Encountering Otherness:
Anthropological, Developmental, and Clinical Dimensions

Brian Feldman

Margaret Mead, the renowned American social anthropologist, is quoted by her biographer Jane Howard (1984) as saying that there are at least three ways in which one can gain insights into oneself and others. These three modalities include psychoanalysis (in which I would include analytical psychology), the study of other cultures through anthropological research, and the psychological study of infants.

I think that Mead's comments are interesting for us, especially as she had an affinity towards Jungian psychology, which she became interested in as an anthropology graduate student under Franz Boas at Columbia University (Mead, 1972). Boas's (1966) anthropological viewpoint is significant as he presents one of the first postcolonial critiques of culture. Boas firmly placed all cultures on an equal footing and dismissed notions that wed technological might with social and cultural superiority, an important lesson for us North Americans today. Boas tried hard not to objectivize the indigenous other but to understand indigenous cultures primarily through their art and religion. He viewed the indigenous other as an autonomous meaning-making subject.

In Mead's autobiography, *Blackberry Winter* (1972), she explores her interest in Jung's typology as a way of under-

---

Brian Feldman, Ph.D., is a Jungian analyst and on the training faculties of the Inter-regional Society of Jungian Analysts, the C. G. Jung Institute of San Francisco, the Jung Center of Mexico City, and the NW Center for Psychoanalysis. He has a private practice in child and adult analysis and conducts Tavistock infant observation research in Palo Alto, California.

standing culture. Some cultures, she thought, were more introverted, while others were more extraverted. This dichotomy, while perhaps somewhat superficial today, appears to me legitimate, as my own experience in Japan is that the culture both values and promotes introversion, while cultures such as Brazil, which I will describe in greater depth, are more extraverted. In Brazil interpersonal relationships, the outward expression of emotionality, and the heightened value placed on transforming emotions into music are all elements of this extraverted, expressive tendency. In this regard we can think of musical genres such as samba, bossa nova, and tropicalia as significant contributions to world culture (Castro, 2000; Dunn, 2001; Veloso, 2002). Mead was also drawn to Jungian psychology as a result of her husband Gregory Bateson's Jungian analysis with Elizabeth Hellersberg. Hellersberg was a German Jungian analyst practicing in New York City who also had been a student of Karl Jaspers. I think that Mead's Jungian interests were reflected in her ongoing anthropological research into the impact of culture upon lifespan development in the indigenous cultures of Samoa, New Guinea, and Bali. She was mapping out a way of understanding how important aspects of the cultural unconscious are transmitted across generations through ritual, religious practices and interpersonal relationships.

I would like to expand upon Mead's three ways of knowing self and other. In the first way of knowing, the anthropological study of another culture, I will explore some of my experiences and anthropological research work in Brazil during the past four years. In the second way of knowing, the study of infants, I will explore aspects of Tavistock infant observation and current infant research, which offer much data that is, I think, enormously useful in understanding the origins of the human infant's experience of self and other, and informs us on how the self and other, in their particular dialogue, their particular dance, evolve and transform in their own unique and individual ways. And in the third way of knowing, clinical analysis, I will present clinical material from the analysis of a child whose psychological development was thwarted by the predominance of autistic, sensation-dominated defenses (Fordham, 1976; Tustin, 1981). I will try to show how in this

particular case the ability to utilize the other for the growth and development of the self was at a severe impasse, and the child and I together were presented with the challenge of working through this impasse in the context of analysis.

Brazil: The Tropical Other

I have been able to study Brazilian culture with the help of anthropologists from the Museu do Indio in Rio de Janeiro. The Museu do Indio is a central administrator for anthropological work conducted in Brazil with indigenous peoples and is a center for education and research. With their help I have been able to study the culture of the indigenous peoples of the Amazon. I have been fortunate in being able to travel to the Amazon region and to have worked as a primary school teacher in an indigenous school in the Peruvian Andes. Through these field experiences I have been able to encounter the Andean and Amazonian other, and this, in addition to academic work in anthropology at the University of Mexico, helped to forge an interest in Latin American anthropology which continues through the present. I was also helped in this project by my two teachers of Portuguese, with whom I studied while they were on sabbatical in California and later in Brazil. I am grateful to them for introducing me to the richness and depth of Brazilian culture. Jose Luis Jobim is a professor of Brazilian culture and literature at the University of Rio de Janeiro, and his wife, Bethania Mariani, is a professor of linguistics and a practicing Lacanian psychoanalyst in Rio de Janeiro who has conducted studies of the language of the indigenous Amazonians from a Lacanian perspective.

I have also been influenced by Jungian analyst Roberto Gambini's study of Brazilian culture, which he published in his book *Indian Mirror: The Making of the Brazilian Soul*. In his book Gambini looks from an analytical perspective at the letters the Jesuit priests in Brazil sent to their superiors in Portugal during the colonial period. The letters detail the relationship between the colonizing Portuguese and the indigenous other. From an analytical standpoint Gambini gives us insights into those aspects of the Portuguese, especially their repressed sexuality and aggression, which were regarded by them as shadow ele-

ments and which were projected onto the indigenous other. In the colonial discourse which Gambini examines, the indigenous peoples of Brazil were conceptualized as the exotic (sexual) and pathological (cannibalistic) antithesis of what the colonizers thought themselves to be.

This image of the exotic/sexual and deviant/cannibalistic other represents, I think, the disavowed internal other of the colonizing Europeans. In the Americas, the indigenous peoples were treated as alien others to be objectified and studied at a distance. They were seen by the colonizers as being "primitive" and uncivilized, as lacking a soul. For the Portuguese, Brazil on the other side of the earth was, according to Gambini, the land of the unconscious, precisely because it was outside the realm of any knowledge, faith, or power. The view of the colonizers was that Brazil had to be conquered, integrated, and identified with Mother Portugal as soon as possible, and hopefully at a profit. The Portuguese sought to expand their territory and riches yet at the same time not change their identity through contact with the indigenous Brazilians. They would not allow for an intersubjective interchange with the indigenous other. They would not protect, preserve, and relate with the indigenous other on equal terms. Rather, the main aims of the Portuguese were to colonize the land, strengthen and enrich the Crown, and convert the natives to Catholicism.

The Jesuits, as portrayed in their letters from Brazil to Portugal, projected onto the indigenous Brazilians all of their dark and suppressed feelings. The native Brazilians were viewed as containing the shadow of the Jesuits: sensuality, unbridled sexuality, and a natural pleasure in the body. The Indians were viewed as polygamous pagans who had little understanding of Christian morality. The Jesuits were incapable of accepting that Brazilian Indians, as a result of their long heritage in the tropic, tend to follow their natural animistic/spiritual and sensual/sexual inclinations. The Jesuits judged such a disposition to be an unspeakable wickedness, akin to being influenced by the devil. The Jesuits felt that pursuits such as singing and dancing would damage the soul. What was expected of the Indians was that they behave as soft clay, allowing their obscure and chaotic nature finally to be

shaped into human (or Portuguese) form. The Jesuit was the mirror in which the Brazilian Indian had to look, as if saying, "Teach me, let me be like you, make a decent human being out of me." The conversion of the Brazilian Indians was seen as a holy war against the Devil, the dark other. The missionary motto was to deliver the Indians from the powers of Hell.

In Brazil the Portuguese found not the pious, submissive, and perhaps restrained women they knew in their homeland, but new, different, and to their eyes amoral, seductive, and, above all, available and naked females who were at their total disposal and with whom they could live out all of their erotic fantasies. A married man, leaving his wife in Portugal, could have Indian woman slaves and make use of them as sexual objects. This is an image from the Brazilian cultural unconscious which emerges with much frequency in Brazilian literature, music, and film. Brazilian culture has this primal scene, this Portuguese/indigenous coniunctio with all of its tropical "jouissance" at the center of its cultural identity. Tom Jobim gave voice, rhythm, and shape to this distinctly Brazilian coniunctio in his bossa nova ballads. Brazil as land, woman, and anima was there to be raped, and in the process of "acculturation" the culture, mythology, and religion of the Indians—what constituted the most important components of their identity or collective self—was destroyed. The other was raped in the name of civilization, Christianity, and progress. The dialectics of power—the overwhelming military power of the Portuguese and the technological inferiority of the indigenous Brazilians—made rape and submission the inevitable consequences of the ever-expanding Portuguese crown.

This viewpoint is also relevant to the work of the first French ethnologist in Brazil, Jean de Lery, who published a book in France in 1578 entitled *A History of the Voyage to the Land of Brazil* that observes the indigenous others' comfort with their bodies, with their sexuality and the exposure of their genitals, and with the ritual cannibalism which the indigenous Brazilians practiced. De Lery's descriptions of the indigenous Brazilians are vivid and compelling. He offers a view of the indigenous other that is less judgmental than the Portuguese Jesuits' view, yet still imbued with a view of the indigenous Brazilian as the

savage and sexual other who is comfortable with the body, who gains pleasure and satisfaction from cannibalism, and who lives outside of the European Christian social order.

Levi-Strauss's anthropological/autobiographical field work in Brazil, which he published in *Tristes Tropiques* (1955), provides a significant postcolonial view of the indigenous other in Brazil. His viewpoint is deeply intersubjective as he explores his own reactions to his experiences with the indigenous Brazilians in his fieldwork in the Pantanal and Amazon regions of Brazil. His viewpoint is closely allied to contemporary analytical discourses which view self and other as linked together into a complex mosaic.

Levi-Strauss's attempt to understand the indigenous Brazilian other without judgment or preexisting categories is, I think, the hallmark of the postcolonial approach in anthropology. This postcolonial approach offers much that can be helpful in conceptualizing our current analytic practice. Postcolonial thought helps us to privilege a pluralistic view of the psyche that is not dominated by one, "colonial" viewpoint. It is interesting that Freud often spoke of the analyst as a conquistador, who needed to help the analysand to subdue the dark forces of the unconscious. Analysis began with this particularly colonial metaphor. Jung, while less the conquistador than Freud, spoke of engaging the unconscious in a healing dialogue for the purpose of integration and individuation, but he still privileged Western culture and spoke with traces of Eurocentric colonial superiority of the less-evolved "primitive" cultures. There is much we can learn as analysts from Levi-Strauss, who tried to let the myths, religion, and art of indigenous cultures speak for themselves without prematurely imposing theoretical categorizations. In his structuralist approach he looks, much like a contemporary Jungian analyst, for the invariant elements, the archetypes of myth, and he found that myths were created out of a basic (invariant/archetypal) need for order in the human mind. He found that myths were devised to help resolve conflicts between opposites, which is similar to Jung's transcendent function.

My own research in Brazil has focused on the acquisition of cultural identity through the early transactions between self

and other, especially those interchanges which involve the skin, such as holding, touch, and skin painting. I have looked at how the self and other in their diverse dialectics give shape to individual and group identity, to a kind of cultural skin in which one can experience social containment. I have been researching the function of the skin, as it is the area around which our first transactions take place. I have been developing the concept of a primary skin function as the foundation of our experience of a container, and the concept of a cultural skin as a container of collective experience. In the anthropological work that I have done in Brazil I have focused on the emergence of both a primary skin function and a cultural skin or social container.

The indigenous Brazilians are interesting from the perspective of the psychic skin, as they utilize skin painting as an important ritual which promotes the evolution of both individual and cultural identity. For the indigenous Brazilians skin painting confers human dignity on the individual. It ensures the transition from nature to culture, from beast to civilized man. For these people, skin paintings represent the origins of culture. Skin painting varies in style and pattern according to caste, and it expresses differences in status within a complex society. The paint, I am told, is made from a mixture of vegetable dies and monkey fat. Hours are spent on painting the skin, and it therefore involves much touching of the skin of the other. The paint stays on the skin for long periods of time and is not washed off for long periods of time. In the Mbaya culture, which is organized into castes, nobles displayed their rank by stenciled body painting or tattooed designs which were the equivalent of coats of arms. All facial hair was removed including the eyebrows and eyelashes. To be a man in this culture it was necessary to be painted, to remain in the natural state was to be no different from the beasts. Skin painting therefore provided a means of initiation into culture.

I have been struck by the deeply aesthetic nature of Brazilian skin painting and was intrigued that the body itself became the first object of aesthetic interest for a large number of indigenous groups. Perhaps this piece of data points to the importance of the body as one of the origins of an aesthetic attitude in culture. My work with infant observation is another area

where the aesthetics of the maternal body and its often overwhelming beauty for the infant are linked to formative experiences of self and other and lead to the evolution of a capacity in the infant for both aesthetic and spiritual experience.

Self and Other in Infancy

Over the past fifteen years I have been involved in research utilizing the Tavistock methodology of in-home observation of infants and their caregivers. The Tavistock methodology of observation is closely akin to anthropological fieldwork. The observer becomes in essence a participant-observer for the first two years of the infant's life and visits the family for one hour on a weekly basis. The observer not only takes note of the infant's behavior and mental states but also focuses on the cultural context of the observation, the influence of both the conscious and unconscious mental states of the caregivers on the ongoing development of the baby, and the impact of the observer himself upon the family.

The data from infant observation (Feldman, 2003) points to the significance of the self/other dialogue for the evolution of a coherent sense of identity and to the importance of the infant's developing capacity for agency, by which I mean a capacity for active engagement in the world. The infant is able to co-construct his psychological universe in relationship with the significant attachment figures in his life space. In this regard I have been influenced by the Russian psychologist Vygotsky (1978), who presents a powerful vision of human life as necessarily mediated, as a product of social interchange. For Vygotsky, human development involves a discourse between self and others. There can be no rigid dichotomy between inner/self experience and outer experience with others. They both need to be integrated into a meaningful mosaic. Infant observation, following the Tavistock methodology, which is both naturalistic and ethological in nature, has provided useful data for exploring the meaningfulness of the interaction between self and other as it evolves in the earliest period of the infant's life.

From a Jungian perspective Fordham pioneered studies utilizing Tavistock infant observation, and his students such as Jane Bunster and Mara Sidoli continued this work and brought

it from London to North America. I was fortunate in being able to attend infant observation seminars with Fordham in London during my training. Michael Fordham loved babies: he came alive in these seminars and appeared to enjoy speculation about the ongoing mental state of the baby in relationship with his (m)other. He often had insights that were penetrating, especially around the importance of understanding infantile states of mind for the analysis of preverbal states in adults, adolescents, and children. I was fortunate in being able to collaborate with Mara Sidoli and Jane Bunster on infant observation work, and I am indebted to Pamela Sorenson of the Tavistock Institute and the University of Virginia for guiding me through the intricacies of its methodology and practice.

I think that contemporary infant research will also be of interest to Jungians, as it emphasizes that the major motivating force within the individual is striving towards wholeness and coherence, and views the brain as having a significant meaning-making function. This striving towards wholeness and the quest for meaning occur through innate (archetypal) processes of self-organization and self-regulation. The brain is constantly trying to "put it all together." These self-organizing and self-regulating processes occur through the infant's contact with the (m)other through shared states of recognition and awareness, termed "affective attunement" by Stern (1985) and Beebe and Lachmann (2002). The ever-developing brain, through the infant's experiential engagement with its world as a self-initiating agent, creates new meanings and is able to achieve new levels of organization and integration. From my own experience utilizing the Tavistock methodology of infant observation, I would call these states "moments of being," a metaphor which was first introduced by Virginia Woolf to describe significant moments of profound affect and understanding which she describes as forming the unconscious scaffolding of the mind. These are often ordinary moments of shared experience between infant and caregiver that become etched in the mind somewhat like the "shroud of Turin." They are impressions and feelings which are not quite clear or conscious in memory but which provide the emotional background of everyday experience.

Each infant is a self-organizing system that creates its own states of consciousness. However, contemporary infant researchers believe that the infant becomes capable of performing actions in the dyadic system that the infant would not be capable of performing alone. The infant's brain organization can be expanded into more coherent and complex states in collaboration with another self-organizing system (the caregiver). When the collaboration between two brains is successful, each fulfills the systems principle of increasing its coherence and complexity. The infant then becomes capable of performing actions in the dyadic system that it would not be capable of performing alone. This collaboration between two minds, resulting in the growth and development of the infant, is akin to Vygotsky's notion of mental growth taking place in the zone of proximal development, i.e., the shared areas of interaction between infant and caregiver. Both infant observation and infant research point to the importance of the self/other dialogue as the matrix out of which mental and emotional growth takes place. My own observations of infants indicate that we can also view the infant's capacity for aesthetic and spiritual experience as emerging out of this same self/other coniunctio.

Working with Autistic Defenses in Child Analysis

Michael Fordham spoke of autism as a disorder of the self in which the capacity for deintegration and integration has taken a pathological turn. The processes of integration/deintegration which bring the infant into relation with the environment are disordered and frozen. I would like to think of autism and, for the purpose of this paper, autistic defenses (a lesser form of autism which can exist to differing degrees in children) as a disorder of self/other experience.

For the child who utilizes autistic defenses, interpersonal relationships are impeded by the lack of capacity for reciprocity and dialogue. These children often live within a solitary and isolated realm where other people have limited interpersonal significance. They often have few significant secure attachments, as others can be treated as inanimate objects to be controlled and manipulated. Over the years in my child analytic practice I have seen many of these children, and I have

found that significant deficits in early self/other interchange are often at the core of the disorder. Today these children are labeled as suffering from Asperger's disorder, a psychological condition that includes both difficulties forming significant attachments as well as a preoccupation with self-stimulation and sensation-dominated behaviors. Often these children are not severely impaired cognitively, and they have well-developed language skills, which makes analytic treatment possible. I have found that these children have needed to be treated with an analytic frame that fosters their capacity for emotional and symbolic expression. When the child is able to emotionally and symbolically express himself within the context of the transference/countertransference relationship, and when it is possible for this to become the object of the analytic work, the possibility for the repair of early interpersonal deficits is enhanced.

When I first saw Andy for an evaluation for analysis he was eight years old. His anxious and worried parents informed me that they could not control his often out-of-control aggressive and sexualized behavior. According to them, Andy had been difficult from the beginning. Mother described problems with attachment starting in the second year. She said Andy was always in a world of his own, unreachable. When a brother was born with a severe birth defect when he was two years old, Andy became aggressive and destructive. At times he was seen as trying to hit and, from his parent's reports, attempting to kill his younger brother. Self-stimulating behavior also became prominent at that time. Some hand flapping was evident, as well as compulsive and frequent masturbatory behavior. Mother appeared to become emotionally unavailable during Andy's second year, as she was preoccupied with the care of Andy's brother and was grieving the loss of having a healthy child. Unfortunately father was often away from the home and was unable to form the secure attachment with Andy which he so desperately wanted and needed.

Andy, a thin, fast-talking, quick-moving child, came to my consulting room very reluctantly. At age eight, he felt he had enough of these, in his words, "dumb, talking doctors." During our first session he would not allow me to close the door to my office as he feared we could be locked in. He began

to talk not to me but to the plants in the play room, and stated that he especially loved palms. This was the first recognition of some presence of an other. Immediately, he shared with me that he lived in a castle, was fearful of storms, and that he hated to sleep. When asked about this he spontaneously spoke of a nightmare. He said, "I had a scary dream last night about someone being locked in the house and a person opened the door and some funny guy peered in with a bandage, and it gives me the creeps." It appeared that this anxiety dream was being recast in our initial contact.

I saw Andy in three-times-weekly analysis for approximately three years. From the start of the analysis Andy was preoccupied with archetypal material and seemed to be having difficulties with containment. He was especially preoccupied with sexualized and aggressive fantasies. His use of language and metaphor was also unusual. At one point he said in response to a drawing of a cat he made: "a cat, a fat cat sat on a hat and that's that. I'm going to retire." In a story told about another picture he made he said, "Jymie turned the thermostat to three billion degrees, then he hit a stump, knocked the tree over and knocked the house down and cut himself and hurt himself. The mother and father kissed and rubbed boobies. They took off their clothes and mated. Then the dog came and rubbed and his poop came out against the wall. Jymie came and kicked dad in the pants. Mother crashed the piano keys and the fire engine came and took Jymie away." His drawings were fanciful, yet full of fear and anxiety. He repeatedly drew huge trees towering over small people, clearly a representation of how he felt vis a vis others and the world around him. One picture, entitled "a mouse eating holes out of the moon," I felt could indicate the depth of his anxieties around his own bodily integrity, his sense of being, and his fantasies and feelings about the feminine realm.

While Andy demonstrated a capacity to utilize symbolic thought and language, he appeared flooded by fantasies he could barely contain. His anxiety filled the room. He was difficult to relate to, and I felt as if he scarcely recognized my presence. He would spin his fantasies non-stop, often rubbed his genitals and literally jumped around the play room. I felt

exhausted after each session. But something about this child moved me, and I felt that there was a creative spark underneath all of the disorganized fantasy. Although he showed signs of autism, such as a pervasive lack of responsiveness to other people, hand flapping, self-stimulating behavior, and a peculiar interest in and attachment to objects, he demonstrated some relative strengths in the areas of language development and symbolic play. He was unable to contain impulses (aggressive acting out) and was overwhelmed by chaotic thoughts and images. His need for control over attachment figures was pronounced, and separation was extremely difficult for him.

We embarked upon treatment and simultaneously plunged into chaos. Andy was anxious; I was tentative and hesitant. He was preoccupied with primal-scene fantasies and plants. I felt I had no choice but to follow him into his internal world and hope to make some sense of it with him. In our sessions we spoke about plants, more specifically baby plants, mommy plants, daddy plants, and how they make babies. I felt we made some connection when he asked to take a plant home from my office so it could make a baby with his plant. I viewed this as a veiled metaphor for having a relationship with me, and I pursued his thought by asking him how that could happen. He said: "By bumping together. Daddy's wee-wee goes into mommy's bottom to make babies. I'm bad to say that."

I attempted to offer Andy a containing analytic relationship. I let him express his fantasies. He wanted to talk about all of the things he thought parents do together. He hated me in the beginning. He thought I was stupid and that I had, in his words, "a small, crappy office." He informed me that his father was the richest man in California and that I was probably poor. I tried to accept Andy's bad feelings and at times bizarre thoughts. I tried to help him express his thoughts through drawings, storytelling, and through the use of the sandtray. As his thoughts and feelings were symbolically represented and expressed, I slowly began to help him link these thoughts and feelings together. I attempted to reflect on the here and now aspects of the therapeutic relationship, especially the vicissitudes of his anger and his need to control me.

The analysis focused a good deal upon his bodily anxieties. He had marked castration anxieties, and he was fearful that his penis would be injured because of excessive masturbation. He later informed me that he was told that if he continued to rub himself, a doctor would put a needle through his penis. I asked his mother about this, and she told me that she had told Andy this, but only jokingly. Along these lines, Andy stated that "girls first had penises but they were bad and had them cut off." He wondered what would happen to him for being "bad" and having bad thoughts. Would he turn into a girl (the other) and lose his penis? His anxiety was intense.

I tried to talk to Andy in a language that he could understand. I tried not to treat him as an objectified other but as a subject capable of making his own individual meaning out of his experience. I tried to work within the metaphors that he brought to the analysis and then tried to have him elaborate his fantasies through play, later to be thought about and reflected upon. I tried to stress the emotional aspect of his communications and provide a space for reflection. In this way I felt that the "other" was his feelings, as he appeared to be cut off from their emotional expression and they were enacted by him through his behavior. It was during these times that he began to expose himself frequently, especially at home. On one occasion I went to the waiting room and found Andy exposing himself to a plant. His mother was present. On another occasion he did this in the playroom, and I told him that perhaps he needed to show me his penis to reassure himself and me that his body was intact in spite of all of his badness, and that he really was a boy. He calmed down considerably after I made this interpretation, and he never again attempted to expose himself in the playroom.

His anxieties now continued in other ways and were expressed more symbolically. He then began to talk about he and myself as a kind of couple. He began to make use of me as a significant other. There was slowly created a symbolic, transitional space where symbolization processes could unfold and be expressed. A potential space was evolving. I think that he was beginning to feel more secure in his attachment to me and that he could both bear more of the tension in our relationship, which

seemed to reduce his need for compulsive acting out. He could begin to utilize both play and language in a more symbolic way, which led to a transformative process within his psyche.

As we continued to explore his bodily anxieties, Andy reported that he wanted to make a baby with me. This appeared to be a true analytical baby, and represented a wish for something new to be born out of our relationship, the creation of an analytic third. As we explored this fantasy, he expressed the hope of being the baby and having a life inside of me, as well as a desire to create something new with me, a transcendent third. He justified all of this by saying that only boys can make babies, and that they do this by rubbing their butts and penises together. At this point in the treatment his need for control also had a strong possessive quality. He wanted to control me as his exclusive other. He was worried about the other analysands I saw, and one day he panicked when he saw another child analysand leave my office. He was devastated, as he told me that he thought that he was my only analysand. He expressed this fantasy to me in a sad and forlorn way that touched me deeply. He was expressing genuine love and affection for me and I was deeply moved. I experienced the pain of his relationship with me and how much he yearned for my exclusive attention. He needed to feel in his attachment to me that he was my only analysand, and hence that he had my total preoccupation, something that he so sorely missed as a young child. We were able at this time to explore the devastating impact that the birth of his brother had upon him. He had lost his mother's emotional preoccupation, and he felt abandoned by her and his father, who was a high-powered businessman and was unable to provide supplemental support.

At this time Andy made his first sandtray picture. It was a scene with a baby in the middle surrounded by fences, and then soldiers and canons outside the perimeter of the fences. It was the first symbolic representation of boundaries, and it represented the possibility that there could be a sense of self which could be protected from destructive outside forces. He stated that the cannonballs were trying to shoot the baby because he was crabby, naked , and crazy, but that the big fence was there to keep them out. This seemed to me to be a kind of skin, or a

container where he could feel safer and more intact. His play slowly became more age-appropriate, and he began to reenact school scenes and to discuss anxieties related to school. His obsessive concerns with his body diminished, and he began to be able to perform more adequately in the school setting. He had a safe place to have, in his words, his “crazy” thoughts and feelings held, and they seemed not to plague him as much.

In treatment Andy had been attempting to consolidate a sense of identity. His previously fragmented identity slowly developed and evolved into a more coherent sense of self. Through a focus on the symbolic process, as embedded in the analytic relationship, we were able to explore with each other those at times chaotic and distressing experiences that had embedded within them a seed of the self. As Andy’s treatment progressed he could begin to experience me as a separate other, and not only as an extension or part of his self, a self-object to be controlled. As his capacity for the experience of otherness increased he was able to focus more productively on his school work and his interpersonal relationships. Four years after his analysis was finished, he came back to talk to me as an adolescent, and we had an interesting discussion about what had transpired in the analysis. He had grown and matured, and he appeared to be progressing in his life.

Conclusion

I believe that these three perspectives—the anthropological, the developmental, and the clinical—are all uniquely helpful in fostering a deeper understanding of the importance of the self/other dialogue for human development and individuation. I think that from the standpoint of analytical psychology we can now productively shift our perspective from a one-person psychology focusing almost exclusively upon the individual to a more contextualized psychology that focuses on the self/other dialogue within the analytical relationship, within development, and within culture. Each of these three perspectives, as Margaret Mead has noted, has within itself its own complexity and wisdom. Analytical psychology stands to be enriched by expanding the domains in which research and practice are carried out.

References

Beebe, Beatrice, and Lachmann, Frank. (2002). *Infant research and adult treatment*. Hillsdale, NJ: Analytic Press.

Boas, Franz. (1966). *Race, language and culture*. New York: Free Press.

Castro, Ruy. (2000). *Bossa nova*. Chicago: Capella Press.

Dunn, Christopher. (2001). *Brutality garden: Tropicalia and the emergence of a Brazilian counterculture*. Chapel Hill: University of North Carolina Press.

Feldman, Brian. (2003). Post-Jungian analysis in childhood: A developmental approach. *Analytische Psychologie (Journal for Jungian Psychoanalysis and Psychotherapy), 34*, 192-207.

Fordham, Michael. (1976). *The self and autism*. London: Heinemann.

Gambini, Roberto. (2000). *Indian mirror: The making of the Brazilian soul*. Sao Paulo: Axis Mundi.

Howard, Jane. (1984). *Margaret Mead: A life*. New York: Simon and Schuster.

Lery, Jean de. (1990). *History of a voyage to the land of Brazil*. Berkeley: University of California Press. (Original work published 1578)

Levi-Strauss, Claude. (1973). *Tristes tropiques*. New York: Penguin Books. (Original work published 1955)

Mead, Margaret. (1972). *Blackberry winter: My earlier years*. New York: William Morrow.

Stern, Daniel. (1985). *The interpersonal world of the infant*. New York: Basic Books.

Tustin, Francis. (1981). *Autistic states in children*. London: Routledge.

Veloso, Caetano. (2002). *Tropical truth: A story of music and revolution in Brazil*. New York: Knopf.

Vygotsky, Lev. (1978). *Mind in society*. Boston: Harvard University Press.