective experience of relation to others which underlines an awareness of the separateness and dependence of the self. The linking function of emotions are therefore attacked for they are too threatening to the immature psyche.

*Rosenfeld.*

Rosenfeld (1964) postulates the notion that Freud's clinical examples are not examples of primary narcissism as claimed by Freud, but that they are rather examples of primitive object relations. In these states omnipotent incorporation, or projection, of the object is prominent, as is the identification which occurs with these processes. In incorporation, the self is said to become so identified with the incorporated object that the sense of separate identity or boundary is denied. In projective identification parts of the self omnipotently enter the object and take over the desirable qualities. Rosenfeld maintains that introjection and projection usually occur simultaneously.

Rosenfeld stresses that in narcissistic states, these processes, introjective and projective identification of the self, act as defenses against any recognition of separateness between self and object. Awareness of separateness leads to feelings of dependence and therefor anxiety due to the inevitable frustrations. Dependence also stimulates envy of the goodness of the object. Omnipotent object relations imply omnipotent possession and therefor obviates anxiety due to aggression. Envy is seen to play a crucial role as it increases the difficulty in admitting dependence and frustration. Envy itself has omnipotent qualities and contributes to the omnipotence of the narcissistic object relations. The envy itself may be split off and denied. Rosenfeld observes that narcissistic patients project their undesirable qualities into the object, which implies that any disturbing feelings can immediately be evacuated into the object without concern for it, while simultaneously devaluing the object.

"In severe narcissistic disturbances we can invariably see the maintenance of a rigid defense against any awareness of psychic reality, since any anxiety which is aroused between parts of the self or self and reality is immediately evacuated. The anxiety which is thus defended against is mainly of a paranoid nature, since narcissistic object relations date from the earliest infancy when anxiety is predominantly paranoid" (1964, p,332).

Rosenfeld observes that clinically, narcissistic object relations are felt to be ideal. The patient feels relieved of anything unpleasant and because of omnipotent possession, the patient experiences himself as containing all the goodness and as lovable. There is usually "simultaneously a highly idealized self image, which dominates the analytic situation, and is rigorously defended against and omnipotently denied" (p,333). The ideal self-image is thought of as a highly pathological structure which is based on the patient's omnipotence and denial of reality. In the powerful resistance, the intelligent patient may use his intellectual insight to deprive interpretations of any life or meaning. Only meaningless words, felt to be the possession of the patient, are left, which are then idealized, giving a sense of superiority.

Rosenfeld (1971) made an important distinction between libidinal and destructive aspects of narcissism. Libidinal narcissism is characterized by idealization of the self, maintained by the processes discussed in his 1964 paper. However in the destructive aspect, there is idealization of the omnipotent idealized self, which is directed against any positive libidinal relationship. The destructive, omnipotent parts of the self may remain disguised or split off, yet they exert a powerful effect in

preventing dependent object relations and in keeping external objects devalued. Hence the impression of apparent indifference to the world.

In line with thoughts over the duality of narcissism, Rosenfeld maintains that these two aspects exist side by side. When the libidinal aspects predominate, destructiveness appears as soon as the omnipotent idealized self is threatened by perceived separateness. The individual experiences humiliation and defeat at being 'robbed' of his omnipotence and experiences envy of the object.

When the destructiveness is dominant, i.e. when separateness is perceived, envy is experienced as a wish to destroy the object, as well as a wish to destroy the self. Destructive narcissism is highly organized, which serves to increase its strength as a defense in keeping its power and maintaining the *status quo*. The narcissistic organization appears to be directed, not primarily against guilt and anxiety, but rather toward maintaining the idealization and superior power of the destructive narcissism. These formulations suggest a paranoid-schizoid position of functioning, where guilt and anxiety over destructive impulses are not yet operative, supporting Rosenfeld's postulation that the narcissistic object relation dates from the earliest paranoid anxieties. Spitz (1976) has discussed the phenomena of aggression being turned towards the self instead of the object. He terms this the *narcissistic defense*, the most damaging and self-destructive way in which the ego deals with frustration.

In a formulation similar to Bion's (1957), Rosenfeld (1971) proposes that

the destructive narcissistic parts of the self, in narcissistic patients, is linked to a psychotic structure which is split off from the rest of the personality. This structure is a delusional world promising self-sufficiency and painlessness. Frequently these destructive impulses are disguised as benevolent, providing ideal solution to problems. More frequently they threaten the rest of the self with death, to assert their power. However the destructive impulses are designed to make the sane part of the self dependent upon, or even addicted, to this delusional structure.

"In this narcissistic withdrawal state the sane dependent part of the patient enters the delusional object and a projective identification takes place in which the sane self loses its identity and becomes dominated by the omnipotent destructive process; it has no power to oppose or mitigate the latter while this pathological fusion lasts" (p,175).

#### *Grotstein*

Bion (1950) discussed the differentiation of the psychotic from the non-psychotic parts of the personality in schizophrenics and presented a clinical examination of the concept in "The Imaginary Twin. Grotstein (1979) elaborates Bion's formulations with borderline functioning. He maintains that in each individual there exists or once existed a split, which is seen in the psychotic and normal personality. In the normal individual, the psychotic twin is well maintained, where as in the psychotic, the normal twin is held hostage by the psychotic twin. In borderline functioning, the normal twin has been damaged in various degrees, in early development by the need for excessive use of schizoid and manic defenses. The distinguishing characteristic of the borderline

personality organization is, according to Grotstein, the particular nature of splitting. It is not the splitting as characterized by Kernberg, where the genesis of the splitting is seen to be between good and bad self-object representations. Grotstein claims these splits occur in all personalities. In the borderline the splits are between

"the psychotic portion(s) and the normal portion, but, because of the partial compromise of the normal portion of the personality (effected by inroads of the psychotic portions) in eschewing it from achieving cohesion, the veneer of cohesiveness of the container (normal personality) reveals the chaotic disorganization of the psychotic personality as a series of disconnected, desultory selves and objects in a chaotic nether world" (p,162).

Grotstein (1981) discusses how the imaginary twin of Bion's work, while either representing the omnipotently perfect self or the psychotic self does have some connection with the normal aspects of the personality, "that is, they are on speaking terms" (p,97). He suggests however, that the mysterious twin may be cut off, without any connection to the normal part of the personality. Grotstein appears to be suggesting that splitting occurs on a continuum. "To the degree that the normal personality frontier is felt to be compromised, then the bizarre splitting which comprise the abnormal unconscious make their appearance" (1979, p,163). Grotstein sees his concept reflected in the work of Green (1977) who articulates the compromise of the borders in borderline disorders as reflective of a defective function of negation.

## *Green*

Green (1977, 1986a, 1986b) suggests that *absence* is the most characteristic differentiating psychic function of borderline phenomena. This concept is elaborated in his model of reality testing. The traditional concept of reality testing involves that the object either *is* or *is not there*. Winnicott contributes the idea that there is a third alternative, the third area of potentiality. The object *is* and *is not* there. Green forwards the hypothesis that for borderline functioning there is a fourth alternative - the fourth space. This is the negative refusal of choice. The object is *neither there nor not* there. This concept captures the mental dilemma which effectively keeps the individual *absent* from his life, immobilized by ambivalence. Absence is seen as an intermediate state and as such a 'halfway' between the *presence* of life and the *loss* of life. Presence is experienced as an intrusion, while excessive absence becomes loss. Green discusses the great difficulty experienced in tolerating the absence of the object and in differentiating this absence from loss and annihilation. Separateness is experienced as non-existence and the possibilities of personal space are experienced as a negative suspension, an absence from choice. Hence there is the desire for merger with the object, which is experienced as death. Green (1986c) further discusses that in the need for an object there is also the need to maintain a bad object at all costs. This internal object is formulated as the internal object which is so profoundly internal that it is seen as a narcissistic object, shaped on the subject's wounded narcissism. Green also discusses projective identification with the object, whereby 'emptiness' is the phenomenological experience of what Green terms *narcissistic amputation*. In such situations the other is thus needed because of the projective identification yet with a

resultant sense of loss.

"psychic reality - the only true one for them - formed by objects which only exist through the disappointment or displeasure they create. The emptiness of the ego is more consistent than its achievements. All the self-hatred ----- reflects a compromise between the desire to carry out an unquenchable revenge and, co-existing with this, the desire to protect the object from these hostile wishes directed towards him. This revenge is born from a wound which hit --- in their very being, which disabled their narcissism. Their failure to realize this stems in great part from the fact that their thoughts do not know how to distinguish between the harm they want to impose upon themselves - and of which they are often unconscious - and the harm they want to inflict upon their object. ----- The logic of despair has one constant goal: to produce evidence that the object is really bad ----When they attain their goal they have proof ----- love is always uncertain, hatred is always sure" (1986c p.22).

Green (1986d) maintains that moral narcissism is used as a crutch in order for the individual to free himself from the vicissitudes involved in a tie to an object. The aim is thus to liberate himself from the servitude which is attached to object relations in order for the id and ego to be loved by the superego and a tyrannical ego-ideal.

Green (1986d) postulates that development can be looked at from two angles. The development of the object-libido from oral to genital, and that of the narcissistic libido which moves from absolute dependence to genital interdependence. Security with the parent can only be gained through instinctual renunciation, which permits the acquisition of self-esteem. Precocious conflict brought on by the mother, results in the crushing of

desire and a narcissistic wound. This wound, because of the impossibility of experiencing omnipotence and therefore surmounting it, results in excessive dependence upon an idealized, omnipotent mother, The omnipotence of the maternal object

"is more easily created because it corresponds to the mother's desire to bear a child without the contribution of the father's penis. In short, it is as though the child, because of his conception with the help of this penis, were a debased, damaged product" (p,129).

It is the maternal object which assures security, thus the ego-ideal preserves all the characteristics of the aggrandized mother. This ego-ideal is built upon the vestiges of the ideal ego. Elaborating upon Green's (1986e) concept of the dead mother, the ego which fails to experience individuating separation, cannot constitute a receptacle for the cathexes of later development. Rather, it endeavours to retain the primary object and relive, repetitively, its 'loss' i.e. what may be construed as the non presence of the maternal object. The identification of the primary ego to this object results in a feeling of narcissistic depletion, a result of the narcissistic wound.

Problematic narcissism is seen by Green (1986d) as contemporaneous with orality, which increases the dependence upon the breast, thus frustrating the necessary surmounting of narcissistic omnipotence.

"During the anal phase-----the demands of renunciation become imperatives and reaction formations predominate; at best one will end up with an obsessive and rigid character, at worst with a camouflaged psychopathic paranoid form bearing fantasies of incorporation or a dangerous and restrictive object animated by an

antilibidinal omnipotence. All of these pregenital relics will heavily mark the phallic phase and will confer upon the boy's castration anxiety a fundamentally devalorizing character" (p,129).

To summarize, subsequent to Klein, object relations theorists have drawn attention to the fundamental importance of the quality of the relationship between mother and child, and have highlighted that the inability of the mother to provide a holding (containing) environment and positive reflection of the child has profound implications on the child's development. One of these implications is the experience of a narcissistic wounding of the child's sense of omnipotence.

These theorists have also provided a growing understanding of the role of envy of the separateness of the *other* (the object), together with elaboration of the conflictual relations between the ego and the other - the dual nature of narcissism. There is increasing sophistication of an intrapsychic understanding in the work of Bion, 'the psychotic personality', Rosenfeld, 'destructive narcissism', Grotstein, 'the psychotic twin', to Green's understanding of the profoundly internal narcissistic object which is shaped by the impossibility of omnipotence and desire.

### 3.8. "*Independent*" theorists."

#### *Fairbairn*

Fairbairn (1963), while well grounded in psychoanalytic and object relations theory, created (1952) an independent set of postulates based on an instinct of primary object seeking, rather than an energetic model, which is in clear opposition to classical theory. He rejected Freud's pleasure

principle, the libido theory and the death instinct. At base Fairbairn focused on the vicissitudes of dependency and the self-object dyad, postulating aggression as a secondary phenomenon, dependent upon a disappointing/frustrating object. Without an adequate maternal object the infant increasingly lives in an inner world of fantasy. In this formulation the death instinct of Klein is rejected, as is the primordial role given to fantasy by Kleinian thinkers. Thus Fairbairn postulates that the earliest experiences are the structuralization of the introjection of the bad object of *real* experience. This is in contrast to Klein who postulates that the psyche develops internally through cycles of projection and introjection, relatively independently of the environment. For Klein it is splitting and the projective identification with the split fantasy which constitutes the major determinant of development.

Within this frame work, Fairbairn presented a cogent contribution towards a developing understanding of the importance for a *differentiation* of clinical syndromes *within* the diffuse designation *borderline*. In his paper *Schizoid Factors in the Personality*, (1940) Fairbairn singled out three prominent characteristics of schizoid functioning; 1) an attitude of omnipotence; 2) an attitude of isolation and detachment; and 3) a preoccupation with inner reality (p.6).

Fairbairn's definition of schizoid phenomena is extremely broad and he maintains that every one must be regarded as schizoid. This position is defended by his conceptualization of splitting. The fundamental schizoid phenomenon is postulated to be the presence of splits in the ego which is a universal mode of defense of the early oral phase. For Fairbairn, there

is a close connection between a splitting of the ego and a libidinal attitude of oral incorporation, thus any degree of fixation in the early oral phase, plays a dominant role in determining the pattern of schizoid attitudes. Particularly it promotes the tendency to treat others as less than persons with an inherent value. The schizoid individual must neither love, nor be loved and must keep his libidinal objects at a distance.

Fairbairn maintained that the schizoid phenomenon is a regressive one, determined

"by unsatisfactory emotional relationships with their parents, and particularly with their mothers... the type of mother... who fails to convince her child by spontaneous and genuine expressions of affection that she herself loves him as a person. Both possessive mothers and indifferent mothers fall in this category" (p.13).

The resultant sense of deprivation influences a fixation upon the mother. This libidinal attitude is characterized by extreme dependence which is however also self-preservative and narcissistic due to the anxiety over the situation which the individual experiences as threatening to the ego.

The schizoid individual experiences great difficulty over giving in the emotional sense, which is dealt with in two basic ways; playing roles and exhibitionism. The latter, as a defence, "represents a technique for giving without giving, by means of a substitute of 'showing' for 'giving'" (p.16). Such an individual has a sense of inner superiority based on *secret* over-valuation of personal contents and a narcissistic inflation of

the ego arising out of *secret* possession of, and identification with, internalized libidinal objects. There is thus over-valuation of the internal world, and others are treated as less than persons with an inherent value of their own. Affects are treated in much the same way i.e. 'kept inside', due to overvaluation of the inner life. The individual thus appears aloof and detached. Fairbairn points out that such individuals are also characterized by 'incorporating' and 'internalizing', thus furthering the tendency to overvalue inner contents. Anxiety over losing the valued inner contents, affects the capacity for productivity, creativity and work. The most important aspect of this dynamic of overvaluation is maintained to be an attitude of omnipotence which remains largely unconscious.

Chessick (1988) describes Guntrip's (1974) presentation of Fairbairn's three-fold split in the self and the internal struggle which he terms the "ego-object relations". There is the *libidinal ego* in relation to the *exciting object* (a bad object) which never satisfies the infant. Secondly is postulated the *antilibidinal ego* (the sadistic aspects) which represent identification with rejecting objects. Thirdly is the *self* or central ego, the conscious self of everyday living. Guntrip splits Fairbairn's libidinal ego into the clamouring, orally active hysteric libidinal ego and the deeply withdrawn, passive schizoid libidinal ego. Guntrip, like Kohut, sees certain states such as anger as defending against the schizoid sense of a depleted, empty self.

Robbins (1980) questions Fairbairn's conceptualization of aggression. It is given no normal developmental role as a result of the de-emphasis on

drives and instinct. He further criticises the theoretical paradox of the undifferentiated state which is co-existent with capacities to differentiate part-objects, to introject and to structuralize. Robbins sees Fairbairn's concepts as forerunners of Kohut's theoretical development; the de-emphasis on libido, aggression as a result of frustration, a primary relationship between the self as a dynamic structure and the importance of an empathic self-object (p.484).

### *Balint.*

Balint (1960) holds that Freud's concept of primary narcissism is inadequate to clinical observation. He emphasizes *primary object love*, denying all autonomy to primary narcissism. Balint maintains that development progresses only along a line of object relations, moving from primary object relations to mature object love. Balint suggests that all evidences of what Freud termed 'primary narcissism' were in fact 'secondary narcissism'. Balint stresses that Freud's work dealt essentially with clinical structures which had already achieved a more or less successful internalization of the object, whereas the clinical material which Balint presents is concerned with non-neurotic structures. These structures are characterized by a failure of internalization. The relative failure is what Balint terms the *basic fault*. This is a primordial defect giving rise to the fault which then devolves upon the primary love object.

In contradistinction to the ego psychologists, Balint maintains that the infant is born in a state of intense relatedness to the environment. Balint (1959) proposes a theory of primary relationship to the environment i.e. primary love. The aim of all human strivings is to re-establish an all

embracing harmony with one's environment, thus to be able to love in peace. Balint proposes that there are three types of object relationship;

1.The primitive, harmonious, interpenetrating 'mix-up', out of which the primary objects emerge i.e. the mother and the archaic mother symbols: water, earth, air, and fire.

2.The 'ocnophilic', where the object is felt as a vitally important support. Threats of separation create intense anxiety. There may be defensive clinging or the object is so overwhelmingly important that no concern can be given it, it must have no separate interests and is taken for granted. The consequences are overvaluation of the object and comparative inhibition of personal skills which might create independence from the object.

3.The 'philobatic', where the objects are experienced as deceitful or indifferent, hence there is a preference for objectless expanses, such as deserts, sea, air, all potentially primary objects.

#### *Winnicott.*

Winnicott (1962) maintains that his theoretical understanding owes much to Kleinian thinking. However it may be said that Winnicott lies on the border between object relations theory and the psychologies of the self. By his own admission to Khan, Winnicott is a thinker who is fiercely individualistic (Khan, 1978) and concerned with interactional 'potential' space between the mother and her infant, rather than with an explication of the inner world of the infant, as was Klein.

Winnicott (1951) offers an extended understanding of Freud's model of reality testing, as already mentioned - that 'the object is and is not there'. This metaconcept permeates his theoretical thinking and focuses upon what is *potential*.

"-there is the third part of the life of a human being, a part that we cannot ignore, an intermediate area of experiencing, to which inner reality and external life both contribute. --(it is the area) of keeping inner and outer reality separate yet inter-related" (1951, p,230).

In Winnicott's theoretical model, the instincts, at birth, are maintained to be not as yet clearly identified as internal to the infant. His conceptualization (1956) sees the development of the ego as dependent upon the containing ego of the mother. The infant's ego builds strength and moves towards a state in which the id demands are felt as part of the self, and not as environmental. This development occurs within the *good enough mothering* of the mother who is capable of *primary maternal preoccupation*, a postulated dissociated state of the mother, whereby some aspect of the personality takes over temporarily in the interests of the infant. This experience occurs to the degree that the mother and infant are identified in what may be termed a symbiotic relationship.

In Winnicott's theoretical elaborations there is an explicit duality of subjective experience. Developmentally Id satisfactions are seen to be important strengtheners of the ego, the *True Self* (1960b). The mother who is not able to implement the infant's omnipotence and who substitutes her own gestures, induces the infant to compliance which is the earliest stage of the *False Self*. Winnicott postulates the emergence of a False Self

which acts to protect the True Self against impingements from the environment. The mother's actions are conceived of as impingements which do not allow the infant the experience of his own omnipotence. Rather the infant must 'react' to protect his True Self. The False Self is thus constituted of, and by, an extension of the impinging environment. It is thus concerned with compliance to maternal demands, and not in exploring an authentic self or its needs. Winnicott postulates a number of levels of the false self, from the extreme where the False Self sets up as *real*, to the state of health, where the False Self represents man's adjustment to the demands of a mannered social attitude.

The False Self, as stated, evolves in response to environmental failures and thus preserves the 'going on being' of the True Self. The False Self is merely a collection of reactions to environmental failure at the stage of emergence from primary identification (1945). The False Self is postulated by Winnicott to be a defence against that which is unthinkable, the exploitation of the inner reality, the annihilation of the True Self. Winnicott sees the True Self as the state prior to the stage of individual inner reality of objects. The True Self potential appears as soon as there is any mental organization, which is postulated to occur within the summation of the earliest sensori-motor aliveness.

As a consequence of protection against an impinging environment, the True Self is impoverished by lack of experience. Critically, the False Self cannot experience life and it cannot feel real. It has an inherent rigidity and lacks autonomy and spontaneous feelings. As a consequence of the influence of the False Self, the infant's gesture or hallucination is

not made real, and hence the capacity of the infant to use a symbol is deficient. It is only the True Self which is said to be able to be creative and feel real.

"the False Self, however well set up, lacks something, and that something is the essential central element of creative originality" (p,152).

### *Khan*

Khan is greatly influenced by the conceptualizations of Winnicott and Hartmann. While also focusing on the earliest mother-infant bond, he postulates the effects of, what Khan terms 'cumulative trauma'. Khan's (1963) concept suggests that damage to the infant occurs at a pre-verbal stage due to the breakdown of the mother's capacity to function as a *protective shield*. The concept of cumulative trauma, occurring in the early stages of ego development and in the context of the mother-child relationship, is offered as a complementary hypothesis to the concept of fixation points in libidinal development.

Khan sees frequent maternal failure resulting in premature and selective ego development, which mitigates against the development of the differentiation of a separate and coherent ego and self. Dependency thus becomes "an engineered exploitation of instinctual and ego-dependence, with a precocious narcissistic cathexis of the mother" (p,54). By this is ensured that further disillusionment of the mother need not be negotiated and a false identificatory oneness is encouraged. Concern for the mother is manifest yet this concern is an ego-interest which substitutes for a true object cathexis. The identificatory oneness and the ego-interest do not

allow for sadistic instinctual attacks and the ensuing feelings of guilt which would lead to attempts at reparation and the development of a separate, coherent ego and self.

Enid Balint (1963) discusses a clinical case which appears to illustrate Khan's formulation. Balint notes that her client, by not finding an echo of herself from her mother, was left with a chronic experience of being empty of herself, which echoes Winnicott's concept of a False Self or Khan's false identificatory oneness. Balint remarks,

"Because of the lack of proper feed-back, the child, as well as the environment, got poorer; this ultimately resulted in the void outside and the emptiness inside; life only being lived in a fantastic and nightmare world dominated by id impulses, but out of touch with body sensations and feelings ----- a world of 'thinking without feeling and feeling without thinking'" (p,447).

In Khan's formulation, the experience of the state of impingements resulting from the failed protective shield i.e. the cumulative trauma, forces a precocious cathexis of external and internal reality. This disrupts the ego's subjective experience and awareness of itself as a coherent entity. However, the most specific effect of the pre-verbal trauma is seen by Khan to be on the vicissitudes of the body-ego development, specifically at the earliest stage of the ego-id differentiation and the gradual integration of the sense of self. The infant's struggle is thought to shape his adult character and contributes to a defensive idealization which remains essentially incorporative and projective, which interferes with the internalization and assimilation of new object representations. Proper differentiation and growth of internal

psychic structures become confused. In line with his concept of 'cumulative' trauma, there is envisioned a distortion of later libidinal strivings and object relations.

From these aetiological considerations Khan (1960) proposes that the "new character disorders" (p,436) seen in therapeutic settings, are suffering from disturbed primary affective integration. This disruption becomes manifest in what he terms schizoid individuals. In discussing schizoid phenomena, Khan postulates that a characteristic passivity masks a total inability to tolerate anxiety. Two techniques are used to combat anxiety; The first is to translate anxiety into psychic pain. This suffering acts as a defence against anxiety and against the realization of dependence and deprivation. The second technique is the translation of anxiety into diffuse and excessive tension states. These states act as a defence against a psychic realization of the real instinct-tension and needs.

Anxiety for schizoid individuals is often a reaction to an experience of total emptiness and desolation. Khan maintains that psychic pain and masochism act as a defence against this emptiness by raising the threshold of cathexes and so sponsoring a sense of self.

Khan sees the defense mechanisms of splitting, devaluation of objects and emotional experiences, projective identification, and idealization, as reconstructing the "reality of their earliest objects and its effects on the developmental and integrative process" (1960 p.434). Khan maintains that idealization is neither on a narcissistic basis nor on an

identification with the object, rather he maintains that it is a defensive, psychic structure, against the emotional reality of hopelessness, emptiness, and futility.

### 3.9. *Dialectical Approach: Grunberger.*

For Grunberger (1971) there is a continuous inter-relatedness between instinctual factors and narcissism. He postulates a basic antagonism between narcissism and object-libidinal aims at birth, but proposes that growth and maturation provide for their integration within the personality. The aims of narcissism remain constant throughout life but can be attained or frustrated at each development stage. The narcissistic aim is attainment of lost omnipotence. Man never ceases longing to recapture his prenatal existence which Grunberger maintains is a live experience, not an inanimate state. He maintains that the *infinite*, with all its spiritual, cosmic, and mystical ramifications, including oceanic feelings, can be traced to an elaboration of foetal existence (p.16). And again, "the memories man has of it (the Land of Cockaigne, Paradise, the Golden Age, etc.) very clearly bear the imprint of conditions that characterize prenatal existence" (p.19).

While the narcissistic aim remains constant, the means for attainment of gratification change from the primitive reliance on magical thinking to mature forms of gratification based on complex object-instinctual interdependency. Integration, in Grunberger's sense, entails a number of tasks. These include the overcoming of narcissistic injury inherent upon the existence of biological needs which lead to an inevitable dependence

upon objects, the differences between the sexes and the generations, and man's finitude. After birth the illusion of omnipotence is limited and the child suffers a two fold trauma. The euphoric universe is disturbed and the child must reconstruct his economy on an instinctual and object basis i.e. he must reconstruct his narcissistic economy to become an active individual who bears the burden of his existence alone. The narcissistic components of his economy are retained as he attempts integration.

In the child's horror and ecstasy of life, he tries to perpetuate his euphoria and to curb his instinctual impulses to that end. He integrates the instincts into his elated state by narcissizing them. There ensues a continual conflict between instinctual strivings and narcissistic strivings. For support, part of his narcissism is projected onto the ego ideal. Consistent with the idea that the aim of narcissism remains constant is Grunberger's proposal that behind all narcissistic aims is the striving for uniqueness, omnipotence, and merging with idealized objects. Thus while the narcissism is unchanging the ego must at each stage of development be in a dialectic with the narcissistic aims to be placed within the total personality. The role of narcissism is a silent restructuring, which acts through other agencies. Grunberger's major integrative postulation is that the libido comes from the the id, and the ego - thanks to narcissistic cathexis (p.24).

With maturation, the restructuring allows gratification from the real world. Mastery of each development phase supports the renunciation of the claims of the narcissistic strivings. Each phase of development is thought to offer

a substitute source of gratification. It is when the substitute is felt to be insufficient that narcissistic injury occurs. Grunberger, quoting van der Waals (1949), "It is the effects of the interaction between the interpretation of reality and the efforts to maintain the sense of the self that make up the body of narcissistic problems" (p.524). Grunberger suggests that the greatest obstacle to integration of narcissistic demands to the satisfactions of the real world are failures in the anal phase of development. He suggests that here lies the struggle to give up magical solutions in favour of gratifications requiring action and mastery. Aggression is brought into the service of mastery and object relations instead of being expressed destructively or repressed, and narcissistic gratification is obtained through dreams of an ideal world.

Grunberger's theory suggests that the self and object world can be studied as a whole and that the one is not a defence against the other. Every frustration and every fixation has repercussions in self-esteem and leads to the wish for regressed modes of gratification e.g. sleep, withdrawal, fantasies of omnipotence, and idealization, compensation for a disappointing world. This theory also highlights the parallel which exists between the concept of divinity and the desire for narcissistic gratification. Either man projects his ideal of perfect narcissistic integrity, or in achieving narcissistic wholeness he becomes God. It is felt that Grunberger's conceptualization captures the dilemma of man without the concept of divinity. In his attempts to be both God and foetus he discovers his finitude.

.3.10. *Theoretical developments of the ego and the self.*

Green (1986f) observes that with the development of object relations thinking, Freud's concept of the ego did not provide an adequate theoretical complement to developing formulations of the object. Ego related concepts, such as the 'self' and the 'I' have emerged to address this issue. Although these concepts have addressed the subjectivity of the subject, a neglected area in Freud's thinking, no two theorists appear to have used the terms in exactly the same way.

Historically, the concepts of the ego and the self have undergone much evolution. Fenichel (1945) introduced the concept of the *self concept* which arises from perceptions of internal experiences, as well as perceptions of the body and interactions with others. Hartmann (1950) differentiated the ego from the *self*. Jacobson (1964) introduced terms such as *mental self* and *physical self*. It would appear that self became the term to denote the subject as agent. *Self representation* and *self image* are terms which have been used interchangeably e.g. Kohut (1971) and Kernberg (1975) use *self image* to denote dynamically organized intrapsychic structures, while others use the term to denote the structures of the *self*.

According to Chessick (1988) the psychology of the self is not considered an object relations theory as defined by the British object relations school and Kernberg, rather it is a "'modern' or neo-object relations theory" (p.96). It has a commonality with the theories of Fairbairn, Balint, and Winnicott in the emphasis on the quality of mother-infant interaction as crucial to the formation of the basic personality.

*Hartmann.*

According to Kinston (1980), Hartmann (1950) attempted to clarify Freud's definition of narcissism as the libidinal cathexis of the ego, by distinguishing between the *ego* (a structure within the mental apparatus) and the *self* (the whole person in external reality including both his physical and mental attributes) (p.383).

Hartmann (1939) was concerned in his theory to enhance the role of reality. Consequently the ego becomes an ego of adaptation. To this end Hartmann proposed a refinement of the structural model which had significant implications for a concept of narcissism. Hartmann proposed that the functions of the ego do not evolve out of the id, but that rather, ego and id differentiate out of a common source. Development is thus not only dependent upon frustration, but there are channels relating the infant to reality from the outset, which follow their own maturational course. Hartmann (1950) argued that in Freud's topographical model, narcissism is defined as libidinal cathexis of the ego, but that in this model the ego is vaguely conceptualized as the 'whole person' or the 'self'. Hartmann maintains that the ego, as a discrete system, could not refer to investment of libido in the self, as opposed to investment in objects. He thus redefined narcissism as the libidinal cathexis of the self rather than of the system ego.

According to Hartmann's (1964) theory, he still retains the libidinal focus of the energetic model, yet the self is defined as a representation i.e. an experiential construct, the same as an object representation. The ego

evolves out of interaction with the real world and is a motivational consequence of this impact with reality. He maintains that the impact is guaranteed by the biologically determined fitting of the ego and the environment (1956a). The ego is biologically adaptive and acts to translate 'reality' into internal forces. The ego acts here within what Hartmann terms a 'conflict-free sphere' of ego functioning. This concept takes his theory outside of Freud's conflict theory, to address what Hartmann sees as an adaptive function. Motivational influence can be attributed to any of the psychic structures, with the 'ego interests' playing no essential role in the formation of neurosis. They "follow not the laws of the id but of the ego" (1950c p.137).

Khan (1974) claims that Hartmann's concept of a conflict-free sphere of ego functioning has been helpful to the work of Winnicott, and moves towards explaining how grossly disturbed infants could have effective ego-capacities. Stolorow et al (1980) suggest that this concept, together with the contributions of the genetic and adaptive points of view, are useful in the study of severe pathology.

Khan suggests that the concept of the conflict-free sphere offers an understanding of how ego-functions can be symptomatic of primitive defences against impingements (p.24). He discusses how the failure of the ego to neutralize primitive libidinal cathexes distorts the formation of the ego-ideal, which can become cathected from the stage of auto-erotism and primary narcissism. With this occurrence, the ego becomes fixated on the early intra-psychic system and energy is thus depleted from the ego-

functions (p.196).

Stolorow et al (1980) suggest that Hartmann laid the groundwork for a functional definition of narcissism, whereby it became possible for the defensive function of narcissism to be elaborated by other theorists e.g. Reich (1953), Kernberg (1975), and Kohut (1971, 1977). Narcissism is thus seen both as a normal state of development, and as a defensive reaction to narcissistic trauma. That psychic life is not a unitary dimension and that functions have a duality of function and purpose has been pointed out by both Grunberger (1971) and Andreas-Salome (1962), as already mentioned. This point was grasped by Kris's (1936) concept of regression in the service of the ego. Kris elaborates a crucial aspect of Freud's thinking on narcissism. This is that Freud has introduced a notion of reversibility into the developmental process. Regression *may* be regressive, in the sense of disintegration, but it may also serve a defensive function of preserving the integrity of the ego against threatened loss. Mahler et. al. (1975b) view such a development as *sound secondary narcissism*, a normal withdrawal in terms of the vicissitudes of structure formation.

Hartmann's theory has however, been criticized on a number of counts. Green (1986f) writes of Hartmann's Freud as an 'American Freud'. Green's criticism is that Hartmann's theory has,

"begun to grow rather less psychoanalytic, rather more psychological. Attention shifted from libidinal development to the development of the ego, whose relationship

to reality became (ideally) equivalent to the post-ambivalent genital relationship" (p.282).

Greenberg et al (1983) provide a similar critique when they suggest that Hartmann's theory fails to provide an understanding of the continuum between health and neurosis. He brought object relations into the pleasure sphere, yet he was unwilling to bring the external world (relations with others) into more intimate connection with intrapsychic conflict (p.266).

Hartmann makes the assumption that the basic function of the psychic field is adaptation, which, although not contradictory to Freud, does change the emphasis. Green (1986f) finds that Hartmann has simplified the functioning of the psychic apparatus too radically, and that an ego, seen in relation to control of affects, misses the rich and contradictory subjective experience of the affects. He points out that the American school has not been able to appreciate the implications of the English school, who have taken the affects back to primitive object relations, rather than to biology, and postulated the existence of a fantasy world.

Balint (1960) claims that the formulations of Hartmann, Lowenstein, and Kris (1946) merely beg the issue of the problematic in Freud's theory of the development of narcissism. They tidy the theory, but they do not add to our knowledge (p.17).

Grunberger (1971), at odds with the more positive view of Khan (1974) is far

more stringent in his criticism. He attacks the concept of an 'autonomous ego'. In a footnote, Grunberger states,

"the notion of the 'autonomous ego', with its denial of the conflicted genesis of the ego, would deprive psychoanalytic theory of the whole primitive instinctual dialectic, that is, the unconscious as conceived by depth psychology, and would foster a trend (which already is evident) towards superficial study of the 'ego functions' exclusively. To follow such a course would be to depart from the Freudian orientation and regress towards academic psychology" (p.14).

### *Jacobson.*

Green (1986f) makes the observation that, whilst based on Hartmann's thinking, Jacobson's theory gives the feeling of bearing clinical truth. His conception of her work sees it as an attempt at an homoeostatic view of affective regulation, without being confined only to a phenomenological view. Her's is a dynamic view in which process is more important than discharge (p.194).

Jacobson (1954, 1964) herself, while acknowledging her indebtedness to Hartmann, is more concerned to explore the phenomenology of human experience. She maintains that, like Hartmann (1939), her experiential concepts are derived from biologically given drives and that she too, recognizes that the biological and the social are not distinct parts of a relationship. Her emphasis is, however, on the relational aspects of experience. She focuses on mans' representational world and the influence of the interpersonal. Her theory has been influenced by the observations of Mahler (1975a) on child development. Jacobson postulates that images of a 'good' or 'bad' mother are formed through the infants experiences of

satisfaction or dissatisfaction. These images, with attendant affects, constitute the beginnings of internal objects. Their motivational power is thought to be independent of the drives. In this view the representational world attains a lawfulness of its own.

Jacobson (1954) initially proposed the elimination of the terms 'primary and secondary' narcissism. In 1964 she maintained that narcissism is not identical with the libidinal endowment of the ego system or ego functions as maintained by Freud (1914). She maintained that the concept of primary narcissism was not compatible with emergent understandings about ego-development and that the ego must develop first, before there can be object-cathexis. Jacobson (1964) reintroduced the terms but with revised meanings. Jacobson claimed that since self and object images are not differentiated at the earliest neonatal stage, it is more appropriate to the phenomenology of the stage to describe a state of primary nondifferentiation. "'Secondary narcissism' sets in at the stage of beginning ego formation" (p.17).

"Secondary narcissism --- are not identical with the libidinal and aggressive endowments of the self, constituted in the course of ego formation, which become cathected with libido and aggression and turn into object love and hate" (p.19).

Stolorow et al (1980) elaborate on Jacobson's thinking with the concept of primary nondifferentiation. They suggest that,

"the earliest manifestations of narcissistic function occur in relation to primary selfobjects, and that the earliest object relationships serve a basic narcissistic function. Primary object relationship and

primitive narcissism are two sides of the same coin" (p.19).

Jacobson's concept of narcissism draws from an emphasis upon the infants experience, not from instinctual vicissitudes. Freud had been concerned with drive tension and reduction. The role of the mother had been seen within this parameter. Jacobson, however, saw the role of the mother in a far broader perspective. The infant's interactions with the mother lead to representations of both himself and the mother which are accompanied by object directed aims. Jacobson claims that experiences of frustration lead to fantasies of expulsion, while those of satisfaction give rise to fantasies of merger, ideas of 'total incorporation' i.e. of becoming the object. It is these fantasies of merger which are postulated to be the basis of object relations. With development 'selective identification' gradually comes to replace the strivings toward refusion (merger) and the ego ideal is established.

Kinston (1980) highlights a developmental and differential understanding of the concept of the 'Self' and focuses on self-representation (self-image) as a neglected area of clinical material, as opposed to object relations and object narcissism. He suggests that narcissism can be conceptualized in two ways. A mode of relating to others and the corresponding intrapsychic object relations, or a person's relationship to himself and the nature of his self-representation. He claims that Jacobson's definition lies in the latter meaning. Narcissism as the cathexis of the self has been expanded to include a consideration of the discrepancy between the 'actual state of self' and an 'ideal self-representation' (p.384). In Jacobson's view, with development the ego resists the pull to merger and moves towards a desire

for 'likeness', both to the ideal object and also to its own ideal self. As Kinston points out, narcissism finds its phenomenological home in the dwelling place between the individual's sense of who he is and who he should be.

This concept captures Jacobson's revision of Freud's ego ideal. Freud (1914) saw the ego ideal as serving as a refuge for the lost narcissism of the infant, his lost perfection. Jacobson, in line with her understanding of narcissism, sees the ideal as an arena where the ideal self and the ideal object images fuse, and can thus compensate for the lost fantasies of merger. Jacobson's concept clearly states that the basis of relational being and identity is founded within a *fused* image of mother, from which the individual must separate.

#### *Mahler*

Mahler and Kaplan (1977) put forward the thesis that borderline as well as narcissistic patients do not proceed through the ordinary development sequence that culminates in the Oedipal complex. There is an interlocking of narcissism, psychosexual development, and object relations which are intimately connected with the development of borderline and narcissistic phenomena.

Mahler's theory has focused on the initial symbiotic immersion of the infant with his mother and the vicissitudes of the gradual struggle towards separation and selfhood which ensues. Mahler sees the child as continually having to reconcile his longing for autonomy with his equally powerful longing for merger with the fused mother of his origins.

Mahler (1972, 1975b) provided a systematic formulation of the developmental process. The phases most relevant for the thesis are the periods Mahler has termed the *practising and rapprochement subphases*. These phases provide for the early practising of the child, who with the growing ability to be locomotive, is able to move further and further away from 'home base', while returning for 'emotional refuelling'. This is conceptualized as a time of dramatic growth of the autonomous functions of the ego, which occurs optimally in the close proximity of the mother. In the practising subphase the 'psychological birth' of the child is envisioned to take place. The child manifests pleasure in his own body and his new abilities. Mahler conceptualizes this time as the height of narcissism and object love. The importance of sound secondary narcissism is postulated to lie in the structuralization of a positive sense of identity. It is felt that at this time it is particularly important for the mother to be attuned to her child, as he is and not to damage his narcissism by imposing an image of what she would like him to be. He is then able to believe in his worth and realness and is better able to cope with the loss involved in separation from the mother.

In the following subphase, that of the rapprochement, the child becomes confronted by the loss of his earlier sense of narcissistic omnipotence. There is separation anxiety and the growing sense of the mother as a separate person. The child 'woos' the mother in an attempt to gain her participation in his world within the context of his separateness. It is in this subphase that the first signs of directed aggression occur and these

coincide with the anal phase (1975c). There are also signs of potential danger for the child, so that, "falling asleep is like a regression and is an experience of separation; hence, ---- defence against the threat of symbiotic fusion represented by sleep" (p.488).

The loss of the ideal sense of self leads to the 'rapprochement crisis'. It is marked by periods of ambivalence between intense need for the mother and strong desires for separateness. During the rapprochement subphase, prior to and dependent on the resolution of the rapprochement crisis, narcissism (particularly omnipotence shaken by the coming of age of representational intelligence) is subphase-specific. Developmental arrest or fixation at this stage of separation-individuation has been cited by a number of authors (Rinsley 1977, Hartocollis1977) as the aetiology of the so-called borderline states. Mahler et al (1977) discuss the pathological consequence of such arrest as an incomplete differentiation of the mental representation of one's *self* from that of the mother (the object). Thus self and object constancy are not viable for the development of the triangular whole object relations of the Oedipal phase, which is cathected with neutralized libido and aggression. Thus there is not scope for the emergence of a flexible narcissistic genital orientation. She does however point out that the overriding dominance of the one subphase must not obscure the fact of the corrective or pathogenic influences from the other subphases.

Mahler (1975a) writes of the complementary nature of constitutional factors and early traumatization, for the development of pathological development. She does not however discuss the nature of these constitutional factors.

Mahler et al (1963) discuss the unconscious meanings of the infant for the mother. Mahler suggests that the child represents a body part of the mother, usually her illusory phallus. The mother's behaviour is thus modified by the fantasy. The mother's character is also a major determinant of her reaction to her child, and the child must adapt to this unique situation.

Parkin (1985), who is influenced by the writing of Hartmann and Mahler, suggests that the study of narcissism is concerned with the history of the introjects and the relationships of either the ego-superego or the ego-ego ideal. He terms this the *reflexive-object* line of development. Development of the ideal ego out of the ego nuclei leads to the struggle of the child to maintain a sense of omnipotence and to what Parkin terms the *narcissistic crises*, which he equates with Mahler's *rapprochement* crisis i.e. the necessity to give up to reality the child's illusory omnipotence. The crisis may engender separation anxiety, narcissistic rage and fear of the loss, not only of the external mother but also the internal object of love. This latter anxiety is postulated to characterize the future relations of the ego to the ego-ideal. The ego ideal introject is sought as the object of love, while the ego itself, reflexively takes itself as the object of its loving. Parkin postulates this state as the state of secondary narcissism, where the reciprocal relationship of the mother and child becomes repeated intrapsychically, and internal regulation of self esteem becomes possible.

Parkin discusses various narcissistic states and affects, shame, grandiosity, arrogance, to name a few, which are the results of either

hypercathexis of the introjects of the ego ideal (or remnants of the ideal ego) and the resulting conflict with the ego, or are hypocathexis of the introject and result in dormancy of the ego ideal.

Of particular significance for the thesis is Mahler's conceptualization of the pathological consequences of arrest in the rapprochement subphase. The child is unable to differentiate the self representation from that of the mother. This confounds the ambivalence of the phase, preventing the development of self and object constancy and a resolution of the Oedipal phase. Parkin suggests that the ego ideal introject is then sought as the object of love, while the ego takes itself reflexively as the object of love - an internal regulation of self esteem based upon the model of the reciprocal relationship between mother and child being repeated intrapsychically.

#### *Kernberg.*

Kernberg (1966, 1967) in a series of papers detailed a model of structural derivatives of object relationships which suggests that so-called 'borderline' personalities present a pathological fixation at what Kernberg terms the basic level of ego functioning. Kernberg draws attention to the overwhelming nature of the early affects and their *irradiating* effect on all other perceptual elements of introjection. The *valence* of the introject, positive and negative, are kept apart at the early stage because of the lack of integrative capacity of the ego. The first ego state is seen to be a fused self-object state of the 'purified pleasure ego', while the negative introjects become ejected and considered 'not me'.

Kernberg (1966) suggests the use of a new term, 'borderline personality organization', as these patients represent a specific and stable pathological organization of ego structure, predominated by splitting mechanisms and related defensive operations. There is also a concomitant failure of the normal processes of development and integration of identification systems, which results in the development of a depersonified superego. Splitting becomes not only a defect in the ego but it is also a crucial defensive operation.

*"The persistence of 'non-metabolized' early introjections is the outcome of a severely disturbed, early object relationships, a fixation which is intimately related to the pathological development of splitting which interferes with the integration of self and object images and the depersonalization of internal object relationships in general" (1966, p.243)".*

Kernberg (1974) postulates that the idealized object images which would normally be integrated into the ego ideal, constituting the forerunners of the superego, become pathologically condensed with the self concept i.e. ego components. This condensation blurs the boundaries between ego and superego and interferes with the normal development of the superego. Kernberg thus postulates, not a lack, but an active distortion of idealized superego forerunners, which occurs with a pathological devaluation of external objects.

Kernberg (1967) makes the observation that most of the narcissistic personalities present an underlying borderline personality organization. The difference between the borderline and the narcissistic personality lies,

for Kernberg (1974), in the evolution of the stable *grandiose self* of the narcissistic personalities. This is seen in contrast to the presence of non-specific manifestations of ego weakness which is characteristic of the borderline personality organization. The latter include a lack of anxiety tolerance, lack of impulse control, and lack of developed sublimatory channels, together with the particular defences of splitting, primitive idealization, early forms of projection, especially projective identification, denial, and omnipotence. The narcissistic personality is characterized by an apparent absence of object relationships, yet this belies an intense, primitive, internalized object relationship of a frightening kind, together with an incapacity to depend upon an internalized good object.

McDougall (1980), discussing the *apparent* lack of internal object relations, points to the terror of separateness of the narcissistic personality. He sees grandiosity and idealization as serving the function of gratification, by sustaining an illusion of fusion and denying the reality of the separateness of the self and the loss of the object. McDougall maintains that behind a positive transference, is hidden a hostile symbiosis, with intense dependency needs. McDougall appears to confuse a structural understanding with what is possibly more appropriately understood as the experiential identification of the self with the maternal object.

Kernberg (1974) later maintained that the narcissistic personality represents a disturbance in object relations, which is characterized by a pathological defensive position against conflicts in the earliest stage of mature (self-object differentiated) dependency. Narcissism is defined as

the libidinal investment of the self- representation. Kernberg maintains there is not a primary narcissistic state, but that narcissism, including pathological narcissism, occurs after the attainment of the capacity for self-object differentiation and ambivalent whole object relations. Thus narcissism is seen to occur after the formation of a cohesive self, in contrast to the lack of self object constancy of the borderline.

Kernberg (1970) states that all character defenses have, among other functions, a narcissistic function i.e. to protect self-esteem. In addition, he sees 'narcissistic character defenses' in essentially non-narcissistic personality structures, within various other pathologies. These are differentiated from narcissistic personalities by the different nature and functioning of the ego ideal. Here excessive development of narcissistic character defenses results from an exacerbation of the early infantile ego ideal as a defense against fear and guilt over multiple conflicts, while fixation on the ego ideal is not accompanied by a primitive fusion of the self concept with the ego ideal, nor by concomitant devaluation of object representation and external objects. In the narcissistic personality these processes are seen to occur to protect the self against primitive oral conflicts and frustration.

Dynamically, Kernberg (1974) sees pathological condensation of genital and pregenital needs occurring under the overriding influence of pregenital aggression (especially oral) as characteristic of the personality organization of narcissistic and borderline functioning. Oral conflicts are discussed by Kernberg (1968) as the excessive pregenital and oral

aggression which tends to be projected and determines the paranoid distortions of the early parental images, especially those of the mother. She comes to be seen as potentially dangerous. Hatred of her extends to hatred of both parents. 'Contamination' of the father image can occur when there is a lack of differentiation between the father and the hated mother, whose images become a combined, dangerous father-mother image. In such cases Kernberg postulates that all later conceptualizations of sexual relationships will be characterized by danger and infiltrated by aggression.

Kernberg (1974) sees important differences between himself and Kohut in terms of their views of the relation between borderline and narcissistic conditions. Kernberg states that Kohut differentiates the narcissistic personalities disorders from the the psychosis and borderline states but does not differentiate between the latter, borderline and psychosis. Kernberg maintains that the defensive organization of the narcissistic personality is both similar to, and different in a specific way to borderline organization. These differences lie in the structural organization and stability of the *grandiose self*. Kernberg (1970, 1971) is optimistic as regards analysis for narcissistic organizations, except where there is an 'overt borderline level' i.e. evidence of the non-specific manifestations of ego weakness. In these instances the prognosis is more guarded.

Similarity, between narcissistic and borderline organizations, lies in the predominance of mechanisms of splitting or primitive dissociation as observed in split-off ego states. Splitting is maintained and reinforced by primitive forms of projection, especially projective identification,

primitive and pathological idealization, omnipotent control, narcissistic withdrawal and devaluation. Primitive idealization is held to be an important defense of the narcissistic structure (1968). Underneath the idealization there are often paranoid fears and quite direct, primitive aggressive feelings towards the object. Kernberg (1974) maintains that the idealization of borderline individuals is characterized by an unrealistic, 'all good' image of a powerful, gratifying object. Idealization is used as a protection of the other against contamination by the paranoid projection of an 'all bad' sadistic primitive object. Thus primitive idealization is related to the predominance of splitting. With the narcissistic personality, idealization reflects the projection on to the other of the patient's own grandiose self, an extension of his own grandiosity. Kernberg postulates that there is thus no dependency and to this extent there is no merger. Thus the reaction of Kernberg's narcissistic personality is different to those reactions discussed by Jacobson (1954) - psychotic identification, and by Mahler (1968) - the symbiotic phase.

Rosenfeld (1978) discusses Kernberg's suggestion that there is an excessive development of pregenital and, especially oral aggression, which holds true for both the borderline and narcissistic personality. Rosenfeld cautions that a clear distinction must be made between the confusional anxieties and pathological splitting of the borderline and the destructive narcissistic patient. The borderline patient is felt to be unable to withstand interpretations of the destructive self where non-specific ego weakness may result in a psychotic break.

This distinction is supported by Kernberg's formulation of the differences between the two disorders. The narcissistic personality is maintained to have an integrated, although highly pathological *grandiose self*, which reflects some aspects of the real self, the ideal self, and the ideal object. Kernberg (1970) postulates that the normal tension between these three aspects has become eliminated by the building up of an inflated self concept within which the actual self and the ideal self and ideal object are confused. The remnants of the unacceptable self images are repressed and projected onto external objects, which as a consequence become devalued. Kernberg stresses that because of the lack of integration, the generally aggressive and primitive kind of superego is easily reprojected in the form of paranoid projections. A result is the devaluation of not only external objects but also internalized object images.

"Idealized people, on whom these patients seem to 'depend', regularly turn out to be projections of their own aggrandized self concepts. Idealized representations of the self, the 'shadows' of others, and --- dreaded enemies, are all that seem to exist in the inner world of these patients" (p.57).

The idealized other plays an important role in narcissistic functioning. Projective identification is postulated as a characteristic defense of both narcissistic and borderline functioning. He sees projective identification in the narcissist, operationally defined, as the pathological, grandiose self projected onto the object. Empathy with the projected self remains, as well as attempts to exert maximum control to maintain the projection and avoid the emergence of the other as an independent, autonomous object. Kernberg sees his conception as closely corresponding to Kohut's (1971) description of the 'mirror transference'. There is a need to deny the

autonomous existence of the other. The denial constitutes a denial of dependency and is a rigid defence against more primitive, pathological object relations centred around narcissistic rage and envy, and fears over this rage. Such individuals

"need to destroy the source of love and gratification in order to eliminate the source of envy and projected rage, while simultaneously withdrawing into a grandiose self, which represents a primitive refusion of the idealized images of the parental figures and idealized images of the self, so that they escape from a vicious circle of anger, frustration and aggressive devaluation of the potential source of gratification at the cost of serious damage to the internalized object relations" (p.221).

Kernberg discusses the difficulty in facing feelings of hatred and envy due to the fear of the destructive potential of such feelings, both in destroying the potential loving other and their own capacity to give and receive love. Grandiosity serves to protect against dangerous awareness of the depreciated self, surrounded by dangerous, sadistically frustrating and revengeful objects.

Horowitz (1975) discusses a similar formulation in his proposal that in narcissistic personalities, an habitual defensive operation is the shift in meanings which is used to protect the self-concept from threatening ideas and emotions. He proposes that the *narcissistic style* involves the externalization of bad and the internalization of the good, in order to stabilize the self. To maintain these operations reality must be distorted and there must be

"either a willingness to corrupt fidelity to

reality, a low capacity to appraise and reappraise reality and fantasy, or a high capacity to disguise the distortions. The disguises are accompanied by shifting meanings and the exaggeration and minimizing bits of reality as a nidus for fantasy elaboration" (p.169).

Kernberg points to a similarity between his concept of the *grandiose self* and Rosenfeld's (1964) *omnipotent mad self*. The integration of this structure compensates for the lack of integration of a normal self-concept. This structure is seen to explain the paradox of relatively good ego functioning and surface adaptation, in the presence of a predominance of splitting mechanisms, related primitive defenses, and a lack of integrated object representations.

Kernberg (1974) views a central difference with Kohut in terms of the origin of this *grandiose self*. He questions whether the *grandiose self* reflects the fixation of an archaic 'normal' primitive self, as maintained by Kohut, or whether, as he maintains, it reflects a pathological structure, different from normal narcissism.

According to Kernberg (1974) pathological narcissism is strikingly different to normal narcissism. He rejects a continuity concept between normal and pathological narcissism as is proposed by Kohut (1971). Kernberg stresses that pathological narcissism does not merely reflect libidinal investment in the self, in contrast to libidinal investment in objects. Rather Kernberg maintains there is a libidinal investment in a pathological self structure which has defensive functions against underlying libidinal and aggressively invested primitive self and object images. These images

reflect intense, predominantly pregenital conflicts around both love and aggression. Kernberg criticises Kohut's examination of narcissism in terms of the quality of the instinctual charge, rather than the vicissitudes of the internal relations claiming that his conceptualization fails to address the pathology of the structure.

Kernberg (1970) maintains that the grandiose self is a stable, pathological, defensive structure which at its deepest level of self concept, is a basic dread of attack and destruction.

"It is the image of a hungry, enraged, empty self, full of impotent anger at being frustrated, and fearful of a world which seems as hateful and revengeful as the patient himself" (p.57).

Kernberg observes that with the intense oral frustration, the infant must defend against extreme envy and hatred, thus the greatest fear of the narcissist is dependence upon another. Dependence reveals hate and envy and exposes the danger of frustration. Devaluation is necessary to defend against envy yet results in a sense of emptiness and inability to experience depression over the loss of a good object or lost ideal image of the self. Kernberg (1974) makes a distinction between those narcissistic organizations where rage is expressed as a function of an overt borderline level of functioning (presenting a serious risk for treatment) and those where rage may appear after the working through of the defenses against the primitive object relationships related to conflicts around oral aggression.

Both Robbins (1980) and May (1985) point to the similarities between

Kernberg and Klein. The Kleinian aspects, in Kernberg's theory, are seen to be the emphasis on the pre-oedipal dyad, the dual instinct theory, the pre-formation of the psychic apparatus with emphasis on the central role of fantasy, internal objects and primitive splitting as a central defense. Robbins states that Kernberg's specific theory of narcissism is identical to Klein's description of the manic defenses in the depressive position. He does not elaborate this formulation but it is assumed that he sees the *grandiose self* as a defence against awareness of the destructive aspects of envy and hate. Robbins does however criticize, both Klein and Kernberg, for an adultomorphic and pathomorphic view of the infant psyche, which is seen to possess precocious functioning, while no model of a pre-object, prior to integration, is provided. Both theories, according to Robbins, do not detail the significance of the developmental role of external objects.

*Robbins.*

Robbins (1981a, 1981b, 1982), influenced by the thinking of Klein and Kernberg, postulates that some instances of narcissistic personality, like the borderline personality, may be best understood in terms of a pathology of symbiotic bonding. These 'personalities-to-be' fail to negotiate viable unconditional and territorial symbiotic bonding. The normal consequences of development, which he states as the development of libido and aggression as internal representations, self-object differentiation and the capacity for ambivalence, cannot occur.

"Instead a pathological self-destructive introject (being possessed) achieves the internality and psychic primacy ordinarily characteristic of the unconditional symbiotic representation" (p.461)

Robbins postulates that the personality behaves as two dissociated sub-personalities, the *possessor and the possessed*. Each configuration strives to merge with an object. The possessor by projecting, to disavow and attribute, and the possessed, introjectively, to over-include. The unintegrated primitive psyche is postulated to form mirror image dissociated relationships with pre-objects. Pre-objects are defined as functionally essential mergers in which the object acts in lieu of intrapsychic structures. Significantly these relationships are not conceptualized as arrested stages of development. Rather they are compensatory for failures of the normal unconditional bonding, territorial bonding, and ambivalent dialogue between mother and infant. These relationships are incompatible to further growth.

As the possession of another, the narcissist suffers an internal sense of crippling disruption which precludes recognition of object-related needs. Such an individual seeks to be the possession of another, with dissociated narcissistic problems, to represent the unintegrated, devalued but in fantasy, perfectible parts of the other. By introjection the possessed, though devalued, aims to expunge his needs to gain perfection through devotion to the grandiose aims of the object. Such an individual lacks self esteem and devalues his own needs, interests, and autonomous initiative, while paradoxically holding to grandiose fantasies of his own and vigorously supporting the narcissistic agenda of the object.

The possessor projects his dependency, neediness and imperfection onto the possessed, while he remains perfect, omnipotent and totally self-

sufficient. The object is infantilized and condescended to for the projected qualities, while being expected to worshipfully mirror the illusionary grandiosity of the narcissistic personality and to care, unobtrusively, for his needs.

Robbins, like Winnicott, maintains that the distinction between borderline and narcissistic personalities is not the attained stage of development, as is postulated by Kernberg and Kohut. Rather, Robbins hypothesizes that the distinction lies in the nature of the maternal contribution, specifically, the quality of her fantasy projections. The mothering of the narcissist-to-be, while similar to that of the borderline-to-be, is seen to be more realistic of the needs of the infant. There is, however, an unresponsiveness, with lack of encouragement of the infant's signals. The mother imposes an agenda of compliance to her own demands for perfectionistic grandiosity. Maternal responses are accompanied by a complex of fantasy-attribution combining devaluation and potential perfectibility. The devaluation is associated with the persistence of dependent, needy states, while specialness is accorded to compliance.

Robbins writes of the *possessed configuration* of the narcissistic personality which includes a placid, nirvana-like recognition-representation of mother, providing a conditional symbiotic representation, conditional on the renunciation (by dissociation) of infantile needs and initiatives. There develops a source of inner stability conditional upon the disavowal and projection of these needs. The child develops 'unrealistic' attitudes of grandeur and complacency, yet his accomplishments are not experienced as real and self-fulfilling. This

conceptualization is similar to the False Self concept of Winnicott, except that Robbins has gone further and detailed the specific behavioural concomitants of the mothers of both borderline and narcissistic personalities. The 'narcissistic' representation is called a *conditional* symbiotic representation, which is a stabilizing factor lacking in the borderline personality. They are seen to be possessed exclusively by bizarre ideas of badness and self-destructive feelings.

### *Kohut*

Kohut's theoretical roots are not specifically acknowledged by himself. Robbins (1980) traces the differences between Kernberg and Kohut as reflective of a schism between the theories of Fairbairn and Klein. Robbins maintains that, although Kohut views his work as almost entirely original, it is remarkably similar to that of Fairbairn. Fairbairn's ideas are seen as 'harbingers' of those of Kohut, "particularly his (Fairbairn's) de-emphasis of libido, his conception of aggression as a disintegration product and his focus on the primary relationship between the self as a dynamic structure, and an empathic self-object" (p.484). Characteristically, both theorists maintain that environmental failure produces rage reaction and the development of auto-erotic phenomena, with apathy and detachment alternating with excitement, based on the horizontal and/or vertical splitting of the psyche.

May (1985) while drawing attention to similar theoretical issues as Robbins, sees these as stemming from theoretical similarities between Kohut and Winnicott. These include an emphasis of the concept of a Self (the False Self) constructed through adaptation to others needs, a focus on early

maternal failure as the central pathogen, with anger as a secondary element, due to failure in responsiveness and mirroring from the maternal environment.

It is interesting to note that Khan (1960) pointed out the influence of Fairbairn's conceptualizations of schizoid functioning on the work of Winnicott. The individualism of Fairbairn may well be reflected in the thinking of both Winnicott and Kohut.

Kohut (1971, 1977) departed from traditional metapsychology and developed a psychology of the Self. Within this understanding, Kohut (1966) maintains that there are various forms of narcissism. These are not only the forerunners of object love but are also independent psychological constellations, which contribute to the autonomous personality through their transformations. The aims of therapy need not be seen only in terms of the move towards object love but may encompass the transformation of narcissism to humour, creativity, empathy, and wisdom. Where there is disturbance to narcissism ( or self esteem ) it is seen as a disturbance of the self.

Kohut's (1966) early definitions of the self involved a focus on the subjective experience of an inner sense of self. Self esteem was understood in relation to the largely unconscious ambitions and ideals of the individual, which develop out of relations principally to the mother. The quality of this relation may lead to either a relatively cohesive or fragmented self. Fragmentation is experienced with discomfort as feelings

of depression or deadness, or even emptiness. Chessick (1988) describes how within this understanding the 'ego' represents organizations and functions which are more fixed and remote from consciousness, whereas the 'self' is the experiential consciousness of who one experiences oneself to be. He sees Kohut's concept of mastery of the narcissistic (grandiose) self as vaguely defined as a function of the ego's capacity to harness narcissistic energies and transform narcissistic constellations into more mature constellations.

Kohut et al. (1978) claim that, while one may identify an unusually labile self-esteem and sensitivity to failure in narcissistic personality disorders, it is not the symptomatology as such, but rather the process of treatment, which illuminates their disturbance. The transference is seen as pathognomonic and consists of two types; the mirror transference and the idealizing transference. These transferences are understood to reflect a weakened self which cannot be understood by classical drive-defense formulations. Kohut et al. categorize the disturbances of the self into *secondary disturbances* which are reactions to the vicissitudes of life, while the *primary disturbances* include the psychoses, the borderline states, the narcissistic behaviour disorders, and the narcissistic personality disorders. From this categorization, it is maintained that only the narcissistic and personality disorders are analysable.

Kohut (1966) maintains that primary narcissism is the original narcissistic balance of the child. Kohut argues that narcissism follows an independent line of development and he disregards the concept of secondary narcissism, focusing rather on the transformations of narcissism with development.

Residues of the primary narcissistic position are postulated to remain throughout life, yet due to disturbance from maturational pressure and painful psychic tensions, two forms of narcissism become differentiated; the *narcissistic self* and the *idealized parent*. (Kohut (1968) changed the term narcissistic self, to that of *grandiose self*, which shall be the term used henceforth to minimise confusion.)

Robbins (1982) writes of the emergence of these two forms of narcissism from the nascent self, as the *twin debut*. The nascent self is the primary psychic structure, it has no antecedent psychic developments as are postulated by Klein, Kernberg, Mahler etc. Rather Kohut's nascent self is conceptualized as a dynamic, dissociated, structural pair (the twin debut) which emerges from the merged self-object representation.

Grandiose self - (self-esteem).

Kohut (1966, 1968, 1971, 1977) proposes a theoretical formulation whereby in the *grandiose self*, cathexis is retained within the self and does not move towards object love and idealization. His later definition of the self postulated a *bipolar self*. These are *self-esteem*, derived from the grandiose self and its strivings for exhibitionistic acclaim and mirroring, and *guiding ideals*, derived from internalization of the idealized parent imago. In normal development the grandiose self is seen as a maturationally predetermined step, with corresponding phase-appropriate grandiose fantasies. The grandiosity and exhibitionism of the archaic grandiose self becomes the matrix of adult ideals and ambitions.

If the child experiences narcissistic trauma i.e. damage to the child's

self-esteem, then the grandiose self does not merge with the relevant ego contents but remains unaltered, striving for archaic aims. The adult ego will vacillate between irrational overestimation of the self and feelings of inferiority.

"The essential genetic trauma is grounded in the parent's own narcissistic fixations, and the parent's narcissistic needs contribute decisively to the child's remaining enmeshed within the narcissistic web of the parent's personality" (1968, p.92).

Kohut introduces a concept of curative processes, whereby a defect in the structure of the self can manifest itself through reparative activities. Chessick (1988) details these as either defensive structures which mask the defect - pseudovitality, pseudodrama, and sadistic fantasies of power to counteract a sense of deadness, or compensatory structures which make up for weakness of one pole by strengthening the other.

Idealized parent - (guiding ideals).

The idealized parent imago is partly invested with object-libido and the idealized qualities become loved as a source of gratification. This imago becomes integrated into the idealized superego. If there is disappointment in the admired adult, then the psyche will not resign itself to the loss, but will take the unaltered imago as an introject. This introject is thought to take over the functions previously performed by the object. Given that the idealized parent is the carrier of the original narcissistic perfection and omnipotence, these circumstances explain the absoluteness of the superego. The idealized parent imago remains as an archaic, transitional object functioning to maintain narcissistic homeostasis.

Kohut (1966, 1968, 1971, 1972) discusses the significance of shame. Exhibitionistic libido of the grandiose self, which is not mirrored, results in an imbalance of cathexis with which the ego cannot cope. There is both a press for discharge in an exhibitionistic urge, and a blockage due to the ego's attempts to stop the flow. This disorganized mixture is understood to be experienced as shame. Kohut suggests that shame propensity is characteristic of a defective idealized superego self cathected narcissistic libido. It is thus the ambitious individual, with a poorly integrated grandiose self and intense exhibitionistic-narcissistic tensions who is liable to shame.

Kohut (1972) claims a similar understanding for the experience of narcissistic rage. Whereas boundless exhibitionism underlies shame, the underlying structure of rage is omnipotence. "The grandiose self expects absolute control over a narcissistically experienced archaic environment" (p.396). The rage can be observed in two related phenomena; the 'catastrophic' reaction, and in what Kohut designates as 'the child's reaction to painful injuries' i.e. the oscillation between rage at the imperfect grandiose self and at the failure of the omnipotent self-object.

"It is the disorganized mixture of massive discharge (tension decrease) and blockage (tension increase) in the area of unneutralized aggression, arising after the non-compliance of the archaic self-object, which is the metapsychological substratum of the manifestations and of the experience of narcissistic rage" (p.396).

In the development of pathology the grandiose self may become horizontally

split-off resulting in depletion of the ego, and /or vertically split-off, where episodic grandiosity alternates dissociatively with normal functioning (1971). Kohut (1977) emphasizes that empathic failure results in the grandiose self and the idealizing self configurations fragmenting, first into perverse exhibitionistic and voyeuristic elements respectively, and then to rage and auto-erotic elements. This theorizing demonstrates Kohut's conception that pathology is the result of environmental failure, with aggression a derivative of this failure.

In Kohut's theory narcissism is not seen as a defense against the Oedipus complex. This phase is postulated to rather firm the self, and only in cases of fragmentation is there fixation on Oedipal strivings.

Chessick (1988) points out that motivation for development is seen as an inner motivation which results in transmuting internalization, but that the basis of the motivation is not explained. It is however, fundamentally different to Freud's instinctual drive theory and conflict resolution.

### *3.11. Kernberg, Kohut: Conceptual issues.*

Kernberg (1974) details the essential difference between himself and Kohut as revolving around a disagreement about the origin of the grandiose self. Kernberg's understanding of Kohut (1971) is that Kohut maintains that the narcissistic personality reflects a fixation on archaic grandiose self-configurations and/or on archaic, over-estimated, narcissistically cathected objects. He sees the narcissistic personality as suffering from a

lack of optimal internalization of the archaic self-object - the idealized parent imago. The characteristic dependency of the narcissistic personality upon an idealized object is understood to be formulated on the need to replace the functions of an aspect of the mental apparatus which was not established in childhood. A continuity between normal and pathological narcissism is postulated, with emphasis on libidinal cathexis, without examination of the vicissitudes of aggression. Following Kernberg, Kohut appears to give the impression that he analyses the vicissitudes of normal and pathological narcissism, and normal and pathological object relations as primarily dependent upon the libidinal cathexis rather than only on the vicissitudes of internalized object relations. Kernberg presents clinical material aimed at supporting his propositions that

"one cannot divorce the study of normal and pathological narcissism from the vicissitudes of both libidinal and aggressive drive derivatives, and from the development of structural derivatives of internalized object relations" (p.219).

Kernberg (1974) maintains that rather than reflecting a lack of development, such patients display a pathological condensation of components of the ego ideal (the fore-runners of the superego) with ego components, thus there is an active distortion and pathological devaluation of external objects. This pathological structure when analysed, reveals

"defensive functions against the emergence of direct oral rage and envy, against paranoid fears related to projection of sadistic trends on the analyst (representing a primitive, hated and sadistically perceived mother image) and against basic feelings of terrifying loneliness, hunger for love, and guilt over the aggression directed against the frustrating parental images" (pp224).

Treurniet (1980) maintains that the self-psychology of Kohut (1977), disposes of some of the most valuable aspects of Freud's theory. Treurniet points out that self-psychology appropriates the most central functions of the third phase of ego development; the synthetic, organizing, harmonizing, and restoring aspects and relegates Classical analysis to the status of only conflict psychology. Thus in Treurniet's understanding, the instinctual pole is lacking in Kohut's model. By using only experiential, rather than observational categories, Kohut postulates that drive intensity is not the cause, but the result of pathology. It is thus assumed that narcissism and aggression ensue through failures in environmental empathy. Robbins (1982) makes an analogous point in claiming that the archaic self-object configuration is not linked to infant observational studies nor to theories about early infancy. Robbins claims that Kohut implies that the early period of development is meaningless as analogues of adult primitive pathologies.

For Kernberg, narcissism cannot be separated from libidinal and aggressive drives and the vicissitudes of internalized object relations. Kohut however, conceptualizes a separate line of development for narcissism which Hanly et al. (1976) criticise as Kohut's 'dualistic theory' of the libido. Kohut (1971) postulated two separate and largely independent lines of development; from auto-eroticism via narcissism to object love, the other, from auto-erotism via narcissism to higher forms and transformations of narcissism. It is within this frame of reference that Kohut identifies narcissistic personality disorders occurring independently of significant psychopathology in the development of object libido. Hanly questions the independence of narcissism and sexuality, pointing to their interaction in

libidinal development. This criticism appears to have a similar motivation as that of Treurniet i.e. that the experiential, rather than the observational, aspects are given priority. Hanly, examining clinical material, maintains the following propositions;

"1. Narcissism is intrinsically related to the vicissitudes of instinctual development and the impact of object relations upon these vicissitudes;

2. pathological narcissism is especially related to libidinal and aggressive fixations at the pre-oedipal stages of development;

3. narcissism serves a defensive, compensatory function in relation to the conflicts in object relations which are generated by these fixations;  
(the later postulations involve specific therapeutic orientations) (p.54).

Robbins (1980, 1982) states that it does not seem to be theoretically possible to conceptualize separate lines of development of the self and object relations i.e. the self as *differentiated*, while this state exists only in the context of an *undifferentiated* relationship. Robbins maintains it is not necessary to hold the conceptualization of separate lines of development in order to make use of Kohut's ideas, even though Kohut maintains this view. Kohut appears not to take into account the hierarchies of psychic organization and differentiation, and assigns, according to Robbins (1980), an inadequate significance, in both normal and pathological development, to the role of aggression and devaluation. This latter point is made by Kernberg's (1974) observation that Kohut focuses on the vicissitudes of libidinal development, so that analysis of pathological narcissism is unrelated to to an examination of the vicissitudes of aggression.

Kohut's theory emphasises the responsibility of the object for the subject's growth, developmentally and therapeutically. "The mother of development is seen as the mother of holding and letting go rather than the mother of libidinal gratification and frustration" i.e. Kernberg's 'mother'. Kernberg stresses the responsibility of the subject for aggression and badness (Robbins 1980, p.487)

Chessick (1988) discusses a differing 'moral' base to the two theories. Kernberg values the move towards 'independence' through resolution of the Oedipal complex, and stresses the primacy of hostility and Kleinian defenses. Kohut however, stresses the importance of an empathic selfobject matrix for a cohesive sense of self and effective functioning. Without this matrix, creative-productive activity ceases, ego functioning deteriorates and fragmentation may occur.

May (1985) maintains there is an instructive symmetry in the disputes about technique between, what he terms the "Kleinians/Kernbergians" and the "Winnicottians/Kohutians". The former, who tend towards a belief in Original Sin, argue that it is incorrect to take the envious, hateful fantasies as the history of *real* maternal failure. Rather they are complex fantasy constructions which are not analysed by a technique which fosters mutual idealization. The latter theorists, who have a faith in human perfectibility, maintain that the Kleinians/Kernbergians mistake neediness for hatefulness and that it is important to recapitulate the early maternal holding environment. They see the interpretative technique as over-active and persecutory. May makes the point that the different techniques used

tend to elicit the response which confirms the differing theories.

Both Kernberg and Kohut agree that the central structural difficulty in narcissism is the dependence of self-esteem upon an internal relationship between the self and the idealized object. (Seen as pathological construction and development arrest respectively.) The need to maintain mutual admiration with a perfect other to circumvent collapse of a sense of self is stressed by both theorists. May (1985) elaborates that both agree that there is initial idealization, with perhaps masochistic submission, based on an unconscious wish that the other be perfect. Threats to the idealization results in the relationship being discarded. Relationships may also be avoided due to adherence to a particular internal object-ideal.

Saperstein et al. (1978) in discussing the divergent views between Kernberg and Kohut, compare their competing views of man and nature. It is maintained that the origin of their differences lies in that Kernberg's approach is mainly anti-reductionistic, which is not the case with Kohut. Kohut's formulation of the psyche consists of forces, energies and aggregates of structures by which all clinical events are explained. Saperstein et al. see this formulation as reducing the 'person' to merely a function of parts, acted upon by external forces. (a theory of parent blaming). As such there can be no meaning given to motives i.e. self-as-agent. The claim is made that Kohut

*"in his theorizing* deals with his experiential data in a natural science rhetoric - namely that the real cause of the narcissistic pathology is the persistence of a defective psychic apparatus which is discussed in traditional terms of formalistic quasi-biological, 'supposedly

more really real' causes" (p.416).

By claiming that the 'deficiency' of narcissism can be replaced, Kohut implies that man can be viewed as additive parts, and that 'selfness' or subjectivity as an agent, can only be represented as representational contents. The distinction between normal and pathological is not fully articulated by Kohut, and he sees the former as a potential derivative of the latter.

Kohut views the incorrectness of interpretation in terms of it interfering with the repair of the narcissistic wound. It is argued that by denying the responsibility of the subject, he becomes merely an additive entity. Mirroring and idealization are seen within the purposes of cure. Saperstein et al. point out that this conceptualization precludes the perception of the particular meanings and motivations of any behaviour. Kernberg's vignettes demonstrate that Kernberg views his patient's manifestations of pathological narcissism as a series of meanings, which elaborate defenses and prevent integration. Significantly the patient is seen as responsible and active in this process. Thus the idea of an isolated retention of a pathological fixation becomes inimical, being replaced by a hierarchically organized complex system where object relations, and their meanings, develop epigenetically.

Reductionism is seen as less evident in Kernberg's description of narcissistic personalities. He implies that behaviour is a series of derivatives, manifest by internal and external object relations. As such they cannot be reducible to one another and they acquire unique meanings and

motivations. Saperstein et al. argue that Kernberg does not however develop the implications of meanings for his theory. The example given by Saperstein et al. concerns what they claim to be Kernberg's phenomenological refutation of Kohut's claim for similarity of normal and pathological narcissism. They claim that Kernberg truncates his theory by not developing the hierarchical aspects of meanings which unequivocally demonstrate that the two narcissisms cannot be the same.

The major limitation of Kernberg's formulations, according to Saperstein et al., lie in the implication that the grandiose self, which is meant as a part of the psychic apparatus, becomes "*reified as an agent* and anthropomorphized by being used as an agent" (p.421).

Finell (1985) provides a pragmatic view. She suggests that it is arbitrary to force dynamics into either a development or defensive explanation. She points out that splitting and projection, while major defenses, may co-exist along with higher level defenses. (this is similar to the functional understanding of Stolorow et al (1980).) Finell maintains that narcissism is a function of a self which has difficulty in containing painful states and feelings, yet pre-oedipal and oedipal issues appear in narcissistic functioning. She proposes a continuum model based on Freud's concept of the ego - structure and neurotic conflict co-exist with splitting and projection. Finell maintains that different situations activate different defensive reactions. Finell suggests that narcissism reflects complex character configurations with elements of structural defects, as well as regression from conflict. The concept of missing structure as proposed by Kohut is problematic for Finell, as she maintains that the concept of void

is inimical, what must be there is either pathological or skewed structure.

A comparison of the theories of Kernberg and Kohut reveal largely antagonistic metapsychological paradigms with confusion as to whether the patients they categorize as narcissistic are even similar. Kernberg postulates the development of a pathological structure, while Kohut looks to developmental arrest. Kernberg emphasizes the innate role of aggression while Kohut stresses the necessity of an empathic selfobject. Kernberg would maintain that Kohut's idealizing and mirror transferences are alternative components of the fused pathological grandiose self. Kohut's therapeutic stance is seen by Kernberg to merely lead to greater adaptive use of the grandiose self without changing the basic structure. Despite these theoretical differences both theorists have contributed greatly to the debate and awareness of narcissistic phenomena and to the effectiveness of treatment modalities.

## CHAPTER FOUR. METHODOLOGY.

"Listen, my rotten heart,  
My dog's heart.  
For you, as for a thief,  
I have hidden a knife in my sleeve."

Sergei Esenin, A Biographical Sketch.

### *4.1. Aims of the research.*

The major aim of this research is to explore a psychoanalytic understanding of the theme of narcissistic wounding in White's novel *The Solid Mandala*. This endeavour involves;

- 1) Engaging the text as a partner in dialoguing the lived experience of the twins, Waldo and Arthur, using the hermeneutic method, which is described further on in the chapter.
- 2) Using the dialogical understanding as a source of clinical material to be analysed and understood.
- 3) To consider this understanding in conjunction with clinical material, from both published sources, and the researcher's personal experience as a psychotherapist.
- 4) Thereby using the analysis as a contribution to clinical understanding of narcissistic phenomena and the underlying conflicts and anxieties.

#### 4.2. Concerns.

For the purposes of this methodological chapter it is felt that the critique of the natural scientific approach, in its relevance to psychology, has been sufficiently articulated by writers such as Boss (1979), Giorgi (1970, 1971), Kockelmans (1967), Kruger (1988), Merleau-Ponty (1942, 1945) and Romanyshyn (1975, 1978). The vicissitudes of paradigms within scientific revolutions and discontinuities, as discussed by Kuhn (1970) are also well known.

What is considered relevant for this chapter is an elucidation of the concerns and issues of understanding and dialogue which faced the researcher in approaching a text such as the *Solid Mandala*.

This researcher is grounded in a psychoanalytic background where understanding the human condition in terms of unconscious motivations is both a meaningful and relevant framework. The researcher's experience as a psychotherapist, gives this understanding a 'lived' meaningfulness in terms of the progressive unfolding of the client's previously unconscious/pre-reflective experience, an unfolding which occurs within the client - therapist dialogue. This therapeutic dialogue is conceptualized as a hermeneutic endeavour (Steele 1982). However, the conceptual tension for the researcher, is the *elucidation* of the unconscious/ pre-reflective experience and its relations to the conscious experience contained within the text. The writings of Merleau-Ponty (1945) are helpful in this regard. He postulates the simultaneous relation between the visible and the

invisible i.e. the simultaneous relation between what is conscious and that which is hidden from consciousness. It is suggested that "the invisible is the visible's only way of being visible. The unconscious is not what we see but it is that *through which* what we see is perceived" (Watts, 1987). Thus the unconscious provides the matrix of meanings through which a particular set of meanings come to have meaning within the context of dialogue with another.

Articulation of this invisible/pre-reflective mode of being is the focus of the therapist - client dialogue, it is the co-constituted dialogue of which Barton (1974) writes, which brings to visibility a particular understanding between the therapist and the client. Articulation of a co-constituted dialogue is also the focus of this researcher's meeting with the text. Such an articulation acknowledges the Heideggerian concept that the meaning of being is revealed in existence and as such there is no *absolute truth* to a text, but rather a particular truth which is revealed within a particular dialogue with the text.

Linguists have pointed to difficulties with this view. Barthes and Levi-Strauss (quoted in Seldon 1986) have proposed that meaning is 'textual', part of a system of relations. These relations are seen to be governed, not by the individual but by the systems which govern the individual. The meaning of the text is thus cut off from the, perhaps, particular intent of the author. Thorpe (1987) discusses how the result "is an approach which is static and ahistorical, an approach which elucidates the underlying laws governing the use of language but which fails to speak to the process of

change" (p.3).

Thorpe shows how the post-structuralists have pointed to the instability of meaning. The deconstruction of Derrida suggests that "the sign (pointing to the signified) is not so much a unit with two sides but a momentary 'fix' between two moving layers" (p.5). It is the 'potential space' (Winnicott 1951) of the momentary 'fix' to which this research is addressed. Deconstruction gives licence to 'ideas', to 'half truths', as it were, and recognizes that the text does not have one meaning.

In terms of articulating the meaning, the experiential context, of an individual's life, it had seemed natural to Freud (1910, 1928) to treat characters in a text like real people and hence his undertaking of character analysis and the search for clues to the character's unconscious. The challenge of the New Critics, as explored by Skura (1981) revolves around the question of to what extent the traits of the literary character are merely the requirements of the text and only part of a design for the text. The danger then of character analysis, she suggests, is that it may lie perhaps in the enriching of psychoanalysis at the price of misreading literature.

"Neither Freud nor the poets presented us with 'human nature'; we as critics are left to compare human nature as Freud represented it to human nature as the poets represented it, and we face problems of translation whenever we try to confront their views of man" (p.33).

Skura suggests that what is problematic about the psychoanalytic method for a reading of the text is that while the method identifies 'strange'

behaviour and locates the source to fixations, these sources are seen as independent of, and often alien to, the current conscious experience of the text. Thus the experiences with which the analyst deals, find hiding places within the text, but are conceptualized as often not responsive to the ongoing realities of life. In the text it can be argued that "nothing demands to be understood in terms other than those introduced by the text. Irrational behaviour is made sense of by externalizing it and explanation lies in the context" (ibid, p.40).

It is, however, argued by the researcher that the reader retains some authority, if only in terms of a universality of experience to which the text speaks and to which the reader/researcher can respond. It is also postulated that the conceptual bridge for this problematic lies in the phenomenological approach which sees understanding of behaviour as grounded in the human condition, in a shared world of common meanings. The text can be placed in the *potential space* between understanding as both literal and symbolic meaning. The *potential space* is that tension between the character as literary character and the character as a pre-reflectively recognized *Everyman*.

The tension of this *potential space* finds its home in the propositions of phenomenology and the aims of a hermeneutic inquiry. Following Sardello (1975) such an understanding

"requires a dialogue with the text in which the text realizes its power in a hermeneutic reading. A reading where the ongoing incomplete form of the reader's life is brought into a dialogue with the unity of form of the text in a process of appropriation. This appropriation dissolves the distance between

reader and text through an image which is the re-enactment by the reader of what the text says by itself" (ibid,p.276).

#### 4.3. *Theoretical propositions.*

This section is concerned with an elucidation of the fundamental propositions which have informed the researcher's choice for a hermeneutic inquiry.

Historical development can be traced to Dilthey (1833 -1911) (discussed in Packer 1985) who was concerned with the limitations of an 'explaining' science and who stressed the centrality of understanding as the basis of a 'verstehende' science - *Geisteswissenschaft*. He postulated that an explaining or objective science de-contextualized the phenomenon of study, while an acceptance of subjectivity, of participation, in reflecting the facts of consciousness, centrally contextualized understanding within an understanding science. Dilthey's understanding provided the impetus for a hermeneutically based psychology, a psychology "concerned with semantics rather than a logical or causal organization" (p.1081).

Husserl's work, contained in Magill (1961), may be summed up as the search for the transcendental conditions which make 'meaning' (scientific, ethical, aesthetic, religious) possible. Husserl (1913) was concerned to distinguish, within experience, that which experiences from that which is experienced i.e. to find the essence of the meanings of acts of consciousness. To this end he proposed that one must suspend, by making explicit, the presuppositions of natural belief. Suspension of belief is

achieved through a method of bracketing, whereby the essence of the phenomena is not perceived as external to experience. This allows a progressive emergence of the assumptions of the natural attitude. Husserl postulates that *noema*, that which is perceived, is dependent upon *noesis*, the perceiving. An important part of the analysis of consciousness consists in tracing the relation between these two. Noema, although dependent and 'unreal', has being i.e. it is composed entirely of essences which are eternally what they are. The essence of a phenomenon is never originally separate from the experiential qualities of life. Understanding must, therefore, be grounded in perception whereby in bracketing the essence of the phenomenon is striven towards in the *transcendental attitude*.

Husserl defined the central position of consciousness as intentionality and the *Lebenswelt* i.e. the world as personally lived and experienced. The implication of this philosophy for psychology is that descriptive statements (interpretations) about human conscious experience come to be seen as meaningful. Meaningful, in that they strive to accurately describe phenomena which are pre-reflectively given in the experience. The interpretations strive to explicate the tensions between the 'lived' and the known (Watts, 1987). Husserl's emphasis on fidelity to the lived world, through progressive 'bracketing' of the natural attitude, serves as a discipline to the act of interpretation. Meaningfulness is evaluated against a rigorously contextualized experiential phenomenon.

The principle ideas put forward by Heidegger (1927), as contained in Magill (1961), are that the world is a region of human concern. Man is seen as

being-in-the-world, in that by his participation and involvement the world becomes constitutive of man's being. *Dasein* discloses first of all the foundational experience of 'being-in-the-world. There is no world without man, which is shared with others. Man's being-in-the-world includes a relatedness to an environmental, the *Umwelt*, and a relatedness to a communal region, the *Mitwelt* and a relatedness to himself, the *Eigenwelt*. The world, existentially understood, is never disclosed independently of the concern of man. In his primordial experience man already has his world given in his immediate concerns and preoccupations. Heidegger's phenomenology undercuts the Cartesian subject-object dichotomy. Within this understanding, experience and action, or understanding and doing are an inseparable entity.

Packer (1985) claims that in the hermeneutic inquiry, and the ontology which grounds it, the primary origin of knowledge is taken to be *practical activity*. Such activity exists prior to any theorizing and has a character distinct from theory. Notably it involves no context-free elements definable in the absence of interpretation. Interpretation "seeks to elucidate and make explicit our practical understanding of human action" (ibid,p.1088).

Lawson (1985) discusses Heidegger's use of reflexivity as a positive paradox, providing the force and direction of the hermeneutic enterprise. Heidegger argues that if prejudice is inevitable, one cannot eradicate it by uncovering all examples of prejudice, for the uncovering is itself a prejudice. Rather, the implicit circularity of *always already*, applied to the Being of *Dasein*, provides for *Dasein* to have always understood the

meaning of Being. For Heidegger man is understanding, it is his constitutedness of being, which entails the pre-reflected nature of his knowing, his 'pre-judice'. Man is never without understanding for then he would be nothing.

The implication of these thoughts for the text in question is that Heidegger conceives of existence as necessarily engaged in the act of revealing the meaning of being, thus meaning is revealed through the reading of the text. Schweitzer (1983) states that for phenomenology, meaning and reality are intrinsically related, to the extent that reality is the result of a fundamentally meaningful relationship with the world. Thus the relationship between the reader and the text provide the meaning of the text, for there is no textual meaning without the reader. (This concept is reminiscent of Winnicott's famous statement, "There is no such thing as a baby, only a mother and baby".)

Pontalis (1983), in examining Merleau-Ponty's exposition of meaning, suggests a pre-linguistic conceptualization where the primordial articulation is perceptive, "a type of being with regard to which the subject is not sovereign without nevertheless being inserted in it" (p.87). Meaning can only occur within the context of man's involvement with the meanings of his world.

The value of the hermeneutic inquiry is given in that our understanding of action (like the text) is never comprehensive or straightforward at the onset. Interpretation has the potential to be 'revelatory' of this

unreflected understanding (Packer 1985). Thus interpretation can be seen as articulated understanding (Prof. Kruger, Rhodes University, personal communication).

Steele (1982) discusses how communication occurs between subjects, not between subjects and objects and that the text can be approached in the same spirit, within the context of the hermeneutic circle. The text can be viewed as a carrier of meaning, capable of answering one's questions and aided to speak through interpretation. Hermeneutics attempts to understand through participation and openness. The interpreter, although he has presuppositions, tries to meet and understand the text on its own ground. One may check the progress of the endeavour by testing the part against the whole, seeing that each new interpretation fits with an emerging conception of the whole. Steele maintains that the goal of interpretation is to make manifest the meanings that have been unarticulated, unseen, or hidden. Understanding is seen to be provisional. There are no absolute truths which arise from interpretation, it is a process of 'self-reflection' which never ends. At best one is confronted with 'self-deception', at which time new meanings may be found.

Kruger (1988) conceptualizes psychology and its task as an intersubjective, communicative science which seeks to explicate the structures of the pre-reflective life-world, i.e. of our lived world. The aims of this research are within this spirit, to strive towards a communicative understanding of the pre-reflective life-world of the twins, which cannot be articulated by a psychology which presumes objective knowledge and which objectifies the

'subject' of its interest.

Giorgi (1971,1975a, 1975b) has described most extensively a methodological framework within phenomenology. What has been appropriated for this research is his articulation of the requirements necessary for accountable research. These include the characteristics of;

1. Receptivity - time for the phenomenon to emerge so that its intrinsic constituents can be discovered.
2. Fidelity - the need to describe the phenomenon precisely as it presents itself to the researcher.
3. Rigour - harmony between the demands of the situated phenomenon and the intentions of the researcher.
4. Appreciation of the trans-situational consistency of meaning.

In brief summary, interpretations are given principally in narrative, natural language form. Within this form there is a structure which is never context free. Understanding at the outset is within the natural attitude or perceptive consciousness. The hermeneutic method employs a detailed, progressive description of episodes of human interchange which gradually articulates more and more of their organization in the transcendental attitude. Fidelity and rigour are striven for through a dialogue between text and reader in which understanding is always an

incomplete reflection. The open dialogical nature of the method progressively refines and corrects understanding through interpretations and the emergence of new questions which are answered by returning to the text and revising the interpretations.

#### 4.4. *Method.*

The text was met in the spirit of Giorgi's characteristics for accountable research and within the structures of the hermeneutic reading of the text as discussed by Sardello (1975).

1. The inquiry began with a preliminary and tentative pre-understanding. To this end the text was read three times, with the aim of increasing understanding by encountering and reflecting on the text as a whole. Each experience with the text resulted in the total image of the text being affected and more or less modified.

2. The second step was a dialogical paraphrasing of those aspects of the text which were immediately concerned with the twin's experience of their lives. (Thus aspects which involved description which might have

provided inferential information was generally not included.)

The hermeneutic dialogue is given in units from 1 to 130 for Waldo, and from 1 to 69 for Arthur. This step proved to be long and provided repetitive thematic information. Repetition which went towards refining an understanding of the emerging themes was included. Aspects which were clearly mere repetition were not included.

This step is included in the appendix for it provides a valuable sense of historical connection to the text.

3. During step two, the text was interrogated with the aim of finding out how it could illuminate an understanding of the experience of narcissistic wounding. Thus in this step the researcher's own pre-suppositions of the dual nature of the intrapsychic conflict arising from narcissistic wounding were brought into the ongoing dialogue.

Following Sardello (*ibid.* p.277), the researcher did not strive to be too obedient in the dialogical paraphrasing, for mere repetition serves to close dialogue.

4. Articulation of the Exposition involved a merger of the thought of the text and the researcher's pre-suppositions which sought recognition from each other. Where the text answered to what had been asked through the presuppositions, the dialogue continued. Where, either the text did not answer, or answered to an unworded question, the presuppositions of the researcher were either modified or abandoned. Thus it was necessary to remain continually open to being in the dialogue.

5. The Exposition involves a systematization of the researcher's understanding of the lives of Waldo and Arthur, which had been reached through dialogue with the text in steps one to three. Systematization involved drawing understanding into thematic areas, dealing first with Waldo and then with Arthur.

6. This thematic understanding formed the basis for the final hermeneutic description of narcissistic wounding. This description was again couched thematically, dealing with mother, Arthur and Waldo.

7. The discussion chapter augmented understanding through reference to specific clinical examples and attention to relevant literature.

## CHAPTER FIVE. EXPOSITION

Sisters kiss freely and unsubtle friends  
Wrestle like lovers; brothers loudly laugh:  
These in a dreamier bondage dare not touch.  
Each is the other's soul and hears too much  
The heartbeat of the other; each apprehends  
The sad duality and the imperfect half.

("The Twins" - Karl Shapiro)

This chapter provides an exposition of the experiences of the twins which was illuminated through the researcher's dialogue with the novel. (The numbering in brackets refers to the thematic units of the appendix.)

### *Waldo.*

(Units 1 to 130.)

"Human nature is able to endure only a very  
little reality."

T.S. Eliot.

### *5.1 Waldo - relations to self (Eigenwelt).*

The twisted bowel problem of Waldo's infancy concretized his struggle to feed and express the twisted, confused nature of his inner world.

(34, 35, 37, 38.)

As children there is an intertwined quality to the lives of Waldo and Arthur. The fusion of boundaries and emotional life is more apparent.

(39, 40, 42.)

As a child and as an adult Waldo does not feel loved, or seen. His experience is rather that he is possessed. He cannot love for the other then has power over him, the power to possess him.

(84, 95.)

He adopts a grandiose image of himself, which compensates for the unloved emptiness of his existence. His unmet needs are denied and the other becomes devalued, feared and hated.

(31, 41, 87, 89, 91, 111, 123.)

Waldo attempts to control both himself and others, aiming to contain and deny his feelings, and the dangerous consequences of his hate.

(31, 56, 69, 73, 104, 123.)

As a young man, Waldo has moments of recognizing that it is his nature which denies him hope. He despairs that even the possibility of death fails to give meaning and excite passion to his existence. He despairs that he does not have a known sense of his existence.

(106, 107, 114, 115.)

Waldo is not capable of wanting to give pleasure, and the one wish to make reparation to his father, is thwarted in its inception. Waldo cannot experience compassion, for he has not sufficiently integrated the good and bad splits, to feel guilt for his sadistic impulses towards others. He fears rather the persecution of the other.

(18, 49, 84.)

Waldo adapts, in a significant way to his parents. The duty and habits of their lives provide him with a framework of being, a frame with which to

avoid intimacy with both himself and others.

(1, 6, 7, 12, 56, 83.)

In his adaptation he cultivates an image of himself based upon the attitudes his mother sees and admires. The image allows him to not show or give of himself.

(18, 38.)

There is thus a selective showing of himself aimed to impress the other, to impress rather than please, to watch rather than participate.

(18, 56.)

Waldo's search for himself and for something, someone, to believe in is truncated. He must deny to others, and even himself, the importance of people or things in his world, for the need would reveal his confusion (and envy).

(44, 46, 59, 71.)

In his dad's philosophy he would be reduced, were he to struggle, for ultimately "nothing is nothing".

(44)

This philosophy gives Waldo a sense of strength in his moral superiority - the purity of his ideals. In the final analysis all one has is nothing. It saves Waldo from the overwhelming confusion which threatens, but also leaves him empty.

(73, 85, 87, 88.)

The myths which offered hope in childhood, become devalued and destroyed. Waldo destroys whatever offers hope for fear of the hope.

(40, 46, 73, 85.)

Waldo's boundaries are concrete and fragile due to the lack of a bounded sense of self. There is a massive split to his existence, and any people or events which threaten the split, precipitate an increase in self grandiosity and devaluation in others.

(94, 95, 110, 111, 114, 121.)

His boundaries are as concretely experienced as his clothing - a disguise which hides the real Waldo inside.

(126)

His intactness is maintained only by his skin. Events and people are experienced as 'colliding' with his life. There is a brittle, unyielding quality to his bodiliness.

(12, 94)

Arthur is not enough to hold the projections of Waldo's 'badness' (pus). He retains a sense of his hatefulness being revealed through his skin, and he learns to hide, eventually to seduce himself into a denial of this sense, by creating the impressions which adapt to the expectations of others (hence feeling their power to possess).

(88, 89, 91, 104)

Thus while Waldo continues to impress he remains unconvinced of his realness, of his boundedness.

(66, 70, 104, 114, 115)

The mirror and words plays an important role in defining Waldo's 'shape', not his substance. He is reassured of his existence by seeing himself and in uniting with himself in the mirror.

He is also able to fulfil his need for love and recognition, for being seen, without the need of the other.

(Arthur is also a mirror, both as a reflection of his physicalness i.e.

that he exists, and as his emotional complement.)

(41, 51, 73, 83, 87, 88, 122)

Waldo is not capable of concern for another, he is too split and experiences the other as impinging upon his fragile, rigid boundaries.

(122, 126)

Emotions 'puncture' Waldo, as a concrete experience. The image which hides him, and which he presents and cultivates, contains him. Emotions puncture this image, and therefore he is punctured, he is revealed.

(12)

Reality is viewed from an omnipotent stance which lacks distinctions between self and other. Waldo invests the objects of his world with emotions which allow an experiencing of his feeling state through the objects.

(81, 98, 110)

Negative self aspects are split off and projected, while the great thoughts of others are used to fill a sense of self, in a delusional way.

Nothing has worth in its own right. He has emptied it of its goodness, and projected his badness. The goodness of the other is merely appropriated, swallowed whole. Waldo is unable to process it, unable to digest and incorporate. He is too fearful of persecution.

(29, 91, 98)

Confusion is experienced as persecutory, it mirrors the confused nature of his inner world, and the revelation would threaten the brittleness of his boundaries.

(9, 21)

Waldo cannot experience potential space and the play of symbolization for there is not the stability of a felt, stable, sense of a safe self. Thus

Waldo is not open to possibilities, to potential space for these entail a drawing from one's inner sense of self, from his sense of inner confusion and ambivalence. He is defended against confusion and ambiguity. The world is either good or bad.

(3)

Waldo denies his experiences of vulnerability, clinging to his sense of superiority.

(114)

Yet he fears punishment and rejection for wanting and feeling. There is a fear of introjection, (fear of the re-introjection of his hate and envy) and as a result he fears punishment and cannot thrive on that which life and people offer him, on what he is fed. His hunger is experienced as a greed for which he will be punished.

(4, 99)

He attempts to control and avoid vulnerability and punishment through feeding only on himself.

(7, 84, 88)

He will not allow others to witness a wanting.

(12, 15, 33)

He develops "personal detachment" to the point of it becoming a religion. Later in life, his detachment is such that he becomes aware of hurt only years after the event.

(124)

He is controlled and vigilant, hence he is not able to be spontaneous, he is not able to be enthralled by anything or anyone.

Flexibility, play, spontaneity are experienced as debilitating and not to be trusted.

Waldo rejects / cannot respond to poetry, to the soul of the image (to the soul of his life).

Imagination entails the ability to be able to endure ambiguity, to allow the multiplicity of the image to speak and not to seek premature closure. Waldo cannot allow the image to speak.

He fears the confusion of ambiguity, the confusion of his world. Waldo rigidly maintains the reality of his world and cannot be open to the vicissitudes of the other.

(1, 2, 3, 7)

Due to his brittle boundaries and the confusion, Waldo has a fear of fragmenting. He experiences his life fragmenting whenever he is confronted by an outer reality which undermines (confuses) his reality.

Control attempts to defend against fragmentation and revealing, but it keeps him outside of his experience and his inner life is experienced as stagnant, dark, and hidden from light.

Even death is viewed in terms of will, of control. He denies his finitude and ultimate vulnerability and will not think about anything which challenges his rigidly held beliefs.

(21, 96, 110)

Words are used to define him, to give him a sense of existence and outline. Waldo experiences Arthur's use of words as impingements which spoil. Waldo's envy of Arthur and the brittleness of his sense of self result in

his spoiling of Arthur's touch.

(49, 50, 51)

Waldo has a blind faith in words, he cannot see that words have no life outside of the life given them. He denies the emptiness of the words and clings to them as concrete validation of his existence.

He is not able to use the words as symbols to his life, for they have a concrete use, to define his boundedness, his shape.

(87)

The manuscripts embody his grandiosity and allow him a sense of there being something which he can believe in, something which shows him that he exists.

His "book" is felt to be his life, the validation of his existence. The notes are tangible evidence that he is.

(87, 122, 130)

There is vague awareness that he may have found distinctness in the world, but he is too fearful of extinction, to be alone in the world. (He would have to integrate his split.)

That which he has been taught, which fills him, becomes dogma, devoid of confusion. The sterility of the dogma generates a pervasive sense of barrenness and emptiness in his life.

Due to the inability to use symbolization, there is a concretization of experience, and the fear and sense of 'emptiness' results from this lack of a symbolic world - from an aspect of his existence which is split off, denied and projected, rather than integrated and symbolized.

The sense of emptiness acts as a defense against the confusion of the unintegrated emotions of love and hate, against his 'badness'. It is also

a defense against the integration of the split poles of his existence. The fear of nothingness acts as a denial of the passionate life which does exist and of which he is terrified. He thus remains locked in dogma and the known and does not feel himself to be in his life, although there is a desperate longing.

(69, 97, 105, 107, 113, 114, 115, 126, - 94, 95, 110, 111)

Waldo is unable to see into a part of himself which matters. He cannot overcome his own avoidance, for fear of what he may see - for fear that his 'badness' may destroy him.

He hates Arthur for having a part of himself which matters, a part in which he can believe - a part which has a sense of stability.

In his life he is confronted by a blurred confusion, both in his inner and external world and he becomes envious of the stability of Arthur.

There is no distinct reality, nothing distinct to hold onto.

As a child the bank had been important in providing that sense of stability. It had concretely provided something permanent to believe in, and he had experienced a deflation of importance with the cessations of the bank visits - his sense of worth being intimately bound to the stability of his world.

Waldo hates what he is envious of and thus comes to hate Arthur.

(27, 67, 107, 108, 110)

As he cannot show himself, his anger and hate is turned inwards and experienced as depression.

(12)

Waldo's inner life is full, yet the fearful and devalued aspects are denied and projected, and he is left feeling emptied and persecuted.

His split off and denied life (passion) is betrayed by the life of his body. His voice and body contain a life which is unknown to Waldo. He uses his voice to seduce and impress but he denies the inherent sensuousness of his being.

He identifies with the position of the mind. The mind embodies consciousness - rationality, rather than the chaos of feelings.

He controls his inner life, his fantasies, through the 'sterility' of habit, duty, his relations to others and his career.

(1, 3, 6, 7, 19, 20)

As a child his fantasies had vividly contained tales of murderous intent, and the murder of children to satisfy a blood lust. These fantasies speak to a neglected aspect of Waldo's experience which has not become integrated, - his own sadistic impulses and the fears of persecutory retaliation.

He does not experience his life as real, for he has split off large aspects in terror of losing his blood - being destroyed by the other, and in terror of spilling blood - his murderous rage.

Waldo is afraid of passion, of what is inside him.

During the war, Waldo felt guilt for the atrocities of the war. The enormity of the chaos and atrocities link with his unconscious fantasies of his split off inner world - an unconscious guilt for the projection of his sadistic impulses.

The lack of integration results in splitting where the grandiose illusions of self protect him from the horror of his internal world.

(19, 20, 21, 62, 69, 70, 91, 123)

The possibilities of the peace offer Waldo the hope of life after destruction, the possibilities of love and forgiveness. The doll for Mrs Poulter is an offering of this hope. His gesture is however truncated and not met, and he retreats further from people, into grandiosity and hate.

(125)

He projects his own sense of evil and is left feeling purified (but emptier).

(85)

As an older man, Waldo fantasizes about being on an island - having a world known and contained; of abandoning himself to sensuality - allowing himself to experience the denied and split off life; and of being spiritually celibate - having his mind uncluttered with Arthur.

(113)

## *5.2. Waldo - relations to Arthur.*

As a child, prior to the impact of the outside world, Waldo felt lost without Arthur, he was aware and accepting of his need for Arthur.

As children, the 'femaleness' of Arthur is a complement to Waldo's way of being.

It allows a sensuous enjoyment, fed by Arthur, a filled out a sense of himself and an ability to love himself through Arthur.

Waldo is able to rest, to just sit and not think, to cease his vigilance and have a sense of just 'being'.

(39, 40, 41, 42, 65)

With development, Waldo becomes afraid of the emotion which Arthur evokes in him. He destroys it by making it meaningless, by devaluing Arthur and by himself becoming more grandiose. Waldo begins to deny feelings of love and affection towards Arthur, deny any sense of a personal involvement.

As they develop the poetry and sensuality of Arthur is rejected.

He will not allow Arthur to speak.

Waldo progressively denies his reliance on Arthur and devalues what he sees as the female in Arthur as helpless.

Waldo comes to experience his life as 'flawed' because of Arthur.

(1, 59, 63, 67, 71, 72, 73, 78)

He is envious of Arthur's first born status, of Arthur's health. Arthur fills a space which should have been Waldo's. Waldo's omnipotence and uniqueness is thwarted from the first.

He splits off and projects his own intuitive way of being for fear of emotions, of experiencing himself as weakened by the feminine within himself.

Waldo splits the sensuous (feeling, intuitive) from the conscious, (rational) and projects the devalued sensuous aspects onto Arthur.

(17, 34, 46, 57, 65, 91, 106)

There remains however an ambivalence. Arthur is able to keep alive an aspect for Waldo. Waldo is both fascinated and repulsed by the sensuousness of Arthur. There is an unconscious betrayal by the body of this fascination, i.e. the shivering of his body which captures the threat to his concretely experienced boundaries. On the conscious level, he

experiences revulsion for what is soft and feminine.

(3, 19, 20)

Waldo is afraid of passion , of what is inside him. He experiences Arthur's love as an impingement which threatens to reveal his inner most core, something which would expose the split off denied aspects of his existence. Therefore, Arthur who holds the projections, remains most feared and persecutory.

(59, 71, 114, 121, 125)

Waldo physically leads them into the world.

He relies on duty and habit to provide the framework. The framework protects both himself and Arthur from awareness of the complexity of the world and people. A complexity which is fearsome and confusing, and felt as an impingement by Waldo (and parents).

He is driven to protect Arthur in order to protect himself, from the thoughts of others, which might harm, or destroy his sense of self.

(6, 7, 21, 52)

Although denied, there is a sense of needing Arthur. Arthur is his "twin consciousness", a hindrance and a consolation. Arthur is the only one he can communicate with, and this at a most fundamental level.

Arthur remains capable of evoking love in Waldo at those moments of spiritual union in bread making. Arthur evoked a sense of the spiritual, of the mystical, in his bread baking. The moment is spoilt by Waldo's guilt, guilt for his unconscious destructive urges.

Waldo is held together by Arthur but his experience is that Arthur feeds off him.

(21, 42, 53, 105)

Rather than needing Arthur and people, Waldo withdraws into grandiose isolation, devaluing the other. Arthur acts as a mirror, continually there as the 'denied other' - his split off aspects.

Positive and negative; male and female; conscious and unconscious - Waldo and Arthur respectively.

(88, 93, 110)

Waldo keeps them joined to guard against his world fragmenting. Arthur is needed to hold the negative projections, which Waldo cannot acknowledge for fear of his world fragmenting

Waldo's experience of himself is lived through and against Arthur.

He cannot allow Arthur a separate existence, it is too threatening to his own - he fears the consequences of the return of his projections - of integration.

(28, 67, 73, 88, 105)

And yet he desperately wants an existence separate from Arthur. Arthur sees into his innermost core, he cannot defend himself against Arthur.

Arthur absorbs everything.

Arthur is experienced as continually present, as a mirror to his mind which he cannot escape.

(57, 93, 113)

It seems to Waldo that Arthur is protected against evils which threaten Waldo, he thus both needs and hates Arthur for having that which he wishes to possess.

He experiences the twinship as a harness. Arthur is perceived as persecutory and containing all the badness. (Arthur has received the projections.)

(6, 17, 63, 67)

Waldo can only catch at the specialness of Arthur's mathematical gift. He is unable to be moved by the realness of it, he cannot be convinced of its substance. This results from his own destruction of Arthur through his projections, Arthur can have nothing good for holding the bad. It is also the result of his envy of Arthur's goodness, envy of his substance. Arthur is capable of pure logic. This however becomes circumscribed. Waldo destroys through envy the clarity of Arthur's thoughts, denies him the words, for fear of his own confusion.

(66, 67)

Arthur's life holds no meaning for Waldo, due to its devaluation.

(71, 72, 73, 85, 91)

Waldo only understands Arthur from the perspective of his own life, from a perspective which does not threaten his world.

He is unable to enter into the life of another, for fear of the impingement

upon his brittle, fragile boundaries.

(109, 110, 118, 126)

He hates Arthur's ability to be in the world, which is experienced as being free and absent. (His object must be concretely present to hold the projections and to be experienced as real e.g. Dulcie, Wally, Dad cease to exist for Waldo as living others.)

Waldo is terrified to be free, for then he would be alone and separate. He must therefore deny his pain and disappointment with his parents and project his wishes to destroy onto Arthur.

(105)

Arthur is the perfect receptacle for Waldo's projections, for it is the feeling aspects of his being which Waldo devalues and projects, and it is Arthur who feels for the family. It is Arthur who becomes the persecutor and hated by Waldo.

(19, 20, 40, 65)

Arthur's anger is experienced as shameful and revealing.

Waldo experiences shame whenever there is a needing, a commitment, any feeling which is in conflict with the 'purity' of the classical ideal espoused by dad, then one is reduced to a shameful lump.

(71, 72, 73)

Arthur rescues by attempting to merge (to integrate?).

The merger which is evoked by Arthur is well known to Waldo, he gives

himself to it, but with fear, fear that he is not protected by 'knowledge'.

'Knowledge' is the purity of ideals of his parents, the framework by which he holds himself bounded. His fear is the loss of boundedness which occurs with Arthur and the possibility of himself being revealed to himself.

Upon reflection, Waldo always retreats and devalues the experience of merger and continues to fight Arthur.

(77, 78, 88, 125, 127)

Waldo is consumed by the fear that Arthur will destroy him by something which he will reveal.

And Arthur, who acts as the mirror, attempts to understand the hate and sadism of the crucifixion, Waldo must close his mind to such thoughts for fear of the atrocities of his inner world.

(88, 123)

Arthur's truth begins to take shape in his old age. He suggests that love might help one forget the hate (he too gropes towards understanding Waldo's hate). Arthur's articulates his pain at his inability to help Waldo from being what he is.

Waldo rejects Arthur's revelation as madness, it is too close to his denied, split off sense of himself. He must not give room to the thoughts of either himself or Arthur.

(127)

The poem integrates the split in the existence of the twins. Arthur's

truth takes shape in the words which Waldo had appropriated and denied Arthur (for fear of his words). The poem integrates the intuitive life of Arthur with a conscious understanding of the life of Waldo.

Arthur writes of understanding Waldo's sadism, of the inevitability of pain in loving another. He sees the giving of the blood, in compassion for the other, as the sacrifice of love. It is the sacrifice he has made to Waldo, to offer himself for dissection, for Waldo to find life.

The contact is too much. Waldo cannot withstand the force of Arthur's integration. He must rid himself of the overload of emotion and thus must destroy, to empty himself of his inner experience. He burns his papers, and hence destroys his life. He is his papers and his "moral purity" is taken to its logical conclusion. He must be purified.

The fear of the touch of another's life has become embodied in his act of purification. The touch has been yearned for with such a desperate passion that it has become hated and dreaded to the point of terror.

To overcome the terror Arthur must die. He must no longer live in Waldo, and Waldo dies in his desperation to destroy Arthur.

(128, 129)

### *5.3. Waldo - relations to mother.*

Mother presents nothing of substance for Waldo to believe in. She has no faith in another or the belief in the value of another.

She negates truth by the falsity of her attitudes and devalues the meaning and value of giving.

She does not provide a mirror to experience, or to Waldo's experience of himself. She looks to Arthur to be the genius to fill the special place

which Waldo feels is his, the place which defines him - his intellectual genius. Mother does not give him a reflection of himself which he recognizes and he must know himself through and against Arthur.

Life remains static and predictable - nothing happens.

There is thus no truth, no other, no substance in which to believe.

(24, 35, 50, 61)

Waldo adapts to the barrier around his mother through imitation and adaptation to her needs. He seduces with his adaptation, both himself and the other, seducing with his words and his role, seducing himself out of himself for her sake.

As a child his identity is enmeshed with adaptation to mother's needs, defining him as weak, sad, and feminine.

He is also identified with her in her superiority and contempt towards others, and also in her fear of others.

Mother is gratified by the sensuous and feminine in her sons, in their diminished masculinity which does not threaten her.

(18, 19, 38, 56, 100, 101)

Children are experienced as a burden. She does not want them and they destroy her.

(32)

Arthur had tried to share his pain at the still born hope of the family, at their disappointment in him (and Waldo and their lives) but mother is not comforted.

She does however look to Arthur to find something with which to be filled, and the child in Waldo trembles with the possibility that she will find what she seeks in Arthur, that he then too may be filled. But neither he nor mother know what they are looking for and the need is too great, the desperation too strong. He falls back upon rationality. He is blinded by his rationality for his fear is too great.

Mother becomes strong, is filled, through dad's weakness. No man is enough for her and she feeds on his weakness, identifying in him her own strength.

(22, 37, 58, 103)

Waldo longs for her touch, yet he knows that she cannot help or touch him where he most longs for her. She does not see him, or Arthur. She too fears her interior, her emotions.

(75, 121)

It is his fantasy that words will at last be unnecessary when he has his mother to himself - (when she has given him life, touched him, rather than given him words.)

He cannot give space to mother's grief over dad's death, experiencing it as a cruel deprivation and abandonment.

Waldo is jealous of his dad and wishes to catch his mother out in her "mistake", her love of dad. He longs to have her acknowledge / see him.

(100, 101, 102, 112, 117)

Even after dad's death, mother remains out of reach, linked to dad.

Waldo is envious and hates the bond between them.

With dad's death Waldo attempts to take his father's place.

He looks to mother to fill the spaces of his life with grandeur. She does not however live up to his illusions. She is afraid of the dark interiors of her mind.

Waldo therefore continues to feed himself, filling his spaces with visions of splendid interiors which denies their dark, stagnant, hiddenness.

He is unable to use the reality of his world to fill his spaces for external reality would impinge upon his boundedness and his reality, which is precariously held together.

(121)

Mother's interest in his book / his life is experienced as an indecent intrusion. Her inability to reflect and feed him, feeding rather herself on his life, results in love and intimacy being feared, and prematurely sexualized.

(122)

Dulcie's 'rejection' comes to embody the feared aspects of mother, the Goddess of a Thousand Breasts - incorporating, sucking in, incubating his life, (the blood lust). His experience is that he has not been loved for himself, but for what mother can possess, for what she can feed upon.

(119)

In the end however, he needs his mother to protect him from Arthur.

Waldo takes refuge from Arthur behind grandiose images of his mother's superiority and his identification with her, the identification concretized

in the colour of their eyes.

The image of mother bolsters the projections of his own feelings of inferiority, while his merger with the mother image further denies the split-off and projected aspects given to Arthur.

He denies her dying, and is not able to grieve. Instead he internalizes her image and she lives on, merged with him in grandeur. His devaluation and withdrawal from others increases, with a consequent increase in his sensitivity to persecution.

(89, 121)

As an old man, Waldo becomes merged with mother in "ice", impenetrable, superior and unfeeling.

By throwing off his clothes, he abandons his disguise and feels revealed in his true brilliance - not Waldo, but "Memory herself". He becomes merged with his image of the splendid and grand Great Mother.

By seeing his boundedness he is able to be deluded as to the 'realness' of the "ice", the realness of his detached superiority.

(126)

#### *5.4. Waldo - relations to dad.*

Dad's clubbed foot is the psychosomatic container for his inability to be in the world.

(37)

As a child Waldo had looked to dad and the myths for hope, for a stability,

a reflection which fed, something not received from his mother. Mother had rather consumed.

(44, 46)

He imitated dad to protect himself from his fear of others and his own envy and hate.

(68)

He used dad's view of the world as a framework to be, a framework with which to define his life, and to contain the chaos within. The chaos which mother had not been able to reflect.

(44)

Like his dad, Waldo seeks to hide from the world a blurred inner life and disillusionment.

(48)

In dad's philosophy, the 'gods' are images removed from interaction with the living. They offer no hope, compassion or comfort. To struggle and strive is to be reduced, there is no meaning to striving or engaging in one's life because there is nothing in which to believe. Nothing is only nothing.

(44, 46)

But dad fails him. Fails him through his lack of substance. Dad is unable to believe the image of himself which he created, he is therefore unable to offer Waldo a substance in which to believe himself. Waldo becomes contemptuous and hateful.

(48, 79)

In his parents Waldo sees a death embodied in the meaninglessness of their

lives and their fear to love.

(54)

Waldo is failed by not having a special place with dad. He was unable to meet Waldo's childhood attempts at creativity and omnipotence without ambivalence and defensiveness.

(55)

Dad loved Arthur and had fantasy images of Arthur's beauty and strength, images which saved him from being a spectator to life.

(43, 46, 47)

Waldo cannot save for he is too like dad.

Arthur is the hope, the 'god', but dad cannot forgive Arthur his humanness.

(48)

As a youth Waldo wished to make amends to dad for not being what dad needed, and for not being Arthur.

Dad's pain however pulls Waldo in, he becomes identified with the crippling, loses his already fragile sense of self and must withdraw. He becomes a watcher, like his father, to life.

(49)

Waldo is confronted with dad's defeat by life. He cannot turn to mother for she feeds off him, she requires his pain to give life to hers - she requires his blood.

(82)

Dad and mother form a unit which excludes Waldo, and he only has Arthur left.

He hates the 'strength' which mother sees in dad, he sees it as weakness.

(79)

Waldo despairs that he will ever be touched in the place most aching to be touched.

He watches the helplessness of his parents to believe and defend their child, to know the truth of Arthur and himself.

Dad appears to never recover from the shock of having his image of Arthur shattered. Dad is unable to withstand the force of other's opinion - it shows Waldo how the thoughts of others can destroy.

Dad shows Waldo how fearful emotions can be, when he fears his own son (Arthur).

(75, 76, 80)

At the death of his dad, grief calls out, against Waldo's will, the little boy within him. He is terrified that he will be rejected, humiliated, shamed by the pain of the grieving child. He is afraid that he will be possessed by the child within. Containment and compassion have not been his experience and he fears that he will be overwhelmed by an archaic world.

(99)

(He looks to his manly wrists to remind himself of his shape, of who he is.)

*5.5. Waldo - relations to others.*

Waldo projects his 'badness' onto others and the world, which is then devalued and experienced as devoid of beauty and value. It is peopled by small, mean, contemptuous, ordinary people who are feared for their persecutory natures.

(29, 67, 68, 89, 91)

Inflation and devaluation of the other is contingent upon the degree to which Waldo feels himself seen or reflected positively.

(95, 111)

Waldo is both attracted and repulsed by the sensuality of others, yet he is a watcher, a voyeur to life. He experiences guilt (shame) as a result of his desire, with a resultant devaluation (crushing underfoot) of the other, the only way he has of relieving his emotions.

(19, 20, 49)

There is a strongly denied sexuality, with a displaced, unconscious homosexual interest, with faint sado-masochistic elements.

(20, 68, 92, 116, 121)

The offered intimacy and interest of others in his life is experienced as a frightening impingement, which acquires a sexual overtone.

It is experienced as indecent, a rape of his being.

The thwarted desire for love results in a premature sexualization, which acts as a defense against the chaos and confusion of his unreflected world. Unable to be alone, separate, Waldo seeks security through identification with the primary rapist, his mother.

(122, 126)

Waldo, as an adolescent, was aware that but for the people he created he would be lost. He is confused by the world and the vicissitudes of people, and they remain unknown to him.

As a youngster, Waldo was envious of the richness of the thoughts of others, while he felt empty.

He will not allow others to fill him, feed him, for he fears being possessed by the other.

His solution is sought in passivity, time will reveal the truth of his life. There is passive avoidance to his life.

(109. 110)

He is envious of the contained lives of others. 'Contained' implying fullness, substance and a sense of being, all of which Waldo lacks. Waldo therefor hates others for having what he envies and does not have.

(33)

He is only able to see the other as a mirror to himself.

(116)

The value of differences is denied, as are the confusions of human relations.

Waldo cannot see the other, for to see the other acknowledges their existence, their separateness, their complexity and the void between

himself and the other. A void which is not able to be filled by understanding, Waldo is unable to symbolize his world. It is the fearful place of his mind.

He must therefore control both his feelings and others, for fear of the dangerous consequences of his fear and hate, for fear of fragmenting.

(112)

In the quest for understanding, Mrs Musto introduces the possibility of God. She is the first to articulate that one can live in the flesh, and not feed off the flesh. Her hope is that life and fulfilment (feeding) are ideals to be embraced.

Arthur is open to consider the possibilities - God is a "rock crystal", something which always is.

Waldo remains caught in identification with his mother, in the ideals of intellectual purity and spiritual abstinence, in emptiness as a defense against the fear of the confusion of an emotional life.

(108)

*Arthur.*

(Units 1 to 69).

"It is never far enough, my shadow is always  
out there striding ahead of me."

*5.6. Arthur - relations to self.*

Arthur's memories date back far earlier than Waldo. They are memories of merger with oceanic, expansive symbols.

(2)

Arthur experiences his world through being submerged in the experience, through a sense of being undifferentiated from the object.

(7)

He becomes flooded with the moment (as opposed to Waldo's constriction), and has a sense of the gods - life and beauty. (10)

In his merger, absorption, Arthur is able to deny a personal hurt for his experience always involves the other, the feeling with, or for the other.

(23, 51)

In music Arthur merges with an oceanic experience of beauty and pain, but he is unable to give the experience structure.

Hearing, seeing, and feeling overlap in the experience.

(12, 35)

There is a sensuous delight and curiosity in his world and others, which becomes circumscribed through mother's fear. She fears his exhibitionism and wishes to grasp the sun (his omnipotence). She, and therefore he, fear that he may 'fall' and be lost for ever - she would lose him to 'knowing', to consciousness.

(2, 6)

There always remains a wish to understand, and be understood by his world.

(2, 13)

The icebergs in the sea of the unconscious speak of the danger of the frozen spaces - the spaces without warmth and feeling. Arthur inflates the twinship as protection against danger, giving added importance to the bond with Waldo.

(11)

(The danger of the ice lies in the denial of emotion, in the death of

passion, the death which takes his father and the fear of which kills Waldo.)

Arthur does not fear the emotional, instinctual life, yet he is unable to articulate and integrate the vicissitudes and complexities of life. He becomes 'stupid' without the words, without the consciousness.

(12, 20)

It is in the logic of numbers that Arthur can express his understanding without the confounding of the complexity of life.

(34)

Arthur finds the dance of the mandala a mode of expression which allows him to communicate his understanding and emotional identification with the significant others in his life.

The release and articulation of the dance is never again repeated for it requires a state of merger and union with another and nature, which is never again available to Arthur.

The struggle to emerge from the unconscious is too great.

(35, 49)

As an older man he no longer fears falling, for he has attained a sense of being beyond merely his body.

Arthur's inner world is peopled by alive, loving others, and he is able to grieve their loss, while retaining them in his inner world.

(22, 44)

Arthur has a sense of himself as being different, "abnormal", yet he is able to accept his difference, and look to others to do likewise.

(24)

Arthur has a belief in his "permanencies" - the meanings within the marbles.

(45)

Arthur is without words, without consciousness to articulate and make external the reality of his world.

Waldo has the words, while Arthur is left inarticulate.

(27)

He experiences it as too difficult, and himself as too lazy.

(20)

Arthur is without the anger to move him from the unconscious. He needs anger to fight the pull of the unconscious and to find the words to define himself as separate and distinct - as integrated. Without the wish to fight for his existence, Arthur is lost to merger, without definitive boundaries.

(12, 15, 23)

Arthur can only know himself through the need of the other, their need defines his boundaries. Waldo's need defines him, defines him in his guilt.

(27, 28, 29)

Hence the search for the other who will make whole, who does not need, who can give to him in order that he may make Waldo and himself whole, integrated - his search for the totality of the mandala.

(45)

The mandala which will heal the split within his nature - will bring order to the chaos which he cannot articulate.

Arthur's marbles symbolizes his understanding of himself as understandings within understandings, being within being.

(25)

Waldo is unable to help, and Arthur eventually looks to what is Waldo's to find the wholeness - he looks to books.

(38)

He feels inferior and foolish in comparison to his articulate family.

He fears their ridicule and lack of understanding. Rather than acknowledge the deprivation to his life from their limitations, Arthur devalues himself.

(20)

He is afraid of scorn of his marbles. The other has the power to destroy his "permanencies", by showing the hatefulness of their natures, by destroying what he sees and believes in.

(37)

Arthur feels identified with women.

(21)

He experiences need as an expression of love, and he looks to women and their need of him to fulfil his need for love.

This quest is an attempt to find that the mother is still whole, and his attempts to make reparation to her.

(53, 56)

There is a denial of hurt, and of a need for Waldo to help him be in the world.

Arthur denies his own frailty.

Arthur's experience is only open to being needed by the other. He is not open to his own need of the other, except for a need for mother to need him.

Arthur is unaware of his need. In his perception, his need is an aggressiveness, an aggressiveness which he can withdraw. It is the denied demanding quality of his need which gives it the experiential quality of aggression.

Arthur denies his need for fear that he will destroy or be destroyed by the other, thus he makes reparation/pacification through feeding, literally and symbolically, the other.

(31, 32, 41, 43, 45, 51, 64)

Arthur gives his life to Waldo, in guilt for his inability to find the wholeness which they lack, in his inability to give meaning and fullness to Waldo. In the end he comes to feel that he deprived Waldo of wholeness through being his twin - through taking away from Waldo.

(67, 68, 69)

Arthur will submit to the will of Waldo, become whatever Waldo wishes, be it female, stupid, inarticulate, in an effort to make reparation, or to pacify.

(33, 62)

Arthur is strongly identified with the suffering of the other. (Like Waldo, he is guilty for the suffering of the other. Yet unlike Waldo, he does not close his mind to his guilt.) He seeks to make reparation through his redemptive blood, sacrificing himself for others. The extent of his unconscious guilt is so great that he becomes grandiosely identified with Christ.

(29, 48, 50, 57, 63, 64, 68, 69)

(Thus while Waldo is responsible for the atrocities of the world, Arthur is responsible for making reparation. They have so destroyed the mother that their existence becomes irrevocably split, with Waldo immobilized by the fear of his destroying hate, and Arthur consumed by his guilt.)

Even with the death of mother, Arthur must continue his responsibility to others, and he transfers it to his other love, Dulcie. He continues to save the mother from his attempts to separate, to attain consciousness, which he experiences as his destruction.

(56)

Later in life, spirituality attains an importance and fragility which Arthur tries to share with Waldo, fearing his rejection. Arthur's wholeness is inextricably entwined with Waldo. If Waldo could be made whole, Arthur would no longer be guilty.

(58)

He is most guilty in the poem. There he reveals his own pain and despair,

in his bleeding for/from Waldo's dissection of life. His guilt is such that he assumes responsibility for Waldo's hate, he is to blame for the shame and hate of the other, for he is the cause. (A grandiose compensation for the emptiness and inability to find meaning to their lives.)

(67, 68, 69)

*5.7. Arthur - relations to Waldo.*

Arthur holds the symbolic images of the mother. Waldo is only able to appropriate them towards the end of his life, when he merges for the first time in a symbolic act with his mother.

(Arthur has kept the life of the mother image to himself and Waldo becomes encased in enmeshment with the icy deadness of the empty great mother image.)

(1, 68, 69)

Arthur has held mother to himself (has taken life away from Waldo), and even at her death, he and Waldo continue to conspire to keep mother away from Waldo. Arthur 'protects' Waldo from their mother's death, he also distorts the expression of his love to make it more acceptable to Waldo. The result is that Waldo is left without a true reflection of the world and the substance of the people around him.

In the end Arthur's poem reveals to Waldo the nature of their relationship, and the integration results in Waldo's act of self destruction.

(56, 57, 68, 69)

Arthur is aware that Waldo lacks an experience of inner richness, and yet

Arthur needs Waldo to give form to the expansiveness of his own experience.

(10)

Waldo has always been left to word their experience.

(12)

As they develop Waldo withdraws through fear of the emotions which Arthur requires him to word.

Waldo distorts their experience, and blocks the path of knowing to both himself and Arthur

(14, 27)

While Waldo pulls back from his task of wording the unconscious, Arthur continues to strive to keep Waldo 'alive'. He is the only one to be able to "jerk" open Waldo's 'closedness', who is able to see beyond Waldo's facade.

(14, 26, 40)

At the times when Waldo merges with Arthur (in the symbolic time of night) Arthur is needed (loved) and he is able to feel that his understanding gives light. Waldo's darkness has been overcome. Arthur's giving gives love, (life) to Waldo.

(26)

Waldo destroys their union, he cannot accept Arthur's understanding, for then he is confronted by his own need and emotions.

Thus Waldo continues to fight the intuitive femaleness of Arthur, his love of Arthur. Waldo fights integration.

Arthur's quest is to find wholeness with Waldo who is the complement to their wholeness.

(27, 35)

It is his need to be understood and to understand, while Waldo uses understanding to defend against understanding.

Arthur acknowledges that they have not trusted the distinctness of each other, that they are flawed - abnormal and narcissistic. This understanding makes the maintenance of their relationship primary for Arthur.

He cannot let Waldo go but continues to carry him 'inside himself' even after the betrayal at the library. This speaks of Arthur's sense of incompleteness, his need of Waldo to give this completeness.

(13, 15, 59)

Arthur believes in the 'realness' of people, he keeps their realness before Waldo.

Arthur's belief grounds him to some degree in the world, while Waldo defends himself from others through grandiose illusions of his worth.

Arthur's absorption and seeing into the lives of others, gives him a perspective of Waldo's flawed or knotted depths. He understands, but cannot articulate Waldo's central convolution of self feeding and self love.

(14, 18, 22, 44)

While Arthur has not been open to an experience of anger (due to his guilt), it is Waldo who carries the anger.

Waldo becomes the victim of his anger, for it exists without the containment of compassion. While Arthur 'absorbs' and remains 'permeable', Waldo becomes brittle and rigid with the burden of consciousness.

(12)

Arthur's attempts to define a world without Waldo are self sabotaged. Others are experienced as irritated with him, and the image of Waldo's need calls him back to being for others.

(40, 60)

Arthur denies the destructiveness of Waldo towards himself. Rather he retains an inflated image of Waldo, denying the hate, for fear of losing what he experiences as "more than half of him".

(Arthur fears he would die without Waldo.)

Arthur is unaware of Waldo's experience of being possessed and that he shrivels through the depletion of the hate and the need to defend against the impingements of Arthur.

(51, 66)

Arthur cannot take for himself, thus he is only able to need healing and understanding in the context of the need of the other. There is a total denial of the solidity and substance of his being, of his own personal need, denied in the interests of Waldo.

Any experience for himself gives rise to guilt.

(3, 10, 26, 29, 30, 33, 38, 40)

Arthur finds meaning and shape to his life in being for Waldo, allowing Waldo his grandeur. He lives through Waldo, and is unable to have a

separated, individuated existence.

(27, 28)

Arthur assumes the guilt for Waldo's hate.

He has a sense of himself as the "getter of pain".

(68)

Arthur is left feeling guilty for being alive, that his having life is the cause of Waldo's death.

Waldo has died through hate of him, thus he should not have lived.

He has murdered Waldo.

(69)

#### *5.8. Arthur - relations to mother.*

Arthur assimilates the fragments of the mother image, the splinters of glass.

(1)

Arthur had loved mother from the start, and did not, like Waldo, turn to dad for protection or identification, as Waldo had.

(4)

He remains merged with the feminine.

(15, 21, 32, 35)

He feels that he is able to understand women.

Yet the vastness of the mother image eludes him. He has not experienced the "generosity" of the breast, yet he is identified with the giving of the

breast. The loss of mother's breast evokes a horror and fear that she would not survive the severing by the knife. He is the breast to Waldo, and only the knife could sever them. He fears that he would not survive the loss.

Mrs Poulter offers Arthur the image of the feeding, giving, great mother, the loss of which devastates Arthur.

(2, 21, 47, 48)

Arthur experiences mother as only half present to him, she does not see him for what he is. There are grandiose attempts to reveal his genius where she distorts his potential by attempting to impose upon him her image, through music and the "rites" of the hearth.

(6)

Mother keeps Arthur tied to her through reifying their union in the rites of the hearth. Arthur becomes immersed in intuitive knowing.

She is fearful of Arthur's exhibitionism, as she is of her own, there is a fear of showing. She is also fearful of Arthur's quest for knowledge, she attempts to keep him orientated to the home.

(She had attempted to do the same to sickly Waldo, yet he had temporarily broken free by turning to dad. )

(2, 15, 35)

Mother keeps Arthur merged, blocking his search to understand people. Arthur adapts and "gags" on the words he cannot find to express that which he knows.

(15, 16)

Arthur seeks the merger of the "vocation" of the hearth, for it offers him a sense of the completeness of the mandala, a closed circle with mother.

Their closed circle excludes Waldo.

(35)

Mother is not able to help him articulate the experiences to which he is open.

(2, 6)

She is disappointed in her life and harassed by the burdens of the twins, and her own thoughts.

(Her family of origin feed off the notion of her troubles. She is aware of the brutality and hypocrisy of the family.)

(8, 9, 15, 16)

Arthur's family live in their thoughts, which are kept hidden and secret. Both mother and dad live in their inner worlds, where mother eventually only looks to Arthur to find the image of another - dad, someone to believe in (to be fed by).

(4, 31, 54)

Mother denies her needs, but there is a sadism in her denial, a cruelty to her sons.

Arthur suffers from her withdrawal into herself. He longs to be needed (loved) by her, but she does not need (love) him, except when dad dies.

Arthur seeks the need (love) of others, giving that which he most needs himself - unconditional love.

(53, 55)

Arthur's attempts to break away from mother are accompanied with fear of reprisals. He remains fearful of the power of the mother image.

In his efforts to break away, he becomes destructive of the mother image, appropriating the space of the feeding mother - Mrs Poulter.

(60)

#### *5.9. Arthur - relations to dad.*

Arthur is identified with the feminine, which is devalued by dad.

(21)

Dad devalues his interest in the myths and the spiritual, denying the quest for knowledge in Arthur.

Dad is unable to accept the intellectual 'flaw' in his son, and unable to see his substance.

(18, 19)

Arthur absorbs dad's rejection, dad becomes peripheral to his life.

There is a denial of the hurt involved. He turns instead to women to fill the space, yet is only filled by men who can provide a substance which was not provided by his father.

(20, 45, 47)

Arthur has an unconscious sense of his father taking away his sight for fear of the truth of life, dad's fear of life.

(20)

5.10. *Arthur - relations to others.*

Arthur cannot be for himself, his distress is experienced with and for the other. It is not a personal, encapsulated, experience.

He has the ability to be merged with the other to the extent of living the life of the other, be that Waldo or music.

(3, 17, 29, 32, 42)

Arthur's own life is denied in the quest to be strong for others.

He feels that he cannot be frail for the family is immobilized by its frailty and fear.

(31)

The family is experienced as needing him, mother unable to be in the world, Waldo bound by his thoughts, and dad afraid to love.

(30, 31, 41)

Arthur becomes silenced by the others, and he complies for his need is to be needed. Thus he cannot find the words to speak about God, cruelty, love, hate, - about life.

(16)

Arthur collects people, seeking his knowing through the other, but in a lived, involved way. Waldo collects words, but he is not involved.

(17)

While Arthur feels he understands women, it is to men that he looks for the 'distinct' shape, for what is "truest". Mr Saporta and Mr Allwright are the two he finds, two father figures who are strong and do not require Arthur to look after them. They provide something for Arthur to believe in.

(9)

Mr Allwright introduces the concept of God, and the value of belief. He is able to show Arthur that one may love and believe and still be a distinct person.

Significantly, Hera, who devotes herself, like Arthur, to others is not felt to be distinct.

(22)

The rest of the world, like Arthur himself, is experienced as fluctuating and dividing before his eyes.

Arthur seeks the merger to gain a sense of shape and stability. In the merger, however, identity is confused and Arthur cannot be, for there are no boundaries to define him and his substance becomes for the other.

(45)

There is a truncated Christ image in Arthur sacrificing his life, in the hope of finding meaning, integration, for the family, in the hope of making others whole (and hence himself).

(29) (50, 57, 48, 64, 68, 69)

Arthur experiences the family as needing a sacrifice to be saved. He understands them as needing the blood of life, of passion to be spilt for them to be redeemed, to be brought to life. He must sacrifice his life to atone and make amends. (63).

### *5.11. Hermeneutic description.*

#### *Mother.*

Mother gives her children nothing to believe in. She is disappointed in her own life and burdened by motherhood. In her attitude to others she adopts a superior, contemptuous attitude, not having a sense of their substance and value. She is afraid of others, as she is afraid of her own dark interior. Physical proximity speaks of persecution. Life is held as a static, predictable experience to protect against the fear of the intrusion of others.

There is a barrier around her which leads others to see her as aloof and cold. This belies an inner life of passionate resentment and suspicion of others. She is fearful of her own inner life, her "dark interiors", her exhibitionism and grandiosity. There is an experience of a withholding, rather than a generous breast. She lives in her thoughts which are kept hidden from the children, engendering a sense of estrangement and confusion about themselves and others. The children suffer from her withdrawal, longing for her touch. But she neither sees them nor needs them, denying her needs in a sadistic way. The children adapt, in their own ways, to her needs, fulfilling her images, knowing that they are other than what she sees. They remain unsure, seeking assurance of who they are through their concrete reflections in mirrors and plate glass, through each other and through others. Mother remains withdrawn from contact, despite their adaptations, even after the death of her husband.

Arthur's exhibitionism and curiosity are truncated and he adapts to her image of him through imitation, merged with her in the "rites of the hearth". In this context he experiences a sense of fulfilment with her in a "closed circle". Outside of this she is experienced as only half present to him, imposing grandiose visions of revealing his genius. She keeps him tied to her through reifying their union.

She is fearful of his quest for knowledge, which leads her to block his curiosity and thirst for knowledge, except within the prescriptions of her domain - the intuitive, and feminine. He seeks merger with her for it offers the completeness he is unable to find and which he seeks.

Mother is afraid of masculinity and emasculates her husband and sons. She becomes stronger as the men become more weak and unable to be in the world. She will not allow space for Waldo to attempt to be a man.

She is gratified by the sensuous and feminine in her sons, encouraging them in this direction. She is not, however, able to provide a mirror to their experience when they search for knowledge, seeking to use their intellect.

Waldo adapts, also through imitation, but of the attitudes and postures which mother finds socially acceptable, and which will gain him recognition from her. The words he uses to define his sense of himself become progressively more devoid of hope and life.

Mother and father are experienced as forming a unit which precludes the sons. Waldo experiences jealousy and feels thwarted in his attempts to gain the mother's love, feeling envy and hate for their bond. The intensity of

his unmet need for her love is such that he experiences her grief of father's death as a cruel deprivation, which evokes sadistic impulses. After father's death he attempts to take the father's place, but mother remains unable to feed him, not even with illusionary images of grandeur.

She comes to be feared as the incorporating Goddess of a Thousand Breasts and Waldo comes to the awareness that he has not been loved for himself but for what mother can possess of him. He comes to fear love and intimacy, fearing the incorporating, devouring mother. Her interest in him is experienced as "indecent", the suppressed nature of his sexuality becoming apparent in his devaluation of others and his fear of their penetration.

Waldo experiences her as timeless and indestructible, yet without her husband she begins to deteriorate, subsiding into drink and her memories. She is however afraid of the dark interiors of her mind. The faint glimpse which she has of failing her sons is repressed.

Arthur's attempt to separate from her image after her death, to integrate a conscious knowledge with his intuitive knowing are accompanied by fears of reprisals and fail. In Waldo's attempts to deal with the longing and pain of unfulfilled reflection, identification with a grandiose mother image becomes rigid. He becomes merged with her in her coldness and superiority in an image of "ice".

*Dad.*

Father is afraid of the vicissitudes of the world. He is afraid of 'living' knowledge and attempts to maintain a stability through immersing himself in the 'purity' of the Classics. He is unable to take his place in the world, yet he becomes crushed by a longing for life, for love, for a future, to such an extent that he cannot breathe. He dies defeated by his longing and the world.

Waldo had looked to him to discover how to be a man, to discover how to not be afraid, and for something, someone to believe in. He imitated and accepted his father's framework of how to be in the world. Like his father, Waldo used duty, habit and the classical ideals to hide his blurred inner world and the longings within. Waldo's cultivated image, based upon his internalization of father's values, also served to hide the fear he experienced in relation to others.

Father fails his sons. He is defeated by life and lacks a substance which allows him to believe in himself and in others. He fears the truth of life and blocks the boys' quest for knowledge, devaluing the struggle, devaluing the substance of truth, defeated by his fear and disappointment in life.

Waldo's compassion for his father is thwarted by his merger with his father's pain. He becomes identified with the crippling, and becomes fearful, feeling contempt and hate for that which he fears. He becomes a watcher to life, like his father.

The masculine shape which Waldo cultivates becomes brittle and rigid, unfed

by the touch and love of either mother or father. They form a unit which excludes the sons, valuing as strong attributes which impotize them in the world. In their fear of others and the world, there is devaluation of others and a grandiose inflation of themselves which keeps them separate and isolated from others in their superiority over the common struggle of mankind.

Father, like mother, looked to be fed by the life of Arthur, to be saved from remaining a spectator to life. But father becomes afraid of the vicissitudes of the emotions Arthur brings to life for the family. He fears their irrationality, their lack of purity, their blood.

*Arthur.*

Emergence of the split.

Arthur experienced a sensuous delight and curiosity about the world. Mother however fears that she will loose him to 'knowing', and Arthur too becomes afraid of "falling", he becomes afraid of the danger of the frozen spaces. He inflates the twinship as protection against the danger. He feels safe with a twin and leaves the articulation and understanding to Waldo. Arthur remains linked to the emotional and instinctual life and finds himself not angry enough to find the words to articulate and integrate the vicissitudes and complexities of life. In his adaptation and compliance with mother's needs, he "gags" himself, becomes 'stupid' without words, without a sense of completeness.

He is aware that Waldo lacks an inner richness and he attempts to share his

own inner life but he becomes too submerged in the experience. He needs Waldo to give form to the expansiveness of his own experience. Waldo is left to articulate their experience.

Arthur finds words too difficult, he experiences himself as too lazy. He is not angry enough. The complexity of life comes to be experienced as too confusing. This confusion is in contrast to the ease of his understanding of mathematics. Here he is able to express his understanding without being confounded by the complexities of life.

Without words, Arthur finds meaning and shape to his life *through* Waldo, and he becomes unable to have a separate existence.

He denies the hate and destructiveness of Waldo and clings to the twinship and Waldo, allowing Waldo his grandeur. He fears to lose "more than half of him".

With the development of the twins, Waldo withdraws, through fear of the emotions which Arthur requires him to verbalise. Waldo distorts and blocks the path of knowing and uses understanding to defend against understanding. It remains Arthur's need to understand and to be understood.

Merger.

Arthur holds the symbolic images of the mother, his earliest memories are of merging with oceanic, expansive symbols. His experiences are submerged and undifferentiated from the object. He is flooded with the moment and experiences what he terms a sense of the gods.

In music he merges with an oceanic experience of beauty and pain, but is unable to give the experience structure. Hearing, seeing and feeling overlap in the experience.

Understanding is given to him through merging with another and he knows himself through the need of the other. They define his boundaries. He is identified with women and their need of him fulfils his need for love. It is through this love that he is able to dance his understanding of the significant people in his life. Arthur's sense is that he is without the anger to move him toward words, i.e. toward understanding and separation.

Sense of self.

Arthur has an understanding of himself as "abnormal". He feels inferior and foolish in comparison to his articulate family. He fears their ridicule and lack of understanding and their scorn of his marbles (understanding). He fears their power to destroy his understanding (through allowing the suppressed hate of their natures to become manifest?).

He knows that he and Waldo are flawed - "abnormal and narcissistic". Arthur understands that even though they have not trusted the "distinctness" of each other, they have needed each other. He continues to carry Waldo "inside himself", despite Waldo's betrayal in the library. He has the understanding that he needs Waldo to give him completeness, thus he keeps Waldo 'alive', feeling that he is the only one able to "jerk" open Waldo's closedness.

His inner world is peopled with alive, loving others, the loss of whom he is able to grieve while still retaining them in his inner world. As an older man he no longer fears falling for he has a sense of being beyond merely his body. His dance communicates this sense.

Denial.

Arthur denies a personal hurt and his own frailty. His need is to be for

the other, thus he is able to deny a personal hurt due to his involvement with the other, feeling either with or for the other. In being for others, there is a denial of his own needs and frailty, rather a belief in the need to be strong for his family.

He does retain a need for his mother, in his desire for her to need him, a need she denies him.

He experiences himself as aggressive, unaware that the power of his denied needs result in the quality of aggression being given to those moments when he does wish to be noticed and accepted. He cannot take for himself except in the context of the need of the other. There is a total denial of personal need, denied in the interests of Waldo. Any experience which is for himself gives rise to guilt.

The quest.

There remains for Arthur a wish to understand, his quest is to find a sense of wholeness to his being. He experiences himself as understandings within understandings, being within being. In this confusion he searches for the other who will give him understanding, a sense of totality, of wholeness, of himself. He searches for someone who does not need and in whom he can believe.

In his quest he eventually looks to what is Waldo's to find the wholeness - he looks to books (the symbolic).

Spirituality attains an importance and fragility in his latter years. He tries to share this importance with Waldo, feeling it to be vitally important for them to find hope and love, but he fears Waldo's rejection.

Arthur's guilt.

In his efforts to protect Waldo, Arthur has kept the life of the mother image to himself.

He has been unaware of Waldo's experience of feeling possessed. He has been unaware too that Waldo shrivels through the depletion of the envy and hate he feels towards Arthur, and need to defend himself against the impingements of Arthur.

Arthur gives his intellect and reason to Waldo in guilt for his inability to find wholeness. He feels that he has deprived Waldo of wholeness through being his twin. He assumes responsibility for Waldo's hate, believing that he is to blame for the shame and hate of others.

He makes reparation/pacification through feeding the other (he makes reparation for Waldo's destruction?).

In his efforts to make reparation (or to pacify?) he submits to the will of Waldo, becoming as Waldo wishes - female, stupid, and inarticulate. His reparation is an identification with the suffering of the other, grandiosely identified with the redemptive blood of Christ.

He feels most guilty in the poem, there he reveals an inner pain and despair, he has taken for himself rather than be only for the other. He has bled for/from Waldo's dissection of life. He is guilty for being alive. His aliveness is the cause of Waldo's hate, it is the cause of Waldo's death, therefore he has murdered Waldo.

*Waldo.*

As children Waldo experienced a fusion of boundaries and emotional life with Arthur. He felt lost without Arthur. The femaleness of his brother acted

as a compliment which allowed a sensuous enjoyment, a filled out sense of self and an ability to love himself through Arthur. Alone with Arthur he was able to rest, to just sit and not think, to cease his vigilance and have a sense of 'just being'.

With development he became afraid of emotion. He had a sense of not being loved or seen by his mother, but rather of being possessed. He began to hide himself and to destroy his experience of life by rendering it meaningless, devaluing the other and adopting a grandiose view of himself.

Concretization.

Waldo's boundaries are concrete and fragile, he experiences a lack of a bounded sense of self, an experience of himself as existing.

His boundaries are as concretely experienced as his clothing, a disguise which hides the real Waldo. His intactness (boundedness) is maintained by his skin and he fears others colliding with him. There is a brittle, unyielding quality to his bodiliness.

Waldo had an experience of his hatefulness being revealed through his skin. He learnt to hide this sense from himself, and eventually to seduce himself into a denial, believing in the impression he created which adapted to the expectations of others (and hence his feeling that others have the power to possess him).

Emotions 'puncture' him. The image which hides him, is also experienced as containing him. Emotions puncture this image for they reveal that which he attempts to hide, his emotions. He experiences shame whenever emotion is felt for in the "puncturing", he is "reduced".

Waldo must maintain a vigilance due to the betrayal/revealing of himself which occurs through his voice and body. They contain a life unknown to

him, the sensuous life to which he has denied integrity. Instead he misuses this life to seduce and impress both himself and the other into believing that he is that which he is not.

In childhood the bank had offered a stability, it had provided a concretely experienced permanence which gave to his life a sense of stability and worth. Waldo's stability remained tied to the 'stability' of his framework, and was easily deflated by any other who threatened to 'invade' his personal world.

Mirrors and words are used to define his 'shape', it is his substance, his sense of existing which remains in question for Waldo. He is reassured by seeing himself. It fulfils a need for love and recognition without the other.

The manuscripts embody his existence and his grandiosity, they provide something which he can believe in i.e. that he exists.

He experiences his feeling states through objects. While he is able to maintain some contact with an emotional life and still denying any personal involvement, this concretization results in a fear and sense of emptiness. He cannot experience anything as 'potential', he is unable to symbolize and the world is experienced as either good or bad.

He despairs that even the possibility of death fails to give meaning and excite passion to his life. He despairs at not having a known sense of his existence and he remains unconvinced of his realness.

Fantasies.

Waldo's childhood fantasies consisted of murderous intent. They reflected his own sadistic impulses and fears of persecutory retaliation. There is

a terror of loosing his blood, of being destroyed by the other and of his mother being unable to help. There is also a terror of spilling blood with his murderous rage and a consequent felt guilt for the atrocities of the war.

Confusion.

Waldo experiences his anger and hate turned inward and suffers from depression. There is a sense of a confused, blurred inner and external world and he is envious of the stability of Arthur and others who live in their contained homes. Confusion is experienced as persecutory.

To avoid confusion he clings to the dogma of his father's framework. While the framework maintains a rigid stability, the sterility engenders a pervasive sense of barrenness and emptiness. Similarly the moral superiority of his cultivated image saves him from the overwhelming confusion which threatens but it also leaves him feeling empty.

Emptiness acts as a defense against the confusion of the unintegrated aspects of his life. Feeling 'empty' he is able to deny his 'badness' and block the integration of the split poles of his existence.

His fear of nothingness is a denial of his passionate, desperate inner life of which he is terrified.

There is a fear of fragmenting with the confusion. He experiences fragmentation when confronted by an outer reality which undermines his own rigidly maintained reality.

He cannot allow the image or the soul of poetry to speak. The ambiguity and multiplicity of imagination induces a fear of confusion and he rigidly maintains the reality of his world and is not open to the vicissitudes of the other. He is left with a sense of emptiness and no sense of a distinct

reality.

Persecution.

Waldo fears punishment and rejection for wanting and feeling.

In his fear of persecution he cannot thrive on what he is fed for he is unable to digest and incorporate, fearing the impingement of the other. He experiences his hunger as a greed for which he will be punished. Thus he feeds on himself and develops personal detachment to the point of religion. He cannot love the other for fear of their power to possess them.

He is able to understand the other only from the perspective of his own life, from a perspective which does not threaten the stability and validity of his beliefs. Thus he is unable to enter into the life of the other, for their needs and beliefs act as impingement upon his brittle, fragile boundaries. They have the power to possess him for they are able to penetrate his fragile boundaries. Others do not exist as living others for Waldo, he must deprive them of life for fear of his own life being devoured. Hence he is not able to maintain living internal others for fear that they will consume his life.

He is not able to be spontaneous or enthralled by the other, experiencing play as debilitating and not to be trusted. He must remain vigilant and cannot allow his attention to be diverted. Any experience which he cannot control leaves him vulnerable to attack thus he cannot allow himself to be 'free'.

He must maintain a paradox, for he must appear not to struggle and yet must maintain a constant struggle against attack. There is a belief that he would be reduced were he to struggle, for ultimately "nothing is nothing", and yet he struggles to write his life. He must attempt the writing

without revealing himself to himself or the other, thus he cannot draw on his substance, only his 'shape'.

Fear and hate of Arthur.

Arthur's presence is experienced as an impingement which threatens to reveal Waldo's innermost core and expose the denied aspects of his life. Arthur thus becomes feared as a persecutor. He fears that Arthur will destroy him by something which he will reveal.

Arthur's anger is revealing and Waldo experiences it as shameful. In the same vein he must reject the poetry and sensuality of Arthur and will not allow him to speak. Waldo denies reliance on Arthur and devalues the femaleness of Arthur as helplessness.

As words define Waldo, Arthur's use of words is experienced as an impingement which spoils. Arthur's sensuality and words become a threat to his boundaries.

Waldo is envious of Arthur's first-born status, of his health, and that he fills a special place with mother. He is envious of Arthur's use of words, sense of stability and his separateness. Waldo hates that which he is envious of and thus hates Arthur.

He destroys through envy Arthur's clarity of thought and denies him the words for fear of his revelation.

He feels his life is "flawed" because of Arthur.

Arthur's understanding that love might help one forget hate and his guilt at his inability to help Waldo from being what he is, is experienced by Waldo as madness. Yet he is brought to tears. Integration is completed by the poem where the intuitive life of Arthur meets with a conscious understanding of the life of Waldo. Arthur reveals Waldo's sadism and his pain. He

reveals his sacrifice of blood.

As a result of the integration Waldo must rid himself of the overload of emotion. He must destroy the integration, and empty himself of these aspects.

Fear of the touch of another's life (integration) becomes embodied in his act of purification. The touch has been yearned for with such a desperation and passion that it has become hated and dreaded to the point of terror. To overcome the terror Arthur must die, and Waldo dies in his desperation to destroy Arthur.

Ambivalence.

Arthur keeps alive aspects of Waldo and Waldo is driven to protect him to protect himself. Waldo is terrified to be "free", to be alone and separate. He is held together by Arthur but experiences Arthur as feeding off him. Waldo maintains their union to protect against his world fragmenting. Arthur holds the negative aspects which Waldo cannot hold for fear of fragmenting. Thus he cannot allow Arthur a separate existence and he must protect Arthur from the thoughts of others which might harm or destroy.

Yet Waldo wishes a separate existence for Arthur sees into his inner-most core and he cannot defend himself. Arthur absorbs everything and is continually present as a mirror to his denied aspects and he cannot escape. Waldo experiences Arthur as protected against evils, he thus needs and hates Arthur.

Arthur is capable of invoking love and spiritual union in moments of aloneness and bread making. These moments are however spoiled for Waldo by his guilt.

Arthur attempts to rescue Waldo by merging and Waldo gives in to moments of merger at night. He is however afraid that he is not protected 'knowledge' i.e. the framework which holds him bounded. He fears the loss of the sense of boundedness which occurs in merger with Arthur. He fears the possibility of being revealed to himself and thus he continues to fight Arthur.

Defenses.

Splitting.

Waldo suffers from a lack of integration, splitting his experience. There is a denial of the negative aspects of himself, while he maintains a grandiose image of himself. The image denies his sense of badness and protects him from the horrors of his internal world and the feared and devalued aspects of his life.

No other has worth in his own right. The great thoughts of other's are used to fill Waldo's sense of himself, give him a sense of substance. Others are emptied of their goodness and devalued. Consequently he fears their persecution for having robbed them. He denies his evil, feeling purified by the evil of others.

He is not capable of wanting to give pleasure and is unable to experience compassion for the other.

People or events which threaten the stability of Waldo's denied and split aspects, precipitate an increase in Waldo's grandiosity and his devaluation of the other.

The split entails a denial of feelings of love and affection towards Arthur and any sense of personal involvement.

#### Adaptation.

Waldo adapts to a framework of being based upon his father's philosophy and the attitudes his mother sees and admires. It is an image which allows him to show but not give of himself, to impress but not please, to watch and not participate. It is an adaptation which avoids the intimacy of love and the confrontation of separation.

Waldo physically leads his brother into the world relying upon the framework. It protects them from awareness of the complexity of the world and people, a complexity which is experienced as fearsome, confusing and impinging.

#### Grandiosity and devaluation.

Rather than needing, Waldo withdraws into grandiose isolation, devaluing the other, who becomes feared and hated. The grandiose image is based on identification with the "mind", with what is conscious and rational.

#### Denial.

Waldo denies his vulnerability and the importance, to him, of people and things. Waldo maintains his denial through control of his inner life in the sterility of his 'dogma'.

#### Control.

Control is used to defend against fragmentation and the revealing of his inner life. He controls himself and others to contain and deny the dangerous consequences of his badness, his hate.

He is unable to see into a part of himself which matters, a part he can believe in. It is necessary to control his avoidance of himself for fear of what he may see - for fear of his badness. Thus he destroys whatever offers hope of integration and is left feeling empty, fearing the quality of stagnant, dark, hiddenness of his inner world.

CHAPTER SIX. DISCUSSION.

"Two loves I have of comfort and despair,  
Which like two spirits do suggest me still:  
The better angel is a man right fair,  
The worser spirit a woman colour'd ill.

- - - -

And whether that my angel be turn'd fiend  
Suspect I may, yet not directly tell;  
But being both from me, both to each friend,  
I guess one angel in another's hell:  
Yet this shall I ne'er know, but live in doubt,  
Till my bad angel fire my good one out."  
William Shakespeare, *Sonnet*.

The understanding reached by the researcher through the explicated experience of the twins forms the basis, in this section, for a number of psychoanalytic formulations regarding the experience of narcissistic wounding.

*6.1. Aetiological considerations.*

This thesis has reviewed a number of theorists who postulate man's essential need for reflection and containment of his experience in order that he may come to experience an integrity of being, a wholeness, in both his unique separateness and his commonalty with others, without terror and despair. This orientation moves psychological interest from the framework of Freudian Oedipal dynamics to the structuring role of pre-oedipal anxieties. It also broadens early Object Relations thinking from a predominantly intrapsychic perspective to a focus on the interactive influences which occur both intrapsychically and interpsychically in the mother-infant dyad.

Klein (1946) postulated and focused upon an innate developmental sequence, without elaborating upon the influence and modification effected by the maternal environment. Subsequent theorists postulate the importance of this interaction, emphasizing the holding capacity of the mother. This holding capacity is variously described as e.g. the *containing* and *processing* role of the mother, as discussed by Bion (1962, 1967), whereby beta elements are de-toxified and allow the infant to cohere his own benign elements and to develop the capacity for thought; Winnicott's (1956) emphasis on the ability of the mother to engage in *primary maternal preoccupation* whereby the containing ego of the mother allows the infant ego a realization of its omnipotence and the subsequent development of symbolization through the experience of potential space (1971); to Mahler's (1975a) concept of separation-individuation whereby the mother must reflect and contain the narcissism and omnipotence of the infant to facilitate the child's eventual identity cohesion. These theorists, together with theorists such as Green (1986d), Mahler et al (1977), Hartocollis (1977) and Robbins (1982) see failure of the mother to provide for these infantile needs as resulting in fixation upon the mother, manifest as excessive dependence and inability to separate a sense of identity from the matrix of an idealized maternal image.

This thesis is unable to discuss the significance of constitutional vulnerability in the aetiology of narcissistic wounding. However a productive focus is offered in viewing the maternal environment provided by Mrs Brown. There is evidence to suggest that there is not a single aetiological maternal factor but that rather a number of maternal factors coalesce to provide a matrix of experience for the child which is

characterized by 'cumulative trauma' (Khan 1963). Such an environment fails the child's omnipotent and grandiose strivings and results in narcissistic wounding, or to use Stern's (1938) term, "affective (narcissistic) malnutrition".

#### 1. Pathology of the mother.

The personality structure of Mrs Brown is postulated to have been too fragile to provide for these infantile needs. She appeared as too damaged from her own narcissistic wound. Her feelings of bitterness towards her family of origin, together with her longing for contact speak of ambivalent separation issues. She also presented with a number of characteristics which suggest more clearly her wounding. She was characterized by a superior, contemptuous, withdrawn approach to others, devaluing them while remaining intensely afraid of their impingements.

She presented a social facade of politeness and acceptance which hid an intense dislike and suspicion of others. She was afraid of her dark internal world and related sadistically to the attempted intimacy of others, including her son. Kohut (1968) suggests that the essential genetic narcissistic trauma for the child lies in the narcissistic needs of the parents. It would seem that the narcissistic needs of both Mr and Mrs Brown laid the foundation for Arthur to remain enmeshed in attempts to heal their wounds (Searles 1975), which frustrated his surmounting of narcissistic omnipotence (Green 1986d), and his moves toward an integrated sense of identity (Mahler 1968, 1972).

Klein (1957), Lichtenstein (1964), Parkin (1985) and Green (1986d) discuss the significance of the unconscious meanings which the child has for the mother. Klein discusses the possibility, in predominantly schizoid-paranoid functioning, that the birth of a child may result in reactivation in the mother, of envy of her own mother. In such cases the child is not experienced as a reparation to, and identification with the mother. Mrs Brown's relations with her mother are not detailed but one may postulate that the mixture of dependence and envy shown toward her cousin Mollie, reflect a conflictual mother-child relationship. Mrs Brown was unable to love her son for what he was, and thus she did not express spontaneous joy and pleasure in relation to him. Green draws a correlation between the mother's unempathic crushing of the child's desire for love and omnipotence (Mrs Brown's response to Arthur), and narcissistic wounding (the consequence), and the subsequent development in the child of an idealized, omnipotent image of the mother. (A formulation similar to that of Kernberg 1975, and Rosenfeld 1971.) Waldo comes to see her as "timeless" and "indestructible", an image of "memory herself".

Arthur and Waldo represent differing poles of adaptation to the unconscious needs of the mother's pathology. Each in the end demonstrate the power of the mother to bind the child in symbiosis, for each is unable to differentiate. Arthur is unable to emerge from merger with the libidinous maternal object, while Waldo displays those postulated defensive adaptations discussed by theorists such as Kernberg (1967, 1970, 1975), Robbins (1982), Bion (1957) and Rosenfeld (1971, 1978) which are characterized by destructive impulses. It is generally accepted that the infant adapts to the needs of the mother and develops those attributes which will gain love

and acceptance. Given the extent to which the child must adapt to an image of himself and deny intrinsic potential, the adaptation provides the *outline* of the child's sense of identity. It is this defensive *outline* which the researcher postulates constitutes the core of the intrapsychic object which comes into conflict with libidinous needs and is bent upon the destruction of the libidinous self. This conflict, instigated by the mother's inability to reflect the individual *substance* of the child, as opposed to her own image of him, denies him a sense of realness and power to overcome the power of the "psychotic part" of the personality. The *outline* is understood as a pathological development of adaptation which is motivated by the destructive impulses of envy and hate.

Within this context Winnicott (1960b) elaborates the characteristics of the False Self. Lichtenstein (1964) uses the term 'identity theme', while Khan (1963) discusses the "false identificatory oneness" which occurs, which ensures the continued defensive idealization of the mother and the predominance of "ego interest" in place of true object cathexis i.e. the predominance of adaptation to the mother. The characteristics of this adaptation are seen to reflect a depersonalized, unreal sense of self, an outer shape which acts to protect an inner sense of self (Winnicott 1960b) or to destroy it (Robbins 1982, Grotstein 1981). The inner sense of self struggles from a lack of differentiation and experience and is characterized by its vulnerability to the demands of the adaptive self. It is this experience which is postulated to form the experience of the duality of narcissistic wounding.

## 2 Interaction with the child.

Mrs Brown was unable to provide a containing and reflecting environment. Rather she was experienced as burdened, both by external reality and by the darkness of her own thoughts. She remained self-absorbed and self-sufficient in her relations with her husband which did not allow a place of specialness for the child to express his individuality. She was fearful of the world and unable to provide a containment which facilitated either a detoxification of her son's inner conflicts and anxieties, or which could allow the child a sense of its omnipotence in the world. She was fearful of Arthur's exhibitionism and curiosity about the world. These tendencies activated fears of her own internal conflicts and anxieties and she became fearful of her own unconscious, and fearful for Arthur who remained in symbiosis and thus in a fused identificatory relationship with her. Following Mahler's (1975a) conceptualizations of the development of the child, it would seem that Mrs Brown was unable to allow Arthur a practicing phase of development. He thus remained in symbiotic union with her and the world remained an unknown and fearful place.

Following Bion (1957) Mrs Brown, due to her own unconscious dynamics, was unable to transform Arthur's fear of dying (the dangers of the icebergs) and envy and hate into manageable elements. Rather she could offer the child nothing to believe in, except her fear of the world and the hollowness of her grandeur. Her own fears of his quest for knowledge left her unable to reflect the positive nature of his experience. She substituted her own fears and was unable to process the anxieties of the child. This resulted in what Bion terms the formation of "minus K" and subsequent attacks, by Waldo, the split off "psychotic part of the personality", upon all links

which would facilitate "knowledge" i.e. awareness. While Bion formulated his understanding from work with psychotic patients, he does postulate that the development of the psychotic part of the personality stems from the mental mechanisms of the paranoid-schizoid position which persists, to varying degrees in everyone, and is thus not only manifest in psychotic patients.

Following Kohut (1966, 1977) the mother's inability to reflect and contain the exhibitionism of Arthur resulted in the fixation upon an idealized image by an archaic primitive self. Kernberg (1974, 1975) suggests that the grandiose self reflects a pathological structure rather than a developmental arrest of normality. (This thesis suggests that Waldo embodies the pathologically defensive structure postulated by Kernberg, while Arthur embodies the libidinal fixations postulated by Kohut - an issue which will be elaborated further in the discussion.)

Both Waldo and Arthur come to fear the mother image. Theorists have given dissimilar accounts as to the development of the fear of the mother which is either consciously or unconsciously experienced. Classical object relations theorists stress the role of envy. Klein (1946, 1957) and Bion (1967, 1962) look to the infant's splitting of the good and bad self and object representation and the projection of the 'bad' into the breast, together with the role of envy of the goodness of the breast, to account for the persecutory fear and the need to maintain merger. Bion discusses how, as a consequence of the projection, the breast comes to be feared as a persecutor. Its reintroduction consists of the introjection of a destructive object bent on attempts to destroy and arouse guilt, and forms

the psychotic personality (Waldo). Fear is thus seen to be based upon the paranoid fears of retaliation of the damaged breast. In similar vein, Kernberg's (1974) formulation stresses the overriding influence of prenatal aggression, particularly oral aggression. He postulates the projection of this aggression and the subsequent paranoid distortions of the maternal figure, who comes to be feared as potentially dangerous. Green (1986b) discusses how the need for the maternal object is characterized by absence. Presence of the object is experienced as intrusion and therefore feared, (Waldo's pole of experience) while separateness is experienced as non-existence (Arthur's pole of experience), hence there is no choice but the absence of choice of the existence of the object. Such a dilemma results in an immobilizing ambivalence and confusion. Concomitant with this absence, Green (1986c) postulates the existence of a "profoundly internal" object which is shaped upon the child's wounded narcissism. This object must be maintained as a bad object at all costs to provide a security - that "hatred is always sure". These theorists stress the emergence of a pathological structure which is engaged in intrapsychic destruction of the libidinal strivings of the individual.

Theorists such as Mahler (1975a, 1975b), Khan (1963), and Winnicott(1956, 1960b) postulate the reality of the interaction between mother and child, and the damaging nature of these relationships. Mrs Brown's relations with her son appear to demonstrate the reality of a damaging relationship. The researcher postulates however that the subsequent complexity and envious hatred which became characteristic of the conflictual existence of the son, speaks to an inner experience which is not fully addressed by observation of external dynamics. It is therefore postulated by the researcher that the

experience between mother and son occurs within the context of an innate potential for splitting, which is facilitated by unempathic mothering. It is therefore those theories which attempt to address both the intrapsychic and the interrelational dimensions which offer a more holistic understanding. To this end the writings of Robbins (1981a, 1981b, 1982) provide a valuable attempt to understand the intrapsychic conflicts of the *possessed configuration* and the realities of the limited mothering abilities of the mothers of narcissists and borderlines-to-be. In line with an understanding of the importance of the mother's unconscious fantasies of the meaning of the child, Robbins postulates that the mothering received by the narcissist-to-be is essentially similar to that of the borderline-to-be except that there is a more realistic response to the needs of the child, which is still nevertheless characterized by a lack of responsiveness to the child's signals. Both mothers impose an agenda of compliance, with specialness accorded to compliance to her needs for perfectionistic grandiosity, and devaluation to persistence of dependent, needy states. It is postulated by the researcher that a mothering style is not a static interactional characteristic, but that rather the mothering style presents the child with the "identity themes" (Lichtenstein 1964) within which the individuality of the child finds reflection and interaction with the mother. Mrs Brown's interactions suggest that her mothering style varied according to the compliance of the child. Arthur's continuing libidinal needs and inability to fulfil her needs for his genius, interacting with her inability to contain and reflect his exhibitionistic and omnipotent needs, provided the matrix for cumulative trauma, and the resultant split in the son's personality. Mother's devaluation and coldness co-existed, however, with a specialness accorded to Arthur for his identification with her,

maintaining the symbiotic fusion and the maintenance of libidinal strivings. There was also a specialness accorded to the adaptations of Waldo in his attempts to be independent and perfect. Thus it is suggested that the child's resultant intrapsychic conflict, following narcissistic wounding, is experienced as a duality of identity which is further exacerbated by the mother's differential mothering style toward the split manifestations of this duality and that this differential style compounds an already confused and fused identity and dependence upon the mother.

### 3 Relations with husband.

Further unconscious meanings of the child are suggested by Green (1986d) in his postulation that such a mother derives benefit from the development of an idealized maternal image in that it is her wish to bear the child without the aid of the penis. With such an unconscious wish it is inevitable that the child would be subsequently devalued. Mrs Brown appeared to have suffered from an unresolved oedipal conflict which manifest itself in her insecurity with the sexuality of other women, in her fear and suspicion of men and her attempts to emasculate the men of her family. Her issues with masculinity, i.e. her penis envy may have contributed to an unconscious wish to bear a child without the contribution of the penis. Such a wish would be in accord with her devaluation of Arthur's masculinity and his damaged sexuality. Her envy was revealed through her attempts to emasculate and thwart his attempts at independence and moves toward manhood. She only reinforced those behaviours which maintained the symbiosis.

Klein (1957), Kernberg (1974) and Green (1986d) discuss hate and envy of a combined mother-father image and the resultant experience of anxiety over

its dangerous, persecutory retaliation. Green suggests that hatred of the mother may extend to the father. Such an occurrence would preclude identification with the father and block the dis-identification of the boy with his mother (Greenson 1968). As a consequence, all later conceptualizations of sexual relations become characterized by danger and aggression.

Within the Brown family Waldo felt excluded by the unit of his parents and he came to envy and hate the strength of the unit. The relationship between Mr and Mrs Brown may well have constituted a relationship based upon what Balint (1960) termed "the split-off doublet". The sense of superiority of Mrs Brown was reflected and maintained by Mr Brown. Mrs Brown was held together by her need for Mr Brown and she was able to maintain her self-esteem by maintaining an image of her husband as strong and superior to the hypocrisy of the world.

Waldo came to fear the devouring nature of the mother image, fearing her power to "incubate and possess". Waldo turned to his father but the inability of his father to provide a model of manhood and his own vulnerability and need for healing precluded an identification. In contrast to Kernberg's (1974) and Green's (1986d) postulation, it does not appear that hate of the mother contaminated the father but that rather there was a developing hatred conditional upon the failure of the father, an idealized image. Mr Brown was more vulnerable to despair over the sterility of their lives. Green's (1986c) conception of the "logic of despair" speaks to Mr Brown's dilemma, that the only constant is disappointment. His intellectual, pacifist attitude denies an anger and

disappointment which becomes somatized as asthma. He rationalizes that "nothing is nothing", i.e. that there is nothing to believe in except the hatred of mankind from which one must withdraw. Hatred conditional upon the failure of the father would follow more closely Kohut's (1968) formulation of disappointment in the idealized parent and the subsequent incorporation of the idealized image to maintain narcissistic homeostasis. Waldo introjected his father's ideological framework, the logic of despair, as the rigid basis from which he maintained his identity and security as a man in the world. In this respect the dynamic follows exactly Kohut's formulation, with the incorporated idealized object (the father's ideology) performing the functions which should have been performed by the father.

#### Summary.

It would seem theoretically generally accepted that failure of the mother to reflect and contain the child's omnipotent fears and aspirations are generic determinants for the development of narcissistic wounding and a subsequent splitting of the child's personality in attempts to cope with the wound. Within this context, focus upon Mrs Brown suggests that a number of maternal factors appear to coalesce to constitute the maternal failure. These include the differential mothering style toward the dependency and adaptational responses of the child, the nature of the parental bond, and the unconscious meanings of the child for the mother which are of special significance, relating, as these meanings do, to the mother's unresolved infantile issues. These issues appear to revolve around the mother's own narcissistic wounding, which leaves her unable to engage in empathic object relating, unable to process the child's experience into a benign reality, and insecure in her femininity.

## 6.2. Duality of experience.

### 6.2.1. Formulation of the duality of narcissism.

Grotstein (1981) with his understanding of the function of projection, offers further validation for the orientation adopted in this thesis of viewing the experiences of Waldo and Arthur as representative of the experience of one individual. He suggests that projection can occur *within* the psyche. Grotstein suggests

"intrapsychic projection can be into separate psychic organizations, that is, split-off personalities within the psyche (split object representations). This is particularly true in psychotic, borderline, manic, and depressed patients who seem to utilize dissociated twin selves as targets for projection" (p.136).

This formulation is in accord with those of Bion (1950, 1957, 1959) and Rosenfeld (1964) who both draw attention to the destructive aspects of a psychotic part of the personality, with Winnicott (1960b) who describes the relations between the *True and False Self*, Robbins (1982) who postulates an intrapsychic relationship of possession and Sohn (1985) who discusses the operations of the *identificate*. Lichtenstein (1964) has maintained that the concept of the mirror is inherent to the experience of narcissism, by this he points to the fundamental need for the *other*, in the explication of the thesis, the internal other, to reflect and incorporate. Lichtenstein fails, however, to delineate the differing poles of experience of the *other* and the subject.

The basis for the theoretical development of a delineation of the differing poles of experience is given by Klein's (1957) concept of the paranoid-

schizoid phase of development. Her concept of splitting remains definitive to the present understanding of the experience of narcissistic wounding. In line with her formulations around the unbearable nature of envy to the early ego, Klein postulates that the envy becomes split off and becomes unconscious. The individual develops defences, particularly projective identification, to guard against awareness of envy, yet the envy may still act to attack, spoil and deplete the ego's internal and external resources. Theorists such as Bion (1957), Kernberg (1966, 1967), Rosenfeld (1971), and Sohn (1985) propose that the experience of envy, either through constitutional factors, or through unempathic mothering, calls into existence a pathological structuring which is driven by destructive impulses. Theorists such as Kohut (1977) and Stolorow et al (1980) postulate developmental arrest at a phase of narcissistic vulnerability. This thesis proposes that both orientations are addressed by emphasizing the duality of narcissism. Such an orientation, which elaborates both poles of experience, suggests that the crisis of libidinal fixation (Kohut's fixation upon an archaic 'normal' self) and the defensive function of narcissism (Kernberg) are not exclusive but interact in a dialectic of experience (Grunberger 1971). It is this dialectic which is addressed through the explication of the twin's experience.

(To facilitate understanding, henceforth **Arthur** will be used to denote that personality constellation which has been variously termed, in the literature review, the libidinous, the non-psychotic part, the possessed, the sane aspects. Whereas **Waldo** will refer to the defensive, psychotic part, the possessor. Differences and variations will be discussed where appropriate. Clinical examples, from the researcher's practice, will be cited to illustrate various experiential phenomena. Case histories will not be given as it is felt the examples are illustrative in themselves of the phenomena under discussion.)

In examining the emergence of the duality or twin experience of Arthur, the nature of his earliest memories are in themselves significant. Access to early memories of merger lead one to postulate a fixation upon an infantile mother-infant fusion. It is significant that subsequent Oedipal anxieties have not repressed these infantile memories. This is in line with theoretical understanding which suggests that pre-genital conflicts, aetiologically significant for the experience of narcissistic wounding, interfere with subsequent Oedipal strivings and preclude their resolution into full genitality (Grunberger 1971, Reich 1953). That the Oedipal conflicts have not been negotiated is well evidenced by the lack of genital strivings, the lack of a stable masculine identity and fixation upon the maternal object, evidenced in dependence upon maternal figures for fulfilment of infantile needs of acceptance and reflection, rather than genital desires.

From the content of these early memories one may also postulate early splitting of the infantile ego, suggested in Arthur's awareness of the existence of Waldo merged with him in sleep. This awareness coincided with the awareness of the "danger of the icebergs". Arthur never realized this fear, never seeing the icebergs, finding safety in the awareness of his twin. The icebergs are postulated as symbolic representations of the coldness of the maternal image which holds the son bound and to which he continually seeks merger. This is evidenced by the aggrandizement of the image by both poles of the child's split existence. Arthur seeks merger with the benign (good) symbol of totality, the mandala, and Waldo experiences the devouring (bad) Goddess of a Thousand Breasts, to which he gives himself in "encasement in ice". The son remains incapable of

integrating the split nature of this image.

At an early age Arthur already saw himself as the protector, holding the splintered glass of the crushed iceberg in his unhurt hands. The memories suggest an intimate connection between the early splitting and the coldness (ice) of the mother. The split serves a defensive function in that it allows Arthur to deny any fear or hate of the danger and to remain omnipotently merged. He retains the *good*, while Waldo is given the *bad*. Arthur retains libidinal connection and seeks to protect the mother. The motivation for protection appears to arise from two sources; to protect her from her own pain (Searles 1975) or from attack (Green 1986c, Bion 1959, Kernberg 1970). At this early stage, where Waldo still retains libidinal connection to Arthur, (their split is more a potential \*) Arthur denies the aggression, but still suffers from the attacks upon the mother. The power of the mother is "splintered", suggesting the existence of attacks by the infantile ego. (Consistent with postulations around the function of envy.) Guilt for these attacks, for having destroyed and robbed the mother of her power, provide one of the motivational forces for Arthur's reparative attempts to heal the emptiness of others, especially Waldo, thereby healing his mother and hence himself. This understanding

- - - - -

\* Bion (1962), Kernberg (1970) and Rosenfeld (1978) are influenced by the Kleinian paranoid-schizoid concept. As such they postulate that the inevitabilities of oral frustration result in residues of splitting remaining within each individual. By the 'potentiality' of the split, it is suggested that the mothering style of Mrs Brown entrenched the division. Continuance of her unempathic mothering precluded the regulation of development through negotiation of later stages of development (Grunberger 1971, Jacobson 1965). Kernberg stresses the intensity of oral aggression which characterizes the destructiveness of the grandiose self.

is consistent with Green's (1986c) formulation of the desires for both revenge against, and protection of, the object, resultant upon narcissistic wounding.

Arthur retains a libidinal character with no sense of envy or hate. The libidinal connection is fostered by the love and recognition his mother was able to give him, for adaptation to her unconscious needs. This resulted in his ability to engage in empathic object relating and the maintenance of benign internal object relationships, together with a characteristic need to help fill the emptiness of others. This formulation is consistent with Rosenfeld's concept of the libidinal aspects of narcissism, which is characterized by idealization of the omnipotent idealized self. This idealization characterizes Arthur's relations with Waldo and allows a libidinal attachment to others.

Through adaptation to the demands of the mother, and significantly, through fear of the emotional experience of his own hatefulness being revealed i.e. his envy, the split identity of Waldo began to find definition. The 'potential split' gained definition through the process of polarizing the positive libidinal from negative libidinal aspects. The negative (bad) aspects come to be hidden, especially the feelings of hatefulness. The "real" self was experienced as disguised by his clothing and the image of intellectualism seduced both Waldo and the other into a belief of its realness. The seduction was not complete, however, with despair emerging at the feelings of unrealness. There is thus a polarization, a splitting of good and bad, with each pole retaining projective identification with the other. A rigidity of boundaries,

characterized by Waldo's minimal introjection (Sohn 1985) and the rigidity of the projections, precludes modification of projective identifications through an ability to process beta elements into more benign alpha elements. This ability is confounded by the mother's inability to process the beta elements of the infant (Bion 1957). It is only in old age that a developing permeability, due to Arthur's reparative efforts, allows the awareness of envy and hate to break the pathological projections, and the pathological structure of Waldo.

Waldo is characterized by a denial of awareness of libidinal needs and hatefulness. This denial is achieved within the context of the split and through Arthur's abdication of 'knowledge', words, and consciousness. Waldo uses words to control experience, not to illuminate the potential of living. As such words become empty and lead to an emptying of the possibility of experience. Only at the end is awareness able to break through and, as mentioned, the projective identification destroyed. Arthur is left to integrate the good and the bad. Introjection of the bad allows Arthur to start the process of fusion of the life and death instincts (Klein 1934, 1958).

#### *6.2.2. Experiential characteristics; Waldo.*

##### *The functions of envy.*

It is postulated that Waldo's distinctive experiential characteristic was his envy of both Arthur and the 'goodness' of others. Waldo was aware of envying certain aspects of Arthur. These were principally related to Arthur's libidinal relations with the mother. Waldo was unaware of envy of

others due to his devaluation of them. The extent and destructiveness of his envy was an unconscious experience and manifested itself in the rigidity with which he maintained the split between good and bad, and his destruction of any attempt to integrate the splits. Based upon Kleinian formulations of the function of envy, Bion (1959) discusses the destruction of all links which integrate reality. 'Reality' implies the awareness of dependency and hence the experience of inevitable frustration due to unfulfilled libidinal needs (Rosenfeld 1964). Destruction, according to Bion, may be taken to the most sophisticated level, that of destruction of verbal communication. While Waldo does not demonstrate psychotic thought disorder, there is evidence of delusional appropriation of the goodness of others, and concretization of experience, which act toward destroying the symbolization of verbal communication. Rosenfeld (1964) stressed the omnipotence of envy, which acts to deny dependence and frustration. Through omnipotent possession, all good is contained and the other is devalued. He discusses how intellectualization can lead to possession and idealization of the *words* of the therapist. Waldo delusionally appropriates the good of others, gaining a sense of superiority, while the other is devalued. The appropriation of words to define himself and control his experience is distinctly characteristic. His appropriation of Goethe and the subsequent extreme devaluation are illustrative of the workings of envy.

A clinical example from the researcher's private practice demonstrates the experiential consequences of envy. The experiential consequences are illustrated in the therapeutic interactions which occurred with Adam. Sessions were characterized by almost complete silence, which were

experienced by the therapist as having a destructive intent. It became apparent that Adam was intensely envious of the goodness possessed by the therapist and envious of her separateness. Silence was an attempt to both destroy the therapist and to merge with her, i.e. an experience of libidinal strivings co-existing with destructive urges. Adam attempted to destroy the therapist's words by refusing to engage with her, while omnipotently appropriating words as his domain. The omnipotent appropriation and concretization of experience was manifest in three distinct ways. He would not say certain things for fear of their destructive potential i.e. the saying would confirm their realness. Secondly, he kept a voluminous diary detailing every aspect of the sessions and his life. There was also an appropriation of the therapist's words which were distorted to define a world of dangerous consequences. These activities became intensified whenever there was to be a separation from the therapist.

Rosenfeld (1971) notes that envy is intensified by perceived separateness and the consequent awareness of dependence, there is thus a resultant increase in destructive impulses. Green (1986c) discusses the "logic of despair", whereby there is a constant effort to prove that the object is really bad. This desire stems from what Green suggests as a confusion between the desire for revenge and the desire to protect the object from these impulses. This dynamic characterized Adam's intrapsychic conflict. Any effort toward libidinal striving, such as awareness of his longing for nurturance, which would have facilitated awareness of his resentment, resulted instead in an increased awareness of his mother's vulnerability and her unhappy life. Thus moves toward awareness of hate and envy became confused with moves to replace the father and to 'heal' the mother. The

result was an immobilization and an increase in efforts to appease the demands of *Death*. It came to be understood that Death constituted an image of possession which demanded his destructive attacks upon libidinal strivings. Robbins (1982) discusses the Possessor as being characterized by projection of dependent libidinal strivings, while itself remaining perfect, omnipotent and self sufficient. These were the characteristics which Adam embodied when the psychotic part of his personality was dominant. They are also characteristic of Waldo and the grandiosity of his self image.

*Fear of libidinal strivings.*

Further to the workings of envy was Waldo's fear of emotions. Bion (1957) draws attention to the development of minus K with the mother's inability to process the beta elements of the infant. Beta elements are then experienced as having the quality of things which are capable of assault, and torture upon re-entry. Waldo's experience was that emotions punctured and revealed. It was against the linking potential of emotions which Waldo had to defend himself. Following the Kleinian formulation, splitting and projection of devalued aspects and the unconscious, hidden nature of envy (Rosenfeld 1964), allowed Waldo to split off awareness of his "hatefulness", he had "seduced" himself out of awareness. Yet given the split and projection of the bad, Waldo developed an intense paranoid fear of the libidinal strivings of Arthur. These were experienced as intent upon "revealing" him. Waldo attempted to destroy any link between the meanings of libidinal strivings and experience. Thus everything was devalued and reduced to nothingness. He blocked all Arthur's attempts to attain integration, using knowledge to block and destroy meaning. Using minus K to attack K. Even Arthur's anger gave rise to feeling of shame in Waldo.

The researcher's understanding is informed by Rosenfeld (1971) who suggests that there is experience of humiliation at separateness. Arthur's anger would constitute a positive transformation and expression of the aggression which Waldo strove to project. As such the anger served to highlight Arthur's separateness. Kohut (1972) suggests that shame is the result of failure to mirror exhibitionistic libido which produces an imbalance of cathexis with which the ego cannot cope. The subsequent blockage and the press for discharge result in a disorganized mixture which Kohut postulates is experienced as shame. While the energetic concepts remain hypothetical, Waldo's experience had been an experience were his omnipotence had been shattered. Arthur's rescue served to underline Waldo's dependence, hence the experience of shame.

Focusing upon the defenses against awareness used by Adam, words were not to be used which constituted a link. They would provide the meaningfulness from which he so fiercely defended himself - his longing to be loved, for himself, by his mother who offered only conditional and erratic recognition of his needs. Adam held a catastrophic expectation that were he to **speak** his words of longing and hate, their meaning would be made **real**. By this he meant real in a most concrete way, that he would then have had to die to appease Death.

Another clinical example illuminates defenses against awareness of envy which were also characteristic in therapeutic work with Cal. Cal experienced increasing envy of the therapist's knowledge. The therapist's understanding was experienced as increasingly persecutory, and Cal felt driven to intensify his own attacks upon the therapist's understanding. A

crisis was precipitated by his growing awareness of his hate and envy of the therapist. With this increase in awareness of his hate, Cal began to suffer from a sense that he was unable to think, and a conviction that he was going mad. Concomitantly there was a growing awareness of his libidinal needs and he gradually moved into a depressive phase. What is suggested is that Cal's ability to survive the formation of a link between reality and his emotional world, constituted an experience of meaningfulness (Bion 1967). This was a link which integrated the split, projected nature of his envy. The integration led initially to an intensification of attacks by the psychotic parts of his personality. These attacks were aimed at re-establishing the split and avoiding the pain and frustration of libidinal needs (Rosenfeld 1971). Within the holding of the therapeutic environment, Cal was able to begin to experience guilt for his attacks and to move into the working through of the depressive position (Klein 1946).

Waldo experienced a fear of punishment and other's devaluation for any libidinal strivings. This fear may well have reflected the realities of his relations with his mother, and her devaluation of dependency needs. There is, however, evidence to suggest that concomitantly, Waldo's fear was reflective of a persecutory fear. His omnipotent appropriation of other's goodness would lead, following Klein (1946) and Kernberg (1975), to a fear of persecutory retaliation. Bion suggests fear of the "envious breast". The image of the breast distorted through projection of envy and appropriation of goodness, as such Waldo was unable to be fed by others, particularly Arthur. He became increasingly withdrawn and self sufficient. These experiences are in accord with Kernberg's (1974) concept of the predominance of oral aggression and Rosenfeld's (1978) understanding of the

vulnerability to interpretive penetration in cases of ego weakness.

Again with Adam, Death demanded that to need was punishable by death, and it would appear that intrapsychically this was indeed the consequence. Awareness of neediness resulted in an extreme sense of being "bad" and of deserving to die. Further Death dictated that 'feeding' was "bad", precluding the possibility of taking in (introjection) and thriving (processing). As a consequence Adam was initially unable to be fed, either by his saner aspects or by the therapist. He felt strongest when self sufficient and devaluative of others.

*Destructive impulses.*

Bion (1957) gives as a characteristic for the development of the psychotic part of the personality, a predominance of destructive impulses which suffuse the impulses to love, turning them into sadism.

He also draws attention to the characteristic hatred of reality, the dread of annihilation and the thinness, yet tenacity of the object relations. Love for Waldo was a pretence, marked by cynical devaluation of the other and denial of its meaning. His relations to others were marked by devaluation and an inability to retain alive, loving internal objects. Following Green (1986c) there was a continual need to demonstrate the badness of the other. Relations with Arthur were characterized by a sadistic denial of Arthur's needs and worth, yet there was also a marked dependency upon Arthur, both to reflect his superiority, and also to keep him from the terrifying consequences of aloneness. His sadism was related to his fear of the reality which Arthur could reveal and his fear of

subsequent fragmentation.

Focus on the psychic conflict of Dan, another client from the researcher's private practice, provides similar illumination of the experiential nature of sadism. Dan maintained a rigid, controlled intellectual orientation toward his life. His psychic organization is reflected by the understanding of Sohn (1985) where the *identificate* is seen to act as if it were the total personality, or Kernberg's *grandiose self*, which demonstrates a pathological structuring. There was a total denial of libidinal needs to the point of delusion, while the libidinal needs of others were regarded with a condescending tolerance demonstrating the split off devaluation. With progress in therapy, the importance of *therapy*, not the *therapist*, became apparent, and this only tenuously. This demonstrates the thinness of the object relations. What also became apparent was the terror of the internal world. Initially there had been an experiential sense of emptiness. Therapeutic progress revealed an intense inner world, peopled by mad and destructive images. Access to these images appeared to facilitate access to minimal awareness of libidinal needs. These, however, could only be couched in terms of the frustrating other's (Green's logic of despair). This growing awareness was accompanied by sudden withdrawals into self sufficiency, marked by evidence of unconscious grandiosity.

#### *Grandiose self.*

Grandiosity of his self image was a significant aspect of Waldo's functioning. It co-existed in intimate relation to the devaluation of others. Their goodness was either denied or appropriated, filling his

sense of superiority. This sense was, however, a fiercely guarded, secretive sense of his genius and superiority (Fairbairn 1940), particularly moral superiority. Sohn (1985) draws attention to projective identification whereby by becoming the object one is able to achieve its goodness. Bion (1962), however, points out that the internalized object is characterized by destructive impulses. The projected envy now acts to enviously assert moral superiority and arouse guilt in the non-psychotic parts. The goodness is thus characterized by grandiosity, based upon distortion of the idealized image. This is the destructive aspect of narcissism (Rosenfeld 1971). Kernberg (1974) stresses that pathological (Rosenfeld's destructive ) narcissism does not merely reflect libidinal investment in the self. Rather there is libidinal investment in a pathological self. Kohut (1972, 1977) argues that aggression is a secondary derivative dependent upon the failure of the maternal environment. The researcher proposes, however, that rather than reflecting a lack of development, the organization, rigidity and dominance of these destructive impulses over libidinal strivings, suggest a pathological structure organized around destruction of libidinal strivings and self aggrandizement, Kernberg's *grandiose self*.

Further to this organization, a striking experiential characteristic was Waldo's experience of the fragility and concreteness of his boundaries. There was a continual vigilance and sensitivity to the impingements or collision of others. Offers of friendship and interest in his welfare were experienced as impinging upon him. There was an experiential sense of being held together by his skin, or mould, and a fear of fragmenting. Arthur, too, posed a threat to his boundaries, threatening to reveal him.

Emotions punctured him and reveal him. The role of the body is somewhat neglected in psychoanalytic formulations. Developments within Bodywork theory, following the foundational thinking of Reich (1933), offer an understanding of the defensive function performed by Waldo's body. Lowen (1967) and Cassius (1975, 1980) postulate the body as the containing armour to the individual's emotions. Emotions are experienced as *breaches* of the armour and produce anxiety. Waldo experienced emotions as concretely puncturing the containment of his skin. The sensuality of the life within was distorted in its expression and used to seduce and destroy the integrity and meaningfulness of interaction with others.

Referring to Cal, he suffered from a sense that "there was no inside". As such there was an experience that he watched himself from outside and that he was not real. There was a conviction that neither he nor life had meaning and as such "possibility" was merely a theoretical construct. Similarly Waldo felt despair at his inability to feel real. He used his father's framework to defend himself from the impingements of life but also to give *shape* to his existence. He *became* the words and manuscripts which defined this shape. The framework which defined Waldo's shape was constituted by his father's ideals and those social attitudes which his mother admired. Mention has been made of Kohut's (1972, 1977) concept of internalization of the unaltered idealized imago in cases of disappointment. Internalizations of the idealized images acted to both define and possess Waldo. This accounts for his sense of not being loved but rather possessed, and his fears of intimacy with others. Intimacy would lead to adaptation i.e. penetration-impingements, and he would thus be possessed.

Dan maintained rigid intellectual boundaries in the fear of intimacy. The possibility of himself making demands or feeling attachment to others was not a conceptual possibility for Dan, but in his experience of these characteristics in others, he ceased to exist. This was an experience of being so totally adapted to their expectations that he ceased to have an awareness of himself. As a consequence he was reinforced in his fear of intimacy.

Winnicott (1960b) postulates the experience of the False Self as being characterized by its function to protect the inner reality, the True Self. As such it is unable to feel real. There is an inherent rigidity which precludes spontaneity or creativity. Winnicott also suggests that the sense of the self of the False Self may be seated in the mind, hence the use of intellectual defences. Waldo defines himself in terms of his thoughts and the words which will give life to his existence.

The grandiose self of Dan was characterized by his use of words to maintain a superiority and distance between himself and others. Understanding others and himself through words allowed an objectification and distance. This formulation is similar to Adam who feared the power of words to define him, and Cal who felt the words of the therapist as attacks upon himself. Following Rey (1986), in these experiences, the symbolic function of words has not been developed. Words have the characteristics of things or objects which are able to both destroy and contain projections. Winnicott (1960b) suggests that what is essentially lacking in False Self functioning is the ability to symbolize. The False Self is unable to play and is thus unable to experience the ability of the object to survive and hence the

development of the symbol and of reality, which is achieved through the destruction of the object in potential space (1951).

While needing Arthur for those moments of rest, where he felt understood at the most fundamental level, Waldo remained intent upon destroying Arthur. Theorists have given much attention to the destructive intent of the psychotic part of the personality. While one cannot postulate evidence for an innate destructive potential from the novel, the content of Arthur's early memories and Waldo's fantasies of murderous intent do suggest the potential for destruction. It would appear that this potential gained definition and structure with the development of the child, with Waldo developing the definitive characteristics detailed by Sohn (1985), Bion (1957, 1959), Rosenfeld (1971), Kernberg (1970) Grotstein (1981), Robbins (1982). These are the splitting off of dependent, libidinal strivings, the attacks upon linking, the devaluation of others with a concomitant aggrandizement of the self, and attempts to control and destroy the libidinal aspects of the personality.

#### *Integration.*

Bion's (1959, 1962, 1967) formulation of the interaction between disintegration and integration, and the defensive function of attacks upon linking, are suggestive for a possible understanding of Waldo's death. Bion suggests that through this interaction, a synthesis is achieved which constitutes an emotional experience of meaningfulness. Klein (1946) has suggested that the integration of the depressive position is conditional upon the ambivalent experience of love and hate toward the whole object,

and efforts to regain the destroyed object in order to make reparation. This integration results in the formation of what Klein terms the first symbol. The researcher's understanding suggests that the awareness of the destructiveness of Waldo's hate and Arthur's suffering, which was revealed in the poem, constituted the emotional experience of meaningfulness, the first symbol for which Arthur had striven - the symbol of integration. This *moment of integration* transcended the split, providing for the disintegration of Waldo.

Fear of a similar fate constituted the catastrophic fantasies of Adam, i.e. that he would die were he to allow certain awareness to consciousness. The crisis of Cal's integration also resulted in a transitory symbolic psychic death.

Notwithstanding the polemical position of Klein's formulation of the Life and Death instincts, this thesis suggests that, while unable to validate the existence of a Death instinct from birth, there is evidence to suggest the workings of a destructive force which acts at times in an ego syntonic way. Such an observation, in itself, clearly does not refute the validity of the postulation, by Ego and Self theorists, that the destructive forces are secondary manifestations resulting from frustration. What is postulated by the researcher is that, as in the case with the grandiose self, the highly organized nature of the functioning suggests an independent motivational force opposed to libidinal strivings. Waldo's destructive impulses were totally ego syntonic with no experience of guilt. Adam's possession by Death was experienced as a split yet totally accepted way of being. Cal was able to articulate a sense of death as offering an

unarticulated, but welcome sense of identity. The image of Death, in these experiential examples, offers an *alternative* means of merger with the maternal image. Thus integration appears to require the overcoming of the destructive psychotic parts, with health only being obtained after a period of fragmentation. The integration may, however, be too traumatic and result in death or psychic death i.e. chronic psychosis.

#### Summary.

A brief summary of the experiential nature of Waldo's life reveals that the destructive functioning of envy resulted in the splitting and projection of libidinal needs. There was a developing need to hide his 'hatefulness' which resulted in a vigilant and fearful interaction with the world, characterized by the fear of being revealed. Arthur came to be feared for his ability to reveal Waldo. The 'hiding' image was characterized by adaptation to the social expectations of others. The image seduced Waldo out of himself with a resultant sense of being unreal and attempts to define a shape, to give realness, to his existence. This experience was compounded by the adaptations which resulted in Waldo losing himself, becoming the possession of the other.

The lack of a libidinal life left Waldo with a sense of emptiness and a fear of fragmentation. Experience was concretized, as was the sense of self, characterized by an inability to symbolize. His stability and shape were maintained by a rigidly held framework of beliefs.

His appropriation of the goodness of others led to a fear of their

persecutory retaliation and an inability to integrate introjections. Introjection were experienced as impinging. The destruction of libidinal strivings precluded Waldo from engaging in empathic object relations. He destroyed and was left with only rejecting, fearful objects.

The pull toward death and other images of withdrawal, suggest the experience of an alternative merger with a destructive, internalized maternal image.

### *6.2.3. Experiential characteristics; Arthur.*

Little detailed theoretical attention has been given to the experiential nature of the saner aspects of the personality. The thesis suggests that a more complete understanding of this pole of experience provides valuable insights into the factors which impotize the libidinal strivings.

#### *Experiential consequences of destruction.*

Both Grotstein (1981) and Robbins (1982) look to the damage which is effected to the saner aspects of the personality by the excessive use of schizoid defences in borderline and narcissistic functioning. Grotstein maintains that the split is not between the good and the bad, but rather between the psychotic and the normal parts of the personality. His theorizing is particularly influenced by Bion. As a consequence of the influence of the psychotic aspects there is merely a veneer of cohesion, with the normal aspects suffering damage to various degrees and unable to contain the chaos of the psychotic world. In similar vein, Robbins focusing upon narcissistic functioning, suggests that there is the

experience of an internal, crippling disruption which interferes with the individuals recognition of object related needs.

What is perhaps most distinctive of Arthur is his need to reflect Waldo's grandeur. Given Grotstein's formulation, it would appear that the integrity of Arthur's identity was damaged by the splitting and subsequent infiltration of the psychotic aspects. Theoretically he then became the container of the psychotic aspects, but significantly, he also became the possessed of the psychotic parts (Robbins). This would explain the interaction whereby both Arthur and Waldo felt compelled to protect, and were in fact possessed, by the other. Waldo is, however, the only one able to articulate his experience of feeling possessed.

The split to the infantile ego results in a split to consciousness. Arthur experiences himself as not angry enough to find the words to express his understanding. He becomes gagged. Articulation becomes too difficult and he is too lazy. The inability to symbolize and express his understanding is taken as damage to the saner aspects. Winnicott (1960b) suggests that due to the protection of the False Self, the True Self is impoverished from lack of experience. Its inherent ability for symbol formation becomes deficient. This formulation speaks to Arthur's situation, his inability to articulate the meaning of his experience. It is held, however, that Winnicott's conceptualization of the False Self fails to address the experiential nature of its destruction. Theoretically one may postulate that the development of the False Self results from failure of the environment and therefor serves a defensive function i.e. to protect the inner experience as suggested by Winnicott. The researcher suggests,

however, that experientially, there is not an experience of protection but rather active destruction of the inner experience. Clinical material offered in this thesis suggests the self destructive nature of the psychotic parts which act, not to protect the saner parts, but to destroy them. Green's (1986c) idea that the self hate and destruction reflect a confusion between the desire to destroy the self and the desire to destroy the object, speak more clearly to this dilemma. The split off and hidden nature of Waldo's envy and hate toward the maternal image become internally directed, resulting in efforts to destroy the libidinal self, not to protect it.

Bion (1957) in discussing envy, conceptualizes the psychotic part as bent upon destroying the infant. Destruction is sought through enviously asserting its moral superiority and arousing guilt. Relations between Arthur and Waldo were marked, as mentioned, by the need to maintain Waldo's superiority. Waldo's superiority rested upon his conviction that his assertions of the aesthetics of the classical ideal afforded him moral superiority over others, particularly Arthur.

Within this context Arthur submitted to the will of Waldo, becoming whatever was required, be it stupid or female, in order to reflect Waldo's superiority. What is perhaps most significant is Arthur's lack of awareness of Waldo's destructive intent toward him. It was only at the end of Waldo's life that Arthur became aware of this hatred. Theoretical understanding is given in the nature of the split. Following Bion's (1957) conceptualization, Arthur's envy and hatred were split off and projected onto the breast. With the reintroduction of the persecuting object (Waldo), Arthur became the victim of the silent, hidden workings of envy (Klein 1957).

Clinical material demonstrates the clients' inability to conceptualize the destructive nature of their grandiose functioning. Libidinal strivings, when acknowledged, are experienced as debilitating and undesirable. Arthur feared that others would scorn his attempts to attain understanding, his libidinal strivings toward K. This fear was particularly experienced with Waldo and his power to destroy. He was left with a sense of himself as inferior and abnormal but unaware of Waldo's hatred toward him.

Clinical experience with Dan reveals most clearly the lack of awareness of the the split off and destructive nature of his envy. Dan was initially almost totally identified with his psychotic parts. (Sohn 1985, Bion 1957). There was destruction of libidinal strivings to the point where, as mentioned, he had the experience that he ceased to exist. There was an unreal quality to his functioning which was maintained by strong identification with intellectual strivings. Within this framework, libidinal strivings were devalued. Therapeutic progress allowed an articulation of his fear of dependency, but he was not able to conceptualize the destructive nature of his relations with himself. It was with Cal and Ben that this articulation arose after much intensive work. It was with Cal's crisis of integration that he was able to perceive the destructive nature of his grandiosity, an experience which is reminiscent of Arthur and Waldo's crisis of integration. Ben approached the articulation through the holding capacity of therapy. He was able to discover the value of libidinal attachment through his work within the therapeutic situation and to overcome the power of the grandiose self.

What was clear, however, was the initial lack of awareness of the destructiveness of his grandiosity and yet a fear that he was made vulnerable due to his libidinal needs. The fear, arising from the saner parts, suggests a fear of the retaliatory persecution of the psychotic part, but a fear which is without a reality based understanding, due to the attacks upon linking by the psychotic part, and thus unaware of the real nature of his self destructiveness.

A further indicator for the destructive workings of envy is manifest in Arthur's guilt. As discussed Bion (1957) sees destruction and arousal of guilt as the principal aims of the psychotic part. With Arthur's attempts to find integration, Waldo increases his attempts to destroy Arthur. These attempts reach such an intensity that Arthur suffers guilt for being alive.

All the clients experienced an unconscious intensification of destructive impulses as therapy progressed toward "revealing" their libidinal needs and envy i.e. as therapy moved toward giving them the words (the words which Arthur sought and Waldo attempted to control). Adam's therapeutic progress saw an increase in the attempts of Death to maintain possession of him. As his libidinal needs emerged to awareness, suicide and psychic death became the dangerous consequences of progress. The power of Death was such that there were attempts at suicide. Cal experienced an inability to think and a sense that he was going mad, Ben was pulled toward losing himself in protecting of his mother from his destruction, while Dan remains fearful of the power of his internal images.

*Experiential consequences of the split.*

Bion (1962) has proposed the importance of the mother's reverie for the child's attainment of a sense of reality. Winnicott (1956) forwards a similar concept with the formulation of the containing ego of the mother allowing the child to move toward an experience of his omnipotence and disillusionment and subsequent reality formation. Given the maternal failure and the splitting due to envy, Arthur is left with an immature ability for reality formation. This is manifest by the struggle which characterizes his attempts to understand the world. His boundaries are permeable and he comes to understanding, K, through merger with others, he comes to know himself through the needs of others. Green's (1977) concept of *absence* provides a useful framework for understanding Arthur's ability to merge with others. Green suggests that in formulating the reality principal, the borderline is faced with a negative refusal of choice - the internal object neither is nor is not there. Hence an essential ambivalence between absence and presence occurs. Absence i.e. separation from the object (Waldo's withdrawal), is experienced as loss, as a non existence. There is thus a desire to merge with the object which comes to be experienced as death, resulting in a move back to absence. This conceptualization captures the interaction and the modus operandi for the swing between absence (Waldo) and merger (Arthur) which can be said to characterize a conceptualization of Waldo and Arthur constituting the intrapsychic conflicts of one individual.

Characterized by merger, Arthur is able to avoid personal pain, for experience of reality is either with or through the other. It is left to

Waldo to articulate their reality. Consistent with Bion's understanding of attacks upon linking, Arthur suffers from an inability to bridge the broken links. It becomes too difficult and having split the aggressive component, Arthur cannot make appropriate use of anger to disengage himself from being merged with the other. Thus without *words*, without K, Arthur seeks to find the words, the understanding, the wholeness, *through* others. He seeks to recapture the experience of reverie of the omnipotent other, of which his mother was not capable. He seeks to recapture this experience in an idealized image of Waldo, which is delusionally maintained, resulting in his denial of Waldo's hatred toward him.

There remains a persistence of libidinal strivings. He is symbiotically fused and identified with the maternal image and persists in attempts to gain her recognition. It is suggested that Arthur persists in his attempts to return to omnipotent merger with her in order that his exhibitionistic strivings may be reflected (Kohut 1966). This is evidenced by his oceanic experiences. His is, however, thwarted by his inability to articulate the experience and thus overcome the omnipotent strivings and move toward an integration. Libidinal strivings do, however, allow the existence of alive, loving internal objects, as opposed to the fearsome, dangerous objects of Waldo's world.

Clinical experience with Cal's libidinal pole of experience, revealed a merged image of mother and son which produced major disruption to his sense of identity. Following the theoretical understanding of Bion (1957) and Kernberg (1970), the mother image was understood as the introjected

idealized image which forms the basis of the formation of the grandiose self or the envious breast. The consequences to Cal of this identification were that he could envision no separate identity for himself. Thoughts of separateness induced terror and engendered a feeling of possible destruction to both himself and the mother. (Arthur felt that he could not lose Waldo who constituted "more than half of himself"). An image of Siamese twins came to symbolize the fear that separateness would result in death. This clinical example highlights the extent to which merger with the intrapsychic image precludes reality testing and appropriate libidinal strivings.

*A characteristic of reparation.*

Kohut (1968) is the only theorist to address the reparative aspects of Arthur's experience. Kohut postulates that there is either the development of a defensive structure to counteract a feeling of deadness (which could apply to Waldo's functioning) or the development of a compensatory structure which attempts to make up for weakness of one of the poles by strengthening the other pole. Arthur was aware of Waldo's lack of an inner experience. There is a wish to share his experiences, in efforts to give to Waldo and to heal the split. In addition one may postulate that his attempts to reflect the grandiosity of Waldo, while indicative of his *possession* by Waldo, also reveal attempts to restore narcissistic reflection and heal the narcissistic wound. There is the delusional belief, indicative of possession, that the psychotic part could function as the total personality. Arthur was intent upon making Waldo strong in order that Waldo might replace the missing omnipotence and grandiosity. Arthur, and the clinical material presented suggest that there is a powerful pull toward

the promises of invulnerability and self sufficiency of the psychotic parts (Rosenfeld 1971).

#### Summary.

Arthur is characterized by his submission to the destructive will of Waldo. There is a lack of awareness of the destructive nature of this will which results in specific damage to Arthur, namely his lack of object related needs, the immaturity of his symbol formation (cognitive process), and the delusional reliance upon the psychotic parts for cohesion. Relations are characterized by merger, libidinal strivings towards the other and attempts at reparation.

#### *6.3. Concluding comments.*

##### *Elements of experience not addressed by theory.*

The novel illuminates some tentative additions to theory which appear to be validated by the clinical practice of the researcher. Focusing on the experience of Waldo, theory does not articulate the dependence which characterizes his relationship with Arthur. Current theory does not stress the dependence, which is of course implicit, of the psychotic part upon the saner aspects to keep it alive. Current theory sees dependence to lie in the need for an object to destroy. While destruction of Arthur provided a major motivation for Waldo's existence, he also demonstrated a libidinal need for Arthur in his intense fear of aloneness and separateness, in his sense that Arthur was the only one to understand him, and in those moments of spiritual union in bread making. Arthur kept him alive, induced him to

tears, remained as a reminder of his human frailty. While hating Arthur, there was an awareness of thus being held together by these characteristics and his own lack of aliveness.

Dan swung between awareness of a need to come to terms with his dependency needs and devaluation of them. There was a growing awareness that he was *alive* when needing and separate, yet this was accompanied by pain and fear. As therapy progressed he looked more and more to the libidinal, sane parts to assess his sense of self.

A further addition is the experience, in the psychotic part, of a subjective experience of distress at the sense of unrealness to his existence and his attempts to define a sense of self. In this respect the goals of both poles converge except that the attempt is thwarted for Waldo by the lack of trusting, empathic object relations and the pathological destruction which characterizes his interactions (Kernberg). It appears important to distinguish between the distress of the libidinal pole and that of the destructive pole. The experience in the latter pole merely serves to intensify the grandiosity and destruction, suggestive of the value of the interpretation of the pathology of the grandiose self functioning advocated by Kernberg. Distress in the libidinal pole is perhaps better addressed by a Kohutian approach of containment and reflection which allows a more gradual integration of awareness.

Of further interest is that envy is the sole experience of Waldo and totally split off for Arthur. The implication for therapeutic progress is that

awareness of the destructive intent must occur to the grandiose self, but within certain prognostic considerations. Rosenfeld (1978) cautions for a clear distinction to be made between the confusional anxieties of the borderline and the destruction of the narcissist. What is postulated by the researcher is that *clear* delineation is not possible, which is compounded by the fact that theoretically different conceptualizations actually reflect overlapping symptomatology. See for example Robbins (1982) and Grotstein's (1981) conceptualizations of damage to the saner aspects due to excessive schizoid defenses. The conceptualizations are virtually the same, yet Robbins discusses narcissistic patients, while Grotstein discusses borderline. A comparison of the categorizations of Kohut and Kernberg and their criteria for prognosis, suggests that they are essentially discussing different kinds of patients, yet using similar terminology. Kohut (1971) postulates that borderline functioning is not analysable, while Kernberg (1970) maintains a far more positive view. It is in manifestations of ego weakness in narcissistic functioning that he sees the poor prognosis. What is postulated by the researcher is that intervention should be focused upon the destructive strength and power of the grandiose self to possess the saner aspects. It would seem that the greater the ego weakness, the stronger the possession of the grandiose self, and the poorer the prognosis. It is postulated that awareness of pain without the holding of the saner aspects of the self will merely result in the intensification of hate and destruction of the grandiose self. Recognition (Kohut's mirroring transference) of the poles of experience, and the facilitation of idealization (Kohut's idealizing transference) facilitates the demystification of the dangers of the hate and envy, while allowing the development of a belief in the worth of the devalued aspects

through the development of a benign idealized object. Thus it would appear that, while Kernberg offers to the researcher a more articulate delineation of the grandiose self, it is to Kohut that one looks for a therapeutic orientation.

Focusing upon Arthur a number of aspects are revealed. Arthur, together with a number of the clients, experienced a feminine identification of this particular pole of experience. Empathic object relating is experienced within a feminine orientation and manifests in the search for an idealized male object, which is felt to complement the incomplete sense of self. What is postulated as significant is the progress of this orientation. Dan's identification initially manifested as a homosexual orientation and fear of women. With progress there was a move toward searching for the father, rather than the lover, and a lessening of the fear of women. All the clients demonstrated some degree of disturbance of sexuality, either in gender identity, or in infantile strivings, with no genital strivings, or with the genital strivings overlaid by the infantile strivings. In this respect there are indications of pre-genital fixations of development. It may be that Kohut's focus is to the undeveloped libidinal pole of experience, while Kernberg's is to the pathological defensive structures.

Arthur maintains the independent effort to attain wholeness through spirituality. While these strivings suggest a continuance of a quest for omnipotence and merger with an idealized image, it is suggested that they provide valuable energies for therapeutic progress. It is through the strengthening of these strivings that the ego will be able to overcome its

destructive orientation. Hence the need to develop a firm therapeutic alliance with the libidinal aspects, through the mirroring and idealizing transferences.

The theories of ego theorists such as Hartmann, Jacobson, Mahler and independent theorists such as Fairbairn, Balint, and Khan, have not addressed the experiential phenomena explicated from the novel - the dual nature of the experience of narcissistic wounding. Their contribution lies in articulation of the importance of the maternal environment and the manifestations of defenses against the failure of such an environment. It is postulated that the lack of focus on intrapsychic conflict and the vicissitudes of aggression, fail to address the experience of duality as explicated in the theories of Bion, Grotstein, Robbins and Sohn, among others i.e. the theorists who have focused upon the experience of internal conflictual relations.

The thesis draws attention to the *relationship* which exists between the two poles of experience. While the amplification of the novel suggests an embodiment of separate parts, it has been the stress of this thesis to suggest that significance lies in the relationship *between* the libidinal and aggressive components. There is a co-existence which constitutes an entity of experience *between* the two poles. It is this *between*, the transitional space (Winnicott 1951), which embodies the duality to which this thesis points.

Within this understanding it is postulated that the individual theories of

Kohut and Kernberg fail to address *both* poles of experience. Kernberg's focus on the destructive components fails to incorporate the experiential nature and function of libidinal strivings, in that he misses the tensions between the strivings of the grandiose self and the libidinal aspects. Kohut fails to address the genesis of aggression and similarly the tensions between the aggressive and libidinal strivings.

The thesis suggests that narcissistic wounding represents *both* a developmental fixation (Kohut) and a pathological structuring (Kernberg). These aspects become articulated by attention to the experiential nature of the intrapsychic conflict which finds its expression in the transitional space of the duality, i.e. in an articulation of an entity between the two poles. This articulation rests upon a synthesis between the aggressive and libidinal strivings, where Waldo may be said to symbolize Kernberg's grandiose self, and Arthur, Kohut's fixation of libidinal development. Thus attention is drawn to a relationship of co-existence between libidinal and aggressive components i.e. the dual nature of narcissism and the interactive nature of its experience (Grunberger 1981).

## APPENDIX.

Hermeneutic dialogue.

p.23.

1 Waldo and the dogs revolve around Arthur. Waldo puts on Arthur's coat roughly. The action is dictated by duty and common sense. Duty is seen as honest, while sentiments are mistrusted.

*Waldo's actions towards Arthur are those of love and affection, yet the felt sense is a denial of such feelings. It is not a personal involvement.*

*'Duty' sets him free, it is an action within a frame of prescription, without confusion or feeling. Waldo, by identifying with the norms of his parents finds a framework for him to 'be', experience himself, and yet to avoid himself.*

2 Waldo believes that there is too much giving in to illness and imagination.

*This speaks of a controlling attitude towards himself. Waldo gains a 'strength' by denial of an experience of vulnerability in illness and significantly, by denial of an inner experience of imagination. He does not allow the inner experience to have value, but rather views it in the same vein as an illness. It is an experience viewed as debilitating and not to be trusted.*

3 In response to Arthur's hair, Waldo catches at the poetry of the visual image but he rejects it. He searches for 'reality' which denies the soul of the image. He will not allow the image to speak to him, to engage him, rather he maintains a distanced, objective view of the image e.g. 'doubtful white' rather than 'silvery'.

*Poetry, which is the use of imagination involves a response. He has to draw from what he embodies and Waldo cannot do this, for there is not a felt sense of a self to draw from. His experience of himself is lived through and against Arthur, yet whom he wishes to kill. (There are thus internal images of destruction.)*

*Maintaining an objective, controlled view of the poetry of his world also has implication for his self-image. His bodiliness is perceived as an objective fact, a fact of being over which he believes he has control. He can control his physical fate, yet his body betrays him. His body characteristically shudders whenever the sensual, the beautiful, enter his world. Waldo's control keeps him outside of his experience, precludes a felt sense of aliveness.*

p.24.

4 In Waldo's philosophy, pain is the result of indigestion, swallowing too

quickly in cold weather, punishment for greed.  
*Chest-pain, which constrict breath, is thought of as punishment for greed, one will be punished for wanting. This archaic understanding suggest a pre-verbal level of experience where understanding of suffering comes at a physical, oral level.*  
*Indigestion problems suggests that Waldo cannot thrive on what he is fed and there remains a hunger and greed, for which he feels punished.*

6 Waldo physically leads Arthur - in the forms of habit.  
*Waldo relies on habit to give meaning to his and Arthur's life, while also rigidifying the relationship between them. Habit and duty become the substitutes for the lack of meaning, lack of substance in their lives. By relying on habit Waldo can protect both himself and Arthur, (and the situation) against awareness of emptiness, and against encroachments. Even while protecting Arthur he resent the tie between them and experiences his twinship as a harness.*

7 Life is reduced to habit and reason is driven inwards yet the two stumble on.  
*To avoid stumbling, falling, hurting Waldo has reduced life to predictable inevitabilities. Reason has become a self dialogue which feeds off itself. Waldo hopes to control and avoid vulnerability by feeding only on himself, yet the self feeding weakens and he stumbles.*

8 In the face of Arthur's breathing difficulties Waldo becomes more rigid.  
*He needs to defend himself from Arthur's vulnerability, (his need for Arthur), his wish for Arthur's death.*

9 Waldo is guided by the thought that 'there is only one direction'.  
*He is not open to possibilities, to possibility of choice. Possibility implies choice, confusion, ambivalence. Waldo must rigidly maintain an understanding of the world as good or bad. He must defend himself from a known sense of his own confusion and emotions. What is seen as possible is that dictated by convention, 'the road', the good, acknowledged by all.*

p.25.

10 For Waldo the main road leads to life, which he wants to see. *He does not feel himself to be in his life, yet there is desperate wanting.*

11 Waldo implies that Arthur denies him a full life.  
*Arthur is blamed for Waldo's sense of not being in his life. Waldo experiences Arthur as persecutory and attributes all the 'badness' to him.*

12 The burst of emotion punctures Waldo.

*He has revealed his inner experience, that is his need to be in his life. He has revealed a need and hence revealed himself. Waldo's anger and vulnerability, his feelings have been revealed. It is the revealing of these emotions which puncture Waldo. He would rather have maintained an 'image', rather have done the 'right thing' and implied a goodness he did not feel. In this way he would have concealed the need and the resentment at its lack of fulfilment.*

He becomes depressed when he fails to maintain the 'image'.

*He is angry at revealing his neediness rather than maintaining an image of the caring brother, and the anger is experienced as depression.*

13 There is no meaning for Waldo in 'meandering' in 'side issues'. *He cannot play.*

14 *Waldo's oilskin is a metaphor for his bodiliness. He is stiff, holding in all his hurt, with a constant expectation of hurt. His vulnerability lies in a brittle, unyielding quality.*

15 Waldo cannot express concern in a selfless way. He allows Arthur to know that asking of others is an impingement, both to himself and to others. *Waldo is neither capable of giving concern nor of receiving it. The other is then experienced as having power over him.*

16 *He is unable to see the effect he has on Arthur. Waldo can only understand Arthur's life from his own perspective, he is unable to enter into Arthur's world and be empathetic.*

17 In Waldo's experience only he experiences hurt. Waldo is envious of Arthur who he sees as not experiencing the ugly and abrasive quality of life, 'though he should have'. *Waldo believes that life smiles favourably upon Arthur and that Arthur unfairly escapes the hurts of life. Waldo's experience is against a backdrop of an unpleasant life, devoid of beauty, softness and tenderness.*

p.26.

18 Waldo seduces himself by adopting the role of the indulgent, elder brother where he aims to impress rather than please. *To impress others is to gain recognition. It is, however, a selective*

*showing of himself. A recognition, by another, of an aspect of himself which remains within his control and involves an advantage to himself. To please another is to give pleasure through some aspect of himself. Waldo cannot give pleasure, for giving involves a giving away, as it were, of an aspect of himself. Waldo's unconscious anxiety is that he will not survive the loss of losing a part of himself. He is envious of Arthur, that he is their Mother's first born. In striving to impress he adopts those attitudes of which his Mother would approve and hence attains the visible place of acclaim where he can be seen and admired by her and yet not show or give of himself.*

19 Waldo's voice contains a life unknown to himself. He uses it to impress without acknowledging or being aware what else the voice reveals. *The voice reveals one, both by what is spoken and how it is spoken. Despite himself Waldo reveals himself in such a way that insensitive men recoiled. There is a sensuousness, a seduction, of which Waldo is not aware, or which he denies. He exalts the position of his mind, rejecting the sensuous and the sensuous connection with his Mother. The mind which thinks and analyses, and does not feel, is embraced rather than the voice which reveals too much. The voice gratifies Mother by what is both sensuous and feminine in her son. Waldo denies what is sensuous and feminine in himself and devalues those aspects seen in Arthur.*

20 The sensuous, rich abundance of Arthur's hair both fascinates and repulses Waldo. There is a suggestion of a moment of holding the richness, a tender moment in contrast to the impulse to hack away the hair. This conflict is captured by the involuntary shivering of Waldo's body, while hating the smell of his own mucus. *Waldo's responsiveness to the sensuous feel of Arthur's hair is in contradiction to a conscious revulsion for what is soft, feminine and vulnerable. Waldo attempts to destroy the image, yet his body betrays the conflict. The hatred becomes a revulsion to his own body - a hatred of his own body fluids.*

21 Waldo cannot accept that objects in his world fall to bits. *There is a denial of the anxiety of fragmenting and of dying. There is the sense that his life is held together by mould. There is an image of fragmentation held together by parasitic life. (Waldo characteristically experiences his life as fragmenting when he is confronted by an outer reality which undermines his reality). He is held together by Arthur, but by what he experiences as Arthur feeding off him. His inner life, the substance of his life, is felt as stagnant, dark, hidden from light.*

22 Mother assumes traditional male roles because the inability of father to fill them is so apparent. There is a sense of no man in the family being man enough for Mother.

*She assumes the role of strength but is resentful and struggles. Dad cannot help her and she will allow neither Waldo nor Arthur to attempt to fill the male role.*

23 Memory stirs a yearning which Waldo does not identify. He is only aware of a faint desire to touch Arthur.

*He is unaware of a sadness or a need for closeness. Rather he devalues the need to touch, and the source of his need, Arthur.*

p.28.

24 Words belie the hate mother feels for Mrs. Poulter.

*Mother's words imply a reality which is false to the reality of her actions. His mother presents publicly what is socially acceptable and denies how she really feels - superior, contemptuous, and scared. She wants to keep Mrs Poulter out, and passively withdraws into the centre of the house, the dining room.*

*Symbolically the room where contact, feeding, nourishment takes place. She negates the truth of her words and the value of giving. Waldo attempts to embody or identify with his mother's values. Attributes such as narrowness, rigidity, alienation from others characterize Waldo in his identity with his mother.*

p.29.

27 Waldo maintains there is nothing to write about in Mr Saporta. *There are closed relations to others. He does not experience the dimensions which are open to Arthur. He can only experience others in terms of himself.*

*Waldo is confronted by his inability to see into that part of himself which matters. He cannot move beyond his own avoidance of himself to be able to see the substance or truth of another. He has nothing to believe in. The parents believe neither in themselves nor in anything else. There is no truth, no other, in which to believe. He cannot accept Arthur's wisdom, Arthur is too much himself.*

p.30.

28 The more Arthur shows that he has good things or thoughts that are his alone and highlights this discrepancy, the more Waldo must strike out, walk fast in a frantic effort to leave Arthur.

*Waldo cannot allow Arthur a separate existence, it is too threatening to Waldo's own existence. Waldo is also envious of Arthur.*

29 Waldo sees Mr Dunn within his own personal frame of relating and which is a projection of his own inner world of experience. *People are feared for their small, mean, contemptuous, ordinary lives, which is a denial of awareness of his own limited life.*

30 Waldo hates Arthur in the context of his transparent simplicity. *There is a part of his being which matters to Arthur, a part he can believe in. Waldo is envious of this aspect.*

31 Waldo feels that he has not experienced half of what is in him to express. His longing for the brick houses has become a hate, which he must control.

*There is anxiety as to the nature of the self he longs to express. He has yearned too much that there is hate and envy. Hate and envy for the contained lives of others. Waldo does not feel contained and he must therefore control his feelings, and control others who may evoke feelings. Control then becomes very important for fear of the dangerous consequences of his hate. He must stifle his spontaneity.*

p.31.

32 Waldo wonders whether Arthur is impressed by reason, and notices that Arthur is at times anxious.

*Waldo is only able to catch at the meanings and implications of Arthur's life, understanding is however always closed by devaluing Arthur's experiences.*

33 Waldo is held rigid by the images which arise at the prospect of Arthur keeping the family.

*There may have been hope, evocations of life and being contained in life, in brick boxes, where people live open, public lives. These images reveal the scars of his boyhood which was not lived.*

34 Waldo is the smaller, second born of the boys and also the initially sick child.

*Mastery, omnipotence, specialness is thwarted from the first.*

35 Mother's insists that Waldo, after his illness is now strong.

*Needing Waldo to be strong denies, rejects the neediness of the little boy. It also comes in the context that mother is not true, she does not offer a substance which he can believe in.*

p.32.

36 There are no other children. Mother is grunting, vague, etc; there is an ambiguity in her relations to children. They are experienced as a burden. (Later Waldo senses that mother and father are a unit which excludes him). Waldo has a belief that there will be no more children.  
*He knows what he cannot articulate - that mother does not love them, and that they destroy her.*

37. Each of the males in mother's family has a 'defect', Waldo's innards, Arthur's 'stupidity' and dad's clubbed foot.  
*The physical defects act as the containing metaphors of their respective psychic battles. Waldo to express and find his inner self, Arthur to find a way to allow his inner life to be understood, and dad to be able to be in the world, walk in the world. (The halves of the twins attempt to heal the emptiness in the father?) The men do not succeed in healing, and mother continues to 'hold'. It is dad's weakness which mother converts into his strength, it allows her superiority.*

38 Waldo grew delicately and stayed with mother.  
*Waldo's identity becomes enmeshed with being weak, sad, feminine, identified with mother.*

39 Waldo felt lost without Arthur. It was something he couldn't explain, although he knew that Arthur knew.  
*As a child Waldo is aware of and accepting of his need for Arthur and their shared existence.*

40 As children Waldo was able to admit the sensuous enjoyment in looking at Arthur. Arthur almost seemed edible. Waldo liked to smell and touch him.  
*Waldo's sensuous enjoyment kept alive, fed by Arthur. Later Waldo becomes identified with the conscious, rational, values of his parents in order to gain a sense of substance, to deny the lack of substance. As children, Waldo is still able to accept and need Arthur to fill out his sense of self. In loving Arthur he can love himself.*

41 Waldo loved to be kissed, and then buried the moment. He kisses his own image in the mirror.  
*Waldo longed for love, but denied the need. In uniting with both himself and an image of himself, he is able to find a fulfilment of his need. Self-fulfilment becomes a grandiose compensation for lack of love. There evolves an idealized image of himself in a sensuous self-involvement. As children part of his response to Arthur is a fused self-love.*

p.33.

42 The twins were inextricably intertwined. Arthur and Waldo are intertwined in their breathing, breathing the same life.  
*There is a confusion and fusion of their emotional life.*

43 Father idealizes Arthur's strength.  
*These are fantasy images which compensate dad for being a spectator to life.*

44 Dad believes that ideals, 'God' would be spoilt by interaction with the vicissitudes of humanness.  
*The "gods", the ideals, are images removed from interaction and contact or engagement with the living. They are images which offer no hope, no comfort. Yet to be human is to be reduced. To struggle and strive is seen as diminishing, to be reduced to sweating lumps. There is no glory or meaning to striving or engaging in one's life because there is nothing to believe in.*  
*There is also no parental model for belief in life, in spirituality, in 'something' to believe in, not even in oneself, as human.*

46 Waldo remembers the myths as being for Arthur, while he only half-listened.  
*Arthur remembers Waldo pestering for the myths. Waldo must deny this reality for it speaks of his search, his need to find something to believe in. He cannot allow others, or even himself, to know the importance of things, for that would reveal the pain* Initially Arthur was dad's favourite.  
*Dad wanted Arthur to be his god, beautiful and strong, something he could believe in. Waldo is too much like himself.*

47 Dad shows his 'affection' for Arthur in ways which show the disappointment, the crippled, bitter man, bound by duty. Love for Waldo is justified by a sense that his father is just in his dealings with everyone.  
*Arthur fails their father, how much less can Waldo do who is the weaker, less handsome of the twins.*  
*In his physical and emotional identification with his dad, Waldo too is bitter and suffering. Arthur fails him too.*

p.34.

48 Waldo's relationship with his father is strained. He sees his father as yellow and horrid looking. He senses that his father is not at ease in his body with his club foot and that he seeks to hide this discomfort.

*In his identification with his dad, Waldo hates not only his father but also himself, and like dad seeks to hide from the world the inner world of emptiness and hate.*

*His father feels caught in Waldo seeing his suffering and is immediately reminded of Arthur, reaching for something denied him. On having his vulnerability exposed dad seeks comfort through Arthur but the need is truncated. There is a negation of Waldo in father's response to him. There is no recognition of himself for himself but rather a confusion of identity which reminds Waldo of his inability to gratify his father.*

49 Waldo wants to make amends.

*Amends for not being what father wants and for not being Arthur, for being unable to make dad whole. Waldo's attempts are doomed.*

*Dad's limp is a crippling which conveys itself to Waldo and they limp and struggle as if in one body.*

*Waldo loses himself in his father's pain. Waldo cannot give to his father and fails by being overwhelmed by the crippling. There is not enough of Waldo to withstand the crippling.*

*Arthur is able to carry the crippling. He is the one to attempt understanding, and will brave the confusion and stupidity in the hope of knowing, of saving. Waldo cannot and he becomes a watcher and not a participant.*

p.35.

50 Waldo maintains there can only be one genius in the family.

*He is resentful that mother looks to Arthur to fulfil some aspect which he feels should be his, his special place which defines him. Waldo is not given a reflection of himself which he can recognize. He can only know himself through or against Arthur.*

p.36.

51 Waldo collects words which offer a sensuous pleasure of which he is unaware. He is upset by what is experienced as Arthur's impingement by finding a new word. He rejects Dad's offer of contact, pointing out, cuttingly, that the area is Arthur's vocation.

*Words are used to define himself, to give himself a sense of outline and substance. In this way words feed him, but it is spoilt by Arthur's felt impingement, and Waldo begins to destroy, in this instance his contact with dad. There is a compulsive quality which speaks to the fragility of Waldo's sense of self.*

52 Yet he goes out of his way to protect Arthur's activities, 'rites', for fear of the opinion of others. Waldo would suffer from their opinion.

*Waldo is driven to protect Arthur in order to protect himself from others, from other's thoughts about himself and Arthur. As if the thoughts themselves might harm, destroy his sense of self.*

53 When Arthur baked bread, in the lamplight, these were the times when love for Arthur, was experienced, mixed with guilt.

Waldo feels capable of loving Arthur when they are alone. And significantly, when he can share a moment which evokes a sense of spirituality.

p.38.

54 Waldo decides that his family is hopeless, yet they would be there inevitably.

*The family is a disappointment to Waldo. It was the reality that his parents failed to provide models which he could believe in. At some point, however, the family's inferiority acts to promote Waldo's own sense of superiority. Yet it provides comfort that they are inevitable, he will not have to be alone.*

55 He feels as if he is disturbing the peace by informing the family of his plans to write a Greek tragedy. Dad response is to point out that he has neither seen, nor read one, he must learn to live first. Waldo finds it difficult to discern whether there is pleasure or displeasure in dad's response to him.

*Waldo's childhood attempts to be creative, grandiose, are met with ambivalence and defensiveness from dad.*

p.39.

56 Given encouragement from his mother and the possibility of attention Waldo sidles.

*He does not allow others to see how he feels or to witness the wanting in his heart. He controls so that he cannot be caught off-guard, and hence he is not able to be enthralled by anything or anyone. Waldo impresses rather than pleases, watches rather than participates.*

57 Waldo feels the play to be something he does not want to share with Arthur. Arthur already is felt to look right inside him. But Waldo's rejection does not sway Arthur, who meets everything with a good-tempered equilibrium.

*Waldo wants an existence separate from the sense of a shared life with Arthur, in which Arthur can see into his innermost core. Yet Arthur remains, he cannot be hurt. (To define himself, to have a sense of himself as separate, he must kill off Arthur, but Arthur wont be killed.) Arthur absorbs everything, even aggression.*

The family shift attention to Arthur's play about the cow and the still born calf.

p.40.

58 Arthur's tragedy grips each member. Mother does not want to hear more for she understands enough. Arthur tries to show that there is hope, there are other calves still to be born, yet this does not convey hope to

mother. She has not left behind her family, and clings to the disappointed remnants of her former life.  
*Arthur attempts to share his pain at the still born hope of his family, at the disappointments in their lives, especially the twins, who are not what mother hoped for. But mother cannot be comforted.*

59 Waldo experiences Arthur's play as frightening, yet devalues it as ridiculous, consoling himself that he will write a play when he has thought of one.

*At some level Arthur's play speaks to Waldo, yet he is afraid of the emotion, of the pain and hope. He copes by making it meaningless and bolstering his own sense of importance, (by dreams of finding the words to say what becomes a desperate search to find the words to define himself). This response becomes characteristic and less and less flexible.*

60 Dad remains tired and patient.  
*Dad is defeated.*

p.41.

61 Mother pretends nothing has happened.  
*Mother does not provide a mirror to the reality of the experience. Nothing happens in their lives. They are defeated and passively resistant to life.*

62 Waldo's boyhood is experienced as endless and suffocating with the fear of being caught. The other boys are remembered for their brutality which reminds Waldo that Arthur acquired a ferret, yet his hopes of loving it were unfulfilled as it disappeared.

*An unhappy childhood, dominated by fear of others, and associated with split off sadistic feelings towards Arthur. That Arthur should not have the object of his love is satisfying to Waldo, yet it also reinforces the hopelessness of Waldo's own quest to be loved.*

63 Waldo is oppressed by the presence of Arthur, who is a responsibility, he cannot bear.

*Arthur's presence is felt as oppressive, predatory, yet a responsibility which he can neither lay down nor endure. Waldo is agonized by the life of his twin, and consumed by the fear that Arthur will destroy him by something which he will reveal.*

p.42.

64 Waldo detested the morning walk with his dad and was glad when he was away at work.

*There is contempt and hate for his dad and Waldo is happier when he is away*

65 Alone in the school room he calls Arthur a fat, helpless, female. These are the times when he loves Arthur the most. The times he can just sit and not have to think, but he denies that they are propping each other up.

*Waldo experiences the femaleness of Arthur as helpless, devalued, yet it*

*is this quality which allows him to rest, to stop his vigilance and just be, but he still denies their mutual need for each other.*

66 Waldo felt that others, like himself, tried not to show how impressed they were with Arthur's mathematical ability.

*Waldo, while he depreciates Arthur's gift, still catches at the specialness of the moment, yet he is unable to be moved by the moment. The genuineness, the realness, of the moment does not convince him.*

p.43.

67 Waldo feels that something seems to strengthen Arthur against the evils which Waldo senses.

*It is this strength that Waldo both needs, for his own protection against the frightening world, and which he hates for it being Arthur's.*

68 Waldo hated the schoolmate Johnny (who was good at most subjects) and would be physically affected by Johnny's presence. Waldo reads his essay to the class imitating his dad's prim voice.

*He fears what Johnny has, is envious of his ability and protects himself by imitating his dad. His dad whom he has not yet learned to hate for his weakness and his inability to allay Waldo's fears of people.*

69 The essay details botanical names of weeds and a fantasy of a deserted house where a number of murders have been committed. To continue reading aloud is difficult for fear of exposing thoughts too private, except to Arthur. The fantasy is of a man carrying a basin of blood of the children he has lured and murdered.

*Waldo attempts to control his fantasy through sterile cataloguing ( his future career in the library). He is able to impress himself and deny the fear yet the fantasy seeps out, a tale of murderous terror living in the neglected aspects of Waldo's experience. The murder of children to satisfy blood lust. The twins become the sacrifice for the parents, they take away the life of the boys to feed their lives.*

p.44.

70 Waldo is terrorized by his playmates, yet his experiences is that while it is real, none of it is. He felt aware that even his mother could not soothe him. Not even when she herself was covered with his blood.

*Waldo cannot experience his life as real for terror of losing his blood. His mother could not help when she needs his blood to save herself.*

p.45.

71 In his rescuing of Waldo, Arthur appears to Waldo to be a flaming angel. Arthur is prepared to fight to protect Waldo, yet his appearance and passion frightens Waldo.

Waldo experiences Arthur's actions as designed to make a fool of him.

*Waldo is afraid of emotion, of passion, of what is inside him. He cannot*

then accept Arthur's love, experiencing it as an impingement which threatens and is therefore persecutory.  
Waldo experiences Arthur's anger as shameful and revealing. Shame is the emotion which becomes associated with any feelings which imply a commitment or need for anything other than the Classical Ideal espoused by dad.

p.46.

72 The image of a flaming angel speaks of spirituality. Waldo experiences Arthur's rescue as spiritual, yet within the context of dad's injunction that everything supernatural (spiritual) is non-existent, Waldo cannot believe in the motives of the rescue and must depreciate it.

73 Waldo is proud to be enlightened, and would like to be permanently 'immaculate', yet Waldo feels that his knowledge is not enough to protect him against Arthur who drags him down.  
Waldo is identified with the fear of his dad, and would like to withdraw from the 'sweating lumps' of humanity into grandiose isolation, to withdraw and deny his own vulnerability. Arthur however, acts as a mirror, continually reminding him of his humanity, compelling him into response.

p.47.

75 Arthur's integrity is called into question over his protection of Waldo. Dad appears to never recover from the shock, while mother, who knows, finds the telling painful.  
Parents unable to know their son, they accept his destruction and bow to public sanction.

76 Waldo is left feeling all the more runtish, longing desperately to be touched in a place he despairs will ever be touched.  
Waldo betrays and watches the helplessness of his parents to defend and believe in their child.

77 Arthur comforts by emphasizing their unity.  
Arthur rescues by merging

p. 48.

78 There is a part of Waldo which is willing to be dragged back into merger with Arthur, for it is a place which he knows best.  
What Arthur offers is what Waldo knows but he fights it, fights the merger and identity with Arthur.

79 Waldo tolerates his dad, yet despises that while dad clings to his principles he is unable to impress himself, unable to believe the image he conjures up.  
Waldo experiences mother and dad making a unit which excludes himself and Arthur.  
There is no special place for Waldo, and in desperation he must cling to

*Arthur, who is all he has left.*

p.53.

80 Dad stops the visits to the bank, fearing Arthur's emotions.  
*Dad shows how fearful emotions are when he fears his own son.*

81 Waldo feels deflated in importance, the bank is so permanent and reliable.

*Waldo is given reassurance and importance by imputing to the bank the human qualities he cannot find in his parents, something permanent to believe in.*

p.54.

82 Waldo sees his dad crushed by the cage of his life, looking for a hope beyond reach. Mother probes, (her blood lust) and Waldo can only relieve his own despair by destroying a slug.

*Waldo is confronted by dad's defeat by life. He cannot turn to mother for she needs to feel the pain, through the other. He must bury his despair in destruction, which becomes the destruction of everything which could have meaning for him.*

p.55.

83 The twins look at themselves in the plate glass windows, each seeing an image of himself. A sense of their strength in stubbornness, Arthur strengthened by the conviction that only his body would topple and Waldo by his sense of moral conviction.

*Arthur has an inner sense of himself which is not dependent upon his body, and Waldo is strengthened by his sense of moral superiority.*

*The paucity of spirit of the parents has become a virtue, it is the only thing his parents gave Waldo to believe in; nothing can only be nothing. That in the end all one has is nothing (not even belief in oneself).*

p.56.

84 Love leads to servility.

*Waldo cannot love for fear of the other, fear of losing his sense of superiority and becoming aware of his vulnerability, his longing to be loved and to love, to believe and have someone to believe in. Instead he adopts a grandiose position, he elevates himself to compensate for his unmet needs.*

85 The myths are felt as evil and obscene, the morning is evil, and he for a while, no longer smells the mucus in his nostrils.

*The myths which formerly offered hope are now devalued and destroyed, Waldo destroys that which offers hope, the hope he longs for but cannot accept.*

*(He also destroys the hope possible in relation to Dulcie.) He projects his own sense of evil and feels purified.*

86 Hates Dulcie's judgement, rather than his own lack of it and he is left feeling that resentment is easier to bear than an imitation of love. *The pain of Dulcie's rejection is lessened by his own sense of superiority and objectivity. He holds himself above such emotions as love. Yet the pain makes itself felt but Waldo must deny it and control it.*

p.57.

87 Arthur wants Waldo to see that words are not what make you see. *Waldo staggers with his blind faith in words, he cannot accept that words have no life outside of the life given them. He must deny the emptiness of the words, clinging to what he has been taught, turning it into dogma to compensate for the emptiness. Arthur is open to another experience, what experience itself can teach.*

p.58.

88 Arthur wonders about the cruelty in man and the crucifixion. Waldo cannot listen, and looks to the houses to provide proof of man's rationality. He cannot look full on though for fear of seeing perversity. *The crucifixion embodies mankind's hatred and sadism. While Arthur gropes towards understanding these emotions, Waldo closes his mind to acknowledging them as his. His purity has been settled by dogma, and he avoids anything which challenges his tenuous sense of self. The ideal is to control all emotions, to show and see only the facades, to present an impression. It is, however life itself which challenges/threatens his image of himself and others. Life which reveals itself to him continually through Arthur. He progressively narrows his contact with the world to protect himself from the fragmentation of shattered beliefs, but Arthur remains (to keep him alive).*

89 Waldo takes refuge behind the grandiose images evoked by his illusions of his mother's superiority. *The desperation of his fear is given in the grandiose delusions which accompany his identification with his mother, others are seen as inferior or disgusted and embarrassed by Arthur. Waldo projects his own feelings of inferiority on to others, while Arthur becomes the possessor of Waldo's own denied 'badness'. The disgust and embarrassment Waldo feels for himself is denied and projected onto Arthur.*

90 Arthur is able to have trusting relations with others.

p.60

91 *Life is infinitely boring, there is no real reality. Waldo uses experiences to substantiate his superiority.*

*His self accusations against his desire to kill Arthur are not only projected, but the receiver of his projections is devalued. This is characteristic of Waldo, that all his 'badness' is projected onto the other and the other becomes devalued. As a consequence of Waldo inability to hold any badness, others in his world become recipients and hence all devalued.*

p.61.

*92 Waldo is attracted by Mrs Poulter's sensuality, but his response is truncated and converted into a compulsive voyeuristic experience. Guilt at his desire is converted into contempt for the object of his desire. Waldo is unable to look directly at life, he looks obliquely through windows. Those times of looking directly in, confirm for him the danger of life. He is confronted by his desire with Mrs Poulter and by the death of his father.*

p.62.

*93 Waldo experiences Arthur as continually present, as a mirror to his mind. To escape he must withdraw his mind, he must not think, only act in plastic ways which will not reveal him.*

p.63.

*94 Waldo's accident is experienced as humiliating and his intactness only maintained by his skin. There is only a fragile sense of boundedness when events or people are experienced as 'colliding' with his life.*

p.66.

*95 Waldo's relations are reactive. His responses to meeting Dulcie demonstrate the fluctuations of inflation and devaluation which occur, contingent upon the degree to which he feels himself reflected positively. Waldo does not feel loved, it is rather that those who have 'loved' him are experienced as possessing him while not seeing him.*

p.69.

*96 Waldo views death in terms of will. There is comfort in his philosophy for he can deny his finiteness and ultimate vulnerability by believing that to die is either an act of will over which one has control, or that one is removed against one's will and therefor not responsible.*

*97 Waldo does "not want to think" about anything which challenges his beliefs. Waldo cannot accept that his father was finite and defeated, and*

that dad's protest was ineffectual. Rather than face the grieving and the emptiness of his father's life, Waldo makes everything empty and meaningless.

p.70.

98 Waldo views his reality from an omnipotent stance, which entails him either investing reality with some grandiose aspect of himself or appropriating the greatness of others in a delusional way. This stance precludes him from seeing things for their own worth, for he has emptied them of their goodness, and projected his own emptiness, thus they are devalued and spoilt, unable to offer hope.

99 He goes away emotionally and physically on discovering his father dead. The little boy is called out against his will and Waldo is terrified that he will be rejected for the pain of the grieving child. He is afraid of possession by the child inside him, afraid of possession by feelings. Instead he resists and clings to old habits of control.

p.72.

100 Waldo can only sense that mother is in possession of something denied him, a substance and interiority which allows to love and grieve. He can give no space to her grief, experiencing it as a cruel deprivation and abandonment.

101 Waldo is aware of the barrier around mother, he copes through imitation and adaptation. He assumes a role and his words create such an impression that they seduce him out of himself.

p.73.

102 In Waldo's fantasy, words become at last unnecessary, for he has his desire, his mother to himself - he is at last fed.

103 Yet mother looks to Arthur to hold her and Waldo is left grasping like a child to understand the meaning of the need and the hope of its fulfilment. The desperate yearning of the empty child in Waldo trembles with the hope of possibility, that mother will find in Arthur what she seeks, that he too could find that which he seeks, that love may be an experience of living, rather than one of dying. But the need is too great, the desperation too strong, and he falls back on his rationality, is blinded by his rationality.

None of the family understand the significance of Arthur's feeding, spiritually and physically, and the effort continues to be truncated.

p.74.

104 With his father dead Waldo attempts to recreate his boyhood. This is done through the devaluation characteristic of his adult perspective. An inflated image of himself emerges as one who is handicapped by Arthur. Yet Arthur is not enough to hold Waldo's projections of badness (pus). He retains a sense of his hatefulness being revealed through his skin, and he learns to hide, and eventually to seduce himself into denial of this sense, by creating the impression which adapts to what people want. Waldo continues to impress himself, yet he remains unconvinced of his realness.

p.76

105 Waldo has totally devalued his father, he merely the price you pay for life, it is a way to deny the disappointment, and loss suffered through the nature of his father. Waldo is unaware of the awful irony of his statement, that he pays most dearly for the life his father gave him. It is Arthur who is felt to be the "twin consciousness", the hindrance to his life, and yet also the consolation, the one to whom he can communicate at the most fundamental level. Because he needs Arthur, he hates him for his ability to be in the world, which is experienced as absent and free. Waldo, however, (p.79) is terrified to be free. He cannot 'leave' his family, both literally and symbolically because he would be alone, separate, thus he must deny his pain and disappointment in his parents and project his wishes to destroy onto Arthur, who is then increasingly experienced as persecutory.

p.82.

106 Arthur helps Waldo avoid the emptiness and absence to his life, but he cannot admit this need of Arthur and therefor experiences his needs as devalued; he has projected his own devaluation and denial of his needs. In his parents, Waldo sees that one may be alive yet not exist, there is a death in existence embodied in the meaninglessness of their lives and their fear to love. In his desperation to prove that he exists, Waldo becomes exquisitely sensitive to the responses of others, the world is persecutory and untrustworthy.

p.83.

107 He experiences his blurred inner world reflected in a blurred external world. Inner and outer blur together and there is no reality, nothing distinct, to hold onto. He needs something to believe in so that he may believe in himself. He cannot believe in his parents.

p.85.

108 In the search for the "distinct for", which both Waldo and Arthur seek

Mrs Musto introduces the possibility of God. She is the first to offer the idea that one can live in the flesh, that one need not feed off the flesh. She offers that life and fulfilment (feeding) are ideals to be embraced. A seed is planted for Arthur (p.87 God is a rock crystal - something that always is ) yet Waldo remains caught in the web of his mother's lack of belief. He attains a sense of elite superiority in his identification with the ideals of intellectual purity and spiritual abstinence.

p.98.

109 As an adolescent, Waldo realized that but for the people he created he would have been lost. People remained unknown to him, as he remained unknown to himself for fear of unleashing the passions he feared.

p.112.

110 While still a youngster, Waldo is envious of the riches of the thoughts of others, while he feels superficial. He consoles himself with illusions of grandeur in time to come. There is a passivity in the face of his belief that time will solve his problems. He cannot risk action, nor showing himself as a distinct form for fear of his emptiness. Yet, unlike Arthur he will not allow anyone to fill him, he fears being filled up by others, believing in the danger of the other. When Waldo's hope (as in Dulcie) is shattered, his world is literally felt to shatter. There is a characteristic projecting of his felt sense on to the concrete objects of his world. ( e.g. Dulcie's house which appears dead, reflecting the deadness he felt at her leaving)

p.113.

111 Waldo's relations to others is illuminated in their visit to the Feinstein's home. When Waldo can feel special, then the other is inflated and feeds Waldo's grandiose sense through reflection of their specialness. Yet this occurs only briefly, as Waldo is vigilant to any sign of perceived rejection. Those moments when he cannot maintain his sense of being special, then the other is immediately devalued and his own omnipotence inflated.

112 Waldo cannot acknowledge genuine sorrow in the other. This would face him with the realness of emotion, the realness of the other. Waldo sees others only as projections of his world. To see the other is to acknowledge their existence, their separateness, their complexity, and the void between himself and the other. Thus while appearing to fight off Arthur, Waldo also keeps them continually joined to guard against his world fragmenting.

p.115.

113 Waldo has two secret vices, naming cars and fantasizing about when

Arthur dies. They both reveal his desire to be other than the way he finds himself to be. He fantasizes about being in the world, contained (the island), about abandoning himself to sensuality, and most of all of being spiritually celibate. Waldo cannot have what he wants (i.e. to be in the world, sensual, experiencing - to be) because he fears that he does not exist (there is no felt substance, no distinct shape to his existence). Thus Waldo devalues life, the very things which would save him, and Arthur for his lack.

PP.117.

114 There is massive denial of vulnerability and lack of a sense of self, seen in Waldo's fear and denial of death, his terror of being emptied of his thoughts (p.118.) and the intensity with which he clings to the little he has - Arthur and his manuscripts (p.119.). Arthur is needed to hold his negative projections, which he cannot acknowledge in himself for fear of fragmenting the little good he does possess, while the manuscripts embody his grandiosity and allow him a sense of there being something which he can believe in, something which shows him that he exists. The belief is however blurred and tenuous, it is not distinct. While a part of him knows that he might find the distinctness out in the world, he is too fearful of extinction, of the nothingness inside, to leave and he remains locked to the known (p.126).

p.127.

115 As a young man Waldo is aware that his life is without a sense of aliveness, he cannot transform his paper moon into throbbing flesh. There is despair that his very nature denies him hope, that even dying (his or Wally's) does not give meaning and passion to his existence. His desperation is to be, to have a known sense of his existence.

p.142.

116 There is an awkward homosexual approach to Mr Poulter. It occurs as a displacement of his denied sexuality towards Mrs Poulter, and in the face of his devaluation of her. Waldo experiences his sexuality as 'boyishness', a potential for spontaneity, yet Waldo is only able to see the other as mirrors of and to himself. He is unable to accept the differences, and hence confusions and vicissitudes of human relations. Waldo projects his unconscious intent and the incident becomes a sickeningly physical, indecent proposition.

p.145.

117 Waldo blames both parents. He is jealous and wishes to catch mother out in her mistake. He longs to have her acknowledge him. The hope he

sought from father was disappointed, and Waldo cannot forgive. Dad had looked to Waldo to save them (after Arthur had failed dad), but Waldo cannot. He distrusts both himself and the other, and accuses dad of wishing to keep him captured. Without a belief, without a model, Waldo cannot break away. He does pick up the load (as does Arthur) which his dad gives to them, and merely perpetuates his father's struggle, grandiosely denying this fact. Deluding himself with his freedom, his substance, his perfection.

p.156.

118 Waldo's inability to see and empathise with the world of the other is given in his 'marriage proposal' to Dulcie. The reality of her life he experiences as designed to hurt him, yet he converts his pain into a condescension of the other. He denies his own state, seeing it rather in the lives of others. Waldo ends up pitying in others what is himself, living under an "illusion of strength which makes their (his) dependence pitiable".

p.157.

119 Rejecting Dulcie becomes to embody the feared aspects of mother, the Goddess of a Thousand Breasts, incorporating, sucking in, incubating his life, (the blood lust) from which he must escape, but to which he remains drawn to the end, despite his devaluation and denial.

p.158.

120 Dad only listened to his own thoughts, destined to suffer, devoid of passion. Even his love for Mrs Poulter is obscured by contempt, to hide his "weakness" (p.159).

p.161.

121 With the death of dad, (who had failed to save Waldo from mother and life) Waldo attempts to take his father's place, and fulfil a fantasy of grandeur and superiority. He looks to mother to fill the empty spaces with grandeur, and be joined together, excluding all, even dad. It is only Arthur who remains to remind him of his heritage, and mother who does not live up to the illusions he has created. She is afraid of the dark interiors of her mind and past. Waldo however feeds himself with visions of splendid interiors, which belie the poverty of reality (p.164). Waldo is lost however, for mother remains out of reach, linked to dad even after his death. Waldo hates the bond between mother and dad (p.165). And in the end he needs mother to protect him from Arthur, whom he dreads most of all, for fear of what Arthur knows (p.167) - that he is empty because of hate (?). Thus he denies his mother's dying, and is unable to grieve.

Instead he becomes more aware of the persecution of the world; Dulcie's devouring nature, and what he experiences as the 'sadism' of Crankshaw. The latter is devalued/spoilt by the projection of Waldo's sadism while Waldo is able to see himself as pure and guiltless. As with Mr Poulter there is an homosexual element.

p.162.

122 Mother's interest in his book is experienced as an indecent intrusion. It is an invasion of his life, for 'the book' has become his life. He sees his life as his book, and within this process the book becomes the symbol of validation of his existence. The notes, the manuscripts are the tangible evidence that he is.

p.174.

123 Waldo is unable to contemplate the atrocities of war, defending himself from involvement and denying the sadism within. To feel accused of all atrocities, speaks of the return of the projection of hate and destructive impulses. Waldo compensates for the fear of the persecutor by withdrawing to his grandiose illusions of creation. Waldo can not allow any primitive processes to occur for fear of being devoured by them, by the unconscious. Thus it is not a block in the transformation of the experience into a creative statement, but rather that Waldo cannot access the content, his internal world remains too fearful. Like mother, "they yawned too dark in her (his) mind" (p.164).

p.177.

124 Waldo developed personal detachment to avoid the hurts and confusions of people. this way of being becomes inflated to the point of being for him a religion, something to believe in. Nothing is only nothing, and no hurt is experienced.

p.184-

125 The possibilities of the Peace offer Waldo hope, that there is perhaps hope, that there is life after destruction, that there can be love and forgiveness. The doll given to Mrs Poulter is the truncated offering of this hope, it is the possibility of love and unexpressed desire. His gesture is not met and as with all his perceived rejections, the confusion and the hurt become the reason for a further retreat from people and an increase in his hate, especially of Arthur, Arthur whom he needs for his sense of continuity but for whom, for this very reason, he has the greatest fear (experienced as hate). There is an enduring fear that Arthur's "other truth" (p.195) will viciously ferret out the comfort he

gains from abandoning himself to Memory. He will even deny his brotherhood with Arthur (in the library) to avoid hearing Arthur's truth (p.199).

p.192.

126 The felt intrusion of Johnny and the suppressed sexuality of the experience, leaves Waldo most vulnerable to fears of assault. To fears of impingements into his inner most, virginal being. Closeness is experienced as 'rape' of his being, and he seeks security through identification with the primal rapist, his mother. He sees her as being two, containing him inside her. He is identified and merged with her in "ice", impenetrable and superior. She lives on in him, while he continues the superiority of their existence. By throwing off his clothes, he abandons his disguise and is revealed in his true brilliance, not Waldo but "Memory herself" (p.193). He has become merged with his image of the Great Mother, and can now live, breathe indulgently.

p.207

127 Arthur's other truth begins to be spoken, that love might help one forget hate, and that Arthur is pained by his inability to help Waldo from being what he is. Waldo must reject Arthur as mad. Arthur is too close to his fear of non-existence, of his emptiness. Arthur's words reach him, and despite his suspicion, release him to tears (p.208). But Waldo is caught, not by Arthur, as he suspects, but by his own "illusion of love and a greyed-up grass-halm" (p.209). He must prevent himself giving room, not only to Arthur's thoughts but to his own as well.

p.212.

128 In writing the poem, Arthur has appropriated some of the consciousness which is Waldo's. This is experienced as a cataclysmic loss. Arthur's "other truth" begins to take shape in the words which Waldo has appropriated and denied to Arthur. The other truth is experienced as 'ferreting' Waldo out, a truth which hunts him, rather than being hunted, yet it is a truth which Waldo desperately seeks but just as desperately avoids. (The hope of possibility, which becomes blinded by the sun.)

129 Arthur's poem speaks of an understanding of Waldo which the latter cannot accept. Arthur experiences the inevitability of pain in loving another, he sees the giving of ones blood, in compassion for the other, as the sacrifice of love. It is the sacrifice he has given to Waldo, to offer himself for dissection, to be for the other, for Waldo to be able to find their salvation.

130 Arthur's passion is felt as a disease which infects Waldo, and which he must destroy. By destroying his papers he has begun a process of purification, Through symbolic burning, he destroys that symbol of his life which was his last vestige of hope. Waldo is consumed by fear of the

touch of another's life. The touch is yearned for with such a desperate passion that it becomes dreaded to the point of terror. He must rid himself of Arthur for terror of his touch, (Arthur who knows through touch). 131 In his despair and terror, Waldo must ensure that Arthur dies, that he no longer lives for Waldo and therefore Waldo must die. Even as he dies, it is Arthur he sees as dying. He is safe at last from the terror of needing.

p.215.

1 Arthur has memories far earlier than Waldo. His first memories are symbolic of the unconscious, the blue sea, floating ice-bbergs, sleepy, oceanic, safe - expansive. Arthur assimilates and carries the fragments of the mother image (Memory in the blue dress), which Waldo is only able to live and appropriate once the hold of the physical mother has passed. It is only then that Waldo embarks on the symbolic, rather than concrete, journey of discovering himself (only to be encased in ice, unable to escape, the icy deadness of his enmeshment with his mother). (p.118 It is given to Arthur to protect the splintering glass of the family, he fails and the glass becomes the ice which encases.)

2 Arthur is aware of danger; the imagery of the icebergs, Waldo's sickness, but there is spontaneous delight in his world. He longs to grasp what is beyond his reach - that is, understanding, the sun, the illumination of consciousness. But when he grasps, struggles to know and understand, to experience the consciousness of Waldo, his mother is afraid, afraid she will lose him. Arthur becomes afraid too, to fall and be lost for ever. Arthur appropriates the rites and mysteries of the mother, becomes immersed in intuitive knowing, while the rational, conscious knowing is left to Waldo.

In later years Arthur is no longer afraid to topple, for he knows it is only his body which falls, he has a larger sense of himself. It is a sense in which he is connected with all who are dear to him. It is his quest to gain the unity of the solid mandala, to gain a sense of wholeness with others - to regain wholeness through merger with Waldo, who is the complement to his wholeness.

3 Arthur cannot be for himself, even his sea sickness becomes empathy for the sea gulls. And he must deny an aspect of his being for Waldo to live - he must be strong because Waldo is sick.

4 As very young boys, Arthur is specially bonded to mother, while Waldo is identified with Dad.

p.216.

5 Dad and Waldo are in a quest for manhood, believing they will find it in

*the manly things which men do, even though dad then denies his nature.*

*p.216.*

*6 Mother is only half present to Arthur. She requires that Arthur not "show off", she deprecates the desire to show off, i.e. to be admired and applauded, while she herself battles with the desire. Arthur adapts, while knowing that there is more of himself which he longs to show and which he longs to see in others. Arthur has a sensuous enjoyment to life which is feared by the family, yet they require him to hold it and be punished for holding it for them. (The family require that Arthur be the saviour and the lamb to the slaughter).*

*7 The family is a family of consciousness, cynical, rational. Arthur experiences through a sense of being undifferentiated, through feelings, through being submerged in the experience. Already feeling his inferiority, his foolishness in comparison to their articulateness.*

*p.217.*

*8 Mother is harassed and upset by (the children) Waldo's illness. Arthur remembers the brutality (and the blood lust) of Mother's family, they are revived by mother's troubles and hardship.*

*9 Arthur is given the sense that men are more brutal and complicated than women. It is women he is able to love and understand (p.221). But it is to men that he looks to find what is distinct, what is 'true', that which he can believe in. The two such men were Mr Allwright and Mr Saporta, men who did not require Arthur to look after them.*

*10 Sensations of the moment flood Arthur - he has a sense of the gods. He wants to share his richness, his flooding with Waldo, and needs Waldo to give it 'meaning', conscious shape. The need is rationalized as Waldo being excluded.*

*Arthur has a sense of substance within, something to believe in, yet he cannot believe in himself for he is flawed without the consciousness of Waldo, he has not the words with which to express and make external the reality of his world.*

*Arthur is feared by Waldo for his belief.*

*p.218.*

*11 In the world of potential danger (the icebergs in the sea of the unconscious) Arthur inflates his twinship to feel that he is protected because he has a twin. It is thus vitally important to protect the bond. The danger of the ice lies in the denial of emotion, in the death of*

passion; the death which takes his father; the fear of both the death and the passion kills Waldo; and mother manages to survive by feeding on the blood of her sons and husband.

12 Arthur leaves Waldo to speak, to word the consciousness of their experience. Arthur is not angry enough to be moved from his laziness. Anger is needed for Arthur to be moved to define his shape in consciousness. He has given the anger to Waldo, an excess thereof. The inevitable outcome is for Waldo to become the victim of his anger as it grows without the containment of the compassion of human identification, while Arthur must struggle against the pull of the unconscious, he must struggle to find the words to define himself as separate and distinct, and not be lost to merger with the unconscious, to identification with all through merger across their boundaries.

13 It is Arthur's need to be understood, so as to understand. Whereas Waldo uses his understanding to defend against understanding.

p.219.

14 It is through Arthur that Waldo's needs to be seen, made a fuss of and spoilt attain life. It is Arthur who looks beyond the facade, into the private spaces of people, and sees the need. Arthur sees and keeps Waldo 'alive' by being the continual reminder of the 'other truth' of Waldo's being, yet Waldo becomes terrified of what Arthur sees.

15 Mother is also afraid of Arthur seeing, she needs to keep him merged, 'without words'. Arthur, in his adaptation, cannot find the words, he gags on the words while desperately struggling to know.

16 To be for others, mother and dad, especially Waldo, Arthur is silenced. Silenced about Mrs Poulter, about God, cruelty, love, hate, about life.

p.220.

17 Arthur collects people, he seeks his knowing through people, while Waldo collects words.

18 Arthur would do more without Waldo, but he cannot be all for fear of destroying both himself and Waldo.

p.223.

18 The house is the hope of dad, his temple. The men seek to find something to fill the emptiness of their lives. Dad in a truncated aestheticism, and Waldo, the myths. Dad in his quest to find the 'distinct' shape, destroys to find what is solid. All that is left him is that nothing is nothing, spoiling the hope of belief for his sons - the

myths (like religion) are not real or true. Arthur is still able to love and believe in the 'sacrosanct', despite it being insufficient for dad.

19 Dad questions Arthur's thinking, dad is unable to accept the reflection of a flawed being in his son.

p.224.

20 Arthur can not explain his inner world, it is experienced as too difficult, too long; he blames himself, that he is too lazy. Characteristically Arthur devalues himself in order not to highlight the defects of his family.

Arthur has been denied/ has given up the words to Waldo. He is thus left inarticulate in his world, and ridiculed by the other who requires the sacrifice. He feels that he wouldn't be understood and that he would be laughed at. Principally the family would laugh at his moral outrage at the Father who takes away the sight of a child who speaks the truth - his own father who is afraid of life and can not show him the way, not protect him against the mother. Instead in hopelessness dad devalues Arthur's efforts.

21 Arthur is identified with women, he knows that he holds the feminine within, but cannot give it expression except in love of women.

p.227.

22 Through Mr Allwright, Arthur is introduced to the personalized concept of God, someone beyond one, someone in whom to believe. Arthur is looking for what is 'truest', something 'distinct'. Hera who devotes herself, like Arthur, is not distinct, not someone to believe in. Arthur is able to discern and believe in the distinct shape of others. He can believe in their realness, where as Waldo cannot.

p.228.

23 Arthur 'absorbs', merges with the boundaries of the other (his quest is for a distinct shape) and is thus able to deny the experience of hurt. Rather it is Waldo, onto whom the burden of consciousness has been projected, and whose shape is rigid and infinitely brittle, who is vulnerable to hurt.

24 Arthur experiences himself as different, but unlike Waldo, who must defend himself from the knowledge by grandiose illusions about himself, Arthur is able to remain stable because he has a belief in the meanings of his marbles - his 'permanencies'.

25 Arthur has striven to see the core, the centre of truth of the other. Waldo is perceived as flawed or knotted in his depths. Arthur is able to understand the extent to which Waldo is unable to be due to his central convolution where he can only turn back upon himself in self feeding and

self love. He can only be the receiver, to give is to be depleted by the insatiability of the other (the projection of his own unfulfilled needs). Waldo is his own crystal core (p.183). Whereas Arthur's own core is experienced as coils of circlets, understandings within understandings, being within being.

p.229.

26 In the dark of night, in the call of the unconscious, they are able to unite, to be shut off from the world. Arthur seeks 'conjunction' with Waldo. It is when he feels merged with Waldo, that he is able to feel that his understanding gives light, that there is light in his world. Waldo's darkness is able to be overcome.

27 But Arthur's light is fragile, it cannot withstand the darkness of Waldo's consciousness. 'Darkness', for Waldo breaks their union, destroys what Arthur requires, Waldo's words of consciousness. To have Waldo's words, Arthur must merge, but Waldo fears Arthur for the knowledge which would emerge if Arthur were to speak with the words.

28 Arthur is not able to feel his own need of Waldo to help him be in the world, to keep Arthur protected (p.218). He is unable to experience his envy of Waldo, rather the envy and frailty are projected on to Waldo while Arthur denies his need for protection and his own frailty. Arthur cannot allow Waldo to separate from himself, he needs Waldo to carry the 'bad' feelings, to allow him to explore the 'oceanic' without fear of the 'bad' internal world, yet the price he pays is the lack of consciousness which would transform his experience into the world of 'rationality' (transform primary process into secondary process?).

29 Arthur must be for the other, he must devote his time to protecting Waldo. His own life is denied in the pursuit of being strong for others, in identifying with the bleeding cow (p.230). This is a truncated Christ image, Arthur as the sacrifice, in the hope of finding salvation, meaning, faith for the family. While Arthur sacrifices himself in the hope that they may become "distinct" in themselves, people in whom to believe.

30 All the family is experienced as frail- Mother unable to be in the world, Waldo bound by his thoughts, and Dad afraid.

p.230.

31 There is no room for Arthur to be frail, the family is immobilized by its frailty and fear.

32 Arthur is identified with the interminable bleeding of the breeding cow (earth mother?).

33 In the merger which occurs between the young boys, at those times without words, Waldo defines Arthur as a helpless female. Arthur submits

to Waldo's reality, he will be what Waldo needs him to be, through his guilt at taking Waldo's life.

p.231.

34 Arthur is a genius with numbers, numbers are solid, logical and can be understood with out ambiguity. It is an understanding with out emotion. Both Waldo and Arthur cannot comprehend their lives for both are unable to integrate the vicissitudes and complexity of emotions.

p.232.

35 Mothers will not acknowledge Arthur as he is, she attempts to hold him to her, first through music and then the feminine rites of the hearth. Arthur is able to merge with the music but he is unable to give it external form and structure, i.e. he is able to merge with expansive feelings yet unable to give them structure. He cannot control what he is sensuously open to where hearing and seeing overlapped in a wholeness/totality of experience.

The rites/vocation of the hearth offer Arthur a sense of completeness, wholeness in his merger with the other, the completeness of the mandala - the closed circle.

Arthur seeks the mandala to impose "order on psychic chaos" (p.238). He sense that if he could find the totality of his being there would be order, there would be spirituality, there would be something to believe in. Thus he seeks to heal the split within his own nature, by attempts to merge with Waldo. ( To heal Waldo so that he may be one?)

36 Even his experience of nature enhances his sense of oneness.

p.233.

37 Arthur is afraid of scorn, scorn of his marbles. The ridicule of others would illuminate the fragility of his beliefs, his permanencies.

p.237.

38 Arthur is guilty for taking what is Waldo's i.e. the knowledge from books. He also betrays Waldo for by seeking the distinct shape in books, he has lost faith in Waldo.

39 Where as Waldo looks through the windows of/at life, Arthur both looks in and goes into the lives of others.

p.239.

40 Arthur attempts to define a world without Waldo, and begins to experience a need for possession and privacy. Yet he is pulled back by the irritation of others at the existence of his secret life (p.242) and the image of Waldo in need - that only he can save Waldo, only he can "jerk" open the closed cupboard of Waldo's relations to others (p.243).

p.240.

41 Arthur is led to believe that there is no one in the family who could provide for their salvation except for himself. He has accepted the projection of the family and dedicates his life to finding the words which might release the secret of "totality", of life. He dedicates his life in grand sacrifice to compensate for the meaninglessness and emptiness of his existence.

42 Arthur's has the ability to be merged with, or submerged by, the other, to the extent of living the life of the other, be it Waldo's thoughts or the life of the music. He is thus accepted into the lives and minds of those who remain open to their existence, who question their 'shape' in the world, and have not become rigid as Waldo has.

p.245.

43 Arthur is only partly aware of how others perceive him. What others see as his "dill", retarded, clumsy nature, Arthur experiences as his "aggressive personality" - that part which desperately strives to know, to make sense, to be in the world. It is the neediness, the demandingness of his need which gives it the experiential feel of aggression, he will destroy by his need.

p.246 - 247.

44 Arthur is able to love and able to keep his objects alive in their absence, his internal world is peopled by alive, loving others. He is able to grieve and empathize with the grief of another (p.252).

p.249.

45 The world is held stable by only a few people, the "unalterable ones", Saporta and Allwright, those with a distinct shape. The rest of the world, like himself, is experienced as fluctuating, dividing. Arthur merges with the need of the other (e.g. Waldo, and Dulcie p.253) believing that he fills their drought and emptiness, unaware of the mutual feeding which also fills his own drought and emptiness. The real feeding comes from the "unalterables", where their boundaries preclude Arthur from merging with them, and what is given is not recouped. The other is whole

enough to give, and whole without him. Arthur however seeks merger for fear of aloneness, fear of his own lack of wholeness and he seeks others who need merger for a mutual sense of aliveness. When he is merged however, then identity is confused and Arthur cannot be, he is left without a sense of his personal boundaries.

p.256.

46 Arthur accepts with fatalism, the situation between himself and Waldo. Waldo had wanted it that way - (rationalizes his "backwardness" as an adaptation to the demands of Waldo? Or does he carry the projection, while still looking for the solution?)

47 While Arthur would like to understand femininity, and the "theoretical generosity" of the breast, mother maintains impermeable boundaries. Arthur is left with the mystery of the breast, its barrenness and its loss.

p.260.

47 Mrs Poulter offers Arthur a connection with a sensual, feeding, curing, Great-mother image, the loss of which is devastating to Arthur.

p.261.

48 Arthur's search for a faith is based, not on a saviour from whom he can expect to be given existence, but rather a saviour who has his own existence - (a saviour who is existence?)

p.266.

49 The dance allows Arthur to express his understanding and emotional identification with the significant others in his life. The dance however, provides Arthur with a mode of expression. Words are Waldo's, and Arthur is unable to find a mode of expression which would not only release him but also join him with others in an articulated communication, rather than an intuitive, unconscious mode. The dance becomes the first, archaic steps towards such a communication.

50 Central to Arthur is his identification with the passions of suffering in life, and his identification with the redemptive blood of Christ. Arthur who understands the need for a saviour, must be the saviour - (To see Arthur's identification as grandiose, as a defense against his despair negates the integrity of the quest.)

p.268.

51 Arthur denies his hurt, through admiration of Waldo. The admiration

is itself a denial of the reality of his situation, and a denial of the destructiveness of Waldo. He cannot afford to see and respond to Waldo's destructiveness for fear of the dissolution of their unity.

p.269.

52 Arthur is stoical in the face of dad's death, he is accustomed to the rejection of his dad, and there is no room for him to be other, for Waldo cannot face the death, the world. Arthur must be strong for Waldo, and he pities Waldo, although it is difficult to admit the fact.

53 Arthur cannot pity his mother for the inflation of his image of her. Yet he suffers from her withdrawal into herself and his yearning for her love. He experiences love in the context of being needed. She does not need him (except when dad dies) and Arthur seeks out others to need him (love him) giving that which he most needs i.e. someone to be there for him, for him to love without having to give up a part of himself (to be able to love like a free, spontaneous child).

p.270.

54 The family live in their thoughts, which they keep secret and hidden. They have no need for the other, for they have become self-sufficient in their withdrawn inner worlds. Mother looks to Arthur, but only to find another - dad or an image, but she does not look to find Arthur.

p.271.

55 Mother denies her need, and there is sadism in her denial.

p.273.

56 Arthur protects Waldo from the pain of their mother's death, while experiencing it as an amputation of himself. He no longer had a responsibility towards mother after her death and transferred it to the Saportas'. He continues to love Dulcie and enjoy a sensual aesthetic fulfilment with her. Yet he remains fearful that it may be spoilt.

p.278.

57 Dulcie articulates Arthur's quest in her understanding that a surrender to love might let in God. For Waldo and the parents, to be spiritually feed, to love and be loved, have become so desperately wanted that the prospect of its fulfilment becomes the most feared event and fiercely defended against. Arthur feels he must even distort his love to make it

more acceptable to Waldo (p.279). Arthur feels that by showing Waldo that he needs him, he is showing Waldo love. There is a denial of Arthur's own fear of Waldo's death and his need of him.

p.280.

58 Arthur's two preoccupation belie his quest for wholeness. Spirituality has attained an integrity in Arthur's life and he feels it vitally important for Waldo not to shatter his belief, but to accept and allow the totality of their lives to emerge. Arthur's totality is inextricably entwined with Waldo.

59 Arthur has turned to books, Waldo's "vocation", to search for his answers to life's emotions.

p.283.

59 For Arthur, the importance of their relationship is primary. He understands that they needed something reliable, 'distinct' to love for they did not trust the distinctness of the other, they are too flawed - abnormal and narcissistic. Waldo is beyond the reach of Arthur and he is overwhelmed by the loss of Waldo to the call of coldness, his encapsulation in ice. Even with Waldo's final betrayal in the library Arthur still carries Waldo inside him, he is caught by the inevitability of their union, which "only the knife could sever" (p.256).

p.286.

60 Arthur fears the remonstrance of his move away from mother's ideals, he remains fearful of the power of the mother image and in his efforts to break away he becomes destructive of the mother image, "barging in" in on Mrs Poulter and her maternal ritual with the doll, destroying the 'sacredness' of her space (p.288).

p.290.

61 In writing the poems Arthur is most guilty. He attempts to regain the gods, the life, which his family had destroyed, his attempt is a betrayal of Waldo and Waldo's 'permanencies'.

p.291.

62 Arthur is open to receiving his brother's transference, taking and carrying aspects of Waldo, experiencing, merging with him.

63 While Waldo identifies with the grandeur of his fantasy, Arthur is

aware of another dimension of the experience. The family needing the victim, the sacrifice, for their own salvation. The blood of life, of passion, must be spilt for them to be redeemed, for them to be brought to life. They will be redeemed through identification with the sacrifice.

64 Arthur denies the pain of his sacrifice, of recognizing himself as the victim to feed the lives of the others.

65 Arthur finds the meaning for his life in dedication to Waldo, in being for Waldo in such a way that Waldo may experience his grandeur.

p.292.

66 Arthur is totally unaware of the hate behind Waldo's proposal for the walks, and that the extent to which Waldo shrivels is due to the life which Waldo feels is taken from him by Arthur.

p.293.

67 The discovery of the poem highlights, for Arthur, his blasphemy against life. That in the face of beauty and acceptance, his despair and pain are blasphemous. In bleeding for the life of Waldo, Arthur betrays his personal god, Waldo. He has touched Waldo's flaw, has spoken the 'other truth' which Waldo has always dreaded. Arthur has shown his emptiness, and Waldo's hate becomes lived.

p.294.

68 Arthur assumes the guilt for Waldo's hate. He takes responsibility because he is the "getter of pain". Arthur's life has been an unconscious reparation for the harm he has done. He is /has always been overwhelmed at the shame he causes, "For being the cause of everybody's shame" (p.307). He had been incapable of experiencing shame (pain?) because he feels himself to be the cause of everyone's shame.

p.310.

69 Arthur is guilty for being alive. By being born Waldo's twin, he spoilt Waldo's life. He had thus continually to make reparation to Waldo for his own life. He could take nothing, it was all for Waldo. Only at the end is Arthur able to articulate his understanding, the need for his sacrifice. When he understands that Waldo's hate of him has caused his death - his has killed Waldo. Rather than be the cause of hurt to Waldo, he should have given up his life, by not doing so he is guilty of murder.

## References.

- Abraham, K. (1919). A particular form of neurotic resistance against the psychoanalytic method. In Selected papers. London: Hogarth Press, 1942.*
- Abraham, K. (1924). A short study of the development of the libido, viewed in the light of mental disorders. In Selected papers. London: Hogarth Press, 1942.*
- Andreas-Salome, L. (1962). The dual orientation of narcissism. Psychoanalytic Quarterly. 31:1-30.*
- Argyle, B. (1967). Patrick White. London: Oliver & Boyd.*
- Balint, E. (1963). On being empty of oneself. International Journal of Psycho-Analysis. 44:470-480.*
- Balint, M. (1959). Thrills and regressions. New York: International Universities Press.*
- Balint, M. (1960). Primary narcissism and primary love. Psychoanalytic Quarterly. 29:6-43.*
- Barton, A. (1974). The three worlds of therapy. Duquesne University: Mayfield Publishing Company.*
- Besserman Vianna, H. (1974). A peculiar form of resistance to psychoanalytic treatment. International Journal of Psycho-Analysis. 55:439-444.*
- Bion, W. (1950). The imaginary twin. In Second thoughts. New York: Jason Aronson, 1967.*
- Bion, W. (1957). Differentiation of the psychotic from the non-psychotic part of the personality. International Journal of Psycho-Analysis. 38:266-275.*
- Bion, W. (1959). Attacks on linking. International Journal of Psycho-Analysis. 40:308-315.*
- Bion, W. (1962). Learning from experience. London: William Heinemann.*

- Bion, W. (1967). Second thoughts. London: William Heinemann.*
- Blake, L.J. (1968). Australian writers. Adalaide: Rigby Ltd.*
- Boss, M. (1979). Existential foundations of medicine & psychology. Trans: S.Conway & A.Cleaves. London: Jason Aronson.*
- Bott Spillius, E. (1983). Some developments from the work of Melanie Klein. International Journal of Psycho-Analysis. 64:321-332.*
- Capponi, A. (1979) Origins and evolution of the borderline patient. In J.LeBoit & A.Capponi (eds) Advances in psychotherapy of the borderline patient. New York: Jason Aronson.*
- Cassius, J. (1975). Bodyscripts. Tennessee: Promethan Publications.*
- Cassius, J. (1980). Horizons in bioenergetics: new dimensions in mind-body psychotherapy. Tennessee: Promethan Publications.*
- Chessick, R.D. (1988). Psychology of the self and the treatment of narcissism. New York: Jason Aronson.*
- Deutsch, H. (1942). Some forms of emotional disturbance and their relation to schizophrenia. Psychoanalytic Quarterly. 11:301-321.*
- Deutsch, H. (1965). Neuroses and character types. New York: International Universities Press.*
- Fairbairn, W.R.D. (1940). Schizoid factors in the personality. In Psycho-Analytic studies of the personality. London: Tavistock, 1952.*
- Fairbairn, W.R.D. (1952) An object relations theory of the personality. New York: Basic Books.*
- Fairbairn, W.R.D. (1963). Synopsis of an object relations theory of the personality. International Journal of Psycho-Analysis. 44:224-225.*
- Federn, P. (1926). Some variations in ego-feeling. International Journal of Psycho-Analysis. 7:434-444.*

*Fenichel, O. (1945). The psychoanalytic theory of neurosis. New York: Norton.*

*Fenichel, O. (1954). The collected papers of Otto Fenichel 1. London: Routledge and Kegan Paul.*

*Fenichel, O. (1955) The collected papers of Otto Fenichel 11. London: Routledge & Kegan Paul.*

*Fine11, J.S. (1985). Narcissistic problems in analysts. International Journal of Psycho-Analysis. 66:433-445.*

*Freud, S. (1905). Three essays on the theory of sexuality. Standard Edition. 7:125-243. London: Hogarth Press, 1953.*

*Freud, S. (1911). Psycho-analytic notes on an autobiographical account of a case of paranoia (dementia paranoides). Standard Edition. 12:1-82. London: Hogarth Press, 1958.*

*Freud, S. (1914). On narcissism: an introduction. Standard Edition. 14:67-102. London: Hogarth Press, 1957.*

*Freud, S. (1915). Instincts and their vicissitudes. Standard Edition. 14:117-140. London: Hogarth Press, 1957.*

*Freud, S. (1917a). Mourning and melancholia. Standard Edition. 14:237-255. London: Hogarth Press, 1957.*

*Freud, S. (1917b) Transformation of instincts as exemplified in anal erotism. Standard Edition. 17:125-133. London: Hogarth press, 1955.*

*Freud, S. (1920). Beyond the pleasure principle. Standard Edition. 18:1-64. London: Hogarth Press, 1955.*

*Freud, S. (1923a). The ego and the id. Standard Edition. 19:3-66. London: Hogarth Press, 1961.*

*Freud, S. (1923b). The infantile genital organization of the libido: an interpolation into the theory of sexuality. Standard Edition, 19:141-145. London: Hogarth Press, 1961.*

*Freud, S. (1927). The future of an illusion. Standard Edition. 21:5-56. London: Hogarth Press, 1961.*

*Freud, S. (1937). Analysis terminable and interminable. Standard Edition. 23:209-253. London: Hogarth Press, 1964.*

*Giorgi, A. (1970). Psychology as a human science: a phenomenologically based approach. New York: Harper & Row.*

*Giorgi, A. (1971). Phenomenology and experimental psychology. In A.Giorgi, W.F.Fischer, R.Von Echartsberg (eds.) Duquesne studies in phenomenological psychology. Pittsburgh: Duquesne University Press, 1:6-29.*

*Giorgi, A. (1975a). An application of the phenomenological method in psychology. In A.Giorgi, C.T.Fischer, and E.Murray (eds) Duquesne studies in phenomenological psychology. Pittsburgh: Duquesne University Press. 2:82-103.*

*Giorgi, A. (1975b). Phenomenology and the foundations of psychology. In J.K.Cole (ed) Nebraska symposium on motivation. Lincoln: University of Nebraska Press.*

*Glover, E. (1945). Examination of the Klein system of child psychology. Psychoanalytic Study of the Child. 1:75-118.*

*Green, A. (1977). The borderline concept. In P.Hartocollis (ed) Borderline personality disorders. New York: International Universities Press.*

*Green, A. (1986a). On private madness. London: Hogarth Press.*

*Green, A. (1986b). The borderline concept. In On private madness. London: Hogarth Press.*

*Green, A. (1986c). Psychoanalysis and ordinary modes of thought. In On private madness. London: Hogarth Press.*

*Green, A. (1986d). Moral narcissism. In On private madness. London: Hogarth Press.*

*Green, A. (1986e). The dead mother. In On private madness. London:*

*Hogarth Press.*

**Green, A.** (1986f) *Potential space in psychoanalysis.* In *On private madness.* London: Hogarth Press.

**Greenberg, J.K. and Mitchell, S.A.** (1983). *Object relations in psychoanalytic theory.* London: Harvard University Press.

**Greenson, R.** (1968). *Dis-identification from the mother: its special importance for the boy.* *International Journal of Psycho-Analysis.* 49:370-374.

**Greenson, R.** (1972). *Beyond transference and interpretation.* *International Journal of Psycho-Analysis.* 53:213-217.

**Grotstein, J.** (1979). *The psychoanalytic concept of the borderline organization.* In *J.Le Boit and A.Capponi (eds.) Advances in psychotherapy of the borderline patient.* New York: Jason Aronson.

**Grotstein, J.** (1981). *Splitting and projective identification.* London: Jason Aronson.

**Grunberger, B.** (1971). *Narcissism: psychoanalytic essays.* New York: International Universities Press.

**Guntrip, H.** (1969). *Schizoid phenomena, object relations and the self.* New York: International Universities Press.

**Hanley, C. and Masson, J.** (1976). *A critical examination of the new narcissism.* *International Journal of Psycho-Analysis.* 57:49-66.

**Hartmann, H.** (1939). *Ego psychology and the problem of adaptation.* New York: International Universities Press, 1958.

**Hartmann, H. Kris, E. and Lowenstein, R.** (1946). *Comments on the formation of psychic structure.* In *Papers on psychoanalytic psychology. Psychological issues. Monograph 14.* New York: International Universities Press, 1964.

**Hartmann, H. Kris, E. and Loewenstein, R.M.** (1949). *Notes on the theory of aggression.* *Papers on psychoanalytic psychology. Psychological issues. Monograph 14.* New York: International Universities Press, 1964.

*Hartmann, H. (1950). Comments on the psychoanalytic theory of the ego. Essays on ego psychology. New York: International Universities Press, 1964.*

*Hartmann, H. (1955). Notes on the theory of sublimation. Essays on ego psychology. New York: International Universities Press, 1964.*

*Hartmann, H. (1956a). Notes on the reality principle. In Essays on ego psychology. New York: International Universities Press, 1964.*

*Hartmann, H. (1956b). The development of the ego concept in Freud's work. In Essays on ego psychology. New York: International Universities Press, 1964.*

*Hartmann, H. (1964). Essays on ego psychology. New York: International Universities Press.*

*Hartocollis, P. (ed.) (1977). Borderline personality disorders. New York: International Universities Press.*

*Heidegger, M. (1927). Being and time. In F.N.Magill (ed.) Masterpieces of world philosophy. New York: Harper & Row, 1961.*

*Horowitz, M.S. (1975). Sliding meanings: a defense against threat in narcissistic personalities. International Journal of Psychoanalytic Psychotherapy. 4:167-172.*

*Husserl, E. (1913). Ideas: General introduction to pure phenomenology. In F.N.Magill (ed.) Masterpieces of world philosophy. New York: Harper & Row, 1961.*

*Jacobson, E. (1954). The self and the object world. Psychoanalytic Study of the Child. 9:75-127.*

*Jacobson, E. (1964). The self and the object world. New York: International Universities Press.*

*Jacobson, E. (1965). The self and the object world. London: Hogarth Press.*

*Joffe, W.G. (1969). A critical review of the status of the envy concept. International Journal of Psycho-Analysis. 50:533-545.*

*Kernberg, O.F. (1966). Structural derivatives of object relationships. International Journal of Psycho-Analysis. 47:236-253.*

*Kernberg, O.F. (1967). Borderline personality organization. Journal of American Psychoanalytic Association. 15:641-685.*

*Kernberg, O.F. (1968). The treatment of patients with borderline personality organization. International Journal of Psycho-Analysis. 49:600-619.*

*Kernberg, O.F. (1969). A contribution to the Ego-psychological critique of the Kleinian School. International Journal of Psycho-Analysis. 50:317-333.*

*Kernberg, O.F. (1970). Factors in the psychoanalytic treatment of narcissistic personalities. Journal of the American Psychoanalytic Association. 18:51-85.*

*Kernberg, O.F. (1971). Prognostic considerations regarding borderline personality organizations. Journal of the American Psychoanalytic Association. 19:595-635.*

*Kernberg, O.F. (1974). Further contributions to the treatment of narcissistic personalities. International Journal of Psycho-Analysis. 55:215-240.*

*Kernberg, O.F. (1975). Borderline conditions and pathological narcissism. New York: Jason Aronson.*

*Kernberg, O.F. (1976). Object relations theory and clinical psychoanalysis. New York: Jason Aronson.*

*Khan, M.M.R. (1960). Clinical aspects of the schizoid personality: affects and technique. International Journal of Psycho-Analysis. 41:430-437.*

*Kahn, M.M.R. (1963). The concept of cumulative trauma. In The privacy of the self. London: Hogarth Press, 1974.*

*Kahn, M.M.R. (1974). The privacy of the self. London: Hogarth Press.*

- Khan, M.M.R. (1978). Introduction. In D.W.Winnicott Through paediatrics to psychoanalysis. London: Hogarth Press.*
- Kiernan, B. (1980). Patrick White. London: Macmillan Press.*
- Kinston, W. (1980). A theoretical and technical approach to narcissistic disturbance. International Journal of Psycho-Analysis. 61:383-394.*
- Klein, M. (1934). A contribution to the psychogenesis of manic depressive states. In Contributions to Psychoanalysis. 1921-1945. London: Hogarth Press, 1948.*
- Klein, M. (1946). Notes on some schizoid mechanisms. International Journal of Psycho-Analysis. 27:99-110.*
- Klein, M. (1948). Contributions to psychoanalysis. 1921-1945. London: Hogarth Press.*
- Klein, M. (1952). The origins of transference. In The writings of Melanie Klein. London: Hogarth Press, 1975.*
- Klein, M. (1957). Envy and gratitude. In Envy and gratitude and other works. 1946-1963. London: Hogarth Press, 1975.*
- Klein, M. (1958). On the development of mental functioning. International Journal of Psycho-Analysis. 39:84-90.*
- Klein, M. (1975a). Love, guilt and reparation and other works. 1921-1945. London: Hogarth Press.*
- Klein, M. (1975b). Envy and gratitude and other works. 1946-1963. London: Hogarth Press.*
- Kockelmans, J. (ed.) (1967). Phenomenology. New York: Doubleday & Company.*
- Kohut, H. (1966). Forms and transformations of narcissism. Journal of the American Psychoanalytic Association. 14:243-272.*
- Kohut, H. (1968). The psychoanalytic treatment of narcissistic personality disorders. Psychoanalytic Study of the Child. 23:86-113.*

- Kohut, H. (1971). The analysis of the self. A systematic approach to the psychoanalytic treatment of narcissistic personality disorders. New York: International Universities Press.*
- Kohut, H. (1972). Thoughts on narcissism and narcissistic rage. Psychoanalytic Study of the Child. 27:360-400.*
- Kohut, H. (1977). The restoration of the self. New York: International Universities Press.*
- Kohut, H. and Wolf, E.S. (1978). The disorders of the self and their treatment: an outline. International Journal of Psycho-Analysis. 59:413-425.*
- Kris, E. (1936). The psychology of caricature. In Explorations in art. New York: International Universities Press, 1952.*
- Kruger, D. (1988). An introduction to phenomenology. Cape Town: Juta & Company.*
- Kuhn, T.S. (1970). The structure of scientific revolution. Chicago: University of Chicago Press.*
- Langs, R. (1978). The adaptational-interactional dimension of countertransference. In R.Lang's' (ed) Classics in psycho-analytic technique. New York: Jason Aronson, 1981.*
- Laplanche, J. and Pontalis, J.B. (1973). The language of psychoanalysis. London: Hogarth Press.*
- Lasch, C. (1980). The culture of narcissism. London: Abacus, 1980.*
- Lawson, H. (1985). Reflexivity. The post-modern predicament. London: Hutchinson & Co.*
- Lichtenstein, H. (1964). The role of narcissism in the emergence and maintenance of a primary identity. International Journal of Psycho-Analysis. 4:49-56.*
- Lowen, A. (1967). The betrayal of the body. London: MacMillan Publishers.*

- Magill, F.N.** (1961). *Masterpieces of world philosophy*. New York: Harper & Row.
- Mahler, M. & Furer, M.** (1963). *Certain aspects of the separation-individuation phase*. *Psychoanalytic Quarterly*. 32:1-14.
- Mahler, M.** (1968). *On human symbiosis and the vicissitudes of individuation*. In *Infantile Psychosis*. Vol. 1. New York: International Universities Press.
- Mahler, M.** (1972). *On the first three sub-phases of the separation-individuation process*. *International Journal of Psycho-Analysis*. 53:333-338.
- Mahler, M.** (1975 - a). *The selected papers of S.Margant & M.D.Mahler*. Vol. 1. *Infantile psychosis and early contributions*. Vol. 2. *Separation-individuation*. New York: Jason Aronson.
- Mahler, M. Pine, F. & Bergamn, A.** (1975 - b). *The psychological birth of the human infant*. New York: Basic Books.
- Mahler, M. & La Perriere, K.** (1975 - c). *Mother-child interaction during separation-individuation*. *Psychoanalytic Quarterly*. 34:483-498.
- Mahler, M. & Kaplan, L.** (1977). *Developmental aspects in the assessment of narcissistic and so-called borderline personalities*. In *Borderline personality disorders*. New York: International Universities Press.
- May, R.** (1985). *Internalization in narcissism: the problem of disillusionment*. *British Journal of Psychotherapy*. 1(3).
- Merleau-Ponty, M.** (1942). *The structure of behavior*. Trans: A.Fisher. New York: Beacon Press, 1963.
- Merleau-Ponty, M.** (1945). *Phenomenology of perception*. Trans: C.Smith. London: Routledge & Kegan Paul. 1962.
- McDougall, J.** (1980). *The narcissistic economy and its relation to primitive sexuality*. *Contemporary Psychoanalysis*. 18:373-396.
- McLeod, A.L.** (1970). *The literatures of the British Commonwealth, Australia and New Zealand*. University Park: Pennsylvania State University Press.

- Natterson, J.M.** (1976). *The self as a transitional object: its relationship to narcissism and homosexuality.* International Journal of Psychoanalytic Psychotherapy. 5:131-143.
- Neumann, E.** (1954). *The origins and history of consciousness.* Trans: R.Hull. London: Routledge & Kegan Paul.
- O'Brien, M.S.** (1988). *A metabletic study of the male/female process in psychology.* Unpublished Masters Thesis, Rhodes University, Grahamstown.
- Packer, M.J.** (1985). *Hermeneutic enquiry in the study of human conduct.* American Psychologist. October.
- Parkin, A.** (1985). *Narcissism: Its structures, systems and affects.* International Journal of Psycho-Analysis. 66:143-155.
- Pontalis, J.B.** (1982-1983). *Merleau-Ponty's thought.* Review of Existential Psychology & Psychiatry. Vol. 18. nos. 1,2,3.
- Pulver, S.E.** (1970). *Narcissism: the term and the concept.* Journal of the American Psychoanalytic Association. 18:319-341.
- Ramson, W.S.** (1974). *The Australian Experience - Critical essays on Australian novels.* Canberra: Australian National University Press.
- Reich, A.** (1953). *Narcissistic object choice in women.* In Psychoanalytic contributions. New York: International Universities Press. 1973.
- Reich, W.** (1925). *The impulsive character.* In The impulsive character and other writings. New York: New American Library, 1974.
- Reich, W.** (1933). *Character Analysis.* New York: Orgone Institute Press, 1949.
- Rey, A.** (1986). *The schizoid mode of being and the space-time continuum (beyond metaphor).* Journal of the Melanie Klein Society. Vol.4, 2:12-52.
- Rinsley, D.B.** (1977). *An object-relations view of borderline personality.* In P.Hartocollis (ed.) Borderline personality disorders. New York: International Universities Press.

**Robbins, M.** (1980). *Current controversy in object relations theory as outgrowth of a schism between Klein and Fairbairn.* International Journal of Psycho-Analysis. 61:477-492.

**Robbins, M.** (1981a). *The symbiosis concept and the commencement of normal and pathological ego functioning and object relations. 1 Infancy.* International Review of Psychoanalysis. 8:365-377.

**Robbins, M.** (1981b). *The symbiosis concept and the commencement of normal and pathological ego functioning and object relations. 11 Developments subsequent to infancy and pathological process.* International Review of Psychoanalysis. 8:379-391.

**Robbins, M.** (1982). *Narcissistic personality as a symbiotic character disorder.* International Journal of Psycho-Analysis. 63:457-473.

**Romanyshyn, R.** (1975). *The attitude of science and the crisis of psychology.* In A.Giorgi, C.Fisher, and E.Murray (eds.) *Duquesne studies in phenomenological psychology.* 11:6-18. Pittsburg: Duquesne University Press.

**Romanyshyn, R.** (1978). *Psychology and the attitude of science.* In R.Valle and M.King (eds.) *Existential-phenomenological alternatives for psychology.* New York: Oxford University Press.

**Rosenfeld, H.** (1964). *On the psychopathology of narcissism: a clinical approach.* International Journal of Psycho-Analysis. 45:332-337.

**Rosenfeld, H.** (1965). *Psychotic states.* London: Hogarth Press.

**Rosenfeld, H.** (1971). *A clinical approach to the psychoanalytic theory of the life and death instincts: an investigation into the aggressive aspects of narcissism.* International Journal of Psycho-Analysis. 52:169-178.

**Rosenfeld, H.** (1978). *Notes on the psychopathology and psychoanalytic treatments of some borderline patients.* International Journal of Psycho-Analysis. 59:215-221.

**Saperstein, J. and Gaines, J.** (1978). *A commentary on the divergent views between Kernberg and Kohut on the theory and treatment of narcissistic personality disorders.* International Review of Psychoanalysis. 5:413-423.

**Sardello, R.J.** (1975). *Hermeneutical reading: an approach to the*

*classic texts of psychology. In A.Giorgi, C.Fischer and E.Murray (eds.) Duquesne studies in phenomenological psychology. Vol. 11. Pittsburg: Duquesne University Press.*

**Satinover, J.** (1987). *Science and the fragile self: The rise of narcissism, the decline of God. In D,Levin (ed.) Pathologies of the modern self. Postmodern studies on narcissism, schizophrenia and depression. New York: New York University Press.*

**Schweitzer, R.D.** (1983). *A phenomenological explication of dream interpretation among rural and urban Nguni people. Unpublished Ph.D. thesis, Rhodes University, Grahamstown.*

**Searles, H.** (1965). *Collected papers on schizophrenia and related subjects. London: Hogarth Press.*

**Searles, H.** (1975). *The patient as therapist to his analyst. In R,Langs (ed.) Classics in psycho-analytic technique. New York: Jason Aronson, 1981.*

**Segal, H.** (1964). *Introduction to the work of Melanie Klein. New York : Basic Books.*

**Segal, H.** (1983). *Some clinical implications of Melanie Klein's work: emergence from narcissism. International Journal of Psycho-Analysis. 64:269-276.*

**Seldon, R.** (1986). *A readers guide to contempory literary theory. Sussex: Harvester Press.*

**Skura, M.A.** (1981). *The literary use of the psychoanalytic process. New York: Yale University Press.*

**Smith, D.L.** (1985). *Freud's developmental approach to narcissism: a concise review. International Journal of Psycho-Analysis. 66:489-497.*

**Sohn, L.** (1985). *Narcissistic organization, projective identification and the formation of the identificate. International Journal of Psycho-Analysis. 66:201-213.*

**Spotnitz, H.** (1976). *The narcissistic defence. In Psychotherapy of pre-oeidial conditions. New York: Jason Aronson.*

- Steele, R.S.** (1982). Freud and Jung. Conflicts of interpretation. London: Routledge & Kegan Paul.
- Stern, A.** (1938). Psychoanalytic investigation of and therapy in the borderline group of neurosis. *Psychoanalytic Quarterly*. 7:467-489.
- Stolorow, R.D. and Lachmann, F.M.** (1980) Psychoanalysis of developmental arrests - theory and treatment. New York: International Universities Press.
- Thorpe, M.** (1987) *Language and the process of change in psychotherapy*. Unpublished paper, Rhodes University, Grahamstown.
- Tracy, D.J.** (1983) *Patrick White: The great mother and her son*. *Journal of Analytic Psychology*. 28:165-183.
- Treurniet, N.** (1980). On the relation between the concept of the self and the ego in Kohut's psychology of the self. *International Journal of Psycho-Analysis*. 61:325-333.
- Van der Waals, H.G.** (1949). Le narcissisme. *Revue française de psychanalyse*. 13:501-526. cf B.Grunberger *Narcissism: Psychoanalytic essays*. New York: International Universities Press, 1971.
- Walsh, W.** (1973). *Patrick White's vision of human incompleteness: the solid mandala and the vivisector*. In W.Walsh (ed) *Readings in Commonwealth literature*. Oxford: Clarendon Press.
- Walsh, W.** (1977). *Patrick White's fiction*. Sydney: George Allen & Unwin.
- Watts, J.** (1987). *Daydreaming around the unconscious*. Unpublished paper, Rhodes University, Grahamstown.
- Weiss, J.** (1966). *Clinical and theoretical aspects of "as if" characters*. *Journal of the American Psychoanalytic Association*. 14:569-590.
- White, P.** (1939). *Happy valley*. London: Harrap.
- White, P.** (1941). *The living and the dead*. Harmondsworth: Penguin,
- White, P.** (1948). *The aunt's story*. Harmondsworth: Penguin.

- White, P. (1955). The tree of man. New York: Viking Press.*
- White, P. (1957). Voss. London: Eyre and Spottiswoode.*
- White, P. (1961). Riders in the chariot. New York: Viking Press.*
- White, P. (1966). The solid mandala. Harmondsworth: Penguin.*
- White, P. (1970). The vivisector. New York: Viking Press.*
- White, P. (1974). The eye of the storm. New York: Viking Press.*
- White, P. (1977). A fringe of leaves. New York: Viking Press.*
- White, P. (1980). The Twyborn affair. New York: Viking Press.*
- White, P. (1981). Flaws in the glass. A self portrait. London: Jonathan Cape.*
- Winnicott, D.W. (1945). Imitative emotional development. In Through paediatrics to psycho-analysis. London: Hogarth Press, 1978.*
- Winnicott, D.W. (1951). Transitional objects and transitional phenomena. In Through paediatrics to psycho-analysis. London: Hogarth Press, 1978.*
- Winnicott, D.W. (1956). Primary maternal preoccupation. In Through paediatrics to psycho-analysis. London: Hogarth Press, 1978.*
- Winnicott, D.W. (1960a). The theory of the parent-infant relationship. In The maturational process and the facilitating environment. New York: International Universities Press, 1965.*
- Winnicott, D.W. (1960b). Ego distortion in terms of the true and false self. In The maturational process and the facilitating environment. New York: International Universities Press, 1965.*
- Winnicott, D.W. (1962). A personal view of the Kleinian contribution. In The maturational process and the facilitating environment. New York: International Universities Press, 1965.*

*Winnicott, D.W. (1965). The maturational process and the facilitating environment. New York: International Universities Press, 1965.*

*Winnicott, D.W. (1978). Through paediatrics to psycho-analysis. London: Hogarth Press.*

*Winnicott, D.W. (1971). Playing and reality. Harmondsworth: Penguin.*

*Wolfe, P. (1983). Laden choirs. The fiction of Patrick White. Kentucky: University of Kentucky Press.*

*Yorke, C. (1971). Some suggestions for a critique of Kleinian psychology. Psychoanalytic Study of the Child. 26:129-158.*

*Zetzel, E.R. (1956). An approach to the relation between concept and content in the psychoanalytic theory: with special reference to the work of Melanie Klein and her followers. Psychoanalytic Study of the Child. 11:99-121.*