

**ABSENT FATHERS AND THEIR IMPACT ON ROLE CONFUSION
AMONG ADOLESCENT MALES**

by

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ABSTRACT

This study is an exploration of theoretical propositions and their integration with a clinical illustration in order to facilitate an understanding of the universal role of the good-enough father in the psychic development of the child.

The premise underlying this study rests on the theoretical object relations framework of Margaret Mahler (1974), extended by Abelin (1971,1975), and taken into the phase of adolescence by Blos (1967,1985,1991), which provides a solid, clinical basis for understanding the dynamics of the separation-individuation process. This theoretical basis is expanded by an understanding of analytical psychology, providing the Jungian perspective on individuation, which is encapsulated in the archetypal themes of union, separation, and the capacity to sustain the tension of opposites. As a synthesis of these conceptual frameworks, the writer adopts the propositions put forward by Seligman (1986) that the absent father causes the child to remain enmeshed with the mother. Without a father's emotional support, it becomes almost insurmountably difficult for a child to negotiate the unavoidable separation from the mother, a prerequisite for the confirmation of his identity and the establishment of an autonomous life-style. As a treatment modality, Seligman (1986) further proposes that the analyst be "used" by the client's unconscious psyche to build up a live paternal presence within, a symbolic re-instatement of the father image, necessary for the crucial completion of the separation-individuation process. With the re-emergence of the father image, thus enabling a reconciliation of the inner parents, the mother can gradually be relinquished. Those aspects of the client's personality which had been committed to a real or imaginary "oneness" with the mother, and were thus unavailable for the enrichment of his own life, are restored to him, making him more "alive".

The illustrative case study demonstrates this therapeutic approach with an adolescent boy who experienced father absence and presented in clinical social work practice with the symptomology of role confusion / individuation avoidance.

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CHAPTER 1 : INTRODUCTION

1.1 PURPOSE

The aim of this study is an exploration of theoretical propositions and their integration with a clinical illustration in order to facilitate an understanding of the significance of the universal role of the good-enough father in the psychic development of the child. The clinical illustration demonstrates an approach to therapeutic work with an adolescent boy who experienced father absence and presented in clinical social work practice with the symptomology of role confusion.

Clinical social work practice is presented in this study as a particular therapeutic discipline within a community-based agency. Advocacy/education/community work is practised by the generic social worker on the one hand and a clinical service provided by the clinical social worker on the other hand, together forming a comprehensive and integrated service according to a specific set of social objectives.

The study is approached by means of a critical evaluation of the theoretical conceptualisation of the role of the father in the infancy of the child's life, and how the absence of the father can be seen to have an impact on role confusion among adolescent males. Absence is defined as physical or emotional absence, distance or authoritarianism/abusiveness. Pirani (1989) explains that "fathers are missing" when separated by divorce from their children, or as the controlling father-leader oppressing women and children, or as the weak, distant father who has almost no authority within his family and society.

The theoretical construct which this study demonstrates, is acknowledged to be but one of many interlocking constructs, and to perforce rest on a particular psychological orientation. Without in any way diminishing the profound significance of the primary relationship, the pre-oedipal triangularity involving child, mother and father is proposed as crucial for object-self differentiation. It is the writer's intention to contribute to the body of hypothetical-developmental

knowledge that widens the view of pre-oedipal pathology hitherto seen exclusively in the context of the mother-child interaction.

The literature makes evident the critical role of the father, as the second object, the post-symbiotic other, whose universal role is to counteract the threat of re-engulfment which the young child experiences, particularly during the rapprochement phase. Similarly, and equally significantly, the father's role is critical during the rapprochement of adolescence, in which the particular character of psychic re-structuring is that of pushing away and holding on, the process of disengagement from the internalised parental images. Therefore, it is proposed that the father's universal role in the psychic development of his children begins in the child's infancy, and culminates during the child's adolescence, the second individuation.

The discourse and debate of this paper centres around the following hypothesis:

Is it a universal proposition that the boy child requires his father's presence - physically and emotionally - in the earliest years of childhood, in order to achieve separation from the natural, life-giving symbiosis with the mother?

It is the thesis of this paper, that the universal child, irrespective of era and cultural context, is so created by man and woman as to expect, not only the presence of both a mother and a father, but their joint care and responsibility towards the attainment of separation and individuation. The writer proposes, that when separation and individuation fails, it is not because the mother has not let go, but because the father has not played his part in enabling the child to emerge from the symbiosis, to separate and to individuate.

The discourse is set in the context of the struggle against patriarchy. The antagonism of many feminists towards traditional psychology, and the defensiveness of that psychology and its followers over the last 50 years, culminating in the flood of popular literature on masculinity and the role of the father, suggests to the writer that the pendulum must not be allowed to swing

wildly away from the mother-child dyad, but that it must be acknowledged by the clinical profession in all its disciplines, that the roles of the mother and the father, particularly in the early years of the child's life, are equally critical in the development of the psyche of the child.

It needs to be stated at the outset of this research paper that this study is confined to that of exploration, and in no way attempts to describe the prevalence of absent fathers, nor explain associational or correlational links between the independent variable of absent fathers and any specific dependent variable. In fact, it is in response to the vast array of existing studies, in particular Biller (1971,1974,1986) and Lamb (1976,1983,1986), that attempt to measure specific characteristics of either fathers or sons or both, that this study has been conducted.

The literature review which follows will reveal that since the late seventies there has been a growing dissatisfaction in the limitations of quantitative studies. The historic and contemporary diversity and complexity of the functioning of fathers, has led to the acknowledgement that the need has arisen to understand the universal fathering role in order to develop a "model of health" to inform practice and policy in the field of social work practice and other related disciplines.

1.2 METHODOLOGY

The writer uses a holistic single case study design which represents an empirical enquiry that investigates the contemporary phenomenon of father absence within the real-life context of a specific case of adolescent pathology. As stated by Yin (1984), the writer does not control the data collection environment as is the case in other strategies, but must cater to the interviewee's schedule and availability. Questions have been posed to the researcher, and not to the respondent. Of central importance is the interaction between the theoretical constructs being studied and the data collected. The writer wishes to stress that the purpose of the case presentation is illustrative. The emphasis is on the qualitative aspects of the case material and the generalisability is confined to that of an analytical nature.

1.3 ORGANISATION

The writer uses the five major components of the case study design : (1) the research question, (2) the theoretical propositions, (3) the unit of analysis, (4) the logical linking of the data to the propositions, (5) the interpretation and implications of the findings. The sequence of chapters attempts to follow a theory-building logic, whereby each chapter unravels a new part of the theoretical argument. The writer's objective has been to structure this study so that the entire sequence provides a compelling statement, representing a critical test of a significant theory.

Chapter Two sets out to explore the universal role of the father in the infancy of his son. The central theme is the father's role in the separation-individuation process of the child. Chapter Three presents an exposition by Blos (1967,1985,1991) on adolescence as the second individuation. The central theme is the task of adolescence as disengagement from the internalised objects. Chapter Four expands on the object relations theory of separation-individuation and the parallel Jungian propositions. The central theme is the part the father's absence plays in the tendency towards an enmeshment of the mother and the son and proposes a therapeutic intervention towards the symbolic re-instatement of the father image in the psyche of the adolescent. Chapter Five presents the illustrative clinical material in the form of a holistic single case study, and the integration of the theoretical propositions presented in the previous chapters. Chapter Six provides a concluding summary and suggests implications of the study in the field of clinical social work practice.

1.4 CONCLUSION

Using a holistic single case study design, the writer aims to integrate the theoretical propositions with a clinical illustration, to facilitate an understanding of both the theory and the intervention. The study is purely explorative, and aims to contribute to the body of theoretical-developmental knowledge which widens the view of pre-oedipal pathology beyond the hitherto exclusive context of the mother-child interaction.

The next chapter will review the literature over the last fifty years pertaining to the role of the father in the pre-oedipal years. These bridging years that lie between early mothering and the oedipal experience are seen to form a distinct phase of study with an equal significance for the psychic development of the child.

CHAPTER 2 : THE UNIVERSAL ROLE OF THE FATHER IN THE INFANCY OF HIS SON

2.1 INTRODUCTION

Far from any claim to be comprehensive, the following historical review of the literature over the last fifty years, has as its emphasis the intrapsychic theories adopted by the writers under discussion.

It is of enormous interest to the writer that changes in emphases have occurred over the years of this first century of sustained psychological study and implementation. Blos (1991) writes that changing foci have dominated at various historical times our thinking, research and theory building. Each period of these selective emphases has made a distinct and lasting contribution to our understanding of child and adolescent development in an orderly progression.

Surveying historically these foci of attention, the first and most influential of them must be attributed to the discovery and elaboration of the Oedipus complex. With ongoing and expanding infant observation the focus shifted to the fundamental importance of early mothering and its critical impact on later life. Neubauer (1985) makes the important deduction that the presence of the mother became crucial at the time when the family shrank to the "nuclear" family, simply because there was no substitute for her.

Blos (1991) continues by pointing out that again a shift occurred when infant research moved forward to an investigation of the bridging years that lie between early mothering, merging and bonding on the one hand and the "fateful events of the oedipal experience" on the other. He writes that it is here, in this neglected, transitional stage of growth that the unique role of the pre-oedipal father was discovered as a developmental occurrence sui generis, representing a distinct phase on par with the one preceding it and the one following.

For the sake of brevity, the writer has not presented the Freudian oedipal father, nor the mother-infant dyad except in so far as the latter is the source from which the child must separate and individuate. The developmental sequence is generally considered to be pre-oedipally, a boy emulates an idyllic father, while post-oedipally he retreats from the father's retaliatory power. Until recently the emphasis has been on the prohibitive, castrating father. The overt alliance of the pre-oedipal period provides a frame within which the conflict and competition can happen later. Conflict and competition between father and son is not necessarily negative, but indicates change and vitality. Most problematic, however, is the hatred the boy child feels for the oedipal father in his role as a rival for the mother's love. Such ambivalence is full-blown by the time the child reaches the stage of phallic evolution.

However, it is the unique role of the pre-oedipal father within the triangularity of the mother, father and young child that is the focus of this study. The triangularity which leads into the triadic, oedipal constellation. Hitherto, the oedipal triad has been the focus in the literature, and hence the oedipal father has tended to dominate our thinking.

The writer presents the major contributors to this field of study, from both the psycho-analytical perspective and the Jungian perspective. Although attention has not been given to the sociological fluctuations of the role of the father over the last fifty years, which is a fascinating study in itself, the Jungian response highlights the overall context of the struggle against the patriarchy.

2.2 THE DEVELOPMENTAL NEED FOR A FATHER-IMAGE

It seems to be Burlingham and Freud (1943) who first explicitly state that from the second year of life onward, the infant's emotional relationship to its father is a necessary component in the complex forces which work towards the formation of its personality.

Writing in the context of residential nurseries for children in Britain during the war years, they report that children in their residential care seemed to find it comparatively easy to accept the separation from their fathers. And yet, in striking contrast to this comparative indifference was their complete inability to accept the fact of their father's death where this had occurred. They give many examples of how orphaned children talked about their dead fathers as if they were still alive or, when they grasped the fact of death, tried to deny it in the form of fantasies about rebirth and return from heaven. They suggest that these fantasies, of an identical nature, were products of the child's spontaneous imagination.

Furthermore, Burlingham and Freud (1943) describe how many of the children with existing fathers, out of meagre and in many ways disappointing reality, fashioned the fantasy of a father with whom they formed the most passionate, loving and admiring relationships. They conclude that fatherless children invent a father image, bigger and better than any other, which changes and reflects their development, called into life by the infant's longing for the missing love-object and thus indicating the strength of the child's developmental need.

2.3 COUNTERACTING THE FEAR OF RE-ENGULFMENT

Mahler and Gosliner (1955) state somewhat tentatively their belief that the stable image of a father (or of another substitute of the mother), beyond the eighteen months mark and even earlier, is beneficial and perhaps a necessary prerequisite to neutralise and to counteract the fear of re-engulfment by the mother which threatens the toddler's recently and barely started individual differentiation.

They draw attention to their ethos which portrayed the father too one-sidedly as the castrating figure, a kind of bad mother image in the pre-oedipal phase. They refer to Loewald (1951:210), as being the first to their knowledge to emphasise that, "Against the threat of the maternal engulfment the paternal position is not another threat of danger, but a support of powerful force. If there is a relative lack of support on the part of either parent (or the "uncontaminated"

mother substitutes), a re-engulfment of the ego into the whirlpool of the primary undifferentiated symbiotic stage becomes a true threat."

Winnicott (1960:586) states his well known belief that the infant and the maternal care together form a unit. "At the earliest stages the infant and the maternal care belong to each other and cannot be disentangled. These two things, the infant and the maternal care, disentangle and dissociate themselves in health, which means so many things, to some extent also meaning a disentanglement of maternal care from something which we call the infant or the beginnings of a growing child."

Greenacre (1960) concurs that during the first two years of life, one of the main tasks of the infant has undoubtedly to do with making a sound separation from the mother and the commencement of an individual existence, but goes further to state that the father's place in this process is increasingly important and complex.

Greenacre (1960) further observes that already after the first months of the first year and well established in the second year, is the infant's reaction to the father, which seems rarely as intense as it is towards the mother, probably owing to the lesser constancy and bodily intimacy of the contact. By this time, however, the infant may well respond to the vigorous play of some fathers, and differentiate quite clearly his expectation as to what may be obtained in this respect from each parent.

In 1966 Phyllis Greenacre elaborates further on this observation by describing the father as being a more peripheral figure than the mother, a twilight figure associated with the mornings and evenings and only appearing as in the full light of day on week-ends and holidays and sometimes as a "night-time marauder or ogre". How much he remains a distant figure or what part he plays in his own right, as an adjunct or an interference in the relationship to the mother depends on his own temperament, that of the mother, and especially on the relationship between them.

She states emphatically that the father must emerge from a murky figure "out there" to one with whom the child is familiar, after which at least an incipient object relationship is possible.

Greenacre (1966) had observed that if the father is a physically active person who really enjoys his children's infancy, he will play with the baby with wide tossing or sweeping movements. Carrying the little one on his shoulders astride his head seems to be a favourite paternal game. These paternal games are most exciting, especially in that period toward the end of the first year and during the second year when the child is beginning or has recently learnt to walk. It seems that the baby may feel a strong push for muscular activity in which there is not only a diffuse body erotism but, on the ego side, an increase in the sense of body self and a degree of exploring space. Some identification of his own movement with that of the father may occur with great exhilaration. The child may temporarily take on the illusion of being very big and active. Greenacre considers this illusion to be a beneficial one, giving the child a sense of vigour and power through participation with the father, in contrast to other father-child games in which the child continuously feels his own smallness and helplessness. Here again, the effect may depend as much on the father's use of the game as the child's. When the game results in overwhelming excitement, it may produce a premature genital stimulation associated with submission and leave a distorting influence in later sexuality. In contrast to these paternal games, the child is more likely to initiate with the mother hide-and-seek games, dosing himself and her with his needs for separateness.

These earliest of all parental figures, the all-giving mother and the more than life sized heroic father tend to persist more or less until the oedipal period. But they are the parental figures which reappear later in a new embellished form in the "family romance" in the transference. (Greenacre,1966)

2.4 THE FATHER AS THE SECOND SPECIFIC OBJECT / THE POST-SYMBIOTIC OTHER

Abelin (1971:233) describes his observational studies based on two and a half years of direct observation at the Masters Children's Centre under the mentorship of Dr Margaret Mahler. It would seem that for the first time in the literature the focus of the study was specifically on the role of the father within the separation-individuation process. He concludes that "it is during this period that the father must become the second specific object, different from the first but equivalent to it."

He found that precursors of attachment to the father emerged during the symbiotic phase, lagging slightly behind similar reactions of joy and excitement toward mother and siblings. The amount of father-infant interaction seemed to influence the time of onset and the intensity of the attachment.

During the practicing sub-phase the relationship with the father acquired a quality quite different from that with the mother. He becomes the "other" - the different parent - not just the secondary mother. The father becomes associated with the specific practicing modes of upright position, dexterity, and intensity of sensation with a special quality of elation and discovery.

In the rapprochement sub-phase proper, the mother seems to arouse intense feelings of frustration and resentment (whining, demanding, clinging) whereas the father continues to be taken for granted, a "stable island of external reality".

Abelin (1971) further suggests that the infant may have an inner readiness to respond to certain primordial differences - between men and women, children and adults. During the course of the separation-individuation process, the father becomes aligned with reality, not yet as a source of constraint and frustration, but rather as a buttress for playful and adaptive mastery. This early identification with the positive father figure precedes and prepares the way for the

Oedipus complex, in that rivalry pre-supposes an empathic identification with the wishes of the other one.

Thus Abelin (1971) concludes that the resolution of the rapprochement subphase, achieving individuation through the process of intrapsychic separation from the symbiotic mother, is not an affair just between mother and child. In fact, the task might be impossible for either of them to master without their having the father to whom they can turn.

It is interesting to note that Abelin's few published papers (1971, 1975, 1977), based on prolonged and focused observational studies, have had a significant impact on the literature. His work appears to rest on the work of Burlingham and Freud (1943), Mahler and Gosliner (1955), Greenacre (1957, 1966), and Mahler (1966), who as women of their era, tended to state their findings and propositions tentatively.

Yet, Burlingham (1973) expresses more forcibly than the writer's mentioned hitherto, the infant's relationship to the second object, the father. She has no doubt that the child's relationship to a second person, the father, is instrumental in helping to bring about the process of individuation.

She writes that the comparative neglect of the pre-oedipal father not only does an injustice to his role but actually distorts in some manner the fate of the infant-mother relationship. She stresses that to understand on one hand the existing unity between mother and infant, and on the other hand trace the infant's gradual emergence from this symbiotic state, the father's role has to be taken into account.

Writing in the early seventies, Burlingham (1973) refers to the fact that attitudes were changing dramatically in the present generation of young parents who experience it as entirely natural for both parents to take turns in looking after the infant's needs, and not to distinguish between a maternal and paternal role in this respect.

Yet, she emphasises that there are differentiations. Like Greenacre (1960,1966), she states that much more than mothers do, fathers tend to stimulate and excite their children. They not only lift them, but swing and toss them in the air, catching them again or even pretending to let them fall. It would seem for fathers these overtures are expressions of active impulses of their own.

Burlingham (1973:46) feels that in spite of the alleged modern equality of the sexes, many of the either female or male characteristics of the parents will continue to exist and in response to them, the infant's differentiated emotional reactions. "If it were not so, the decrease in variety of experience might well prove to be a loss to the child and show up later in the development of a flatter, more uniform, and less rich affective life."

In the same year, Rosenfeld (1973) writes that the role of the father is a dynamic process, and is only useful when it fulfils the needs of each of the stages of developmental evolution the child goes through, and is specially important and significant in the pre-oedipal stages. A constant and dependable role, and a steadfast affection are indispensable in order to be credible for the child. It is the role of "holding", of containing the affects, anxieties and fears. It is complementary to and indissoluble from the maternal role, and both constitute a dialectic process.

Mahler (1974) states that during her formative years as a trainee at the Psychoanalytic Institute in Vienna in the late 1920's, her experiences brought the impression again and again to her mind that the human infant's biological, actual birth did not coincide with his "psychological birth". She explains that what the youngest babies have not yet achieved, the psychotic has failed to achieve, that is psychological birth, becoming a separate, individual entity.

She started a pilot project to find out how differentiation and self-boundary formation develop in most human beings and found evidence for the conviction that the emotional availability of the second love object, the post-symbiotic partner, is the necessary condition for an intrapsychic separation-individuation process.

2.5 FATHER HUNGER

Significant clinical evidence was provided by Herzog (1980) in his paper which describes a study over a 6 months period of 12 little boys between the age of 18 and 28 months whose chief complaint was the onset of a nightmare like sleep disorder within 4 months of the father's departure from home.

The actual verbatim record of the children themselves is very revealing, and moving. Each boy perceived his father's presence or return as a vital element in controlling or combating the night fears. "Get the Daddy! How can he help? He is like the boy. He can because he knows the boy. He is not a Mommy."

Herzog (1980) suggests that the little boys observed and treated appear to be overwhelmingly concerned with oral and anal-sadistic issues, their aggressivity feeling to them as though it is out of control. Herzog hypothesises that the loss of the father deprived them of the wherewithal to control aggressive drives. Particularly interesting is their references to same and different. The father's sameness (non-motherness) is appreciated and needed. During rapprochement the boy's return to the mother seems to be vulnerable to impairment if she is depressed or angry, as in the post divorce state, overly eager, as in the sharing of one bed, or if he lacks a male model to show him how to manage his libidinal and aggressive impulses.

All 12 of the cases involved the loss of the father at exactly this critical juncture. Analysis of the dream and play material supports the notion that the absence of the father at this time imposes a particular strain on the evolving structure of the boy, a strain that demands discharge and

restitution. Under the regressive and progressive sway of sleep a phobic transformation emerges in which the child's own aggressive impulses are seen as hostilely and mercilessly attacking the self in the guise of monsters, big birds and so forth.

The mother is unable to interrupt this process and may even fuel it by moving closer to her son, either physically or emotionally, possibly increasing the confusion between libidinal and aggressive impulses. The father, however, or the father substitutes can stem this panic and break through the night terror symptom by reappearing and protecting the little boy.

Herzog concludes that a boy needs his father for the formation of the self, the completion of separation-individuation, the consolidation of core gender identity, and the beginning of modulation of libidinal and aggressive drives. Herzog calls the affective state which exists when these needs are not being met "father hunger".

2.6 THE DYADIC FATHER / THE UNIQUE ROLE OF THE PRE-OEDIPAL FATHER

In general terms, Eichenbaum and Orbach (1982) argue for the equal involvement of both parents in the early life of their children. They suggest that with fathers involved in the raising of children, the psyche of the father himself will alter. Men will need to experience the feelings of inadequacy, of anxiety and vulnerability that encompasses the necessary opening up to, taking in and learning about the skills of nurturance.

Eichenbaum and Orbach (1982) suggest that this does away with the distant father, and perhaps reduces the ease with which fathers absent themselves. The father remains the dyadic "other", uncontaminated by the biological symbiosis, but fulfils his biological role of enabling the infant to emerge from the symbiosis. He has the potential to be both heroic and nurturant, as the mother who is no longer exclusively bound to the child beyond the breast feeding period of symbiosis, has become both nurturant and heroic, for both girls and boys.

Eichenbaum and Orbach (1982) state that the little boy, raised by father as well as mother, will be able to develop a sense of male gender by identifying with his father. He will be developing a secure sense of himself as male that does not depend on establishing defensive differences with women.

Blos (1985) refers to the terms "father hunger" by Herzog (1980), and "father thirst" by Abelin (1977), and enlarges significantly on the hypothesis that the pre-oedipal, dyadic emotional attachment of the male infant to his father, the boy's dyadic complex, represents the infant's efforts to distance the symbiotic mother. He points out that the terms, "father hunger" and "father thirst" imply the assumption that the affect of father yearning is experienced in infancy within the oral modality.

He writes (1985:10) "My analytic work over many years has convinced me that early isogender experiences not only dominate and shape the son-father relationship at infancy, but influence critically the boy's evolution of the self and object world for a lifetime."

Blos (1985) stresses that this early experience of being protected by a strong father and caringly loved by him, becomes internalised as a lifelong sense of safety in a world full of dangers. It seems to Blos that heretofore, the little boy's sense of security and trust has been too exclusively ascribed to the early mother.

Whereas, he asserts that the little boy seeks by active and persistent solicitation the father's approval, recognition and confirmation, thus establishing a libidinal bond of a profound and lasting kind. The father's responsive presence instils in the child a self-possession and self-assertion, distilled from their mutual sameness, which renders the wider world not only manageable and conquerable but infinitely alluring, even though there remains a lasting tinge of threatening and bewildering awesomeness-about it.

The dyadic relationship is essentially non-conflictual because it is a pre-competitive, idealising experience of the "good father". The young child experiences an unconflicted tolerance of bisexuality, a state antedating stabilised gender identity. Blos (1985) believes that gender identity (the firm realisation of being a boy or a girl) is fostered in the boy child by the father's presence as well as the mother's love of and affirmation of her husband's maleness.

The father assumes for the little boy early in life, a charismatic quality in his physical presence, which differs in its constitutional disposition and bodily responsiveness from that of the mother. The dyadic father has been called the "uncontaminated other" due to the fact that he has never been a fully-fledged symbiotic partner. He belongs to the post-differentiated, pre-ambivalent, idealising stage of early object relations. The son's turn to the father is not yet burdened by sexual jealousy, patricidal conflict, and retaliation anxiety.

Blos (1991) amplifies this further by explaining that when the little boy in his effort to distance himself from the symbiotic mother turns to the father, he replicates initially the same maternal dependency and closeness which he tries to transcend by the change of object. In order to endow the dyadic father with the protective father the little boy needs in order to resist the regressive pull to the symbiotic mother, the idealised imago of the dyadic father is created.

The father of the dyadic period, in conjunction with the mother, activates the individuation process and finally becomes for his son a saviour from the beckoning regression and the threatening re-engulfment during the rapprochement subphase.

Put in another way, Blos stresses that this early father experience is destined to serve as a lifelong protector against the dangers of regression, against the existential drift toward predifferentiative oneness, which might be referred to as "individuation undone."

2.7 THE JUNGIAN PERSPECTIVE / AN AWARENESS OF THE PATRIARCHY

2.7.1 The Archetypes and the Collective Unconscious

Perhaps the major difference between Jungian psychology, and psycho-analysis is the concept of the collective unconscious. Whereas the latter confines the unconscious to that of the personal, the Jungians conceive of a personal unconscious and a collective unconscious. The Jungian analyst refers to the persona and the shadow, meaning the conscious and the personal unconscious life of the individual, and to the archetypes within the collective unconscious. Archetypes are in a sense deposits in the psyche inherited by all members of humankind. These archetypes are "filled out" by the unique experience of each individual.

The two most significant archetypes are known as the anima and the animus, the contrasexual parts of the psyche, which lead to the core of the collective unconscious, the archetype of the self. The self is the archetype of wholeness, which not only creates conscious and unconscious, masculine and feminine, but also unites them within itself. It is the self which pushes the individual to become conscious.

2.7.2 The Mythological Image of Paradise, and the Emergence of Ego Consciousness

Newton (1975) states that the infant already experiences the self through the archetype of the mother. The mother in a sense represents the whole. Everything is one, without division, without separation, Neumann (1973) writes, and he calls this condition the "original unity", or the "uruboros".

This unitary reality is well known to all of us in the mythological image of human beings in paradise. Neumann (1973) writes that one constant aspect of the paradise myth is that this blessed condition ends. Out of painful necessity, ego consciousness develops, which means that unitary reality falls apart to countless pairs of opposites; the I is confronted with the not-I.

Newton (1975) writes that man's longing for unity and wholeness means that the separating out of ego-consciousness from the unconscious will always involve conflict and pain.

2.7.3 The Gradual Exit from the Primary Relationship, and Entry into the Archetypal Realm of the Father

Thus, in Jungian terms, the newborn lives exclusively in the primary relationship to the mother, described as being completely dominated by the mother archetype. However, as soon as the ego consciousness begins to form in the growing child, he or she experiences the first effects of the masculine principle in the form of the mother's animus reactions. In that she sets limits, she fosters the child's continued development of consciousness, and therefore his or her gradual exit from the primary relationship.

Barz (1991) agrees that as the child leaves this relationship and grows into conscious perception of the world with all its opposites, he or she gradually enters into the archetypal realm of the father. He explains that for the meeting with the father archetype, that which the child was, is transformed into a new archetypal condition, that of the "hero". The developing consciousness of the child needs, in mythological language, heroic qualities in order to renounce the security of the mother archetype and to overcome the terrible mother, terrible because she holds him back.

Neumann (1973) writes that both the father and mother archetypes are parts split off from the original uroboric archetype which contains the totality of the opposites combined within itself. Originally the father archetype combined masculine and feminine, positive and negative, whereas now in the course of patriarchal development, the polyvalent father archetype is largely reduced to the level of a law-giver god.

Colman and Colman (1981) use mythological imagery to encapsulate their view of the universal archetypal role of the father. They describe the earth father and the sky father as representing the two sides of the paternal archetype. The earth parent - whether male or female - is described as being concerned with the functions taking place inside the family boundary which include the intimate and nurturant activities. The sky parent, in contrast, is concerned with that which is taking place at the intersection of the family's boundary with the world, the protecting and providing functions that are essential for the family's survival.

Colman and Colman (1981) further postulate that images of the sky father have dominated world thought and social structure almost as long as we have recorded the history of the species. He is separated from the earth and therefore from the intimate, nurturant and fruitful functions. He is assertive, aggressive, competitive and warlike. He denies the importance of emotion, feeling, intuition and the irrational. Nevertheless, the sky father tacitly promises that the child will be brought into the sky kingdom someday. Thus, one of the most important roles of the sky father, ancient and modern, is to provide the bridge between the inside world of the mother and outside world of the community. In his position of outsider and stranger, he comes between mother and child to begin the transition from merger to separation and individuality.

As a representative of the outside world and as an alternative to the earth mother, the father is first idealised and made almost omnipotent. It is this father image that is so crucial during the rapprochement phase to enable the child to break the symbiotic bond with the earth parent.

Stevens (1982) also maintains that the father facilitates the transition of the child from the home to the world at large. He stresses that this paternal function is no mere accident of culture, but rests on an archetypal foundation. He sees the modern day experience of the absent, distant or abusive father as a negation of this "archetypal foundation". The abdication of the father and the lack of recognition of his a priori love as a precondition in infancy, renders his type of relationship either stifling in its authoritarianism or vicariousness, or distant leaving the child with "father hunger".

Stevens (1982) explains that to start with the self and the parental archetype are so closely interrelated as to be one. Only gradually, as the child's ego-consciousness grows, does it begin to recognise the parents as distinct. The numinosity of the parental archetypes is activated by the personal parents in the child's psyche. Ideally, growth of the ego-self axis, the individuation process, begins through the relationship to the mother and is consolidated and confirmed through the bond to the father.

Stevens (1982) further suggests that one way in which it is possible to be deficient as a parent is to lack salience - to be insufficiently there either physically (through absence) or symbolically (through lack of personal effectiveness). It is also possible for a parent to err in the opposite direction and be too salient - too assertive, powerful and unwilling to grant the child sufficient space in which to develop his autonomy. In Jungian terms these parents are described as "devouring".

The writer would like to draw attention to Steven's reference to "parents", which reflects the shift from the focus only on the mother-child dyad. And yet he does not make explicit that pathology can result in the child when either the mother or the father lacks salience or is too salient. It seems that although psychological propositions are groping their way towards this clarity, it is still only the mother's failure to provide "good enough" mothering which remains the accepted proposition, while the father's failure through distance, absence, or authoritarianism, although beginning to be lamented, is not yet given the same weight in terms of its detrimental effect on the psychic structuring of the young child.

Stevens (1982) however does assert clearly that the father's universal role, in the psychic development of his children, begins in the child's infancy, and culminates during the child's adolescence, the second individuation (cf. Blos,1967).

Comeau (1991) writes of the father as the first significant other that the child meets outside the mother's womb. The father introduces an element of separation between the mother and the child. His very presence triggers a process of differentiation. By putting an end to the complete fusion between mother and child, the fusion between the ego and the unconscious is broken and this break is fundamental in structuring the psyche.

Comeau (1991) explains further that when a man remains identified with his mother he remains fused with his unconscious; he is his own desires/impulses/ ideas. He has no sense of them as internal objects that do not have to be obeyed. A man who is principally identified with his mother has no access to his own individuality, but remains subject to his unconscious and whims of social fashion. He is dominated internally by the mother complex. Comeau concludes that the father's absence leads to the child's lack of internal structure, a negative father complex, giving rise to an internal disorder ranging from a slight sense of confusion to serious mental disorganisation.

2.7.4 Feminist Consciousness has Led to an Awareness of the Patriarchy

In 1986 Andrew Samuels published his book of papers written on the father by Jungian analysts in the late seventies and early eighties, as a conscious attempt to redress the perceived imbalance in the professional interest in the mother-child dyad. He acknowledges that feminist consciousness has led to an awareness of the patriarchy, and wrote "the patriarch emerges from the shadows and no perceptive man can avoid locating him in his soul" (1986:3).

It is Arcana (1983) who introduces the original view that the Oedipus myth has served to perpetuate the supremacy of men and the denigration and oppression of women. Sons have not only left their mothers, but lost their fathers as well, and in this way she asserts, like Neumann (1973), that patriarchy has fundamentally failed to satisfy the human spirit.

Arcana (1983) states that overturning the male power will only happen when mothers resist the demand to give up their sons. She suggests that this is accomplished by allowing sons to see mothers as women, "to see us as we really are, so that they can live among us without abuse". She believes that psychological attention should turn away from the mother and the son, towards the common experience of men whose bitter disappointment results from the father's distance, absence or authoritarian expectations.

Oedipus, Arcana (1983) declares, is the wrong symbol for the son in relation to his mother, because sexual intercourse and marriage is not at the centre of their relationship. Oedipus' crime is that he killed his father. In terms of the patriarchal mythology, Orestes is an appropriate symbol, because he stands for both the son's alliance with his father and his father's power, and the son's blame and destruction of the mother and her power.

Amplifying the theme of the destructiveness of the patriarchy, Alix Pirani (1989) examines the myth of Danae and the birth and adventures of Perseus, ending with the confrontation with the patriarchy. This is described as the use and abuse of power and betrayal of the feminine aspect of experience, which is the tenderness and forbearance that might have existed between father and son.

Pirani (1989) states that the crisis of the abandonment of the family by the supportive father is not new, only the apocalyptic scale is new. Her opening lines are "fathers are missing", meaning separated by divorce from their children, or as the controlling father-leader oppressing women and children, or as the weak, absent father who has almost no authority with his family or society.

Reading Pirani's exposition of the myth of Perseus again, in the light of the feminist viewpoint in Arcana's thesis as the writer understands it, the writer proposes that a distinction be made between "institutionalised" motherhood, and the feminist mother who is raising her son with an

understanding of the reality of women's oppression and to know and understand her "womanness" without secrecy and manipulation.

The writer further proposes that the mothers from which sons must separate, are those mothers who have bought into "institutionalised motherhood." The mother, who the psychoanalysts tells us that the son "must kill", is the mother who has internalised her oppression by the patriarchal society, and acted this out in servitude to her son as a member of the male supremacist group, way beyond his needs in infancy and early childhood for "good enough mothering".

Whereas, the feminist mother with the power to know herself and to own her life choices, as Arcana insists, must remain the source of energy and inspiration to her sons (and her daughters), in order to provide the only model for self-realisation within the framework of freedom of his becoming the male oppressor or her perpetuating oppression by internalising it.

Ideally, the son of the feminist mother has been allowed to see and understand the negative and sexual aspects of women, and therefore has no need to "break" with this aspect which has been integrated into his experience of the wholeness of women.

These shadow aspects, denied or hidden by the "institutionalised" mother, who has allowed her son to only acknowledge the idealised image of the all-giving mother, become repressed and represented by the Medusa-image. In this unacknowledged form, the shadow aspects in the mother are both suffocating and provocative, and need to be "killed".

In terms of the myth of Perseus, the feminist mother is herself "Perseus" embarked upon an heroic journey. A journey on which her mothering of her son, however vitally important that may be to them both, is acknowledged as but a part of her whole life's journey. This can potentially become a model for her son to emulate and to transform himself into a masculine counterpart, through his mourning of the absent, distant or abusive fathering that he has experienced and suffered.

Arcana (1983) talks of the young liberated mother who is in touch with her own inner Perseus, which involves an acceptance that the absent father is not going to return to her son, and that she rests in her own energy and power, with a rightness, a balance and a liberation of spirit that is truly symbolised by Pegasus.

Pegasus springs from her own blood, the break she has made with the internalised oppression and the deprivation of the opportunity to share the parenting of her children with an equal, supportive partner. She is her own Perseus who has cut off the head of her own Medusa tendencies, freeing herself and her son, to mourn for the absent father, and then to move on.

Whereas Pirani (1989) talks of the older woman, locked into the "sea chest with her son and cast into the sea by her father", who carries unbeknown to herself the negative, holding power of Danae, and the incestuous sexuality of the Medusa, both as the inner symptomology of internalised oppression.

It is the male oppression that has been the source of the "sea chest" experience, the destructive power that her son must confront and "kill", so as to be free to meet with Andromeda, who is strong, simple and earth connected. Andromeda has none of the debilitating negativity, exhausted creativity, or aggressive envy of the "institutionalised" mothers. She is the feminine principle of truth and trust, unpolluted by betrayal, which is united with the masculine strength and skill of Perseus and committed to the service of creativity and intimacy.

Pirani's exposition (1989) suggests that the myth can be read as saying that the destruction of the patriarchal principle is vital to the creation of new life - to shift to new ground where the over-controlling masculine and the depressed feminine are cast off, allowing for a newly balanced bisexual energy and the integration of the opposites, the masculine and the feminine in each individual.

2.7.5 The Father Archetype must Include the Feminine Principle

Helmut Barz (1991) asserts that Jungian psychology offers explanations and assistance of crucial importance to many of today's questions, not least of these the relations between men and women. He acknowledges those propositions of analytical psychology which have perpetuated the patriarchy, and therefore raised the ire of the feminists. He draws attention to the devastating consequences which equating women and the unconscious has had. He admits that this has provided a scapegoat that unburdens men, at the same time saddling women with the stigma of inferiority. He writes "One-sided masculine consciousness is on the point of taking itself to extremes, of leading us all into destruction." (Barz,1991:35)

Barz (1991) explains that as a consequence of the effort to preserve consciousness, the unconscious has been devalued again and again, since it is so natural to denigrate that which is feared. However, the unconscious is only to be feared when it is not duly taken into account. When consciousness is absolutised, and the unconscious ignored or demonised, the result is a destructively top-heavy culture which ultimately threatens the earth's very existence.

Barz (1991) continues with the explanation that if the father embodies only the "patriarch", without reference to the feminine principle, it is harmful to the maturation of his children. The crisis in which the image of the father now stands has deeper roots than an especially sharp generational conflict, or a collective anti-authority complex. It is rooted in the son's growing realisation that the emphasis, as it stands, on the patriarchy is a denial of their own feminine qualities and with them, half of their own soul. He describes the crisis of the absent father as leading to increasing single motherhood and the emergence of the matriarchy, as a swing from the destructive patriarchy towards the balance of wholeness. He implies that this swing is but part of the process, towards an equitable sharing of paternal and maternal responsibility for the separation and individuation of the young and growing child.

2.8 A "MODEL OF HEALTH" - A NEW PSYCHOLOGY OF FATHERHOOD

Greif and Bailey (1990), in their article "Where are the fathers in social work literature", review five major social work journals from 1961 until 1987, finding only 21 articles in 814 issues which refer to the father. The point is well made that in terms of child development, it is the mother who has been consistently perceived as the root of the child's problem, and that few theories have perceived the father as being as potentially detrimental to the children as the mother. They stress that the father's impact on what has traditionally been seen as child-related issues cannot continue to be underestimated. Therefore, they articulate the need for a "model of health", the formulation of a new psychology of fatherhood, around which to design our interventions.

Machtlinger (1976) had already called for the exploration, extension and expansion of theoretical propositions, on the basis of clinical practice, towards hypotheses for further clinical testing. Pederson, Rubenstein and Yarrow (1979), Lewis & Rosenblum (1979), Munder Ross (1979) and Beail & McGuire (1982) also refer to the lack of conceptualisation about the role of the father, as a result of the too narrow focus on the mother-infant unit. These authors point out that traditional attachment theory deals with only a single dyadic relationship. Whereas, with the change in the roles of women there have been glimmers of a different sort of father, whose primary impact on children is no longer thought to be that of inhibitor, but to invite self-articulation and independent expression.

And yet, Harris and Morgan (1991) make the important point that although attention in the nineties is now focused on the "new" father (which they describe as a role in which the traditional paternal and maternal roles are blended as supported by feminist ideology), there is in fact little evidence of this shift. Instead, a counter trend, the disappearing act of fathers, is far more easily demonstrated. Seltzer (1991) states that nearly half of all children born in recent years will spend at least part of their childhood living in a single-mother household, and Levine

(1993) states that in one generation fatherless families have become the norm rather than the exception.

In his synthesis of the history of psycho-analysis, Munder Ross (1979) refers, as Blos (1991) subsequently did, to the fact that after Freud and the oedipal father there came the pre-oedipal mother of symbiosis and separation-individuation most of all by Margaret Mahler. He makes an implicit connection between the exclusive focus on the mother-infant relationship and the "paternal deprivation of which the culture at large has become so acutely aware" (Munder Ross, 1979).

2.9 CONCLUSION

It is the writer's contention, that the exclusive focus on the pre-oedipal mother of symbiosis and separation-individuation, although of immense value to our understanding of the psychological birth of the child, has immeasurably influenced the theory, practice and policy of clinical social work intervention and related disciplines, in so far as implicitly "allowing" fathers to become increasingly absent and unaccountable.

In any case, the response of many fathers to the feminist movement has been to distance themselves from the changes inherent in the dismantling of the patriarchy. This counter-movement has left a new generation of sons and daughters fatherless. The effects of this "fatherlessness" is beginning to be seen in the pathology of adolescence and young adulthood. The pathology in itself is, of course, not new. Many fathers throughout time have been distant, absent or abusive. However, the scale at which it is happening does appear to be a new phenomenon, an identifiable crisis of the nineties.

More significantly in the view of the writer, is the fact that the response is new, and part of that response is the mindset that holds the father accountable. The increasing focus on the

significance of the pre-oedipal father in the separation-individuation process of the child is fundamental in this regard.

In this chapter the review of the literature has made evident the crucial role of the father, as the second object - the post-symbiotic partner, to counteract the threat of re-engulfment which the child experiences, particularly during the rapprochement phase. Therefore, the proposition is that the father, together with the mother, is needed to facilitate the separation-individuation process of the child. The Jungian writers, using mythological language, equate the universal experience of symbiosis, to the longing for paradise in which all is one, a unitary whole, prior to the emergence of consciousness which is the experience of the tension of opposites, common to all humankind. They describe the masculine principle, first encountered by the child in the animus of the mother, and subsequently in the form of the father archetype "filled out" by the personal experience of the child of his father, or the personal experience of "Father hunger". The effect, intra-psychically, of the absent father in the infancy of his child, and for the purpose of this thesis, specifically on the male child, becomes most apparent during adolescence. The following chapter will consider adolescence as the second individuation process, laying bare the pathology of early separation-individuation, and providing an opportunity for resolution.

CHAPTER 3 : ADOLESCENCE : THE RESOLUTION OF THE SON'S RELATIONSHIP WITH THE DYADIC FATHER

3.1 INTRODUCTION

This chapter considers adolescence as the second individuation process, laying bare the pathology of early separation-individuation, and providing an opportunity for resolution.

The tying together of early childhood and adolescence, as two phases of the separation-individuation process, is significant for the writer in terms of the role of the father which has hitherto been grossly overlooked by psycho-analysts, except in terms of the Oedipal complex. Yet, Jungian analysts have always seen the process of separation-individuation as lasting throughout childhood and adolescence, with both the parents and the young person reluctantly relinquishing one another in late adolescence or early adulthood. Stevens (1982) sees clearly that the father's universal role in the psychic development of his children, begins in the child's infancy, and culminates during the child's adolescence, the second individuation.

Erikson (1968) is well known for his description of the term "identity" as a process located in the individual and yet also in the core of his communal culture - a process of increasing differentiation, which has its normative crisis in adolescence. Adolescence is intended as the phase during which the epigenetic principle towards the attainment of a sense of identity is completed, as against the pathology of role confusion. Furthermore, adolescence provides a "second chance" in those rather frequent instances where a nuclear pathology exists. Adolescence provides the opportunity to re-work the process of separation-individuation with the aid of more developed ego strengths.

Erikson's stages in his epigenetic chart suggest essentially an "either-or" situation. Yet, Sandner (1988) proposes that alternatively they may be viewed as pairs of opposites to be negotiated in childhood. Therefore, any qualities expressed by the ego, such as trust and autonomy, have

their opposites, mistrust and shame, maintaining an underground existence by means of feeling-toned split-off complexes. This means that any qualities not expressed by the ego, are held in potentia by the complex, carrying great instinctual energy.

It seems to the writer, that this is a useful extension of Erikson's epigenetic chart to be borne in mind when engaged in a therapeutic intervention with an adolescent. It implies that even when the adolescent presents with the symptomology of role confusion, the therapist can assume that an incipient sense of identity exists as a complex possessing a vital life force of its own, requiring access to the consciousness of the individual concerned, and subsequent differentiation.

This chapter on adolescence focuses on the propositions developed by Blos (1967,1985,1991), which in the writer's view, provide the fullest exposition on the intra-psychic processes of adolescence available in the current literature.

These propositions begin with the importance of the father in the infancy of the child - the dyadic father - and continue with the resolution of the child's relationship with the dyadic father in late adolescence.

3.2 THE SECOND INDIVIDUATION

3.2.1 The Task of Adolescence as Disengagement from Internalised Objects

Blos (1967) views adolescence in its totality as the second individuation process, the first having been completed toward the end of the third year of life with the attainment of object constancy. He draws a clear parallel between what is in infancy a "hatching" from symbiosis with the mother, with what becomes in adolescence a shedding of family dependencies in order to become a member of society at large. He asserts that not until the termination of adolescence do self and object representations acquire stability and firm boundaries.

He sees the task of adolescence, therefore, as that of disengagement from internalised objects - love and hate objects - opening the way to the finding of external and extrafamilial love and hate objects. Without this disengagement, the finding of new extrafamilial love objects is either precluded, hindered, or remains restricted to simple replication or substitution.

Up to adolescence, Blos (1967) writes, the parental ego is selectively available to the child and is in reality the legitimate ego extension. Therefore, the ego weakness of adolescence is not only due to the strengthening of the drives as is so often proposed, but in large measure due to the disengagement from the parental ego support. The particular character of psychic restructuring in adolescence is that of "pushing away" and "holding on" - the process of object losing and object finding.

Successful disengagement from the infantile object ties is always paralleled by ego maturation. The loosening of the infantile object ties makes way for more age-adequate relationships. Analysts familiar with adolescents, have always been impressed by the central concern which relationships occupy in their lives.

3.2.2 Individuation Avoidance

Ego disturbances, such as acting out, lack of purpose, procrastination, moodiness and negativism, are frequently symptomatic of a failure in the disengagement from infantile objects, and consequently the failure of individuation itself.

As a clinician, Blos (1967) recognises the adolescent's wholesale rejection of the family and his past, as the frantic circumvention of the painful disengagement process. He suggests that extreme forms, such as running away, leaving school, taking to promiscuity or drugs, may be an escape from an overwhelming regressive pull to infantile dependencies, grandiosities, safeties and gratifications.

For many adolescents this violent rupture constitutes a respite, a holding position, until progressive development is rekindled again. For many, however, it becomes a way of life which sooner or later leads back to what, at the outset, was to be avoided, namely, regression.

The countercathetic energy employed in upholding this way of life accounts for the often striking inefficacy, emotional shallowness, procrastination, and expectant suspense which characterises the various forms of individuation avoidance.

Often the physical separateness from the parents or the polarisation with the past through change in social role, style of dress and grooming, special interests, and moral choices represent the only means by which the adolescent can maintain his psychological integrity during the critical stages of the individuation process. However, Blois (1967) repeats, it remains crucial whether this new way of life becomes the displaced battleground of liberation from childhood dependencies thus leading to individuation - or whether this new way of life becomes a permanent substitution of childhood states.

3.2.3 The Task of Psychic Restructuring by Regression

Central to Blois' thesis is the task of psychic restructuring by regression, which he stresses represents the most formidable psychic work of adolescence. Only through regression can the adolescent task be fulfilled. Only through regression at adolescence can the residues of infantile trauma, conflict or fixation be modified by bringing to bear on them the ego's extended resources (Blois, 1967).

Blois (1967) is careful to explain that the reality-bound and self-observing part of the ego is normally kept, at least marginally, intact during the regressive movements of adolescence. Thus the dangers of regression are reduced or regulated, averting the catastrophic danger of the regressive loss of the self, of a return to the undifferentiated stage of merger.

Therefore, Blos (1967) explains that adolescent regression operates in the service of development. It is not necessarily defensive in nature, but it constitutes an essential psychic process that must take its course. Nevertheless, it does induce anxiety more often than not, and should this anxiety become unmanageable, then secondarily defensive measures become mobilised.

3.2.4 Various Forms of Regressed States Recognisable in Adolescence

Regressed states are identifiable in the well-known adolescent idolisation and adoration of famous men and women. Blos (1967) writes that we are reminded of the idealised parent of the child's younger years. Their glorified images constitute an indispensable regulator of the child's narcissistic balance. As soon as the object libido is engaged in a genuine relationship, "the pictorial flock of transient gods and goddesses is rendered indispensable almost overnight".

Blos (1967) continues that infantile ego states are also recognisable in the emotional state that is akin to merger. Such states are frequently experienced in relation to abstraction such as Truth, Nature, Beauty, or in the involvement with ideas or ideals of a political, philosophical, aesthetic or religious nature. Merger states induced by drugs belong to this realm of ego regression. The realm of symbolic representations serve as safeguards against total merger with the infantile, internalised objects.

A more serious regressive state is the return to "body language", to somatisation of affects, conflicts and drives, as epitomised in anorexia nervosa. Also, drive regression can lead back to primal passivity which stands in fatal opposition to the maturing body which points towards an increase in self-reliance and an even greater mastery of the environment or even its transformation.

Ego regression to the stage where ego and inner object merge is, of course, a pathognomic phenomenon. Limited ego regression, typical as well as obligatory in adolescence, can occur only with a relatively intact ego. Even then, there is no doubt that adolescent ego regression puts the ego to a severe test.

3.2.5 Adolescent Regression Lays Bare the Early Ego Organisation

Blos (1967) makes the important point that ego regression lays bare the intactness or defectiveness of the early ego organisation, depending on the passage through the first separation-individuation process in the second and third year of life. Adolescent ego regression within a defective ego structure engulfs the regressed ego in its early abnormal condition. The regression to a seriously defective ego of early childhood will turn a developmental impasse, so typical of adolescence, into a temporary or permanent psychotic illness.

The degree of early ego inadequacy often does not become apparent until adolescence. Blos (1967) describes this as the nuclear pathology flaring up once more. He writes that the failure of the emotional disengagement from the family during adolescence demonstrates how extensively these children had lived on borrowed ego strength in the intervening years.

The incapacity to separate from internal objects except by detachment, rejection and debasement is subjectively experienced as alienation. Affective loneliness is demonstrated by the pressing need to do things "for kicks" and also by the need to seek solitude and splendid isolation where the mind conjures up affective states of extraordinary intensity as an attempt to escape affective loneliness, the feeling associated with alienation.

3.2.6 Successful Individuation

"The profoundest and most unique quality of adolescence lies in its capacity to move between regressive and progressive consciousness with an ease that has no equal at any other period in human life." (Blos,1967:178)

Infantile object relations, when revived in adolescence appear in their original form, which is to say, in an ambivalent state. It remains the ultimate task of adolescence to strengthen post ambivalent object relations. A state of ambivalence is felt as intolerable. Yet it remains temporarily, at least, beyond the ego's synthesizing capacity. A normal state of precarious lability and incomprehensible fluctuations in affect, drive, thought and behaviour are observable. Extremes of love and hate, of activity and passivity, of fascination and disinterest are well-known.

Blos (1967) describes the experience of psychic reorganisation as a sharp realisation of a sense of self. The first exhilaration that comes with independence from the internalised parent, is complemented by a depressed affect that accompanies and follows the loss of the internal object, likened to the state of mourning. It is significant that there is normally a continuity in the relationship to the actual parent after the infantile character of the relationship is relinquished. A new psychic equilibrium is recognised in the attainment of a personal and autonomous life-style.

3.2.7 Resistance against Regression

Progressive development is precluded if regression does not take its proper course at the proper time within the sequential pattern of the adolescent process. Blos (1967) makes the interesting observation that it is a sign of abnormal development if resistance against regression precludes a modicum of regression that is essential for the disengagement from early object relations.

The writer is reminded of Winnicott (1971) who draws attention to the fact that immaturity is an essential element of health at adolescence, and that there is only one cure for adolescence and that is the passage of time! He stresses that immaturity is a precious part of adolescence which contains the most exciting features of creative thought and ideas for new living. Winnicott declares that society needs to be shaken by the aspirations of those who are not responsible. If the adults abdicate, the adolescent becomes prematurely, and by false process, adult. So, Winnicott proposes, not to allow them the responsibility that is not yet theirs, even though they may fight for it. He stresses that triumph belongs to the attainment of maturity by growth process. Triumph does not belong to the false maturity based on a facile impersonation of an adult.

3.3 THE DE-IDEALISATION OF THE DYADIC FATHER

Blos (1985) proposes that where the son cannot tolerate the de-idealisation of the dyadic father at adolescence, his emotional development is fixated at the threshold of adult life. This character pathology is often evident in debilitating pseudo-purposefulness and chronic incompleteness of action. Blos (1985) makes a significant contribution with the statement that the de-idealisation of the dyadic father as a symbolic patricide sets the son free by setting into motion the de-idealisation of the self. Comeau (1991) puts it in a different way, by saying that when the son discovers the father to be but an ordinary man, the son no longer feels driven to be either a god or a devil.

Blos (1991) stresses again that the high drama of the adolescent's inner world centres most fatefully and forcefully on the process of de-idealisation of self and object. He asserts that by the establishment of this gigantic task, the sense of reality is established for good and mature object relations move into the reach of the late adolescent.

Where this crucial task of de-idealisation has become derailed, Blos (1991) points out that a

common prominent symptom complex is often evident in late adolescence. This complex consists of high ambitions which the adolescent is unable to pursue, sporadic and short-lived action, extreme mood swings and an aimless and dejected air. He proposes that these are typical adolescent characteristics, except they have acquired the specificity of a symptom complex by their static, involuntary and repetitive nature. This symptom complex effects vocational choice, job performance, academic achievement and the pursuit of gratifying object relations. Instead flight into rebellion, lethargy or compensatory schemes are carried out in action or fantasy, leading to further helplessness.

3.3.1 The Dyadic Father Ascends to a Paramount Conflictual Position at the Terminal Stage of Adolescence

Blos (1991) recalls that the dyadic father assumes for the little boy early in life a charismatic quality in his physical presence which differs in its constitutional disposition and bodily responsiveness from that of the mother. The dyadic father belongs to the post-differentiation, pre-ambivalent, idealizing stage of object relations. In conjunction with the mother, the father of the dyadic period is the facilitator who activates the individuation process in the son's infancy. He becomes for his son a "saviour" from the threatening re-engulfment during the rapprochement phase.

Blos (1985) asserts that his work in adolescent analysis has taught him that the pre-oedipal father provides the little boy with a source of security and experience of sameness and male congruity. The dominant affect of the little boy is one of affection and body contact pleasure involving large muscle activity with imitation of movement.

Blos (1991) writes of the flight of the adolescent boy to his dyadic father, which is either silently disavowed or vigorously disclaimed by a negativistic involvement with his contemporary father. He proposes that this behaviour is commensurate with the intensity and urgency of the son's need for protective closeness to the dyadic father, as against the magnetic and mysterious

female to whom he is irresistibly drawn with the biological advent of puberty. We recognise here the toddler's turn to his father as an ally in his effort to resist the regressive pull to the re-engulfing, symbiotic mother. He stresses that what we observe is the adolescent's defensive struggle against passivity and submission, not against homosexuality, and a passionate yearning for paternal acknowledgement of his manhood.

The writer wishes to draw attention to the obvious consequences of absent fathering, in both the infancy and in the adolescence of the male child. If Blos's thesis (1967,1985,1991) is accepted, the process of psychic structuring is impaired in the first separation-individuation process in infancy, and this impairment is further compounded in the second individuation process in adolescence.

Blos (1985) addresses the issue of father absence as follows: "Might it not be said that the "absent father" became the heroic, strong over-idealised father who served the boy well even as an absent guardian in a dangerous world. We are indeed well acquainted with little boys who form a proud and assuring bond with the father who went away because he had to go on a "heroic mission". Of course, this does not diminish the child's longing for his presence" (Blos,1985:113).

3.3.2 The Resolution of the Same-gender Oedipus Complex in Adolescence

Blos (1985:113) proposes that the unresolved residues of infantilism are repressed during the decline of the Oedipus complex, only to be revived and taken under final review in adolescence. More specifically, he shares the well-established opinion that the male child arrives at a resolution of the other-gender Oedipus complex prior to latency, but beyond that he postulates that the same-gender complex, having its origin in the dyadic stage of object relations, survives in a repressed, more or less unaltered state, until adolescence. It follows, therefore, that the resolution of the same-gender complex is in late adolescence when it facilitates the entry into adulthood.

Blos' proposition (1985), that of attributing to adolescence the final resolution of the same-gender complex, implies that the resolution of the complete Oedipus complex proceeds in a biphasic progression. The basic resolution is achieved early in life, then it is resuscitated in adolescence in order to re-work it in the light of sexual maturation. At this stage, the dyadic father attachment encounters its final clash with the progressive development of the adolescent.

3.3.3 The Adult Ego Ideal

Blos (1985) continues by asserting that the resolution of the dyadic father relationship, cannot be effected by object displacement, but only by the formation of a new psychic institution, the adult ego ideal. He explains that the foremost structural achievement for both boys and girls of the resolution of the Oedipus complex is the super-ego at the imminence of latency, and the ego ideal at the imminence of adulthood.

The infantile ego ideal, in its proximity to object idealisation and super-ego dominance, works against a forward move in libidinal disengagement. Object idealisation represents the precondition for the child's sense of security and safety, (cf. Herzog:1980, Abelin:1971, Blos:1985) and its internalisation establishes the infantile super ego. In contrast, the adult ego ideal is an autonomous aspiration whose archaic origin lies in the same-gender complex (Blos,1985).

3.3.4 Analysis of the Fixation on the Same-gender Complex

Blos (1985) proposes that only when an analysis of the fixation on the same-gender, dyadic complex has been accomplished, can the formation of an age-adequate workable ego ideal take its normal course. Therefore, the adult ego ideal as it emerges at the termination of adolescence is the heir to the same-gender complex.

Blos (1985) continues by proposing that at the termination of adolescence, a new stage in the life of the growing son appears, when the father's affirmation of the manhood attained by the son, conveyed in what may be called the "father's blessing" reaches a critical urgency. Blos (1985) quotes from his clinical records, "All I want is my father's blessing", and explains that only then does the son feel that a free choice is within his reach.

Therefore, what is usually attributed to the oedipal father in adolescence, Blos (1985) attributes to the father image of the dyadic period. The writer reflects whether this emphasis on the father of the dyadic period in adolescence, rather than the oedipal father, has further implications, sociological as well as clinical. In view of Arcana's stance (1989), one of the implications may be, that the issue of mating with the mother and thus competing with the father, is not the central issue in the son's individuation, but rather coming to terms with the attachment bond to the pre-oedipal father by integrating this healing/restorative component. This implication is in contrast to remaining caught in the murderous attitude toward the father which requires an identification with patriarchal power and the denigration of women.

3.4 CONCLUSION

The writer concludes that the acknowledgement of the significance of the dyadic relationship between the father and the son in infancy, taken to resolution in late adolescence, highlights the son's love of, and identification with the father, or more likely the son's longing for such love and identification, which is so often hidden in our patriarchal society.

Blos (1985) provides clinical illustrations of men coming to a conscious awareness of a deep love for their fathers, accompanied by the release of strong emotions. For boy's with absent, distant or abusive fathers this love is combined with various degrees of longing. A sense of deep deprivation, often repressed, is implied by the adolescent's tendency to deny the significance of the father's absence, distance or abuse in his consciousness, focusing instead

on the strong ambivalence felt in relation to the mother. These adolescents often present with the symptom complex described in this chapter as individuation avoidance. Blos (1985) proposes that an analysis of the fixation on the same-gender, dyadic complex has to be accomplished before the adult ego ideal can lead into adulthood. This process of analysis will be described in the following chapter in Jungian terms, as the "re-instatement of the father image in the psyche" of the adolescent.

CHAPTER 4 : AN INTEGRATION OF OBJECT RELATIONS THEORY AND JUNGIAN PROPOSITIONS TOWARDS AN ECLECTIC THERAPEUTIC FRAMEWORK FOR CLINICAL SOCIAL WORK INTERVENTION WITH ADOLESCENTS

4.1 INTRODUCTION

In this chapter the writer briefly reviews the separation-individuation process in terms of the object relations framework and in terms of the Jungian framework, and provides a synthesis of both of these perspectives. Furthermore, the writer outlines the pathology of the failure of the separation-individuation process, in terms of the symptomology of the failure of the symbiosis, and in terms of the symptomology of the failure of the separation-individuation process itself. Lastly, the writer proposes the significance of the absent father in the failure of the separation-individuation process and the treatment of this failure in terms of "the symbolic re-instatement of the father image" in the psyche of the adolescent presenting with the symptom complex described in the previous chapter. This symptom complex can be described as either role confusion or individuation avoidance.

4.2 THE PROCESS OF SEPARATION - INDIVIDUATION

4.2.1 The Object Relations Framework

The writer presents a brief overview of Margaret Mahler's theoretical framework of the symbiotic phase and the separation-individuation process, as well as Abelin's paper (1975) which emphasises the father's role in the process, and his concept of pre-oedipal triangularity. The concept of early triangularity is endorsed by Neubauer (1985), who seems to be the first writer to explicitly state that pre-oedipal pathology had hitherto been too exclusively attributed to the mother-child dyad.

Greenacre (1960) succinctly states that during the first two years of life, one of the main tasks of the infant has undoubtedly to do with making a sound separation from the mother and the commencement of an individual existence. But it is Margaret Mahler who has contributed most definitively to the object relations framework for the separation- individuation process. Mahler (1974) writes that it is not only the pathogenicity, but also the character-building, personality-integrative role of preverbal levels of development, that required emphases. However, her invaluable model focuses almost exclusively on the mother-child dyad.

Mahler (1974) states most emphatically that the symbiotic state of the mother-infant dual unity, together with inborn constitutional factors, determines every human individual's unique somatic and psychological make-up. The principal psychological achievement of the symbiotic phase is the specific bond between infant and mother as indicated by the smiling response. The period of 5-7 months is the peak of manual, tactile, and near-visual exploration of the mother's mouth, nose, face as well as the mother's skin.

Mahler (1974) proposes that it is during the first differentiation sub-phase (4-5 to 10 months), that all normal infants achieve their initial tentative steps of breaking away, in a bodily sense, from their hitherto completely passive lap babyhood. She describes the differentiation sub-phase as overlapping with the practicing period, which is the second subphase of the separation-individuation process; the early practicing phase, and the practicing period proper are characterised by free, upright locomotion. The child is exhilarated by his own capacities. He acts as though he were enamoured of the world and with his own grandeur and omnipotence. She observed that locomotion is the behavioural sign which indicates most visibly the end of the "hatching process" - the psychological birth of the child. During the entire practicing sub-phase the child has evoked the delighted and automatic admiration of the adult world. As the toddler's awareness of separateness grows, he seems to experience an increased need and wish for his mother to share with him his every new acquisition of skill and experience - the period of rapprochement.

4.2.2 The Jungian Framework

The following authors (Redfeam:1969, Neumann:1973) are referred to in order to set the scene for the Jungian perspective on the separation-individuation process, in terms of terminology used, and as an introduction to the fundamental differences in the theory of analytical psychology, as against the psycho-analytical theory, such as the concept of the self, the ego-self axis, the contrasexual components in the collective unconscious of each individual and the conceptualisation of all archetypes, including for our purposes, the mother and the father archetype.

Redfeam (1969) states that Jung was completely aware of the importance of both fusion and separation (differentiation) experiences in individuation, and in fact saw the initial symbiosis between mother and infant as partially continuing throughout childhood and only being relinquished with reluctance on the part of both parents and child during or after adolescence.

Furthermore, Redfeam (1969) sharply differentiates the Jungian concept of the self, the experience or feeling of totality, from the concept of the ego. He stresses that Jungian analysts are concerned with self realisation, the emergent parts of the personality, whereas the psychoanalysts concern is with the realistic self image. In his view, only in Winnicott's notion of the true self do we approach the Jungian self (Winnicott,1971). Neumann (1973) elaborates that the ego can never exist and develop without the self that underlies it. The ego-self axis is the foundation of the personality, a unity in which conscious and unconscious processes form an indissoluble whole.

In addition, Neumann (1973) describes analytic psychology as interpreting the individual as a two-fold being, in whom important psychic elements of the opposite sex are always present - the anima in the man, and the animus in the woman. The presence of the animus of the mother plays a crucial role, not only in the primal relationship, but also in the phase during which the child grows away from it. Thus, the child, before it confronts the masculine principle as father,

experiences the masculine principle as the unconscious aspect of the mother. It is only with the emergence of the father archetype as antithesis to the heretofore predominant mother archetype that the polarisation of the world into opposites makes itself felt in the child's psyche.

4.2.2.1 The Mother-Infant Image

Newton (1975) describes the mother-infant image as representing the original state of union, and the first year of life as a time when experience is organised mainly by archetypal structures, interrelated with developmental processes. The quality of the mother-infant interaction is a major factor in determining to what extent the archetypal structures are "filled out" through personal experience.

Newton (1975) continues with the analytical psychology perspective that the ego's capacity to sustain the tension of opposites is central to the individuation process. He refers to Winnicott's model in which the infant's capacity to sustain this tension needs to be strongly supported by the mother. He compares the capacity to sustain the tension of opposites to that of achieving the depressive position, where there is a shift from mourning lost unity to experiencing grief and concern about ambivalence in relation to a separate person. Therefore, Newton (1975) refers to the process of symbiosis and separation-individuation as both the archetypal theme of lost paradise and the tension of opposites, and the causal theme of ego formation arising out of the quality of the mother-infant interaction.

Newton and Redfeam (1977) elaborate by stating that all phases of development remain in the unconscious as autonomous complexes, and therefore development can be understood as a spiral consisting of basic themes which we return to again and again from different ego positions. Union, separation, tension of opposites and, one hopes, resolution of opposites are archetypal themes which recur throughout our lives in ever more complex ego-self interaction.

As a result of this extension of the principles of separation-individuation,

Newton and Redfeam (1977) state that although the term object constancy is in common use,

the achievement of a core of subjective integration, a stable sense of identity and trust in one's own spontaneity and capacity to sustain conflict is a more subtle matter.

Nevertheless, Newton and Redfeam (1977) see the image of the mother-infant pair as a symbol of ego-self relatedness which synthesises the archetypal and developmental causal components. The mother-infant symbol is a symbol of the self and regarded as an image leading the way to individuation. The experience of a feeling of continuity and of reliable being, of harmony, order, and orientation is part of the experience of the Jungian self, and to a large extent this seems to be an early introject of the general ambience of the presence and "feel" of the mother.

4.2.2.2 The Father Image

Colman and Colman (1981) describe the father, at first idealised and made almost omnipotent by the child, as a representative of the outside world and as an alternative to the earth mother. They maintain that it is this father image that is so crucial during the rapprochement phase to enable the child to break the symbiotic bond with the earth parent (cf. Abelin:1975, 1977, Blos:1967, 1985, 1991).

Stevens (1982) describes the self and the parental archetype as so closely interrelated as to be one. Only gradually, as the child's ego-consciousness grows, does it begin to recognise the parents as distinct. The numinosity of the parental archetypes is activated by the personal parents in the child's psyche. Almost universally, the father possesses a centrifugal orientation, in contrast to the mother's centripetal concern. Inasmuch as the father does succeed in this role, he sets the child free from involvement with the mother and fosters the necessary autonomy, described as the ego-self axis.

Stevens (1982) points out that whatever archetypal potential we as parents fail to activate in our child, still persists there as potential, and by definition must continue to seek actualisation in

reality. The more incompetent we are as parents, the greater the archetypal energy seeking to be discharged. However, he stresses that in every individual life span some distortion of primary archetypal intent is unavoidable; we are all only "good-enough" versions of the self. This fact is of the utmost psychiatric significance, because the extent of the distortion is the factor that makes all the difference between neurosis and mental health.

Stevens (1982) explains that authoritarian parents, through their customary hostility to two fundamental attributes of the maturing self, sexuality and aggression, interrupt in the child vital lines of communication between the ego and the self, blocking the realisation of much of the emotional, sexual and cognitive potential and resulting in the development of a false persona.

Stevens (1982) continues by stating that under optimal conditions in which the father has been present physically and emotionally, the mother archetype wanes, and the anima, a sequentially linked nucleus of the archetypal feminine, waxes. It is under this powerfully numinous archetypal influence that the quest for the soul-mate begins.

Andrew Samuels (1986) agrees that the father has a part to play in the process of empathic mirroring, and that he has to be active and insert himself between mother and baby as a reminder of the world outside the relationship. But he also sees the internal father function as an incestuous, personality enriching agent for his son. This is the dyadic father of infancy, who is as important in adolescence, and with whom the son needs to come to a place of de-idealisation in order to set himself free to find his own identity and life-style.

Guy Comeau (1991) writes that the newborn infant is preconditioned to meet a father and a mother because he carries these archetypes within him. The father is the first significant other that the child meets outside the mother's womb. He introduces an element of separation between the mother and the child. His very presence triggers a process of differentiation. By putting an end to the complete fusion between mother and child, the father quashes the identification between desire and the object of desire. The child becomes aware of desire as a

psychological fact that exists on its own, independent of the desire's finding satisfaction in external reality. The frustration creates an internal space that gives birth to the son's inner world. The fusion between the ego and the unconscious is broken and this break is fundamental in structuring the psyche.

In conclusion, Jungian psychology sees the mother-infant image as a symbol of the self, as sustaining the tension of opposites, which is central to the individuation process. In the beginning the self and the parental archetypes are so closely interrelated as to be one. Only gradually, as ego consciousness grows, does the child comprehend the separateness of the parents. The newborn infant is considered to be preconditioned to meet a father and a mother because he carries these archetypes within him. The father is the first significant other that the child meets outside the womb. His very presence triggers a process of differentiation. In so far as the father succeeds in his role, the fusion between the ego and the unconscious is broken, and the child is able to separate from the symbiosis with the mother. Furthermore, Jungian psychology sees the individuation process as being life-long, in which the archetypal themes of union, separation, tension of opposites and the resolution of opposites recur again and again and are apprehended from different ego positions.

4.2.3 Synthesis of Object Relations and Jungian Frameworks

Newton and Redfeam's paper (1977) was originally read at a seminar where the theme was that of "Archetypes and Object Relations. A possible meeting place or a parting of the ways". They refer to object relations and the personal unconscious on one hand, and the archetypes and the collective unconscious on the other hand, and conclude that the individuation process enables left hand and right hand to work together. Obviously what is most important is that the analyst should work with tools which are his/her own and part of him/herself.

In the view of the writer, the two frameworks are not in any way mutually exclusive, but in fact complement and enrich one another. Newton (1975) points out that the parallel between the

"symbiotic orbit" of Mahler (1974) and the "uruboros" of Neumann (1973) is close. Mahlers' description of the mother as the symbiotic partner, is described by the Jungian analysts as the elementary and transformative functions of the mother archetype. The gradual disentanglement of the infant from the mother runs parallel to the growth of consciousness and the differentiation of the ego from the self.

In the writer's view, the object relations theory on the separation-individuation process is indispensable for a firm understanding of the dynamics, whereas the Jungian perspective adds depths and dimensions which provide access to symbols equally indispensable in therapeutic intervention.

The Jungian orientation makes explicit that the symbolic process is the all-important healing factor essential in developing the capacity to relate one's inner core to the outer world. The resolution or the creative potential is presented in archetypal themes, which one expects to recur again and again during all of life's phases. Insight and understanding of the meaning of a symbol points the way, and enactment seems necessary to release archetypal libido towards change, which is in essence, individuation.

The Jungian perspective is less trauma orientated, and more accepting of life's vagaries. There is an implicit value attached to every person's life experiences, the totality of which creates the uniqueness of each person, and lays bare the potential for resolution of life's themes, over and over again, but always as if encountered for the first time, so compelling and meaningful are these themes for each person's individuation towards wholeness.

4.3 THE PATHOLOGY OF THE FAILURE OF SEPARATION-INDIVIDUATION

4.3.1 Symptomology of the Failure of the Symbiosis

The following theorists (Winnicott:1960, Neumann:1973, Newton and Redfearn:1977) describe remarkably similar symptom complexes, although using varied theoretical frameworks and widely different terminology. This convergence encourages a synthesis of theory and promotes the development of an eclectic therapeutic approach.

Winnicott (1960) is well known for his thesis that human infants cannot start to be except under certain conditions. Infants come into being differently according to whether the conditions are favourable or unfavourable. The true self could be said to be the inherited potential which experiences a continuity of being, acquiring in its own way and its own speed a personal psychic reality and a personal body scheme...

Winnicott (1960) explains that it seems necessary to allow for the concept of isolation of this central self as a characteristic of health. Any threat to this isolation of the true self constitutes a major anxiety. Defences of earliest infancy appear in relation to failures of maternal care to ward off impingements which might disturb this isolation. If external factors impinge, the best defence is the organisation of the false self. The aetiology goes back behind the Oedipus complex and involves a distortion at the time of absolute dependence. Where maternal care is not good enough, the infant does not really come into existence, since there is no continuity of being; instead the personality becomes built on the basis of reactions to environmental impingements, and is preoccupied with "reacting" which interrupts being and annihilates.

Neumann (1973) describes the same pathology as the "distressed ego". He explains that when the primal relationship is unsuccessful, the distressed ego, to which the instinct of self-preservation has prematurely given rise, substitutes its defensive activity and aggression for the security that a negative relationship with the mother has denied.

Newton and Redfeam (1977) describe sacrifice and loss as archetypal motifs in the same way as fusion, separation, and the resolution of pairs of opposites. They describe the loss of union in the primal relationship when not balanced by the establishment of a sense of inner unity as leading to splitting, and separation far from being balanced by individuation is experienced as isolation and alienation. This causes a premature attempt to "hold" oneself, and a painful hardening of the body image in an effort to maintain a functional unity. A high level of tension and anxiety in the mother and inevitably, therefore, in the infant, produces interruption, fragmentation and alienation in the various parts of the self.

In conclusion, the writer proposes that Winnicott's "true" and "false self" are probably the most useful of all his conceptualisations (1960). These depend on "good-enough" mothering or otherwise. Neumann's description of the "distressed ego" is a remarkably close parallel to Winnicott's "false self" (1973). Whereas, Newton and Redfeam (1977) describe the same condition as alienation, a premature attempt to "hold" oneself, a painful hardening of the body image, in an effort to maintain a functional unity. These descriptions of the symptoms of the failure of the phase of symbiosis, are most often seen in the disorders with a very early aetiology, such as narcissistic and borderline conditions. However, residues are just as likely to emerge to a greater or lesser degree in most persons seeking assistance for problems which have their source in an impaired or failed separation-individuation process.

4.3.2 Symptomology of the Failure of the Separation - Individuation Process

The following theorists (Greenacre:1966, Abelin:1975, Neubauer:1960, Samuels:1980) describe the effect of the loss of one parent, more commonly the father, in the early pre-oedipal years. What emerges is the tendency to over-idealise the missing parent, to endow him or her with magical powers to either gratify or to punish, and to repress feeling of aggression against both the absent parent and the remaining parent.

Greenacre (1966) deduces that the more troubled and painful the early pre-oedipal years are, the greater will be the increase in the natural ambivalence of the child, most often in relation to the mother. Commonly the hostile distrust becomes covered with an anxious overattachment and over-evaluation of the parent(s) which is extremely susceptible to being upset. Experience with institutionalised children whose parents were really neglectful, cruel and not to be depended upon, indicate that these children tend to idealise, even glamorise the absent parent. Neubauer (1960) also wrote about the idealised or punitive fantasies children had about their missing parents, in almost all cases the father, which were developmentally appropriate to the child at the time of the loss. Neubauer (1960) describes the common reaction to the early loss of the parent as a tendency to endow the absent parent with magical powers either to gratify or to punish, and to repress aggression against the absent parent and the remaining parent.

Abelin (1977) suggests that the boy's concept of self originates from a triangulation of mother, father and self. Therefore, narcissistic development is endangered and core gender identity impaired if the male child lacks a male parent at this critical juncture.

Samuels (1980) looks at fantasies attached to the loss of infantile omnipotence, stressing the understanding of omnipotence as a normal experience. As Winnicott points out (1971), the experience of omnipotence arises out of the facilitating environment expressed in the interaction of mother and infant. The fear of this stage is not the loss of the object but the loss of omnipotence and becoming nothing. This can occur through being abandoned by the omnipotent object, in which the omnipotence is experienced as not capable of being shared, but rather seen as finite and unique, belonging to one only. Samuels (1986) writes that according to Kohut, the mother permits an illusion of grandiosity and omnipotence to flourish, and then facilitates a gradual deflation leading to an acceptance of immaturity and vulnerability, and only then can genuine achievement take place. Whereas the father is admired by the growing child, and then emulated, with the child focusing on his father's attitude to achievement. It is Kohut's thesis (1987) that these two poles form the sense of self.

Pre-oedipal loss, particularly of the father, has the general effect of stimulating fantasies about the missing parent in keeping with the changing developmental need of the young child, and of causing the young child to repress his aggression for fear of further abandonment. However, there are far more specific intra-psychic consequences, which will be described in the following section.

4.3.3 THE PART OF THE ABSENT FATHER IN THE FAILURE OF THE SEPARATION-INDIVIDUATION PROCESS

In the same way as the writer adopts Blos' thesis (1967,1985,1991) on adolescence as the central theme in the previous chapter, it is the paper written by Eva Seligman (1986), called "The Half-Alive Ones", which the writer proposes to adopt as the central theme in this section on the part of the absent father in the failure of the separation-individuation process.

4.3.3.1 The Missing Father and the Enmeshment of the Mother and Son

Eva Seligman (1986:71) writes, " The main connecting threads in the "half-alive" patients is the absence of one parent - and in my own cases - more usually that of the father." She states that in divorce it is usually the father that children lose. "Over a million children in North America alone will lose their father as if he had died, and perhaps, psychologically, in a more dangerous way than if he had". She suggests that this is symptomatic of the matriarchal epoch into which we have moved, which leads into the significance of the symbolically "missing" father, and the "all-too-present" mother.

She defines the missing father as the father experienced as unavailable both for the mother and for the child. If he is physically present, she asks why he is allowing himself to be effectively obliterated. She poses the question whether he is being excluded, or whether he is excluding himself, and suggests that his obliteration in so many cases may be a combination of both.

Seligman's proposition is that the problem of the missing father results in a person's remaining enmeshed in his/her family of origin. She asserts that clinical evidence supports that there is an unconscious collusion between mother and child to maintain and prolong their mutually interdependent omnipotence and dependency in a dyad to satisfy one another's needs and wishes, thus postponing the more difficult and conflict-ridden subsequent phase of the triad, the phase of sharing and conflict (Seligman,1986).

She refers to Greenacre (1960,1966), Abelin (1971,1975,1977) and Mahler and Gosliner (1955) who assert that the infant has a sense of the father from the very early months of life. These observations she asserts substantiate the most common reproach from the "half-alive ones", that their father did not support them in their attempts to emancipate themselves from their mother.

Seligman (1986) refers to Fordham (1971) and Newton and Redfeam (1977) who claim that the mother's feeling values, both consciously and unconsciously, stimulate or inhibit her infant's potentialities, and the more unconsciously destructive the mother is, the less the child, even when he becomes an adult, can bear to be separated from her. She writes that she began to realise that the most important characteristic of "the half-alive ones" is their reluctance to relinquish the dependency, the close identification and the deceptive sense of safety, which are some of the most distinctive features of this pathology. She writes that the price that they pay is imprisonment - a kind of death within life. "An iron circle around emptiness" (Newton and Redfeam, 1977).

Seligman (1986) describes as typical of her "half-alive" patients, the extent and intensity of the attachment between himself and his mother which leaves no room for a relationship with his father, who has no existence for him. These patients deny any experience of the father as a positive, effective figure in their own and their mother's lives. Therefore, she proposes that the "non-existent" father seems the common denominator in the "half aliveness".

Seligman (1986) asserts that it is the father, when he is physically and emotionally present, who plays a specific and essential role as the mediator of the difficult transition from the womb to the world. Without a father's emotional support, it becomes almost insurmountably difficult for a child to be properly born and confirmed in his identity, and to negotiate the unavoidable separation from the mother, a prerequisite to an autonomous life-style.

Central to her thesis, Seligman proposes that the absent father syndrome encourages a mutually collusive "embrace" with the mother, nourishing a shared illusion of "oneness", from which the developing child cannot extricate himself, leaving him neither in, nor out, of the womb, but wedged, so to speak, half-way - half-alive - half-born.

Seligman (1986) stresses that birth is the first and most fundamental rupture, and of necessity accompanied by pain. She quotes Jung: ".. child means evolving towards independence. This cannot be achieved without the child detaching itself from its origins; abandonment is therefore a necessary condition." (Jung, Collected Works, Volume 12, 1953).

She concludes that where patients and mothers have failed to negotiate even the first unavoidable separation, because neither could tolerate the accompanying pain and both feared deprivation and a sense of abandonment, the results are inevitably pathological. The mother and son's unconscious interdependent needs are mutual, either one may become the parent to the child within the other. Both are burdened with acute dependency needs, and avoid a new and different relationship which would present a challenge and demand a commitment. The only possible escape for either of them is to form a bond, as close as possible a replica to the original mother/child bonding (Seligman:1986).

Seligman (1986) observes that rage is turned inwards, producing depression, if not despair, to avoid obliteration of the indispensable other. The aggression against the seemingly indispensable "mother" figure is too hazardous, unless the father, the masculine component,

can be experienced as protecting and preserving the mother from the wounds of attack and ultimate separation.

The author concludes that mothers who are depressed, withdrawn and martyred, and fathers perceived as violent or destructive, provide the clinical picture of "half-aliveness". This scenario is even more entrenched if there is an absent mother, who cannot at all mediate some experience of love and holding. This damage far outweighs that inflicted by the suffocating, over-possessive mother. These children live in an emotional wasteland, manifest schizoid traits, and an overwhelming longing to be reincorporated inside the mother/analyst, which they see as their only secure experience (Seligman:1986).

4.3.3.2 Further Consequences of the Father's Absence

Pirani (1989) states that fatherless children very clearly carry the mark of the father's absence, suffering resentment and a persistent feeling of deprivation, a strong sense of betrayal. As a representative of that world out there, his approval, encouragement and support are needed. Without this support these children suffer guilt, feel diminished, unworthy of his attention and ashamed of him.

As a result, Pirani (1989) continues, it is hard for them to allow their internalised mother and father to come together in their psyche and in their emotional and sexual development. She states, however, that there can be substitution or partial compensation, depending on how well the children and their mother have separated from and mourned the missing father.

Guy Comeau writes that when patients complain about their mothers, he has come to also hear (although it is not stated explicitly) that their fathers were absent. The "black hole" left by the father's absence is usually filled with resentment, guilt, idealisation and mistrust. Hé states that research shows that inadequate fathering often leads to juvenile delinquency and abuse of

alcohol and drugs. " This revolt mirrors to the father the consequences of his absence" (Comeau,1991:20).

He continues by describing individuality as involving the ability to reconcile opposites within oneself. Being both good and bad, strong and weak, the adequate father shows his son what it is to be human. If he has not revealed his personal humanity to his child, a father condemns his son to modelling himself on stereotypical, macho images involving absolute obedience, power struggles and contempt for women.

Comeau (1991) proposes that when a man remains identified with his mother he remains fused with his unconscious; he is his own desires/impulses/ideas. He has no sense of them as internal objects that do not necessarily have to be obeyed. A man who is principally identified with his mother has no access to his own individuality, but remains subject to his unconscious, dominated internally by a mother complex. Thus the father's absence leads to the child's lack of internal structure which is in fact a negative father complex, an internal disorder ranging from a slight sense of confusion to serious mental disorganisation.

Comeau (1991:91) concurs with Odajnyk (1988) that drugs provide only an illusion of change, in fact they encourage passivity and not changing. He suggests that living in a single parent family without a father, may predispose children to substance abuse. The father is simply not there to block the route to his son's symbiotic dependency, and the son never learns to resist his oral cravings or his aggressive impulses. Therefore, he states that "Addiction is imprisonment in a maternal world".

Similarly, Odajnyk (1988) proposes that experimentation with consciousness altering drugs are detrimental to the proper development of the ego, for they tend to overpower the incest taboo, the natural fear of the unconscious, and support the retrospective longing that only wants to resuscitate the torpid bliss and effortlessness of childhood.

Furthermore, Comeau (1991) describes aggression as a form of energy that expresses a sensible and appropriate self-affirmation akin to sexual energy. Absence of his father deprives the son of contact with his natural aggression and the ability to control it. Consequently he despises the masculine side of himself and worries that the aggression will come spilling out, which it does inappropriately.

Comeau (1991) writes that initiation rituals marked an official separation from the mother. The ritual provides an external, visible form of a process that is internal and conceptual. He suggests that young people in our culture must go through a transition, an initiatory stage, of their own making in order to explore the limits of their future identities. Samuels (1980) asserts that something in the adolescent wants risk, courts danger, goes out on the edge. Without an external initiation which tells young men what to do with their wounds, the new and the old, the young men inflict themselves. Samuels (1980) points out that in tribal initiations, dirtiness is an essential part of the ritual. Because they can neither menstruate nor give birth to children, men have a greater need to get in touch with the natural biological processes of birth and death. Adolescents in our culture, who are staging an external rebellion, which is expressing their internal attempt to individuate, often employ this need to be dirty and ungroomed.

In conclusion, Stevens (1982) refers to the well known phrase of "puer aeternus" as the failure to achieve a mature social adaptation, together with a compensatory arrogance which equals a false individuation, the strongest resistance to initiation into the responsibilities of adult life.

In conclusion, the failure of the separation-individuation process, as seen in the pathology of an adolescent presenting in clinical practice with the symptomology of role confusion, can often be attributed to the absence of the father since the infancy of that child. Often these boys display a compensatory arrogance, which Stevens (1982) has described as a false individuation. Anti-social behaviour and substance dependency are not uncommon. A strong, ambivalent bond is described with the mother. The father's presence but lack of emotional availability, or the father's absence is denied, in the sense of this having no apparent particular significance to the

boy. The following section will describe a specific theoretical proposition on which to base a therapeutic intervention in such cases.

4.4 THE TREATMENT OF SEPARATION-INDIVIDUATION FAILURE IN TERMS OF THE RE-INSTATEMENT OF THE FATHER IMAGE

Of utmost significance to the writer, as a woman and as a therapist, is the description by Eva Seligman (1986) of the analyst as being "used" by the patient's unconscious psyche to build up a live paternal presence within, a symbolic re-instatement of the father image, resting on the concept of the archetype functioning as a storehouse of potential.

Seligman (1986) stresses that it seems of paramount importance to effect the reconciliation of the parental imagos within the psyche. She quotes Jung : "The power which shapes the life of the psyche has the character of an autonomous personality ... The parental imago is possessed of quite extraordinary power" (Jung, Collected Works, Volume 4, 1961).

The author explains that as the individuation process revolves primarily around conflict, the tension and ultimate integration of opposites, the "fusion-like" mode of relatedness that the patient seeks with the therapist must be resisted. The therapist's initial task is to establish a good enough therapeutic relationship with the patient to secure basic trust. Hopefully, the therapist's boundaries are better established and more secure than those of the patient, and she is more conscious, more whole, than the patient and the original partner. It is that that eventually facilitates the resolution of the primary "fusion" state.

With that goal in mind, Seligman (1986) continues, transference interpretations which imply separateness between analyst and patient, however violently refuted by the patient, are crucial when the time is ripe. It is perpetually incumbent on the therapist to be aware of, and in touch with, the newly emerging personality, formerly repressed. Seligman (1986) also quotes Newton

(1981), in support of her supposition by stating that ; "there is a loss of the illusion of "oneness" and the inherent conflict of "twoness" has to be sustained."

Seligman (1986) stresses that the role that the re-instatement of his father plays in the analysis, and more importantly in the life of the adolescent or young adult, is crucial in the completion of the separation-individuation process. Between analyst and patient, the task becomes that of enlisting the help of the father previously discarded and dismissed, yet remaining potentially vital and potent, to give the patient sufficient security to relinquish his grip on his mother.

The author further explains that the constellation within oneself of both feminine and masculine aspects means the uniting of one's own internalised mother and father. An integral, vital stage in the healing process necessitates a reactivation in the patient's unconscious of a steadfast mother/father constellation. Only then does it become endurable for the patient to relinquish the primary state of "union" with his actual, or archetypal mother. She points out that the inhibiting effect of divided parents on growth and development can be devastating.

Seligman (1986) proposes that should the analysis go well, aspects of the patient's personality which had been committed to a real or imaginary "oneness" with the mother, and were thus unavailable for the enrichment of his own life, will gradually be restored to him, making him more alive, more whole. With the re-emergence of the father as an important person, the mother can gradually be relinquished. Seligman sees the process of reconciling the parents within as a vital ingredient of healing.

In conclusion, Seligman (1986) states that a resolution to the pathological enmeshment with the mother as a result of the absence of the father, may lead to a symbolic, if not actual, re-instatement of the absent parent, enabling a reconciliation of the inner parents to take place, which then frees the previously "paralysed" individual to discover his own identity, liberating his hitherto atrophied resources.

4.5 CONCLUSION

In the previous chapter on adolescence, it was suggested that of the utmost significance in adolescence or young adulthood, is the need to reach the stage of de-idealisation of the dyadic father, which in turn sets the son free to accept his own humanity, and thus determine his autonomous life-style.

However, without the experience of the dyadic father in infancy, never mind in adolescence, the fatherless child is left with fantasies of exaggerated idealisation, and/or fears of a punitive nature about the possible attitude of his father towards himself. He feels a persistent sense of deprivation, a sense of betrayal, and experiences guilt and resentment at his abandonment by his father. These overwhelming feelings are often repressed, and the adolescent presents with the symptomology of role confusion, and the conscious attitude of strong ambivalence towards his mother, which masks a deep co-dependency and inability to separate from her.

The proposition suggested here, adopted from the thesis of Seligman (1986), is that of symbolically re-instating the father image in the psyche of the adolescent, thus giving him the balance and the fortitude to "let go" of his mother. In actuality, this means coming to terms with the facts of his own father's life, and accepting and mourning the implications this has had for him as a young child and now as a young man.

Seligman (1986) proposes that movement towards a reconciliation of the inner parents marks not only the beginning of the dissolution of the state of enmeshment with the mother, but ushers in the subsequent re-instatement of the father as a potent figure in his inner life, leading to a resurrection and rebirth of a truer identity. Yet with the growth and unfolding, comes the experience of grief and loss, stemming from the relinquishment of the primitive "fusion state", the surrender of the idealisation, which is known as the depressive position.

Colman and Colman (1981) write that as the child grows into a man he comes to recognise that his father is real and limited, not ideal and omnipotent. The discovery is often accompanied by fury and contempt, a feeling of betrayal and disillusionment. For it is often more comfortable to set up the father as a hero or to throw him off as a villain or an incompetent, than to deal with the more complex reality of a man with human frailties and strengths. And yet, Davis and Wallbridge (1990) refer to Winnicott's belief that children are lucky when they can get to know their father "even to the extent of finding them out". (Winnicott,1944). For from the father as a separate individual, known for what he is, the child can learn about relationships that include love and respect without idealisation. The de-idealisation of the father, sets the son free to find his own way, neither as a god or as a devil, but as a free-functioning member of humankind, possessed of his own, unique individuality.

Comeau proposes that:

"A man is born three times in his life.

He is born of his mother.

He is born of his father.

He is born of his own deep self -

the birth of his individuality." (Comeau,1991:181)

Barz (1990) writes that the rigid, one-dimensional, causal, psychoanalytic trauma theory which distorts multiplicity, can be oppressively wrong and misleading. The writer agrees with this rather strong statement, and proposes that the failure of separation-individuation process need not necessarily be as a result of the pathology of the mother-child dyad. The writer proposes that the symptomology of individuation avoidance is often as a result of the failure of the early triangularity of mother-father-infant in the pre-oedipal years.

In conclusion, the writer refers to Odajnyk (1988) who describes the meaning of depression at significant stages of life. He writes that in adolescence it is not the courageous descent into the unconscious that is required, but rather a courageous sacrifice of retrospective longing, and a

wholehearted dedication to life. It is this emphasis that the writer views as of crucial importance in all clinical intervention with adolescents and young adults.

In the next chapter, the clinical illustration seeks to demonstrate the propositions discussed in this chapter, and the previous chapters, towards an integrated hypothesis that the father's role is crucial in the separation-individuation process which begins in infancy and finds resolution in late adolescence.

CHAPTER 5 : A CLINICAL ILLUSTRATION OF THE SYMBOLIC RE-INSTATEMENT OF THE FATHER IMAGE.

5.1 INTRODUCTION

The preceding chapter comprised a literature review on a suggested therapeutic framework for clinical social work intervention with adolescents. The literature provides a convincing argument for the symbolically "missing father" and the "all-too-present" mother. The proposition is that the missing father feeds into a person remaining enmeshed in his/her family of origin. Some of the most distinctive features of this pathology is the reluctance to relinquish the dependency, the close identification and the deceptive sense of safety, which Newton and Redfeam (1977) refer to as "an iron circle around emptiness." Rage is turned inwards, producing depression, if not despair, to avoid obliteration of the indispensable other.

Treatment focuses around the analyst being "used" by the adolescent's unconscious psyche to build up a live paternal presence within, a symbolic re-instatement of the father image. The thesis is that it is of paramount importance to effect the reconciliation of the parental images within the psyche. Movement towards the reconciliation of the inner parents marks not only the beginning of the dissolution of the state of enmeshment with the mother, but ushers in the subsequent re-instatement of the father as a potent figure in the inner life of the adolescent, crucial in the completion of the separation-individuation process. With the re-emergence of the father as an important person, the mother can gradually be relinquished, enabling the adolescent to continue with the courageous sacrifice of retrospective longing and attempt a wholehearted dedication to life.

This chapter provides a clinical illustration of the effectiveness of the symbolic re-instatement of the father image in an intervention with an adolescent, who was sent to the agency by the court for diversion from the criminal justice system. The intervention was undertaken initially

with the mother and the adolescent simultaneously from March 1992 until December 1992, and then with the adolescent only from March 1993 to December 1993.

The case history and course of treatment vividly demonstrate the enmeshment of the mother and son, and the effects of the repeated abandonment of mother and child by the father. The writer hopes, in presenting this case illustration, to provide clinical substantiation for the theoretical arguments developed in the preceding chapters of this paper, as well as to demonstrate the efficacy of the approach which seeks to re-instate the father image within the psyche of the child.

The writer wishes to stress that the purpose of the case presentation is illustrative. The emphasis is on the qualitative aspects of the case material and the generalisability is confined to that of an analytical nature. However, it is the writer's intention to contribute to the body of hypothetical-developmental knowledge that widens the view of pre-oedipal pathology hitherto seen exclusively in the context of the mother-child interaction. Without in any way diminishing the profound significance of the primary relationship, the pre-oedipal triangularity involving child, mother and father is proposed as crucial for object-self differentiation.

Within the clinical illustration that follows, identifying details have been altered to preserve the anonymity of the client and his family.

The writer has chosen to present the case study in the first person, in order to emphasise the personal nature of the therapeutic interaction and the reflections on the literature in the previous chapters.

5.2 IDENTIFYING INFORMATION

Name of client : Jesse Brown
Date of birth : 28.9.1976 (16 years 6 months at time of commencement)
Sex : Male
Religion : Anglican
Address : 3 Rose Street, Mowbray, Cape Town
Telephone : Home: 697834
Mother's work: 693522
Jesse's work: 7949090
Referred by : Community service supervisor, Zonnebloem

Family composition (including client) :

<u>Name</u>	<u>R/ship</u>	<u>Date of birth</u>	<u>Occupation</u>
Brown, Jonathan	Father	1.7.1940	Musicologist
Brown, Marion	Mother	16.10.1948	Librarian
Wood, Dianne	Step-sister	17.9.1968	Hair-dresser
Wood, Susan	Step-sister	18.11.1970	Clerk
Brown, Jesse	Index client	28.9.1976	Construction worker
Pier, de Villiers	Mother's lover	22.5.1948	Actor

5.3 REASON FOR REFERRAL

Jesse, aged 16 years, was referred to Zonnebloem in March 1992 by the public prosecutor for assessment as to his suitability for diversion from the criminal justice system. He was accepted by the panel, and placed in community service one evening a week, and on Saturday mornings for a month. The community service supervisor observed the relationship between Jesse and his mother was extremely strained. She enquired whether they would like to see me for

counselling, and they both agreed. They were introduced to me together, and we contracted that I would see the mother within the next few days, and Jesse the following week.

5.4 DESCRIPTION OF THE CLIENT

Jesse

Jesse is a tall, good looking adolescent. Although he is inclined to be gawky and shy, there is a natural grace in his movements. His features are regular, he has a ruddy complexion, his eyes are very blue, and his brown hair is cut one length so that it hangs over one eye. He often wore a cap with the peak facing backwards, so that his hair was held back. His clothes are often dirty and torn, and his hair became progressively dirtier and more tangled. He speaks softly, with a marked English accent. Although he at first spoke in short sentences, declaring that everything was "grand," his conversation became imaginative and descriptive and he appears to be of superior intelligence.

Mother

Marion is a slim woman in her mid-forties. She is well groomed, softly spoken, intelligent and articulate. Her tone indicated extreme anger, although this remained carefully controlled with her facial expression markedly rigid.

5.5 HIGHLIGHTS OF THE FAMILY HISTORY

Mother

Marion was previously married and divorced with two daughters aged 7 years and 9 years, when she married Jesse's father. Jesse was born within the first year, and his father fled South Africa on a charge of fraud when Jesse was 5 months old. In the same year Marion's father

died and her mother committed suicide. Her mother had suffered from a bipolar disorder, as had her uncle and his child. Marion describes herself as "a depressive". She has never experienced a manic episode.

Marion divorced Jesse's father immediately after he had fled the country and insisted on full guardianship of the baby, with legal provision for his god-mother to care for him in the advent of her death. Although these arrangements were ostensibly to safeguard her against being saddled with Jesse's father's debts and any repercussions from his criminal activities, Marion says that she never "perceived" him as having left her, and always expected him to support her and the child and hoped for reconciliation.

Jesse

Marion reported that Jesse was significantly depressed when he was 10 years old, again when he was 13 years old, and she described him as being increasingly depressed over the last year. There had been no previous treatment.

Jesse reported that he lived in a small town until he was 10 years old. He described himself as having always been shy and "very much a dreamer". When Jesse was nearly 8 years old, he met his father for the "first time". He and his mother had been invited to join him in London for a holiday. His sisters had followed later.

Within the next year, he and his mother flew to Los Angeles to join his father again. This time Jesse had understood that they were to live there. His sisters had joined them and he remembered looking for houses and not seeing much of his father as he was working. He explained that they were living there, and not on holiday. For some reason that he was not aware of, it had not worked out and they had returned, moving from the small town to Cape Town. He reported that this had been a major upheaval in his life.

When Jesse was 10 years old his father returned to South Africa. Jesse reported that he bought a "proper family home" with a swimming pool in an upper middle class suburb and Jesse was sent to the local, large, prestigious, boys only school which he found impersonal and where he had been very unhappy. After several months, Jesse's father again left the country. The house was sold and they moved into a flat, and Jesse was sent to a private school, which he said he hated even more.

At the end of Std 5, when Jesse was 13 years old and his sisters had left home, he and his mother were invited to join his father in England with the intention of this being a permanent move. Jesse was sent to an American school, and after 6 months he was told that his father could not afford to keep them in England and he and his mother returned. Jesse reported that he was aware only of feeling relief, and that he and his mother were very close. They returned to the same flat and Jesse returned to the private school. He felt that he was not liked by the staff or the boys, and he began to drug.

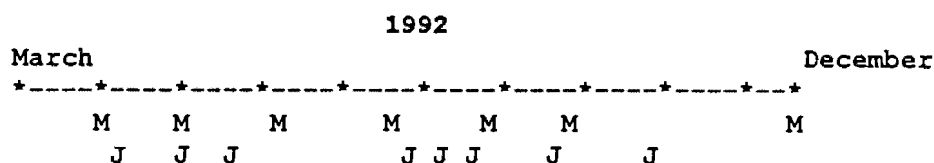
By Std 8 Jesse reported that he was "spaced out" most of the time, and admitted to being very unhappy. This was the year that his father ceased maintenance payments and Jesse became a bursary scholar. At the beginning of Std 9, Jesse refused to continue at school, and soon after he was arrested for housebreak and referred to Zonnebloem.

5.6 TREATMENT : MARCH 1992 - DECEMBER 1992

THE INITIAL PHASE : SIMULTANEOUS SESSIONS WITH JESSE AND HIS MOTHER

During this period individual sessions were held with Jesse and his mother simultaneously according to their individually perceived needs. There was very little pattern in the timing of these sessions, except often both mother and son seemed to see me within the space of a week or within a fortnight at the most of one another until the end of October of the first year.

Sessions with the mother were more-or-less monthly on her day off from work, and sessions with Jesse were more erratic, sometimes within a week of one another, but more often anywhere between three or eight weeks apart.



I would not term this intervention as simultaneous treatment as such. Jesse remained the client throughout. Sessions with the mother were supportive of her, and also provided collateral on Jesse's substance dependency and criminal activities. I considered this essential, in order to monitor Jesse's condition as a minor, and at the same time free Jesse and my interaction to focus on his individuation avoidance.

However, as well as providing his mother with the necessary support to cope with the repeated crises of a substance dependent son, it was also my intention to encourage her to get in touch with her own needs and to find their fulfilment apart from her enmeshment with Jesse as far as possible.

I had hoped throughout to work with Jesse on a sustained basis in order to reach and hold his pain and enable him to work through the issues that were hindering his individuation process. However, his addiction made this very difficult, and I settled for being available in so far as my own interrupted schedule of work, study and internship allowed, in order to provide a "refuelling station" for his infantile rapprochement needs. I allowed him to space his sessions to suit his own need. However, I did indicate by making contact myself on several occasions that I was available and interested, and always expressed pleasure at seeing him. I was constantly aware that each session may be the only one. As a result I endeavoured to be forthright with Jesse, but to remain non-judgemental at all times. I hoped to "hold" Jesse by unconditional acceptance without in any way colluding with his addiction. I constantly sought to bring the

father image into his consciousness in order to effect the reconciliation of the parental images within his psyche, to allow him to feel strong enough in his own emerging sense of identity to begin to relinquish his symbiotic relationship with his mother.

It is with some regret that my intervention did not encourage Jesse to share his fantasies, and the content of his own writings, particularly about his father. However, on reflection, I have concluded that this information may have served me, and my theoretical interest, better than it would have served Jesse's need. Jesse's direct affective expression was considerably impaired. However, he unconsciously used symbolism frequently which indirectly expressed his inner core.

Sullwold (1988) writes that when she first worked with adolescents she observed that they were not sharing from as deep a place as adults or small children. She realised from the underlying content of their material, that many adolescents, consciously or unconsciously, were protecting a premature exposure of the formation of the self, "as a pearl forming in an oyster". Sullwold (1988) explains that the movement from child to adult, between the dying of the old form and the emergence of the new, can be an experience of "non-existence", a vulnerable, ambiguous period. She asserts, that because of this intense vulnerability, it is important for the therapist to respect the privacy of the adolescent, providing "merely a container for this secret place of growth".

Sessions with Jesse on his own, and sessions with his mother on her own, are presented as inter-related according to their time frames, in the section that follows. This is to show their individual interpretations of the course of events, and to some extent, the overlapping of the intra-psychic material of mother and son in terms of their enmeshment.

An evaluation of each session with Jesse aims at integrating the theoretical propositions of the previous chapters, in order to facilitate an understanding of both the theory and the intervention within the case study. No evaluation is presented on the sessions with Jesse's mother, for the

sake of brevity. However, it will be seen that her suffering was considerable, and her own courageous embrace of a new relationship and a change in her own life-style was of immeasurable benefit to Jesse.

5.6.1 "Jesse cannot stand to live with me".

Marion : 31 March 1992

In my first session with Marion, she began by saying that diversion was too easy an option for Jesse. She spoke in a flat, monotone and yet her anger was very apparent, whether towards Jesse or towards herself was difficult to tell.

Marion felt that the offence was more serious than the court realised, and that the children were after money not sweets. It had been fortunate that the till had been empty. She spoke almost immediately about Jesse's drug dependency, indicating that everybody seemed to have known of it except herself, and yet at the same time she said that he "leaves things lying around for her to find", as if he wanted her to know. She had been asked to attend a conference at the school, but had "misunderstood" the arrangement.

Marion launched into a description of her constant financial battle to make ends meet as a single parent. She seemed secure in her work competence, and her ability to hold two jobs over long hours seemed to give her some sense of worth. When I empathised with her over the financial responsibility of single parenthood, how little energy there is left over to parent, and how when things go wrong there is a tendency to feel that it must be "all one's own fault", she nodded and looked less angry than sad.

She then explained how Jesse's father had ceased the maintenance payments about a year ago, but that he had sent Jesse fifty pounds last December and she felt that this is how he had been able to afford mandrax tablets for the first time. In exploring this further, it appeared that she blamed Jesse's father for what had happened.

Marion factually explained her first marriage which had ended in divorce, and her marriage to Jesse's father and his leaving them when Jesse was five months old. She recounted, as if she had said or thought it often before, that her own father had died in the June, her husband left in the August, and her mother had committed suicide in the November. She added that her mother had asked her to promise to care for her after her husband's death, and that she had replied that she could not promise this, which she believed precipitated the suicide. When I empathised, she replied tersely that she had had therapy while still in the small town, and had since put all that behind her.

Marion talked about the visits she and Jesse had made to his father, and how until the most recent visit when Jesse was 13 years old she had always hoped for a reconciliation. Jesse had said about his father "I like him, but I can't trust him, and so I can't live with him", and yet now Jesse is saying that he wants to live with his father. I asked how she felt about that, and she replied that Jesse said that "because he cannot stand to live with me", and that Jesse has a "murderous rage towards her". Marion said that her anger is just as "thunderous" and that she "won't allow him to win, however rebellious and strong-willed he is".

During the summing up of the crisis in their relationship, and the need for her ongoing support, Marion became quite tearful.

5.6.2 "Neither the energy nor the tolerance to continue.."

Jesse : 7 April 1992

I began by asking Jesse to tell me about his decision to leave school, remarking that he had made some big decisions that had in some ways propelled him into adulthood. He replied that he had never liked school, and that it had become unbearable. He was drugging daily and had neither the energy nor tolerance to continue. Yet he felt that it was obvious that he would have to get his Matric.

When I asked him about his plans, he replied airily that he was enrolled in a correspondence course and was working on the construction site at the same time. He explained that he needs structure to his day, and that hard labour made him tired, and so more able to stay home and sleep. I asked him about his motivation to study, and he said that "in reality it was nil". He had never applied himself at school, and it was going to be very hard to get started.

I asked him about his reasoning for wanting a matric. He said that he presumed that he would study further, but that he could not imagine himself at the whole university scene. He was not interested in conventional affluence.

I asked him what he might like to become one day. He became quite animated. He thought that being a nuclear physicist would be grand. On the other hand, what he wanted to do more than anything else was to write and illustrate. In his view this was the ultimate in creativity. He had seen such books in the bookshop, which were of a high quality both in content and design.

I reflected that it seemed he felt that he had the creativity and competence to produce an excellent work. He agreed that he has, but that he was not prepared to go a conventional route. He believed in being open to experience along the way. He said that he would have welcomed prison. I asked him whether he had told the prosecutor or the panel how he felt, and he said that it would have been too much trouble to explain his philosophy at that point.

He began spontaneously to talk freely about his drugging. He claimed that at his height he smoked eight mandrax tablets a day. Normally he smoked one a day, but that he could go without. He said that he had not smoked since "all this began", but this was beginning to be a problem. He launched into descriptions which he seemed to relish as to how mandrax tablets are processed and their chemical composition. He described with vivid imagery the vomiting, drooling, and incontinence that often accompanied the "rush". I remained unimpressed, and

asked him what made it worthwhile. He was unable to explain, but he said that he had to give it up because it destroys. He spoke with bravado, but I sensed an underlying desperation.

I asked him whether his father had a part to play in his being able to give up the drugs. He did not reply directly, but said that his father was highly intelligent, but "the sort of guy who was unable to face up to his responsibilities". I asked whether he felt there was some similarity between him and his father. He looked uncomfortable. I asked whether anyone else had asked this question. He said that his mother had made this assumption. I asked how he felt about this. He said that his father had left them when he was a baby, and that he had never really featured in his life. He went on to say that he had spent a great deal of time trying to work out how he ticked, but that he was now sick of it. I commented that it was not easy to do on one's own, because as soon as it becomes too painful we turn away.

He volunteered vaguely that his father had visited on and off through the years, and that he and his mother had joined him in America and in England. I asked him how these times had been for him, and he replied that he had wanted to come back where it was more familiar. His father is not the sort of person to live with a family. I said that this must have been an enormous disappointment. He looked uncomfortable. I reflected that his father had left him at the beginning of his life, and again at thirteen years old when he was beginning to be a man.

As if in defence of his father, he continued by saying that there were plenty of intelligent alcoholics and other sort of people around, who were at least original. I commented that it seemed important to him also to be "original". He said that he had no patience with the run of the mill sort of person. I asked him whether he considered his mother's life to be run of the mill. He replied that he had not thought of her like that. His mother worked hard and did the best she could for him. She would send him to college to get his matric if she could.

I asked whether now that he is earning, if he had thought of living away from home in digs. He said emphatically that he did not want to do that, because he "needed some structure,

otherwise he did not know where he would be". I said that he had mentioned structure before, and that it was insightful of him to perceive this need.

Evaluation

Jesse expresses the symptom complex of individuation avoidance in this very first session. Blos (1967) writes that ego disturbances such as acting out, lack of purpose, procrastination, moodiness and negativism are frequently symptomatic of a failure in the disengagement from infantile objects, and consequently the failure of individuation itself. He suggests that extreme forms, such as leaving school and taking to drugs, may be an escape from an overwhelming regressive pull to infantile dependencies, grandiosities, safeties and gratifications. It was significant that Jesse described his ambitions, and then immediately relished the vivid description of the physical effects of the drugs, which could be seen to symbolically express the infantile state of dependency. Yet, his ego knew that perhaps not only the drugs, but the re-engulfment with the mother which the drugs represent, destroys, and with bravado, and an underlying desperation he said that he must give them up. This was his psyche "reaching for health", wanting to free himself from the regressive pull. I introduced the father-image immediately. He replied with a statement of idealization, that his father was highly intelligent, followed with a thinly disguised lament and longing for the absent dyadic father. He said that his father was not the sort to face up to his responsibilities, he had left them when he was a baby, and had never really featured in his life. He was expressing "father hunger" (Herzog, 1980), and implying the fear and abandonment that he had repressed. He only touched on the visits to his father, and on asking him how he felt about them, his only reply was that he was glad to come back where it was more familiar. This suggested the desperate safety of his enmeshment with his mother. Again he defended the idealised dyadic father, and yet could not see his mother as a separate person, "she works hard and does the best for him". He was emphatic that he did not want to live away from his mother, that he needed structure "otherwise he did not know where he would be". There was no sense of identity, no separate person, without her. Seligman (1986) writes that the pathology of the "half-alive ones" is characterised by the reluctance to

relinquish the dependency, the close identification and the deceptive sense of safety, meaning the symbiotic relationship with the mother. Newton and Redfearn (1977) describe this as "an iron circle around emptiness".

5.6.3 "Once you have smashed the door.."

Jesse : 24 April 1992

I had phoned Jesse at his work to say that I had been thinking about him a lot, and that it seemed to me that it would be helpful for us to continue together. He agreed, and we made an arrangement which he kept.

Jesse talked about his construction work, and about asking his mother to arrange a job for him with a drama company where he envisaged working with the lights or something. He said again that he wanted to do his matric at college, but that the money was a problem. He went on to say that he had not drugged since he had been "busted", and that he had had dreadful withdrawal symptoms of nausea, stomach cramps, sleeplessness and heavy fatigue.

He explained that he and his buddies had decided to stop drugging when they found themselves in the police cells. He said to me, "because you can't tell anyone" he would tell me that this had not been the first time that they had broken in. He said that once you had smashed the door, it was not such a big deal the next time. He talked about the "confidence" he had built up through the drug buying, and the places he had inhabited in order to drug. When I wondered whether "confidence" was the right word, he replied that perhaps "boldness" was more accurate.

He then spontaneously talked about his shyness and the quiet protected upbringing he felt he had had in the small town. He spoke of how he always felt at all the schools that he had been to, that nobody liked him, especially on his return from England the last time. In the last few years he felt that he had only been accepted by the other "guys" who also drugged. Now he had

this "terrible reputation". He said that he felt that it was all more than "just this rebellious thing". I reflected that it seemed to me that there was much unhappiness. Maybe it had felt like nobody really wanted him.

At that stage he returned to the theme of feeling "bold" when he drugs and breaks in. I commented that I liked his use of the word "bold" and that perhaps "courage" is something quite other. He agreed passionately that courage is quite different and that "boldness is very stupid". I summed up that we were not focusing on right and wrong, but on how things were.

Evaluation

Jesse again juxtaposed his ambitions of college and creativity and the actuality of his manual labour. Significantly, he also juxtaposed "smashing the door" into his life-style in the drug culture, with the quiet, protected childhood he perceived that he had experienced. He drew the two together with the confession that he had always been shy and the feeling that "no-body liked him" at all the schools he had attended. He expressed the feeling that it was all more than "just this rebellious thing". The drugging and the anti-social behaviour could be seen to express the only means at his disposal to maintain his psychological integrity during the critical stages of the individuation process. Blos (1967) writes that the counter-cathetic energy employed in upholding this way of life accounts for the often striking inefficacy, apparent emotional shallowness, procrastination and expectant suspense which characterises the various forms of individuation avoidance. However, Blos (1967) stresses that it remains crucial whether this new way of life becomes a means of liberation from childhood dependencies thus leading to individuation, or whether this new way of life becomes a permanent substitution of childhood states. Jesse's passionate outburst that "boldness is very stupid" suggested strongly that shame exceeded any real sense of autonomy, and his desperation to find the means to move forward.

5.6.4 "Jesse does not trust men..they always lie..they say they will not hurt you, and then they do".

Marion : 28 April 1992

Marion reported that Jesse had been arrested again on possession of dagga, had appeared in court but that the charges had been withdrawn. Yet, she believed that he had not been taking hard drugs for the last month, and felt that he had been communicating with her much better lately. She said that they used to have long interesting, philosophical conversations.

She said that he wanted to write to his father asking if he could come and visit. She had pointed out all the obstacles like the cost of the fare. We explored what it would mean for Jesse if his father were to respond positively or negatively. She added that Jesse does not trust men, he says that they always lie to him. He will not go to a male doctor. He says that they say they will not hurt you, and then they do. I said that it seemed his father had hurt Jesse very much. She was doubtful, saying that when they returned from England Jesse had never spoken about it. I wondered whether this might have been because it hurt too much.

She said that there was a pattern to it. When Jesse's father was on the "up and up" he began to make approaches to them, usually quite peripheral, he then talked of them getting together as a family, and then started to plan a visit. When they actually met again, he would panic and go off or send them home. She said that it was very much her fear that Jesse was equally unable to face up to his commitments. Especially this year when he refused to go to school.

5.6.5 "Half of me would be pleased, but I cannot free myself"

Jesse : 14 May 1992

Jesse arrived on time, having made the effort to catch a train and walk up the hill to the agency. He was flushed and perspiring. Now bearded and very dirty. He began by saying that he and his mother were "hectic". He would not act to please. He felt that he had tried for the

last five years and he would no longer do so. I reflected that his task was to find his own identity. He looked surprised.

He went on to say that his mother is inflexible and moralistic. She did not understand that young people were now in to experiencing everything. That morning she had stood at the end of his bed and "raged". He had only come home at 3am and was still drunk. He told her that he was not going to work. He had an appointment with me later. His mother believed that one went to work no matter what. He had raged back.

He complained that his mother was always threatening to kick him out. He said that "half of me would be pleased, but I cannot free myself". I asked him if he heard what he had said. He replied heatedly that he was her son. He paid rent. Not much, but he was only 16 years old. He could wait until he was 18 years old. Waiting made whatever one wanted, worth it. Like leaving school this year. He had wanted to for a long time.

He said that his mother was the only one who made him rage. I reflected that he and his mother had been just the two of them for a long time. He said that they had not been a real family, with brothers and sisters. I added and with a father. He said that he had enough, he must be himself. He said that he wanted to go and see his father. His mother considered him a criminal, but he thought that there must be another side. He said that he wanted to find out for himself. He wanted to find out who he, Jesse, really was. I reflected that knowing his father would help, but nobody could tell him how he felt as a small child. Only he could discover that. He said that it was hard for him to move when he was little. Each time felt like the end of the world. I reflected the pattern of expectation and then disappointment each time they joined his father and then separated again. He said that he thought that was some of the pain. I said that it was probably most of it. Jesse was reluctant to leave.

Evaluation

Jesse began with the statements that "he and his mother are hectic", and that "he will not act to please". It is well known that any co-dependent relationship generates much hostility. However, in addition, it could be seen that in his father's absence, Jesse's attempt to find his own identity depended only on establishing defensive differences with his mother. Whereas, Eichenbaum and Orbach (1982) write that the little boy, raised by a father as well as a mother, is able to develop a sense of identity by identifying with his father, the dyadic other, who "uncontaminated" by the biological symbiosis, fulfils his role of enabling the infant to emerge from the symbiosis.

Jesse half-dreaded and half-welcomed his mother carrying out her constant threat to "kick him out". He seemed to know that he could not separate himself. Central to Seligman's thesis (1986) is the notion that the absent father syndrome encourages a mutually collusive "embrace" with the mother, nourishing a shared illusion of "oneness", from which the developing child cannot extricate himself, leaving him neither in nor out of the womb, but wedged, so to speak, half-way, half-alive, half-born.

Jesse said that "he has had enough, he must be himself". He wanted to go and see his father. He said that there must be another side to his father, other than the criminal his mother described. Perhaps here we see the flight to the dyadic father. Blos (1991) describes the dyadic father as belonging to the post-differentiation, pre-ambivalent, idealizing stage of object relations. In conjunction with the mother, the father of the dyadic period is the facilitator who activates the individuation process in the son's infancy, preventing the threatening re-engulfment during the rapprochement phase. Blos (1991) describes the adolescent's flight to the dyadic father, as commensurate with the intensity and urgency of the son's need for protective closeness to the dyadic father, as against the magnetic and mysterious female to whom he is irresistibly drawn with the biological advent of puberty. We recognise here the toddler's turn to his father as an ally in his effort to resist the regressive pull to the re-engulfing,

sympiotic mother. Blos observes that the adolescent's defensive struggle is against passivity and submission, and a passionate yearning for paternal acknowledgement of his manhood.

Jesse said that it was hard for him to move when he was little, each time felt like the end of the world. We could see that it was still hard for Jesse to move, physically and symbolically. Blos (1967) writes that the degree of early ego inadequacy often does not become apparent until adolescence. He describes this nuclear pathology as flaring up again. He writes that the failure of the emotional disengagement from the family during adolescence demonstrates how extensively these children have lived on borrowed ego strength in the intervening years. In an indirect way, Jesse acknowledged his "father hunger", and was reluctant to leave the session. This reluctance suggested that he felt contained in this "safe space in which to grow". (Sullwold, 1988)

5.6.6 "Terrified of a confrontation with Jesse".

Marion : 9 June 1992

Marion began by saying she was exhausted. She told me about her change of job, and that there was a suitable man very interested in her for the first time since her marriage to Jesse's father. However, she seemed to want to talk about Jesse's father. She said that gambling was a sickness with him. This was the first time that she had actually mentioned his gambling. She explained that she never perceived him as having left her. She always expected him to re-emerge and take responsibility. The fact that he had not done so, she saw as the cause of her ongoing anger. Although she tried not to run him down to Jesse, maintaining what she called the "myth of Jonathan" she always held up her own father as a role model for Jesse.

She added that a doctor had once told her that her headaches were indicative of her "not being able to bear Jesse's pain". She went on to tell me that she dared not express her anger to Jesse's father, because she feared that he would just disappear, that he still owed her money, and that she still expected him to come to the rescue in terms of the trouble that Jesse was now

in. And yet when Jesse was arrested for the third time, she had contacted him, and his only comment had been that she had made such a mess of bringing him up.

She did not talk much about Jesse in the present, except to say that he was drugging again, and quite often in the house, which she had forbidden. She said that she was trying to ignore this, as she was afraid of a confrontation leading to the necessity of telling him to leave. This possibility seemed to terrify her.

5.6.7 "The chuck-out"

Marion : 17 July 1992

Marion appeared very thin and drawn, and she was tearful although struggling for her customary control. She launched into a description of how Jesse had lied to her. He had said that he was going to the Grahamstown Festival, but she had discovered that he had stayed with his step-sister until her boy-friend had complained, and then had gone to a student commune behind the Baxter Theatre. On his return home, she had given him the ultimatum to decide between the treatment centre, the army or to leave the house. With some delay, during which time Marion had remained adamant, Jesse had left in search of a room, looking very dejected. I empathised with her as to the desperation she described about Jesse's health, state of mind and safety.

She related that after five days he had returned, coming first to her work place, weeping and saying that he had no where to stay. He had been home since, and seemed extremely depressed. She said that she was not surprised, as "Jesse is not in any sense ready to leave home", and that they were back to square one again. She said that she "can feel his pain, but that she cannot hold it".

She then told me that her boyfriend, who was very seriously interested in her, had suggested that they rent a house together. Her posture and expression was one of despair. Attempting to

explore her feelings, she said that she is a "bad mother" and would be a "bad friend". I saw the fact that their situation could change as positive. She agreed that it was untenable at present, and that she could at least consider the offer with all its implications. She admitted she was not coping. I affirmed that her weepiness and the stress that she was experiencing were appropriate to the seriousness of the situation.

5.6.8 "The suffering diverts me, but what then?"

Jesse : 23 July 1992

Jesse was even more dishevelled than usual. He was flushed and his pupils were small. He sat slumped and he rambled. He volunteered that he was taking "acid" over the week-ends, and needing a daily fix of mandrax tablets although he no longer enjoyed them. He said that he was R600 in debt, and that he was forced to become a small-time dealer.

He rambled on about being conscious all the time of his own evil, ending with the information that they were probably going to move again. His mother and her boyfriend had signed papers to buy a house. I asked him if he planned to move with them. He looked surprised, and nodded, as if there could be no other alternative. I reflected how hard he found the moves that he had made in the past. He talked vaguely about doing a course in art or photography. He reiterated that he did not want to "be ordinary". I asked him whether he thought that the adolescent drug culture was not in its own way quite ordinary. He gave a short laugh, and agreed. I said that I believed he could do better than that. I affirmed his uniqueness and referred to his strengths. I suggested that before he could access those sides of him he would have to dry out. He said that he could cope with the withdrawal, because the suffering diverts him, but what then?

Evaluation

Jesse did not mention the traumatic events of the previous week. It would seem that he was consciously or unconsciously denying the facts. Yet, his response was to go deeper into the drugs. Odajnyk (1988) proposes that experimentation with consciousness altering drugs tends to overpower the incest taboo, the natural fear of the unconscious, and support the retrospective longing that only wants to resuscitate the torpid bliss and effortlessness of childhood. It could be interpreted that Jesse was expressing this retrospective longing, in reaction to the recent forced separation and the pending move in which he and his mother would share their home with her lover. Jesse once more was facing imposed change, and in this instance, change in which there was danger of his exclusion. In defence, he vaguely referred to doing a creative course. This would be the side of him that wanted to establish his autonomy through vocational choice. Instead flight into rebellion, lethargy and compensatory schemes carried out in fantasy, lead to further helplessness (Blos,1991). He was still bound by the symptom complex. When I suggested he "dry out", he felt that he could handle the withdrawal symptoms, because "the suffering diverts him, but what then?" Blos (1967) proposes that affective states of extraordinary intensity are an attempt to escape affective loneliness. Jesse felt that the intensity of withdrawal would "divert" him, but could not imagine a separate existence thereafter.

5.6.9 "Not as close as before"

Jesse : 6 August 1992

Jesse arrived in the rain, wet and bedraggled but on time. He seemed more cheerful. He said that he and his mother were able to communicate normally on occasions, but that they were not as close as before. He added that he had begun a letter to his father. I asked him whether he would like to describe his father to me, as if he were introducing him in a story that he might write.

gold-plated cadillac". This was a powerful, hero image. Blos writes, "might it not be said that the "absent father" became the heroic, strong over-idealised father who served the boy well even as an absent guardian in a dangerous world. We are indeed well acquainted with little boys who form a proud and assuring bond with the father who went away because he had to go on a "heroic mission". Of course, this does not diminish the child's longing for his presence" (Blos,1986:113). Colman and Colman (1981) describe the present father, idealised and made almost omnipotent by the child, as a representative of the outside world and as an alternative to the earth mother. They stress that this is the father image that is so crucial during the rapprochement phase to enable the child to break the symbiotic bond with the earth parent.

Jesse went on to say that he never knew what real fathers were like, yet he hated it when his mother ran his father down. Blos (1991) writes that in order to endow the dyadic father with the protective father image the little boy needs in order to resist the regressive pull to the symbiotic, the idealised imago of the dyadic father is created. Jesse needed this image then, and at this stage, he still did. In Jungian terms, Barz (1991) writes that for the meeting with the father archetype, that which the child was, is transformed into a new archetypal condition, that of the "hero". The developing consciousness of the child needs, in mythological language, heroic qualities in order to renounce the security of the mother archetype and to overcome the terrible mother, terrible because she holds him back.

Jesse talked about his mother's boy-friend for the first time, in terms of fathering. We established a possible mutuality in the fact that Pier did not know how to act around young people, and Jesse did not know how to act around "fathers". Jesse's laugh, and sudden embrace of the move as a change at least, suggested that he may have unconsciously caught a glimpse of Pier as a father image ally, rather than an opponent.

5.6.10 Jesse in crisis.

Jesse : 14 August 1992

Jesse had phoned and asked for an appointment. He sounded relieved that I could see him that afternoon. He was dirtier than ever, his hair matted, and his clothes torn. He began by saying that his vision was impaired, his thoughts chaotic, and his dreams terrifying. He felt as if the drugs could not wear off, as if they were accumulating, and yet he had a terrible craving for more.

I empathised with him how ill he must be feeling, and suggested gently that it sounded as if he needed a safe space in which to be able to dry out, and that the thinking could come later. He was very frightened, and readily agreed asking "how" and "where". I told him about the treatment centre, and asked him whether he would like me to contact them. He said "yes, please" and helped me by making suggestions as I attempted to make immediate contact.

The sister agreed to see us, and I took him straight through. He was more composed in the car, and not as confused as I had thought. When we arrived he was frightened and repelled by the hospital feel of the unit. We waited side by side on a bench, discussing the national characters of various countries, and Jesse deciding that his nature was suited to a tropical island!

The sister called us both through into her office, although she addressed Jesse only. Jesse answered her questions readily, admitting that he was an addict, that he was not coping, and that he was an "emotional wreck". However, when it came to signing the contract, he could not do it. It was as if he was equally terrified of the outside world and the unit. He panicked when the sister insisted that his mother be involved. She promised that she would not contact his mother without his permission.

Jesse seemed to be very relieved to be back in the car. I affirmed his courage, the fact that he

had researched this option, looking it square in the face. I suggested that whether he went into the unit or not, he and I would continue to work together.

Evaluation

It was difficult to tell whether Jesse had been experiencing a temporary psychotic illness, or whether his anxiety at the regressive process stimulated by the drugs had reached unmanageable proportions. It seemed to be more likely the latter, because as soon as action was taken to contain the regressive process, his anxiety seemed to subside. Central to Blos' thesis (1967) is the task of restructuring by regression, which represents the most formidable psychic work of adolescence. Only through regression at adolescence can the residues of infantile trauma, conflict or fixation be modified by bringing to bear on them the ego's extended resources. Blos (1967) is careful to explain that the reality-bound and self-observing part of the ego is normally kept at least marginally intact during the regressive movements of adolescence. Thus the dangers of regression are reduced or regulated, averting the catastrophic danger of the regressive loss of the self, of a return to the undifferentiated stage of merger. Blos (1967) continues, that ego regression lays bare the intactness or defectiveness of the early ego organization, depending on the passage through the first separation-individuation process in the second and third year of life. Adolescent ego regression within a defective ego structure engulfs the regressed ego in its early abnormal condition. He warns that the regression to a seriously defective ego of early childhood will turn a developmental impasse, so typical of adolescence, into a temporary or permanent psychotic illness.

5.6.11 "I spawned this monster"

Marion : 28 August 1992

Marion had telephoned me on two occasions prior to this session. Jesse had told her that he had been to the treatment centre with me. She had since been there with him for an interview. He had been very nervous and ambivalent. On the way home he had told her that he owed a

lot of money, that he had been selling drugs and that he was being threatened by the dealer. Marion said that she was terrified for herself and for Jesse. She was also angry, because she did not believe that he really wanted in-patient treatment, but only to escape the situation.

When she telephoned me the second time, she reported that Jesse had not gone into the treatment centre, but had written to his father instead. In the meantime there were mysterious "goings on". A car had come to fetch him, and he had only returned the next morning. She complained that he never told her the full story.

When Marion came in to see me, she seemed confused and I gave her the space to try and sort out her thoughts and feelings. She began by saying that Jesse would "land in prison or dead". She said that she had "spawned this monster", and resolved not to rescue him again.

She said that she had to work so hard, and that her work required much of her energy. The lawyer from Jesse's case was still being paid, and that she had got nowhere with this long, hard struggle. She said that she had some "really bad thoughts", and that she would "go up to Chapmans Peak" if it were not for Pier (the boyfriend).

On exploring her relationship with Pier, she described the process of the move into the house she and Jesse had rented with Pier. The details showed him to be considerate and able to give and take. She said that Jesse had been home more. Perhaps this was because he was afraid to go out. She had bought him some books on graphics, and he had been pleased, reading them in the living room. Jesse had noticed that she had bought Pier a book as well. He had asked when she had given it to him. She was shy to tell him that they had been out for lunch. When I asked her why this had been difficult for her, she said that she did not feel she was entitled to enjoy herself. She was unaccustomed to it, and felt embarrassed. I smiled with her.

She told me of an instance when Pier had tried diffidently to reach out to Jesse. There was also an incidence when he had offered to pay the dealer. She had said that it was not as simple as

that, and he had understood. She also said that Jesse had written to his father asking if he could come and visit. Once again she had warned him against disappointment. We discussed this again. I suggested that Jesse has had no contact with his father since he was 13 years old, now at 16 perhaps he needed to risk his father's response.

5.6.12 Jesse does not know where he is going

Jesse : 15 September 1992

Jesse stated immediately that he had decided against the treatment centre. We explored his reluctance, and the situation that had driven him there. He talked at length about the dealers and his debts and how it seemed to be partially resolved. Jesse said that he felt less "driven" to drug. On days when he was quite clean, he experienced withdrawal, but he also felt a pleasure in "being myself".

He said that he felt that he had no direction, and that this was beginning to worry him. I reflected that change meant moving from one space to another, and that this could be scary. He replied, with the understatement so characteristic of both his mother and himself, that it was not very comfortable and he did not know where he was going.

He talked about the various ways of going to college. He heard that there were bursaries, but he felt that he did not stand much of a chance. He spoke again about writing to his father for the money. He said that his father sometimes sent him a birthday card and some money, but that it was unlikely that he would send fees. I reflected that it would hurt a lot if his father did not respond. He looked stricken. I pushed the point by saying that when he was younger, he had not dared to acknowledge the feelings of disappointment, but that now as he approached being a man, if he could risk the hurt it would not have the power to overwhelm him, but could set him free. He looked wary, and went on to say that he and his mother were fighting all the time. It was a constant battle of wills. He said with some contempt that his mother used Pier as a "scout", sending him into his room on ridiculous errands to check whether Jesse was drugging. I

reflected for a shy and indecisive man who did not like to impose, that this seemed to show extraordinary courage and caring. Jesse was not only surprised by this view, but also annoyed that I was not taking his side. I continued by saying that I did not think Jesse had the right to drug in the house, and that he was abusing his power over his mother. He said that this did not fit with the pacifist view of himself.

Evaluation

Jesse seemed to be "treading water". He refused the treatment centre and claimed to be controlling his drug taking. On days when he was "clean" he experienced some pleasure in "being himself". The theme seemed to be that he does not know where he is going, and that he was concerned by his own lack of direction. This can be read as an acknowledgement of the developmental impasse, the symptom complex which binds him.

He turned again to the dyadic father, not to visit him this time, but to ask him for college fees. This seemed to be a specific request for his father to help him to get started again. Jesse turned away from discussing a possible refusal, and emphasised that he and his mother were fighting all the time, as if to bring to consciousness the need to break out of the enmeshment and the need for assistance from a father figure. He complained that Pier was imposing, seeming to be on his mother's side. This might be an unconscious recognition of Pier as an available father figure. He was annoyed when I re-framed Pier's actions as caring and courageous, and Jesse's drugging in the house as abusive. In this way, Pier was also used as a means of re-instating the father image in Jesse's psyche. Neumann (1973) writes that it is only with the emergence of the father archetype as antithesis to the heretofore predominant mother archetype that the polarization of the world into opposites makes itself felt in the child's psyche.

Pier and Jesse's mother, as a couple, represented the tension and ultimate integration of opposites. The separating out of the world parents from the unitary reality of the primary relationship, thus enabling the ultimate coming together of the mother and the father image in

the psyche of the child, Seligman (1986) proposes is essential for the completion of the individuation process. An integral, vital stage in the healing process necessitates a reactivation in the patient's unconscious of a steadfast mother/father constellation. Only then does it become endurable for the patient to relinquish the primary state of "union" with his actual, or archetypal mother.

Seligman (1986) describes as typical of her "half-alive" patients, the extent and intensity of the attachment between himself and his mother which leaves no room for a relationship with a father image, which has no existence for him. These patients deny any potential experience of a father image as a positive, effective figure in their own and their mother's lives. Therefore, she proposes that the "non-existent" father seems to be the common denominator in the "half-aliveness". Seligman (1986) stresses that it seems of paramount importance to effect the reconciliation of the parental images within the psyche. She quotes Jung: "The power which shapes the life of the psyche has the character of an autonomous personality. The parental imago is possessed of quite extraordinary power" (Jung, Collected Works, Volume 4, 1961).

5.6.13 "As if these are the last days"

Marion : 28 September 1992

Marion reported that there had been a tenderness between her and Jesse, and yet there was a sense of waiting for an overwhelming fate. She described this as being "the last days." She said that Jesse was going out less, but that she could tell that he was drugging. She suspected that he was dealing, because he leaves little scraps of paper with sums lying around. She thought that he was very frightened and very depressed. She commented that he does not write anymore. She explained that his writings had been all about how bad he was, the pointlessness of life, death and dying, and that he wrote of himself as a "button man" (meaning one who needs mandrax).

Marion and Pier had attended a support group at the treatment centre. Jesse was amazed. Pier had been acutely aware of the suffering in the group. Marion had felt that the other parents had no idea of the extent of their children's involvement. She reported that Jesse had no intention of going to the treatment centre. He was talking about college. She bitterly resented the money spent already on the correspondence course which Jesse had not even attempted.

5.6.14 Longing for paradise.

Jesse : 21 October 1992

Jesse kept his appointment although it had been made several weeks ago. He began immediately to talk about the difference between hallucinogenic drugs and mandrax tablets. He said that he had stopped smoking mandrax. They were gutter drugs that pulled a person down. He said that he was sometimes able to go for days clean. Most of his drugging was over weekends, when he now took hallucinogenic drugs. He described the effect as flooding him with an incredible awareness of being alive. There was certainty that there is a body and a soul. It opened the "doors of perception." He then went into a long explanation of how meaningless and negative all aspects of society are. He wanted to live a pure life, grow his own food, meditate over unanswerable questions and cause nobody any harm.

I reflected that he seemed to think that all suffering could be avoided. He looked surprised. I said real maturity meant accepting suffering as part of being human. I wondered whether his own father found this difficult. He looked anguished. I reflected that it hurt him to look at his father in this way. He nodded.

I asked him about Pier. He said that Pier was a good man but the most indecisive man on earth. We laughed at some of the examples he gave. Then I commented that Pier had not been indecisive about asking them to share a house with him. It seemed that he had wanted to be with Jesse's mother although she worked so hard, and even though he had known that Jesse was "a problem".

I asked Jesse what it was like for him to share his home and his mother with another man. He first spoke at length about how they hardly ever met, how it seemed that when they were together both of them acted like dithering idiots. He gave examples of when it seemed to him that Pier felt obliged to offer Jesse a lift or something to eat. Then he burst out that it was very hard to share his home with another man. He seemed quite surprised by his own outburst. I commended him for being able to say that. It was a real statement. I empathised how hard it must be not to have his mother to himself anymore.

He sat awhile passively, and then talked vaguely about going to college and controlling his drugs, but that he kept procrastinating. I asked him whether he had "found the edge" that time that he had felt so bad. He said that perhaps he had, because he now seemed to be able to recognise the edge and try to pull back. I wondered whether he was putting himself through his own initiation. He looked interested. I told him about initiation rites whereby older men inflict some kind of ritualistic pain on the young men together with their support and a sense of meaning in suffering. I thought that he had been doing this himself, in the absence of older men to carry out this essential task. Jesse nodded, saying "I reckon I have."

Evaluation

In Jungian terminology, Jesse is expressing a "longing for paradise", and experiencing something of this "original unity" in which everything is one, without division, without separation (Neumann,1975), while under the influence of consciousness altering drugs. Neumann (1973) explains that the unitary reality is well known to all of us in the mythological image of human beings in paradise. He writes that one constant aspect of the paradise myth is that this blessed condition ends. Out of painful necessity, ego consciousness develops, which means that unitary reality falls apart to countless pairs of opposites; the I is confronted with the not-I. Newton (1975) writes that man's longing for unity and wholeness means that the separating out of ego-consciousness from the unconscious will always involve conflict and pain.

Blos (1991) stresses that the early father experience is destined to serve as a lifelong protector against the dangers of regression, against the existential drift toward predifferentiative oneness, which might be referred to as "individuation undone". It is perhaps significant, that the discussion led into a non-verbal acknowledgement of the hurt his father's absence had caused, and the conflict and pain Jesse could admit to having experienced in sharing his mother and his home with another man.

Again Jesse turned from the impetus of the pain towards a vague groping towards his own autonomy in terms of college and controlling the drugs. His growing insight enabled him to understand the procrastination, so typical of his symptom complex. Blos (1991) describes this complex as consisting of high ambitions which the adolescent is unable to pursue, sporadic and short-lived action, extreme mood swings and an aimless and dejected air.

Jesse understood my question whether he had "found the edge" that time when we had felt so bad. Samuels (1980) asserts that something in the adolescent wants risk, courts danger, goes out on the edge. Without an external initiation which tells young men what to do with their wounds, the young men inflict themselves. Jesse seemed to understand something of this. Comeau (1991) writes that initiation rituals mark an official separation from the mother. The ritual provides an external, visible form for a process that is internal and conceptual. He has suggested that young people in our culture must often go through a transition, an initiatory stage, of their own making in order to explore the limits of their future identities. It had seemed to me that Jesse fits this well, including dirtiness as an essential part of the ritual (Samuels,1980).

5.6.15 "Is there hope for Jesse?"

Marion : 11 December 1992

Marion was working double shifts at her workplace, ostensibly to pay the legal fees, but admitting that she functioned well at work, and avoided going home. Jesse went out most evenings, returned home at about 7am, and slept all day so heavily that it was not possible to wake him. She said that she was building up to throwing him out again. The situation was "not nice" and Pier was "uncomfortable."

Again she said that she thought about ending it all. "If I were not alive, Jesse would have to sink or swim". She said that the only thing that stopped her was that it seemed such a selfish thing to do. We talked about her own mother's suicide. I risked saying that her suicide would not set Jesse free, as her own mother's suicide had not set her free. She said that she sometimes wondered whether she has imagined the whole scenario. I reflected that she had come to have a very realistic picture, but that it was so painful that she sometimes needed to doubt that it could really be happening. She laughed, and said she could relate to that.

Marion reported that Jesse had been to the college to find out about admittance next year. She was angry that he seemed to expect her to pay. Pier had offered to help towards the fees. We discussed this. I suggested that this offer could have several positive connotations. Provided Pier could make the offer directly to Jesse, and accept ahead of time that he might not accept, begin or complete. Being allowed to make the offer might allow Pier to feel involved. It could be a gesture that Jesse might perceive as support and commitment from a male figure, which he had never had from his own father.

Marion said that Jesse had written and posted a letter to his father asking for him to pay the fees, but that there had been no reply. She felt that Jonathan may have left America and lost contact. It seemed that she might have accepted that it was unlikely that he would ever assist. I

reflected that Jesse needed to face the pain of a possible further rejection on his own terms, distinct from their previous shared pain.

She went on to say that she felt a total failure as a parent, and that this was when she thought about suicide. I affirmed the fact that she had always been there for Jesse. I stated firmly that she could not be a father to him. I strongly suggested that Jesse's lack of self identity and depression in was directly a result of paternal deprivation. She had hung in there as far as Jonathan was concerned for most of Jesse's life. It seemed to me that she had begun to let go this year, she had risked a relationship with Pier, she was beginning to be vulnerable with me, and perhaps in her relationships with Pier and Jesse. I reflected that she was softer, more in touch, and that she had allowed others to come along aside.

She asked whether there was any hope for Jesse. I replied that Jesse's intelligence, sensitivity and ability to form a relationship were his strengths, and that these strengths allowed the depression. Marion seemed "lighter" but undecided whether to "kick him out". I offered her the opportunity to contact me, at work or at home, until the new year when we would arrange to meet again.

I have not met Marion again, and it is eighteen months later.

Telephonic contact from Marion

December 1992

Some weeks after our last session, she telephoned me to ask for practical assistance. Jesse had been taking methamphetimine, known as "ice". He had not slept for five days. He was showing signs of paranoia, and becoming violent. We arranged for him to be de-toxified at the psychiatric ward, C23, Groote Schuur Hospital. She managed to coax him to the psychiatric casualty department at the hospital for admission to the ward. He was kept there for three days and then discharged.

May 1993

I next heard from Marion in May 1993. Jesse had asked to be admitted to the in-patient treatment centre. She wanted to know how to proceed. I was serving my internship there at the time, and explained the procedure. It was later reported to me that Jesse had made his own arrangements for admittance. When his mother had brought him, she had panicked and initially refused to sign consent, saying that she could not afford the payments. However, Jesse was admitted and remained for the full six week in-patient treatment programme.

November 1993

In November 1993, Marion phoned me again to say that Jesse was depressed. She wanted to know whether it was ethically correct for Jesse to see me or the therapist at the treatment centre. I suggested that Jesse make his own choice. Jesse made contact with me, and we had the final sessions at my home.

5.7 TREATMENT : MARCH 1993 - DECEMBER 1993

THE RECOVERY PHASE : SESSIONS WITH JESSE ONLY

By this time I had had seven sessions with Jesse's mother, and eight sessions with Jesse during 1992. I had sporadic telephonic contact with Jesse's mother since our last session in December 1992. I last met with Jesse in October 1992.

I reflected that his mother now had some support from Pier, but that he would have liked support from his own father. Jesse said bitterly that it had never been there. He said that he knew nothing about fathering. I suggested that his experience had been of absent fathering.

He went on to talk about the symbol of rocks, which were strong and enduring. I replied that his work was to go down into the "mud of the hole" which was that of his absent father. Once he had explored the hole, he would be able to climb out onto the rocks. I said that it was not a journey that one could do alone. He said he knew that he needed to take that journey.

Evaluation

Jesse had always tended to philosophise. It appeared an intellectual defence, yet on reflection, it seemed to unconsciously express something of his inner core. Blos (1967) writes that infantile ego states are recognizable in the emotional state that is akin to merger. Such states are frequently experienced in relation to abstraction such as Truth, Nature, Beauty, Evil etc, and that the realm of symbolic representations serve as safeguards against total merger with the infantile, internalised objects. It seemed to me that Jesse was hanging on with all the resources at his disposal to resist the constant threat of ego regression to the stage where ego and inner object merge, a pathognomic phenomenon.

Jesse stated categorically that drugs were his life, and yet at the same time he was attempting to attend college. The regressive and progressive sway of adolescence seemed almost to collide. "The profoundest and most unique quality of adolescence lies in its capacity to move between regressive and progressive consciousness with an ease that has no equal at any other period in human life" (Blos, 1967:178). It appeared that Jesse had risked his father's refusal to pay the fees, and survived, with the positive result that he could justifiably express his anger in the here and now. He was also able to see that the time has come when his mother no longer needed his father's support, and therefore was able to begin to separate his need for his father, from her need. The fact that Pier paid the fees, is not yet explored.

The session ended with Jesse's use of the symbol of the rocks as strong and enduring. This symbol can be seen to express the unconscious knowledge of a feeling of continuity and of reliable being, of harmony, order and orientation which is part of the experience of the Jungian self (Newton and Redfeam,1977). Newton and Redfeam (1977) write further that although the term object constancy is in common use, the achievement of a core of subjective integration, a stable sense of identity and trust in one's own spontaneity and capacity to sustain conflict is a more subtle matter.

The use of the term journey brings to mind the exposition by Pirani of the myth of Danae and the birth and adventures of Perseus (Pirani,1989). Perseus, once free of the negative holding power of Danae, and the incestuous sexuality of the Medusa, embarks upon an heroic journey which ends in the destruction of the patriarchal principle, the ability to mourn the absent, distant or abusive fathering that had been experienced, and the rise of the energy and power, balance and liberation of spirit that is symbolised by Pegasus.

5.7.2 An Inpatient Interlude - May/June 1993

Jesse admitted himself for inpatient treatment early in May 1993. At that stage I had only a few weeks of my internship remaining, and therefore chose not to be his individual therapist. I had seen him in the therapeutic community. He had struggled initially with withdrawal, with living close to others, and with being teased by the other adolescents. But it seemed that he felt contained, was fascinated by the experiences of the other patients, particularly the adults, and was gaining insight into his own experience.

5.7.3 Jesse Coping with Change

Jesse : 3 November 1993

Jesse's mother had telephoned me to say that Jesse seemed depressed and that she had suggested that he talk to either his therapist at the treatment centre or to me. I suggested that Jesse be free to choose.

She reported that there were major changes happening. She had resigned from her job in order to run a restaurant which Pier had bought in anticipation of his retrenchment. This was in a small town outside Cape Town. I asked her whether Jesse was going with her. She said there was some uncertainty. Pier had also bought a house in Cape Town for him to use when he was working, and for Jesse and two of his friends to share, so that he could continue at college next year.

Jesse arrived on time at the agency, where I had resumed my job on completion of my internship at the treatment centre. It was the first session with him since March. He was cleaner and had cut his hair which was covered by a pull-on hat. He seemed shy and followed me into the office. He began immediately by saying that there were all these changes in his life, he did not know how to cope with them, and that they were really getting him down.

He said that he was sad to leave the house they are in now, it had begun to feel a stable part of him. I empathised how hard changes could seem, and reminded him how difficult he had found it to move in with Pier the last time he had had to move. He sighed, and explained about his mother moving to the country town. How she had been so tearful, fearing that she would be lonely and isolated out there and that he felt that she would need him for support. At the same time his father had moved again, this time to South Africa. He had opened a bottle store in Johannesburg. Jesse said casually that he had been to visit his father. He reported factually that his father seemed to be earning good money, and had asked Jesse to come up in November to work for him for a few months.

Jesse again said that he had a problem with change. I reflected that it seemed very scary, and he agreed. He said that he would rather cope with the change here first, and with his father some time later. Yet he felt "hectic" about "leaving his father out". He could not bring himself to phone and explain to his father, because he felt that it was quite impossible to even mention his mother and Pier. Therefore, he had just made no contact and he felt anxious and confused.

He then went on to tell me that he had worked out a possible explanation for his father's strange pattern. It seemed to him (and to his half-sister) that his father moved into a city, made money, then gambled and lost it all and then moved on. I asked him how he felt about this, and he said that it explained a great deal, but that he did not see why he should give his father any explanation at all as to why he does not want to join him. I reflected that he must feel angry with his father, and perhaps want to decide for himself when he is ready to see him again. He looked uncertain, and said that he had had several recent relapses, but not with the "drug of his choice". He was determined not to get back to where he has to deal and steal to support his drugging. He felt that perhaps he had relapsed because he had not been attending Narcotics Anonymous. He volunteered the recognition that he was relapsing to blot out his confusion and that he was not able to face up to all the feelings churning around inside him.

I asked him whether he had stopped drugs after his discharge from the treatment centre. He said that he had until these recent relapses. On discharge he had decided that he either had to make new friends, which was difficult for him, or "turn his friends around" which had been easier. I commented on his leadership ability. He said that he and his five closest friends had been attending Narcotics Anonymous meetings, and had met regularly as their own support group. None of them had relapsed, and they did not know that he had. He then told me at some length about his girl-friend. She is in Std 9 and does not drug, other than "normal" teen-age experimentation. They had had a quarrel, and he had his first relapse. He described a "sinking feeling in his stomach" when he felt he had lost her love. He recognised that he was being too

intense about their relationship, but that it was the first real relationship that he had experienced.

I reflected that previously the drugging had taken all his energy, and prior to that he had been too young to form a real relationship, and that I could understand that this was the first time and that it must mean a lot to him. He said that although he wants to support his mother, by keeping her company and doing a lot of the rough work, and so also feel part of the new home (he said where his mother was, must be his home), he also felt that he cannot live away from Cape Town where his friends, his college and his girl-friend were. He told me about the house that Pier had bought to share with him and his friends. I summed up that it seemed to me that he had said that he needed to establish a place for himself first with his mother and Pier before he could sort out any further contact with his father.

Evaluation

Jesse seemed to be very much in touch with reality. He began with the fact that he was confused by all the changes around him, and as a result he was feeling "down". He could also say that he was sad about leaving the house which had begun to feel a stable part of him. Houses very often stand for a representation of the psyche. Some significant re-structuring of his psyche had occurred while living with Pier and his mother in this house. Blos (1967) writes that the particular restructuring in adolescence is that of disengagement from internalised love and hate objects. Loosening of the infantile object ties makes way for more age-adequate relationships, and therefore successful disengagement from infantile object ties is always paralleled by ego maturation. Jesse appears to have grown in his ability to form relationships with his peers, which do not depend on drugs. Stevens (1982) writes that under optimal conditions in which the father has been available, physically and emotionally, the mother archetype wanes, and the anima, a sequentially linked nucleus of the archetypal feminine, waxes. It is under this powerfully numinous archetypal influence that the quest for the soul-mate begins. It could be seen that under the influence of the re-instatement of the father image,

Jesse's mother archetype has begun to wane, and the anima to wax, albeit inclined to the same intensity as before. It is, nonetheless, a start to age appropriate behaviour.

The remarkable external circumstances of his life at this stage, without a doubt have facilitated his individuation journey. However, his ability to process the events and to assert his own emerging autonomy, reflects the parallel internal process of separation-individuation. He exhibits "concern" for both his mother and his father. The capacity to sustain the tension of opposites can be compared to that of achieving the depressive position, where there is a shift from mourning lost unity to experiencing grief and concern about ambivalence in relation to a separate person. He perceives his mother's need for his support in her new venture, and he "feels hectic about leaving his father out". Both of these responses are reality-based, they acknowledge the tension of opposites, and are a far cry from the unitary experience in which he and his mother were "one", and the father image denied. Here we see the positive constellation of the mother/father images in his psyche, as well as in the external events of his life. Even the tension between his desire to move with his mother, and to stay behind with his friends and his own emerging life-style is potentially resolved by the house that Pier has bought in town. It can be seen that the fluidity of the psyche allows both his own father and Pier to stand together as a re-instated father image.

5.7.4 Jesse Stands Up on his Own

Jesse : 9 November 1993

Jesse seemed to be in less of a turmoil, and to have accepted his role in his mother's move and his need to relegate contact with his father to a later stage. He spoke at length about his drug addiction, the insight he had gained at the treatment centre, his acceptance that he will always be an addict, his strong ambivalence about not wanting to drug and yet being drawn towards it all the time, his relapses, the disappointment in himself, his girl-friend's reaction etc.

He focused on his plans to go to the country town with his friend who will act as a temporary chef. He described how they would renovate the loft to live in, and help in cleaning up the house and the restaurant. He also spoke about his need to come into town to see his girl-friend, and how his absence may help him to not be as intense and demanding in the relationship.

We spoke of how his energies had been channelled into the drugging, and then into the reform of his friends, and then into his relationship with his girl-friend and how there seemed to be so much energy that other outlets were also necessary. I asked him where he was safest from the drugs, and he supposed that would be in the country town. He said that he would be most at risk in Johannesburg with his father, as he would be paid good money and yet he would be lonely and without support.

I asked him to tell me about his recent visit to his father. He described how he had recognised his father at the airport and sat next to him, although his father had not recognised him. After a while, his father said, after studying him covertly, that perhaps he was Jesse, that he had grown to look like his son Tom. I asked him to think about how it felt now to meet his father, compared to the last time when he was only 13 years old. He said then he had had to look over his father's protruding stomach, and that now he had towered above his father.

He told me about a visit to an arcade of games, and how his father had disappeared for a while. He said that he realised afterwards that perhaps his father had gone into the gambling room. We talked again about his pattern of gambling, as a possible explanation for his erratic life style.

Jesse continued to tell me about his relationship with his girl-friend and about his relapses. He touched on the similarity between his addiction and his father's gambling. He talked about his drugging as a way of blotting out his strong feelings about his girl-friend, his mother and Pier, and his father. I summed up that although I could understand something of his confusion, I also

needed to point out that he did seem to have far more options and relationships than he had this time last year and a greater capacity to try and cope with them.

Evaluation

Jesse continued to take stock. He reviewed his drug dependency, expressed an acceptance of his reality and the cost of the choices he has made. He focused on his plans. He felt that he would be most at risk with his father, as he would be materially tempted and emotionally alone. He talked again about his father's pattern of gambling as a possible explanation for his erratic style of living.

5.7.5 Coming to Terms with the Ordinary Man

Jesse : 18 November 1993

This was the first time Jesse had come to my home. He had phoned first for directions, but was late because of not wearing a watch. He settled on the couch, and then moved closer to where I sat on the other couch at right angles, and seemed to snuggle down, saying "this is nice". However, he took his hat out of his pocket and pulled it down over his ears. I had put a small clock on the table facing us, and he was discomforted to see that he had misjudged the time.

Jesse launched into his concern about Pier's "obsessions". He described them at some length. We explored when they had begun, how they affected his mother, himself and his friends. I could reflect that this was of considerable concern to him. I suggested that he, his mother and Pier had become something of a unit, and his mother and he were the most affected as they were those closest to Pier.

Jesse said that when Pier is not "obsessing" he is very depressed. We wondered whether all this was stress related to his new investment in the restaurant and the house in town. Jesse

volunteered an animated defence of Pier, in terms of his positive attributes, among which he mentioned his sensitivity and real caring for Jesse and his mother.

Jesse then went on to express his concern about the financial viability of the restaurant. Partly because Pier and his mother know nothing about running a restaurant, and partly because of Pier's emerging "weirdness". I reflected that there was so much change and uncertainty, and that it must be really scary. He agreed it was. But then, as if to reassure himself, he went on to describe the positive features of the venture. I reflected that there was a sense of adventure, as well as the scary feelings. He agreed again, with apparent relief. I asked him to give me a visual picture of the house and the restaurant, and he described it with some enthusiasm. We talked of his role in the venture. It seemed to provide him with a sense of purpose, a means of being a support to his mother, and at the same time there was the concomitant fear of failure.

He stressed that his life would be in Cape Town mainly, and that he would begin college again mid-January, living with Pier and his friends in the town house. He had all the weeks planned out between now and then. I commented on how his mind had gone ahead to begin to own the changes. He said that he was trying to, but that he still felt very confused.

I asked him about his reference last week to his father's other sons, saying that I had been thinking about this fact which I had not known about before, and wondering how he felt about it. He dismissed this quite quickly, saying that he knew nothing about them except the one was called Tom. His father had said that he looked like Tom. He presumed that his father had been married before, as these sons were older than himself. I asked him whether he had thought about asking his father about them, and he said that he had not. After all he would not speak to his father about his mother and Pier. He said that he did not have a relationship as such with his father. They were really strangers to one another.

I asked him how he was feeling about not making further contact with his father, who had asked Jesse to join him in November. He said that he did not feel comfortable about it, but that he felt

entitled to remain silent as this had always been his father's style. I clarified that he felt that he was behaving as his father usually did. He agreed. I asked him how this made him feel. He shrugged, and said that he had to sort out all the changes here first. I empathised with this, saying that it seemed as if he had decided that the timing is not right. He agreed. I suggested that now that he was older, he had a measure of control, in that before when his father decided to summon him and his mother, he naturally just went. And each time, after a while, his father sent them away again.

He went on to talk about his father's pattern of moving to a city, making money apparently easily through his competence, becoming affluent, and then gambling until he lost it all , and then having to move elsewhere. He said that this was just his own speculation, shared by his half-sisters, but that somehow it seemed to fit. He grew quite animated, as he described this insight as the missing piece of the puzzle. That it seemed to explain so much that previously was quite incomprehensible. I agreed, that from the little we knew, it did seem to "fit" remarkably well.

He said that on his recent visit to his father, he had told his father about his drug addiction and how far it had taken him in terms of dealing etc. His father had not been able to respond helpfully. He had merely said that he had not realised that it had been as bad as that.

Jesse said with considerable longing, if only his father could have owned his own gambling addiction, they could have shared together the feelings and experiences of dependency. I gently reflected that Jesse could relate to so much of his father's presumed experiences. He spoke with compassion of how it must have been for his father, and with insight as to how it is for him to be "an addict". I said that if they could share these feelings, they could be very close. I asked him in what way he is different from his father, in terms of addiction. He came up with the fact that he was still so young, that he had owned his addiction, and that he was convinced that hard drugs brought one right down much quicker than alcohol, and perhaps gambling. He

said that he had watched the adult alcoholics at the treatment centre who had only come to the end of the road in their forties and fifties and by then their lives were ruined.

He speculated about gambling, saying that it must be even harder, as there was no substance to clear out of one's body, and that it was therefore "all in the head". I observed, that his father's pattern appeared to be a binge pattern - that he could go straight for a length of time and then once he started again it seemed that he could not stop until he lost everything and probably had to leave to avoid repercussions from the law. I asked him if he knew that this is a common pattern for some alcoholics - while they are "dry" they are able to function quite normally - but once they begin again they drink until they are too ill to continue or until they come up against the law. He did not know that, and said that the piece of puzzle fitted even better.

I asked him if he had taken his speculations further - and thought that each time his father wanted he and his mother to live with him, it might have been while he was functioning normally, and that perhaps when he sent them away, it might not have been because he did not want them anymore, but because he was reaching a stage when he felt that he had to gamble again. Jesse did not comment on this suggestion at the time, but near the end of the session he referred to it tentatively, and rather wonderingly, and seemed energised.

Evaluation

In this significant session Jesse concentrated on his relationships with both Pier and his own father. He focused first on Pier's strengths and weaknesses, and exhibited a profound capacity for concern, and a gratitude to Pier for his sensitivity and real caring for himself and his mother.

Jesse then went on to own the fact that he did not have a real relationship with his own father. They were strangers to one another. What seemed to highlight this reality for Jesse, was that he felt that he could not tell his father about his life with his mother and Pier, intimating that this had been central to his emerging sense of individuality. At the same time, the discovery that his

father had other sons, seemed to highlight to Jesse that his father's life and the people in it were quite unknown to him. Furthermore, although still uncomfortable, Jesse felt entitled to remain silent in response to his father's invitation. This suggested a measure of autonomy in his self-assertion, as against the devastating ebb and flow of his father's presence and absence in his childhood.

For the third consecutive session Jesse looked at the "missing piece of the puzzle". Jesse said, with considerable longing, if only his father could have owned his gambling addiction, they could have shared together the feelings and experiences of dependency. And yet, despite this missed opportunity for closeness, Jesse was able to exhibit a profound compassion for his father.

The analytical psychology perspective is that the ego's capacity to sustain the tension of opposites is central to the individuation process. The capacity to sustain the tension of opposites is compared to that of achieving the depressive position, where there is a shift from mourning lost unity to experiencing grief and concern about ambivalences in relation to a separate person. Jesse appeared to have reached this position in his relationships with the significant others in his life, his mother, his father and Pier.

What could be clearly seen, over the last few sessions, and culminating in this one, was the de-idealisation of the dyadic father. Blos (1985) makes a significant contribution with the statement that the de-idealisation of the dyadic father, as a symbolic patricide, sets the son free by setting into motion the de-idealisation of the self. Comeau (1991) puts it differently, by saying that when the son discovers his father to be but an ordinary man, the son no longer feels driven to be either a god or a devil. Blos (1991) stresses again that the high drama of the adolescent's inner world centres most fatefully and forcefully on the process of de-idealisation of self and object. He asserts that by the establishment of this gigantic task, the sense of reality is established for good and mature object relations move into the reach of the late adolescent.

Blos (1985) writes that the resolution of the dyadic father relationship can only be effected by the formation of a new psychic institution, the adult ego ideal.

Symbolically, re-instating the father image in the psyche of the child, in actuality, means coming to terms with the facts of his father's life, accepting and mourning the implications this has had for him as a young child and now as a young man. Jesse's acceptance of his father's gambling addiction, and the paramount part this has played in his childhood and adolescence, was of crucial significance in setting him free to pursue his own individuality. It set him free to allow himself to be "ordinary". We remember how this was something Jesse had feared. He had been caught up in the need to be a god or a devil. He had split the good and the bad within himself, and often the bad had seemed overwhelming.

Davis and Wallbridge (1990) refer to Winnicott's belief that children are lucky when they get to know their father "even to the extent of finding them out". For, from the father as a separate individual, known for what he is, the child can learn about relationships that include love and respect without idealisation.

5.7.6 Jesse is "On the Road".

Jesse : 2 December 1993

Jesse had not kept his appointment for the 25th November, but had phoned this week to check whether he could keep the same time, which I agreed. He arrived a little late. He wore a cap with the peak pointing back in the neck, and seemed bright eyed and almost enthusiastic!

I asked him how things were going for him, and he launched into a detailed description of the "social shift" he is experiencing, seeming to sort it through as he talked. Briefly, his two closest friends had become very keen on playing pool, and Jesse did not enjoy the game. He said that he liked to dance more than anything else, and was very keen on hard core jazz. He was feeling left-out and let down when it came to planning their social activities. And yet, although

he was hurting at the "defection" of his friends, and unaccustomed to go out without them, he found that he could make his own choice and enjoy himself.

He explained how he thought about drugging every day, and although he was drawn to it - he knew that he did not want just one dose - but that he actually wanted to wipe out with the heavy drugs, and that this is the life-style that he could not get back into. So, he concluded, the extent of his craving in a way prevented him from getting back in. I sensed a desperate kind of safety in this logic, and nodded empathically.

He went on to explain other aspects of the "social shift". Briefly, he had discovered that he got on much better with his friend's girl-friend who is older than his own girl-friend. However, the former had now gone to Johannesburg until university opened again. The latter he saw rarely, although he was still fantasizing that she would spend a whole week with him when he comes down from the country. He explained quite poignantly how it was only at about 10pm each night that he finally realised that he was not going to see her that day. He said that he was learning to live with this constant disappointment. He explained how she had "compartmentalised" him - he was not allowed into her life of home, school, and socializing with her friends. He only saw her occasionally at his house or with his friends. He perceived that this was her way of not committing to the relationship because of her fear of its inevitable end.

So - he concluded that all his relationships seemed to have become "stretched out", and that this was scary. For example, he did not know where he was going when he left me. (at the end of the session). He and his mother had planned to go to a movie to-night and that he was looking forward to that. I attempted to normalise the "stretching out" of all his relationships - as a later adolescence/early adulthood phenomena - where the "group identity" loosens somewhat, and clarified that this could be experienced as scary and freeing at the same time.

I asked when the move was actually taking place. He said on the following Sunday, and gave me all the complicated particulars as to who will be going where, when. It seemed as if Pier was

in the country this week, and on Sunday they would all move there, with Pier returning to town. Jesse, his friend who will serve as the chef, his mother, their domestic servant and members of her family would remain and prepare the restaurant for opening.

I asked Jesse how he was experiencing this major upheaval. He answered in facts, that he would be there for one or two weeks, and then come up to the town house to see his girl-friend, then return for Christmas, have one more trip back to town, then help out some more until it is time to settle back in town in time for college. I commented that he seemed to have mapped out the next little while, but how was he feeling.

He launched into an animated description of the books he enjoyed the most, that he had been reading again recently, particular the classic of the fifties "On the Road". I felt the familiar philosophising returning, for the first time since our resumption of sessions, and asked him whether "On the Road" was expressing something of how he was feeling. He agreed enthusiastically, that he could relate to their searching for adventure, their style of the words flowing unchecked, and their unconventionality especially for the times in which they had been written.

He said that he was looking forward to hitch-hiking alone back and forth from his new home in the country. He could picture himself standing on the road side, perhaps with a book and a small pack. Although it was "just South Africa", the sun and the heat and the winelands, and the promise of adventure was exhilarating - he would be "On the Road".

This was the last session I had with Jesse.

Evaluation

Blos (1985) describes the changing perception of the paternal image on completion of the analysis of the father complex. He writes that the boy begins to perceive the father without the distortions of idealisation or vilification, and concomitantly, the patient's object relations in his

present life become more individualised, less stereotyped and repetitive. We see evidence of this in Jesse's new attitude to his relationships with his family and with his peers.

It is significant that where the second individuation in late adolescence has succeeded, there is normally a continuity in the relationship to the actual parent(s) after the infantile character of the relationship has been relinquished. A new equilibrium is recognised in the attainment of an autonomous life-style (Blos, 1985). Jesse's relationship with his mother had become supportive, and his relationship with his father reality-based and relegated to a later stage. He had not yet attained an autonomous life-style, but appeared poised to begin to do so.

The symbolism in Jesse's identification with the theme and the style of the book, "On the Road", was inescapable. It suggested a successful completion of the separation-individuation process, and the beginning of Jesse's autonomous existence. Jesse appeared to relate to the search for adventure, the spontaneity, and the individuality of the author. His awareness that one dose of drugs would not satisfy him, but only to "wipe out" would do so, and hence his decision that this is not the life-style that he wanted to get back into, illustrated his conscious choice. Odajnyk (1988) writes that it is not the courageous descent into the unconscious that is required in adolescence, but rather a courageous sacrifice of retrospective longing, and a wholehearted dedication to life.

5.8 CONCLUDING COMMENTS

The clinical material presented highlights significant aspects of nearly two years of intermittent treatment. The first year with Jesse and his mother individually, and the second year with Jesse alone. This natural division itself can be seen to represent the beginning of the dissolution of the enmeshment between mother and son. The progress made by Jesse, characterised by exaggerated regressions and progressions of adolescence, the constant re-instatement of the father image in his psyche, and the de-idealisation of the dyadic father image at the close of his

treatment, are some of the major ways in which the clinical material has illustrated the theoretical arguments of this paper.

The therapeutic approach, guided by both an understanding of the object relations theory of separation-individuation in infancy and in adolescence, highlighting the role of the pre-oedipal, dyadic father, the post-symbiotic other, and the Jungian perspective of the emergence of ego consciousness from the unitary reality of the primary relationship with the assistance of the father archetype mediated through the personal father image, has provided the context in which Jesse could make a courageous move away from the "longing for paradise" towards a dedication to his own emerging sense of identity and autonomous life-style.

The writer would like to touch on the cross-gender aspect of the therapeutic alliance presented in this clinical illustration. It has been repeatedly stressed that the therapist is "used" by the client's unconscious to build up a live paternal presence within, a symbolic re-instatement of the father image. It would seem that the gender of the therapist is irrelevant in terms of this aim, although the means may well differ according to whether the therapist is a male or a female. Even this may not necessarily be so, as the fluidity of the psyche means that anyone can stand as a symbol of anyone else (Samuels,1986)

However, it is more likely that where the therapist is a male, that the images of the father would be projected onto him in the transference relationship. In this way the therapist may become the recipient of archetypal images of the internal father (where the external father is missing), or of positive imagery when reality was completely negative. The hope is that the therapeutic relationship mediates extreme imagery. The therapist performs the function of humanizing such images, entering the client's internal family in the process.

Eva Seligman as a woman, proposes that what is of utmost significance is that the therapist facilitate the resolution of the primary "fusion" state, the loss of the illusion of "oneness" and the sustainment of the inherent conflict of "twoness". The therapist's task is to establish a good

enough therapeutic relationship with the client to establish basic trust. Hopefully, the boundaries are more established and more secure than those of the client and the original partner (the mother). It is that which eventually facilitates the resolution of the "fusion" state (Seligman,1986).

However, it must not be forgotten, that what is of paramount importance is to effect the reconciliation of the parental images within the psyche. The movement towards a reconciliation of the inner parents marks not only the beginning of the dissolution of the state of enmeshment with the mother, but ushers in the subsequent re-instatement of the father as a potent figure in his inner life, leading to a resurrection and rebirth of a truer identity.

Therefore, the solution to the pathological enmeshment with the mother, as a result of the absence of the father, presides in the symbolic, if not actual, re-instatement of the absent parent, enabling a reconciliation of the inner parents to take place. This process , however it is facilitated, frees the individual, previously bound by the symptom complex, to discover his own identity and liberate his own resources.

In conclusion, the writer would like to draw attention once more to the symptom complex clearly illustrated in the case study presented. Blos (1985) proposes that when the son cannot tolerate the de-idealisation of the dyadic father at adolescence, his emotional development is fixated at the threshold of adult life. This character pathology is often expressed in high ambitions which the adolescent is unable to pursue. Instead, there is evidence of a debilitating pseudo-purposefulness and chronic incompleteness of action. Extreme forms of this symptom complex are running away, leaving school, taking to promiscuity or drugs. Blos (1967) recognises these courses of action as the frantic circumvention of the painful disengagement process, an escape from an overwhelming regressive pull to infantile dependencies, grandiosities and gratifications. Ego disturbances, most commonly those of lack of purpose and procrastination, are symptomatic of a failure in disengagement from infantile objects, and consequently the failure of individuation itself.

This symptom complex, clinically common in adolescence and young adulthood, occurs where the father has been experienced as absent, either in the infancy and the adolescence of the client, or the adolescence only. It is important to bear in mind, that although the physical absence of the father is the more obvious, absence is succinctly defined as physical and emotional absence, distance and authoritarianism.

It would seem to the writer, from her own clinical experience, that the child may have had the experience of a dyadic father in infancy, but not had the father's presence in adolescence as a result of either death or divorce, and the symptom complex is just as likely to occur, in girls as well as boys. The common denominator is invariably the absence of the father at a time when the adolescent needs to separate from the internalised parental images. The adolescent or young adult is left with the image of the dyadic father, or the fantasy of the dyadic father, and is cheated of the age-appropriate opportunity to effect the necessary de-idealisation of that image, and therefore the de-idealisation of the self required for entry into adulthood.

It is important to bear in mind that the absence, distance and authoritarianism of the father can occur in an infinite variety of subtle forms. Perhaps a critical test of whether the father is not "good enough" is whether the mother appears to be over-involved in the affairs of the adolescent. Biller (1971) suggests that where there is maternal over-protection, there is usually paternal deprivation, and the father, if present, usually plays a submissive and ineffectual role.

Many fathers throughout time have been distant, absent or abusive. However, the scale at which it is happening appears to be a new phenomenon, an identifiable crisis of the nineties. Fathers are missing (Pirani,1989). This is the reality of more than half the children in the Western world. The literature suggests that the exclusive focus on the mother-child interaction has contributed to this phenomenon. Studies that seek to redress this imbalance provide insight into the conceptualisation of a universal role for the father.

The writer proposes that one way to encapsulate the finding that mothers and fathers are equally significant in the psychic development of the child, is to use the term "good enough father" to express the specific psychological connotations of the unique role of the dyadic father.

CHAPTER 6 : CONCLUDING SUMMARY AND CLINICAL IMPLICATIONS

6.1 CONCLUDING SUMMARY

It is not the writer's intention to belabour the conclusions reached in the preceding chapter, but rather to summarise the significant shift that was demonstrated in the illustrative case study. Both the client and his mother were seen to have failed to negotiate even the first unavoidable separation because neither could tolerate the accompanying pain and both feared deprivation and a sense of abandonment. The feared extremity of abandonment links behind all experiences of absence and loss (Pirani,1989). The repeated loss of the father was notable. Both the client and his mother were burdened with acute dependency needs, and avoided new and different relationships which would present a challenge and demand a commitment. Whereas, at the end of the time span, the mother had not only committed to a new relationship, but had made the conscious choice to leave her employment, hitherto the source of her sense of security and personal competence, and begin life again within a new partnership. There is little doubt in the writer's mind, that this course of external events freed the client considerably to find his own sense of identity and work towards his autonomy.

There is no way to prove that the mother would have made different choices without the support of the writer, or that the responses of the client to the external course of events would have been any different had he not engaged in the therapeutic relationship over this two year period of transition. The only indication that the therapeutic intervention may have been of significance, is the fact that the client engaged voluntarily in the process at a time when his resources were depleted, continued the process as a means of rapprochement from which vantage point of relative safety he was enabled to bring his father image into consciousness, and terminated at the point where he had made a conscious choice to remain drug-free and to embrace life's prospects with some sense of adventure tinged with realistic apprehension.

In the writer's view, neither within this particular therapeutic intervention nor generalisable to other cases of adolescents presenting with the symptomology of role confusion, is it possible to present conclusive findings, except in terms of analytical generalisability.

However, the study has encompassed a review of the literature and of the clinical material selected to demonstrate the theoretical propositions. It has served the purpose of exploration of the hypothesis stated in the introduction, and will hopefully stimulate further clinical study into the role of the father in the psychic development of the child.

6.2 IMPLICATIONS FOR CLINICAL SOCIAL WORK PRACTICE

The hitherto exclusive focus on the pre-oedipal mother of symbiosis and separation-individuation, although of immense value to our understanding of the psychological birth of the child, has led to the implication that the father has little if any significance in the psychic development of the child. This implication has immeasurably influenced the theory, practice and policy of social work intervention and related mental health disciplines, in so far as "allowing" fathers to become increasingly absent. The result has been, not least, that the mothers themselves and the state have increasingly borne the cost (the rising cost of welfare is mostly attributable to families with absent fathers (Levine:1993), but even more significantly, a large proportion of a whole generation of children have suffered from paternal deprivation on an apocalyptic scale.

Russell and Radojevic (1993) state that in community work the demand for information and support for fathers has increased substantially in the last ten years, requiring working principles of shared responsibility for parenting, where a better balance is sought between paid work and family life for men and women. Yet, they state that these working principles need to be substantiated by an explicit conceptual model of father-infant attachment.

This study provides the theoretical propositions, integrated with a clinical illustration, towards an

integrated model for health, an explicitly proposed psychology of fatherhood, around which to design social work interventions with individuals, families, communities and policy-makers.

The role of the clinical social worker is of particular importance in this regard, in that the individual intervention and the assessment of the therapeutic approach adds to the body of theoretical and clinical knowledge which informs generic social work training, practice and policy. As a specialist within the field of social work, and often as a member of an interdisciplinary therapeutic team, the clinical social worker's training in intra-psychic, inter-personal and societal dynamics provides a rich contextual framework for facilitating an understanding of the universal role of the father and the pathological effects of the absent, distant and authoritarian father in the psychic development of his children.

Barz (1991) describes the crisis of the absent father as having led to increasing single motherhood and the emergence of the matriarchy, as a swing from the destructive patriarchy, towards a balance of wholeness. He implies that this swing is but part of the process towards an equitable sharing of paternal and maternal responsibility for the separation and individuation of the young and the growing child.

Jungians all agree that the father archetype is activated later in the ontological sequence than the mother archetype. The archetype of the father, as all archetypes, is a structure or a pattern that is innate or inherited, whereas the image is influenced by individual and cultural experiences. In this sense, the image of the father depends on the personal father's mediation of the archetypal father.

The more archetypal the image of the father, the more primitive and extreme it becomes, and therefore, the more difficult to achieve a human connection with the personal father. Alternatively, the ease with which the child can relate to the image depends upon the success of the personal father in humanizing the archetypal image. Given an excess, or a serious lack

of simple emotional qualities in their personal father, the individual can only relate to the heavy archetypal image (Samuels, 1986).

Originally the father archetype combined masculine and feminine, positive and negative and therefore had a mysteriously overpowering character for the human ego. Now in the course of patriarchal development, the masculine principle has become an unambiguous god of ordering, law-giving reason. Thus, as the patriarchal world develops, the individual's duty ceases to be primarily what nature and his psyche require of him, but becomes the social tradition of the fathers (Neumann, 1973).

What we are looking at here is the need for a personal father who is "good enough", to mediate the archetypal father in the psyche of our children. Layland comes closest to using this term, when he introduces the concept of the "loving father". He describes the father who can accept the baby's right to bring him all his needs, wishes, fantasies and feelings, but does not expect the baby to deal with his own mainly unconscious needs, wishes, fantasies and feelings that are inappropriate to that relationship (Layland, 1986).

No-where in the literature has the term good enough father been proposed, although the concept of the good enough mother is universally accepted. The writer proposes that the term good enough father be adopted, in order to make explicit the significance of the father's physical, and emotional presence, in the psychic development of his children.

However, the writer further suggests, that in order for the father to become good enough, he has to become "unstuck". Sandner writes that the rapid resurgence of the archetype of the feminine over the last fifteen to twenty years has significantly challenged the patriarchal status quo, and is bringing about a necessary deflation of a vastly over-inflated masculine ego. The crisis of deflation has provided men with an opportunity to reconnect with their personal individuation process, to redeem and claim their heroic selves. Their depression and deflation

is a restorative attempt on the part of the self. If this is not recognised they become the "stuck heroes of the modern age" (Sandner, 1987:153).

There is a profound difference between an ego that is inflated from the collective patriarchal power complex, and an ego that is centred in a meaningful connection to the hero aspect of the individual self (Bernstein, 1987). Bernstein writes that most of the development of the young man's heroic identity takes place during the transition from adolescence to young adulthood. He points out that the struggle, as depicted in mythologies of heroes losing many battles but having won in the end, has lost much of its virtue. He asserts that the struggle itself is the true heroic deed that strengthens the ego, not necessarily the outcome, and at the same time protects him from an inflating hubris which can destroy him.

Bernstein (1988) continues with the view that it is the archetype of the feminine which has become the most dynamic archetypal energy prevalent in our midst today. He believes that the women's movement has become a universal aspect of our culture in only the last two decades. As the feminine hero, the woman is the one who breaks the bonds of her need for connectedness with a man when these bonds impede her self-realisation. She pursues the uncertain path towards her own individuation, often at the cost of intense loneliness and pain.

Whereas, for centuries men have romanticised the plight of the woman in distress. They have nurtured the myth of the masculine hero as one who saves woman from her plight, with the result of the oppression of women and men's continuing alienation from their own feminine side. It is their own distressed, feeling side - the anima - which they project unconsciously onto women, which they are continually trying to save. The feminine hero is no longer a convenient hook for masculine projections of feminine weakness and dependency. "She is giving his distressed anima back to the man, and along with it his insistence that women take care of him" (Bernstein, 1988:148).

As devastating as the equation of women with the unconscious and man with the conscious, just as false is the assumption that the feminine principle is embedded only in women, and the masculine principle only in men. Just as both sexes share to the same extent in the unconscious as in the conscious, in the same way, both principles, the feminine and the masculine, are present in both sexes (Barz,1991).

Analytical psychology proposes that the contrasexual complex is crucial in the realm of creativity. As the bridge between the conscious and the unconscious, the contrasexual complex, the anima in the man and the animus in the woman, mediates the relationship between the ego and the self. In other words, when the anima or the animus is made conscious, individuation is advanced, because this enables the potential inherent in the archetypal substrate to be activated, experienced and integrated within the personality as a whole (Stevens, 1982).

The two poles of the spectrum, the animus as focused consciousness, and the anima as creative fantasy and play, providing the widest range of psychological possibilities, lose their contra-nature when it is understood that the spectrum is available to males and females (Samuels,1986).

Therefore, what the writer is advocating, along with the analytical psychologists, is that the father needs to seek his own individuation, to integrate the feminine aspects of his personality, in order to access the widest possible range of psychological possibilities. When he relates to the full spectrum of these possibilities, the central issue for the father is his tolerance of and attitude to change; change in his children as they grow up, change in himself as he matures, change in his marital relationship over time, and change in the culture in which he lives. For a spectrum of opportunities has little use if changes do not flow from a confrontation with it (Samuels, 1987).

In conclusion, the writer hopes that the review of the literature, the clinical illustration of the theoretical propositions, and the integration of the literature and the illustration, has highlighted the significance of the universal role of the good enough father in the psychic development of his child. The role which begins in the child's infancy with the process of separation-individuation beyond the symbiotic phase, and culminates during the child's adolescence, the second individuation, with the resolution of the dyadic father complex.

Furthermore, the apocalyptic scale of the absent father in the nineties, which has led us into the matriarchal epoch into which we have moved, has highlighted the significance of the "missing" father and the "all-too-present" mother. Even when the father is physically present, if he is emotionally absent, it therefore follows that there is an emotionally absent husband also. In which case, the parental marriage tends to be dilapidated and empty to a degree which lumbers the unfortunate child, most likely the only or eldest son, with the role of the surrogate husband, a psychological trap from which he may be unable to extricate himself well into adulthood. The mother and son maintain a mutually interdependent omnipotence and dependency in a dyad to satisfy one another's needs and wishes, thus postponing the more difficult and conflict-ridden phase of the triad. Hence, the problem of the missing father often results in the child remaining enmeshed in his family of origin (Seligman, 1986).

The writer wishes to stress once more, that this clinical phenomenon is not as a result of the mother's inadequacy alone, but as a result of the father's absence, distance or authoritarianism. The treatment modality proposed in the study, that of the re-instatement of the father image in the psyche of the child, demonstrates that the father is responsible, in conjunction with the mother, for the separation-individuation process of his child. The role that the re-instatement of the father image plays in the therapeutic intervention, and more importantly in the life of the adolescent or young adult, is seen to be crucial in the completion of the separation-individuation process.

The writer ends with the writing of Odajnyk (1988), in which he states that depression in adolescence does not require the courageous descent into the unconscious, but rather a courageous sacrifice of retrospective longing and a wholehearted dedication to life. Where the clinical intervention is successful in re-instating the father image, the individuation avoidance, the symptomology of role confusion, is effectively addressed, and the child is freed to discover his individuality and liberate his own resources.

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