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A RELATIONAL THEORY OF SELF:
EMERGENCE AND DEVELOPMENT

A Dissertation Presented

By

JAMES LAMBERT SINGER

Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of

DOCTOR OF EDUCATION

February 1984

Education

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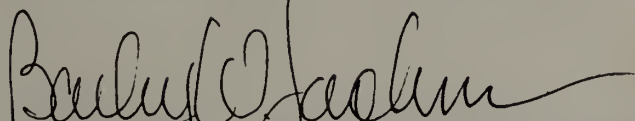
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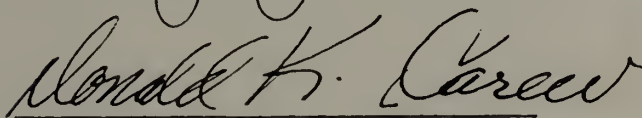
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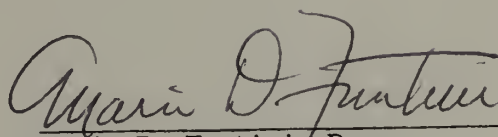
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DEDICATION

To Douglas Forsyth whose interactions in the course of my studies were resonant gifts of growth, enrichment, and affirmation, and through which he lives in the shared living center of my self.

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I wish to thank Bailey Jackson, Sheldon Cashdan, and Donald Carew for their support, direction, and encouragement, and who through the process of my doctoral program and the product of this dissertation became significant others in my life.

ABSTRACT

A Relational Theory of Self:

Emergence and Development

February, 1984

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A model of self, viewing the pivotal dynamic of origin and development primarily as what goes on between people, is presented. Symbolic Interactionism is utilized as a major reference in establishing a relational framework. Consciousness is introduced as an inner forum of dialectical composition of address and response with others and certain constructs such as meaning, objects, interactions, and interiorization are defined as derivatives of this process. The origins of dialectical composition are then traced and a view of the unconscious as an interactive experience is explored. The structure of a relational theory of self is then philosophically grounded and scientifically sequenced in the works of Martin Buber and Teilhard de Chardin as the roots of dialectical composition and complexity-consciousness are discussed. A paradigm shift is then presented which integrates earlier constructs and establishes the

foundation of relationalism as an essential phenomenon of human activity. A two level theory of self constituted through an integrative process of coalescence in interaction with others is then presented as the nodal point in the explanation and exploration of human behavior. Some basic implications of the theory for Human Service professionals are then discussed.

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C H A P T E R I

INTRODUCTION

In the course of my doctoral program here at the University, I have in large part concentrated on the meaning and origin of "the self." In the process of my studies I became highly influenced by particular schools of thought that viewed the roots of psychological distress and recovery as being proportionate to an individual's sense of being disconnected/connected to important others in their life. This attraction led me to focus on the critical issues of psychological distress, ranging from incongruency to disfunctionality, as essentially an interactional or relational, phenomenon.

For me the major pivotal dynamic of the healthy/unhealthy person is directly attributed to the individual's interaction with others. To say this in another way, it is the interpersonal context, relationships, that is the fundamental mooring around which individual behavior can be made sense of. It is this relationalism that is the nodal point, the essential phenomenon, in the explanation and exploration of human behavior.

The inquiries of my graduate studies have drawn me in general to an interactional position--what goes on between

people rather than the intra-psychic models and especially to adopt the theory of Symbolic Interactionism.

Statement of the Problem

The theoretical base of Symbolic Interactionism is constructed on the assumption that human beings are social in nature. Not merely that we are affiliative, or search for belonging, or need social re-enforcement, but much more than this. There is another primary dimension to being relational that is as fundamental as being human itself. The basic tenet of Symbolic Interaction, as found in the writings of George Herbert Mead (1970), is that "the self" is socially constructed through interaction with others. It is from external interactions with others that inner, or symbolic, interactions evolve. And it is these symbolic interactions that form the basis for what comes to be experienced as 'the self.' Or, as Symbolic Interactionists say, "We are our others!" Symbolic Interactionism is a theory of self based on human relationships.

In a narrow discussion of the self, its origins and emergence, Symbolic Interactionists become vague and confusing. As stated, their position is that the self is realized in the process of relating with certain others. Yet, when pinpointed to explain and set a firm coherent formulation as

to how this genesis takes place, they generalize and become ambiguous. The language of Symbolic Interactionists in describing the "I" as an impulse, reflex, reaction, propulsion to act, etc., is loose, imprecise, and in need of clarification. When they reference 'the self' as relational, then does this mean that others are quite simply responsible for the creation of self from a blank slate? Does it mean that there is no internal core, no interior entity, no agent?

Although the theory of self as developed in Symbolic Interaction is unique, it is not the only theoretical position which attempts to explain 'the self' in relational terms. In the field of psychiatry, both Object Relations Theory (Fairbairns, 1954) and the Theory of Interpersonal Psychiatry (H. S. Sullivan, 1953) attempt to shift the focus away from the traditional psychoanalytic intrapsychic structures and redefine psychiatry in relational terms. Both approaches, developing different concepts, view the ego as a relational concept and examine the way the ego emerges out of early mother-child interactions. Although these two theories are a departure from traditional psychoanalysis in developing interpersonal structures, they are not too distant. They retain many substantive commitments to the psychogenetic view of illness and give no attention to the question of on-going internalizations or relationships that

contribute to a developing self. In other words, the ego is critically set in the early years and is exclusively dependent on a single relationship, mother-child, without reference to how the self may continuously and dynamically grow through subsequent significant relationships.

As one who has adopted an interactional perspective, it is unsettling that the pertinent questions raised in the above two perspectives remain unanswered with respect to a relational theory. Although these theories point in the direction of a relational model, they are either too obscure or too restricted.

The problem then as viewed by this author is how to account for self emergence when the self is viewed as being socially constructed through interactions with others. Symbolic Interactionists begin to address this specific problem, but in our opinion their efforts fall short. The theory designed in this study attempts to build and expand upon the efforts of Symbolic Interactionists and add a qualitatively new dimension to satisfactorily resolve this issue.

Both as an educator in the field of Human Services and therapist, this issue of how the self is constructed and is proportionate to significant others has maintained long-standing interest. As a teacher both during supervision and subsequently, the role of authoritarianism and the content

of product and performance standards of competition were exclusively emphasized. Students who could not measure up to these criteria were viewed as failures, cut out of herd, and re-routed as rejects to euphemistically labeled special education structures. As a therapist, many of these same students were later referred as being uncommunicative acting out developing delinquents. Most of these students were indeed in distress and acting out from fear of losing, being left behind, being left alone, and not being good enough. Many of them had been labeled as learning disabled, yet in therapy their stressful self image appeared teacher-caused. If relations are the mooring point of behavior, the role of teacher could be significantly altered and the view of a healthy/unhealthy classroom and student radically improved.

In therapy a relational theory of self would be able to shift the perception of how psychological issues may be viewed and realign the therapist's position in designing an interactional process of healthy recovery.

Purpose of the Study

The purpose of this study is to clarify what is denoted by the term 'self' and to propose how it emerges and continuously develops in a relational context. This dissertation, therefore, is a conceptual study regarding the relational

nature of self.

This study proposes to directly address the problems of inadequacies and limitations that exist in the present relational theories as overviewed in the above statement of the problem section. It seeks to resolve these pertinent questions by developing a clear theoretical position regarding the genesis of "the self" and its continuous evolving process.

It is the intent of this study to in part build on the supportive foundations of other theoretical relational perspectives and develop a unique relational self theory. In addition to these theories, there are two other resources utilized in support of establishing a sound and logical basis. One is from the field of Philosophy, the second from the science of Anthropology.

Philosophically this study elicits additional support from the humanistic philosophy of Martin Buber (I and Thou, 1958) and his concept that it is only within relationship that personality and personal reality exists. It is from his concept of I-Thou, I-It, and the essential We, that man constructs and develops a world out of his experiences. It is, therefore, the connectedness of relationships that provide the internal essential psychological reality.

Anthropologically this study utilizes the factual scientific inquiries on the evolution of man as set forth by

Pierre Teilhard DeChardin (The Phenomenon of Man, 1958).

For Teilhard, life evolves from its simplest form reaching forward to the level of human development. Each development in this process is one from the simple to the more intricate. Like Darwin, Teilhard documents that this movement to higher forms contains within itself a "favored axis of evolution." Unlike Darwin, however, this axis is not in the direction of 'survival of the fittest', but survival of the most complex. Teilhard's law of Complexity/Consciousness is the critical base of evolution. In simplistic terms, it is growth in interaction, a coming into relationship and leading to the formation of a new entity. For Teilhard evolution is not just a biological event, but underlies everything. With the advent of man Teilhard applies the 'law of convergence' to demonstrate how union results in differentiation and uniqueness.

This study attempts to construct a genesis of 'the self.' The pertinence of Teilhard's thought is to in part look through the scientific microscope of evolution and his law of convergency to help clarify this view and locate it in a continuum of other scientific studies.

Significance of the Study

As stated in the problem section, existing theories of a relational self suffer from a twofold inadequacy. On the one hand, the question of how the self emerges in Symbolic Interaction literature is underdeveloped and confusing. While on the other hand, the expositions of how the self may develop during adulthood is essentially overlooked by the narrow psychoanalytic visions of infant-mother formation.

The significance of this study is that it will provide a theoretical foundation as to the origin and continuous development of 'the self' and conclude with a consistent coherent theory interwoven with other scientific research that perceives 'the self' as relational in nature.

The development of such a coherent position would provide the theoretical underpinnings of the major pivotal dynamics regarding hypothesis of the healthy/unhealthy person in attempting to:

1. Clarify the genesis of 'the self,'
2. Contribute to the literature regarding a concept of the self as an on-going process of growth,
3. Generate another new perspective of the substantive influence of relationships in people's lives,
4. And apply this theoretical position regarding implications in the fields of human services and therapy.

Delimitations of the Study

This study is designed to develop a conceptual formulation of the nature of self. Moreover to propose that this construct is relational in nature. In a broad sense we have chosen a particular framework to view our subject of study, thereby excluding other non-relational positions. As a consequence, there is strong concentration on the review of literature in the Symbolic Interaction section. Further, we have omitted specific authors who perhaps could be called in to assist us in such an interpersonal study, such as Fromm, Erikson, and Rogers. Their views of self, while intriguing, are of a different nature than that explored in this study.

This study does not report in depth on the shift of focus within the psychoanalytic schools as represented by Object Relations Theory and Harry Stack Sullivan. Nor do we feel that any concentration on intra-school conflicts such as the role of aggression, libido, death, etc., would shed important light on these representative positions as given in our study.

Neither do we pause to examine or debate the plausibility of evolution. In this study we join firmly with the extensive community of multi-disciplinary scientists and accept evolution as a confirmed fact in the explanation of the history of the earth.

We do attempt to draw from a variety of relational positions and theories rather than any single model or a few inner-school variables. In this process we share in what is common, criticize what we think to be inadequate, and in this process of crystallization, clarify what we believe to be our own.

Methodology

This study purports to develop a theory, namely a relational theory of self. Methodologists Sjoberg and Nett (1968) define a theory as a system of concepts linked by discrete observations; i.e. logically interrelated propositions brought together by the various aspects of problem definition, collection of evidence, limitations, analysis, and concurrence or conclusions. In general this is a qualitative, exploratory study. Within the frame of psycho-educational research, since this study is designed to add to the body of knowledge regarding self and also intended to be of practical use to human service professionals, it is both basic and applied research (Lehmans and Mehrens, 1971). Following the methods of theory construction as outlined by Julian Simon (1978), Lehmans and Mehrens (1971) and Sjoberg and Nett (1968), this study explores and develops in a controlled manner a relational theory of self. The methodology

utilized follows patterns of discovery (Hanson, 1958) and the logical-theoretical construct system of theory development.

Hanson's "pattern of discovery," or concept of retro-duction, refer to the observation of "facts" and construction of a theory to explain these facts (1958). It simply means one is confronted with a set of data, or problem, that has not in the observer's opinion been adequately accounted for; and, therefore, one reasons back from the observations in order to construct a theory that will account for them. Hanson cuts through much of the controversy about theory development with his statement:

"A theory is not pieced together from observed phenomena; it is what makes it possible to observe phenomena as being a certain sort, as related to other phenomena. Theories put phenomena into systems" (Hanson, 1958; 90).

The method of logical-theoretical construction is a three component approach to theory development: basic assumptions regarding reality, logical constructs, and substantive generalizations (Sjoberg and Nett, 1968). It is a process of logic that holds events or factors constant in a series of corroborative observations for the purpose of scrutiny and concurrence. The three components of this methodology have been incorporated in the design of this study as outlined in the following paragraphs.

The assumption of fluidity or of stability in the

social order is rather basic in this study. This study takes the position that while there is a degree of order in the social world, it emphasizes the everchanging nature of social reality and views the social order as in a state of becoming. This is in opposition to the position that social reality is basically fixed and stable. Associated with the premise of fluidity and of rigidity are assumptions concerning the extent of man's control over his environment. This study speaks to the issue and develops the position that individuals do not simply react, but rather have the ability to shape their environment. An additional assumption relates to integration rather than conflict, i.e., we individually attempt to avoid tension and conflict and strive toward harmony. In general the assumptions which underlie this study can be classified as optimistic rather than pessimistic, rational rather than irrational, relational rather than material. These basic assumptions are connected to and substantially expanded upon in the review of literature section covering Symbolic Interactionism in Chapter I.

Employing Symbolic Interactionism as a base, this study then defines and clarifies in Chapter II important anchoring constructs that the author's notions are set within in order to reduce the potential for ambiguity or logic inconsistency in subsequent theory progression. Chapter III introduces

the construct of early meaning to focus on factors of other-theory comparison and to develop consistency and departure aspects. Though unrelated to the fundamental reference of Symbolic Interactionism, the models of Interpersonal Psychiatry and Object Relations theory are included as attempts to explain the self in relational terms and as such offer insight, compatibility, and basic influence points (Lehman and Mehrens, 1971).

In addition to the clarity and definitions of constructs in theory development, any proposed theory must yield to consistency and coherence gathered in the requirements of inductive, reductive, or system of synthesis (Simon, 1978). They must be grounded in sets of connected assumptions, beliefs, intuitions, etc., that rest on philosophical congruence. This study then identifies the philosophical roots and connection of this study and proceeds a step further in this location and congruence by linking it to the historical patterns and advance of living organisms. This construction is designed not only to render philosophical congruence, but with the material of anthropology provide continuity within the study of evolution. By looking at the interweavings of these philosophical and anthropological findings using panel analysis (Galtung, 1977), we attempt to further integrate this congruence as well as set the stage for a relational theory of self.

The factors of reliability and validity of evidence in the development of theory that emphasizes verstehen, or understanding, rather than prediction emerge from construct consistency and logic interrelatedness (Sjoberg and Nett, 1968). The validity of evidence in this study relies on construct stability and logic, as well as an availability and utility which warrants the connections of constructs. The issue of stability and logic stands with each construct chapter, the question of their connectedness is the focus of Chapter V. Reliability in qualitative theory construction refers to the concurrence of consistency by observers regarding the set of evidence or data; validity refers to adequacy of this evidence relative to the hypothesis (Simon, 1978).

The final chapter represents the third component of substantive generalization or synthesis. Through the method of definition and explanation, the theory is set forth through the integration of constructs. The adequacy, utility, and validity of the preceding chapters are put to the test of reader support or negation, and the question of whether this theory construction speaks as a disciplined insight in a coherent manner to the problem raised and contributes to the body of knowledge is, therefore, answered.

Symbolic Interaction

Symbol. The origins and constant reference for Symbolic Interaction can be traced back to the works of George Herbert Mead (1863-1931). Since the principle sources of his thought are from publication of his lectures and notes after his death, the following discussion relies heavily on the writings of his students (Blumer, 1969; Meltzer, 1964; Stryker, 1956; Rose, 1961; Denizen, 1972).

Symbolic Interactionists claim that we live in a symbolic environment as well as a physical one; and that it is in the symbolic world rather than the physical one that we are truly human. A symbol is defined as a stimulus that has learned meaning and value for people, and our response to a symbol is in terms of its meaning and value rather than its physical stimulation to our senses. A meaning is equivalent to a true dictionary definition, the way people actually use a term. A value is a learned attraction or repulsion we feel toward the meaning.

As Ornstein demonstrates there is no way we can encounter physical reality in the 'raw,' directly; we pull out certain stimuli and ignore other stimuli and in this way make sense out of our world (Ornstein, 1972; Chapter One). Symbolic Interactionists agree and contend that this nomic process happens symbolically in the inner forum.

Practically all the symbols we learn are learned through communications (interactions) with other people, and so symbols can be thought of as common or shared communication. Human beings have a distinct capacity for symbol communication because we alone among the animals have a vocal apparatus for a large number and wide range of different sounds, and have a complex nervous system which can store up the meanings and values of millions of symbols.

The reality of 'out there,' therefore, is developed in interaction with others. We interpret the world according to meanings and definitions achieved through interaction. Symbolic Interactionists do not deny objective, physical reality. They merely state that this reality is not responded to directly. Objects exist, but for human beings they are pointed out and given meaning through interaction with others. According to Bernard Meltzer, "Objects are social objects in a very real sense" (Meltzer, 1964; 6).

Interaction. Mead (1934) identified two kinds of interaction: one animal, the other human. He claimed that psychology would have to take covert as well as external phenomena into account to understand the human. Internal phenomena differed from external only in degree of accessibility. Additionally, he believed these to be two dimensions of the single process of constructed human

action, and the less accessible could be inferred by viewing the unity of the human act.

"What one must insist upon is that objectively observable behavior finds expression within the individual, not in the sense of being in another world, a subjective world, but in the sense of being within his organism. Something of this behavior appears in what we may term 'attitudes' the beginning of acts. Now, if we come back to such attitudes we find them giving rise to all sorts of responses" (Mead, 1934, p.119).

Only in viewing the human act in its entirety, its beginning (internally) and in its development, can human behavior truly be studied.

According to Mead, the peculiar capability to construct human action is the ability to communicate. Practically all the symbols we learn are learned through communications (interactions) with other people, and so symbols can be thought of as shared communication. Mead believed that animals do not communicate, but rather interact in a limited sense through a "conversation of gestures."

"Two hostile dogs, in the pre-fight stage, may go through an elaborate conversation of gestures (snarling, walking stiff-legged, baring fangs). The two dogs are adjusting themselves to one another by responding to gestures. (A gesture is that portion of the act which represents the entire act; it is the initial phase of the act which epitomizes it, e.g.; shaking one's fist at someone). Now, in the case of the dogs the response to a gesture is dictated by pre-established tendencies to respond in certain ways.

Each gesture leads to a direct, automatic, unreflecting response by the recipient of the gesture (the other dog). Neither dog responds to intention. Further, neither makes his gesture with the intent of eliciting certain responses in the other. Thus it is devoid of deliberate meaning" (Meltzer, 1964; 6-7).

Animals consequently respond directly to the gestures and actions of the other organisms. The activity of the organism is "released" by the gesture or action impinging on it. Infra human behavior is a series of direct, automatic response to stimuli (Meltzer, 1964). It is not reflectively constructed, nor is the infra human capable of standing outside itself and imagining how the other will respond to its actions. Animals are incapable of perceiving themselves as objects and cannot construct their actions accordingly.

Humans, on the other hand, develop the capability of interacting through "significant" gestures or symbols, i.e., symbols that have the quality of being shared by the participants in any given situation. For Mead symbols are significant because they have meaning to both the user and to the other with whom one communicates. We use symbols to indicate meaning so that it will make sense to the other. Significant gestures, or symbols, are not, therefore, an individual act but are by their very nature social, are meaningful to more than one (Rose, 1961). To understand more deeply the concept of significant symbols, it would be

helpful to examine the human act in its entirety.

The Human Act. Human beings have the capacity to stand outside of what they enact, to see themselves as participants. We can view the drama and ourselves as unfolding with a past and future. By having a perspective outside of ourselves, we can respond to and modify our behavior from that perspective. For purposes of analysis Mead breaks this interaction down and begins with what he calls an "impulse" on the part of the actor. An impulse is an all inclusive term from a hunger experience to a wish to respond to the statement of another.

This impulse arises from the individual subject which Mead called the "I." Next, rather than following directly the impulse and moving toward the other participant in the interaction, the individual is able to "take on the attitude of the other" internally. He imagines how the other will react to his imagined action by placing himself in the position of the other and viewing himself "objectively." This is what Mead called the "me". In this way each is able to access both his own and the other's response to his imagined behavior. This affords each the opportunity to block or inhibit aspects of his behavior which he considers inappropriate in that context and/or to adjust his action in accordance with his expectations of the environmental

response. Each is able to modify their behavior internally as it develops.

For Mead it is this very aspect, the combining of "I" and "me", i.e., interaction, that is truly formative of human behavior. It is in the process that individuals create their environment and complete any on-going action. The ability to represent his world internally and effect active control over it by this formative aspect of human action has profound implications in understanding thought, knowing, and reality.

Symbolic Interactionists emphasize our world is a symbolic one. Individuals see, think, hear, share, and act symbolically. Symbols are critical because it is precisely said, "They are our reality". As human beings, individuals act within a world of social objects. That is, we act toward a world defined by others through communication. We share with others a definition of the world and its objects. Objects are transformed from physical stimuli responded to automatically into objects socially constructed. Each time we interact with others we come to share a somewhat different view of what we are seeing. As we interact we develop a perspective as to what is real and how we are to act toward that reality. It is through symbolic interaction with each other that we give the world meaning and develop the reality toward which we act. "Meaning arises out of the

interaction that one has with ones fellows." (Blumer, 1969; 19).

Self. In the stream of interactional thought it follows that the self is a social object. Like all other social objects it is something shared with others in interaction. "The individual comes to see self in interaction with others...it is pointed out and defined socially" (Meltzer, 1864; 8). The individual becomes able to experience self, or see self, as a separate object because of interactions with others. We become 'objects' to ourselves because of others.

In the beginning an individual is unable to make a distinction between himself and the rest of the world. How, then, does such a distinction take place? Symbolic Interactionists say it is through the action of others. (McCall and Simmons, 1966; 207). The self then is an object social in origin and also an object that undergoes change like all other objects. So, not only does the self arise in interaction with others but again, like all other social objects, is defined and redefined in interaction. Stryker sums this up as follows:

"The human organism as an object takes on meaning through the behavior of those who respond to that organism. We come to know what we are through others response to us. Others supply us with a name, and supply the meaning attached

to that symbol. They categorize us in particular ways-as an object, an infant, boy, girl, etc. On the basis of that categorization, they expect particular behavior from us; on the basis of expectations, they act toward us" (Stryker, 1956; 309).

The manner in which others act towards us defines our 'self', and we come to categorize ourselves as they categorize us. As the child comes into the social world he comes into contact with a variety of persons in a variety of self-relevant situations. The child comes into contact with differing expectations concerning his behavior and differing identities on which these expectations are based. "Thus he has a variety of perspectives from which to view and evaluate his own behavior; he acts with reference to self as well as with reference to others" (Stryker, 1956; 314).

The Symbolic Interactionists attempt to become more explicit suggesting stages of development. Preparatory Stage is the first inferred by Mead, a pre-self, or pre-symbolic stage of self. Meltzer describes it as here the child acts like the adult does; it is clearly imitative and lacks meaning. (Meltzer, 1964, 9). The adult smiles, then the child smiles; or an adult points, then the child points. It is purely imitational and social objects, including the self, are yet to be defined with words that have meaning.

The Play Stage comes early during the acquisition of language. This begins to happen very early, so the first

stage is really insignificant in terms of length of time. Now learning language, the child is able to define and label objects with words that have shared meaning. So what was acted toward originally as imitation is now acted toward according to the meaning shared in interaction with others. The child plays mother, teacher, policeman, etc. What is of central importance is that it places the child in the position where it is able to act back toward itself in such roles. The child first begins to form a self. "The creation of self as social object is an identification of that object...it involves naming and once an object is named and identified a line of action can be taken toward it." (Denizen, 1972; 306). It is during this stage that the child introjects significant others, usually parents, relatives, siblings. As the child grows the possibilities of significant others increases greatly and can be a whole number of individuals.

Significant others are critically important to us, they are responsible for the emergence of self. For we come to view ourselves as an object because of significant others. During this stage the child is incapable of seeing himself from the perspective of too many others simultaneously. It is a time when the child takes the role of significant others, but very few, and acts as if he were these individuals. (Meltzer, 1964; 9-10).

The Game Stage is the completing stage of self. The 'game' represents organization and the necessity of assuming several significant others simultaneously. Cooperation and group life demands knowing one's position in relation to a complex set of others, not just a few single others. For Mead, this is the adult stage of self. "The child puts together the significant others in his world into a whole, a generalized other system." (Karp and Yoels, 1979; 38-39).

The self then serves as an object of symbolic interaction. As the individual communicates with himself, he is both a subject and an object in communication. Because of this we are able to think, i.e., able to point out things to ourselves, to interpret. "The possession of a self provides the human being with a mechanism of self interaction with which to meet the world." (Blumer, 1966; 535). Mead says, "The essence of the self lies in the internalized conversation which constitutes thinking, or in our terms of which thought or reflection proceeds." (Mead, 1934; 173). To think is to speak to oneself.

Identities. Clearly one is not born with a pre-formed self, but rather it is a progression. It is through the reflected appraisals of others that we come to define ourselves as certain kinds of persons.

Our identities are established and validated through

the response which others make to us. In Symbolic Interactionist literature identities are used instead of identity to emphasize Wm. James' notion that we have as many selves as we have memberships in different social groups, such as family, religions, friendships, etc. "We adjust our behavior accordingly to take into account the particular situation and others with whom we are interacting." (Karp and Yoels, 1979; 36). As Mead puts it:

"We carry on a whole series of different relationships to different people. We are one thing to one and another thing to another. We divide ourselves up into all sorts of different selves with reference to our friends. We discuss religion with one and politics with another. There are all sorts of different selves answering to all sorts of different social relations" (Mead, 1934; 142).

For Symbolic Interactionists interaction is always oriented toward the future, to what the other will do. The only way we can anticipate the future is through this kind of mutual role-taking. From the Symbolic Interactionist perspective, the development of the self is inextricably bound up with the capacity to take the role of the other. Every act of role-taking simultaneously involves anticipation of the response that others are going to make toward us, and our reflection of our own behavior in view of these interpretations of other's response (Karp and Yoels, 1979; 38).

Self as Object. As emphasized above, self is an object; it is pointed out and shared in interaction. Blumer repeats often that the importance of self as object cannot be understated: "It means that the individual can act toward himself as he acts toward all other objects." (Blumer, 1969; 11). We can judge, communicate, and manipulate other objects; and so we can do this also with the self.

Self and Identify ("I" and "Me"). During his lifetime, Mead had to respond to the criticism that his theory was merely a form of social determinism, i.e., that an individual is merely pressed out and conforms to sets of expectations provided by significant others. He countered that we do have freedom of action and posited his central notion that the self is comprised of components--the "I and the "me."

"The I is the response of the organism to the attitudes* of the others; the Me is the organized set of attitudes of others which one himself assumes. The attitudes of others constitute the organized Me, and then one reacts toward that as an I" (Mead, 1934; 175).

*Attitude means a truncated or incipient act, a beginning. The sense that one has acted, is acting, and will act further. It is a poor term to imply an incipience that permits one to anticipate what is about to occur...we anticipate what is being proposed by another.

The "I" is the individual as subject, the "me" constitutes the person as object. The "I" is something that is, so to speak, responding to a situation that is within the experience of the individual (Mead, 1934; 177).

The Symbolic Interactionist seem to have a difficult time pinning down just what is the "I." Meltzer calls the I "this active nature that gives propulsion to the act." (Meltzer, 1972; 17). McCall and Simmons describe an "active agent" (1966; 54). Mead states, "it is the I, or rather it is because of the I that we say we are never fully aware of what we are, it gives the sense of freedom, of initiative." (Mead, 1934; 177-178). Yes, we do direct our acts; and yes, others highly influence our acts. Karp and Yoels describe the "Me" as the significant others in us, representing the more conventional aspects of self (1979; 49).

Mind. For Symbolic Interactionist mind is probably best described or defined as symbolic interaction with the self.

"It is active communication with the self through the manipulations of symbols; an inner flow of speech...that calls out intelligent response. We manipulate symbols covertly; we think, engaged in minded behavior, we literally hold conversations with ourselves" (Mead, 1934; 182).

Blumer says the mind is conscious activity, anything the individual indicates to himself from the time we awaken until we fall asleep. "It is a continuous flow of self

indications-notations of things with which we deal and take into account" (1962; 182). We walk into situation; we determine what is important for us in those situations, we define the situations, that is mind activity.

When we indicate things to ourselves, we isolate, label, develop lines of action toward things. We do not respond passively, but actively by defining. This is minded behavior. The world is transformed into a world of definitions because of mind. Action is a response not to objects, but our active interpretation of these objects (Blumer, 1966; 69). We think about what we are to do before we do it. Mind makes possible the rehearsal of acts. "Mind, according to Mead, is what constitutes the self in action...mental emerges out of the organic life of man through communication" (Meltzer, 1964; 12).

Mead claims that the central principle of all organic behavior is that of continuous adjustment or adaptation to an environing field. This is not the same for all organism as behavior involves 'selected attention.' We accept certain events and reject others. Perception is an activity of 'selective attention' to particular aspects of a situation. The origin and function of the mind is social; it arises through communication, through association with others. The mind rises and is maintained in this process (Meltzer, 1964; 18).

The mind is social in function in the sense that we continually indicate to ourselves the role of others and control our activities with reference to the definitions provided by others. By taking the role of others, we see ourselves as others see us, and arouse in ourselves the response that we call out in others. It is this conversation with ourselves between the representation of the other (in the form of the me) and our impulse of first reflex (in the form of the I) that constitutes the mind.

So what we actually do in minded behavior is to carry on internal conversations. By addressing ourselves from the standpoint of the 'generalized other, the individual has a universe of discourse, a system of common symbols and means, with which to address himself (Meltzer, 1964; 14-15).

Role-Taking. For Symbolic Interactionist, taking the role of others is critical to the development of self and the most important mental activity. When Mead discussed the importance of significant others and generalized others in the development of self, he points out that these others who are so important to the child constitutes those whose role the child takes as his own.

To recall the stages of development:

Preparatory Stage - The child imitates the acts of significant others. There is no awareness, only imitation.

Play Stage - The child takes the role of significant others, seeing self, directing self, identifying self from the perspective of significant others. It is one role at a time.

Game Stage - The child's selfhood has matured into an organized whole. The child takes the roles of 'generalized others'.

Rose amplifies this by saying, "We take the other's role inferring perspectives from the other's action" (Rose, 1961; 17). Mead claims role taking precedes mind, symbols, and self in the child's development. The child first imitates the acts of other's, takes in. From the simple beginning of imitation comes the earliest glimmerings of the object we call self.

Obviously, role-taking is much more than the child playing at the roles of others. Play is an example of role-taking. Role-taking is an integral part, necessary for understanding the other and being understood by the other.

"The individual experiences himself as such, not directly, but indirectly, from the particular standpoint of others. For he enters his own experiences as a self...insofar as he becomes an object to himself just as others are objects to him or in his experiences" (Mead, 1934; 138).

The child takes the role of significant others, then develops a generalized other and so we judge, direct self, and all the other self processes come into being. "We learn

how to view reality in this way" (Karp and Yoels, 1979; 19). Meltzer says to know the total act for which a gesture stands for "one must put himself in the position of the other" (Meltzer, 1964; 19). The mechanism of role-taking is this incorporation of others; the individual internalizes others into his own conduct (Meltzer, 1964; 19-20).

Human being are constantly acting in relation to each other. Communicating symbolically, "we are in a vast process, continuously in interaction" (Blumer, 1969; 20). In this process of taking in significant others, symbolically interacting with them, our behavior occurs. As Blumer states (1962) it is through this process that human beings construct conscious action. We do not, therefore, respond to a world out there, but to a reality actively shaped by us in symbolic interaction.

Summary

Thus far we have presented a model that addresses individuals as active agents, who construct action, and have attempted to set out the foundations for this capacity. We have described conscious action as a process of symbolic interaction with others through interiorization, and have referenced consciousness as an inner forum of "I" and "me." To develop this model further, a number of questions require

response such as; how do individuals become participants in a shared construction of reality, how is the notion of the unconscious accounted for in this action construction? In order to set the stage for answering these question, we will consider some additional constructs to gradually introduce and frame the base for the meaning of relationalism.

C H A P T E R I I
RELATIONAL CONSTRUCTS

This study proposes that the self emerges and develops in union with others, and that this being-in-relation is central to the exploration and explanation of human behavior. Such a proposition represents a paradigm shift, and therefore certain assumptions and concepts require definition and location to become functional constructs. This chapter intends to establish these constructs and to set the stage for the exposition of our proposition.

Meaning

To understand reality as an interactional creation, the nature of meaning must be considered within the context of the human act. Meaning is not a property intrinsic to objects, but rather arises from how a person is prepared to act toward them (Blumer, 1969). Between objects "out there" and as individuals overt response is a perspective or meaning. Objects are addressed and responded to by a "line of action" one is about to take toward them. Meaning then goes beyond a mere dictionary definition as it includes all the varied images and attitudes that an object elicits for a

person. This is not to say that objects have no reality outside of our knowing them, but rather that we make them meaningful in our acting in relation to them, in reflectively noting them to ourselves.

"A tree is not the same to a lumberman, a botanist, or a poet; a star is a different object to modern astronomer than it was to a shepherd of antiquity; communism is a different object to a Soviet patriot than it is to a Wall Street broker" (Blumer, 1969; 69).

Objects

The term, object, is used in its broadest sense. Objects are not limited to inanimate things, but include everything that can have meaning for a person; things, other people, ideas, morals, etc. The definition of objects is normally derived with others. To a great extent we identify our world according to what we have learned from others. Objects are pointed out and given meaning through interaction with others. Objects are pointed out and given meaning through interaction with others. Children constantly want to know "What's this?" "What's that?". Most objects have an almost infinite number of social meanings, and so each object constitutes a multitude of social objects. Objects exist, yes; but in the experimental world of human behavior they are pointed out and given meaning

through interaction with others.

Most meaning of objects then is not a private esoteric affair, but a common or shared one. In other words, two or more people act toward a given object in the same way. Because of our ability to stand outside ourselves and take on the perspective of the other, we are able to act toward objects as we imagine the other does. We are then able to assess, modify, reject meaning on the basis of the other's behavior. It is people in interaction that give meaning to objects, create them, change them (Shibutani, 1961). The penal code certainly has different meaning for the criminal than it does for the judge. Judge Parker is a different person to his wife, children, colleagues, and the accused. Furthermore, Judge Parker takes on different meanings for his wife depending on the action she is engaged in when she indicates or notes her husband to herself. Reality is thus constructed, maintained, and transformed constantly in the context of on-going action. The meaning of objects arises in interaction; in this way it is a relational, co-creative, process.

Human Interaction

Earlier we used the example of two hostile dogs to describe infra-human behavior. We established this

"conversation of gestures" as automatic, direct, unreflecting, without interruption or interpretation as a stimulus and response sequence. Human interaction, however, is not a direct response to the activities of the other, but rather a response to the intention of the other. Two men engaged in a heated argument are quite different from two men lightly and affectionately exchanging blows. In the first, one would respond with tenseness, becoming defensive, preparing for battle. In the second, one would be jokingly involved without fear, preparation to survive, or mobilizing for attack. Response is based on the meaning derived in the midst of understanding the entire act. In our example one is a challenge, the other a sign of affection. The what and the how of the response is predicated on its being consistent with the intent of the other, that both agree. In either example, both men ascribe a common meaning and use this meaning in their action construction.

Human interaction then consists of two or more people involved in a serial process of impulse, perception, inhibition and transformation of impulse through reflective role-taking, mediated through shared meaning.

Human interaction, because it creates meaning, constitutes objects not constituted before; i.e., objects which would not exist except for the context of a relationship where meaning occurs. In short, human

interaction is reflective, self conscious; infra-human gestures are not. We do not imply in this statement that infra-human activity is not conscious (our own opinion is indeed to the contrary), but merely that it is not reflective consciousness. Human interaction engages the ability to stand outside of what is enacted, to see ourselves as participants and the act unfolding.

Interiorization

In the interactionist model self is also an object. Therefore, it derives its meaning within the experience of being relational. Like all other objects, it is pointed out and gathers meaning through interaction; like all other objects we do not experience ourselves directly. An individual enters his own experience as a self insofar as he becomes an object to himself, just as others are objects to him (Mead, 1934). To achieve this reality of self, we place ourselves in the position of others toward us. As interactionists say, we role-take; we do this through a process of internalizing others. This within of others is simply all those perspectives on oneself that each has learned from others. Mead (1934) refers to this as the "me".

We have seen that the world of meaning is an interior one, definitions pointed out and achieved with others. So,

too, the definition of self begins with and continues from the definition and interaction with others. We become objects to ourself because of others. A newborn is undifferentiated and unable to make distinctions between himself and the rest of the world. It takes on meaning through the behavior of others who respond to the infant. Others supply us with a name and the meaning attached to that symbol. They categorize us in particular ways, on the basis of that categorization expect particular behaviors, on the basis of those expectations reward and punish, encourage and discourage, set limits; they act toward us (Stryker, 1956). As we develop in infancy, childhood, and later life, we become aware of our self in this way. The self then is an object social in origin, and one that undergoes changes like all other social objects.

The interiorizing of others is a critical construct; we will emphasize it further. An infant does not come into the world with a developed self. At first it functions at a level of non-meaning and imitation. You smile at the baby, it smiles back; you point, it points. This phase, interactionists contend, is followed by one where the acquisition of language occurs, and the child begins to label and define objects with words that have shared meaning. At first haltingly with errors in terms of definition and pronunciation as parent/caretaker react with approval,

repetition, and continuous distinctions.

"So, for example, the child may use the sound "ba" to refer to any approximately round object—ball, orange, egg—around the floor. The response of the parent to the rolling of an egg, especially a raw egg, will soon make clear that an egg is not a "ba" and that it should not be rolled on the floor. In the course of time, the child and parent will come to agree on what is and is not a ball. Thus a significant symbol will come into existence. A sound, at first meaningless to the child, comes to mean what it already means to the adult" (Karp and Yoels, 1979; 42-43).

This stage tendency to imitation is a tremendous aid as parents reinforce, select, and connect sounds and definitions, sharpen and extend meanings. As words are attached to objects so also are present attitudes toward that object. A snake is not merely pointed out, it may also be disdained or recoiled from, and the child perceives that reaction and adopts it along with the proper word. So in this process of imitation and presentation of words, definitions, and meanings, a child is encouraged that a ball includes throwing, catching, hitting; mud pies are not healthy; coal does not make good snacks; dirty is not delightful, etc. With the responses are the attitudes, and they are taught along with the labels. The child begins to understand what parents want him to do; in turn, he can better predict what they will do if he does or does not comply.

The very simple world of imitation becomes more

complex, for as this activity is repeated time and again, the infant no longer needs to count on it so overtly. The ability to help him construct his activity can be taken internally from memory of the interact. The infant comes to represent the interacts and actors within, as he holds the interacts, the responses of others, the things they would say, and so on. Having taken on as his own the attitudes he once imitated, he merely acts accordingly without exclusive dependency on recourse to imitation. Through this repetition and increased complexity from being in relation to other, the child begins to attribute a new quality of being an object to himself.

Beyond infancy the child enacts roles of mother, father, teacher, rock star, etc. Doll playing is typical of this, as the child is able to act back upon itself in such roles. In other words, we begin to take others into ourselves. We view ourselves as an object because of others acting toward us, and our enacting those roles toward ourselves. At first the roles are few when the child acts as if he were these individuals. The classic example of a child responding to himself from the perspective of an adult is the situation in which he begins to do something, stops, slaps himself on the hand saying, "No, no Teddy. Don't do that." The child experiences an impulse and then overtly responds to himself from the role of the other. In so doing

he alters the flow of his activity. Through imitation the child incorporates the attitude of the other, speaks to himself, and so monitors his behavior in a more or less socially acceptable way.

The object called self is being learned in interaction as the child is encouraged, discouraged, affirmed, corrected, etc., and given meaning by others through an array of communicative acts. By taking this response-of-others within, or simply others, the child develops the ability to stand outside himself, to be reflective. From external interactions with others, inner interactions evolve. It is a progressive development from undifferentiation to distinction through communicative acts of address and response.

Dialectical Composition

Without the ability to interiorize others, our world indeed would be an unpredictable, frustrating, uncontrollable place. We have stated that people live in a symbolic world and that what comes to be experienced as 'self' results from a process of interiorizing others. How then does this interiorizing others take place?

Interactionist contend that our knowledge of external nature is determined by our social experiences in communication (Cottrell, 1969). Reality then is constructed

in communicative acts, in address and response. In this way then it is in communication that the exchange of recognition of meaning takes place. If there is no mutual recognition of meaning, communication breaks down, and the claim is made that 'we are unable to communicate', and dialogue breaks off. When a reference for a symbol is learned, not only the word but a set of attitudes (how one is prepared to act towards that object) is learned. It is beyond dictionary definition. To assert here that communication is restricted to linguistic acumen would be inadequate for language is but a portion of the composition of communication. Although we hold that definitions are primarily fashioned through language, meaning is accomplished through multiple levels of interchanges such as eye movement, kinesthetics, tone, touch, volume, space, feelings, etc.

Linguistics, then, as the capacity to use and arrange speech, is too limited and arbitrary, too subject to inaccuracy and deceit, to comprise the full medium of this communicative flow. In this study we are more closely aligned with recent research on brain hemispheres and lateral thinking to view communication so narrowly (Springer & Deutsch, 1981). Communication is used here in a much larger and complementary context to signify the position of address and response around common agreement in verbal/non-verbal interacts. Meaning arises and is achieved in a

social process; it is a structure of mutuality. It is in this way that communicative acts are said to be interdependent, interactive, and interconnected.

The interiorizing of others then is not some semi-mystical process, but simply through the process of communication, which due to its many forms and levels we prefer to call dialectical composition. Because human beings act primarily through the exchange of communicative symbols, the construction of reality occurs through a dialectical system. Through this composition we are able to interiorize others, be an object to ourself, achieve meaning, to address ourself anew and respond.

As this composition is arranged harmoniously within a dialectical exchange with others, we smoothly grow and develop in interacts with others. Conversely, if this composition becomes troublesome, incongruent, and non-adaptive within, the organization of consciousness disintegrates and the ecology of self becomes problematic and imbalanced.

Summary

We have described consciousness as a dialectical composition of address and response with others. From an entirely different perspective, this process of action

construction and induction into a world of shared meaning has, in a very limited way, been acknowledged in the psychoanalytic tradition. In the next chapter, we turn to these two theories in order to expose similar thinking in support of our proposition and be less abstract.

C H A P T E R I I I

EARLY MEANING

In an attempt to understand the experience of a neonate as it enters a dialectic world of consciousness, we turn to two theories that broke new ground in the psychoanalytic tradition. This tradition is saturated both in theory and therapy with the intra-physic, non-social, instinctual drives paradigm. For some theorists this view appeared too static and fatalistic and was contrary and inconsistent with their experiences as therapists. As a result, some gradual shifts around theoretical limits began to occur. These shifts were not only in areas of refinement but also more radical by abandonment of some basic Freudian cornerstones. It is beyond the scope of this study to trace the history of these theory shifts. We include the theories of Interpersonal Psychiatry (Harry Stack Sullivan, 1953) and Object Relations (Klein, 1975; Fairbairn, 1952; Winnicott, 1964; Guntrip, 1971) as they very closely parallel what has been stated so far and help to provide a detailed view of the infant's entrance into symbolic reality.

Harry Stack Sullivan

From the moment of birth, survival depends upon the adequacy of interpersonal relationships. Sullivan is often quoted regarding the condition of the infant as an extraordinary plastic, germinal nucleus with infinite potentialities and with limited physical capacity and few automatic behaviors for dealing directly with its environment (Rychlak, 1973). Water, warmth, milk upon which the infant's life depends comes from others. Sullivan (1953) claims that there is at birth a raw, intense, basic survival drive expressed psychologically in a primal anxiety around the fear of abandonment. This anxiety is dealt with by the mothering one in interpersonal, social responses.

Rudimentary Objectifications. Sullivan (1953) contends that the infant is entirely joined at birth, yet vaguely feels or "prehends" things. Since there is no ego in any distinctive sense, there is no awareness as a separate entity. For Sullivan, the experience of moving from this undifferentiated condition is developmentally tripartite. The prototaxic, or oceanic, is the most primitive mode where the infant is undifferentiated for its environment. There is "prehension," a vague relief of distress or tension around the impulse to survive. The second mode, parataxic,

describes increased "prehensions" and the beginning capacity to discriminate from the rest of the world without any logical movement of thought. Objects such as the breast or the mother's face, upon repeated presentations become vaguely meaningful objects of "me/not me" categories. With limited but repeated encounters around its impulses, an "impression" from object constancy is formed, and the infant will "note" things-more-me, things-less-me.

Within the context of infant impulses and the response received, objects such as the breast, face, its activity, begin to take on meaning. As this occurs and is repeated the infant begins to vaguely anticipate the completion of its action as it moves. With the ability to hold both its activity and response received, the infant begins to construct his reality. The third mode, syntactic, emerges with the capacity for language skills. Through gestures and words the child learns to more clearly anticipate the response of others as meaning becomes a mutual agreement (Mullahy, 1967).

Objects and Response. Sullivan describes the self as a system of personifications, and with infancy "prehensions" as a basis, there gradually emerges three personifications of "me."

"Personification refers to a complex, organized, cognitive template or

pattern of a particular person...it is constructed out of experiences, largely in the parataxic mode, derived from the interacting with other persons" (Carson, 1969; 29).

The "good me" is based on appraisal, tenderness, and general good feeling. The "bad me" emerges from increasing anxiety status. The "not me" belongs to the most poorly grasped aspects of living and refers to experiences like horror, dread, loathing, etc. A sense of self begins through these rudimentary objectifications of me/not me. This dynamism with others is there from the start: "These facilitations and deprivations of important others are the source of self providing a form and direction maintained through life" (Sullivan, 1953; 45). The primary certain other in this dynamism is the mothering one. In the course of interacting with the mothering person, two personifications emerge. The good-mother is constructed from experiences of relief and pleasure; the bad-mother arises from experiences of anxiety undergone in the presence of the mothering one. The experiences with the mothering one begins to yield the special object "me."

Within this increasing process of the infant's prehension or reactive gestures and the response of others, fundamental construction of activity arises, and meanings emerge, and become more conventional in language due to interaction. As the infant continues to interact, he

becomes internally differentiated according to the responses received. Within this social process the organization and development of the infant's construction of reality unfolds.

In structuring his stages of personification Sullivan constantly reminds us of the primal anxiety of being abandoned. So powerful is this anxiety, or avoidance of it, that in developmental stages it is the fear of rejection and social disapproval from others; and perhaps beyond our understanding (Leary, 1957). In being human we are never free from interpersonal tension; what we do or think is related to others (Carson, 1969).

The Interpersonal theory represents the process of early meaning, reflexion to reflection, as a social dynamic; that is, prehension (reaction to physical stimulation and relief from others) with increasing and gathering repetition emerge rudimentary objectifications of "me/not me" categories, which are the basis to constructing activity and prerequisite to language skills. With this as a backdrop, we turn now to another theory to examine in more detail the infant's entrance into symbolic reality, especially the significance of becoming an object in what Sullivan labels the parataxic and protataxic modes.

Object Relations Theory

Melanie Klein, the innovator of this psychoanalytic shift, departed from Freud's view of a fixed oral, anal, and phallic timetable of biological stages. Pressed by her practice and study of the fantasy life of children, she developed a new schema known as "ego-splitting" to reflect the quality of ego experiences in object relations (Arieti, 1969). The object world of the infant begins with the mother and the infant develops two basic positions toward this first object. As the infant begins to differentiate it does so internally on the basis of good and bad experiences of object relations. Good object experience promotes good ego development; bad experiences become undigested foreign bodies within the psyche (Klein, 1975). Ego splitting is consistent with Klein's larger world view that each of us is innately split by a life-death instinct (Guntrip, 1971).

This mega-drama then is projected onto the outer world as the infant encounters objects and categorizes experiences from its own internal terror of its threatening death instinct. The first position, paranoid-schizoid, is projected onto the breast, then reintroduced, so the experiences of the outer world merely magnify its innate impressions. Loving and content when satisfied, hating and fearful when frustrated, the infant becomes ambivalent and

expresses this in the form of splitting. Because of the infant's undifferentiated condition, these positions are internal; and therefore the infant may feel alternately supported as well as attacked from within. "There is a benign or vicious spiral leading to increasing well being, or an increasing sense of persecution... the second arouses further splitting as a defense and a seed of dis-integration is planted (Arieti, 1966; 227-228).

Sometime in the second quarter of the first year Klein describes the beginning of the "depressive position" (Klein, 1975). The infant is able to enter more fully into whole-object relationships, only to be exposed to guilt and depression over the discovery that it can hurt those he has become capable of loving. Infant survival shifts as there is a sense of its own destructive impulses and fears it may destroy the good breast. These are not independent, clear cut successive stages but rather overlap and oscillate. Neither are they transitional stages through which the infant passes and grows out of and leaves behind. For Klein, they are the two major positions in which the infant works out its relationship with the object world.

Although Fairbairn rejected Klein's allegiance to Freud and the Eros/Thanatos war, he endorsed and further developed the concept of ego-splitting. Fairbairn agrees that there is emergence with the primary object, mother; yet mothers

are not perfect creatures (Guntrip, 1971). They do not always respond to the neonate in the most satisfying way. For Fairbairn the neonate starts life in wholeness, and it will remain so if protected long enough by good object relationships in its dealings with the outer world. Good object experience leads to good ego development. Proof of this is the fact that there are people who have had "good enough mothering" and have grown up with adequately stable and mature personalities. But perfection is impossible, and the infant soon encounters unsatisfying parental experiences. It is the bad-object mother in real life who is first internalized in an effort to control her (Guntrip, 1971). Since the mothering one may be unsatisfying, but not all bad; she is split internally into good/bad mother. There are two fundamental experiences for the infant, satisfying/dissatisfying or good and bad. Since there is an undifferentiated condition, the primary object, mother, is split internally. The good mother is usually projected back into the real external mother who then is idealized so as to make real life relations as comfortable as possible. The good object serves as a protection against the bad object externally, but internally the bad object is a threat to the good object because of the hate and confusion aroused. And so an internal situation of fear of harming the good object results with feelings of guilt and depression (Guntrip,

1971).

Fairbairn's (1952) view of splitting develops in the following way. The infant is satisfied/dissatisfied by its primary object, mother. When dissatisfying, there is a bad object experience which itself is split into an exciting or rejecting object as the infant's reactive/impulse needs are unmet. This struggle to cope with wholeness in real life experiences is split by the tantalizing mother who excites needs without satisfying them (the exciting object), by the authoritarian, angry mother who denies satisfaction (the rejecting object), and by the idealized mother whom the child seeks, and needs are avoided to spare her displeasure in the hope of minimal approval (the ideal object).

Dialectic Origin. As the encounter with objects are repeated and increased, the infant begins in a very rudimentary way to gather its experiences into "me/not me" objectifications as described by Sullivan. These very primary constructions, however, come and go. On the one hand the infant is frequently in a condition of "primary identification" or unbrokenness with the mother. While on the other hand the infant returns to a more dialectic mode as required by the implosion to act (Winnicott, 1964). Because of physiological needs and growth, the infant spends increasingly more time in the active mode, gathers together more

and more encounters with objects, and in turn is capable of more complicated ways of acting. Critical here is that while fluctuating between the two modes of primary identification and increasing dialectic action construction, the condition of primary identification unfolds, and also becomes an object. The infant, therefore, can act toward the experience of inaction or "euphoria" by virtue of its internal representation of it (Winnicott, 1964).

Bonding and Integration. This process of differentiation, when the infant begins to gather experiences of its activity and meaning of me/not me, good/bad, is a delicate time. As Sullivan states a sense of terror can be felt if this process of becoming reflective is not smoothly achieved. This period of bonding is more than physical holding; it is a depth form of communication and nurturance. The significance of breast feeding, for example, lies less in the chemical value of the mother's milk than in the cutaneous stimulation provided by the accompanying contact (Pearce, 1977). Ashley Montagu (1978) gathered overwhelming evidence to show that a healthy life is not possible without bonding during the first few years and especially the first few months. It is a time when interactions multiply quickly and infant modes can be misinterpreted and intruded upon (Fairbairn, 1952). Such response from others may threaten

the very experience of existence.

Imagine the infant crying and flailing about as an act for relief from a fever or soiled diapers. The mothering one misreads this and takes the infant to her breast and reactive sucking ensues. The experience of initial constructed action is disrupted. The infant's rudimentary dialectic consciousness, those objects more or less related to me, is devastated. The action construction becomes confusing, disorientated, fearful, and the result is ambivalence (Klein, 1975). As primitive as these kinds of action constructions are by adult standards, if repeated the infant will return and remain as much as possible in the state of primary identification in which it cannot be intruded upon. Action construction, becoming an object to itself, then becomes tentative for the infant. Although ambivalent, confused, fearful, the infant can not forfeit the dialectic mode and return exclusively to primary identification. To do so, the infant would lose any ability to gain a sense of being and control over its activity and anxiety. It is this ambivalence the Klein referred to as the "paranoid-schizoid position".

As the infant physiologically matures and repetition and increased acts occur and are gathered together, differentiation of meaning structure arise. Splitting is not of some already existing whole, but represents categories of

experiences in the process of development in a symbolic world (Guntrip, 1971). The degree of confusion in encountering experiences, especially as activity becomes more complex, will effect how the infant progresses in internalizing the relation to things less me/more me and good/bad experiences. As these categories of experience increase, so does the ability to internally construct more complex action be it toward satisfaction or dissatisfaction. As it is increasingly more adverse or dissatisfying, the infant can form objectifications of "me" more toward its action in relation to primary identification than toward others. The effects of this disruption is what Fairbairn references as the "withdrawn ego" (1952).

Unintegrated, Unconscious. When the entrance into the symbolic world of interaction with others becomes too threatening, the infant retreats away from them in its ways of acting. The cluster of experiences may well be sensed as simply good or bad, instead of coalescing as an interaction with good and bad features. Dialectic withdrawal or reducing the number of overt communicative gestures that require response from others is safer, less confusing and less painful. Having developed this "inner forum" the infant will begin and continue to construct its action and create its reality in more private, restricted, less

socialized ways.

The consequences of this dialectic withdrawal are significant. Experiences will collect around a private "me," and the normal integration with others will be thwarted. Movement toward action construction will be away from others and control of its environment will diminish. Differentiation occurs through integration of object experiences, and as they become more incremental so in turn do more complex ways of acting increase, and the child gains more reflective ability. Yet more complicated ways of being "ambivalent" may also occur, and the infant can hide his action construction toward others. Given that this "inner forum" is achieved with others, then what is hidden from them may be hidden from the infant. What is hidden then remains unintegrated in the otherwise normal process of a socially created reality. While it is from the integration of object experiences that differentiation arises and more and more awareness develops, this deeply private retreat to safe unbrokenness is outside the developing ability to be aware of being aware.

The overwhelming effect of this dialectical withdrawal is referred to by Pierce (1974) as "pseudo-reality construction." From a defensive maneuver to protect the "good" in the face of adverse encounters with objects, private, unconventional meaning structures are created, yet are

unintegrated in a world of shared reality (Arieti, 1966). These private, idiosyncratic ways of activity remain available and to some extent determine ways in which individuals act toward their world, while at the same time are incompatible with reality that is being formed in dialectic composition. These unconscious meaning structures, although available to action construction, are inaccessible to reflectivity.

Summary

We have developed a model of consciousness as a process of action construction and described neonatal movement into symbolic reality as interactively available in integration or as defensively inaccessible in cloistered unconscious. We incorporated the theories of Interpersonal Psychiatry and Object Relations to strengthen and augment our position of consciousness as a dialectic composition, as well as to account for the unconscious. Although these two schools widen the scope of psychoanalysis, we do not subscribe to the broader hominulus concept of an ego entity. As we described the foundations in earlier chapters, our model addresses man as one who can act as an agent. The conceptual commitment to id-ego-super ego and instinctual derivatives as separate psychic structures, as well as the

completion of ego development in the early years and singular dependence on the mother-child relationship, are too deterministic and contrary to our view of agency. The Symbolic Interactionist position refrains from any discussion of human action outside the pale of the experiencing and acting person. Psycho structural nominations add nothing to our understanding of impulse, which in concert with the interaction of others would more paradigmatically be described as "fundamental anthropological constants" (Berger & Luckman, 1966).

In order to examine this further, we turn to the fields of philosophy and anthropology.

C H A P T E R I V

PHILOSOPHICAL AND ANTHROPOLOGICAL PERSPECTIVES

Whether a theory is formulated from clinical inconsistencies, research analysis, or is initiated on assumptive truisms, it ultimately rests upon some philosophical moorings. Normally a synthesis of ideas, convictions, fundamental judgments are gathered and achieve some basic employable concepts, assumptions, and principles. Additionally, the more a theory of a particular discipline stands in valid harmony with facts and conclusions from other disciplines, the more pertinent, acceptable, and long standing it becomes. From our vantage point in this study such association appears logical, and accounts for our inclusion of findings from philosophy and anthropology. Our examination for such common ground is a pursuit in a synergetic spirit, to prevent our isolation from other scientific fields and to compliment what we say in our hope of being harmoniously contextualized within these other fields. In so doing we look to break the uselessness of disciplinary separation and to be mutually vitalized, as well as search for insight and consistency in the integration of such knowledge as it converges.

Philosophy, Martin Buber

Buber's thought is of particular interest to this study because as a technician he constantly monitored his proposition on the concreteness of peoples' experience and how to understand that experience. He claimed this kept him on the track of the "real questions" rather than philosophical problems, and engaged the total person rather than the intellectual alone. He felt these "real questions" arise from our self awareness, and to ask them is part of being human, and reflection on them the function of philosophy. He investigated the "role of man" within his/her environment, as a social being, and found individuals to have enormous energy around relations, which Buber came to call "the central clue to the meaning of existence: (Buber, 1958).

Buber accepted the proposition that in order to understand people it was necessary to look within them to their motives, desires, interests, and goals, as well as to their external activities. The latter were mere manifestations of what already existed within, the first being prior to or synomous with the second. Buber concluded that individuals form birth to death were energized physiologically and psychologically to belong. For Buber, the very essence of existence was this "belongingness" that was constantly being

borne out by an individual's fundamental activity throughout life, address and answer. Human beings are fundamentally engaged in birth, search primarily for connectedness throughout life, and deeply achieve unity in death (Buber, 1958).

Two Attitudes. His well known work, I and Thou (1958) originally published in 1923, represents his position in regard to the relation of individual to individual; one derived as to what is human from experience rather than abstract thought. Although the complexities of his thought progression leads us to a spiritual level we do not wish to pursue here, his philosophy-of-dialogue contains some very pragmatic messages for our use in a narrow discussion of the self.

Buber's approach to humanity is experiential: acting, knowing, feeling. The individual is social, situational, an actor, and this is a constant of the human condition. To be relational is nothing less, than organic mentality and behavior. It is the human motivation; it is what each looks for and how each is renewed. This could be established from the behavioral examination of individual acts, and pinpoints what was truly real and accounts for why each did what he/she did.

Buber's classic work, I and Thou, begins with the

declaration: "to man the world is two-fold, in accordance with his attitude" (1958; 3). Attitude means a fundamental posture, a way of setting oneself toward the world. Malcolm Diamond translates Buber: "Attitude is a position, the fundamental posture toward the world and any of the beings one meets within it" (1960; 20). Buber claims these postures are relational and calls them, I-Thou and I-It. These are not rigid compartmental positions each fits into but rather modes or ways of acting of personal existence that are alternately in all of us.

Maurice Friedman discusses the concept of I-Thou in his introduction to his translation of collection of Buber's lectures and essays:

"I-Thou is the primary world of relationship. It is characterized by mutuality, directedness, presentness, intensity, and ineffability. Although it is only within this relation that personality and the personal reality exist, the thou of I-Thou is not limited to men, but may include animals, trees, objects of nature, and God. I-It is the primary word of experiencing and using. It takes place within man, not between him and the world. Hence it is entirely subjective, lacking in mutuality...the It of I-It may equally well be a he, a she, an animal a thing, a spirit, or even a god, without change in the primary word. Thus I-Thou and I-It cut across the lines of our ordinary distinctions to focus our attention not upon individual objects and their casual connections, but upon relations between things, the dazwischen ("there in between"). Experiencing is I-It

whether it is the experiencing of an object or of a man, whether it is inner, or outer...Man can live securely in the world of It, but if he lives only in this world he is not a man" (1965; 12-13).

Address and Answer. Each then is immediately polar, i.e., mutually placed by their very existence. "There are not two kinds of man, but two poles in humanity" (Buber, 1965). Werner Manheim says of Buber that "he defines man's role in the recognition of a 'fluidum' emanating from the very essence of being" (1974; 20). The I of the I-It differs from the I of I-Thou. The I-It mode is one that distances objects, allows us to set ourselves over and against them, by which we measure, hold back, arrange, and control them. It is the way to achieve a perspective as objects are useable, pliable, and manipulable. This is never the case within the I-Thou mode, where the meaning of our existence is disclosed in mutual communication, and in this mutuality, understanding and affirmation occur. This is a special integrative dynamic that unites and at the same time expands the I. This integration occurs through interiorizing the other in the process of communication--address and answer. Yet the I-It is not to be interpreted as a negative. The It is necessary for each to acquire a perspective on the world; it is how things are regarded as objects (Buber, 1958). Although each human being is placed relationally and the most fundamental desire and need is for human (and Divine)

dialogue, Buber asserts this dialogue is not intrinsic to humanity. What is intrinsic is the activity, the movement toward; dialogue is the purpose and goal of existence. He expands on this construction of activity and the notion that man is polar-placed by introducing the concept of "orientation" and "realization." We turn again to Manheim for clarity:

"For Buber 'orientation' and 'realization' are polar means of expressing the experiences that come to us. 'Orientation' means man is born with a readiness to be exposed to experience. 'Realization' means the workability of the event itself that stimulates man's creativity. These have to be coupled. 'Realization' becomes the first hint of 'It.' To make an object, It, a part of man's encounter, he needs 'orientation'" (1974; 21-22).

Because dialogue is not intrinsic, people clearly are not passive or spectators, but energetic actors in the ongoing drama of creating their self. Man is in complete and seeks out over time and space connectedness (Buber, 1958). As each enters this dialogue, it points the way to more, and so becomes directional within the same moment. In other words, as we keep becoming more deeply 'oriented,' we also are arranging ourselves for continuous 'realization' (Buber, 1958).

Buber insists this communication takes place in concrete every day experiences, and there is no need to struggle with elusive or mystical notions. It has nothing

to do with being gifted, intellectual activity, vocabulary, or any system or program (Manheim, 1974). Experience comes to us, squeezed by a past and a future; the experience is fitted; the result is called by each the truth; this is the process of dialogue. He refers to this communicative process as affirmation, and that in this process meaning is achieved. The important point is that the presence of others becomes the bearer of meaning, and out of relationships comes the meaning of self. The origin of all human development is critical contact with others (Buber, 1958). Without the 'Thou,' the 'I' is impossible, and the discovery of 'Thou' brings about the consciousness of 'I.' The 'I' takes possession of itself in the other. Personal reality and personality emerge due to relations.

Buber concludes that our being relational by nature is so intense, so pervasive, that there really is no simple "I". For Buber, man (self) by virtue of his very existence is an interpersonal structure (I-Thou), " a shared living center" where we are reciprocal to one another which in time and space man prefers to call 'I.'

In his essay, What is Common to All, (1965) Buber elaborates on his notion of a shared living center as a process of that which takes place between man and man in his experiences. This living center evolves through the process of 'betweenness' which is common to all. For a host of

reasons, known or unknown, this normal process can be frozen and the spiral of the developing living center can be locked as the attentiveness to address and answer is severely weakened. The expansion of 'I' is interrupted, personal growth is shunted, as the living continuously renewed relational process freezes into an It-world. Buber expands on this dialogic foundation, what is common to all, and develops the concept of the Essential We, which is an eternal Thou with the 'Between' of things being a Divine Energy. For Buber, individual activity for connectedness becomes transcendent and moves to completion in the Eternal Center. Although Buber's expansion from very experiential object relationalism to connectedness with the Living Center serves this author well in his personal life, it is beyond the scope of this study.

Summary. According to Buber what each individual has in common is the activity to move toward connectedness which takes place in experiences of dialogic process. It is in and because of this process that the consciousness of 'I' emerges. Although this dialogic process can be frozen and personal growth interrupted, it is a continuous one throughout life neither age-bound nor other-limited. Each individual is unique based upon relationships out of which 'I' emerges. Philosophically then we conclude from the study of

Buber that only in convergence with others does the 'I' crystallize and take possession of itself and this occurs in the process of interiorizing others in the encounter of address and answer. Buber's claim is that this process is common to all. To gather more insight into these referenced "anthropological constants", we turn now to Teilhard de Chardin.

Anthropology, Pierre Teilhard de Chardin

Irrespective of how one proceeds to conclude how a self is acquired, it is safe to assume, that strictly speaking, the neonate arrives in this world without possession of a true self. There is little argument that it arrives physiologically pre-adapted for a specific physical environment-oxygen, food, range of temperature, etc.-and with functional equipment proclived to such an environment outside of which it cannot survive. In general there is also agreement that the infant arrives holistically pre-adapted for this environment, not compartmentalized. That is, survival is not exclusive to the physical dimension alone, but as the studies on marasmus have demonstrated, it is psychological as well. Additionally, as we stated in Chapter III, there is consensus that there is one undifferentiated reality in terms of neonate experience. The most fundamental basic

line of survival of infant life is its intense dependence and profound relation to others. So profound that without it there is no survival; so intense that there is experientially only one reality. Biological and psychological survival is an intensely relational phenomenon. Without this active engagement in connectedness from the very start, there is merely de-composition, or entropy.

Life from Synthesis. Indeed, the very beginning of human life, of any life form emerges from a combination of elements that produces something greater than either of the elements or their sum. Human life consistently rests on the fact that it emerges from the womb begun with the joining of sperm and egg. The very first step is a coming together, a convergence of elements, in which a critical transition occurs, a mutation shift from two separate deeply attracted elements to a new single form emergence. Synergistically then the threshold of human life has been crossed to a new complexity. As these two elements meet, engage, and maturate together a critical moment arrives in this integrative process and human life appears. There is no confusion or ambiguity here. The physical life form appears as an integrative process initially begun from the joining of the sperm and egg. The physical life form begins as a result of material joining. It is quite simply in origin defined this

way, i.e., from a unit of elements a distinct, different, new form emerges.

Anthropology and paleontology have clearly demonstrated this to be true in the history of the earth. In all living organisms life is seen as a continuous uninterrupted flow of events and changing conditions, a sphere of maturation in which higher life forms appear and develop to continuously high degrees of complexity.

Pierre Teilhard de Chardin (1881-1955) has been widely acclaimed as one of the most creative and influential thinkers of our century. He was a world renown biologist, paleontologist anthropologist, and Jesuit priest censured by the church and forbidden to publish during his lifetime. (All his works were published posthumously.) As part of the research for the best seller, The Aquarian Conspiracy, Personal and Social Transformation in the 1980's, Marilyn Ferguson sent 210 questionnaires throughout the country to leaders engaged in social transformation in many different areas. Respondents were asked to name individuals whose ideas had most influenced them, either through personal contact or their writings; the name most given in frequency and importance was Pierre Tielhard de Chardin (Ferguson, 1980).

Teilhard very carefully weaves an intricate and complex pattern regarding the evolution of humanity. In his primary work, The Phenomenon of Man (1959), he claims in the

beginning at point Alpha, when the big bang occurred, there was at the same moment a profound event emerging, the birth of consciousness. Consciousness, like a seed to a shoot, grew and manifested itself within the movement of evolution. This appearance occurred by way of a quantum leap in the physiological. The phylums of life (distinct stages) are dynamic and developmental because they are impelled. Consciousness sets evolution in motion toward point 'Omega'.

For Teilhard the history of our planet appears as a continuous uninterrupted flow of events and changing conditions. In a very broad way the history of the earth has three distinguishable stages. One is when the earth's crust solidified after a process of cooling down. The second period begins when life first emerges and various forms gradually unfold. The earth was covered with plant life and populated with an infinite variety of changing life forms. With the third stage a new phenomenon made its entry, the dimension of the mind. Teilhard refers to these stages as the geosphere, the biosphere, and the noosphere. As he viewed it, the beginnings of life are an outcome of a kind of maturation process in matter.

"In every domain, where anything exceeds a certain measurement, it suddenly changes its aspect, condition, or nature. The curve doubles back, the surface contracts to a point, the solid disintegrates, the liquid boils, the germ cell divides, intuition suddenly burst on the piled up facts...critical

points have been reached, rungs on the ladder, involving a change of state" (1959; 78).

Thus the emergence of life is to be seen as a critical moment, a phase mutation in the history of the earth, comparable only with the coming into existence of the atoms themselves from the sub-atomic or pre-atomic elements.

Much later, when life had gradually developed and had reached a high degree of complexity, an equally critical phase mutation was to occur once more in the process of evolution. After matter had been vitalized, life was to be 'hominized,' the entry of humankind. (Teilhard uses new words and new word combinations to signify his concepts. Hominization refers to the process and events taking place in the world of nature as a consequence of human reflection.) Man's arrival is intimately linked with the rest of the cosmos.

For Teilhard life arose in the womb of matter, and this life "fanned out" into ever more complex forms. Evolution, for Teilhard, is not disorderly chaos, but a gradual ascent set irreversibly in one direction. It moves in the direction of what is more complex. It proceeds from the simple to more intricate structures, from elementary particles to atoms to molecules, to cells, to pluricellular creatures, to more complex organisms ending up with the most complex entity, man. Yet increasing complexity does not mean in the

passage of time life forms become equipped with more and more intricate mechanical capacity, but rather they exhibit a greater richness of internal organization and in their structure an ever greater degree of intrinsic unity and concentration (Teilhard, 1959). Teilhard calls this process "interiorization" or "involution" (1959). As Julian Huxley explains in his introduction to The Phenomenon of Man: "In this way organized entities emerge held together by their own energy and each of them forming a self-contained equilibrial system" (1959; 19).

Complexity-Consciousness. Although Teilhard's language and construction are new, his thoughts on complexity are not, most scientists in a variety of fields have independently confirmed this position. Teilhard was unique in positing that with this increasing complexity running parallel is a second distinguishing feature of evolution, an orientation toward consciousness. He states evolution reveals several laws of nature; most famous is his Law of Complexity/Consciousness.

Throughout the long evolutive process there is evidence of a gradual growth of consciousness. He claims this is supported by the steady advance of the nervous system, which reaches its perfection in man. For Teilhard the course of animal evolution as a whole clearly evidences a gradual

refining and extension of the nervous system, especially the brain. In the study of cerebralization, the proportional development of the brain vis-a-vis the whole organism, there are two observable phenomenon, increasing complexity and ascending psychism. Fritjof Capra (1982) details how the scientific community is increasingly endorsing Teilhard's construct that increasing complexity and expanding consciousness always occur together. Neurophysiologist P. Chauchard comments:

"Teilhard must be understood in this way, that each and every degree of consciousness always presupposes an equivalent degree of organic complexity, of interior unity and concentration. Without such organic complexity, psychic life is not possible; and the higher the form of psychic life, the greater the integrated unity and complexity of the organism has to be. All of this is completely in line with modern neurophysiology, which has quite clearly demonstrated that the degree of psychism and consciousness is always conditioned by the degree to which a given organism has an integrated unity" (1965; 84).

Teilhard continuously asserts that the 'stuff of the universe' is twofold. An exterior, or a "without of things", that relates only to the observable connections and dimension of material things; and an interior, a "within of things", which is co-extensive with the exterior and in some degree present in them all. "Consciousness is no longer to be confined to the highest forms of life and be treated as a

marginal phenomenon of limited significance" (1959; 55). To avoid treating consciousness as an epiphenomenon restricted only to higher life forms, Teilhard suggests that all living membranes of the biosphere share a form of consciousness as a corollary to their complexity. He defines consciousness in a very broad way as "every kind of psychism, from the most rudimentary forms to interior perception imaginable to the human phenomenon of reflective thought" (1959; 57).

This interiority, or within of things, which we perceive clearly enough in ourselves, is in a different but equally real way undeniably present in the biosphere. However, Teilhard is not an advocate of pan-psychism, i.e., that there is one and the same consciousness present in all things. Nor is he espousing that consciousness as we human beings experience this 'within' as reflective, is in some miniature form possessed by biospheric life.

"The physical make up of an insect is not and cannot be that of a vertebrate; this in virtue of the position of each on the tree of life... the mind of a dog, despite all that may be said to the contrary, is positively superior to that of a mole or fish" (1959; 167).

Consciousness is a gradation and clearly within the animal kingdom and in itself an ascending system. For Teilhard between the consciousness of the most highly developed animal and the reflective consciousness of man there occurred a critical phase shift; life attained a

higher stage and assumed a new dimension. With roots buried in the history of the animal kingdom, man (reflective consciousness) is an altogether new phenomenon. And so for Teilhard, if we wish to arrive at a coherent picture of the universe based on the hard data of science, we need to accept that in varying degrees all creatures possess a certain interiority.

Tangential and Radial Energy. Using Teilhard, we have viewed the phylogenetic scale as an evolutionary stream moving toward more and more complexity/consciousness. He discusses this more in detail by framing the additional 'law of convergence'. For Teilhard a higher phylum grows and arises from a lower phylum. Each phylogenetic appearance represents a critical shift to something new, higher, more complex; a threshold crossing of such impact that something entirely new takes place and is formed. This happens as an organism moves to become more strongly centered, enriched, and so exhibits more extensive 'complexification'. For Teilhard that movement is twofold energy:

"Tangential which links the elements with all others of the same order as itself, and radial which draws it toward greater complexity and centricity, or forward" (1959; 64-65).

Tangential corresponds to the 'without of things,' binds members of a group together, causes living forms to 'fan out.' It is the cohesive force in the phylum,

spreading out until the final stage of a particular phylum is reached; so it is exploring, arranging, binding. It is centrifugal. Radial energy draws forward to greater centrality, occurs simultaneously and is centripetal. For Teilhard life and energy, indeed matter and energy, are the same. It is a process of energy that moves a phylum to a particular point of a new threshold and over to a new level, due to the expanding, growing, arranging, combining dynamic.

Evolution demonstrates the principle movement of reality in synthesis, what Teilhard refers to as the law of recurrence (1962). In human beings the experience of reflective consciousness (self) emerges into personality (I).

"We see in the progression of complex forms a further degree of unification being accompanied by an inner consciousness, by means of increasingly organized elements there emerges the state of personality. The law of recurrence applies to analysis of our own personality. Man in what is termed spirit and matter is but two phases of the same reality. In the nature of things one is inseparable from the other, one is never without the other. This is the sequel to synthesis. Pure spirituality is an inconceivable as pure materiality. So every spirit derives its reality and nature from a particular type of synthesis. The psyche also meets at a critical point, also is the appearance of unity. The point of transformation is co-extensive. This unifying principle, spirit, or person (or whatever it is to be called) this reflecting consciousness so peculiar to man, does not constitute a being on its own. It can only appear in the exercise of the

act of union, that is to say, when acting on an object proportionate to itself" (1962; 59-60).

The centrality of person does not defy synthesis. The law of convergency does not only appear in infra human life forms. "There is no mind without synthesis (1959; 161)." "The deepening of consciousness always unfolds in a shared relationship with others, it is indispensable social (1969; 133)." Reflective consciousness occurs only through union; only in convergence does individuation take place.

Summary. According to Teilhard all life forms emerge from a combination of elements, synthesis. With the appearance of man, there emerged a new level of life, because of the peculiar consciousness or power to be aware that we are aware. All life forms, all levels on the general phylogenetic scale, appear due to synthesis, the combination of elements into some new form. Because it is reflective consciousness, the ability to say "I," the possession of a self that evidences the very stuff of the human phylum, it must, by the very nature of how life emerges, become so within a moment of convergency. The application for this study is that what occurs on any phylum level, also exists within any individual member of the phylum or as embryology terms the axiom: ontogeny recapitulates phylogeny (Samples, 1981).

A Synthesis of Buber and Teilhard. How does such an excursion into the fields of philosophy and anthropology assist us in the study of the 'self'? What evidences are there to draw on to form a more enlightened position on the question of the appearance of the 'self,' and how can our relational position be augmented?

It is simply this. We wish to demonstrate in this study a position that is consistent and coherent with the evidences of other sciences. Specifically we are concerned with the emergence of the 'self', that unique possession of human life called reflective consciousness which places us on a radically different plateau from all other life forms. It appears to be precisely logical to inquiry into the history of the appearance of life forms on this planet scientifically sequenced and philosophically placed to learn of such emergence, and in our attempt, to posit a theory that is more easily confirmed.

Initially, we began this study with a good degree of hesitation and on several occasions were tempted and nearly persuaded to turn back. In many ways our fears were nowhere more confirmed than in the study of Buber and Teilhard. Both are called mystics and poets by their critics, not only in their respective styles and insights, but where each lead us in their progressions. We choose them and endured with their writing because we felt strongly

it would help to place us squarely within a practical continuum of why and how the self emerges and develops. Our primary interest was to see what information and conclusions such an effort would yield in regard to the focus of our study.

It appears to us that both Buber and Teilhard, from the different vantage points of distinct disciplines, arrived at very similar conclusions. Each in their own progression meet each other not only at the terminous point of their respective studies, but also mid-course in their individual developments. How do we relate their insights to each other and to our position of a relational self? When placed next to each other, we are delighted and encouraged by the obvious parrallelism that occurs. On the following page we have set their constructs next to each other using their own vocabularies.

Buber

Observations based on man's experience man is recognized outwardly in his activity and as having a within

Man is immediately bipolar

Man is an active seeker

Within man there are two attitudes

I-It

I-Thou

Orientation and realization

I-It measures, arranges

I-Thou integrates, enriches

Interiorization through dialogue

Dialogue is form giving directional

Essence of existence is belongingness

The 'I' is a shared center

The Essential We, the transcendent center

Teilhard

Observations based on history of the earth all life forms have a within of things and a without of things

Every life form is derived from synthesis

Every phylum is totally active

Energy has two components

Without of things

Within of things

Tangential and radial energy

Tangential energy fans out, arranges

Radial energy centers, enriches

Interiorization through radial energy

Energy is ascending and directional

Principle movement of reality is synthesis

The law of convergence

Omega point, the apex of convergence

Each from their own starting point have redrawn the boundaries of their disciplines. While threading the fabric of their concepts of interrelated reality with an appropriate language, each experienced difficulty being accommodated by their peers. Each searched for the basic principles of individuality and found them in integrative and relational structures, inherently dynamic and developmentally coherent and maturing through interdependent interaction. Their observations, insights, and conclusions achieve additional meaning when set within the larger pattern of the paradigm shift now to be examined.

C H A P T E R V

A PARADIGM SHIFT

The nodal point of our position is that the self emerges in union with others. It is the intent of this chapter to center on how this perspective of relationalism can be viewed as the central psychological dynamic in the exploration of human behavior. We wish to conclude that this relationalism is an essential phenomenon of human life, and therefore not a subordinate category within a hierarchial construct of viewing people and their behavior.

Energy

The concept of energy which receives such emphasis in the writing of Buber and Teilhard, although viewed distinctly different, is not a new notion in the field of psychology. Psychoanalytic tradition references abstract psychological energy as forces and instinctual drives, especially sexual libido. Jung discusses "psychic energy", Reich's theory is built on "orgone energy" and most of us are familiar with the jargon of the more recent psychotechnologies such as "vital energy", bio-energy", etc. Freudians talk of emotional energy in pairs; drives and

defenses, active and reactive forces, libido and destrucdo, Eros and Thanatos. The impact of this vocabulary and the broader context, or paradigm, continues to be experienced in contemporary discussions of pent-up energies, inhibited forces, and ideas of separate entities.

We claim our model of a relational self is being constructed within a paradigm shift. To appropriately highlight this it is important to discuss our use of the concept of energy within the context of the parpdigm shift known as "new physics".

Gregory Bateson(1979) argues that relationships should be used as a basis for all definitions and should be taught to our children. Anything, he believed, should be defined not by what it is in itself, but by relations to other things. Subsequent to the discovery of quantum theory, the new physics viewed matter and particles-electrons, protons, and neutrons-as electromagnetic waves, movements, in transformation with interactive components. Atomic reality represents probabilities of interconnections with other systems (Bohm, 1980). In the sphere of atomic reality, there are not things but interconnections between things. "In quantum theory you never end up with things, you only deal with interconnections" (Capra, 1982; 85). Modern physics reveals the basic newness of the universe and shows

we cannot decompose the world into independently existing smallest units. "As we penetrate into matter, nature does not show us basic building blocks, but rather appears as a complicated web of relations" (Capra, 1982; 88). Samples (1981) refers to these discoveries from quantum theory and an interrelated new way of viewing matter and objects as the stability of dynamic balance.

Unlike the classical physics (of Newton) which emphasized stability in the unchangeableness of independent tangible, solid objects as passive, static, entities; the new physics (of Einstein) claims stability of dynamic activity and inseparableness in continually changing patterns. What happens if we briefly apply this to Freudian concepts?

The psychological structures on which Freud based his theory of personality-Id, Ego, Superego-are seen as some kind of internal objects, located in psychological space. Psychoanalysts have been viewed as surgeons probing into the psyche. Freud also discusses how the unconscious contains 'matter' that has been forgotten or repressed. Id is discussed and carved upon as some entity and source of powerful drives that are in conflict with a system of inhibiting mechanisms residing in the superego. The ego is a frail entity located between these two powers and engaged

in continual existential struggle. These psychological structures then are viewed as having properties of material objects. For example, no two could occupy the same place, and so any portion of the psychological apparatus could expand only by displacing other parts. These concepts imply the notions of entities, cause and effect that, as Freud said, are uniquely determined in childhood. They are notions that are consistent with the larger paradigm of classical physics.

Within the context of classical physics energy is viewed as a substance which flows through and is transferred between organisms. In the new physics it is a measure of activity, of dynamic patterns. It is associated with concepts of flow, vibrations, unfolding, rhythm, synchronicity, and resonance. It is not referred to as a substance, but as describing dynamic patterns of complex organizations. Quantum Theory has shown that subatomic particles are not isolated grains of matter but are probability patterns. This is difficult to understand in the reductive framework of the classical physics paradigm. Perhaps the physicist, Werner Heisenberg, sums it best in his uncertainty principle which is applied in the measurement of subatomic particles. One cannot measure both the velocity and the position of an electron, because the energy required in making the measurements for one condition--the velocity--

affect the electron's position, and vice versa (Capra, 1982). He expressed the limitations of the classical concepts in being applied to atomic phenomena.

A good analogy may be the difference between a machine and an organism. Machines are constructed with well defined number of parts in a precise pre-established way. They function according to the linear chain of cause and effect, and breakdown is usually identified as a single cause. Organisms, however, grow (process oriented), show a high degree of internal flexibility (adaptation), and breakdown is perceived as non-linear multiple factors that may amplify each other through interdependent feedback loops (initial cause is not that critical). The analogy distinguishes one as an isolated, independent, passive, deterministic structure; and the other as a dynamic, interactive structure determined by process.

Connectedness and Configuration. Because of this paradigm shift, scientists now define how matter and particles influence one another, how in non-organic life an object in passing by is invited into and brings connectedness and combinations out of which something else is attracted and occurs. In turn from this new coherence and movement a new presence has availability which reshapes the outer configuration and at the same time creates a new enriched

interior. A new chemistry begins; different isolations, differing resources and opportunities than before. Perhaps radically different, perhaps only as a valence, but different. This patterned energy provides an attraction between substances; they come together, coalesce. Samples (1981; 1) calls this "a sort of gravitations dance harvested by the silent inward breath of gravity." Gravitational interactions are thought to be the result of interactions of subatomic particles called 'gravitons.' These define the movement that takes place when objects are in each others presence. There are external and interior space configurations, or as Buber and Teilhard say, there is a "within" and a "without" of things.

Relational, The Central Dynamic. We began our section on Teilhard with the assertion that human life emerges from a combination of elements, sperm, and egg. We look now more closely at this phenomena using the concept of energy against the backdrop of the paradigm of new physics.

Viewed separately and away from each other, both the sperm and the egg are active independent cells. As long as they remain distant, their activities continue for a few days; they wane, and are resorbed. If these cells are placed in the same medium, an attraction occurs, an interactional movement of presence; the cells begin to swarm

toward each other. In their combining, if conditions are right, something unique happens, fertilization. In this union something new and distinct occurs. Neither the sperm nor the egg could do alone what they now can do together. There is a new enriched configuration, which now invites or attracts new patterns from a sustaining utero that bathes it continuously. From the harmony of the patterned gathering of sperm and egg, a new resonance emerges and invites new patterns. Because of the enrichment of dynamic interactive patterns, a substantive leap to a new other evolves which is defined as the beginning of life.

This is beyond the previous notion of primary affiliation. Unity is the norm. There is an order of otherness. While viewing the sperm and the egg initially, they are seen as separate cells possessing a way, or level of their own independence and individuality. Within the dynamic movement of attraction and coming together, there is a trend away from this level of isolated individuality. In this new context of patterned energy there occurred the 'discovery' of the other prior to fertilization. With the coming together, the combination of pattern energy activity, a different, richer, more complex unit--or other--emerges with new presence. Individuation has been reshaped. There is a new configuration without and within. This other level of individuality is achieved only because of invitation,

attractiveness, connectedness, and integration.

As we stated earlier, from the convergence of elements a critical transition occurs, a significantly different shift of deeply attracted elements to a new single life from emergence. It is a dynamic of engagement, complexity, maturation; an integrative process of individuation through coalescence.

In the field of embryology these are the principles of ontogeny. In philosophical location with Buber, these are the principles of orientation and realization. In the study of evolution, these are Teilhard's principles of tangential and radial energy, the law of complexity-consciousness. Our point here is crucial and bears repeating: what happens phylogenetically happens within the individual. This is quite simply what ontogeny, philosophy, and evolution teach us framed in the paradigm of new physics. What happens interiorly, complexity, can only occur due to the presence of others; implosion within simultaneously occurs with the interactions of others. This is consistent with the concept of patterned energy in new physics that state: individuation and uniqueness emerge through the continuous dynamic process of coming together.

Incorporation, Interiorization, Dialectical Composition. In Chapter II we introduced the concept of dialectical

composition of address and response as a process of interiorizing others, and referred to this as a structure of mutuality. In Chapter III we included the constructs of Interpersonal Psychiatry and Object Relations to demonstrate how this interactive composition could be harmoniously balanced and/or become incongruent in the ecology of self. In Chapters IV and V we have attempted to enrich and solidify our concept of dialectical composition by placing it in a philosophy and anthropology which had new meaning and flowed from the paradigm shift of new physics, never departing from the view of the individual as an interactive agent constructing his reality.

The question we are examining and the focus of our search is not that there is an interactive response system involving others, but how and to what extent this occurs. There is essential agreement in all models of personality that something takes place whereby an interacting system, an arena in which interacting parts are represented. Freud used the term 'incorporation', discussed internal images like little screens, and defended against connotations of cannibalism. Harry Stack Sullivan adopted the expression 'interiorization', to depart from Freudian problems and applied the notion of a template compressed upon the infant. Klein and Fairbairn focused on single incorporation, introjection, and projection of the mother's breast, and are

too limited in their position. Mead describes 'taking the role of others' and posits his notion of impulse, 'I and me', and responds to the criticism of social determinism and ambiguous thinking.

It is our opinion that the vulnerability of Mead's constructs suffer because of the inadequacy and inconsistencies with the paradigm he utilizes. Ours is an advantage of the availability of investigations, conclusions, and insights from a scientific community recently developed and in the process of integration.

The notion of dialectical composition, harmoniously emerges with the evidences and observations of this new paradigm. As required, it is compatible, consistent, and congruent with the broad context of this paradigm.

Summary. Like any life form, self is not a mechanistic thing or interior little man, but a process configured by connectedness and combinations, movement and coalescence, enriched as an interior through interactions with others, which linguistically is referred to as I. It is a process that is dynamic and on-going, proportional and pivotal to others-in-presence as they move into the patterned energy of this process and impact within. When resonant, there is enrichment, affirmation, growth, increased complexity, development. When non-resonant, there is movement to

incongruency, withdrawal, non-adaptive reassemblage to what already is. Integration does not occur. Dependent on the place where the organization of self is occurring in these non-resonant interacts, the ecology of self may become closed, problematic, and imbalanced.

Within this contextualization interwoven with Symbolic Interaction, Interpersonal Psychiatry, Object Relations, Buber, and Teilhard in the orchestration of the new physics, we turn now to specifically posit our own relational theory of self.

C H A P T E R V I
A BIUNIAL THEORY OF SELF

Our proposition is that the self emerges in union with others. Drawing on the evidences and observations of previous chapters, it is time to seek their synthesis and attempt to confirm this proposition with a theory of self and explanations of its constitutive elements. This study has been developing a specific model by describing meaning and reality, not as pre-existing and intrinsic to objects, but rather as an inner process of dialectical composition generated out of interaction, as a reflective perspective acknowledging reality as a human construction. To contextualize this position comprised of the constructs delineated in the preceding chapters, a singular theory of a relational self is introduced, followed by a concise definition and explanation.

At this point it is well to be reminded that this study is dealing with actual behavior. It is not always easy to remember that internalized interacts are basic behavioral mobilizations, incipient perhaps, but act organizations nonetheless.

A Biunial Theory of Self. We have viewed the self as an

unfolding enriched configuration of interactional movement of presence with significant others, and described how the invitation, attraction, connectedness, and integration of symbolic components emerges as 'I'.

From the coordination of our evidence and cohesiveness of our structure, we now assert a two-level theory to account for this complexity/unity. Because we perceive self as a composition of elements achieving a critical transitional stage of integrative resonance in interacts with others we then in synergistic style refer to our position as a biunial theory of self. Self is essentially relational, i.e., indispensably characterized and constituted through the interactions of others, qualitatively a phenomenon of connectedness. In other words, it is the combination, the bringing together, that accounts for some unique and yet one result. In turn, or co-extensively, it is now prepared and fertile for additional component enrichment, blending, and configurational transition, for a biunial composition is not a static produce but rather an on-going process of afferent and efferent sources. In this study the result, or this unique one, is the self and the combinative elements of this fusion are the interconnected components of self image and self concept. These elements are referred to below as Level I (self images) and Level II (self concept).

Level I. Self images are simply socially defined roles such as wife, son, therapist, congressperson, etc.; we choose and are overtime participants. These self images are activated frequently due to the fundamental human activity of dialectical composition of address and response. Dialectical composition is continuous throughout life, so self images are affected, altered, affirmed, denied, etc. on an on-going basis. Self images are those immediate reference points about our self within socially defined roles; however, there is also a qualitative ingredient of ascription to them. For example, roles such as wife, therapist, baseball player, etc., also contain a dimension of imputation concerning those roles in specific interacts. The repeated inability of a third baseman to field and throw out a batter plays havoc with the image of being a competent third baseman. A surgeon who loses several patients and whose malpractice insurance dramatically escalates has difficulty with the image of being a fine surgeon. Self images are multiple as we grow and develop individually. They occur as we engage in express interacts with others (Mead). They become arranged and measurable, organized and workable in experiential I-It relations (Buber), as we tangentially fan out or seek in additional situations support and progression of these images (Teilhard).

Level II. Each of us is able to perceive of self as rather constant, integrated, balanced, harmonious whole due to self concept. Self concept simply refers to those superordinate personifications such as being responsible, good, moral, peaceful, etc., which provide coherence and coalescence to self. Self concept develops simultaneously, takes shape, and centers as it is fed into continguously by activated self images. For example, Martha may think of herself as responsible from the perception of her family, friends, and co-workers for possessing the same attributes of finishing important tasks on time and completely in a caring, helpful, tidy way while not shirking other commitments and duties. Self concept provides consistency and integration, yet it is not inviolate or permanent. Rather self concept is vulnerable and flexible because its source and reference is from delineating interactions of self images. Self concept then is subject to scrutiny and doubt; for example, am I responsible or moral depending on some incident?

The origins of self concept are initiated with the earliest feelings of bonding and the infant's relationally internalizing less me/more more and good/bad experiences (Object Relation Theory). General personifications develop and emerge from increasing interactions that begin to differentiate according to responses received enabling infants to become objects to themselves (Sullivan). The

differentiation of meaning structures of self arise as well as the ability to construct more complex action.

It is our position that the superordinate personifications of self concept are not limited to the mothering-one, but rather are co-extensively nurtured by life long activated self images and are the source of personality integration and coherence. This level of self concept is the level of I-Thou (Buber) and complexification (Teilhard) of enrichment, centricity, and convergency. It is the combination of these two levels as well as understanding the origin, growth, expanding, arranging, combining dynamics of units out of which individuation occurs that we conclude with this biunial theory and define self in the following manner.

A Definition of Self. For this study we concisely propose the definition of self as an on-going, emerging, synergistic process of interiorizing significant others.

The Inner Forum: An On-Going Process of Dialectical Composition. In previous chapters we outlined and expanded the tenet of Symbolic Interactionism that it is within a symbolic world, rather than a physical one, that individuals are truly human. The "out there" of physical reality exists, but that is not what is responded to directly.

Rather, in the context of the human act, there is a "within" of meaning, definitions achieved through interacting with others. This is the reality toward which individuals act. Reality then may be defined in any given interaction according to their internalized attitudes. As discussed in Chapter II, between the "out there" (address) and the individual's activity/behavior (response) is meaning, a perspective, the reflective noting of these things to ourselves. In other words, there is no meaningful reality outside of an individual's perception of it or action in relationship to it. In this way the self is an object, for as a perspective each may act toward, stand outside of, assess, modify, and so on in the reflective process of unfolding acts. This perspective develops through the interiorizing of others occurring in the dialectical composition of address and response, alternately taking on each others perception and assigning meaning. With dialectical composition comes the ability, or quality, to be a subject to oneself, to gain a sense of self as an initiating actor with a perspective.

In this manner then dialectical composition may be interpreted as the fundamental human activity in that it is how a perspective acquired and maintained. It is through dialectical composition that individuals are reciprocal to one another. It is what Buber calls "betweenness", the

process through which a living center evolves, which is common to all. Dialectical composition provides the critical presence of others who are the bearer of meaning and hence the position, out of relationships comes the meaning of self. It is the composition of address and response, which was introduced and developed in Chapters II and IV, that adds qualitatively to Mead's proposition of the inner form.

We stated earlier that consciousness is formed through participation in shared reality, the interiorizing of others through dialectical composition. The perspectives of others are internalized. In the course of any particular interact, an individual does not only respond to the encountered other, but also to a host of other historical internalized figures of which he may be more or less aware. These may be other individuals, groups, or personifications of society in general. Mead used the terms "inner forum" to describe this complexity, and "generalized other" to connote these accrued internal figures. He likened it to a stage of central actors and supporting cast in an internal drama. For example, at center stage the individual and the encountered other with whom he is engaged play out the immediate or primary dialectic. Additionally on this internal stage are significant figures whose perspectives the actors also adopt while interacting. Mead's description may be helpful in

thinking of the inner forum as a stage upon which complex dramas are enacted, some players standing out clearly to the individual, while others (such as parents, colleagues, religious prescriptions, etc.) form background action like a chorus. The point Mead emphasizes is that the experience of consciousness and thought can be alternately described as the ability to act, to be a subject, in the context of internalized social process.

Like other objects and meaning, self is a symbolic construction; self is the internal objectification of the person. Within the context of interaction in which an individual is involved, he notes himself from other's perspectives and in so doing attributes qualities, properties, values, and so on to himself. Self then becomes the symbolic location of the actor in his social construction of reality. It is the person responding to himself from the internalized role of the other. Self then cannot be thought of as an entity, as something we have, any more than other derivatives of social interaction. It is a process, socially created, maintained, and transformed in social interaction., It is a process neither age bound nor other limited. In this view selves are always changing in accordance with our changing activity. But, does this not raise a problem? Do not most of us attribute a high degree of constancy over time and experience to our notion of

ourselves? By distinguishing between self image and self concept this apparent dilemma can be resolved.

Self Image and Self Concept. Self image refers to the immediate personification of ourselves within the inner forum during any given interaction. In this theory this is Level I. It is how individuals see themselves within an immediate activity. While playing hockey I may see myself as strong and coordinated. Later on at a board meeting, I may attribute administrative ability to myself in meeting with colleagues about policy decisions. Self images are constantly changing as interactions change in our day-to-day roles or experiences.

Level I accounts for William James' notion that we have as many selves as we have memberships in different social groups, and what Mead cites as all sorts of different selves answering to all sorts of different social relations such as family, religious, friends, etc. In this biunial theory, these type of interactions feed into Level II.

Beyond these immediate personifications will be the internalized perspectives of larger parts of a social network or self concept from which perspectives I may see myself as a good person as I play hockey or share policy deciion; my experience, however, will be that I feel I am a good person having internalized these perspectives as my

own. Certainly from these more global perspectives (Level II) one can experience self-constancy in spite of ever-changing self images (Level I). For example, I may see myself as moral from the perspective of my family, colleagues, and friends, for possessing the same attributes, i.e., honesty, consideration, etc. One forms a self concept that gives the appearance of consistency over time, and to a great extent is somewhat constant. Yet this does not imply one possesses a self as an entity out of the context of social process.

Level I self images then are those socially defined roles such as wife, husband, policeman, etc., that are activated when individuals are expressly engaged in specific interactions. Self images are situationally bound, they are multiple, and subject to change. Level II self concept, however, is more of an overlay, or umbrella, of superordinate personifications which are socially confirmed or disconfirmed from others in the engagement of actuated self images. Is not much of our activity and striving, perhaps most of it, directed toward establishing and maintaining social contexts that are supportive of desired self images, or toward changing situations interpreted as imposing unwanted or conflictual self images?

Self images result and are affected in specific interacts of the dialectical composition of address and

response. This links us with others and is the process of how we hold, measure, arrange, and bind; it is how events become organized and workable. Co-extensively self concept, or these superordinate personficiations cluster and integrate into an enriched interior of greater centricity and meaningful configuration. Self concept provides integration and consistency, increases congruence, and draws us forward to further convergency. Out of this configuration, or complexification, the meaning of self evolves.

In our model there is no intention to connote the complexity of the "inner forum" as an increasingly numerical overload of additional internalized others in some hierarchical structure. Clearly, the "inner forum" becomes more complex, more intricate, but not more cumbersome. Rather like all life forms, the complexity of consciousness refers to a greater richness and centricity of internal organization.

Emerging. We have just submitted that the self is an ongoing process to assert the notion of activity and growth, and to reject any association with the view of a mechanistic static entity deterministically and exclusively shaped in early childhood. Although at first blush the word, emerging, may seemingly be redundant, we include it in our definition to connote the notion of implosion in the

biunial process. Perhaps it is possible to think of something as an on-going process, or simply getting larger, and not at the same time being unique, or as an unfolding interior event. We wish to guard against the misconception, and preserve our philosophical and anthropological compatibility.

Philosophically we defined existence as an integrative dynamic of dialectical composition. Experiencing in everyday life is a simultaneously inward event of unity and individuality. The fundamental activity of life, address and response, is a polar composition conducted in experiences and at the same time internally arranging and enriching. "Orientation" and "realization" are but two dynamics of the same whole process. While experiencing the "without", there is simultaneously in the same patterned energy an arranging and directional shaping "within". As Buber says, the experiences are form-giving, arranging the interior more deeply for the continuous "realization" of experiences. Due to this polar event, which is only brought through the presence of others, there is a blending, a coalescence, so dramatically integrative that something new develops, a new occurrence different from before, out of which we discover and experience self. It is a "shared center" out of which we discover and experience self. It is a "shared center" which impels the beginning, the becoming,

and the continuity of 'I'. We use the work, emerging, to reflect the philosophical roots of this biunial theory that out of unity comes individuation.

We solidified our philosophical position that the self evolves in critical transition to a single emergent form by studying complexity from the view of anthropology and evolution. We found our proposition consistently balanced with this data and observations, i.e., from a unity of elements a distinct, different, new form emerges. Maturity is the continuous development of complexity, a greater richness of internal organization occurring in convergency. Teilhard demonstrates that reflectivity, to be aware of being aware, the capability of 'I', is a complex cohesive force occurring in the phylum of man, representative of a critical shift to a new level. He unravels evolution in the context of energy and accounts for this movement to complexification as tangential and radial energy. At every phylogenetic place there is a "within" and a "without", unceasing, irreversible, and unfolding. It is twofold: collecting, enriching, form-giving, and afferent in unifying and integrating the interior centering, while measuring, arranging, ascending, and efferent in the expanding exterior. Consciousness then is a process of unity. It is the co-extensive, co-evolutionary critical point that continuously unfolds in relationship with others. Thus the

word, emerging, also represents the support of anthropology for this biunial theory, that out of unity comes individuation.

The concept of emergence is crucial for it binds together the constructs of philosophy, anthropology, and the paradigm of new physics which provide our theory with coherence and congruence. It emphasizes how connectedness impels, how relational combinations are a renewed chemistry of progressive enrichment, and how this patterned energy becomes a substantive leap in the order of otherness.

How does this emergence occur? What is its form? What do we call this process?

Synergy. We utilize the term, synergy, with some hesitation as it may apparently evoke confusion. However, we prefer it to the term synthesis, as we believe it to be more paradigmatically precise within the biunial theory. Synergy is defined as "cooperative action of discrete agencies such that the total effect is greater than the sum of the two or more parts" (Webster's Third International Dictionary, 1964; 2330). It is simply that the result is greater than the sum of the parts. Looking at the same source, synthesis is defined as "a combination of separate elements into a whole" (Webster, 1964; 2321). Or simply, within the whole the parts are separable and distinguishable. Synergy is truly

more accurate within our paradigm shift which views objects as dynamic, relational structures determined by process. The term, synergy, is utilized to reflect this relationalism, which Gregory Bateson suggests should be the basis of all definitions.

As a synergy then, we view the self as an interdependent, interactive process of Levels I and II continuously producing the configurative perspective which is called "I", and is no longer separable or distinguishable.

This is the biunial process that occurs through the presence and interiorization of others. In presence there is an entrance, an attraction, as energies of address and response move into each other's resonant space and co-mingle, are re-arranged and become in this reshaping. In the interactivity of this energy there is a connection of interior mutuality which results in a movement and new coherence to different and new internal way of being present, which in turn has new availability not present before and into which the opportunity for the discovery of new presence-of-others becomes possible. Whether radical and immediate or persistent and gradual, there is another pattern or configuration of enrichment and complexity that has occurred. The interiorization of others has been gathered within the inner forum, and another way, or level of engaging, perceiving, and experiencing the world has

emerged. This is the biunial process, the interior intimate combination of one's existing perspective, or objectification of self, with the perspective of others out of which emerges the proclamation 'I'. It is an emergent coherence, so reshaped in interior complexity, that is configuration is synergistic.

The "within", the on-going configuration of individuation has been reshaped, deepened, reaffirmed; the "without", ways of meeting the world, mobilization for activity, maturity, readiness for development and re-patterned. From convergence a transition of self has occurred, out of the integrative process of coalescence with others individuality emerges as a synergistic phenomenon.

Significant Others. Irrespective of potential, it is obvious that not everyone, or every object, encountered in the experience of living is interiorized within the inner forum in the intimate process we have described. In Chapter I we posited Ornstein's "principle of selective attention" regarding stimuli and objects. The indispensable others-in-presence we refer to and comprise that resonant component of synergy is more precisely identified as significant others. The significant other is that external source that is internalized in becoming an object to ourselves and how we define ourselves. It is the perspectives of those certain

others within the inner forum that provide the ability to stand outside and view ourself. It is these internalized others than allow us to symbolically locate ourself in the construction of reality. Because we use the work symbolic, we do not imply any metaphorical intent or exchange. This interiorization is symbolic, but nonetheless real, as the symbolic is our reality. We do not claim any physical consummation of these others, yet we strongly assert that significant others are imported into the neuromuscular system of the individual, incipient to be sure, but behavioral mobilizations and act organizations nonetheless.

Interiorizing. Mead defined the mechanism for incorporating significant others internally as 'taking the role of others'. Role, however, has proven too ambiguous a term as it implies a distinction from what is real; i.e., role and real are not the same, such as one plays a role and is not himself being real. In Chapters II and V we explained the concept somewhat differently and concluded it was a process of communications, which because of its intricacies, we termed dialectical composition. We pointed out how meaning and reality is created in communicative acts in achieving agreement around objects in the process of address and response. Because human beings act primarily through the currency of communication, reality is a dialectic

construction. It is a system of achieving meaning. With reference to the self, such meaning is constituted in the process of interiorization. Through dialectical composition we are able to be an object to ourself, to address ourself anew and respond.

Achieving that critical transitional point with significant others in which emergence occurs is not dependent on the physical proximity of the other; it is not proportionate to any special measurement. Rather the importation of significant others rests proportionally and pivotally on the presence achieved through dialectical composition. Interiorization then is the ability to internalize significant others in the dialectical composition of address and response, an interacting synergistic system of the inner forum.

Essentially Relational. We have outlined how the self is this more complex unity of the inner forum continually emerging as individuality, and how this is an irreversible process. We contend that this is how individuality is configured in a synergistic event blending significant others with a present objectification of self. Without significant others there would be no way to achieve this emergence. Similarly, as the sperm and the egg could not do alone what they can do together, so also the self and

significant others. It is in this way in the context of a paradigm supported and crystallized in philosophy, anthropology, embryology, Interpersonal Psychiatry, and Object Relations Theory that we assert the biunial self as essentially relational, and say with Symbolic Interactionists, "We are our others."

Implications for Human Services: Education and Therapy.

Since it is constructed within a paradigm shift, the theory of the biunial self would have substantive impact as an applied theory. How it can be specifically applied is subject for another lengthy work or dissertaion. However, there are two general implications of theory application that in part initiated this study. To comment briefly on these will bring our inquiry and design full circle.

Education. In the field of education the biunial theory would significantly alter the traditional goals and objectives of teacher-training and role definition. Education could no longer be exclusively viewed as a product-oriented structure requiring the amassing of facts within a specified time period using more electronic technology and testing for physical survival. Most professionals and parents agree that schools, and specifically teachers, are the greatest social influence on

young people. Yet it is this very system and its professionals who, by raising and re-inforcing standards of competitive product results which demand uniformity, create unhealthy power criteria, and label children learning disabled, have become the instruments of conformity, broken connections, and poor self images. Teachers that emphasize success as being right at the expense of being open, looking to authority, how to be passive, and test for packaged feedback create diseased and learning disabled environments. Someone once remarked: No one is a genius, some are just less damaged than others.

From a biunial perspective teachers would need to perceive another level of inherent responsibility in their role for a shift from a mechanistic to more relational, or biunial, framework would focus primary responsibility on being significant others in their interactions with students. Instruction would then be viewed as a particular dynamic within the context of dialectical composition. Teaching and learning would then be an arranging, enriching process of developing and locating a sense of self, as it occurs through events of activated self images and the process of interiorization contributing to superordinate personifications of the student (and teacher). The utilization of computer-age hardware and the developing trend of increased student time, dependency, and testing on

these electronic aids that simply reinforce right answers would be viewed as a debilitating venture when they become an end product and goal, and students are tested back to this. More fundamentally, teaching and learning is a process of affirmation well beyond the level where right answers are reinforced, but rather where internalized values that become part of the self are generated in teacher-student interaction. This is not to say that electronic technology does not have a place, but that it should not be viewed as the critical focal point of learning. It is personal interactions that need to become the focus of lesson plan preparation. For it is in the process of these interactions that a sense of self develops and grows, and the value of learning becomes cherished through the interiorization of others.

Teaching environments based on biunial theory would ensure designs of space and time for interpersonal events to reduce the overwhelming authority structure and passive expectation demands for students.

The success and evaluation of teachers could not be narrowly confined within a biunial theory to simply national and regional performance scores of students, but would be assessed also on interactional skills that provide for positive activated self images among students. The measures of student poor performance would require a relational

assessment method to focus on the student's relation to other students, to the teacher, etc., before appropriate remedial interventions could be chosen.

The theory of biunial self as applied in education would emphasize affirmation of self images rather than having the right information once and for all. It would view learning as a life-long process, not a limited product. It would reward candor and integrity, not conformity and authoritative dependence. It would see self images as the generator of performance, not enshrine performance. It would be concerned with potentials, not simply norms. Classrooms would be designed for interaction, not efficiency and teacher convenience. This theory would not need to generate questions about how to achieve norms, obedience, and correct answers. Rather it would generate questions about how to motivate for long-life learning, strengthen self images, and affirm self concepts.

Therapy. The implications of a relational biunial theory for applied psychotherapy would, for example, require the development of diagnostic tools or protocols to assess various self images and superordinate personifications of self concept. A number of diagnostic techniques could reveal the relational foundations and aspects of an individual's life in order to clarify treatment objectives.

Binomial interventions could include the involvements of significant others in the treatment plan. The structure of various interventions is important, but much more critical is the process designed for a particular structure utilizing binomial techniques of becoming a significant other and activating focused self images to effect healing and health. Techniques would be designed to specifically effect the relationship between client and therapist, for it is the relationship, the personal interaction, that underlies and sustains therapeutic change.

This theory also radically shifts the role of therapist. Since it focuses on what occurs in relations, the personal interactions between therapist and client should be viewed as crucial for effecting health change. The approach to therapy does not begin with the mindset that the presenting difficulties are fundamentally in-the-person, but rather tend to be interactional in nature. By becoming a significant other, the therapist would have unique access to the client's inner world, become sought after, then targeted with unhealthy issues, and so have an opportunity to structure a process of healing. The therapeutic process takes place in this external, face to face interaction utilizing dialectical composition of address and response interiorizing the therapist in the task of self construction. Unlike transference of psychoanalysis, it is

something that happens in the very relationship between the therapist and client in the present moment of this relationship with here and now qualities.

Because therapy is relational, the therapist would also need to recognize the impact on his or her own levels of self image and self concept. Clients then, like professors, colleagues, and mentors, would be perceived a significant in the interiorizing construction of the therapist self image and growth.

Conclusion. We began this study to clarify what is denoted by the term, self, and to propose a coherent formulation of the genesis and development of self. Our primary problem specifically centered on the ambiguous presentation of the Symbolic Interactionalist model on this point. Mead's attempt at clarity using the component notion of "I and me" and the mechanism of role-taking, could not protect him from the sting of his critics. His students' attempts at amplification and to account for an integrative process fared no better.

It is our opinion that their difficulty stemmed from an inability to locate an appropriate and coherent connector of how significant others are imported into a self system and specifically to what effect. Mead and his students were "new frontier" people of their day. In a sense they were

iconoclasts; and opposition was found in all quarters. By broadening our examination, garnering support and affirmation in the fields of philosophy and anthropology, as well as the insightful theory of Object Relations, and then contextualizing this in a powerful paradigm shift, it is our belief that our model of self as essentially relational resolves the problem.

We view Harry Stack Sullivan's Interpersonal Psychiatry as a prototype in reference to a relational model. His tripartite early development theory, concept of rudimentary objectification, and system of personifications of important others are significant departures from the psychoanalytic tradition. His emphasis on the mothering-one as the primary certain other, however, belies his total departure and is somewhat conflictual with his position that the source of self is important to others and that they are maintained as form and direction throughout life. In addition to our problem with his exclusive emphasis on the mothering-one, our basic difficulty with his theory is the notion of a template pressed on some kind of a mold out of which appears a self.

Object Relations Theory view maturation as a movement from absolute dependence to mature dependence on internalized others (Winnicott, 1964). There appears little question that interactionists would agree with this idea of

mature dependence in that that individual consciousness is thoroughly dependent on the internalization of others. Object Relations Theory, however, goes beyond the interactionists in discussing experience prior to internalization of others, the process of internalization itself, and a unique position of unconsciousness. We find these contributions most valuable and compatible. Obviously, we disagree in some rather primary areas of Freudian constructs, yet we fundamentally agree with Fairbairn and Winnicott on how the self first begins to emerge in action constructions from a condition of primary unbrokenness with the mother. Additionally, we strongly favor impulsiveness-to-act as the precondition for dialectical encounters that gradually develop as objectifications.

Bubar grounds our study philosophically in the convergent dialectical center of address and answer. Teilhard provides the connectors of anthropological constraints with complexity-consciousness. The paradigm of new physics coalesces a context for the congruent conclusion of a new biunial theory, the self as a relational phenomenon that is an on-going process that continues throughout our lifetime.

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