

THE PSYCHOLOGICAL FUNCTIONS
OF THE BI-POLAR SELF

Gregory Bellow

1981



THE PSYCHOLOGICAL FUNCTIONS
OF THE BI-POLAR SELF

Doctoral Dissertation

by

Gregory Bellow

Institute for Clinical Social Work

Berkeley, California

June 1981

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PSYCHOLOGICAL FUNCTIONINGS OF THE BI-POLAR SELF

Title of PDE

proposed by

Gregory Bellow

Name of Student

Signed:

Chester F. Villalba

Mentor

12/10/1980
Date

Somoan Barish, DSW

PDE Committee Representative

12/10/80
Date

DOCTORAL COMMITTEE:

Chester F. Villalba

5/31/81
Date

Somoan Barish

5/31/81
Date

Charles W. Dalton

External Member

5-14-81
Date

Acknowledgements

I would like to express my appreciation to the Trustees and Faculty of the Institute for Clinical Social Work who created the atmosphere which permits the type of thinking which is involved in a speculative dissertation like mine. I would also like to express my thanks to my fellow students and alumni who provided support to me during this time.

In particular, I would like to thank my dissertation committee with whom I developed a triangulated relationship. Mr. Villabla provided the emotional support when I was discouraged. Dr. Barish helped me to clarify my thinking so as to present my ideas clearly. Dr. Walton's creativity helped me to put ideas together in new and meaningful ways.

Beyond the scope of the Institute, I would like to express my intellectual indebtedness to the authors whose ideas about the Self formed the basis from which my work emanates. Additionally, I found the criticisms of Drs. Elizabeth Eisenhuth, Randall Weingarten and Mr. Joseph Palumbo to be most helpful to me in clarifying my own thinking.

On a personal level, I would like to thank my parents for mirroring me and permitting me to idealize them in such a way as to facilitate my development in such a fashion to enable me to have the self confidence, intellectual freedom and courage to write a dissertation about the Self. For the Self, in a poetic and metaphoric sense, is the internalization of being loved by your parents in such a fashion as to permit one to express love and accept the love of others.

Without the love of my wife and children, I could not have had the experiences which permitted me to achieve the understanding of my Self and of the Self which I have expressed in this dissertation. Additionally, I am indebted to them for the intellectual, editorial and emotional support which allowed me to successfully complete this dissertation.

Gregory Bellow

Redwood City, California

June, 1981

- ABSTRACT -

This is an exploratory study which concerns itself with the research question: What are the psychological functions of the self in the normal mature adult? This study develops a preliminary conceptual model for self-functions.

The organization of the study is as follows. An introduction which poses the research question and outlines the methodology. A review of the existing literature on the psycho-analytic theories of the self which emanate from a Freudian point of view. The authors considered include Freud, Hartmann, Mahler, Spitz, Jacobson, Winnicott and Kohut. These concepts of the self are broken down along lines of similarities of function. In the subsequent section the author develops a concept of the functions of the self in the mature adult. These functions are incorporated into a working conceptual model. Two detailed case applications -- one male and one female -- are made. This is followed by conclusions, recommendations for further study, and implications for clinical social work.

The author conceptualizes the fully developed self as containing two major functions. One is self-definition which involves the capacity to maintain a sustained psychological experience of one's personal sense of being. The second involves the internalization of capacities of admired objects for self-protection and self-expression.

The major conclusion of this study is that for meaningful self-expression to occur in the outside world that both capacities must be fully developed, internalized, and must work in conjunction with one another. It is by this means that outer actions must come to be imbued with personal meaning as well as that positive responses from the results of one's actions enhance the self.

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CHAPTER 1
INTRODUCTION AND OVERVIEW

I. Introduction

I was originally drawn to the ideas which I will develop in this dissertation by my work with narcissistic and borderline patients. Despite considerable pathology, I began to question what psychological mechanisms enabled them to function as successfully as they did in the outside world. One particularly verbal narcissistic patient, when faced with a choice between two painful alternatives, would base his actions on rigidly determined assessments of the external situation and of his internalized rules for behavior. He would rapidly substitute these rules and values for the judgement functions of his ego. He seemed to leave his internal processes such as feelings out of decisions, preferring to "minimize pain" by rapid action of a driven nature.

In my reading about these patients I had been impressed with the frequent mention in the ego psychological literature of primitive severe super-ego components (31,49). This particular patient, however, seemed to be able to make highly adaptive use of these rules and values in determining his behavior. At that point in my thinking I conceived of this as a super-ego compensation for poorly developed ego functions. While I found this helpful, it did not sufficiently explain the patient's ability to function at such a high level without the use of his internal processes of feeling, judgement and evaluation of his experiences.

Upon exposure to Donald Winnicott's ideas on the True and False Self (89), I found certain similarities between his descriptions

of these concepts and the functioning of my narcissistic patients. As with patients with an overdeveloped False Self, their entire personality was directed outwards onto the environment. This seemed to be in the service of protection of a vulnerable sector of themselves--what Winnicott calls the True Self. While his concepts are useful in a descriptive and clinical sense, his papers do not develop these concepts into a consistent theory.

Heinz Kohut's writings on the Self over the last 15 years (64,67,69) separate the ego from the Self. Kohut is thereby able to develop a more highly developed description of the psychological Self than have ego psychologists. The rapid impact of Kohut's work on the field of psychoanalysis indicates the need for an improved understanding of the Self and particularly for a comprehensive psychanalytic theory of the Self.

Kohut's theory of the Self is a major contribution to our understanding. His emphasis, however, is upon patients with narcissistic pathology and upon the end points of Self development which he describes as the two poles of the Self. These poles are manifested by ambitions and ideals which are the highest form into which the Self can develop. In The Restoration of the Self (69) Kohut emphasizes the relationship between ambitions and ideals in what he calls tragic man who is concerned with the meaning of his own identity, values and creativity.

By focusing on the tragic man's search for meaning, Kohut deemphasizes the non-pathological development of the Self and its functions in the normal mature adult. For a more comprehensive theory of the Self to be developed, the issue of Self development and Self functions in the mature adult must be addressed more fully.

II. Research Question

The problem posed above can be reframed in terms of one large question: What are the functions of the Self in the normal mature adult? In order to be able to develop an answer to a question this broad, it is best broken down into sub areas. These relate to: 1) The development of the Self; 2) the functions of each pole of the Self; 3) The interaction of the poles in overall Self functions. Each of these areas can be formulated into a series of questions as follows.

1) What are the processes involved in the development of the Self? Are these processes different for each axis of the Self?

2) What psychological functions are related to each pole of the fully developed and internalized Self?

3) How do these functions interact?

III. Statement of Purpose and Limitations

This dissertation will concern itself with developing the answers to these questions. These answers will provide the basis of a beginning model for the understanding of the development and functioning of the Self in the adult.

These answers come out of what the author considers to be convergences in the Freudian, ego psychological, Kohut's and Winnicott's descriptions of the Self. The first area of convergence is that Kohut and Winnicott's descriptions of the Self contain a differentiation in function between the two poles, segments, or aspects of the Self. Kohut's Self is differentiated into the grandiose Self and the idealizing parent imago. Winnicott's Self is differentiated into the True Self and the

False Self. Second is that there are similarities of function between the differentiated poles or segments. The True Self and the Grandiose Self are both the center of the felt experience of personal existence. The False Self and the Idealizing Parent Imago relate to outer experience by making oneself like admired external objects. Additionally if these two psychological functions, inner self definition and internalization of outer experience, are examined separately from the theories in which they are embedded, one can see that both the Freudian and ego psychological literature describe these functions.

Freud's use of the concept ego contains both the ego as a point of self reference (8) and the ego as a set of functions designed to compromise between the id and the outer world (12). The superego is a specialized part of the ego which contains the internalization of outer prohibitions (12).

Ego psychologists see the Self as a specialized part of the ego (20-23). The function of self definition is performed by self representations which are integrated by the ego (49). The internalization of the qualities of admired objects forms part of the ego and superego (30).

This dissertation will be an exploratory study with a heavy emphasis on theory. Such a study must use existing theory as a point of departure. As mentioned above, the author believes that there are convergences and similarities within the psychoanalytic theories of the Self. These are particularly noteworthy in the areas of the psychological functions performed by the Self as described by these theorists.

It is by isolating these similarities along the lines of Self functioning that these trends become more apparent. This process of isolation requires the separation of an idea or concept from the theoretical frame of reference from which it emanates. The research process,

in attempting to answer these questions, involves the isolation of various elements of different theories so as to determine if some fundamental similarities exist.

Different theories are based on different constructs and assumptions. There is an inherent danger in taking an idea from one theory and comparing it with another seemingly similar idea from another theory. This danger is that once taken out of the context of its own theory, that one is comparing or integrating elements which seem similar but which in fact are not. The opposite danger is that if one stays so closely within the confines of one theoretical point of view, that similarities and convergences among theories will not be explored.

Recognizing the dangers, the potential for the stimulation of new thoughts and theoretical ideas based on a comparison of various theoretical ideas is the rationale for taking the course of action. If clinicians and theoreticians can understand their patients and their theories more fully or in a different context the research process will have been fulfilled.

In this dissertation, once these trends have been isolated and analyzed in terms of the similarities of Self functioning, the author will address the research questions posed above. The answers to these questions will promote a synthesis of the ideas about Self functions into a conceptual model of Self functioning in the mature adult. Such a model may be able to be reintegrated into existing theories so as to promote a more comprehensive overall theory of the Self. Such an expanded theory would enable us to better understand and therefore better assist our patients.

IV. Methodology

The following steps will be taken in fulfilling the purpose discussed above:

1) A review of the literature will be made. This will show the contemporary theories of the Self.

2) The development of the common aspects of the contemporary theories of the Self will be traced with reference to the poles of the Self and their specific functions.

3) A synthesis of these ideas will be made into a unified model of Self functioning in the mature adult. This synthesis reflects the author's ideas.

4) A detailed case application will be made. Two cases will be used.

V. Statement of Scope and Major Literature Sources

The dissertation will focus on the issue of the bi-polarity of the Self and of the functions of each pole. In this context it will include the works of Sigmund Freud, Heinz Kohut, Donald Winnicott and four major ego psychological theorists--Heinz Hartmann, Rene Spitz, Margaret Mahler and Edith Jacobson. Each of these authors relate to these themes in their work. In order to limit the scope of the dissertation, the exploration of these authors work will be limited to their discussions which relate to the central issue of my work. Also omitted are the theories of Kernberg and Masterson. While both make contributions to our understanding of early psychological development, they emphasize the role of object relations.

In discussing Freud the concepts of ego and superego will be reviewed. This will include the antecedents of the structural model in his early work as well as his later work, in which the concepts of ego and superego were fully developed. The major sources will be Freud's own work--particularly The Ego and the Id, (12) "On Narcissism," (8) "Two Principles of Mental Functioning," (7) and "Mourning and Melancholia" (11). This will be supplemented with Arlow and Brenner's book Psychoanalytic Concepts and the Structural Model, (2) dealing with Freud's work.

Ego psychology expanded, developed and clarified many early psychanalytic concepts. One major clarification was the descriptive separation between Self and ego by Hartmann and his colleagues. Spitz discussed the schism in which the Self and ego come to be differentiated via the prototype of the third organizer--the "semantic no." Margaret Mahler described separation individuation as the process by which a child comes to have a sense of psychological separateness and uniqueness. She emphasized the mutual mirroring process between mother and child as the process of transmission of self awareness to the child. Edith Jacobson related the development of the Self to external objects and self awareness to the reciprocal process between the child and his object world. The relationship between the Self and the object is related to the building of the fabric of the ego and superego.

The following ego psychological issues relate to the development of the Self or to its functions. Mahler's views on the mutual mirroring process relate to the development of self awareness within the child. Edith Jacobson's ideas relate to the idealizing function of incorporating the capacities of objects so as to make them one's own. Spitz's ideas as to the relationship between the Self and the ego offer an interesting

beginning for discussion of the relationship between the functions of each pole of the Self.

In reviewing ego psychology, the sources will be Hartmann's Ego Psychology and the Problem of Adaptation, (19) and his papers on ego and superego (20-23) in Essays on Ego Psychology (24-27). In looking at Spitz's work, the major source will be No and Yes (56), in which he developed his theory of organizers most fully. In discussing Mahler's work the sources will be On Human Symbiosis and the Vicissitudes of Individuation (40) and her most recent work, The Psychological Birth of the Human Infant (41). These works emphasize mother-child interaction, as part of psychological development in the separation individuation process. Of particular interest is the mutual mirroring which is characteristic of the "hatching" phase. In discussing Edith Jacobson's ideas the primary source will be The Self and the Object World (29), in which she discussed the development of self and object in the context of ego development. Additionally, Jacobson's Depression (30), which relates to affect and self esteem will be reviewed.

In recent years psychoanalytic Self psychology has been developed most fully by Heinz Kohut. His ideas as to the nature and constituents of the Self, as well as their function within the personality, have opened up new areas of thought and investigation within psychoanalytic psychology. Kohut defines the Self as the end product of the development of the once-lost sense of narcissistic perfection within ourselves. As a result of this loss in childhood, Kohut conceives of a split in the developmental line of narcissism. This split means that development proceeds along two axes which, although related, each have an individual course. The first is the grandiose Self axis which relates to the emergence of the

expression of our inner greatness in a form which will be recognized and appreciated by others. The other is the idealized parent imago. The loss of omnipotence of the child is replaced by idealization of objects which are seen as having the power which was magically attributed to oneself. As the child develops he wishes to be like those admired objects.

The two poles of the Self, once developed separately, make up the mature Self, which is an enduring part of the psyche. It is the tension between the highly developed poles of the Self, as expressed in the form of ideals and ambitions, which impels us towards creative fulfillment.

The review of Kohut's work will contain his papers (62-66) leading up to the Analysis of the Self (67). In the Restoration of the Self (69) he revises some earlier ideas as to the eventual fate of the elements of the Self.

Donald Winnicott's description of the self as made up of the True and False Self is thus also bi-polar in nature. The True Self is the inner sense of being and existence which we all carry within ourselves. The False Self is a derivative of the True Self which is designed to protect it throughout life. The False Self is attuned to the outer world and complies with its demands in its role of protecting the True Self. As the True Self develops, the False Self is able to retreat into a less central position within the personality. However, the False Self retains a role, in that the True Self always needs some protection, and the False Self continues to be attuned to the needs and demands of the outside world.

The sources will be primarily Winnicott's own papers, which are published in collections (80-93).

VI. Logistics

Chapter 1

Chapter One includes the Introduction, the research question, the statement of purpose, limitations, the description of the methodology, and the statement of scope of the dissertation.

Chapter 2

Chapter Two is a review of the literature. This will include Freud, and four ego psychologists, Heinz Hartmann, Rene Spitz, Margaret Mahler and Edith Jacobson. This will be followed by a review of Heinz Kohut and Doanld Winnicott's theories of the Self. This review will show the history and development of the contemporary theories of the Self.

Chapter 3

Chapter Three is a discussion of the literature which examines the similarities in the psychological functions of the Self extracted from the theories in which they are contained.

Chapter 4

In Chapter Four the extracted concepts are synthesized into a configuration of the author. The author will develop a conceptual model of the Self which describes the functions of the Self in the mature adult. These are the self defining function which contains the inner sense of existence and the self protective-expressive function which relates to the internalizations of the capacities of admired objects. This model also describes the interrelationship of these two functions.

Chapter 5

Chapter Five is two detailed case applications of the model and conclusions which can be drawn from the case discussions.

Chapter 6

Chapter Six contains conclusions, implications for clinical social work and recommendations for further study.

CHAPTER 2
REVIEW OF THE LITERATURE

Sigmund Freud

The Topographic Model

The topographic model which developed out of his observations of his patients' psychic functioning was Freud's first systematic description of the mind. Freud indicates that while topography implies spatial relationship, this is only a metaphor to facilitate a description of the interaction of systems within the mind. The topographic model was first delineated in Chapter 7 of The Interpretation of Dreams, (6) and was elaborated in a number of papers published over the next 20 years. (7,8,9,10,11)

With the publication of The Ego and the Id in 1923, Freud replaced the topographic model with the more familiar structural model: id, ego and superego. However, many of his earlier ideas and concepts about mental functioning in the topographic model were reworked into the structural model. Freud did not change his views as to how the mind worked, but he did revise his descriptive model to fit the clinical data more closely.

In the topographic model, the mind is divided into three systems. These are the unconscious (UCS), preconscious (PCS) and conscious (CS) systems. Each system is defined by its relationship to the unconscious as well as by its unique characteristics or processes.

The system UCS is characterized by an almost complete lack of access to outer expression. Even slips, jokes and dreams undergo at

least partial preconscious censorship before becoming manifest. The UCS is capable of receiving input from sensory organs and is amenable to experience. However, this is limited by the fact that unconscious mental processes, known as primary processes, are dominated by the push for immediate satisfaction of wishes and discharge of mental energies.

Mental processes which occur in the UCS have definite characteristics. As outlined in a 1915 paper entitled "The Unconscious," (10) they include: no negation, no doubt, condensation, no varying degree of certainty, no contradiction, timelessness, displacement of cathexes and substitution of psychic reality for external reality. In order to achieve any meaningful expression, the inner world of the UCS must be censored and given form by the PCS.

The PCS comprises those elements of the mind which are capable of becoming conscious. The PCS is not present from birth but develops from experience and is called secondary process. PCS functions are to bind psychic energy as well as to respond to the demands imposed by external reality. To accomplish these ends secondary process involves the capacity to delay motor discharge, to find energy from the UCS and the ability to anticipate consequences.

These capacities of the PCS permit thought and judgement to develop by comparing current experience with verbal memory. Once the situation has been thus assessed, judgement about courses of action can be made, and choices of action selected. The PCS also functions as the censor of the UCS at the border between the two systems. This is the repressive barrier. (9) Only wishes and impulses deemed tolerable by

the PCS censor are permitted access to the PCS and therefore become potentially available to expression via the CS. Exceptions to this are slips, dreams and neurotic symptoms which are direct expressions of the PCS, and thereby provide clues to the content of the UCS.

The PCS and the CS are closely related. The CS is that part of the PCS which is currently cathected with attention. Motility is controlled by the CS. The CS takes in external stimuli and therefore can be defined by what one is aware of, thinking about, or doing at a given moment.

Another major thread in the topographic model which eventually is integrated into Freud's later structural model is the issue of the specific motivation for censorship of certain ideas and wishes. As early as 1900 (6) there are implications in Freud's writing that certain types of material (particularly sexual thoughts and phantasies) would be most likely to require censorship. The question of selection for censorship and of the relationship of that selection to self esteem is developed in two papers. (8, 11)

"Repression comes from the self respect of the ego," Freud states in "On Narcissism" (Freud, 8, p. 74). Man develops an ideal of himself based on the lost narcissism of childhood which he deems to be perfect. Narcissism becomes the ideal ego or standard by which he measures his actual ego. It includes self love of early childhood and internalized parental criticism. This function of measurement or comparison between ideal and the actual ego is called conscience. Conscience splits off from the ego and judges its actions, with comparative objectivity,

according to the standards of the ideal ego. Feelings of positive or negative self regard emanate from the evaluation of the ego by this split off segment of itself. Positive self regard emanates from the fulfillment of the ideal ego -- negative from a failure to live up to its internalized standards. Chronic failures in self regard result in cases of melancholia which involve a severely self-critical conscience function.

The Structural Model

Freud developed the structural model of the mind because it more accurately described psychic phenomena, and in particular, unconscious conflict. Since there can be no negation within primary process, unconscious conflict implies other mental functions which are unconscious or which have been repressed. With the publication of The Ego and the Id, (12) Freud addressed these problems by developing the structural model of the mind, which included three agencies: id, ego and superego.

The id is the hereditary given of an individual -- the unorganized reservoir of energy derived from the instincts, libidinal and aggressive, and their representations in wishes. The id is under the domination of the primary process and such is characterized by condensation, displacement, and pressure for immediate discharge. Id energy is discharged through primitive thought and action designed to achieve pleasure -- either through instinctual discharge or through achievement of an instinctual aim.

The ego is the surface of the id which interacts with the environment. It is the part of the id which is capable of differentiation and modification through experience. Initially the ego is modified by perception. As this modification continues, an internal representation of the outside world develops in the form of memory. Further ego development occurs as a result of active intervention in the outside world as well as by means of a number of processes, including

neurological development, identifications with primary caretakers, language acquisition which facilitates thought, success in the delay of gratification, and increasing capacities for censorship.

Before the Oedipal phase the child has made some identification with both parents. During the Oedipal struggle, because of the need to control incestuous wishes, the child makes a primary identification with the same-sexed parent to gain his/her support as an ally. The internalization of this identification into a permanent psychic structure indicates the passing of the Oedipus complex. The superego contains pre-Oedipal identifications in terms of ideas (what one should be), prohibitions (what one should not be) and the evaluating function or conscience which measures the ego's performance by these two standards.

The broad general outcome of the sexual phase dominated by the Oedipus complex may, therefore, be taken to be the forming of a precipitate in the ego, consisting of these two (bisexual) identifications in some way united with each other. This modification of the ego retains its special position; it confronts the other contents of the ego as an ego ideal or super-ego. (Freud, 12, p. 24)

The regulation of self regard is largely determined by the nature of the superego and its interaction with the ego. If the ego is able to repress unacceptable id impulses and act in conformity with the ego ideal, positive self regard will be generated. Its source is a combination of the residue of infantile narcissism, identification with the ideals and standards of both parents from the pre-Oedipal period, and the prohibitions and standards internalized as a result of the Oedipal struggle. These are the ideal standards by which the conscience, or judgment function of the ego which is split off from itself, measures its own effectiveness in fulfilling them. If they have been fulfilled,

pride and positive self regard result. If not, shame and guilt, resulting in a loss of positive self regard, and in some cases, melancholia, follow.

As the ego develops, it seeks to bring the influence of the external world to bear on the id by substituting the reality principle for the pleasure principle. Its modifications of the id permit delay of gratification, abstract thought as trial action, and censorship. These modifications allow for more effective translation of id dominated wishes into actions which will bring their values to fulfillment in the outer world. However, Freud's view of the power of the unconscious over all of our lives places the ego at the service of the id; the ego is capable only of partial modification of the pleasure principle because it is dependent on the id as a source of energy.

The superego is a part of the ego which is differentiated into two functions. One deals with ideals and aspirations and the other with moral commands and prohibitions. Ideals and aspirations are contained in what is called the ego ideal; moral commands and prohibitions in the conscience, which enforces standards and motivates repressions of unacceptable impulses. Both ideals and prohibitions are based on introjections of the parental superegos. Like other aspects of the ego, much of the superego is unconscious and is observable only when there is disharmony or conflict which is manifested by guilt. The superego takes its final form subsequent to the resolution of the Oedipal conflict. The ego ideal and conscience are separated from objects having become internalized functions of the superego.

Ego Psychology

Heinz Hartmann

Heinz Hartmann, in collaboration with Ernst Kris and Rudolph Lowenstein, synthesized, clarified, and expanded upon Freud's theoretical writings, with particular emphasis on an expanded role for the ego. Their constructions are the foundation upon which much of contemporary ego psychology is built. Hartmann developed the idea that biological and neurological maturational processes go hand in hand with ego development. Development occurs as a result of interaction with the environment. Maturation processes, in contrast, occur in what Hartmann calls the conflict free sphere of the ego. Such maturation independent of interaction with the environment implies an ego with more autonomy from the id than in the Freudian conception.

The id, according to Hartmann, is the biological substrate of man. Its basic processes remain as described by Freud. However, ego and id are both developed out of a common, undifferentiated id-ego matrix. At birth there is an undifferentiated period during which id and ego are indistinguishable from one another. The ego, due to maturational (biological) and developmental (psychological) processes, quickly begins to structure the matrix; secondary to these processes it begins to be differentiated from the id and to exercise influence over it, as manifested by its capacity to delay discharge, substitute aims, and, eventually to inhibit id impulses.

Hartmann and his collaborators conceived of the ego in an expanded capacity in terms of its maturational functions, including intention,

object comprehension, language, perception, and motor development -- all of which develop primarily outside of the sphere of conflict.

The developmental functions of the ego relate to its capacity for tension regulation and adaptation. As the child confronts the environment conflicts develop. In the face of these conflicts, the ego either adapts itself to the demands of the outer world or effects some interaction with the outer world designed to change it. This is what Hartmann means by adaptation. As the ego gradually is able to master conflict, the energy bound up in that conflict becomes neutralized of its instinctual origin. This neutralized energy is then available for the ego to use elsewhere.

The two processes, ego development as a result of maturation and ego development as a result of conflict successfully mastered, facilitate each other. Advances in maturation facilitate the ability to master conflict, and capacities and energy derived from conflict mastery are available to facilitate the maturation. As ego development continues, areas which were once conflictual can be removed from the arena of conflict into stable ego structures which acquire secondary autonomy when fueled with neutralized energy. The ego then has enduring energized structures, some having primary autonomy and some having secondary autonomy.

Much of ego development occurs as a result of the child's identification with the mother. By being like the mother, the child partakes in her strength and coping capacities. The child's ego develops by a reciprocal process of likening himself to the mother, followed by an internalization of that aspect or function of the mother, resulting in a further structuralization of the ego.

Every step in the formation of the object corresponds to a phase in psychic differentiation. That differentiation is determined by the maturation of the apparatus, which later comes under the control of the ego, and by experiences that structure the psychic apparatus. Hence both processes, differentiation of the psychic structure and relation of self to external objects are interdependent; the nature of this interdependence can be characterized as dialectical.

(Hartmann, Kris and Lowenstein, 20, p. 26)

The mother child relationship is emphasized as effecting the child's capacity to form permanent object relations. The child must comply with the mother's wishes in order to retain her support. In return, once some basic ego organization has been developed, the mother's consistency of response supports the child's ego in its struggle against instinctual impulses. If the mother does not support the child's ego, these impulses will not be neutralized sufficiently to supply the energy needed to maintain constant object cathexis. These capacities to relate become structuralized within the ego, forming the basis for the ability to sustain relationships. Successful resolution of the ambivalence of the Oedipus period to come, as well as post Oedipal relationship are influenced by the compliance and support of this pre-Oedipal mother child dyad.

Earliest stages of ego development can be described from several angles: as a process of differentiation that leads to a more complete demarcation of the ego and id and of self and outer reality; as a process that leads from the pleasure to the reality ego; as the development of the reality principle; as the way leading from primary narcissism to object relationships; from the point of view of the sequence of danger situations; as the development of the secondary process, etc. The important thing for a systematic study of the subject . . . would be to clarify the interrelatedness of all these aspects of ego development.

(Hartmann, 22, pp. 165-6)

From among these aspects of ego development I would like to single out the relationship between ego development and Hartmann's conception of the self. He clarified the distinction between ego and self by defining ego as a set of developmental and maturational functions. The self is

defined as one's own person or self representation. This representation of one's person is cathected by the ego, which also cathects objects.

The development of the self proceeds as follows. At first the infant experiences the sources of outer satisfaction as part of the self. However, with partial frustration, which is necessary and desirable, the infant begins to distinguish between himself and objects. This process coincides with the maturation of his perceptual equipment, so that it is also a combination of maturation and development. As this process continues the separation between self and other is solidified in the child. As a result of this separation the need for communication arises. Initially this is non-verbal, expanding into speech as this capacity develops. The self becomes solidified as distinct from the object. Stable cathexis of the self by the ego is called narcissism. Object relations are the stable cathexis of objects. Both are bound up in the capacity to neutralize energy and therefore the strength and stability of the ego.

The development of the superego awaits the development of such ego functions as thought and memory. Solid ego functioning is necessary for positive superego development. The superego is manifest only through the ego.

Superego development proper is divided into two stages. The first is pre-Oedipal and relates primarily to the development of the ego ideal. Hartmann, Kris, and Lowenstein use the phrase superego precursors to describe aspects of the ego ideal identifiable before the Oedipal period. They state that these precursors stem from idealization of both self and object. The idealization of the object is a result of the loss of megalomania within the self. As ego development and awareness develop

within the infant, he becomes aware that he cannot perform many parental functions. The child idealizes the parent as a compensation for this loss of his own internal grandeur and omnipotence; the object is perceived as being powerful. The young child then identifies with the parents in order to share and eventually to internalize their power. It is these early identifications which are the precursors of the ego ideal. However, they are not consolidated into a separate psychic structure until the resolution of the Oedipus complex.

During the Oedipal phase the child identifies with the same sexed parent to bolster his ego in the conflict over sexualized feelings towards the opposite sexed parent. The identification here is with the superego of the same sexed parent, an unconscious identification with the parent's moral standards.

With the resolution of the Oedipus complex, these identifications become a permanent part of the child's superego. The identifications are separated from external objects, becoming permanent internal moral guideposts (standards), and an enforcing function (conscience). Under the influence of the ego the permanent identificatory structures and the precursors of the ego ideal are combined into the conscience and ego ideal of the fully developed superego. Under the organizing influence of the ego they assume the role of the "moral system," which regulates both guilt and self esteem.

Guilt is the tension produced when there is conflict between thoughts or actions in the ego and the standards of the ego ideal. Self esteem is generated by harmony or discrepancy between the ego ideal and the actual self representations. As structuralization proceeds through

post-Oedipal development, ego ideal becomes relatively independent of its origins in early identification and in the Oedipal conflicts. Standards become transformed into moral or ethical behaviors and attitudes. This transformation is the result of the ego's integrating and generalizing tendencies. The process is one whereby a person exposed to social values experiences them as personally more or less authentic. He then takes as his own those values which he inwardly experiences as more authentic. This is an adolescent and post adolescent developmental phenomenon.

Rene Spitz

In this review I will limit myself to Spitz's contributions to the development of the ego, the superego and the Self. Spitz's viewpoint on these developmental processes was influenced by his observational studies of infants and mothers.

Through his observational studies Rene Spitz was able to demonstrate that different patterns of mother child interaction had direct results on infant mortality and infant development. Babies develop in a social matrix consisting initially of the primary object. Without that relationship infants do not survive, let alone thrive. If there is a sub-optimal amount of mother child interaction, the infant will survive, but will develop primitive forms of self stimulation. The greater the amount of mother child interaction, the higher the level of integration the child is able to achieve in his own development.

The first implication of Spitz's data is that maturational processes require outside stimulation in order to unfold. Processes which were conceived to be largely physiological are in fact interactive. The second implication is that the infant's psychological development requires a primary object relationship. Most early ego development occurs as a result of continuing imitation of the caretaking object, and later identification with that object.

Spitz's interest is in the structuralization of the ego, superego and the Self. In describing the process of internal structuralization, Spitz introduced the concept of the organizer into psychoanalytic thinking;

an embryological concept of progressions from the less stable and less organized to a more highly organized and structured form. In his psychology Spitz uses the concept of the organizer to describe the coordination and integration of a number of functions into a new level of organization.

Spitz describes three organizers, or outward signs that significant new levels of integration have occurred within the infant. The first organizer is the three month social smile, which indicates a perception of the outside world. The second organizer is the eight month stranger anxiety. It signifies the recognition of one primary object as distinct from others, and implies certain ego processes have developed, including memory traces and primitive object relations.

The third organizer is the semantic no, which emerges at approximately 18 months of age. The no results from the child's internalization and identification with the parental prohibitions. It is a primitive form of identification with the aggressor. The semantic no implies a significant leap in levels of development of ego functions, including a differentiation in the id-ego matrix, the development of object relations, the endowment of meaning to behavior, a firmly established memory, a significant amount of ego structuralization, a transition from passive experiencing to active mastery attempts, readiness for the development of verbal communication, and rudimentary judgement by way of refusal.

Spitz indicates that the three organizers structure the psyche in the following manner.

The first of the organizers of the psyche structures perceptions and establishes the beginnings of the ego. The second integrates object relations with the drives and establishes the ego as an organized psychic structure with a variety of systems apparatuses, and functions. The third organizer finally opens the road for the development of object relations on the human pattern, that is, the pattern of semantic communication. This makes possible both the emergence of the self and the beginning of social relations on the human level.
(Spitz, 57, p. 96)

Spitz's view is that the ego and the self are both structuralized in a similar manner by the organizers. They develop out of the same matrix of awareness of both bodily experiences and the perceptions of the infant's actions on the environment. While ego development and the development of self awareness are interactive, the ego and the self are different. The role of the ego is primarily adaptive, organizing and synthetic. It begins around the third month of life. The ego's role in the development of the self is related to the function of awareness of the self.

The Self for Spitz is ". . . an ideational elaboration of emotional and somatic experience, predicated on the realization of separateness, of being an individual." (Spitz, 56, p. 120.) The self develops out of the "I non I" distinction. This distinction begins at three months with the awareness of others in the environment (the first organizer). The Self is a continuation of the "I" while the "non I" is a precursor of object relations.

These relations are mediated through the functioning of the ego; in their turn, in a circular process, they call forth in the ego a structuralization of ever increasing complexity, which achieves effectiveness through its progressive integration. The ego implements these relations through the instrumentality of the "I." In the course of this process the "I" accumulates cathectic changes. The ever increasing cathectic investment finally compels the ego to become aware of the "I"'s function in the unfolding object relations. Through this awareness of the ego the "I" now achieves the identity as the Self.

(Spitz, 56, pp. 121)

With the development of the no, the change of self and ego occurs. The ego takes the self as an object and says "no" to the self.

The restructured ego has objectivated the self by taking it as an object. The ego applies here the same device to the self which it had learned to apply against the mother, namely the "No". It had learned to use this device with the help of identification with the aggressor; this led to an increasing objectivation of the mother. Now using the "no" in his games will lead to an increasing objectivation of the self. (Spitz, 56, p. 130)

The verbal no symbolizes the separation and subsequent objectification of what had been experienced subjectively as an extension of the self, beginning the process of bringing an active stance towards self and object. This is an abstraction which is further developed by judgement and interaction on a verbal level. The capacity to say no precedes that of saying yes -- that is, of affirmative volition. For fully developed volition, the sense of self must be developed. There must be the concept of "I" before there is an "I want."

In addition to the structuralization of the ego and the self, as well as effecting a cleavage between them, the semantic no signifies changes in other areas.

The no signifies a rudimentary judgment by way of refusal. This is the beginning of abstraction in that the no can come to stand for the option not chosen. Memory and secondary process development must be developed to the point where no can indicate a specific meaning. As such it is a symbol. The word no comes to stand for the concept I do not want this.

The no signifies the child beginning to act on the environment. This indicates a shift away from passively experiencing phenomena to actively indicating one's wishes. It is a reaction to the helplessness

of the narcissistic phase and an attempt to master both the current situation and the experience of helplessness.

The no is the beginning of direct purposive communication. As such it indicates a verbal statement which is understood by others. By saying no to mother the child is breaking away from the primary narcissistic dependent relationship. This indicates a readiness for more mature object relations which involve ambivalence.

Spitz has applied the ideas of no and yes to the development of the superego. The ego ideal is material and pregenital. It is made up of three primordia: parental physical restraints on the child; parental actions which are endowed by the child with positive meaning; and identification with the aggressor on an ideational level. All three show the common wish to identify with the parent at all costs and result in the child wishing to be or do as the parent wishes. Spitz implies that the ego ideal is based on affirmation.--what he is shown he must do to gain parental approval.

The conscience function of the superego is taken up briefly when he discusses the no. The judgment function implied by the semantic no becomes part of the conscience. These emanate from the initial submission to and the eventual identification with parental prohibitions. The conflict between the wish to retain the parents' love and the frustration created by the parents' no results in identification with the aggressor. When the no is initially applied to the self, it is the precursor to the conscience -- the split-off evaluation function. Spitz's concept of the superego is that the development of the ego ideal seems more closely related to the affirmative yes. The no more closely parallels the development of the judgment function of the conscience.

Margaret Mahler

Margaret Mahler and her collaborators have developed a prototype for the stages of normal psychological development from birth until the age of 3. The process of this development is called separation-individuation; it consists of the gradual psychological separation of mother and child, until the child develops a permanent psychological sense of himself and of his mother. Separation is the term for the intrapsychic awareness of separateness, the permanent intrapsychic awareness of one's distinctness from mother and from all other people, the sense that I am me and that "me" is a separate distinct entity.

Individuation, the complement to separation, is the "acquisition of a distinct and unique individuality." The inner sources of individuality derive from the perception of inner processes, maturational unfolding, and the cathexis of oral and anal zones. The outer sources of individuality primarily derive from the interaction of the child with the mother. Patterns of mothering and maternal attitudes, both conscious and unconscious, towards the child play a major role in individuation, due primarily to the dependency of the child on the mother and the child's consequent internalization of mother's behavior and attitudes towards him. Individuation is the ongoing process whereby the child internalizes a more highly developed and differentiated sense of self, simultaneously giving up his dependency on others, as he grows.

This development process takes place in three phases: autistic, symbiotic, and separation-individuation, which includes four subphases.

Mahler's emphasis has been on the subphases of the separation-individuation phase, completed at approximately age 3.

The normal autistic phase begins at birth and ends with the child's recognition of the object in the second month of life. The normal autistic phase is characterized by the infant's seeming obliviousness of the outside world. This stage has been hypothesized to be that of complete hallucinatory wish for fulfillment, and therefore to represent what Freud characterized as a state of primary narcissism. During the normal autistic phase the stimulus barrier is in place, and protects the infant from being overwhelmed by the environment.

With the beginning of perceptual awareness of the maternal object as the source of satisfaction of the infant's needs, the symbiotic phase begins. The symbiotic phase is characterized by undifferentiation, in which the infant experiences a delusion of psychic and physical fusion between two physically separate individuals; the infant behaves as though he and his mother were one dual unity, with a common boundary. Because the child cannot differentiate the sources of satisfaction or pain, he experiences these as emanating from himself, which includes his mother. Gradually the child begins to perceive the mother as a separate source of satisfaction. She is perceived as a need satisfying object, but is experienced as psychologically within the symbiotic dual unity of the self.

The separation-individuation phase is divided into four subphases. The first of these is "hatching"; it marks the beginnings of the psychological differentiation of the infant from the mother. The infant has a core feeling of self, but he has no awareness of being physically or

psychologically separate from the mother. As the child's perceptual abilities develop he becomes aware of the outside world and begins to develop a body image. He becomes intensely curious about objects and people, exploring mother visually and with his hands. Stranger anxiety, the differentiation of the representation mother from other people, develops during the hatching subphase. The infant shows distress when a stranger looks at him, but he will show intense interest in the stranger when they are not face to face. This curiosity about the outside world and a parallel consolidation of the core self are the developmental hallmarks of the hatching subphase.

The hatching phase ends with the ability of the infant to move physically away from the mother. This ability ushers in the "practicing" subphase, which is subdivided into early practicing and the practicing subphase proper.

In the early practicing subphase, the infant becomes more interested in physical objects as objects he can manipulate. Some of these objects are related to the caretaking functions of the mother, and as such are transitional, representing her and her capacity to meet the child's needs. Mother remains the center of the child's universe, but the child moves farther and farther away from mother, in his orbit. He returns to her to renew his energy. It is as if the child is capable of being emotionally independent from mother for brief periods of time, but must periodically receive "emotional refueling" from her in order to return to the outside world with renewed energy.

The practicing subphase proper begins with upright locomotion. This is a period during which the child experiences the world as his oyster. Narcissism is at its peak, particularly in the investment in the child's

own bodily functions. The spurt to the child's autonomy provided by the development of motor and ego functions, as well as the ability to separate physically from mother, give the child a state of elation and exuberance in his own capacities. The child feels emotionally and physically self sufficient. This sense, once lost, will be longed for as ideal in the child's future.

The third subphase is called "rapprochement." The child becomes aware of his individuality and psychological separateness from his mother. By pushing his autonomy to the limit, he becomes aware of the limits of his own ability. Experience forces him to realize his lack of total self sufficiency for satisfying his own needs. Developmental tasks are more complicated, requiring words, and the cooperation of adults. The toddler becomes aware that his parents have needs independent of him which may take precedence over his wishes.

The rapprochement subphase is dominated by the ambivalence to both move towards the mother in order to gain her approval and move away from her in demonstrations of negativism and autonomy. Consequently, the child can no longer participate in the symbiotic omnipotence of mother. In part, this participation is replaced by the internalization of parental demands, the beginning of superego development. This process is augmented by the fear of losing the object's love as a consequence of being uncooperative.

The fourth subphase is the "consolidation of the individuality and the beginnings of emotional object constancy." This phase begins at about age 2 and ends approximately one year later. Object constancy is acquired through the internalization of a positive inner image of the mother; it allows the child to regulate his own needs and tolerate moderate degrees of discomfort. The mothering function has been transferred to and

internalized by the child, although the process is fluid and subject to regression.

In this subphase self boundaries consolidate to the point at which self-object separation is complete. The positive cathexis of the self representation (secondary narcissism) must remain constant without the support of the object. In this manner the child is able to maintain an independent source and sense of positive self esteem. The permanent mental representation of the self paves the way for identity formation during later development.

By the end of the separation individuation phase of development separation and individuation should be complete. Successful separation includes the functions of psychic separation, consistency of differentiation, boundary formation, distancing, and differentiation from the mother. Successful individuation includes the functions of intrapsychic autonomy, perception, memory, cognition, and reality testing. Both sets of functions should be sufficiently developed to equip the child to enter the Oedipal phase of development.

Within her description of the separation-individuation process, Mahler includes the development of the self. Since the functions performed by the self are my primary focus, I will isolate Mahler's descriptions of its formation during each phase of separation individuation.

During the normal autistic phase there are no external manifestations of self. It is hypothesized that bodily feelings and early body image form its basis.

A great deal of the psychological development which is eventually crystallized into the self begins during the symbiotic phase. The core of the self is formed from a combination of the mother-infant dyad and

the perception of inner sensations. This perception crystallizes into a feeling of self, which serves as a reference point to distinguish between inner and outer experiences.

The major mechanism for transmittal of self awareness is the mutual mirroring process, the characteristic mode of communication between mother and infant. The mother's primary preoccupation is with the infant. The infant is primarily focused inward, on his bodily experiences; he sees the mother as an extension of his needs. In this symbiotic dyad the interaction is a type of mutually gratifying cuing. "In other words the mother conveys -- in innumerable ways -- a kind of 'mirroring frame of reference' to which the primitive self of the infant automatically adjusts." (Mahler, 40, p. 19)

The child constantly checks back with the symbiotic partner in order to gain the self feeling which derives from a pleasurable and safe state of symbiosis. The self feeling, which is basic to a sense of personal identity, unfolds subsequent to the separation-individuation phase. It is a product of this mutual communication process. The infant becomes aware that he "is" because he is reacted to by his mother, who in turn is influenced by her infant's reaction to her.

During the separation individuation phase the self feeling is crystallized into an experience of self and is psychologically separated from the internal representation of mother. The hatching subphase is characterized by breaking off the mirroring process and resuming it via peekaboo games and by turning away from the mother. The infant loses the mother and then finds her -- emphasizing their separateness. The practicing subphase involves interest in physical (non-self) objects and the physical

movement towards and away from mother. Her absence is compensated for by transitional objects. In this subphase the emphasis is on bodily self boundaries. The rapprochement subphase emphasizes the psychological separation of self and object. On one hand there is fear and helplessness over the awareness of separation. On the other the sense of autonomy is prized.

This is the time of the rapprochement struggle, from which the toddler may emerge through transmuting internalization and other identificatory mechanisms with a measure of integration of his self representation, or he may get caught up in an uncertainty about his own identity as a viable separate being. Such uncertainty may be the effect of insufficient separation of his self representation, particularly in times of differentiation of self boundaries. (Mahler, 41, pp. 223)

By the fourth subphase the child is able to consolidate his self with gender determined body self image. Mahler summarizes the task of development during normal separation individuation as establishing object constancy and self constancy -- a sense of enduring individuality. This consists of a sense of separate individual identity and the beginnings of gender defined self identity.

Mahler does not emphasize the superego. She does touch on superego precursors which involve the internalization of parental demands and approval. These are related to the internalization of a constant positively cathected image of the mother.

Edith Jacobson

Edith Jacobson approaches the development of the psychic structure from the point of view of the infant's differentiation of the self from the object world. This differentiation forms a primary organizing principle around which the structuralization of the ego and eventually the superego coalesce. The development of the system ego as a set of executive functions is intertwined with the development of a realistic concept of self and object.

The energies of the ego are involved with the cathexis of self and object representations. Investment in these representations solidifies them as part of the psychic structure. This promotes the neutralization of energy which strengthens the ego. There is a reciprocal process which has the effect of structuralizing and strengthening the ego while simultaneously promoting the internalization and structuring of self and object representations.

The pursuit of independent ego activities and sublimations on the basis of ego and superego identifications with the love objects appears to involve the following cathectic shifts and changes: Part of the libido vested in the love objects, after undergoing partial neutralization, is turned to other objects, especially in the area of ego interests, and thus promotes the constitution of new animate and inanimate, object representations and corresponding ideational and emotional process and ego activities; simultaneously the transition from infantile dependence on the love objects to ego independence, in identification with them; veers away libido from these objects to the Self. Thus part of the object libido becomes transformed into narcissistic libido and, joining forces with libido withdrawn from the erogenous zones, is used for the expanding cathexis of the executive organs of the ego and consequently for the further building up of the self representations. (Jacobson, 29, pp. 91)

Jacobson views ego development as follows. It is a sequence of increasingly mature and refined identifications with the mother. The most

primitive type of identification stems from the infant's longing for oral incorporation of the love object, and takes the form of a re-fusion of self and object images. By becoming one with the mother the infant partakes of her. As the child's tensions rise, he is aware of his need for mother. As she gratifies him they become merged. The prototype for this is the feeding situation, but this mode of identification through fusion retains a role in later development.

The next level of maturity of identification is the child's imitations of the parent, particularly the child's imitation of the mother's caretaking functions. As the child begins to back away from the mother, he simultaneously endeavors to act like her, thereby continuing to share her magically perceived power. The child vacillates between passive helplessness and strivings for independence and control of the object.

The most mature type of identification transforms the infantile wish for oneness with the object with the wish to be like the love object. This requires the child to have developed the capacity to distinguish aspects of the love object from the whole object. This type of identification allows the child's ego to assume certain characteristics and traits of the object as permanent internal modifications so that the characteristics and skills become his own.

Jacobson emphasizes the self and its functions within the personality.

The meaning of the concepts self and self representations, in distinction from the ego, becomes lucid when we remember that the establishment of the system ego sets in with the discovery and growing distinction of the self and the object world. From the ever-increasing memory traces of pleasurable and unpleasurable experiences and of perceptions with which they become associated, body images as well as images of love objects emerge which, at first vague and variable, gradually expand and develop into

consistent and more or less realistic endopsychic representations of the object world and of our own self. (Jacobson, 29, p. 85)

The self develops as follows. The internal sense of self comes from two sources. The first is direct awareness of inner experiences -- both sensation and thought processes. The second is the perception of oneself as object, that is, observing oneself in interaction with the world.

At first these bodily and self representations are vague and diffuse. Self representations and object representations are intertwined so as to preclude self-object differentiation. Firming-up of the self object distinction results from maturation and interaction with the synthetic functions of the ego. Jacobson describes the differentiated concept of the Self.

By a realistic concept of the self we mean one that mirrors correctly the state and the characteristics, the potentialities and abilities, the assets and limits of our body and mental ego: on the one hand, of our appearance, our anatomy and our physiology; on the other hand, of our conscious and preconscious feelings and thought, wishes, impulses and attitudes, of our physical and mental activities. (Jacobson, 29, p. 87)

The self is not an independent psychic structure. It resides within the ego. It comes in combination with awareness of sexual identity, to be experienced as one's overall sense of personal identity. The fully developed self is a frame of reference through which the nature and meaning of internal and external experiences are judged, and which provides the ego with a sense of continuity in the face of external change.

Jacobson defines self esteem as a combination of ideational and emotional self evaluation. It is either a discrepancy or a harmony between the self representations and the wishful concept of the self. These can be between the ego and the self representations or between the ego ideal and the ego or superego.

Jacobson devotes a great deal of attention to the development of the superego. For her, superego and ego development are interrelated. Some of the magical ego identifications of the child are consolidated into realistic self and object representations as a result of maturational processes intertwined with the synthetic function of the ego. Other identifications are split off to form the nucleus of the ego ideal. In the realm of the ego, the child gradually relinquishes the magic and power as his reality testing functions develop.

However, since self and object distinctions had not been made prior to their separation into the ego ideal, its idealized images continue to contain fusions of parental and self aspirations, desires, and ideals. These, in combination with the lost narcissism of childhood, are sealed off and retained in the ego ideal in the form of a desired idealized state of being, standards or achievements.

This double face of the ego ideal, which is forced from ideal concepts of the self and from idealized features of the love objects, gratifies indeed the infantile longing of which we said that it was 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 eternal persistence of this desire. (Jacobson, 29, p. 107)

The conscience function begins with early reaction formations against oral and anal impulses. These are the do's and don'ts of early childhood which are internalized via the parent. Until the Oedipal period they retain much of their direct connection with the parental prohibitions. When the ambivalence of the Oedipal period is at its height, the idealizations within the ego ideal support the ego in its struggle to preserve a positive image of the parents; this magic continues to exist along with the hatred and rivalry of the Oedipal child. Resolution of the Oedipal complex involves the separation of the prohibitions from their source. Controls

become internalized through the growth of the ego and the development of the conscience. Guilt, as a signal of ego-superego conflict, is the hallmark of the completion of this process.

Jacobson discusses the development of the superego both in terms of the curbing of narcissistic strivings into the ego ideal and internalization of impulse control by the conscience. Without the successful achievement of both tasks, there will be superego immaturity. She gives several examples, of which the following bears a remarkable similarity to narcissistic personality disorders as described by other authors, particularly Kohut.

The vicissitudes of the ego ideal reverberate, of course, the development of the infantile value measures. Its core harbors early notions of value, such as the idea of eternal happiness, of glamour and wealth, of physical or mental power and strength, ideals which play a paramount role in patients whose superego has never matured.

(Jacobson, 24, p. 117)

Discussion of Ego Psychological Contributions

Rather than doing a comparative or integrative analysis of the theorists whose work is outlined in this chapter, I feel my purposes can best be served by developing a working definition of id, ego, superego, and self, as used and understood by ego psychologists. This can provide a basis for comparison and discussion with the self theories which will be outlined in subsequent chapters.

The ego and the id are described as differentiated from the same matrix of primal energies. As the ego matures and develops it takes for itself energies which were the property of the ego-id matrix. The major characteristic of the id remains, in that it is the wellspring of psychic energies, libido and aggression. These energies stem from physiological processes, but within the id take on mental representations so that they become wishes. The ability to change an instinct into a mental form implies that the id has some capacity for structuralization. However, there is no clear line between the "upper" levels of the id and the "lower" levels of the ego. The id functions according to primary process, which is characterized by the mobility of cathexis, displacement, condensation, and pressure for immediate discharge.

The ego psychological view of the id is that its influence on behavior is diminished secondary to the development of the ego. The seething cauldron, while not eliminated, has been partially differentiated and partially integrated with layers of ego structure.

The ego has taken on the central role in the personality as functions have expanded. This is partly a result of maturation process such as

physiological growth and development, mobility, perceptual development, as well as some aspects of cognitive growth. Gradually the skills acquired as a result of these processes come under the control of the ego, providing it with energies which are autonomous from the id.

From the id-ego matrix develop the maturational ego apparatuses, as well as ego nuclei. These are small islands of organizational structure which develop in relation to experience in the environment, and which bind tension. These nuclei multiply, strengthen, and eventually are brought together as a result of the synthetic function of the ego. Parallel with this process is the development of stable self and object representations within the ego. The ego is eventually made up of a synthesis of these capacities and internal representations.

As the ego develops the ability to bind tension, the capacities to neutralize libido and aggressive id energies increase. The ability to usurp this energy, transform it into a de-instinctualized or neutral form, and use it for ego aims provides the ego with secondary autonomy from the id. The strength and flexibility of the ego are a result of this continuing ability.

The functions of the mature ego include consciousness, sense perception, affect, thought, motor control, memory, language, defenses, regulation of instinctual energy, integration, reality testing, self observation, and regression. The ego plays a central role in the personality in that it integrates and mediates the functions of the id and superego, as well as containing the representations of the self.

Ego psychology has further developed and refined the concept of superego. The ego ideal and the conscience are separate functions of the superego and result from varied courses of development.

The ego ideal begins from the desire to make oneself similar to loved and admired objects. By being like the object, the child hopes to win its admiration. The development of the ego ideal is based on this idealization of the parents by the young child. The idealization is based on his view of the parents as omnipotent, because of their size, their capacity to function within the world, and his total dependence upon them. As the child becomes able to perform some of these functions for himself, he begins to share in his parents' omnipotence. The incomplete separation of self and object results in a blurring of the omnipotence attributed to the objects, and grandiosity attributed to the self.

Gradually the child's ego matures, resulting in more realistic perceptions. He begins to experience limitations as he finds the world to be frustrating and his parents to have limitations themselves. These frustrations are experienced as narcissistic injuries, since they deflate the child's exaggerated sense of his own capabilities. Shortcomings in idealized objects undermine his idealizations.

To counter this deflation, the child continues to idealize his parents, as well as aspects of himself.

This process of idealization not only serves the restitution of infantile object relations which are threatened by the child's ambivalence, but also helps to heal narcissistic wounds. Forever close to the id and yet indispensable for the ego, the ego ideal is molded from such idealized object and self images and set up as part of the superego system, as a pilot and guide for the ego.

(Jacobson, 29, p. 116)

The conscience function is the internalization of parental prohibitions and constraints. Initially these do's and don'ts are tied to the object, so that the child obeys out of fear of loss of love or of punishment. These prohibitions are partly internalized in the reaction formations

of the anal period. However, the prohibitions retain their tie to objects. During the turbulence of the Oedipal period the child bolsters its own controls with an identificatory alliance with the same sexed parent.

The Oedipus complex is resolved with the de-sexualizing of the relationship with the opposite sexed parent and the internalization of the (largely unconscious) standards of the same sexed parent. The child becomes psychologically like that parent and therefore no longer needs to fear them or to rely on them to bolster his own conscience. The conscience function becomes part of the child, in the form of an internalized sense of guilt which is separate from and therefore independent of the parent.

The self presented a theoretical and semantic dilemma to ego psychologists. Hartmann addressed this problem by separating the ego and internal representations of the self. He defined the ego as an organ of adaptation and internal self representations as residing within the ego and cathected by it. This clarification has been accepted within ego psychology. For purposes of clarity I will use the term ego to designate the ego as a set of functions. Many ego psychologists use the term self. While others use stable inner self representations to refer to ego psychological contributions. I will reserve the use of the term self for the theories of Winnicott and Kohut.

Stable inner self representations develop as a result of localizing repeated self experiences within one's own person. These self experiences are inner bodily sensations, perceptions of inner and outer experiences, a developing inner mental representation, perceptions of one's effect on the environment, and a developing bodily and personal boundary.

In early infancy these experiences are dimly perceived and poorly organized. As a result of maturation, ego development, and the mother child interaction, experiences begin to be recognized and localized -- either inside or outside. The child begins to become familiar with his regularly occurring inner processes, thoughts, and feelings. As self representation coalesces and stabilizes, the child views new experiences in the light of what he has come to expect. Experiences which conform to these expectations tend to stabilize his developing sense of self. Those which differ tend to modify that sense, or to be experienced as non-self. Over time, the predicability and stability of what is experienced provides the child with a frame of reference against which to judge new experiences.

Communication to the child of his sense of self results from interaction between the mother and the child. The child's self experiences are mirrored to him through maternal cuing. Her reflections of him, as well as her own feelings, projections, and expectations, play a role in what kind of experience of himself the child develops. These interactions also fall into patterns which are recognizable to and predictable for the child, facilitating the development of a stabilized inner representation of himself.

Later development process, such as walking, the semantic "no" and language, alter the patterns of mother child interaction, thereby modifying the child's perception of himself and his self representation. The semantic "no" marks the ego taking an active objective role towards the passively experienced subjective self. The discovery of sexual identity and the different sex role expectations also impact the child's inner representation of himself.

Inner self perceptions and the world's responses to the child come here to form stable self representations and a sense of personal and sexual identity. These inner representations provide a consistent frame of reference against which inner and outer experiences can be evaluated by the ego. This provides the individual with a sense of personal identity over time and through changing experience. If experience is stable and positive, one has a sense of personal continuity in various contexts. If negative, it creates a chronic sense of malaise and personal dissatisfaction, irrespective of actual accomplishments.

Heinz Kohut

The most fully developed psychoanalytic theory of the self is that of Heinz Kohut. Taking a chronological view of his writings, one observes the evolution of his views on the Self. However, the fundamental ideas as to the development of the Self, its composition, and its functions have remained largely intact. The changes have been primarily in terms of the eventual fate of the Self in the overall development of the personality. I will initially discuss Kohut's formulations on the definition, development, composition, and function of the Self. This will be followed by a discussion of the changes in perspective on the role of the Self which have evolved in his later work.

Kohut defines the Self as the end product of the developmental line of narcissism. It is the result of the transformation of the child's narcissism into a permanent internal psychic structure that performs the functions of providing an integral center of personal initiative.

This structure is the basis for our sense of being an independent center of initiative and perception, integrated with our most central ambitions and ideals and with the experience that our body and mind form a unit in space and a continuum in time. (Kohut, 69, p. 177)

The origins of the self are reactions to the loss of the child's exaggerated sense of grandeur during early developmental phases -- probably Mahler's hatching and practicing subphases of the separation-individuation process. According to Kohut the original bliss of the mother child union gives way to the inevitable

. . . shortcomings of maternal care, but the child replaces the previous perfection (a) by establishing a grandiose and exhibitionist image of the self: the grandiose self; and (b) giving over the previous perfection to an admired omnipotent (transitional) self object: the idealized parent imago. (Kohut, 67, p. 25)

These axes result from this split in the developmental line of narcissism and proceed along their own characteristic process of development. The first axis to be recognized is the grandiose self, followed by the axis of the idealized parent imago. These two axes, once separately developed, come together to form the Self. The developmental end point of each axis becomes a pole of Kohut's bi-polar Self.

The axis of the grandiose self begins with the grandiosity and omnipotence which is characteristic of the lack of differentiation between self and object. Since the Self-object demarcation is not clear the grandiose self participates in the perceived power of the object.

After this boundary is solidified the grandiose self is characterized by crude narcissistic exhibitionism. The taming of one's exhibitionism takes place as a result of an echoing or empathic mirroring of the child, his existence and his self expression by the environment. Kohut arrived at this formulation through his work with narcissistic personality disorders. In analysis what he calls the mirror transference is activated.

. . . the mirror transference is the therapeutic reinstatement of that normal phase of development of the grandiose self in which the gleam in the mother's eyes, which mirrors the child's exhibitionistic display, and other forms of maternal participation in and responses to the child's narcissistic exhibitionistic enjoyment confirm the child's self esteem, and by gradually increasing selectivity of these responses, begin to channel it into realistic directions. (Kohut, 67, p. 116)

The mother plays a particularly important role in this process. Through the mirroring of the child he comes to experience successively less grandiose expressions in himself. The responsiveness of the mother to these more realistic expressions helps the child to become more

realistic about himself. Eventually the mirroring is internalized so that he becomes able to realistically mirror himself.

There are three demarcation points representing stages in the developmental axis of the grandiose self. The first is the state of archaic merger in which the distinction between Self and object has not been made. The second stage is that of twinship, which lasts from 18 months to six years of age. It is a stage of high egocentricism in which one wishes to find someone just like himself -- a reflection in the form of an alter ego. The third stage, called the mirroring subphase, begins at age six and continues into adolescence. (67) In this subphase the self relates to objects only in terms of their capacity to meet its needs for mirroring. Self confidence and self assurance come from being admired by others. True self esteem is achieved when one is capable of providing these feelings for oneself.

The psychological functions of the grandiose self are to provide, through the mirroring process, an awareness and an integration of mind and body. Within the mature self this becomes the capacity to realistically mirror one's self -- an awareness of being the recipient of impressions as well as being a continuous unit in time and space. The grandiose self is represented in the mature self by ". . . the capacity for pursuit of ego syntonic ambitions, goals and purposes; a capacity for the enjoyment of various functions and activities and the attainment of realistic and stable Self esteem." (Ornstein, 72, pp. 57)

The other axis of self development is the idealized parent imago. When the blissful psychological equilibrium is disrupted

. . . the psyche saves part of the lost experience of global narcissistic perfection by assigning it to an archaic, rudimentary (transitional) self object, the idealized parent imago. Since all bliss

and power now reside in the idealized object, the child feels empty and powerless when he is separated from it and he attempts, therefore, to maintain a continuous union with it. (Kohut, 69, p. 37)

The infant is, at first, unaware of the location of the source of his inner tensions. The parents mediate between the child and his environment and thereby help the child to regulate tensions. As the child becomes aware of the parents and their mediating function, he begins to view them as omnipotent, because of their ability to protect, soothe, and later to empathize with him. Eventually the child begins to take on the self protective and self soothing function. This is a process combining maturation in Hartmann's sense and the gradual internalization of the parenting functions by the child. Kohut calls this process transmuting internalization. The functions of caretaking and tension regulation are taken over by the child. Eventually the functions have been transmuted and therefore are no longer attached to the object.

The stages in the development of the idealized parent imago are as follows. In the initial stage the tension regulation function is marked by reliance on the omnipotent object. During the second stage Self objects are developed; the object is experienced as part of the Self. The Self object is transitional in the sense that it is an intermediate step in the internalization of the object and its functions. The Self protection and soothing functions of the Self object are experienced as transitional phenomena in the same sense that Winnocott uses them. In the last stage, psychological structures which incorporate these functions separate from the object, becoming thereby transmuted and a permanent part of one's own self.

The parental role, as it relates to development of the idealized parent imago, is to allow and enjoy the child's need to merge with and later to idealize the parent. Either parent can be idealized by the child, but the father is most often mentioned in this context.

The developmental move frequently proceeds -- especially in the boy -- from the mother as a self object (predominantly with the function of mirroring the child) to the father as a self object (predominantly with the function of being idealized by the child).-- Not infrequently, however -- especially in the girl -- the child's successively mobilized developmental needs for different self objects en route to the laying down of the nuclear Self are directed toward the same parent. And, finally, exceptional circumstances in the environment may occasionally force a child to turn to his parents in reverse order (from a mirroring father to an idealized mother). (Kohut, 69, p. 185)

In his earlier works Kohut discusses idealizations in terms of the development of the ego and the superego. Pre-Oedipal idealizations are related to the neutralizing fabric of the psyche. This relates primarily to the development of the ego. Later idealizations of the Oedipal period are telescoped onto those of the pre-Oedipal period. These Oedipal idealizations are necessary for the development of the ego ideal and conscience which make up the superego.

. . . we may say that during the preoedipal period there normally occurs a gradual loss of the idealized parent imago and a concomitant accretion of the drive regulating matrix of the ego, while the massive loss during the Oedipal period contributes to the superego. Every shortcoming detected in the idealized parent leads to a corresponding internal preservation of the lost quality of the object. (Kohut, 64, p. 248)

The psychological function of the idealized parent imago within the personality are self soothing, drive neutralization, and self protection. In The Analysis of the Self, Kohut says these functions are subsumed under the neutralizing matrix of the ego. Idealization also plays a role in the development of the ego ideal. Within the mature self the idealizations become transmuted into one's personal ideals.

Kohut discusses the relationship between the poles of the self by describing what he calls a tension arc which connects ambitions and ideals. Through the mediation of one's talents and abilities one is able to express one's ambitions and fulfill one's ideals. The process seems to be reciprocal and mutually facilitating.

In Kohut's most recent book, The Restoration of the Self, he modifies some of his ideas as to the location of the two axes of the Self within the personality. Instead of an eventual fate of integration in the psychic structures of the ego and superego, the axes of the Self converge into the mature Self as a permanent and overarching psychic structure. The implications of this shift in emphasis are that the Self remains a separate entity throughout life. Aspects of the Self or its functions are no longer integrated into the tripartate structure of the personality. Kohut's altered view of the self implies, for him, an altered concept of the human condition. He calls the structural drive-defense model guilty man. The two poles of the self interacting throughout life he calls tragic man. The goal of guilty man is to modulate tensions and achieve pleasure. The goal of tragic man is self expression.

For Kohut the tripartate structure and the bi-polar Self are compatible and may exist side by side. The development of the bi-polar Self precedes and facilitates the completion of ego and superego development. If the pathology is in the nuclear Self or along one or both of its developing axes, Self pathology dominates the clinical picture. Kohut describes Oedipal pathology resulting from a breakdown of the Self and sexualization of one of its components. This is a regression to a form of autoeroticism. For example the young boy who is unable to successfully idealize his father

idealizes his own penis. The successful outcome of the Oedipus complex is a solidification of the Self which allows for the integration of sexual identity.

Kohut's current conception of the Self is that it is the center of one's continuing sense of existence as well as the origin of creative initiative. The psychological functions performed by the Self are " . . . healthy self assertiveness via the mirroring self object [and] healthy admiration for the idealized self object." (Kohut, 69, p. 171)

Kohut introduces another interesting concept -- that of the mechanism of compensatory structure. If there is a failure in the development of either axis of the Self, the opposite axis may be able to compensate for those deficiencies. Developments secondary to the idealizing function may be able to compensate for the lack of mirroring or vice versa. The most serious Self pathology results both from a lack of mirroring from the mother and from an inability of the father or mother to permit an idealizing merger. Here there is little or no compensation.

Clinical implications of this are that improvement in psychic functioning in patients with Self pathology may be best facilitated by helping the patients to develop compensatory structures, rather than the working through of the original narcissistic injury.

According to Kohut's currently held view, the mature self expresses itself throughout life as a tension between the two developed poles of the Self. The end point in the development of the grandiose Self is ego syntonic ambitions, and of the internalized parent imago is internalized ideals. The self is manifest throughout life by the dynamic interaction between these ambitions and ideals.

Self esteem is the result of a balance between one's ideals, ambitions, and talents. It is indicated by the ability to achieve wisdom, humor, empathy, creativity, and the capacity to contemplate one's mortality. All of these values share the capacity to put one's self into perspective in some fashion.

The self is the

. . . sense of being an independent center of initiative and perception, integrated with our most central ambitions and ideals and with our experience that our body and mind form a unit in space and a continuum in time. This cohesive and enduring psychic configuration, in connection with a set of talents and skills that it attracts to itself or that develops in response to the demands of the ambitions and ideals of the nuclear self, forms the central sector of the personality.

(Kohut, 69, p. 177)

Donald Winnicott

Donald Winnicott conceives of the Self as divided into two parts. Each part has a differing function which facilitates the other. He calls these the True and False Self. These concepts are invaluable in understanding the functions of the bi-polar Self.

The True Self is primary and is initially related to physiological and sensorimotor phenomena. It is the capacity to experience spontaneously one's sense of aliveness. As mental organization begins the True Self develops stable representations of experience. This permits it to tolerate more impingements without trauma. The True Self provides a sense of being real throughout life.

Let us examine the concept of the central or true self. The central self could be said to be the inherited potential which is experienced as a continuity of being and acquiring in its own way and at its own speed a personal psychic reality and a personal body-scheme.

(Winnicott, 88, p. 26)

The development of the True Self is a necessary part of psychic health. It is assimilated into the ego as part of ego relatedness, the capacity to relate with others in an open and intimate relationship. In normal development the mother is well enough attuned to the needs of her child so that the True Self may develop within an ongoing context of safety. This enables him to interact in a positive manner with the world.

It is via this interaction that the True Self develops and is able to provide the person with a positive sense of being throughout life. This sense of being is necessary to one's capacity to enjoy relationships and to experience life positively.

The True Self also plays a role in helping curb one's omnipotence and gain influence over primary process so that the person may live within the demands of society. The fullest development of the True Self emerges in a sense of integrity and commitment to one's values.

Initially the True Self is a potential for the capacity to experience life as real. This potential is developed through the primary relationship with mother, who facilitates the localization of Self experiences which allows for the development of the True Self.

According to this thesis a good enough environmental provision in the earliest phase enables the infant to be able to exist, to have experience, to build a personal ego, to ride instincts, and to meet with all the difficulties inherent in life. All this feels real to the infant who becomes able to have a Self that can eventually afford to sacrifice spontaneity, even to die. (Winnicott, 86, p. 304)

However, the True Self is never totally integrated into the ego. Part of it remains secret and private. Throughout life, but particularly in early life, it is highly vulnerable. It needs to be protected at all costs. In order to protect itself a part of the True Self differentiates into the False Self. In normal development the relationship between the True Self and the False Self is as follows. The False Self protects the True Self from the impingements of the environment. These include pain, humor and psychological intrusions. Winnicott calls this function holding. This concept describes the protection afforded the infant by the good enough primary maternal relationship. The False Self assumes the holding function of the mother in her absence. In her presence the True Self is allowed to emerge to develop. As the True Self develops, the need for the holding function by the False Self diminishes.

If the mother is not good enough, the mother's holding behavior is unable to protect the True Self. The False Self becomes hypertrophied

because of the absolute need to protect the True Self. In this hypertrophied form the False Self prevents the developing sense of being because it overly protects and encases the True Self, which remains in an undeveloped form. The False Self develops a stability of its own.

The gap between complete and incomplete adaptation is dealt with by the individual's intellectual processes, by which, the failures of the environment become allowed for, understood, tolerated and even predicted. Intellectual understanding converts not good enough environmental adaptation to the good enough adaptation. (Winnicott, 83, p. 225)

The overdeveloped False Self is thus a cognitive crust which forms as a permanent protection. The over-developed False Self is rigidly adaptive to the environment and to changes in the external emotional climate. Despite its stability the overdeveloped False Self cannot experience life and therefore provides no inner security, but rather a chronic sense of unreality and futility.

The normally developed False Self allows the True Self to develop, and therefore recedes as the environment and the True Self gradually come into harmony. The need for the False Self is never completely past, in that there is always a need to keep part of the True Self insulated from the outside world. The receding False Self remains aware of the demands of the outside world. As the child grows, it helps him to be able to compromise realistically between the demands of the True Self and the outside world.

The ongoing relationship between the False Self and True Self is a reciprocal interaction. Winnicott emphasizes the grey area between True and False Self. It is within this grey area of interaction between the inner and outer world that Winnicott places the capacity to make

constructive use of symbols. He relates the capacity for symbolism to the ability to transform inner vision into outward concrete form.

Winnicott relates the capacity to be creative and to use symbols to the size of the gap between the True and False Self.

In the healthy individual who has a compliant aspect of the self but who exists and who is a creative and spontaneous being, there is at the same time a capacity for the use of symbols. In other words health here is closely bound up with the capacity of the individual to live in an area that is intermediate between the dream and the reality. . . . By contrast, when there is a high degree of split between the True Self and the False which hides the True Self, there is found a poor capacity for using symbols and a poverty of cultural living. Instead of cultural pursuits, one observes in such persons extreme restlessness, an inability to concentrate; and a need to collect impingements from external reality so that the living time of the individual can be filled up by reactions to these impingements. (Winnicott, 89, p. 150)

The development of the capacity for symbolism is related to transitional phenomena. The transitional object is a piece of soft material to which a developing toddler attaches the capacity for soothing during turbulent periods or in the absence of the mother. The transitional object becomes an intermediary between the experience of satisfaction gained in the presence of the mother and the capacity for self soothing which is involved in being able to be alone. The transitional object is the first not-me possession. As such it becomes a symbol for the mother and the security which her presence brings.

The transitional phenomenon is described as follows. The mother's responsiveness to the infant creates the illusion that the mother's ministrations are part of the child. She adapts to him to the point that the illusion becomes a combination of his wishes and her actions, and therefore partly true. The capacity to maintain that feeling of fulfillment, the transitional phenomenon, represents the early form of that illusion. It

is the grey area between satisfaction and wish, the soothing feeling once gained in mother's presence.

The good enough mother is one who allows the infant the illusion that what the infant creates really exists. This intermediate area of experience, unchallenged in respect to its belonging to inner or external reality, constitutes the greater part of the infant's experience, and throughout life is retained in the intense experiencing that belongs to the arts and to religion and to imaginative living and to creative scientific work. What emerges from these considerations is the further idea that paradox accepted can have a positive value. The resolution of paradox leads to a defense organization which, in the adult, one can encounter as true and full self-organization. My contribution is to ask for a paradox to be accepted and tolerated and respected, and for it not to be resolved. By fighting to split off intellectual functioning, it is possible to resolve the paradox, but the price of this is the loss of the paradox itself. (Winnicott, 82, pp. 239)

The transitional object becomes a concrete symbolization of the transitional phenomenon. As such it carries the capacity for satisfaction in the absence of the mother. As the child grows the soothing function of the transitional phenomena are internalized. This permits the relegation of the prized transitional object to limbo. The fact that this area of experience can be symbolized by a concrete object which carries the connotation of this intermediate experience is related to the capacity to symbolize in later life. Manifestations of this include play, phantasy, art, and religion.

Winnicott's True Self fully developed is experienced as the psychological function of being which is manifest in a sense of assured stable selfhood. The failure of the development of the True Self is experienced as the constant fear of annihilation that is ceasing to exist.

The fully developed False Self is concerned with the person's place and function in the outside world. The normally developed False Self is related to what Winnicott calls this the function of doing -- that is

spontaneous creative activity. The overdeveloped False Self is manifested by compulsive, restless, meaningless activity for its own sake. This emanates from the motivation for its overdevelopment -- the need to conform to the environment in order to protect the True Self from annihilation.

CHAPTER 3
DISCUSSION OF THE LITERATURE

In this chapter the author will trace and analyze those common elements of the previously outlined theories which refer to the development and functioning of the two poles of the Self. For purposes of clarity, each author or school of thought will be discussed separately.

Discussion - Freud

While Freud does not have a separate theory of the Self, the psychological functions performed by the mental apparatus in both the topographic and structural models do fulfill self functions as described in theories which contain a separate concept of the self.

In this connection a semantic point needs amplification. The German word ich is the first person singular pronoun and can be translated either as "I" or "the ego." In English, "I" may be used to indicate one's self. Freud uses das ich for "ego" and das uber ich or "over I," for "superego." Translated exactly this means "the I". Therefore, to comprehend Freud's meaning it is necessary to look at each context in which he uses the concept, ego. In some contexts Freud uses ego to describe a set of functions designed to bind id energy and to perform functions in the outside world. In other contexts, particularly in his papers on self regard, the ego is used to mean the self, or one's personal inner sense of identity.

Psychoanalytic authors have struggled with this seeming paradox in defining the ego. Most authors have emphasized the ego as a set of functions and have therefore characterized the ego as a system. Others have argued that the ego is better defined in terms of a sense of identity.

Freud does not attempt to reconcile this apparent paradox. The author's viewpoint is that this dualistic view of the ego may not be paradoxical to Freud. Understood from the point of view of the psychic functions, the Freudian concept of the ego is capable, in one instance, of performing the function of tension regulation and executive action -- the ego turning outward. In the other instances the ego provides a sense of self -- the ego turning inwards. At a given moment the situation may require either or both functions, so that the question may not be which function is "the ego" but which of the two aspects of the ego is required in the given situation.

As an example of how the ego would function in these capacities follows. The ego is able to recognize a need, turn outward, execute an action designed to fill that need, evaluate its outer effectiveness, and then turn inward to judge the action's consistency according to personal identity and superego standards. If the action is externally ineffective or internally inconsistent, it can be modified. This description shows these two aspects of the ego functioning in a complementary and mutually enhancing manner. It provides a view of man capable of translating his inner needs into effective action or of modifying his definition of himself secondary to the response of the environment to his actions.

Discussion - Ego Psychology

Ego Psychology developed and expanded many of Freud's ideas. By their refinement, clarification and development of the structural theory and of the self, ego psychologists have added to our understanding of the meaning and function of the psychoanalytic conception of the self.

Hartmann separated the ego and the self -- providing both a semantic and a theoretical clarification. The ego was an expanded set of functions fueled by new sources of energy. It became more independent of the id, more effective in adapting to the environment, and more capable of constructively modifying the environment to suit the needs of the individual.

The self was described as a series of representations of mind and body which reside within the ego. This set of actual self representations serves as a point of reference against which to judge new experiences. The ideal self is formed out of maternal identifications and introjections which become the basis of the ego ideal, subsequent to the formation of the superego. The inclusion of functions related to the definition of the self within two parts of the psychic structure (ego and superego) led to difficulties within the theory which can only be resolved by separating these functions from the psychic structure and isolating them within the self, as does Kohut.

The contributions of Rene Spitz which are most relevant are his descriptions of the ego and the self. According to Spitz, the ego and the self develop out of the same matrix of experience. In early stages they cannot be differentiated because the child cannot directly affect

the outside world. As his ability develops, so does the development of the child's awareness of his effect on the world. Spitz seems to be saying that the aspect which acts directly on the world is the ego, and the aspect which contains the inner experience is the self.

Before the development of the semantic no, both self and ego are experienced subjectively in relationship to each other. The child is unable to differentiate between passively received experiences and actively induced ones.

With the advent of the "no," a psychological split takes place between ego and the self. The ego takes an active stance towards the passive self. This is identification with the aggressor in the sense that the ego takes the same role towards the self which was originally taken by the mother. In other words, there is a cleavage between one's passively experienced inner world and one's actively experienced effect on the outer world. The ego can now say "no" to the self. It takes the self as an object.

The subjectivity of the earlier period is replaced by an objectification of experience. The capacity to take a personal distance from the self, that is to see and experience it separately, allows for the beginning capacity to take an active stance towards both self and object. To see one's self separately and to act on self and objects is the beginning of the process of abstraction. This is enhanced by the clearer separation between self and object which now becomes possible secondary to the development of verbal skills.

In addition to the capacity for abstraction, the semantic no as a refusal begins to stand for the option not chosen. As such it becomes the first true symbol.

As will be developed later, abstraction and symbolization are crucial in understanding the space and relationship between the two poles of the Self.

Margaret Mahler's ideas, which are of primary relevance in this context, have to do with the transmittal from the mother to the child of a sense of self during the separation individuation process. The child takes in the experience of self based on the reflections of himself he receives from his mother. It is this process of mutual mirroring which transmits self awareness from the mother to the child.

Through her reflection of him, the mother affirms the child's existence. The need to be mirrored relates to the absence of self awareness in the child. We are not born with any awareness of ourselves as having a body or a mind, but we have a potential for developing that awareness both in our inner states and in the interaction between our bodily and inner selves and the environment. It is the process of mirroring, the reflection back to oneself of our own components and constituents, which actualizes this potential. By seeing ourselves in our own reflection, we get the closest possible approximation of what and who we are and are not. The process is mirroring but the agent of that process, the mirror, is the mother. In the mother infant dyad these self preceptions and self awarenesses develop out of mutual reflection into self representations which have stability and continuity over time. One cannot ever get a complete accurate image of oneself-- partly because the image is influenced by the mirror, the mother, and partly because mirroring is of necessity an indirect process. If the image one constructs of oneself is relatively consistent and free from

major contaminations, the mirrored image is reinforced by others who are available for mirroring later in life. These contents of the self include bodily, cognitive, and affective awareness, as well as the capacity for self expression.

The mutual mirroring process brings out and solidifies the continuous sense of being which the author calls the self defining function.

Edith Jacobson's contributions are particularly helpful in elaborating upon the development of the self -- that is, through interaction in the object world -- as well as her descriptions of the functions of the self. For Jacobson, the processes of the development of the self are intertwined with the development of the conceptions of intrapsychic objects. This occurs through an oscillating process of interaction between the infant and objects within his world. The infant takes in the properties of the object, thereby strengthening self and object structures within the psyche.

Additionally, the self and objects concepts are part of the fabric of the developing ego and superego. The self and object representations strengthen the ego and superego, which in turn further solidify the self and object representation. Via the reciprocal process, one comes to have realistic conceptions of self and object within the fabric of a strong ego and an effective superego. The self then provides the ego with an enduring frame of reference against which we judge changing experience.

Jacobson's ideas which the author finds particularly relevant to the question of the development of the Self are the process of internalizing aspects of objects into the fabric of the self and the ego. It is by this interactive process that aspects and capacities

which were once those of the object come to be one's own -- thereby permitting independent psychological functioning.

This process is similar to that of idealization, which is the making of the capacities of the admired object into capacities within one's self. The author explores this process in terms of the development of the Self protective-expressive functions of the bi-polar Self.

Discussion - Heinz Kohut

Whether one focuses on Kohut's earlier ideas on the development of the self or his later emphasis on the permanence of the Self throughout life, his contribution to our understanding of the self and its bi-polar nature is immense. Each axis of the self goes through a characteristic process of development, and each results in a specific psychological function. This permits a discussion of the function performed by either axis as separate and distinct, irrespective of its eventual location within the psyche.

Before discussing the two poles of the bi-polar self and their relationship, some issues need to be clarified as to the process of the development of the Self. Distinctions must be made between the psychological processes involved with the development of the self, nodal points along the development of the axes, and the end point of those processes -- the two poles of the mature bi-polar Self.

The mature self as defined by Kohut contains the grandiose self and the idealized parent imago. Before these are fully developed in the mature Self, there are intermediate stages or nodal points along each axis of development. In patients with narcissistic pathology, one sees a failure to develop beyond a nodal point. It is only in the final stage that the grandiose self and idealized parent image become fully transmuted and internalized. It is then that they become poles of the mature self which are manifested through ambitions and ideals.

The contents of the mature self must also be clearly differentiated from the psychological processes which permitted them to develop. These processes are mirroring and idealizing. For Kohut these two

processes manifest themselves in the two solidified forms of transference characteristic in narcissistic pathology. The occurrence of these transferences, either mirroring or idealizing, imply an incomplete developmental process. If these processes had been completed the mature bi-polar self would be formed as manifested by ambitions and ideals interacting along a tension arc.

It is with mirroring and idealizing as developmental processes and the nodal points along the development of each axis of the self that the author is primarily concerned. The mirroring process allows for the development of the grandiose self. The parallel process of idealizing which allows for the development of the functions along the axis of the idealizing parent imago. Once these functions have been developed more fully, their interrelationship will be explored.

The grandiose self

The mutual mirroring process develops the potential within the child for self awareness. The infant comes to experience psychologically that he is -- i.e., that he exists through the ministrations of the mother and through the resonance of the mother's mirroring. As the child breaks out of the symbiotic orbit, he comes to experience his own body, mind, and affect as separate from mother's. The beginning contents of the grandiose self are these internal self experiences which gradually solidify into more reliable self representations. In the early stages of development of the grandiose self they continue to participate in the grandiosity of the symbiotic orbit. Even when the developmental line splits subsequent to the formation of the cohesive Self, the grandiose self retains much of its megalomaniac and crude exhibitionistic manifestations.

The first and most primitive nodal point in the development of the grandiose self is called merger. The boundaries of the self are fluid and the object is experienced as part of the Self. The grandiose self is able to manifest itself by making itself one with the object. This fulfills the psychological function of mirroring the grandiosity of the self and expressing the Self via crude exhibitionism.

The second nodal point is characterized by the desire to have an alter ego or a twin. The self is manifested by an object like itself -- particularly that there is similarity of internal psychological make-up between the twin and the Self.

The third nodal point is what Kohut terms mirroring. In this phase the grandiosity and exhibitionism of the earlier phases are toned down through the empathic selectivity of mirroring responses. Narcissistic exhibitionistic enjoyment is channeled into realistic modes of gaining positive self esteem. The grandiose self comes to be expressed through these activities which are positively mirrored.

Kohut's next and final stage of development is the grandiose self in the mature self. This relates to the capacity to successfully mirror oneself and others and is manifest through empathy, setting one's own ambitions, and the self esteem derived from fulfilling them.

To recapitulate -- the psychological functions which are subsumed under Kohut's grandiose self are bodily and mental representations, grandiosity, exhibitionism, the capacity to experience self esteem, empathy, and the capacity to set and experience fulfillment in the achievement of one's ambitions. These capacities develop through the process of phase appropriate empathic mirroring which is expressed primarily via the mother.

The idealized parent imago

This axis of the self develops out of the process of the idealization of objects in terms of their capacities for fulfilling the infant's needs. The idealizing process is described as follows. As the child loses the sense of being able to fulfill needs magically, he keeps its idea alive in the person to whom he ascribes omnipotence. The perceived power of the object to satisfy the child's needs impels the child to be one with the object and thereby share this power. When oneness proves impossible the child begins to act as the object acted -- thereby fulfilling a greater and greater number of his own needs. The caretaking functions and those of tension regulation and self protection are gradually transmuted and internalized by the child so that they become his own.

For purposes of clarification, the author will differentiate between idealization and identification as developed most extensively by Schafer (52). There are both similarities and differences between these concepts. Schafer's description of identifications as internalizations by which one alters their self representations...in such a way as to experience being like, the same as, and merged with one or more representations of that object..." (Schafer 52 pp. 150)

Idealization is closest to making oneself "the same as" the object in that the admired capacities are taken in. However, Schafer describes this process as an internalization of that object and an ongoing cathesis of that internalized object. In order for a capacity to become truly part of the Self it must be separated from the object. Kohut calls this process a transmuting internalization.

The nodal points along the axis of the idealized parent imago relate to the child's perception of the object. In the initial phases the object has no psychological existence for the child. The child only perceives his needs -- either fulfilled or frustrated.

The second nodal point is that of the Self object. The child perceives the object only in terms of and in relationship to its capacities to fulfill its needs. The object does not have a separate psychological existence or its own needs.

The last nodal point involves the true object. Here there is a full capacity to see and experience the object as separate from the Self. This means that self has transmuted and internalized many of the capacities of the object for caretaking, self soothing, tension regulation and self protection.

In the mature self the admired aspects and characteristics have become self constituents. The idealizing process has further placed them in exalted positions in the form of ideals towards which we strive.

To recapitulate, the psychological functions which are subsumed under Kohut's idealized parent imago are the caretaking, self soothing, tension regulating and self protective functions. The self comes to make itself like the idealized objects through the processes of transmuting internalization. The process of idealizing leaves traces in that these capacities and their derivations retain an exalted form. These are manifest in the functions of ongoing internal idealizations and the power to praise and condemn our own actions. Eventually, the mature self develops personal ideas as guideposts to our own fulfillment.

The relationship between the poles of the Self

Kohut discusses the relationship between the function of the poles of the self in two contexts -- the compensatory relationship and the tension arc.

Kohut describes the compensatory relationship between the poles of the Self. If there is damage along the development of one axis of the Self, analogous functions which compensate for those missing can be developed along the other axis. While not identical these functions are able to be reliably substituted for the original functions. As far as development of the self, this implies that the axes of the Self have a reciprocal and mutually facilitating nature. The compensatory relationship also has major implications for treatment which will be explored in later chapters.

Kohut describes the functions along the axes of the self in dynamic tension with one another. This means that they exert influence upon one another and facilitate the development and expression of each other along a tension arc. The most fully developed description is in terms of the mature Self. Both functions reside harmoniously within the person and in dynamic relationship to one another. The bi-polar self is the center of this tension, where meaningful action is judged in the light of fulfilling one's ambitions and expressing one's ideals. Ambitions cannot be fulfilled without action consistent with our ideals. Such action changes who we are, providing us with positive self esteem derived from pride in our accomplishments.

In his recent book, The Restoration of the Self, Kohut expands upon the function of the Self in the overall personality. Rather than

being integrated with the functions of the ego and superego, he emphasizes the broader sense of the self as a separate and overarching structure that endures throughout life. The grandiose self is extended beyond a representation of the self -- to be integrated with ambitions, the expressions of our inner desires, what we wish to be. Within the idealized parent imago the idealized figures of childhood have been transmuted by our taking over their functions and internalizing our admiration in the form of personal ideals. The urge towards creative fulfillment results from the dynamic tension between the poles of the self represented by ambitions and ideals. These are the transformed mirroring and idealizing functions which have become a part of ourselves.

Whether one prefers his earlier or later view, Kohut is making the fundamental point that mature psychic functioning requires that the child's need for mirroring and for idealizable objects be fulfilled. If the need for these psychological functions has not been met and sufficiently internalized, they are relentlessly sought from outside. If these psychological needs are met, the child internalizes them as functions of his self, transmuted and separated from their origins.

Discussion - Donald Winnicott

The concept of the central or True Self breaking off a derivative of itself, the False Self, for purposes of self protection from the demands and impingements of the outside world is highly relevant to the bi-polar self. The True Self assumes the psychological functions of self definition, a continuous inner sense of being. The False Self turns towards the outside world either in slavish conformity or in spontaneous activity, or doing. These being and doing aspects of the self are in constant dynamic interaction throughout life. They have a reciprocal relationship, in that Winnicott counterposes the psychological functions of being and doing as opposite and interrelated. It is in the gray area between the True and False Self, between their related functions of being and doing, that the capacity for symbolism and creativity exists. If the split is too great between the True and False Self, the capacity for meaningfully connecting inner experience with outer expression is poor. In other words, in mental health, the functions of being and doing must be interrelated for fully individual and meaningful expression. What one does must be connected with who one is in order for one's actions to have real meaning. Conversely, one's actions or doing must enhance one's identity or sense of being.

In an interesting paper entitled "The Split Off Male and Female Elements Found Clinically in Men and Women" (93) Winnicott states that the being functions have erroneously been attributed to the female gender, while the doing functions have been attributed to the male. When True and False Self elements are working harmoniously within a person, they have the capacity for both forms of expression

in an integrated form within that one individual. What people do reflects who they are -- who they are is enhanced by what they do. This theme will be developed more fully in the conclusions of the dissertation.

CHAPTER 4

THE DEVELOPMENT OF THE SELF FUNCTIONS AND THEIR
INTERRELATIONSHIP AS THE TWO POLES OF THE SELF

In this chapter the author will return to the main questions posed in the research: What are the functions of the self in the mature adult?

In order to address this question, the functions of the self must be isolated so that they can be more clearly understood. Following the authors reviewed earlier, the author will separate the functions along each pole of the bi-polar self. Once the functions of each pole have been described, the relationship between the poles and their specific functions can be addressed.

An additional distinction must be made in order to clarify the process of development of the self from the functions of the fully developed self. For purposes of clarity in differentiating between developmental processes and the end point of development, the term axis is used to describe incomplete development while the term pole is used to describe completed development. This means that the developmental processes have been internalized and become part of the fully developed adult self.

Understanding the functions of the self in the adult is best achieved by breaking the main research question into three sub questions; one relating to the functions of each pole, one relating to the developmental process along each axis, and one relating to the interaction of the functions of each pole in the overall functioning of the adult self.

These specific questions are:

1. What psychological functions are related to each pole of the fully developed and internalized self?

2. What processes are involved in the development and internalization of each axis? Are the processes the same for each axis?

3. How do these functions interact within the self?

The answers which are developed to these questions provide the basis for a conceptual model of the functioning of the fully developed and internalized self. Such a model illuminates the issue of the psychological functions of the self in the mature adult. This model raises some issues as to the role of the self in the personality as well as to the relationship between the ego and the self.

Question #1. Within the mature adult each pole of the fully developed and internalized self performs a basic psychological function. The first and most basic function is that of providing a continuous inner self awareness. The author calls this the self-defining function. The function of self awareness and self definition is primarily an inner phenomenon -- the capacity to develop and maintain a sustained psychological awareness of one's own existence. It can be described as focused on one's mental, physical, and affective experience. It is private, vulnerable, and therefore difficult to define verbally. This is a subjective sense and is manifested primarily experientially by the sense of being.

The self defining function is the psychological ability to experience a consistent ongoing awareness of one's existence. It is the experience of being "me" and partakes of thoughts, feelings, bodily sensations and cognitive self representations. These are coalesced into an ongoing experience of one's inner self which serves as a frame of

reference against which to judge inner experiences such as bodily awarenesses, feelings and thoughts. The self defining function serves as a basis for responding to thoughts and questions about one's inner state. The self defining function, once fully developed and integrated, is contained within one pole of the bi-polar Self of the adult. This development occurs on a continuum of this Self axis and may be only partially developed and integrated within any individual. Stating that it is one of the poles of the Self is an abstraction describing the end point of that developmental process.

The second major function of the self is the internalization and ongoing maintenance of the capacities for self protection, self regulation and eventually for self expression. Here an aspect of the self is concerned with ensuring the protection, continuity and comfort of the vulnerable self-defining functions. Later developments include the internalized capacities for tension regulation and eventually the capacity for self expression -- that is the external expression of the inner self definition.

By necessity this aspect of the self is more attuned to the outside world because of the potentialities and dangers contained therein. The potentialities refer to external objects whose abilities to fulfill needs are therefore sought as capacities of the self. The dangers refer to the possibility of annihilation and rebuff from the environment. These self functions are more active than the self-defining function. In early life they largely serve the purpose of self protection. As the child becomes more self sufficient, this self function increasingly provides for the internalization of the objects' capacities

for self regulation and eventually for self expression. By acting like, and eventually being like objects one admires, one is capable of generating and enhancing one's self esteem. The development of the second pole of the bi-polar self involves the internalized capacities for self protection, self regulation and eventually self expression on a reliable and consistent basis. For reasons of parsimony the author calls this self function as self protective-expressive in further discussions.

The self protective-expressive pole is described as being more active than the self-defining pole. This brings up an important point as it relates to the functions of the self -- that is execution of self functions. If the self is to be thought of as performing certain psychological functions, it is difficult to conceive of the self merely as a passive frame of reference through which experiences are screened by the ego. Conversely if the self is described as taking into itself the increasingly active capacities for self protection, tension regulation and self expression, these functions must be integrated with the judgment, reality testing and executive functions of the ego. This question is addressed in the conceptual model of Self Functions which is developed later in this chapter.

As in describing the self defining function, the development of the self protective-expressive function occurs on a continuum. In its most highly developed and internalized form it is a pole of the bi-polar Self.

Question #2. The self defining function and the self protective-expressive function of the Self are each developed and internalized via its own process.

The capacity for self awareness which becomes internalized by the child as the capacity for self definition is transmitted to the child via the mutual mirroring process in the mother infant dyad. The mother acts towards the infant in a manner that will transmit to him the sense that he is a being with a separate physical and psychological existence. The infant simultaneously develops his capacity for experiencing himself. Mirroring, the process by which this occurs, is primarily non verbal. It is communicated to the child physically, affectively and through eye contact. The mutual mirroring process facilitates the development and the internalization of a permanent inner sense of personal existence or being. The child's Self comes to develop the capacity to mirror itself -- thereby providing a sense of personal continuity, a psychological separation from the parents, and eventually the capacity to experience one's Self as separate and his own. This is the self defining function.

By the time the self is fully developed the child has internalized the mirroring process to the point that he can mirror himself, i.e., be aware of his own continuing psychological existence. Mirroring one's self permits the formulation and articulation of internal needs which are experienced as part of the self. Because of the importance of the mother-child dyad in the mirroring process, the self-defining function has come to be associated with mothering. This will be discussed more fully later.

The self protective-expressive function develops and becomes internalized through a process called idealizing -- a process whereby those admired attributes of objects are made part of the Self. The

child shapes himself according to his view of objects in the environment -- making himself as much as possible like those whom he idealizes in terms of having the capacity to protect and sustain him. As he takes on these capacities, he shares in the power of the objects as well as in their ability to praise or condemn. Acting in his own behalf provides the child with the capacity to experience this praise as related to his own activities. He begins to protect his inner self (those functions which relate to the vulnerable self definition which is also developing). As the idealizing process continues the child becomes capable of performing the psychological processes of self protection, self regulation, self soothing, and eventually self expression. It is in terms of self protection particularly that the self protective-expressive function must be integrated with the ego. This theme will be developed more fully as a conclusion of this dissertation.

While the self-definition function is described as being primarily maternal, the self-protective function partakes of both parents, with an increasing emphasis on the father as the child grows and develops. Because of the nature of the mother-child relationship, the mother provides the initial protective functions. As the child begins to be more active in the outside world, the role of the father comes to be associated with the internalization of the capacities for self regulation and self expression within the child. The author will also return to this theme.

Question #3. The internalized functions of self definition contained within one pole of the self and those of self protection, regulation and expression contained within the other work in conjunction

with each other. Each takes an integral role in meaningful expressions of self. One contains our sense of who we are, based on inner experiences and the other contains the sense of who we are, based on internalizations of capacities of objects.

To be more specific the function of each pole can be broken down into aspects or sub-functions. The self-defining function consists of that aspect of the self definition which one wishes to express -- that is what is inside me that I would like to express in outward form. The second aspect is the capacity for experiencing enhancement of the self, secondary to the fulfillment of one's self expression -- that is the capacity to enhance the self definition by experiencing self esteem or self satisfaction.

The functions of self protection, self regulation and self expression can also be broken down into sub-aspects. The first is to provide an internal frame of reference against which to judge the consistency and authenticity of the self expression. In other words, the potential self expression is judged in terms of whether it authentically expresses either one's self definition or the internalized capacities for self protection, self regulation or self expression. The issue is -- is this really me that I want to express? Second is the formulation of the self expression into terms which will both maximize self esteem and environmental satisfaction. Part of this formulation is self protective because certain forms of expression of the self definition can expose a person to rebuff or humiliation. The formulation of the self expression into a form which will maximize self esteem partakes in the active functioning of the self integrated with the judgment function

of the ego. Formulation into environmentally acceptable form partakes much more of the ego function of reality testing.

Perhaps the clearest way to understand the relationship between the self defining functions and those of self protection and expression within the Self is via a conceptual model of overall self functioning. This most clearly demonstrates both the functions of each pole of the mature adult Self as well as their interaction in a mutually facilitating manner. Adult Self functioning is most clearly conceived of as a four phase interactive model for self expression and self enhancement.

Phase I - This phase consists of the experiencing of the desire for self expression. This is followed by the formulation of this desire into a manifest form -- either a feeling experience, thought or potential for action. These are aspects of the self defining function. As differentiated from pure ego functioning, these thoughts and feelings are more self referential. However there is the clear implication that ego and self functioning must be integrated.

Phase II - This phase consists of the use of the internalized self protective, regulative and expressive functions. These work as a frame of reference against which to judge the internal consistency of the self expression. A judgement, as an ego function, is made as to whether a particular self expression is consistent with what I experience as my Self. The question is: Is this an expression of "me"? If so it is experienced as authentic to the Self -- if not, alien. This experience of alienness does not necessarily prevent expression in that many expressions and actions are alien from the self.

Phase III - This phase involves the formulation, with the help of the reality testing functions of the ego, of the self expression into a form which will maximize positive responses from the environment. In order to achieve the most positive response (and therefore the most potential for self esteem) the thought or act may be modified to fit the circumstances which are perceived by the ego. While this implies accommodation to the demands of the environment, it does not mean slavish conformity to it.

Phase IV - The fourth phase is the translation of the response of the environment into self esteem (either positive or negative). The Self may be inflated, deflated or experience no reaction to the outer response to an action. In general however, the Self is shaped (particularly the self protective-expressive axis in its early development) by the overall response of the outside world. If there has been a positive response, either from the environment and or from internalized aspects of the Self, the Self is enhanced. The ability to experience enhancement of the Self secondary to self expression relates back to the self defining function. It enables one to feel that his definition of himself -- that is who he experiences himself as -- has been broadened, deepened or strengthened.

In terms of the bi-polar Self, all of these aspects of the Self need to be developed for mature internalized self functioning to occur. In order to achieve full meaningful self expression and self enhancement, all of these aspects of the bi-polar self must work in conjunction and must facilitate each other. For added clarity I will make a simple diagram below.

Related ego functions:
Affect
Judgement

Related ego functions:
Affect
Thought

Phase IV

Self
Esteem

Self-Defining
Function

Self
Definition

Phase I

Does
this
act
enhance
me?

Is
this
me?

Phase III

Self
Expression

Self Protective -
Expressive Function

Self
Protection

Phase II

Related ego functions:
Reality
Motility

Related ego function:
Judgement

Now that the author has explored and developed a conceptual model of self functioning, he will return briefly to those aspects of the literature which is most closely related to each sub question.

The first and most basic function of the self is self definition which results from an internalization of the mutual mirroring process in the mother-infant dyad.

Among the ego psychologists Margaret Mahler's treatment of the mutual mirroring process between the mother and child comes closest to what is called the self defining function. According to Mahler the mother acts as a mirror towards the child reflecting back to him the sense that he is. This develops within the child the capacity to experience his self as both separate from the mother as well as unique and individual unto himself.

Kohut's grandiose self axis of the bi-polar self develops out of the mutual mirroring process. Once developed and integrated into the mature self, the self is provided with a continuing awareness of existence as well as the promotion of creative self assertion. These are the transmutations of self inflation, once experienced along the grandiose self axis.

Winnicott's True Self develops out of the process between the infant and the good enough mother. Once developed and freed from the protection of the False Self, the True Self assumes the psychological function of self definition. It provides a continuous reliable inner sense of being.

The other pole of the bi-polar Self which is called the self protective-expressive function of the self develops out of a need to

protect and express the inner self definition. It is internalized via the idealizing process by which the child takes as his own the capacities of admired objects.

Among the ego psychologists, Edith Jacobson's description of the process of structuralization of the psyche through the development of stable self and object representations comes closest to the concept of the development of the self protective-expressive function. Jacobson describes the taking on of the properties of the object through an inter-active process between self and object representations. These strengthened self and object representations aid in the structuralization of the ego and superego. These structures in turn help re-solidify self and object representations. It is through this process that capacities of the objects come to be made part of the self.

Kohut's description of the development of the idealized parent imago and its functions also relates to self protection, self regulation and self expression. The idealized parent imago pole of the self is derived from those who protected and acted on behalf of the infant. As he grows he comes to take on these functions, thereby making himself like those he perceived as powerful and capable of effective action. In the mature self its functions include tension regulation and self protection along with the development of personal ideals.

Winnicott's False Self is a derivative of the True Self, and its function is to hold and protect the vulnerable True Self. The False Self is primarily focused on the outside world, so that it can ward off dangers or act in such a way as to conform to the demands of the environment. It is thus more active than the True Self being able to cope with

outer pressures. By these maneuvers the False Self both protects and facilitates the expression of the True Self.

In terms of the relationship between the poles of the Self, the ego psychologist Rene Spitz relates most closely to this issue in his discussion of the semantic no.

Before the "no" there is no differentiation between the passively experienced self and the actively experienced ego. By saying no to the self the ego takes an active role towards it. This means a split between self and ego wherein the ego takes the self as an object. The ego, acting on the self and on the outside world, begins the process of abstraction, which involves seeing similarities and relationships between things. The semantic no also begins to stand for the option not chosen. Therefore it becomes a symbol and relates to the capacity to form judgements.

Heinz Kohut's concept of the bi-polar self involves the dynamic tension between ambitions, along the axis of the grandiose self, and transmuted idealizations, along the axis of the idealized parent imago. When fully developed in the mature self, these two poles exist in fundamental relationship to one another. By combining and developing talents and skills, the mature self facilitates expressions of self which are a balance of abilities and ideals. These expressions of self are manifested by the presence of empathy, humor, creativity, wisdom, and the ability to contemplate one's own death. I believe these capacities are also related to the ability to develop distance and therefore objectivity towards the self.

Kohut indicates that if there is a failure to develop along

one axis of the self, other functions along the undamaged axis of the self can be developed to compensate for those which were not developed. This development emphasizes the overall reciprocal relationship between the axes of the self and the functions of the mature self within the overall personality, supporting the idea that the axes of the self work in harmony with each other. This idea has important implications for clinical work which will be explored later.

In Winnicott's discussion of the optimal relationship between the True and False Self, two alternatives may develop. Where the mothering is not good enough, the False Self can be hypertrophied, causing a failure in the development of the True Self. The False Self develops a stable structure in a slavish conformity to the demands of the environment. So much energy is directed outward and the outside world is perceived as so untrustworthy that the vulnerable True Self never develops. The function of doing predominates, in a rigid and unfulfilling manner. The function of being is poorly developed and inaccessible. In the other situation, the False Self recedes as the True Self is able to emerge and develop in a relatively safe environment. In this situation, Winnicott indicates that the gray area between the True and False Self contains the capacity for symbolization which underlies such activities as phantasy, play and creativity.

Symbolization, which I believe is related to the capacity to develop objectivity and distance from the self, only develops when the True and False Self have an optimal distance from one another which facilitates a mutually enhancing relationship. Winnicott uses the concepts of being in the sense of a stable, assured sense of selfhood and of doing as

spontaneous, creative activity to describe the optimal relationship between the reciprocally facilitating poles of the self.

The author finds Winnicott's ideas of being and doing most descriptive of each self function. One's inner being - who one is -- should be facilitated by what one does -- that is, by his external actions. In turn, doing should express and enhance one's being. This is the major significance of the bi-polarity of the self. I will explore this significance in the conclusions of the dissertation.

CHAPTER 5
CASE APPLICATIONS

In this chapter I will apply the conceptual model of Self development and functions to two detailed case examples. The case material will be developed, applied and discussed separately for each case. Following both case applications, general conclusions will be developed.

CASE #1

I. Description and Presenting Problem

Mr. P. is a single male in his early 20s. He is of Chinese descent, although both parents were born and raised in the U.S. He has one sibling -- a sister three years older. She lives out of the area but continues to be quite dependent, both financially and emotionally, on the family. Mr. P. is employed as a computer programmer for a large firm. He is excellent at his job despite his lack of formal training. He works for the same firm as both his father and his mother. The type of work he performs is very similar to his father's. His skill at computer work was acquired as a latency aged child when he would go to work with his father and play with the computer. While the patient is excellent at computer work, he gets his greatest pleasure from helping other people with their problems -- either in work-related areas or other areas of their lives.

Mr. P. describes this knack for solving other people's problems as a personal sense of radar. He is very perceptive about and attentive to other people's problems and feelings. This perception allows him to pinpoint the difficulties other people are having, particularly in relation to computer snafus. As he is so able to help people come to solutions, he

has a reputation as the departmental guru. This is a role he enjoys and one which gives him great personal satisfaction.

To a certain extent this role has brought him to seek treatment. He was so involving in solving the problems of others that he was not doing his own work. Additionally, he had become so embroiled in the problems of others that he found himself unable to function interpersonally. This situation had become acute in his relationship with one woman with whom he had had a brief affair.

Mr. P. deals with his own and other people's problems by what he calls programming himself -- that is, thinking in a manner similar to a computer. He selects among alternatives by an intellectual balancing process. This process involves the blotting out of contradictory data, particularly that associated with affect. While partially successful, the process creates a vague feeling of malaise in Mr. P which was also a factor in his seeking help. The process seems less effective to him when he applies it to himself.

The patient is almost totally focused on the outside world, at the cost of being able to monitor his inner processes. He evaluates the success or failure of an activity by external measurement. He does not recognize or acknowledge inner motivations for his actions or inner affective consequences of various external actions or situations. He cuts off contact with his inner sources by using only his intellect, focused outward.

These factors converged in the specific episode which brought the patient into therapy. He contacted me as a brief affair was breaking up. The woman was 10 years his senior and worked in his department. She was having personal problems, and Mr. P., as is his custom, befriended her by

making himself completely available to her. However, the relationship became more complicated as they reached the level of sexual involvement. She called him up one night when she was upset, and they had sex. After this Mr. P. unleashed his massive needs for reassurance and affirmation on this woman. He became very possessive and controlling, although in a supplicating manner. He was very solicitous of her sexual desires as well as having (himself) a seemingly insatiable desire for reassurance that he was a good lover and that she cared for him. Initially she was willing to provide this kind of feedback. However, rather than reducing his need for praise and admiration, her cooperation increased it.

In apparent fear, she pulled back in response to his high level of demand. He was shattered by her withdrawal, as well as by the fact that as she began to overcome her own problems she was no longer interested in him. This pattern of initial interest following by a high level of demands from Mr. P., followed by withdrawal by the woman from the relationship is one which he has repeated with other women.

When not involved in a relationship with a woman, Mr. P. is withdrawn and shy. He spends large amounts of time reading, taking pictures, and in solitary physical exercise. During these periods he broods about how lonely and horny he is, but with a simultaneous appreciation of how difficult and painful interpersonal relationships are for him.

With men he tends to take a compliant role. When demands are made of him by either sex, he has difficulty in saying no, and therefore tends to accede to requests. His ability to assert himself is secondary to feeling secure in relationship to a strong male figure. For example, Mr. P.'s former boss was quite passive. Mr. P. was placed in a supervisory position

over a junior programmer whose work was questionable. My patient was limited in his ability to evaluate his supervisor negatively. Recently a new and forceful supervisor has been installed. This man is very aggressive, to the point of regularly offending people. My patient's, and his former supervisor's, inability to push the marginal junior programmer has created a log-jam in the workload, requiring juggling of work assignments.

Since the institution of the new supervisor, my patient has become much more assertive, both in assuming more direct supervisory responsibility and in pushing for a large raise in his own salary. Simultaneously, he has an uneasy feeling about his supervisor pushing him to do things which he is not sure he wishes to do. He had begun to function as an auxiliary to his boss by softening some of his boss's more offensive aggressive qualities. His role has been to go people and make sure they "understand" what the boss meant and that their feathers are not ruffled. This is the same role he fulfilled in his family.

The question of pushing himself on people as a computer science person and as a supervisor raises certain feelings of malaise within my patient. While he has talents as a computer programmer, he never has had any formal training in the field. As a result of his father's interest in computers and the acclaim he received as a child for developing his talents, he "fell into" this line of work. He feels that his work is not a product of his own choice process. Therefore, when he receives pressure to advance in his field, both his competitive feelings towards his father and his malaise over his career are aggravated.

Mr. P.'s greatest sources of personal satisfaction are in connection with being attuned to other people. He derives great pleasure from

performing a catalytic function in helping others to solve their own problems. This becomes an indirect and vicarious manner of gaining inner satisfaction. Direct instrumental acts on his own behalf do not seem to afford him the same pleasure. Rather he basks in the reflected glory of the successes of his friends and colleagues. If they succeed, he succeeds.

Mr. P. has extremely high standards for his own behavior and is intolerant of his own flaws. When he finds flaws in other people, especially women, they become more appealing to him. In a recent incident, an older woman who had become a friend became anxious about a job change. As she began to rely more heavily on Mr. P., she became more sexually attractive to him. Mr. P. seems to relate this to being sure that he won't be left, or hurt, by women. He feels that if he can prove his worth to a woman by becoming indispensable to her he can be confident that she will not abandon him.

The speed with which Mr. P. gets intensely involved in emotional relationships provides an interesting clue as to his psychological make-up. When he finds someone about whom he begins to care, he goes headlong into the relationship, displaying none of the caution, ambivalence, flirtatiousness, or anything else which might serve to distance him. He is disdainful of these attributes as phoney and characteristic of impure love.

Once he has had sexual relations with the woman another stage of intimacy has been reached. To some extent this is related to his feelings about being flawed and becoming involved with women who have been flawed by having had sex with him or others. On another level, sex means closeness without boundaries. It means that he has been accepted by the woman. Mr. P. does not distance, and thereby protect himself in relationships. This is part of what makes Mr. P. so vulnerable.

II. History

The patient is the second child of an upwardly mobile Chinese family. His sister is three years his senior. According to the patient, the family was close. Despite some marital conflict the parents have remained together. The sister lives out of the area.

The patient recalls very little of his early history. In retrospect, confirmed by current relations, the mother is quite dominant, controlling, and intrusive. She emphasizes external sources of satisfaction in his life, including money, possessions, status, and a high value placed upon coping with external stress. He does not dwell on their relationship in therapy.

In his relationship with women, Mr. P. prefers older women to those of his own age, with whom he is withdrawn and shy. When encouraged by these older women to express himself, he tends to overwhelm them with needs for intimacy and affirmation. His sexual relations are characterized by the wish to satisfy his partner, although rarely through intercourse, at the expense of his own satisfaction. He hopes to be acknowledged by the woman as an unselfish and therefore satisfactory lover.

The patient has said a great deal more about his father. They do computer oriented work for the same company, although in different departments. As a child Mr. P. expressed an interest in and had an aptitude for computers. His father would take him to work, where he would play with the computer. He became so good that at age 11 he constructed a homemade computer for a science fair. The acclaim he received enhanced his interest.

At this time Mr. P.'s role in the family changed radically. As a recognized prodigy he became the person who had the trust and respect of every family member. He seemed to be sensitive enough to everyone else's

needs that his advice on personal matters was sought out by his sister and his parents. He was successful because of his ability to sooth ruffled family feelings and because he extended himself to meet the needs of others. In fact, he was psychologically overwhelmed by this role. His success came at the cost of blotting out his own needs by programming himself to find the most logically consistent answers to every problem.

His role as advisor remains one of his best developed skills. To this date his father continues to solicit his advice on personnel and technical questions in his own department. Mr. P. automatically accedes, and gives the advice for which his father is openly grateful.

While his sister is older and lives away from home, she continues to be extremely dependent on the entire family. She makes financial and emotional demands on the family which are fulfilled, but she does not exhibit much gratitude towards the family.

At age 18 Mr. P. won a competition which permitted him to study abroad for a year. Within three months he had returned home, extremely depressed. He was in therapy with an older female therapist, who used a combination of drugs and gestalt techniques. He recovered sufficiently to secure the job he now has. He has had several large promotions over the last few years.

The patient's dating history was sparse until after high school. His initial seduction was at the hands of an older woman who took the role of the aggressor. His only long term relationship was with a woman his own age who was the daughter of a family friend. This relationship went quite smoothly until he moved out of his family home. At that point she began to become controlling and dominating. He became resentful, and their sexual

relationship deteriorated. She became an unwilling partner, and he felt as if he were forcing himself on her. The relationship could not stand the multiple strains and was ended. The patient had several short lived and painful affairs with older women, the termination of the last of which brought him into therapy.

The patient now lives alone. His interests are largely solitary. He complains of being very lonely and is often desperate for female companionship. He has no close male friends.

III. The Mirroring and Idealizing Processes as They Relate to Mr. P.'s Interpersonal Relationships

Mr. P. does not seem to have experienced sufficient or satisfactory mirroring in his relationship with his mother. He does not perceive her as available and reassuring. Rather she is cold and controlling, emphasizing the ability to cope and to achieve material success, rather than inner happiness. Her response to his unhappiness is: How can you be miserable when you have a nice stereo and a good job?

The mirroring which Mr. P. experiences as most valid seems to be associated with his father and their shared interest in the computer. It is by expanding this interest that he has received most acclaim. His role as super helper to the father is still a source of gratification to him because his father is so openly appreciative of his help. This gratification accounts for Mr. P.'s total availability when others ask for his help.

As far as idealization is concerned, Mr. P.'s father was not the object of a great deal of respect or admiration. His father took a subservient role to Mr. P. and sought out his help. This reversal of roles creates contempt and rage towards his father on the part of Mr. P. Men are

not to be admired, but rather devalued, and by implication this holds true for Mr. P. himself. He is not comfortable with his own assertive, competitive, or sexual feelings.

However, women are idealized by Mr. P. They are perceived as powerful sources of wisdom. By implication this speaks to Mr. P.'s relationship with his mother. As far as his current life is concerned, his attitude results in his acting deferential to women, particularly those older than himself.

Due largely to factors in his history, there has been a significant reversal as concerns gender and traditional mirroring and idealizing objects. Mr. P. was to a great extent mirrored by his father; he idealized his mother. The incomplete maternal mirroring was not sufficiently compensated for by his relationship with his father. He relentlessly seeks a woman to mirror him. However, since he idealized women, his relationships with them do not allow him to be mirrored. These relationships are characterized by a one-up, one-down situation in which he is either admiring or contemptuous of a woman. His desire to be mirrored is shown by being empathic and solicitous of a woman, i.e., by mirroring her. By this means he hopes that the mirroring will be returned by her.

IV. Internalization of Functions as Components of the Bi-Polar Self

In this section I will move from mirroring and idealizing as they are manifest in Mr. P.'s relationships with others to the internalization of these functions as part of his bi-polar self. As described previously, the mirroring/process comes to be internalized along one axis of the self as what I call the self defining function, which is closely tied to the inner world. The idealizing/process comes to be internalized as the self

protective-expressive function, which is an internalization of aspects of the environment. These two functions once internalized in the mature adult make up the bi-polar self, where they reciprocally enhance each other.

In Mr. P. some of the functions which relate to self definition do not interact with those of self protection-expression. Others do. For purposes of clarity in description I will outline them by splitting the page, listing and describing those related to self definition on the left and those related to the self protective-expressive function on the right. I will begin with those which are most highly polarized, that is, which partake most exclusively of the axis of the self. As the list proceeds I will add those aspects of Mr. P. which partake of both functions and therefore are less polarized. Following the descriptive listing below, I will discuss these functions and their interrelationships.

V.

Self Defining Function

1. Mr. P. only feels valid when he is constantly affirmed and valued by a woman. This shows itself by his powerfully felt need to be in positive emotional contact with a woman, to be recognized as a good person, and to be praised as a good lover.
2. Mr. P. feels incomplete without a woman to affirm him. Without this affirmation he is unsure of his own self. This manifests itself by his attributing tremendous power and wisdom to women, particularly in the area of knowledge about people. He constantly makes himself available to women, so as to avoid rejection, which he experiences as a destruction of his sense of self.

Self Protective-Expressive Function

1. Mr. P. has an overly developed series of mechanisms for coping with external problems. This manifests itself in his being able to come up with logical and effective actions within the environment which are designed to resolve the problem rapidly.
2. He soothes himself by being by himself and seeking out external activities. This manifests itself by his spending much of his free time reading, listening to music, doing photographic work or physical activities. He experiences all of these activities as soothing but isolating and lonely.

Self Defining Function

3. A sexual relationship detracts from his positive sense of self. A sexual relationship is both tinged with empathy and mirroring and with dominance and power. Getting to know someone with an underlying sexual motive results in a negative feeling about himself. This manifests itself by his alternating contempt and admiration of women who acknowledge sexual feelings. This impurity flaws them, the relationship, and himself.
4. Mr. P. cannot use his feelings as a trustworthy measure of his inner state. He de-emphasizes feelings as motivations for his own actions. He is able to empathize feelings with others but not with himself.

Self Protective-Expressive Function

3. He takes on the emotional atmosphere of the environment. This manifests itself by his acting like those around him who are in positions of authority. He takes on their style as his own. He is unable to manifest or assert his own self in the relationship. He has no close male friends because he does not share their interests.
4. Mr. P. attempts to respond mechanically to the environment. His responses are quick and efficient, but are devoid of manifestations of himself. His measure of success is outward achievement.

Self Defining Function

5. Intermittent paralysis of his use of his self as a point of reference. In certain situations, particularly those related to interpersonal relationships, he finds himself unable to articulate his wishes and feels helpless. This is very painful because of his wishes for perfection in himself.
6. Self experiences are derived vicariously through the use of empathy to bring out aspects of others which they are unwilling or unable to bring out. This shows itself in his great capacity for empathy with others. He is constantly attuned to the needs of others, over his own needs.

Self Protective-Expressive Function

5. Experiencing negative emotions like helplessness bring out active coping as a solution to internal helplessness. In periods of upheaval he asks himself, "What shall I do?" to obliterate his painful experience.
6. In his role of guru problem solver, he is able to combine his empathy for others and his rational problem solving ability. He is able to hone in on a problem either in a technical or staffing area and arrive at quick, effective, and workable solutions. By this skill he has achieved great respect at work.

VI. Discussion of the Functions of the Two Ples of the Self and their Relationship in Mr. P.

Mr. P's self defining functions are impaired in that he cannot mirror himself. This accounts for areas 1 and 2, where he seeks relationships with women to make up for experienced deficiencies in his ongoing sense of self definition. He is able to experience a more positive and constant self definition only when he is in contact with a woman. The functions along the self positive-expressive function which might help him to compensate for this impairment are not effective. These too are highly contingent on external support and therefore have not been completely internalized as self functions. Therefore neither his coping ability in the outside world nor his solitary self soothing activities provide the enhancement of his self definition that is produced by experiencing the affirmation that a woman can afford. I consider these functions to be highly polarized in that they do not effectively compensate for or modulate one another. Coping and solitary action neither make him feel better about himself nor help him to achieve an ongoing sustaining relationship. Mr. P.'s searching for affirmation is not relieved by coping or by solitude. Therefore none of these activities are truly satisfying for Mr. P.

In relationships he tends to take on certain characteristics or attributes of the other person. He is able to make himself similar to people, although these attributes, such as sexuality and authority, are only transitory. He is able to enjoy these aspects of his life and is capable of some effectiveness in functioning as a lover or a boss. Therefore there is a small amount of transitory complementarity between the self defining and self protective-expressive functions. However, they cannot be sustained

without external support. Once again they are not internalized aspects of either pole of the self.

Mr. P.'s inability to use his own feelings as a reliable measure of his internal state and his tendency to have intermittent experiences of helplessness along the self defining pole of the self bring out mechanical responses to the environment and frenetic doing. These functions are along the self protective-expressive pole of the self and are related to an attempt to obliterate these painful and humiliating experiences, which undermine his self definition. These self expressions do have some effectiveness in blotting out painful experiences and coping with problems. However, these solutions do not partake of the self definition because Mr. P. cannot bear to ask himself what he is experiencing before he acts. Therefore his actions cannot be totally effective in resolving the sources of the problem. However, they do participate to some extent in both poles of the self, and they are effective coping mechanisms. His ability to work his way out of environmental problems contributes greatly to his success at work. Despite these external successes he does not experience an enhancement of his self definition as a result of them.

The area in which Mr. P. experiences his greatest outward achievements as well as his most personal rewards is in his role as the departmental guru. In this capacity he is able to use a combination of his ability to empathize with others and his rational problem solving abilities. This allows his solutions to be truly meaningful and helpful to his colleagues, and brings him much acclaim. This is the highest level of complementarity which Mr. P. is able to achieve in using his self defining and self protectively-related aspects in concert with one another. He therefore is able to achieve high functioning and positive self esteem through these actions which combine both functions.

An area which Mr. P. wishes to achieve but has not yet accomplished is a give and take relationship with a woman. Such a relationship would partake of both functions most fully and would simultaneously enhance Mr. P.'s self esteem and his enjoyment of life through an emotionally rewarding sexual and interpersonal relationship.

CASE #2

I. Description and Presenting Problem

Mrs. M. is a 36 year old white female of Jewish ancestry.. She is currently separated from her husband and in the process of securing a divorce. She has one child, a girl aged 12. She is employed full time in private industry in an upper level management position, specializing in personnel administration. She is highly ambitious and successful in her career. She has been out of the home and working for only 7 years. During that time she has had several positions of increasing responsibility. While successful from a professional and financial point of view, she finds her relationships troublesome, particularly with men supervisors. She dislikes being told what to do, is easily slighted, and often enters into arguments. She is desirous of going into business for herself, which is what she is planning to do. She is active, aggressive, bright, and verbal -- all of which will undoubtedly contribute to the success of her business ventures.

Outside of the business context her relationships with men are very different. Initially, in her relationship with her ex-husband, he dominated her. He is 10 years her senior and is a computer specialist. They had been married 14 years. In the initial years she describes herself as being very attendant to his wishes and frightened to disagree with him. At that point he was a young corporate computer executive. He seems to be quite dogmatic and rigid, based on my little contact with him.

After the birth of their child, he had a job which required him to be away from home a great deal. Mrs. M. was home full time. At this point

she began to do certain things for herself, such as paying bills and attending to domestic mishaps, because he was not there. This situation plus her feelings of success at mothering brought out what the patient describes as her first feelings of positive self esteem. When the child was about nursery school age, she began to work. This was largely at her husband's urging.

When he was home he continued to dominate her. An example of this domination is as follows. Their daughter had come to be accustomed to a good-night kiss. When she misbehaved father would refuse this. According to my patient her daughter would become extremely upset and unable to sleep without this kiss. She would cry and scream, begging for the kiss. Against mother's better judgement, father refused, and forbade mother to kiss her good-night. Mother acquiesced. If the child had been given the kiss she would have gone right to sleep. This vignette captures the extent to which mother was under her husband's subjugation despite her better judgement.

As my patient became more successful professionally, the marriage deteriorated. The deterioration was not because she became more assertive at home. In fact, her husband encouraged her professional development. As she became more successful, he became more disillusioned with the corporate world, and finally dropped out. Mrs. M. then supported the family.

This situation brought on a depression in her husband. Rather than returning to work he has gone in and out of computer consulting jobs, none of which seem satisfactory, and spends lengthy periods in bed all day. My patient alternated between trying to motivate him to get out and get a job and sympathy for him. His response to her was to attack her. She finally became so upset at his lack of sympathy for her that she decided to leave.

Her decision precipitated a bitter struggle over their child. She was at camp when they separated. My patient went out to get in the car to pick up her child and found that it did not start because wires had been loosened. Father said he would take her if they went together. She refused, and father got the girl and brought her home. This act brought out a huge amount of resentment on the part of my patient, who felt father had kidnapped her daughter. Father insisted he then had custody, and seemingly used the child to get mother back. His effort proved to be unsuccessful, although numerous lawyers became involved. When it became obvious to Mr. M. that keeping the child would not reunite the family, he agreed to relinquish custody.

Since the breakup of the marriage some interesting attitudes towards men and towards sex have become apparent. Mrs. M. has shown a great deal of fear of emotional commitment, which is understandable after a marital breakup, as well as an almost mechanical attitude towards sex. The men she seeks out are all safe, in that they are married or have only a passing interest in her. This distance allows her to engage in sexual relations with them without emotional involvement. Her casualness about this is noteworthy. Additionally, she has begun to discuss some sexual issues within the marriage. These parallel other issues in the marriage in that Mr. M. insisted on certain sexual practices because "she liked them" -- despite her avowal that she in fact did not. He insisted that he knew best, and she went along. During the marriage, Mrs. M. had several affairs, which were handled in the same cool way as are her current sexual activities.

The breakup in her marriage has brought about a number of attitude changes for Mrs. M. One of these is in the area of religion. Mr. M. is

Catholic, and Mrs. M. is Jewish. Their difference in religious attitudes seemed to revolve primarily around their daughter, who attends a Catholic school. My patient agreed to this -- partly out of a desire not to appear prejudiced and partly because of her daughter's need for structure and limits.

Mrs. M. was never religious, but was brought up in the Jewish culture. When she was a child her family lived in Israel. When Mr. and Mrs. M. separated, her daughter began to ask questions about religion. These questions brought Mrs. M. in touch with aspects of her feelings about religion, and those aspects of her identity which she had associated with religious experiences. This has a great deal of emotional meaning to her. She began to attend services and enrolled her daughter in Sunday school.

Associated with this reawakening of feeling about religion are changes in her feeling about art, and her daughter. Mrs. M. was originally trained in art. She describes herself as always drawing or painting throughout her childhood. She took some formal training but rejected art as a career because it was not practical. She felt she could not generate sufficient income if she pursued her interest in art as a profession. She continued to draw and paint as an avocation. Her husband was always highly critical of her interest in art and of her work, which had resulted in the relegation of her art to an almost nonexistent aspect of her life during their marriage. After the separation and in connection with her feelings about religion, she resumed her art work.

The other area in which this reawakening occurred had to do with her feelings about her daughter. The child had become the focus of much of the conflict within the marriage. The differences in personality between

Mr. and Mrs. M. all came out around their attitudes towards parenting the child. The child herself is bright, verbal, demanding, and openly challenging, particularly towards mother. She found this attitude in her daughter to be very trying. Additionally, she had been encouraged by her husband to go back to work and to facilitate the child's independence, which involved an endless series of arrangements, baby sitters, etc.

At the time of the separation, the daughter blamed the mother for the breakup and for the fact that she was with the father. This took the form of defiance of the mother and defense of the father, who was acting very seductively towards the daughter. Eventually Mrs. M. told her daughter the reasons that she was with father, which brought about somewhat of an abatement of the daughter's hostility. However, the entire relationship between mother and daughter continued to be on a negative basis. Mrs. M. found herself interacting with her daughter only around issues which had to do with constraints, limits, and punishments.

During the period of the arguments over custody, the thought of losing her daughter began to expose Mrs. M. to her tremendous feelings of love for her daughter. This exposure enabled her to become more positive and loving towards her and to eliminate much of the negative aspect of the relationship. This change occurred in relationship to Mrs. M.'s recontacting other similar aspects of herself in connection with art and religion. It is noteworthy that her attitudes towards work and men have softened considerably secondary to the shift in her attitudes towards mothering, art, and religion. She no longer argues as much, is less defensive, and seems to get along better. She recently took a new job in which her initiative and creativity seem to be much more relevant than her overt aggressiveness.

II. History

The patient is the oldest of two sisters. Both parents are upwardly mobile middle class children of Jewish immigrants.

Her father is a bright, aggressive man who has had an up and down career in the corporate world. He is sufficiently knowledgeable and skillful to be hired as an executive. However, his irritability and personality problems frequently necessitated moves because of job changes. This meant that the family was constantly moving and that he was away from home a great deal.

His personality is described as highly autocratic and demanding. This attitude was tolerated at home, but not at work. When it came to his personal life he was extremely insecure about even the smallest decision, turning to his wife for help. His dependency on her, however, also led him to abuse and berate her verbally, and later physically.

He had numerous affairs during the marriage which were known to his wife. During the last 10 years, he has had severe psychological problems which have necessitated at least one psychiatric hospitalization. He has had numerous episodes since, but has refused hospitalization or psychiatric care. These have been characterized by his impotence and a paranoid delusion that his wife is unfaithful to him. Accompanying these episodes have been physical attacks on his wife. They are currently in the process of divorce.

The patient's mother is described both as the recipient of the father's abuse and his source of support. Because of the vicissitudes of his career, most of the child care and domestic responsibility had been dumped onto her. As a result she developed a very tough exterior facade.

She is described as warm but quite firm. As her children grew up she became a business woman who has done some work in real estate. Largely because of the stormy marriage, she began to drink to excess. In one sense this has shielded her from her husband's abuse. In another it facilitated his abusing her further because she was a drunk, and this became an excuse for his continued abuse.

After numerous efforts to get help for her husband, she became unable to tolerate his outbursts, and left. She had stopped drinking two years before the marriage broke up, but this did not abate the beatings and abuse. Interestingly enough, she now shares a house with my patient. The father lives in Los Angeles near the other daughter.

For my patient, her childhood seemed to be an endless cycle of changes and moves. These occurred on the average of every two years. Her experience was that her father was largely absent.

When he was home the entire household revolved around him. She describes little overt strife. Most of the more bizarre happenings occurred after she had left home. She describes the relationship with her sister as uneventful. However, the sister was favored by the father and was spoiled and indulged in much the same way as was the father. My patient was successful academically, socially, and pursued her art work.

She describes her first sexual experience at 13 with a 15 year old neighbor in the same matter of fact way as she described her extra-marital affairs. She says she had no guilt feelings, but felt she had no one to tell about it because she knew her mother would not approve. She proceeded through high school and left home to attend college. She does not describe any deep emotional attachments until she met her husband after college. By then she had decided to give up art and pursue a career in business.

III. The Mirroring and Idealizing Processes as They Relate to Mrs. M.'s Interpersonal Relationships

Mrs. M.'s initial presentation of herself in therapy might lead one to wonder about the mirroring which she received. She described her mother as cold and aloof and preoccupied with the needs of her father. Her description of herself was that of a hard-driving woman who successfully covered up her own vulnerabilities with external achievements. She did not seem too close to anyone, including her own child.

However, with the dissolution of the marriage, a significant change occurred. She was again able to positively mirror herself and her daughter. According to the patient there has been a parallel softening in her attitudes towards men and in her overall behavior at work. This implies that she had been positively mirrored by her mother and that these capacities had gone into cold storage during the marriage.

The idealizing function was completely focused on the father in Mrs. M.'s family. He was overly idealized so that obvious personality flaws and problems were ignored. It was not until her father's first nervous breakdown when Mrs. M. was 21 that she began to question whether he was perfect. Mrs. M.'s mother was largely responsible for this delay because of her unquestioning subservience to the father as well as the fact that she hid many of his worst behavior from the children.

Mrs. M. repeated this by over-idealizing her husband. To her he was a genius who could do no wrong and whose opinions on everything were correct. Her idealization got to the point of going against her better judgement in matters relating to child rearing. It was not until she began to do things for herself when her husband was away on business trips that these idealizations began to break down.

Mrs. M. had been mirrored positively by her mother. However, following the pattern of her mother, her idealization of her husband and father relegated mirroring to a secondary role. Because her husband was so poorly mirrored himself and because he was so contemptuous of her mirroring behavior, it was relegated to cold storage. It was not until the idealization had been largely broken down that she could leave the marriage. Once psychologically separated from her husband, she was able to resume mirroring her daughter and herself.

IV. Internalization of Functions as Components of the Bi-Polar Self

I will follow the same model for this case as in Case 1. Once again, I will begin with those aspects of Mrs. M. which are most highly polarized. Once I have described her self functioning along this continuum, I will discuss these functions.

V.

Self Defining Function

1. Devaluation of inner aspects of herself. This is manifested by a front of bravado which covers her sensitivity and vulnerability. She is able to hide these vulnerabilities with an "I don't care" attitude.
2. Relationships with women are not close and do not provide her with emotional pleasure. She does have relationships with other professional women, but she is only able to express professionally related aspects of herself.
3. Increasing valuation of internal experience. This is exemplified by her increasingly warm relationship with her daughter. Her stance has changed from an authoritarian stance to an

Self Protective-Expressive Function

1. She is effective in the outside world. This is manifested by her aggressive and direct self expression at work. She is seen as a dynamic, forceful, and successful person.
2. Relationships with men are emotionally distant, despite ongoing personal and professional relationships. Sexual relationships are particularly devoid of personal meaning. She is not able to let men fulfill her needs. Men are seen as related to control and power.
3. She developed the more aggressive aspects of herself to please her husband. These include work and financial acumen, her reduced role as a mother, and providing for the family. Increasingly

Self Defining Function

3. (cont.)

appeasing stance. She has also reattached herself to her religion and her art work as genuine aspects of her self expression.

4. Overall increased ability to care about herself and express herself more openly in the world.

Self Protective-Expressive Function

3. (cont.)

this has become a more genuine part of her own self expression.

4. Fulfillment of her own idea for a woman-oriented business venture which would be a concrete and direct manifestation of her own creative ideas.

VI. Discussion of the Functions of the Two Poles of the Self and Their Relationship in Mrs. M.

While basically fully developed, Mrs. M. de-emphasizes her self defining function and emphasizes her self protective functions. She was attuned much more to her accomplishments in the outside world than to her inner self. Even though there is a split in terms of these two areas, her emphasis on her outer accomplishments protects her vulnerable inner self from exposure. This is an effective way of covering her sensitivity. This implies less of an overall polarization of functions than with Mr. P., in that she is able to use the self assertion to compensate and cover her vulnerability.

In interpersonal relationships, neither relationships with men nor women provide her with a great deal of personal satisfaction. Her relationships with men are particularly devoid of feeling; she is not able to express her self defining function. With women she is more able to express her self protective-expressive function because most of these relationships involve business. However, her devaluation of her inner life and her inner experience preclude her exposing her self defining function in relationships, making them distant and emotionally unsatisfactory. Again here, the functions of the self are somewhat polarized, creating distance from people and unfulfilling relationships. This is particularly striking in relationship to men in her personal life, where she is unable to comfortably express her inner self defining function. Rather these relationships are characterized by coldness, aggressiveness, and depersonalized sex, all of which are not personally satisfying.

With the termination of the marriage she began to stop devaluing her self defining experiences. This brought her into more positive contact

with those aspects of herself which desired to be close with her daughter. Additionally she returned to her religion and her art, areas of her life which contain significant parts of her personal identity and self expression. She was originally an art student and spent parts of her childhood in Israel.

The fact that she is actively participating in organized religion as well as painting and entering an art show indicates that she is able to express these self defining functions in concrete outer form. This implies a higher level of integration between the two functions, allowing for satisfactory and effective self expression.

The functions which would express the most integration of both poles of Mrs. M. would be the culmination of her idea for a women-oriented business into a successful operation, an aspect of her own creative ideas fully developed and manifest in the outside world.

Conclusions To Be Drawn from the Case Discussions

The division of functions between the two poles of the self permits an examination of their individual functioning as well as their inter-relationship. This allows for a different perspective on the patient's overall psychological functioning. Let me illustrate by isolating a function which I have termed highly polarized, i.e., which partakes primarily or exclusively of the functions of one pole. Examples of this would be Mr. P.'s ability to program himself or Mrs. M.'s effectiveness in the work environment.

In my view these highly polarized functions illustrate the hypertrophy of one pole of the self which permits excellent functioning in the area of work. In Mr. P.'s case this implies a compensation for absent or poorly developed complementary functions which might provide more satisfaction in his personal life. In the case of Mrs. M. the compensation is more effective; her aggressiveness successfully hides her feelings of vulnerability.

From the point of conceptual model I have developed, the most highly polarized self functions do not constitute the highest or most personally fulfilling level of functioning for these patients. This highest level is achieved only when the functions along the pole interact in a mutually enhancing manner with functions along the other pole. In other words, people feel most productive and fulfilled when they are able to express the self defining or being function in effective self expression or doing. This provides both the sense of accomplishment in

the fulfillment of a personally meaningful activity and the concomitant enhancement of satisfaction which results from that achievement.

For Mr. P. this is accomplished when he is able through the combination of his knowledge of computers and his ability to empathize with the concerns and problems of his colleagues to assist them in solving their work related problems. When he is able to achieve this, it provides him with an enormous sense of accomplishment for having done a good job, as well as a personal sense of fulfillment for having helped a fellow human being with a problem.

For Mrs. M. this would be accomplished by the fulfillment of her desire to achieve success in her own business. This success would combine the fulfillment of her own idea of a woman-oriented project with the achievement of being able to concretely consummate the business financially. This would then be a combination of her own identity which is embodied in the concept of the business and the skills within the environment necessary to manifest her own ideas.

The experiences which these patients describe as their most effective and fulfilling partake in a balance of the functions performed by each pole of the self; these experiences are an outward expression of who they are. Actions in the environment are imbued with personal meaning because they effectively represent the inner self.

CHAPTER 6
CONCLUSIONS, RECOMMENDATIONS FOR FURTHER STUDY, AND
IMPLICATIONS FOR CLINICAL SOCIAL WORK

- Conclusions -

There are two major conclusions of this dissertation - one relating to the psychological functions of the bi-polar self in the normal mature adult and one relating to the relationship between the ego and the self within the psychic structure.

From the theoretical and clinical material developed within this dissertation, the author concludes that optimal self functioning in the mature adult involves the full development and internalization of the psychological functions along each pole of the bi-polar self. The capacities for mirroring the self and thereby providing the psychological sense of continuity of being are contained within one pole. The capacities for self regulation, self protection and self expression which permit formulation and articulation of expressions of self are contained within the other pole.

For optimal self functioning to occur these capacities must function in a mutually facilitating and enhancing manner. When this occurs on a consistent basis one is able to experience enhancement of one's self esteem through one's actions which are expressions of our inner sense of being. Reciprocally, expressions of our being through action enhance the experience of being which create a sense of inner fulfillment.

This description of optimal self functioning implies a definition of the self which is: the part of the personality involved in giving personal meaning to one's actions. The significance of the bipolarity of the self in the mature adult is that, on one hand one's actions are a reflection of who one is and on the other hand one's sense of who one is is enhanced by what one has done - his accomplishments.

In terms of the theoretical work presented in this dissertation, the author's conclusions about the bi-polarity of the Self are consistent with the other descriptions of the self as having two major components which work in a mutually facilitating manner. Optimal self functioning occurs when each aspect of the self goes through its own characteristic developmental process and then becomes part of the ongoing bi-polar reciprocal process which is characteristic of self functioning.

In terms of the clinical work presented within the dissertation, the author concludes that the strengthening of the functions along each pole of the self, as well as the reciprocal relationship between those functions as contained within poles of the Self, helped both patients to achieve more varied and satisfying overall functioning.

The second conclusion relates to the relationship between the self and the ego within the overall personality. At various points within the dissertation this theme has emerged. The model of self functioning implies that the ego and the self must work, particularly in self expression, in relationship with one another. This can be most clearly illustrated in terms of whether the narrow versus the broad conception of the self is used.

In the review of the literature, most of the major ego psychological theorists conceive of the self in the narrow sense. The ego is the overarching structure within the personality. The self is simply a passive reservoir of experience which forms a frame of reference for the ego to make judgements as to the self relevance of a certain experience or action.

This view of the self is more parsimonious and more consistent with psychoanalytic theory. However, it leaves much of the recent clinical evidence on psychopathology with pre-oedipal developmental failures of self without what the author considers to be adequate theoretical explanation. The clinical picture presented by narcissistic and borderline patients imply that the development of the self and of solid object relations are part of the underpinings for the development of good ego functioning and of triadic relationships. Such triadic relationships are characteristic of oedipal ties and the clinical pictures which are generated by these conflicts.

If one takes the view of the self which Kohut has done in his most recent writings, the self becomes the overarching concept within the personality. While this provides a wider view of human behavior and potentialities, it creates certain theoretical problems.

Once one begins to cross the semantic bridge between self functions and self functioning one simultaneously crosses a theoretical bridge. Self functioning implies action and action implies energy. In the structural model the id and the ego are the repositories of psychic energy. Therefore if one conceives of the self with broadened functions, one has to grapple with the issue of psychic energy for the self.

In addition, if one conceives of the self as having the capacity to formulate and articulate aspects of itself, one is simultaneously confronted by the question of execution. If the ego performs executive functions in the structural model of personality functioning, how does the Self function?

The need for a clinically and theoretically consistent concept

of the self within the personality implies an integrated view of ego and self functions. This is implied in the working model of self functioning where ego functions which were related to each aspect of self functioning were included.

Based on the theoretical inconsistencies generated by the absence of ego and self integration, the author has concluded that for the self to develop and provide a sense of continuity and homeostasis within the personality, the ego and the self must be integrated and interdependent in their functioning.

- Recommendations for Further Study -

Each of the major conclusions implies questions which require further investigation. One question relates to gender identity and self functions. This theme has been partially developed within the body of the dissertation in that various authors make a connection between gender and self function and then proceed to disavow a specific connection between them.

To recapitulate briefly in terms of the mirroring function, Mahler relates the transmission of the capacity to experience one's sense of self to the mutual mirroring relationship between mother and infant. Kohut indicates that the Grandiose Self develops out of this same relationship. Winnicott indicates that the holding of the good enough mother is necessary for the development of the True Self. All three authors are attempting to wrestle with the question of the process whereby the self defining function is transmitted to the child and internalized as part of the self. While all three stress the role of the mother, Kohut states that a child can be mirrored by either parent. Winnicott indicates that the being function which is related to the True Self has been often but incorrectly attributed to the female gender.

All three authors stress the role of the mother in the development and the transmission to the child of the ongoing capacity to mirror himself. However both Kohut and Winnicott stress that there is not a direct relationship between this function and gender.

In terms of the idealizing function, Jacobson does not relate the reciprocal relationship between self and object, which is involved

in the internalization of the self, to a specific gender. Kohut emphasizes the role of the father in the idealizing process. This emphasis increases as the child becomes older. Winnicott indicates that the doing function, related to outer activity and to the False Self, is attributed, although falsely to men.

As the child's self grows, the connection comes to be made more closely with the father, or, more correctly, with fathering. Here again is an apparent connection between self function and gender which is specifically disavowed by Kohut and Winnicott.

The mirroring process has come to represent and express the nurturing, supportive part of our natures; the part which is concerned with human relationships, with love expressed either within the family or, more generally, towards fellow man. These nurturing, supportive traits and aspects of human functioning, have traditionally come to be associated with women or the female role.

The idealizing process has come to represent and express the more highly structured and ordered aspects of our natures. It is concerned with what has come to represent inner and outer strengths as manifested by effectiveness in the outer world such as power, control, and authority. These traits and aspects of human functions have become primarily associated with men or the masculine role.

Despite these connections, Kohut and Winnicott specifically disavow a direct connection between these functions and gender. The implication of this disavowal is that either parent can mirror so as to enhance self definition and either parent can serve as an object of idealization so as to facilitate the self protective-expressive function.

Despite the predominance of one parent fulfilling each role, what is important is not the sex of the object but the availability of the object to be mirrored or idealized by the child. In order for the child to be able to develop both functions, mirroring and idealizing objects must be present and allow these developmental processes to proceed.

The development of the self in a normal mature adult requires the development and internalization of these functions. The significance of the bi-polarity of the self is that, when internalized within the mature self, these two aspects are contained within all of us regardless of gender. Each of us contain a self definitive as well as a self protective-expressive function which must be developed and work harmoniously within us. In a sense, we all contain both aspects of our selves which are manifested by our being and by our accomplishments.

The author has been intrigued by the treatment of this issue in the work of Carl Jung and his followers. (94) There are two points where Jungian theory seems to be closely related to the question of the bi-polarity of the self and the connection between functions of the self and gender.

The first area has to do with the bi-polarity of the self. While the Jungian conception of the self is very different from Kohut's or Winnicott's, there is one area of similarity. This relates to the description of the self as having two components. In Jungian theory this idea has been most fully developed by Erich Neumann's description of psychological development in The Child. (97) Here Neumann discusses

the self-ego axis which pertains to the relationship between the self and the ego throughout life. While the ego develops out of the self and is secondary to it throughout life, there is a reciprocal and mutually facilitating relationship between them. It is within this relationship that the sense of subjectivity and objectivity within the person are determined.

The second area where the author finds similarities is the relationship between aspects of the psyche and gender. Among the divisions within the Jungian conception of the psyche, there is one which relates to the personal sense of masculine and feminine within a person. (93, 94) Added to this is the concept that within each of us there is a contrasexual element which contains psychological characteristics which relate to the opposite sex. The implication of this is that each of us contains an aspect which is at the same time both masculine and feminine. Although one of these is more fully developed within us, the opposite or contrasexual aspect is also reflected within ourselves.

While the author is only able to present what he considers to be interesting threads, the presence of these unresolved issues in theory do open up possible areas for further research efforts along the lines of gender identity.

The other major area for research questions is the unanswered questions about the relationship between the ego and the self. The model herein proposed raises these questions as to where within the psychic structure reside ego and self and further what is the ongoing nature of the relationship between them.

If the self is described in a narrow sense as an ego strength, questions about the role of the self in the development of the psychic structure arise. For instance, the issue of the self as a substrate for ego development is implied by the clinical material from patients who manifest what Kohut calls primary pathology of the self. How is the ego impaired by the failure in the development of the self? How are object relations effected when the self is not fully developed?

If the self is described in a wider sense, the questions remain as to the role of the ego and the self in terms of functions of the self which relate to self expression. There are also questions about sources of psychic energy for the self.

A third metapsychological question arises as to the relationship between the self and the superego. In ego psychological literature the pregenital ego ideal is related more closely to the mother. This becomes part of the internalized superego subsequent to the resolution of the oedipal conflict. To the author there seem to be some unanswered questions as to the similarities between this early ego ideal and the idealized components which eventually become part of the Self.

These areas are on the growing edge of psychoanalytic theory. A unified and universally acceptable conception of the self and its functions awaits answers to these questions.

- Implications for Clinical Social Work -

A conception of the self which emphasizes the functioning of the mature adult has applicability to clinical social work in a number of areas.

The model of the functions of the self herein developed, is less abstract than that of Kohut. This conceptualization of human behavior emphasizes the accomplishments of the individual based upon successes and strengths. Such a conception is compatible with the once weekly model of treatment with which clinical social work is more familiar. This theoretical model can be used successfully in working with the self and self pathology without the fully developed transference manifestations which are characteristic of more intensive therapeutic work.

This model can be used in viewing psychological development. Traditionally, development has been thought of as internal versus external aspects of personality. The emphasis in clinical social work has been to stress the external. The development of the self partakes of both internal processes as well as internalizations of objects which become the basic components of the self. If the development of the pre-oidipal personality structures are more highly interactive with the environment that had been previously thought, there is an implication of a need for re-examination of traditional distinctions between internal and social forces which play a part in development.

In addition if there is merit to the connections which are made between sex role and the mirroring and idealizing processes, this implies a re-examination of sex roles and parenting functions.

This model of the self has implications for diagnosis of the structure of personality and a widened understanding of behavior. When a clinician is confronted with behavior which results from deficits in the development of the self, it becomes more comprehensible. For instance, if one sees in a male patient a constant seeking for an idealized female companion, it can be explained in a more clinically relevant way as a searching for an aspect of his self which has failed to develop and is therefore sought in the form of an object than in terms of unresolved castration anxieties.

If the clinician has correctly assessed the overall personality structure of the patient and has identified the behavior as seeking, in the form of an idealized object, satisfaction he cannot provide through his own actions, one can make interventions based on this clinical assessment. These interventions take into account the need for the object and take the form of working with the patient's strengths and in the realm of interpersonal relationships. The strategies which emanate from working with the patient's strengths are more consistent with briefer therapy and the once weekly model of therapy which clinical social workers are trained to do.

Another area of implications for clinical social work which emanate directly from those developed in the previous paragraph relate to the selection of therapeutic goals. In clinical work with patients with primary pathology of the self, the goal of therapy changes from uncovering and working through conflicts to the development of the compensatory relationship between the poles of the self. If the poles of the self are able to compensate for functions which have failed to

develop on the other pole, then the goal of therapy is to facilitate the development of untapped and undeveloped strengths within the patient.

In terms of the technique, a decision is made as to which areas the therapist chooses to concentrate upon. Rather than focusing upon the damaged areas of personality where one pole of the self has failed to develop, the interventions are geared towards functions along the less damaged pole. It is by this type of intervention that the compensatory relationship can be developed. The result will be an increased commerce between the poles of the self and thereby an enhancement of overall functioning by means of the mutual facilitation of the relationship between the poles.

If the failure is in the development or internalization of the self defining function, the patient may be most able to compensate for this by strengthening the self protective-expressive function. If the problem is in the self protective function, the therapist will be most helpful to the patient by working with the self defining function. In either case the emphasis is on strengthening the axis which is most amenable to intervention.

In thinking about the therapeutic relationship, one must keep in mind that the self defining function develops out of the mutual mirroring process and that the self protective-expressive function develops out of the idealizing process. In terms of technique and stance, the empathic, understanding, mirroring statement helps to answer the patient's needs for reinforcement of his sense of being. Direct empathic expressions are the verbal counterpart of mirroring, in that they attempt to capture the patient's inner state. A more distant

approach which allows for the patient's need to idealize is most helpful to patients whose pathology is in the idealizing function. Overly sympathetic responses with this type of patient may enhance his wallowing in self pity and undermine his ability to act constructively on his own behalf.

A brief case vignette will illustrate the selection of issues relating to the less damaged axis of the self. This is a case of a 15 year old male high school student who was seen for only six visits. His presenting problem was refusal to go to school or lack of ability to stay in class. Every morning he would come to tears over this issue. When he did get to school he would frequently panic in class, leave, and go the counselor's office where he would cry and moan, saying he couldn't stand it. The patient's mother died when he was an infant and his older sister was five. They were both raised by a childless maternal aunt and uncle. The aunt was extremely caring and gentle -- the uncle aloof. The aunt and older sister fussed over the boy. They were both extremely sympathetic to his plight, as were all of the school officials. The uncle played no direct role in his life. The father was a plumber who lived out of the area.

After two or three agonizing interviews in which the patient bewailed his fate, things improved slightly so that he could begin to relate some of his other activities. As it turned out, he was a straight A student, played basketball and baseball in the Junior High teams the previous year, and was interested in helping his uncle in his construction business.

During the next session a less sympathetic stance was taken

towards his complaints. Therapist and patient played basketball -- which he won. His aunt was encouraged to take a firmer stance with him and to encourage his assisting his uncle at work. The therapy lasted only three more weeks.

The overly sympathetic treatment this young man was receiving from his aunt, sister, and others was providing a faulty sense of mirroring that undermined his own abilities. By emphasizing the doing, he was able to mobilize his strengths.

The final implication for clinical social work relates to the therapeutic process in general. In this context the distance between the poles is of particular importance. This seems to be related to how those in need of psychological help see and experience their problems.

By and large the problem which causes someone to turn to outside help is experienced as overwhelming. People describe themselves as being so close to the problem that they become helpless in dealing with it. Therefore they turn to an outsider who can be more objective. From this point of view, the purpose of the therapeutic process is to help the patient, by the continuing use of our own objectivity, to come to experience more distance and objectivity from his own problems. This in turn reduces the experience of being helpless and overwhelmed. The patient is the more able to deal actively with the situation in a satisfying and authentic manner.

From what has been developed in terms of the bi-polar self, there are some parallels between the functions of each pole of the self, their reciprocal interaction, and the just outlined view of this therapeutic process.

The self defining pole concerns the subjective inner sense of being. Over-immersion in the sense of being can submerge one in their own concerns until they lose your sense of objectivity, resulting in a concomitant restriction of initiative and action. The self protective-expressive pole relates more to objectivity and to outward self expression. This is Winnicott's "doing function". Over-immersion in doing can lead to rigidly logical, compulsively driven actions which do not enhance the sense of being because they are not sufficiently tied to the meaning inherent in being or the self defining function.

In a sense the therapeutic process, as an attempt to reestablish the optimal relationship between subjectivity and objectivity, can also be seen as a reestablishment of a balance between the being and doing functions of the bi-polar self.

The distance between the poles of the self is also related to the capacity to symbolize. Both the development of Spitz's "semantic no" and Winnicott's description of the use of symbols relate to the fundamental aspect of the therapeutic process -- that is the development of distance necessary for the capacity for self observation. To amplify upon this, two clinical points will be mentioned.

First, patients with severe self pathology often have had extreme difficulty effecting and implementing a meaningful no. Second, Kohut's list of higher values: wisdom, humor, empathy, creativity, and the capacity to contemplate one's mortality, all involve the capacity, in the author's view, to see oneself in perspective -- or, to say it differently, to develop some distance or objectivity towards the self.

Self observation, which is the hallmark of the psychotherapeutic process, requires symbolization and abstraction. Without the

inner ability to distance oneself from one's own experience, which the author relates to the distance between the functions of the two poles of the self, symbolization and abstraction cannot be achieved. The therapeutic process, then relates to the establishment of that optimal distance between the functions of the poles of the bi-polar self. In this situation the self defining function and the self protective-expressive functions mutually facilitate one another. The result of this is the ability to perceive ourselves both as separate from and connected to the context in which we exist.

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