

Herbert J. Freudenberger has been elected to the Presidency of The New York Society of Clinical Psychologists. He has also been elected to the Policy and Planning Board of The American Psychological Assoc. Herb wants our members to know about the Workshops of The American Society of Psychologists in Private Practice on August 30 and 31 at the Carnegie Endowment Center; one on The Psychologist as Expert Witness by Theodore Blau; and the other, The Independent Practice of Psychology chaired by Herb including Matilda Canter, A. Eugene Shapiro, Charles E. Drimal CLU, and Harvey Schneider, Esq. on all the issues of starting and maintaining a practice.

Carmine Giordano was selected as a Humanities Fellow for summer 1979 by the Dartmouth Humanities Institute of Dartmouth College. His grant is to do work there on Ethnic studies formulating procedures to set up ethnic study centers in the public school system.

Thelma Peskin Halpern delivered a paper, "Wife Abuse and Family Violence," at the International Conference of Jewish Communal Services in Jerusalem. She has published a number of ethics and sexual malpractice, and testified before the N.Y. State Legislature and the U.S. Commission on Civil Rights to combat wife abuse. She writes, "In addition...I gave a paper at the Council of Social Work Education in Boston, March 7, 18, on 'Violence to Women: Modalities of Treatment.' I am speaking about this problem before hospital staffs, nursing schools, social work classes, the Federation of Jewish Philanthropies..." Good Luck, Thelma.

Gerald Gargiulo was elected President-Elect of Council of Psychoanalytic Psychotherapists.

In January, Alan Roland spoke at Wm. Alanson White on "Psychoanalysis in India." Also, at Austen Riggs on "Psychoanalytic Perspectives on Personality Development in India." That paper will be in the International Review of Psychoan. this year. At the International Psychoan. Assoc. Congress in N.Y., Alan will repeat a version of his "Familial Self, Individualized Self, and Transcendent Self.." paper given originally at N.P.A.P. He will also deliver it in Sept. for the American Psych. Assoc. Recently, Alan organized an interdisciplinary seminar on "The Indian Self..." It is sponsored by the So. Asian Institute of Columbia Univ.

MIT Loveleen Posmentier and Member Bob Mollinger and his wife Shernaz are participants in the interdisciplinary seminar organized by Alan Roland.



## PERSPECTIVES ON TECHNIQUE: THE REPUDIATED SELF\*

by Gerald J. Gargiulo

If we are going to have a professionally acceptable level of analytic neutrality towards ourselves and subsequently towards our patients; if we are going to avoid the distractions of a narcissistic intrusion into our patients' associations, we have to come to terms with what we may characterize as our "repudiated self." Erik Erikson speaks about the danger, particularly for the adolescent, of his being named by the society in general, or the courts in particular, in terms of his negative potential, in terms of the possibility of his activating a "bad self" as the self that faces society and which can consequently, negativize the confirming and affirming function of social ritual. Within the same framework, but nevertheless different, is D. W. Winnicott's notion of a "false self"; a protective, compliant mechanism, as it were, to guard against any real or imagined intrusions upon a nascent injured spontaneous self, which is more present in longing than in reality. For our purpose, we can consider the term "the repudiated self" as an operative concept to aid us in doing some more thinking about neutrality and countertransference.

I suspect, again following Erikson and particularly his discussion of Freud's unconscious flight from his father's characterizing him as stupid, that we all experience part of ourselves as repudiated, as alien; as possessing the very personality qualities that we, in our conscious reflection would distance ourselves from. A word of caution, however; there is an analytic propensity towards reductionism which easily manifests itself in a false experience of the "ah ha surprise" which Theodor Reik speaks about: Namely, to uncover and subsequently to interpret the repudiated self as the real person, or as mani-

festing the real feelings and to, consequently, see everything else as reaction formation to that constellation. Against such simplistic thinking we must all defend ourselves, primarily because it makes compassion and wisdom secondary to "finding-things-out". Such a sequence should always be suspect.

Lewis Thomas suggests, in his recent work *The Medusa and the Snail*, that we have a sequence of selves, one following another, hopefully with some kind of order even though this sequence involves a good deal of overlapping. He is speaking about the process of growth and change that we are familiar with in analysis and in the concept of working through. The repudiated self involves everything from those intellectual positions with which we most disagree; to the kind of character qualities in others we find most offensive; to the earliest now repudiated defenses we may have used in coping with our developmental experiences before life or analysis gave us the opportunity for alternative resolutions. (In this vein, we might note in passing that we cannot, nor should we, even try to eradicate a "primitive superego," for example. Rather, we should make it irrelevant. Likewise we do not undo the capacity for denial, projection, or magical thinking. They simply become unnecessary since the person is able to respond to the world in more creatively communicative ways.) Our history, however, is always with us and just as we can expect the return of the repressed in analysis, and just as we have to work through the persistence of old manners of adapting, so likewise the repudiated self is in a kind of dialectic with who we are and are becoming, and want to be.

The repudiated self is frequently experienced as the bad self and is usually fiercely denied. And I suspect that arrogance, righteousness, and probably projective identification are all part of its wake when it comes closer to consciousness. In this regard we should note that the analyst brings both his repudiated self and his conscious self to the analytic enterprise. Furthermore, the repudiated self is frequently the one that borderline and psychotic patients respond to; therefore, the necessity for the analyst to be on speaking terms with that part of himself which he may find most repugnant. The alternative to this is for the analyst to interpret the patient's obvious distortions--and to run the danger of stalemating the treatment.

The occasion which gave rise to these thoughts was a dinner party I attended at which many professionals from different disciplines were present. In the course of a rather long discussion on a variety of topics, from what the present company was going to do with the world (we planned to send Carter our agreed upon plan--but it never materialized), to what role psychoanalysis should play in the preservation of Western civilization, I found myself reflected back from the others in a radically different way than I was experiencing myself. I was surprised to find that I was being heard as expressing a reductionistic mode of thinking--an intellectual quality I hardly consider worthy of emulation. Neutrality is particularly the capacity to hear oneself, *all* of oneself, and in this instance I knew this only by negation, as it were, post factum. The danger in analysis, in contrast to social occasions, is that no one may interpret an analyst's temporary lapses from neutrality, and thus his need to know that part of himself we have called the repudiated self.

Few themes can be laid to rest in analysis; the process of analysis seems to me to be likened to a garment without seam, For the sake of rational discourse, however, we think and isolate and analyze.

There is more here than I can fully discuss now, so the theme goes on. There is some profundity in Lewis Thomas' recent book, alluded to above, that particularly analysts, with the lack of feedback which we suffer from, can reflect on. The experience of the repudiated self can be seen as something provoking hostile repudiation or, on the other hand, sober awareness. In view of this, let me end with a few quotes from Thomas:

"We think our way along by choosing between right and wrong alternatives, and the wrong choices have to be made as frequently as the right ones. We get along in life this way. We are built to make mistakes, coded for error....The capacity to leap across mountains of information to land lightly on the wrong side represents the highest of human endowments."

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