

**The Modifiers – Superimposing Bioenergetical
and Pathwork Characterologies**

By Andre Leites PhD

INTRODUCTION

By

Sam Paslencier, PhD

THE THEORY OF CHARACTER TYPES begun by Abrahams, Freud and Ferenczi and carried to its fruition in the work on the somatic aspects by Reich has been very well studied and codified by the later researches of Lowen, Pierrakos and many others. In essence it describes the various ways that psychic energy is bound in the organism by the variety of character armorings that form the basis of the typology. The flow of feelings is seen to be identical with the flow of energy in the body's pathways, and the character problems are associated with the blocks in the body that interrupt this flow. Increasing the flow through work on both the mental and associated physical blocks increases a person's self-awareness because the flow is itself consciousness. Thus, the greater the flow, the more a person feels their own wholeness and integrity.

In Reich's model the person is described as a three layered arrangement. The outer layer has various descriptions but is mostly seen as the intermediate boundary between the impulses of the deeper self and the environment, it thus contains the various ego defenses and outer personality traits. Below this there is the layer of the repressed material; raw impulse, antisocial feelings, some in the preconscious and some in the unconscious. The outer layer is thought to act as a filter that only permits certain impulses to come to outer expression and also filters incoming material as to acceptability. Below these two is thought to be the core of man from which the impulses actually spring and which is thought by many to contain the essential goodness of each man which in its expression is distorted by the two outer layers. When a person's inner being is touched in the course of therapeutic work, this is described as "having reached the core" of the other.

The character theory is a description of a process of interchange between the self and others. It describes the passage of a person through the various stages of growth and postulates that problems arise out of interruptions of the natural, universal growth patterns of infants occurring at various stages of development; the oral, anal and genital stages.

The aim of energetic work is to help the person get in touch with and release areas of the body that have been tightly in check and that have in a sense driven the person unconsciously. The work is delicate and sometimes painful and requires that eventually the patient himself release enough of the outer control of the personality to be able to tune in to his own deeper processes.

An example might serve to illustrate the idea. A person with ungratified oral needs may feel an inner lack and feelings of dependency and emptiness. Superimposed on this may be feelings of shame and envy and over all this an outer crust of denial. These outer layers need to be understood and worked through before the person can permit himself to feel the pain and longing of the inner emptiness. The therapeutic work would involve the dissolution of enough of the denial so that the shame can be experienced and shared and below that the person can tune in to the actual feeling of emptiness. This tuning in would then begin the reconstitution of the person at a new level of functioning because it is only with the feeling of the actual core need that the problem can be faced and overcome.

The work then has to do with helping the person face the reality of the denied feelings. Clearly a high level of trust has to exist, both in the self and in the therapeutic relationship before this can fully happen. This fact is corroborated by the evidence that shows that the best therapeutic results depend on the quality of the relationship more than the orientation of the therapist. At the best moments there is a meeting of core to core that takes place and that permits the real work of recognition and change to take place.

The following paper attempts to modify the classical character types by the addition of certain factors. They are the qualities of reason, will and emotional expression that properly seem to belong to the core of everyone. In balance these are positive and helpful attributes that can be used creatively in meeting the stresses of life. Any one of them can be used to effectuate changes in the personality. Any one of them can also become the door through which understanding of the self can enter. Therefore, it is important that they be discussed and become part of the therapeutic process itself. It needs to be more widely understood that as part of the outer defensive layer there is often a distortion of these qualities and that a person begins to emphasize one of these at the expense of the other two.

The advance that Reich made in therapeutic work was to bring in the quality of bodily expression as part of the material. He emphasized not the symptom but the mode of expression itself. This dimension can be further enhanced by an examination of the meaning of the choice of reason, will or emotional expression. Sometimes the meaning is very clear: "Mother was very emotional, I'm not." The choice imparts a special flavor to the individual and sometimes helps and sometimes hinders his development. If these factors are taken into account the defensive feature can be turned into a tool for growth.

THE MODIFIERS:

AN ADDITIONAL APPROACH TO CHARACTEROLOGY

By

Andre Leites

CHAPTER I

Reason, Will and Emotion

FREQUENTLY MY PERCEPTION OF CHARACTER STRUCTURE as expressed by the body seems to conflict with the individual's unique mode of expression. This has misled me several times during diagnosis and I now believe that, while character structure ultimately defines the individual's basic problems and defense system, there are other factors, which for clarity's sake I have called "modifiers". These "modifiers" are really modes of expression and they influence significantly how basic characterological attitudes are manifested. They are chosen by the individual, sometimes in earliest infancy, sometimes later on; but once the individual chooses one or more of these modes of expression (or modifiers as I shall call them) this choice results in a new modality of expression--or behavior--that, coupled with character structure, becomes the individual's unique manner of expression. Thus, the "modifiers" become both cause and effect. They alter the character structure and in turn are expressed through the character structure, thus being altered by it.

I believe these "modifiers" are also nuclei around which the ego develops in the course of its differentiation. This theme is developed in Chapter II. The infant possesses them all at birth in latent form, and during the developmental stages orients himself selectively toward one or more. This choice is the result, partially at least, of his interaction with the environment/parent/society. The choice is adaptive at the time it is made. But like character structure, it frequently becomes maladaptive in later life, partially because it becomes exaggerated or distorted, partially because the choice of one or two usually limits the functioning of the third one.

The belief that the infant can make choices as to his means of expression, or which "modifier" to use, the assumption that they all become available to the child, if not at birth, soon thereafter, may shock many people. Certainly for the defender of the "tabula rasa" theory they are totally unacceptable. This theory, however, has come more and more under fire and many experiments such as those conducted by Naom Chomsky at MIT, have completely disproven it. In fact, Chomsky's work leads one to conclude that the infant is born with inherent knowledge and this is assumed in this paper.

In any case, character structure alone clearly does not identify the individual's defenses sufficiently. For instance, there is the affect-blocked schizoid and the emotional schizoid. One is frozen, cold, non communicative and presents very little material to the therapist while the other is overwhelmed constantly with feelings, is explosive, sometimes to such an extent that so much material is exposed that it cannot be analyzed, interpreted or integrated. Yet both are "schizoid" structures. The use of the "modifier" concept permits us to differentiate between the "emotive schizoid" from the "rational schizoid"--the two types described above.

There are, I believe, at least three basic such modifiers whose identification and recognition can facilitate our understanding of the dynamics of our patients. This paper, in addition to describing them briefly, in summarized fashion, attempts to show how the modifiers affect the characterological expression of the individual so that the two

frames of reference constituted by the character structure and the modifiers interact to produce what might be called "subtypes" if the character structures are considered as "types".

Basic bio-energetic characterology, as described in Lowen's book *Physical Dynamics of Character Structure* will be used. Not all subtypes will be described for, in fact, there are at least fifteen--three modifiers interacting with five basic character structures. Nor are they developed to the same depth or to the same extent. The idea is to interest the reader in the idea/possibility of a superimposition of two or more frames of reference, independently valid, to obtain a better perspective on the dynamics of the patient.

These three modifiers are: Reason--resulting in a rational subtype; Emotion--resulting in a emotive subtype; and Will--resulting in a willful subtype. The baseline characteristics of each are:

Rational Subtype - Denies feelings, intuition; attempts to understand everything logically. Non sequitur is unacceptable; therefore, all intuition is looked down upon. Primary drives, sexuality and aggression and their expression are repressed as much as possible. The need to understand "logically" must, perforce, lead to distortion and eventually sophistry. At the same time they idealize the laws of syllogisms (logical, progressive, relentless premises that reach an unalterable conclusion). While the reality principle is valued above all else, it is frequently marred and distorted due to denial of intuition, feeling and basic drives. The striving for reality through intellectual understanding must be understood as an effort to compensate for lack of true reality contact. Basic statements are A) "I think, therefore I am" and B) "What I understand is real".

Emotional Subtype - Emotions frequently override reason. Feelings are released in explosive fashion, can be very strong. Reality principle is subjugated to subjective perception, feelings. Rapid release and gratification of primary drives, sexuality and aggression, considered indispensable. Their containment or postponement is felt as painful. Takes huge intuitive leaps without feeling the need to verify accuracy and then stands by the conclusion reached in this manner, sometimes passionately. In extreme cases denies objective reality and commits fiercely to feeling and subjective interpretation. In all cases a "passionate" person. Rational thinking is usually considered contemptible. Basic statements are A) "What I feel is real" (without bothering to verify in external reality or censor with reason). B) "I feel therefore I'm real".

Willful Subtype - Coincides closely with psychopathic attitude. Everything, including feelings and reason, are used to create and justify the desired result. Final objective is set and reality, feelings, other people, reason, are bent and twisted until they lead to predetermined objective. In general this subtype will use willpower to reinforce characterological attitudes and defenses. Basic statement is A) "What I want is what matters, all else does not". B) "I'll have it my way at any cost". C) "I want, therefore I'll get; the way to get is to want". D) "The end justifies the means". E) "I must get it or die trying".

It is possible that in his choice of dominant modifier the child is reacting to the environment in a counter-selective way. That is, if the dominant modifier used by the mother is reason, the child will negate this as an invalid means of communication.

For instance, let us imagine an infant whose coenesthetic, total perception is met with reason. Let us further imagine that later the same child is trying to break the symbiotic tie and is again met with reason. When the child's time comes to develop his reason function he will consider reason to be the least desirable means of communication. Therefore, he will block reason and opt for one of the other two. The same can be said for the other modifiers. For instance, if the mother's basic means of expression is emotion, the child will find extreme satisfaction when he is developing his first modifier- emotion. But when the child tries to become independent and sever the symbiotic tie he will find a confused, unclear mother that will tend to repress his individuation process and absorb him. This will make the breaking of the symbiotic tie difficult and require the over development of one of the other two modifiers and the suppression of "emotion".

Another example is the child with a mother whose dominant modifier is will; his emotional need will be negated as the mother imposes her own will on the infant, and, later on, when he tries to differentiate he will again meet an overpowering mother. His best means of differentiation under these circumstances is reason, and he will probably opt for it as his dominant means of expression.

In addition to the "dominant" modifier, there is a "secondary" one. Thus people use "reason" and "emotion" or "emotion" and "will", and so on. In the first examples, "emotion" is the "secondary" modifier while in the second example it is the dominant one. Most people use two out of three, sharply curtailing the development of the third one.

It seems to me a viable hypothesis that the modifier that is selectively excluded corresponds to the secondary modifier of the weakest parent, which frustrated the child's balanced growth, while the child internalized, through the imitation/identification/individuation process, the modifiers preferentially used by the strongest, most threatening parent. The dominant modifier of choice, I believe, would be the one common to both parents.

Theoretically, of course, if a person kept the three modifiers in balance, character structure would come through perfectly clearly and we would also be in the presence of an exceptionally evolved and mature individual. However, this is rarely the case. Normally two if not one of the three modifiers dominate. Thus we may have a reason/will type or a reason/emotion type or an emotion/will type. These three modifiers and their possible permutations will change the expression of the dominant character structure in very different ways.

Now let us see what happens when these three statements--"what is rational is real", "what I feel is real", and "what I want is real" and their corresponding denials: Emotions and Intuition for the rational type, Reason and Reality for the emotional type and Reality and Emotion for the willful type, are applied to character structure. As an example, let us consider a hysterical structure whose basic modality of expression is emotion. We will have an almost typical case of hysteria as described by Freud in his initial writings. The reason is simple: the hysterical has denied her sexuality (primary drive) while still remaining very emotional. One of the main avenues of discharge of emotions (sex) is blocked, yet, being an emotional subtype she needs emotional expression. The mixture is volatile and leads to the explosive, uncontrolled release of emotions, that typify hysterical symptomatology. Conversely, if that same hysterical is of the rational type she will use her reason to repress sexuality and will have a very tight physical structure with a very high internal consumption of energy that will facilitate holding back her feelings. She will rationalize them constantly. These women tend to exude a feeling of power as they have had to develop a "reason" that is powerful enough to counteract the negated sexuality. Their armoring is extremely strong yet when it is pierced all the contained feelings are suddenly released for reason is not sufficiently powerful to contain permanently the inhibited sexuality without eventually somatizing. In the case of a willful hysterical we will have an individual who has, in fact, harnessed the repressed energy and sublimated it into her career, her work, her social function and is using the sublimated energy to fulfill her worldly needs. She is usually an extremely powerful personality yet she has denied her sexuality, her womanhood and her feelings. She may have the energy and drive of the psychopath without necessarily having the gross distortions and body configuration. These three types, while still basically hysterical from a characterological point of view, will have different body structures and attitudes toward life.

The underlying problem, of course, is still always repressed sexuality, the hallmark of the hysteric. However, the net degree of resultant repression is different. In the case of the emotional hysterical there is suppression, not repression, with very little sublimation so that emotional outbursts can become very intense as Freud described. In the case of the rational hysterical the personality will be very blocked. There will be very little emotional expression as the intellect is used to oppose the sexuality and much of the energy is contained within the physical structure. In the case of the willful hysterical the repressed sexuality has been sublimated and is being used in the service of social achievement in whatever form it may take. This subtype may have similarities with the psychopath but in fact is not. She will have the body of an hysterical and may be reasonable, even receptive.

If the masochist is a rational type he will have a totally compulsive structure which is rarely seen in therapy, as the motivation for change is limited. They have been described amply in the literature as "anal compulsives". They are very rational, within the limited framework in which they allow themselves to function; when anxiety develops they deal with it in a compulsive fashion. The defense mechanism is extremely strong and there is very little drive for change. With the "willful" masochist we will have an individual who reinforces the masochists' endless endurance ("I can bear it") and his will power ("I can and will bear it"). We know that the etiology of masochism precluded expansion and that expansion is the solution to the masochistic problem. If "Will" is used to reinforce the holding, prognosis is doubtful. However, if the patient can be made to fully understand, at the conscious ego level, the problem (a difficult thing indeed!) then the will power can be turned around into the service of the expansionary forces and great progress can be expected.

With the emotional masochist we have a structure that will typically expand and collapse. The masochism will tend to collapse the structure, the emotionalism will tend to expand it, frequently via an emotional outburst. This is a person in conflict. The personality is not as stable as the two previously described. Among the masochists this is the person most frequently seen in our offices for this person feels the possibility of freedom intuitively, believes that the emotions that he/she perceives are real and wants to express them. The masochism holds him back. Thus, the expansion and the collapse.

If we look at the typical oral structures with their passivity and spiteful holding we will see that they manipulate their own feelings to serve their spite and their reason is used to justify their passivity. There is very little will power available and the oral, because of his lack of energy, does not really believe that he can actively alter reality to any sizeable extent by active assertion of needs. Their way is to passively demand, to hate when the unexpressed demand is not met. Hence the oral spitefulness. Rationality is the most typical modifier for this structure, for "reason" requires much less energy than "will" or "emotion". With a rational oral, through bioenergetic work it is possible to increase the total energy available to the organism and then rapid change can be expected. However, much work must be done on the distortions and misconceptions that have accumulated as a result of the spiteful passive behavior developed over the years.

Prognosis for the emotive oral is quite good for while their energy is low, their tendency to passivity, their expectation to "get it" from the outside and their spite all remain, there is a deep intuitive knowledge that expansion and reaching out is a necessary function of life. Therefore, the basic character attitude is frequently challenged by the modifier. While anxiety may be quite high in this type prognosis is much better than for a purely rational oral. In the case of the willful oral, we have an extremely spiteful holding. In effect, the oral statement "give it to me" becomes "you MUST give it to me" or "I'll make you give it to me". The modifier is used to reinforce the character structure. Here the defenses are very strong and the prognosis is much less hopeful than in the prior case.

In the case of the schizoid, if we apply these three modifiers we will see that some light can be shed on the many kinds of schizoids that we see. For instance, we know that the schizoid basically "understands" everything. True. Schizoids tend to try to "understand" since they are not in contact and reality testing is poor. However, we sometimes run into schizoids who are very emotional. For instance, I recall having a man in my office who, before he could say "hello" or state his name, or ask my name, sat down on the bed and started to cry. Here, obviously, the basic modality of expression is emotion and the schizoid's weak ego boundaries do not facilitate containment of emotions. The feelings swell up in this type of schizoid and literally overwhelm him. However, while they sometimes present more dramatically, prognosis seems relatively good as in therapy a new balance is gradually struck between emotions and reality. As this new balance is found the personality becomes more and more organized. The scattered hyperexcitability gradually comes under the aegis of the natural tendency of schizoids to "understand" and reason takes hold allowing a balance.

In the case of the willful schizoid, will power is used to reinforce the weakened ego boundaries. In other words, the schizoid desperately holds together with sheer will power. Of course, this is a very weak system if it is used to contain primary process, comparatively speaking--and the individual lives in constant terror of being over-

whelmed. Thus the rigid, terrorized aspect that many of these people present. The person experiences the need to create willfully a barrier, which in reality becomes a barrier between the world and himself instead of a barrier between ego and id. This is exactly the case of the schizoid who "holds together somehow"--the "somehow" is very important here because, while the person may be ambulatory and has managed to adapt to society's needs, he barely does so and accomplishes it at extremely high cost, for subjectively the person feels that should he 'let go' i.e. release his will, he would be annihilated (by primary process, of course). In other words, this person experiences himself as having to use all of his will power to simply keep the ego boundary intact. To illustrate this case, I recall a woman with whom I worked briefly while her therapist was on vacation. She was a typically willful schizoid. Her body, attitude and life all confirmed her character structure. Her problem, as she perceived it, was that she binged (over-ate) periodically. She would start eating at four o'clock in the morning and continue until two or three in the afternoon. A typical binge would start with three pints of ice cream, a whole chicken and would continue to a few pies, a loaf of bread, a sandwich. She totaled gigantic amounts of food. When her stomach would no longer tolerate the expansion she would vomit and start again. After a binge she felt completely worthless; she judged herself mercilessly and experienced her body ugly, fat, pregnant; suicidal impulses became very strong. She frequently telephoned her therapist threatening suicide. During my work with her the fact emerged that prior to binging she would fast excessively, sometimes between 7 and 16 days. Fasting meant eating very little or not at all. She would eat an english muffin or a chicken wing, or a couple of eggs, a grapefruit during the whole day. While she was fasting she felt good; she felt strong; she felt in control. She felt that while her body was not fat it was bearable. Self-worth was comparatively high. Then a physiological reaction from her starved body took place (I believe she may even have developed a chemical trigger over the years) that initiated the compulsive eating. Loss of control over the process of eating, was I suspect, equated with loss of control over her entire personality including her ego. Self worth collapsed, because she had not enough will power to remain in control over her normal physiological process. Denial of an elementary body need, such as eating, was experienced as a successful exercise of will power and a validation that she could, with her will, keep her ego boundary intact. Conversely, collapse of her ability to control hunger was equated with a collapse of will power. Since self worth was predicated on will and since will was used to try to integrate the many fragments of her schizoid structure, a collapse of will left only worthlessness and self hate. Suicidal thoughts came and a general self destructive attitude appeared. After the binging stopped she felt guilty about having lost control and she perceived both the guilt and loss of control as disaster. Her normally threatened ego boundary had been overwhelmed and her willpower had not been strong enough to contain the impulse.

In the case of the rational schizoid I believe that we are dealing with what we have all seen and described as 'plate-type' armor. Although the term armor is generally used only in connection with rigid structure, there are schizoids whose body seems to be made up of individual plates resembling medieval armor. Lowen has described this in his books, particularly in *Betrayal of the Body*. This type, like all schizoids, has basically lost contact with his body, its feelings and perceptions and, as an inevitable consequence, basic reality testing is deficient; reason is used to compensate, but because perception of external reality is inadequate, the datum input is equally deficient and massive distortions result. Unfortunately, there is very little contact with feelings, with intuition. There is little faith that things can be changed. The rational schizoid attempts to 'understand' life rationally to the exclusion of deeper intuitive perception. The intuitive process is impeded by a deficient contact with external reality, thus generating a vicious circle. Withdrawal from reality causes distortions of reality which lead to further withdrawal.

The characterological defense of the psychopath concurs with the 'will' modifier to a large extent. The kind of will power used by the psychopath is outer-directed, attempts to modify external reality and is used by the ego as a defense. The psychopath projects himself completely outward (Adler's "superior extrovert") to compensate for an underlying, deep feeling of inferiority (low self esteem). This would describe a "willful psychopath"--an almost pure prototype.

Let us look at the rational psychopath. This is a much more difficult case to describe. For one thing, a rational psychopath rarely comes into our offices. This is the type that is socially adaptive for while they have the basic psychopathic tendency to control and to attempt to modify external reality, their mode of expression is reason. They can, in effect, make an apparently logical presentation which most people will believe. By using reason as a modifi-

er this type is frequently able to convince people of their distortions. I think perhaps this type has been most clearly typified by the Greek school of sophists--a philosophical system designed to prove, by using apparently logical sequences, the absurd. Sophisms are the opposite of syllogisms, which are rational, consecutive premises that follow one another, according to specific laws that reach logical conclusions. However, if one of these premises is willfully and purposely distorted, the syllogistic system can be used to reach a totally irrational conclusion. This takes a purposeful act which parallels exactly the rational psychopath's behavior, who actually believes in his own creation. As I said, we rarely see these people because they are usually successful and well adapted; they are frequently found in the upper echelons of business, banking and politics.

In the case of the emotional psychopath we have an explosive mixture. This person needs to control. However, his own feelings are sometimes out of control. While he attempts to control the world, he does not feel that he is in control of himself. This is usually a very conflicted person. This is the type of psychopath we see in our offices, He has to use will power to control emotional outbursts often Using gross intellectual distortions. They are impulsive and sometimes do not function socially; they can be called sociopaths. Frequently they have a strong schizoid component underlying the psychopathy.

These are only some of the possibilities. There are many, many more and by superimposing equally valid frames of reference, multifaceted, sometimes very deep and valuable information can be obtained.

CHAPTER II

The Modifiers as Ego Organizers

Rene Spitz, in his pioneering work, defined "organizers" in the psychological sense, as "centers radiating influence into the psyche." He borrowed this definition from embryology where transplanted tissue will assume the qualities of surrounding tissue until it becomes organized into its own identity and begins to take its own form. Spitz applied this terminology to developmental theory and came up with his system of three basic organizers which can be recognized by the appearance of external "indicators." These indicators are external signs that internal change is taking place. The three basic organizers correspond to three fundamental points of the development of the ego. I believe that the modifiers are an important causal agent in the development of Spitz's organizers and act as nuclei around which the ego develops. The first organizer appears toward the ending of the coenesthetic period. It occurs when the capacity to suspend unconditional functioning of the pleasure principle is obtained and when the child has sufficiently integrated memory perceptions so that he can anticipate the gratification of his needs. Its indicator is the "smiling response" and is directly connected, according to Spitz, to the perception of the intent that lies behind the approaching mother's gesture, action or expression. Intentionality of "other" is, therefore, clearly perceived by the child at this level and a smile or lack thereof is the response, the indicator, that this level has been reached. Spitz conducted experiments that indicate that at this level a separation of conscious and unconscious is beginning to take place which did not exist prior to the smiling response phase. Smiling response usually happens around the third month at the latest, and sometimes as early as the sixth week of age. The change from the coenesthetic, internal perception to external, diacritic perception is beginning to take place, and the child begins to realize that there is a separate, different world out there. This will lead later to the appearance of the rudimentary ego that will eventually lead to the development of reason as a function.

For the time being, suffice it to say that the six week to three month period in which the smiling response does appear is a clear indication that the first organizer is beginning to take its place and that exclusive coenesthetic perception is being replaced by sensorial perception of an external world. This is, of course, accompanied by the relation of the peripheral nervous system, which permits sensorial perception to develop. Spitz's experiments have proven that at this early level of development the child is already beginning to perceive a link between affect and intentionality and the child begins to know, intuitively, what the true intent of the parent is, irrespective of what the gesture may appear to mean. If there is too much discrepancy between intent and gesture or action severe trauma may take place. The underlying, real feeling, the emotion, doesn't match the action or the verbalization--the infant is being lied to.

As the child begins to mature his peripheral nervous system and as perception begins to shift from the inner coenesthetic one to the outer sensorial one, the possibilities of active participation in engaging both the mother figure and the world increase greatly. Thus the child's action upon the world becomes more and more a concrete reality and, at about 8 months, the indicator that the second major organization of the psyche has taken place, or is in the process of taking place, appears. It is "eight month anxiety" or "stranger anxiety" which is well known to all mothers. This marks a new level of outer relations and indicates the achievement of the second major level of organization. Spitz postulates that at this point ego development has reached a level where it is possible for the child to contain his basic drives, leading to ego activity of far greater complexity than was heretofore possible. There is considerable memory information available and he is now able to direct, very specifically, his actions; he becomes aware of his needs, develops his intent and begins to differentiate his feelings. He becomes able to create situations in which he can achieve the satisfaction of his needs, he has attained a certain degree of locomotion which permits him to become independent of his mother or to remain close to her if that is his desire. The child is learning to cope with separation anxiety, since his mother will no longer maintain the basically symbiotic relationship she had with him until then. The eight month anxiety, or stranger anxiety, also marks the struggle against narcissism and the break of the symbiotic link. Until then the baby had been symbiotically united to mother and therefore, is in a completely narcissistic state where he does not need to "will" anything--all his needs are automatically gratified and his

"will" function remains latent, undifferentiated, submerged in the symbiotic tie with mother. Later on, when his needs are no longer met automatically, when he is repeatedly frustrated, "need" will lead to "want" and thus, the will function differentiates and gradually develops. I believe the child attempts to compensate for the threatened loss by increasing and focusing his will, as well as by expanding into the world in an attempt to fulfill his own needs directly. The power of the baby's will can be observed in many interactions. Witness the baby's reaction when a stranger appears (while he is in the grip of "stranger anxiety"). The stranger is first met with hostility, then the baby turns to mother with a very possessive attitude, then, from the safety of mother's arms, he again turns to the stranger with a defiant, hostile expression. Will is clearly involved in the possessive attitude and I believe that Spitz's second indicator coincides with the clear differentiation of the will function as an effective tool in the baby's growing repertoire.

As the baby's process continues and growing independence develops, as the symbiotic stage (3 to 6 months) recedes, he needs to increase the intensity and specificity of his behavior. This is, in fact, the developmental reality of the modifiers--stranger anxiety is merely an indicator. I do not pretend that any of the modifiers suddenly become operant. They are, of course, the result of the constant growth process. The choices the baby makes are the result of the circular mother-child diadic interaction and out of the millions (or is it billions) of such interactions, patterns are formed. Among others, the development and selective use of modifiers appear.

An interesting description of "eight month anxiety" is to be found in *The Childhood of the Artist* by P. Greenacre. She refers to this stage as "the child's love affair with the world." The child is able to foray out and achieve a large level of independence from his mother. This is possible because the process of "imitation," in which he tries to imitate his mother and attempts to provide himself with the gratification's that she previously supplied has appeared. The child is able to recreate within his own psyche some of the gratification's the mother supplied during the symbiotic phase. This imitative mechanism is, in effect, the nuclei around which identification will later take place; the sense of self will also develop from it. In his attempt to minimize the separation anxiety, the child becomes more verbal and maintains contact with mother via audio communication. Thus, it is frequent that one sees a toddler losing eye contact with mother and calling out to her. If she does not respond, he immediately becomes anxious, while if she does, he remains tranquil and undemanding. The mother's verbal support at this point permits the child to trust and expand without fear.

An interesting discovery that Spitz made (that is a cornerstone of bioenergetic theory) is that one of the important mechanisms introjected by the infant is the expression of the "No!" The "No!" in the Spitz framework is the third organizer of the psyche which is an expression of the child's individuation, and the development of a sense of self. The child's rebellion and his unwillingness to comply with his mother's wishes, is almost always met with a countering force from the mother who imposes her will. Thus, rebellion has consequences. The baby has learned the principle of causality. He has also learned that he is an active participant in whatever happens or does not happen in his life. He can be actively engaged. He is not necessarily a passive recipient. While all this was true for the neonate also, it is only now, at this stage of development, that the baby becomes conscious of his power. To be able to apply it effectively he must understand what is happening, what is the causality behind the event. Thus the appearance of the reason function within the ego. This is in accordance with Spitz's observation that to the degree to which the infant's own potentialities are developed he will achieve a concomitant degree of independence; and with Hartman's observation that as internalization proceeds, greater independence is achieved. I find it significant that the third modifier--reason, develops after the dissolution of the symbiotic tie begins and that narcissism is challenged. This is concurrent with the child's acceptance that he is not omnipotent. The indicator of the second modifier, eight month anxiety, or stranger anxiety, is later followed by the appearance of the "No!". Indeed, as mentioned before, Spitz postulates that the "No!" is the first true abstraction that the child is capable of and is very important in the achievement of autonomy. This third level of ego organization (in the Spitz framework) is called the level of "semantic communication" and rotates around the principle of identification with the aggressor, which serves the purpose of preserving contact with the aggressor while at the same time permitting the needed separation so that individuation can happen.

Clearly, to the extent that this level of organization is frustrated, the child will not be able to differentiate between self and other, to incorporate the figure of the aggressor or to create a self-regulating structure. This leads to what Reich described as "emotional plague" and which Spitz describes as follows: "from the societal aspect disturbed object relations in the first year of life, be they deviant, improper, or insufficient, have consequences which imperil the very foundations of society. Without a template, the victims of disturbed object relations subsequently will lack the capacity to relate. They are not equipped for the more complex, more advanced forms of social interchange without which the species would be unable to survive. They cannot adapt to society. The only path which remains open to them is the destruction of the social order of which they are the victims. Infants without love they will end as adults full of hate."

I cannot agree that infants are only victims of society and Spitz himself proved that the child's interaction with the parent is very active. However, it is true that if the model from which the child develops is very distorted, this is going to act as a template when he or she must become a parental figure.

I would like to terminate this brief description of Spitz's organizers by quoting from A Genetic Field Theory of Ego Formation.' Its Implications for Pathology, pp. 96-97. "The first of the organizers of the psyche structures perception and establishes the beginnings of the ego. The second integrates object relations with the drives and establishes the ego as an organized psychic structure with a variety of systems, apparatuses and functions. The third organizer finally opens the road for the development of object relations on the human pattern, that is, the pattern of semantic communication. This makes possible both the emergence of the self and the beginning of social relations on a human level."

I have described, perhaps in excessive detail, the Spitz theory because, as mentioned in the first paragraph of this chapter, I would like to postulate that the modifiers which I describe are, in themselves, organizers of the ego. Further, I postulate that the three indicators that Spitz describes and which have been mentioned in this paper, also signify the clear differentiation of the three modifiers--reason, will and emotion. For instance, when the smiling response (first indicator) appears, the baby connects, as Spitz observed, affect with true Intentionality and responds to positive affect and Intentionality with a smile and to negative affect and Intentionality by crying. Feelings and emotions now are perceived by the baby as a means of conveying and perceiving information and the first modifier becomes operant.

As ego development continues, and as the child becomes more and more aware of these emotions, he begins to need to change the external world which impinges upon him, frustrates him and generates these unpleasant emotions. As the need to change develops the second modifier appears--will. The child realizes that he has will and that by using his will he can in effect alter his world. Thus, the second modifier becomes operant. Later on, however, the child realizes that there is a need to not only modify the world, modify his mother's actions, change the frustrations, but there is also a need to understand why the frustration takes place to begin with. Let us not forget that the parent is both the source of love and gratification, but also of frustration. Thus it becomes necessary for the child to understand why mother does not constantly gratify, why frustration takes place. Otherwise, if the attempt to understand is not made, the world cannot be accepted. The world does not make sense. When the child begins to attempt to understand the reason, the third modifier becomes operant.

I believe there is a direct correlation between the development of these three modifiers and the Spitz model, as well as the bio-energetic characterological description of the defenses. For when they are developed, the rate at which they are developed and the degree to which they are developed and interact with the three Spitz organizers will later result in a defensive system called character structure, all of which will impinge on each other in such a way as to create the final behavior patterns and attitudes of the adult. If the appearance of the three modifiers and the three Spitz organizers is simultaneous with the formation of character structure, the original hypothesis (that in addition to character structure, the modifiers are operant in the final expression of the individual) is confirmed.

I would like to emphasize that these models and intellectual deductions can never, under any circumstances, substitute for the deep, intuitive understanding that is the hallmark of good therapy. For good therapy, while working on the defenses (and this paper is only a means of better understanding some of these defenses) must reach the core or heart of man. Various means of reaching this core are now being developed at the Institute for the New Age of Man through its new approach—Core Energetics. The central consideration is always that the person before us is an infinitely complex human being that can never be understood fully and wholly by any system or classification.

It is necessary that the therapist see the love, the beauty, the strength, and the positive qualities of his patient while also identifying as clearly as possible, the problem areas and defensive systems. The positive qualities are the true agents of change and the therapist must ally himself with them. He must appeal to the dormant, yet alive, powerful forces that exist in the patient and never forget they are there. For our patients contain, just like us, the wisdom of the ages, the depth of the universe, the dimensions of infinity. After we have tried to 'understand' them using our 'rational modifier' we must step back in humble awe at the magnificence of the heart of man, if we are to be worthy of the title we bear--therapist.

BIBLIOGRAPHY

Spitz, Rene, *The First Year of Life*, New York, 1966

Greenacre, Phyllis, *The Childhood of the Artist*

Blanck, Gertrude & Rubin, *Ego Psychology*, New York, 1974

Lewis, Robert, M.D. *Bio-Energetics and Ear& Ego Development*, New York, 1975

Pierrakos, Eva, private lecture//43 *Reason, Will and Emotion*, New York, 1958 Pierrakos, Eva, private lecture # 165
Evolutionary Phases in Regard to the Relationship Between Feelings, Reason and Will, New York, 1968