

Character Structure: Awakening Clinical Spirit

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Introduction

As clinicians we have learned a professional vocabulary for describing patterns of human behavior. This clinical language of psychopathology is a highly developed and remarkably rich resource. Yet when diagnostic language is used routinely and without meaning, it loses value. In the field, concretized and reduced, it can be used in ways that are neither respectful to patients nor conducive to creative treatment. Many therapists are therefore reluctant to use this vocabulary. Indeed, our progressively differentiated clinical language can become like the fragmented body of the Egyptian God Osiris: it becomes broken into discrete and relatively lifeless bits. In that process, we lose sight of the living meanings hidden within these deadened words. Archetypal breath can awaken these meanings and thus enliven the spirit in our diagnostic lan-

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guage. Diagnostic language (for example, narcissistic personality disorder) is pregnant with meaning that can inform wholeness. When archetypal patterns that underlie diagnostic terms are explored, they enrich diagnostic vocabulary in such a way that these terms can then be used to sharpen and simultaneously deepen clinical work.

This enlivened diagnostic language invites us each to explore the experience of character structures not only of others but also of ourselves. Identifiable character structures underlie everyone's reality. These structures are described in classical diagnostic language as character disorders. However, we imagine that character exists along a continuum for all of us: from character structure to character disorder, just as a continuum exists from personality to personality disorder. Mixtures of archetypal reality and personal history, numinous energy and early personal wounds are met with defenses employed by the psyche to create safety, cohesion, and consistency. The interactions of these various factors evolve into identifiable character structures. Thus, one's character structure is an individual portrait that embodies archetypal themes, personal wounds as well as achievements, and developmental defenses.

Each character structure, then, holds at its core a paradox: each is a defensive structure, as well as an adaptive and prospective profile, informed archetypally and developmentally. Thus, our woundedness and our gifts are directly related. While we certainly may develop increasingly flexible and fluent ego structures, the thumbprint of our character, with all its archetypal depth, remains the same. Within this thumbprint is the essence of what is needed for character transformation. Indeed, in our own analyses and in our work with patients, we have observed consistently that transformation happens through our character structures, not in spite of them. It is through our woundedness, with its archetypal background, that we can access our deepest healing and creative energies and awaken the process of individuation.

When we understand the developmental and archetypal realities of character structure, we can participate in a more informed intersubjective field in which we can engage with another with increased creativity and integrity. Clinically, we

can be more discriminating about our patient's needs, including increasing our attunement regarding the impact of our personality upon hers. Schizoid, borderline, and narcissistic dynamics, for example, are forces in the human psyche which have a moment-to-moment impact in an analysis. Recognizing these dynamic states as they appear is vital since these powerful processes can eclipse or illumine a therapeutic relationship. Meanwhile these forces are, of course, at play in the world at large as well, and exploration of these dynamics can open the doors of our hearts and our imaginations to the depths of human experience and the meaning of our lives.

In this paper we present a theoretical overview of work that will be presented in an extended manner as a book. Due to the necessary limitations of space, our focus in this paper will be upon theory. In the book itself, a full chapter is devoted to each of the nine character structures and includes a long case formulation, case vignettes, and mythological amplifications as well as analyses of fairytales. This article, presenting primarily the theoretical bare bones of our text, is intended as an introduction to this work.

The Character Structures

Clinical language itself is a system of images, and the phenomena that it images are also portrayed in other symbolic systems, e.g., in fairytales and myths. In clinical language, we talk of people as obsessive-compulsive, borderline, etc. In archetypal language, we talk of people as being inspired by Dionysus, living in a glass coffin, entrapped by a tar baby, serving like Cinderella, etc. Understanding when and how each of these languages are symbolic representations of the same underlying realities has guided us in our development of a mythopoetic description of character structures.

Guided by archetypal themes and images, as well as by clinical knowledge of psychopathology, we have selected nine categories of character structure in order to provide a warp and woof for our weaving archetypal and clinical threads into one fabric. These categories are presented in the Archetypal and Developmental Model on the next page. We recognize that other categories could always be employed, but we offer this

An Archetypal and Developmental Model of Character Structure

Relational Patterns	Emerging Development of Ego-Self Axis ↑	Pre-Neurotic Phase	Seeking Pattern	Antagonistic Pattern	Withdrawing Pattern
			Hysteria <i>Alice in Wonderland</i>	Passive-Aggressive <i>Tar Baby</i>	Obsessive-Compulsive <i>The Three Pigs</i>
		Narcissistic Phase	Dependent Narcissism <i>Mother Holle</i>	Alpha Narcissism <i>King Thrushbeard</i>	Counterdependent Narcissism <i>Rapunzel</i>
		Paranoid-Schizoid Phase	Borderline <i>Allerleirauh</i>	Psychopath <i>Sea Hare Princess</i>	Schizoid <i>Little Match Girl</i>
Dynamic Quality of the Relational Patterns			Enmeshed		Encapsulated
Nature of the Unconscious			Affective Unconscious Somatic Unconscious Imaginal Unconscious		

model as one useful way that images of character can be ordered.¹ Our intent is to present a model of pre-Oedipal character structures that integrates contemporary psychoanalytic thinking about character structure with Jungian concepts about the nature and dynamics of the psyche. These nine character styles are not a typological system; they are diagnostic and archetypal images synthesized into a mythopoetic model of character structures. We have culled our clinical vocabulary from a number of sources, but have repeatedly referenced McWilliams (1994), who so adeptly synthesized years of work by Jung, Freud, Kernberg, Millon, Kohut, Stern, Bowlby, Fairbairn, Winnicott, Guntrip, and numerous others in the psychoanalytic and psychological literature. Once we have identified and briefly described this differentiated clinical model, we will proceed to give full body to each of the character structures by further amplifying their archetypal depths. We hope that the flexible use of these categories will lead the reader into awakened understandings of themselves and others.

You can see in the Model that the nine character structures are related to each other developmentally and archetypally. In a first glance at this Model, you can see that, developmentally, every individual passes through three early but distinguishable phases as the ego emerges from the collective unconscious; we have chosen to refer to these phases as the paranoid-schizoid phase, the narcissistic phase, and the pre-neurotic phase. You can also see that any one individual may follow a particular relational pattern: the withdrawing, the seeking, or the antagonistic pattern. The pattern that informs a person's life emerges from a matrix of factors including archetypal forces, biological predispositions, developmental realities, as well as the element of randomness or chance—the mysteries of life. The particular aspects of the archetypal unconscious that underlie the relational patterns are the imaginal, the affective, and the somatic unconscious.² Given their shared roots, the three character structures within any particular relational pattern naturally are represented in thematically similar, though endlessly different, images, stories, and life profiles. We will review the nature of the developmental phases first, and then turn to how each relational pattern manifests in each phase.

The Developmental Phases

We imagine, as do many psychological, as well as theological, theorists (Fairbairn, 1954; Fordham, 1976a, 1976b; Edinger, 1972; Eigen, 1986; Jung, 1954; and Neumann, 1954), that human development begins in a state of unity. This state has been referred to symbolically as the primal self, uroboric unity, psychotic core, pristine unitary ego, the holy of holies, the unnamable creator...the Self. Classic analytical psychology was primarily concerned with how the ego develops in relationship to the Self, consciousness out of unconsciousness. Contemporary Jungian psychoanalytic theory has supplemented this perspective with more detailed considerations about how this relationship between ego and Self is developed in the context of interactions between the child and her environment, most essentially her caretakers.³ We have integrated these perspectives and delineated, as noted above, three developmental phases.

General Discussion about the Paranoid-Schizoid Phase

The earliest of these phases, the paranoid-schizoid phase, reflects the way issues are activated and managed during the first 18 months of life. During this period, the newly born infant is barely other than "one with the universe." In this state of newly emerging consciousness, the infant tends to experience the world in fundamentally archetypal terms. Much like a fairytale in which others are seen absolutely one way or another, a witch or a queen, a fearsome beast or a savior, the infant tends to experience reality similarly, in either-or and extreme, polarized terms: her mother is all-good or all-bad; she herself is happy or miserable. These extreme opposites represent the emergence of the infant's capacity to differentiate.

Equipped with this newly acquired experience of the world as differentiated into extreme opposites, every infant must negotiate complicated and frequently frustrating experiences presented by archetypal and somatic factors as well as by interactions with others. When these experiences are threatening, the infant naturally employs defenses that are psychically available at this age, including splitting, projective identification, and defenses of the Self. These defenses emerge directly from the infant's capacity to experience differentiated opposites.

If her development proceeds optimally, her defenses will not become rigid and entrenched, and she will have the opportunity to acquire the ability to hold her experience of reality ambivalently, as a whole, and thus ultimately to experience life in both-and terms. However, if her intrapsychic or interpersonal reality is highly threatening, she will be psychically required to resort to an inflexible employment of these early defenses and her character structure will be established in this phase.

Splitting and projective identification are classically called “primitive” defenses not only because they are employed early developmentally but also because they are relatively drastic and extreme: they effectively isolate sections of the psyche from interaction with other parts of the psyche and/or from interactions with others. In fact, it is the use of splitting and projective identification that led Melanie Klein (1946) to refer to an infant’s repeated use of these defenses as the “paranoid-schizoid position” (p. 2). She details in her terms how the projection into others of the undesired, split-off parts of the self or ego leads into a paranoid process, while the depleted regressed parts lead into a schizoid process (Hinshelwood, 1989, p. 156).

Noting that these early “primitive” defenses are called into play before a coherent ego is formed and that they seem to be “‘coordinated’ by a deeper center in the personality than the ego,” these defenses have come to be referred to by analytical psychologists as defenses of the Self (Kalsched, 1996, pp. 1-3). These defenses, frequently personified as archetypal figures, serve to protect the mysterious, imperishable inner core of the personality, the Self (or, in Kalsched’s words, one’s personal spirit). In effect, the infant’s psyche attempts to protect and isolate the Self from intolerable internal and/or external attack. These defenses, however, not only tend to fragment the psyche, but, as Kalsched explains, they also tend to retraumatize the psyche.

This fragmentation is nevertheless a safer choice than a reabsorption into a lack of differentiation. Given that the nascent ego is relatively undifferentiated from the unconscious, it remains easily repossessed by the archetypal realms. Thus, as the infant attempts to negotiate these very early, first differentiations—the baby from the mother, the ego from the Self—her psyche is hauntingly challenged by reabsorption into a lack of

differentiation. In the face of such a regression, splitting, projective identification, and the defenses of the Self do enable the ego to maintain its hard-won differentiation and the Self to remain protected, even when these defenses are employed in a desperate and inflexible manner. While these defenses tend to exaggerate and entrench the infant's natural tendency to view the world in either-or terms, they simultaneously help to consolidate the ego's differentiation from the unconscious, protecting the infant from an overwhelming disorganization of personality and loss of contact with reality. Psychologically, the consolidation of differentiation is the primary task at this level of development.

General Discussion about the Narcissistic Phase

Narcissism is a developmental step out of the paranoid-schizoid phase, a developmental achievement. As each child continues to differentiate ego from archetypal reality, she begins to employ the dynamics of mirroring and idealizing (Kohut, 1977a, 1977b) in order to humanize and integrate the inflationary, archetypal energies of grandiosity and exhibitionism. These are developmental dynamics that every child must negotiate in order to develop the strengths inherent in healthy narcissism. The introduction of an increasing amount of intrapsychic space allows the initial development of reflective capacity and is paralleled on the outside with a new experience of space between the child and his caretakers. This interpersonal space creates the opportunity for the child to receive the parents' mirroring as well as to experience the idealization of the valued other. The narcissistic character structures that emerge in this phase reflect the way a child negotiates the developmental tasks that arise between 18 and 24 months of age. If the environment and fit between parent and child is "good enough" (Winnicott, 1958/1965), the child can develop sufficient healthy narcissism to be in a good position to continue her psychological development. If the environment and fit at this stage is relatively inadequate, the child will begin to employ narcissistic dynamics defensively in order to maintain psychic integration. These defenses then not only protect the child from the intolerable situation in the moment but also help her to avoid a fearful regression into the previous level of development, the paranoid-schizoid phase.

We must take a moment here to consider the relationship between ego and Self. Just as the ego is the center of the conscious personality, the Self is the central archetype of wholeness, as well as the ordering and unifying center of the total psyche. As ego-consciousness emerges, there is a constant tension between the ego and the Self, between conscious and unconscious (Edinger, 1972). When this tension is well held, a dialogic, fluent relationship between ego and Self emerges and the ego-Self axis develops. Defenses, including narcissistic defenses, interfere with this relationship. They rigidify the differentiations within the psyche; they split psychic reality and render the ego inflexible and to some degree isolated, thereby inhibiting the ability of the ego to gain access to the unconscious, and vice versa. Thus while defenses are employed to protect the psyche from unmanageable conflicts, they also disrupt the connection between the ego and the Self. We sometimes imagine this as the defenses pulling the ego away from the ego-Self axis, disrupting the dialogue. This effectively isolates the ego not only from the potentially overwhelming power of the Self but also from its richness and wealth.

The psyche in its pursuit for wholeness will seek to realign the ego and the Self (Jung, 1911-12/1956). This may require a descent into earlier states. In our discussion about the paranoid-schizoid phase, we noted that the individual who is working on the consolidation of primary differentiations is challenged by reabsorption into a lack of differentiation. Similarly, the person who is working on the development of narcissistic resources is challenged by regression first to the paranoid-schizoid phase, ultimately to a primitive lack of differentiation. Such a regression is typically experienced as a collapse, a treacherous descent, a defeat. Yet such a defeat may be just what is required in order to realign the ego and the Self. Indeed, it is Jung's (1979) conception that "the experience of the Self is always a defeat for the ego" (p. 778). We have observed that, as a patient releases herself from the rigid employment of defenses and suffers a descent, she frequently encounters increasingly intense experiences of the Self. If she can tolerate the inherent defeat of this encounter, and endure the relativization of her ego—without surrendering to or suffering an anni-

hilation of her ego—she may emerge with a renewed connection, a new alignment with the Self. Thus, the ego that is flexible, humble, and strengthened by this defeat is an ego that is in a good position to dialogue with the Self. In terms of the narcissistic level of development, the well-defeated ego is one freed from the use of narcissistic dynamics employed defensively. The resolution of narcissism, as pathology, thus may include a shattering, a disorganizing confrontation with the Self, and, hopefully, the emergence of realignment and a renewed dialogue between ego and Self.

General Discussion about the Pre-Neurotic Phase

Following the developmental challenges of the narcissistic phase, the person is met by challenges within the pre-neurotic phase. Pre-neurotic character structures reflect the way a child masters the issues of the two to four year old. At this level of development, the child's psychic energy needs no longer be directed primarily towards the differentiation and consolidation of the ego. If earlier defenses remain flexible, that investment will have given sufficient support to the ego to separate more fully from, yet remain dynamically engaged with, archetypal reality. Now that the ego is relatively differentiated, the person can begin to negotiate his relationship to the larger world. Extracting himself from a primary concentration within a dyadic relationship, looking forward to the complications of a triadic relationship, he is in an in-between phase. He is no longer in the arms of the mother, and not yet fully engaged in the Oedipal struggle.

Horner (1979) originally introduced the term "pre-neurotic" to signify a level of ego/object relations that is more mature than borderline personality organization and less mature than neurotic ego organization. Defenses that become employable at this point include rationalization, undoing, turning against the self, compartmentalization, and displacement. Adapting this idea to our Jungian perspective, we see that a child at this level of development naturally employs more mature defenses; however, to the extent that these defenses are employed rigidly they render the ego even further removed from a dynamic dialogue with the Self. They also place the ego in a position from which regression to earlier narcissistic or

paranoid-schizoid experience appears even more threatening, and such a regression is thus even more trenchantly resisted.

The Relational Patterns

The three developmental phases that we have just delineated interact with three distinguishable relational patterns. Two of these relational patterns we refer to as *encapsulated* and *enmeshed*; these classifications are an adaptation of the work of Frances Tustin (1990). Other writers have postulated similar classifications. For example, Millon (1981) suggests that there are two basic continuums along which different personality styles are organized: the hysteric continuum, with individuals who are overattached and thus tend to overrely on others for rewards and comforts, and the schizoid continuum, with individuals who are underattached and thus tend to overrely on themselves for rewards and comforts. Very simply stated, one can observe an infant moving away from or towards her caretakers. The movement away from others, in the face of inevitable frustrations and possible trauma, leads to the formation of a pattern of encapsulation. This movement becomes manifest in the relational style of object-withdrawal. The movement towards her caretakers, in the face of frustrations and possible trauma, leads to the formation of a pattern of enmeshment. This movement becomes manifest in object-seeking.

And there remains a third possibility. In the face of intense frustrations and possible trauma, the infant may suffer initial failures of attachment and subsequent failures of internalization. Thus the psyche of this child is not in a position to successfully negotiate the interactions between differentiated good and bad objects, nor to sustain interactions with numerous different archetypal experiences, as would occur in the normal course of development through the paranoid-schizoid phase. In this infant's life, during the natural phase when the child's psyche would struggle to master "stranger anxiety," what it does instead is fall under the sway of a "a stranger self-object" that is experienced as predatory (Grotstein, 1982, p. 63). As Melloy (1988) describes, "In the psychopathic process the stranger, or the predator self-object is the predominant archetypal internalization of the infant" (p. 46). In Jungian language this stranger

self-object is “other,” is inhuman, is archetypal—and it paradoxically promises to serve as a psychic defense. We have observed in patients’ dreams, their dynamics, and the archetypal amplifications that become associated with these dynamics that the archetypal figure that emerges is consistently the dark side of the trickster. The infant’s psyche, in which the ego is barely differentiated from the unconscious, thus becomes “possessed” by the trickster archetype. “Unless the ego is strong enough to retain its own identity in the face of an experience of the Self, it may not only be ‘taken over’ *by* the Self, but held by it for good. Jung referred to this phenomenon as ‘possession,’ i.e. when the ego is, so to speak, invaded by an archetypal figure such as the Self” (Hart, 1997, p. 92). Possessed by the archetype of the trickster, the infant then becomes antagonistic towards all that is not himself—his caretakers and all others as well as his own inner life. We refer to this adaptation as object-antagonistic. This category resembles Horney’s (1939) description of individuals who move against others. These three relational patterns—withdrawing, seeking, and antagonistic—form three paths through definable phases of development.

As we noted earlier, developmental influences including the early activation of relational defenses, as just described, are one of a matrix of factors that inform the choice of relational pattern. These relationally developed defenses interact with particular aspects of the archetypal unconscious that also contribute to the unfolding of a personality as encapsulated, enmeshed, or antagonistic. Archetypes in the collective unconscious emerge in an infinite variety of forms. Within this plethora of possibilities are three identifiable aspects that inform the development of character. These aspects lie at the root of each of the relational patterns we have identified. These are the imaginal unconscious in the withdrawing pattern, the affective unconscious in the seeking pattern, and the somatic unconscious in the antagonistic pattern.

These three archetypally informed paths, the three relational patterns, manifest themselves differently in each developmental phase. We will point out and review these nine categories briefly here, while we will devote the last half of this paper to their archetypally enriched portraits. From the Model,

you can see that a child who repeatedly is informed by the imaginal unconscious and utilizes withdrawing defensively will develop into schizoid, counterdependent narcissism, and obsessive-compulsive character styles. A child who is informed by the affective unconscious and utilizes seeking defensively tends to develop into and through patterns clinically referred to as borderline, dependent narcissistic, and hysteric. And, finally, the somatic unconscious and antagonistic defenses lead into psychopathic, alpha narcissistic and passive-aggressive character patterns. Each relational pattern tends to have its "own personality," as well as different levels of development within it.

With the definitions of the relational patterns in mind, we can return to a review of the developmental phases and examine how each relational pattern manifests itself in each developmental phase. We see differentiation emerging diversely in each of the three patterns. Beginning with the paranoid-schizoid phase, which manifests the way issues are normally activated and managed during the first 18 months of life, we see that it is expressed in a different way in each relational pattern. In the withdrawing pattern, the person whose character structure is set in the paranoid-schizoid phase appears as schizoid. In the seeking pattern, the person appears as borderline. In the antagonistic pattern, the person whose character structure is set in the paranoid-schizoid field appears as psychopathic. The personality of each relational pattern is most *dramatically* portrayed in these developmentally earliest character structures, since this phase carries the rawest archetypal expressions of images, affects, and actions. Furthermore, as discussed above, at this early stage of development the psyche employs relatively "primitive" defenses. These defenses contribute to the development of relatively "primitive" character structures.

As the developing child begins to employ more mature narcissistic defenses, the style with which she grapples with these challenges will be affected by her already established relational pattern with its underlying archetypal reality. Thus, three distinguishable forms of narcissism emerge. In the withdrawing pattern, the person whose character structure is set in the narcissistic phase appears as counterdependent. In the seeking pattern, narcissism leads to the formation of the depen-

dent narcissist, while in the antagonistic lineage, the person whose character structure is set in the narcissistic phase becomes an alpha narcissist.⁴ Each of these three narcissistic character structures shares the dynamics of mirroring and idealizing; in addition, each employs the defense of devaluation. However, their characteristic patterns of relating are markedly different. We have found that differentiating between these forms of narcissism has clarified many of the riddles that pervade discussions about diagnosis and treatment of narcissism.

And, finally, as the child employs even more mature defenses and moves into the pre-neurotic phase of development, she finds her character structure once again affected by her already established relational pattern with its underlying archetypal reality. We see that the child who has adopted a withdrawing pattern, with its underlying roots in the imaginal unconscious, at this phase of development will tend to acquire an obsessive-compulsive character structure. In the seeking pattern, pre-neurotic defenses lead to the formation of the hysteric, while in the antagonistic pattern, the person whose character structure is set in the pre-neurotic phase develops a passive-aggressive character structure.

With these differentiations in mind, we can now begin to bring full body into each of the character structures by amplifying their archetypal depths. Bringing archetypal breath to these otherwise relatively lifeless categories is our main passion, and we are engaged in the process of writing a book which remembers and enlivens diagnostic language with amplifications from fairytales, mythology, art, poetry, and literature. For this brief paper, however, we will employ the language of fairytales.

As development proceeds, we can see that the individual finds herself quite removed from, with restricted access to, the wellspring of life, her own authenticity, and her instinctual spirit, soul, and body source. By understanding the lineage of our own and our patient's character, we can help to realign ourselves with our source, the Self. It is through exploring these developmental and characterological considerations in both clinical and mythopoetic language that we hope to awaken our clinical spirit and our personal lives.

Portraits of Each Character Structure

The Withdrawing Pattern and Its Roots in the Imaginal Unconscious

The withdrawing character structure at the paranoid-schizoid level of development is *schizoid*. This character appears before us as Hans Christian Anderson's "The Little Match Girl." Sitting in your office her face is distant, her affect is remote, but you can feel her terror. You may feel moved to melt the ice to warm her, but your every attempt is thwarted. A person with an underlying schizoid structure can appear brilliant, poetic, a loner—a real journeyer into the realms of the mind and the imagination. However, this magnificent journey tends to be relatively disembodied, so consequently a person with this character structure can also appear bloodless, cold, and disconnected. Iced off from interaction and the development of humanly informed inner objects, the schizoid character is both nourished and tortured by the imaginal unconscious. With relatively little access to both the affective and somatic unconscious, with their rich source of affect and embodied presence, she experiences human warmth as relatively unobtainable. The Match Girl looks in and sees the family gathered around the warm hearth but cannot reach out and knock on the door (Donahue, 1995).

The withdrawing character structure in the narcissistic field is the *counterdependent narcissist*. With previously developed schizoid dynamics, the integration of narcissistic dynamics used defensively acts like a wall of glass between the person, the world, and the unconscious. Snow White in her glass coffin and Rapunzel in her high tower both look out but are cut off from contact. Inaccessible and lofty, she is withdrawn in her "splendid isolation." As a patient in treatment, he sits in your office, confident, a little cocky, a great lover but unloved. He may be charismatic, a winner, possibly even a fine leader. However, his repetitive achievements cannot satisfy his desire to be touched, to be released from his elevated entrapment. Haunted by an illusive sense of shame and inflated by grandiosity employed defensively, the counterdependent narcissist is not only cut off from contact with others; he expertly avoids the descent through grief into the nourishing and regulating potential of his inner world.

The withdrawing character structure in the pre-neurotic phase is the *obsessive-compulsive character*. The Three Little Pigs each hope that they can build a structure to protect themselves from the devouring wolf. Neither ice nor glass is the material of choice here. The pigs try straw, sticks, and bricks. The story teaches us that earth, baked dry, is the formula that protects. Encased in this manifestly rigid, dry defensive structure, the obsessive-compulsive is caught in an endless repetition of mental defenses against the invading wolf. This person is never free to wander in the woods, never free to encounter the other—another person or the other within themselves. The third pig, smug in his victory over his wolfish instincts, remains confined within his house of logic, and the story ends right there. However, there will always be another wolf in the woods. When this patient first calls you on the phone, he wants to know first your credentials, your fee, the terms of your contract, etc., etc., etc. If he makes it into your office, he sits looking dapper, controlling every second. He may have a beautiful house, landscaped to perfection, and his hands are never in the dirt. Floors are spotless, the bathroom is sanitized, his office desk is as neat as a pin. If his passion is awake at all, it tends to be acted out guiltily outside the house in darker and dirtier places, in the woods.

In this paper we introduce several cases to ground and illustrate in more detail the dynamics we have described. No real names are used, circumstances have been changed, and composites have been created. One of us worked with a man for a number of years who insisted on developing much of the initial frame of treatment on the phone when he first called. He wanted to know, right then, all the rules. This man was a retired F.B.I agent, who had turned to law enforcement consulting. He was surprised recently to find that, at this point in his life, he was inextricably drawn to spending hours attached to porno sites on the internet. Tormented by guilt, in terror of a “nervous breakdown,” he reluctantly sought help. His life had always been securely defined by discipline, hard work, punctuality; he “lived by the book.” At home, the same principles had ruled. He talked matter-of-factly about his loyal wife and well-adjusted children. He felt terrified that his internet behavior would

"blow this house down." He feared being discovered, he feared being ruined.

Immediately we had to confront his fear that his behavior would annihilate his well-tailored image. We begin to look into the meaning of his attraction to these earthy, sensate sexual images. Ultimately, it became clear that he was seeking an embodied contact with authentic affect, though in a perverse and ineffective way. These insights led to an appreciation that his fears of being discovered and ruined were partly a projection of his disowned aggression. His primitive aggression was such a tremendously ego-alien aspect of his personality that it took several years of challenging work to have enough ground to stand on that he could tolerate his affective storms without disintegration. Not only his affects but his relentless guilt, as well as his terror, had to be carefully contained and interpreted. It was a long stretch of time before he could begin to release his rigid need for control, not only of himself, but of others.

Each of the character structures that lie within the withdrawing pattern has a similar "feel" to it. When we review the stories and images of these three structures, we see that they are each noticeably encapsulated. The Match Girl is frozen in ice, Rapunzel is locked in her tower, and the Three Pigs are confined within their rigid structures. Each exhibits a character structure that cuts a person off from life, interpersonally and intrapsychically. This leaves the person in a state of isolation, in the experience of being in her own world, in her being split off, alone. Encapsulation renders the person unable to break through the barrier of her defenses to make authentic contact with others. The person with this relational pattern withdraws from the very contact she desires by splitting off or withholding both erotic and aggressive passion.

We noted above that the encapsulated person is characterized by the predominance of the imaginal unconscious. Her behavior will tend to rely, both creatively and defensively, upon the use of this particular aspect of the unconscious. Thus, in the Match Girl the child withdraws from her pain into the realm of comforting, if deadly, fantasies; she withdraws into the realm of the imaginal unconscious to the extent that she leaves her earthly body. Rapunzel, in her aloofness, with her preference

for withdrawing into her “ivory tower,” resides in the protective ramparts of mind and imagination. The third pig, in his efforts to protect himself from the instinctual wolf, depends on his mind and his rigid mental structures to build his brick house. This predominant use of the imaginal unconscious can be a form of prison, leaving the person cut off from the emotional wealth and glue of the affective unconscious as well as from the source of effective action in the somatic unconscious. However, it can also support a wellspring of creativity. The person who is informed by the imaginal unconscious has a great facility with mind and image. She can employ her intense relationship with the imaginal unconscious in order to develop herself into an inspired poet or philosopher, as well as a visionary, perhaps even a prophet.

*The Seeking Pattern and Its Roots
in the Affective Unconscious*

The seeking character structure at the paranoid-schizoid level of development is *borderline*. Like many of the fairytale maidens who are so frequently condemned to scullery, a person with a borderline character structure lives in wretchedness and torment. We find Allerleirauh, one such maiden, smeared in ash and cloaked in animal skin, in flight from her violent, incestuous father. Perceived by others as a wild beast, her wildness repels and yet fascinates. She is taken into the castle, but she is confined to those places where no light penetrates. Taking in a borderline patient is like taking in a wild and terrified creature, usually right from the first phone call. She enters your office, throws herself on your couch, and intermittently hides or erupts into her story. Like a trapped animal fighting for survival, one moment she may cast her eyes down, the other she may go for your throat. Wild affectively charged contradictory messages make every moment of analysis compelling and dangerous. It feels like life is on the line and it may well be. Darkness prevails. She hides behind the soot in terror of an anticipated incestuous or murderous attack, releasing only clues about her own hot-as-fire passion. While Allerleirauh smears herself with ash, your patient cuts her skin, spoils her contacts, loses her jobs, and ruins her relationships in her wild attempts to seek contact. Her consistent yearnings and demands for contact are evident

whether she is reaching out or attacking. Although she desperately wants connection, her actions tend to cancel each other out. She uncannily keeps the other enmeshed in her chaos. She remains cloaked in firs, living in the dark, right next to the fire, but without the life and love she needs.

A short case description provides further clarification of these dynamics. For a number of years, I worked with a man, Derrick, who was a physician. Having worked in the E.R. in a big city hospital for some time, he had decided to take a position in a less demanding department in a small local hospital so that he also could be involved in the theater. He had been married several times and was now single, vowing to only date and have fun. Fun, however, was not what his stories revealed. His heart was frequently broken. His dreams were flooded by pursuit and murder. His body was ravaged by intermittent rounds of binge drinking and cocaine use. At 45, his dashing youth and professional accomplishments were no longer disguising his inner turmoil. The thrill of being onstage was no longer satisfying. He felt terrified that he would destroy everything that he had achieved. He felt terrified that he would destroy himself. He was struggling for his survival. Fighting, which had previously been limited to his sexual partners, had now spread to his colleagues. He needed help. He wanted help.

Brilliant and fast-paced, Derrick arrived in my office every session with countless stories of intense dramas at work, on stage, and in bed. Up to this point, intense dramas of one sort or another had served to creatively and effectively vent the archetypal affects inherent in his underlying borderline structure. The chaotic and destructive quality of these affects, previously well-disguised as flamboyant and passionate theatrical displays, now began to overwhelm his ego, interrupt his personal relationships, and erode his professional life. For months our sessions were dominated by his turmoil. Over time his rage began to appear in our sessions; in addition to fighting with others, and much to his dismay, he began to fight with me. In response to the slightest misunderstanding or lack of attunement on my part, he became enraged. At times, when he yelled at me or left the session slamming the door, he would return later afraid that I would be rejecting or would have “disappeared.”

The borderline patient lives in a state in which his intense desire for contact, with others and within himself, generates both connection and attack, both love and hate. Derrick would panic when he felt angry and then separate himself from me, yet he also felt threatened and in danger when he was in contact with me. At one moment he would express a deeply felt connection, desire, or dependency, while at another an equally deeply felt disgust or hatred. The borderline person tends to split archetypally imbued good and bad aspects of the self and others and then rapidly, unpredictably, and thus chaotically project and withdraw them. It is the wild and rapid swings between opposites that is so characteristic of borderline reality—wild and rapid swings powered by immense and extreme affects.

This intense, affectively loaded chaos may confuse and threaten therapists. Being on the receiving end of these unpredictable encounters requires the therapist to manage many levels of reality at once. The patient quickly weaves you into his archetypal drama. In the intersubjective field, this drama most frequently is experienced as waves of affect with intangible form. At one point, the therapist may be the good mother, at another, the vampire, and yet another, the dark angel. Good and bad whip through the room with such affective velocity that at times you both may be cast into near-psychotic chaos. In this chaotic state, boundaries between conscious and unconscious, as well as boundaries between you and the patient, can become elusive. With Derrick, I had to patiently receive his desire and survive his attacks without enmeshment or retribution. I had to allow myself to feel—and contain my own rounds of fear and rage, as well as my defensive scorn and superiority. Slowly—very slowly—Derrick began to experience me as constant, competent, caring, and indestructible, and eventually he began to experience himself as coherent and multisided, as humbly and gracefully human.

In this work we use the term “borderline” in a very specific way to refer to a pattern character structure organized by the predominance of the affective unconscious. McWilliams (1994) reviews how the term “borderline” has been used to refer to any state that lies diagnostically between psychotic and

neurotic. This term has typically been used rather loosely to refer to all states arising from early developmental wounds (see, for example, Kernberg, 1975; and Searles, 1986). Thus many authors employ the term *borderline* to refer to a rather large group of patients that we would differentiate into separate diagnoses. First of all, we reserve this term for developmentally very early dynamics and defenses, thus differentiating it from narcissism. Furthermore, we see the *borderline* person as someone who is informed, if not possessed, by the affective unconscious. A person whose structures are rooted in the somatic unconscious and who is impaired at a very early moment in life becomes psychopathic in character, while a similarly wounded person rooted in the imaginal unconscious manifests as schizoid. These differentiations, much like the three differentiations in the narcissistic field, help to clarify and sort out many of the discussions in our literature about “borderline” phenomena.

The seeking character structure at the narcissistic level of development is the *dependent narcissist*. With an underlying pattern of seeking love, the integration of narcissistic dynamics used defensively renders the person inextricably dependent on the other, whether the other is idealized or devalued—or both. Only the other’s attention, preferably his declaration of love (whether it is familial or romantic), provides the narcissistic gratification that keeps the personality intact and sufficiently cohesive. The classic fairytale stepdaughter is unloved; her beauty hidden by hard labor, she desperately needs validation and love from her caretakers. She receives only envy and rejection. She will work her fingers to the bone, and receive mere tolerance. In the story of “Mother Holle,” we find the industrious maiden sitting by the well, spinning till her fingers bleed. Until she is forced to set off on a journey that is ultimately for something other than the approval of her caretakers, her painful adaptation to life and love continues fruitlessly. She lives without—never daring to dream that she could be loved for herself. Trying over and over to win the love she so desperately needs from others, she remains without, no matter how many victories are won. We all recognize the man who walks into our office, or our lives, who is the ultimate courtier. He

sends roses, dines with wine, and even lights the candles at the romantic table set for two. He seems convincingly enthralled with his date. But in truth his real goal is to see her admiring glance. Her response is narcissistically gratifying, and he will go to great ends for this moment since it contributes to keeping him intact. The other, the individual woman, is not truly the object of love. In fact, the other is interchangeable. In the transference you become the next object, the one that has an opportunity to introduce some possibility of transformation. As his therapist, you can become the catalyst, the one that initiates the journey to the release from her desperate seeking.

The seeking character structure at the pre-neurotic level of development is the *hysteric*. "I'm late, I'm late, I'm late!" cries the white rabbit. And Alice follows him into a wonderland of exaggeration, animation, hilarity, and impotent rage, a world riddled with the dynamics of disbelief (Shapira, 1988). Intense but shallow affect and quickly changing emotional tenor are the hallmarks of the hysteric. She sits on your couch, legs crossed, skirt above her knees, skillfully charming you. Witty, flirtatious, and fast-paced, her vulnerability is part of the charm with which she seeks your attention. Her endless object-seeking quest for the attention of others is in effect an avoidance of her experience of herself. She knows more about you than she does about herself. Her attempts to evoke your smile protect her from her own profound disbelief in herself. The hysteric person has progressed from the narcissistic level of development to the pre-neurotic phase. Having developed sufficiently flexible and healthy narcissistic dynamics, she is able to begin to leave her primary dyadic relationship with her mother. She now begins to focus on triadic dynamics. The girl ventures out into the wider world of the father using her girlish charms to negotiate that world. Without yet committing herself to rivalry with her mother, she begins to focus on winning the sexualized love of the father. Alice's adventures are outside the world of the mother, but not yet into daddy's lap.

As with the withdrawing pattern, each of the character styles within the seeking pattern has a similar feel to it. Allerleirauh smeared in ash, living in desperate torment, continues to reach out for connection. In "Mother Holle," the

unloved and envied stepchild continues through her industriousness to maintain a connection with her caretakers. Meanwhile the girlish Alice's astounding adventures in Wonderland portray determined engagements with one character after another. The seeking and enmeshment never stop. In this relational pattern, the source of survival, satisfaction, meaning, and personal coherence is experienced as lying in an other, whether in another part of the psyche or another person, and it is constantly sought. The seeking person tends to estrange the very people with whom she hopes to connect. The string of disappointments and broken relationships continues to create an external picture of chaos that mirrors her internal experience of chaos. The person lives on a roller coaster, at the mercy of relentless affects. Dominated by the affective unconscious, spiced with eroticism, and with limited access to the clarity and inspiration of the imaginal unconscious as well as to the sturdy embodiment provided by the somatic unconscious, the seeking person remains buffeted by her affects. The relentless assaults of the affective unconscious may leave the person in endless chaos, yet this aspect of the collective unconscious may also be the fount of a passionate, full-hearted, engaged, rather than enmeshed, life. The person who is consciously informed by, rather than possessed by, the affective unconscious may call upon her access to the affective realms to facilitate her emergence as an unusually empathic, generous, engaged, warm, and loving soul. The seeking person has a remarkable talent for creating moments of ecstasy and magic. Her spiritual experience may emphasize union with God, at times through union with another.

The Antagonistic Pattern and Its Roots in the Somatic Unconscious

The antagonistic character structure at the paranoid-schizoid phase of development is the *psychopath*. What sort of princess cuts off the heads of 97 suitors and mounts them on 97 posts at the foot of her castle walls? The Brothers Grimm portray such a princess. She is the Sea Hare Princess who lives a lifestyle of violence, domination, and control. And she may well be sitting across from you in your office. Some of us have

court-ordered psychopaths in our caseloads; many of us no doubt have more sophisticated and therefore more disguised con artists. Every interaction tends to be a sparring, a challenge—information is only given if the patient thinks she can use it to further her case, with you or in court. You may feel merely wary or even defeated; you may feel a level of fear that makes no understandable sense in the moment. Her primitive contempt directed at you may leave you feeling “both violated and soiled” (Melloy, 1988, p. 72). Her power often includes a mysterious, vampiric capacity to lure you in before she does you in. The Sea Hare Princess is tenaciously determined to rule over her kingdom, alone. She does not truly want help, she does not seek a partner, she fears nothing.

The antagonistic character structure in the narcissistic phase is the *alpha narcissist*. This princess does not murder and display her suitors; she merely rejects and ridicules them. She is the King’s daughter, beautiful beyond measure but so proud and haughty, the central figure of the tale of “King Thrushbeard.” In this story, the King, interested in establishing continuity in the kingdom, insists his daughter choose a suitor. One after another arrives, each of whom she greets with contempt and dismisses with scorn. The opening of this story presents a portrait of how this character structure may appear. In your office, she is likely to set the stage with an impressive display of her credentials, her power, and her victories; she presents a triumphant persona, a chilling perfection. She arrives in your office because of a tangential problem, perhaps she feels “falsely” accused. In either case, the problem is not hers. You might be swept up in her well-practiced seduction, her fascinating beauty. Meanwhile, you might feel inadequate—an object for her scorn; or her scorn might activate your rage. In these moments, her antagonistic attacks can antagonize and entrap you. She meanwhile stays distant and cold-hearted; unable to suffer, she feels no vulnerability. In “King Thrushbeard,” the princess must serve as a scullery maid, she must suffer, before she can feel love; similarly, the patient must be humbled by the defeat that she most dreads. She must be cast into a descent and truly experience suffering before psychic development can occur.

Let's turn to a brief case in order to acquaint ourselves with these challenging dynamics. I worked with a man for several months who had been the president of an engineering firm. He had abruptly lost his position in an aggressive buyout. Since this downfall, he and his family had been supported by his wife's secretarial position. This was the first time in his marriage that his domination and superiority had been questioned; this was his first experience with depression, and he managed it antagonistically. He was aggressive with his wife and kids, as well as with their friends. He arrogantly objected to the entire process of job hunting and interviewing because he was highly overqualified for the positions that he saw on the open market. He was secretly relying on two scams on the back burner that he hoped would come through. He came to therapy only at the insistence of his wife, who was extraordinarily frustrated with her husband's avoidance of responsibility and was scared of his aggression. It seemed to me that he came into therapy to mollify his wife and to keep her from leaving him while he bought some time. Meanwhile, he chose to spend his days working out at the gym, perfecting his physique. He came to therapy in his workout shorts.

During our sessions he repeatedly attempted to use our time for superficialities, such as spiritualized intellectual discussions about articles and books on marriage and relationship that he had read to appease his wife. This patient's use of superficiality as a defense served several functions. First, it attempted to distract us from addressing the desperate status of his career and marriage, which would have been too overwhelming and wounding for him to discuss with another person. Second, it worked to conceal a negative transference. The alpha narcissistic person's omnipresent defenses of competitiveness and contempt work to create a negative transference that the person is typically unwilling to admit, for strategic reasons. Such a transference is pervasive in this structure and is extremely difficult to catch, interpret, and transform. When overwhelmed by archetypal force, "an individual soul has been swamped to the extent that the personal field of consciousness is more or less lost" (Corbett, p. 121). The negative transference never became an identified issue in our sessions because the

money came through for his second business scam. With the achievement of this “success,” he abruptly left therapy, his bill unpaid. He was able to avert any subsequent efforts to contact him to collect.

In this brief case, we can see evidence of many characteristics of a person with an alpha-narcissistic character structure. He was a person who had an entitled sense of grandiosity that was expressed by utilizing an interpersonal strategy of omnipotent control. His intense competitive drive was infiltrated with aggression. He had an undeveloped capacity for empathy and attachment, along with a paradoxical, well-denied dependency upon his wife. His interpersonal vocabulary relied heavily upon seductions, deceptions, and betrayals. In addition, his affective range, as is typical for this character structure, was severely impaired and limited primarily to experiences of rage and contemptuous delight.

The antagonistic character style at the pre-neurotic level of development is *passive-aggressive*. In *The Tales of Uncle Remus*, Brer Fox constructs a tar baby in order to passively catch the quick and uppity rabbit. He lays waiting “in the bushes,” watching revengefully as the rabbit gets hopelessly stuck in the tar. Entrapment and conquest are the fox’s goal. This is a patient who is unable to express aggression directly. He sits across from you, clearly wanting to move into relationship but blocking your every move. Often charming and alarmingly quick-witted, he deflects any penetrating questions with adroit humor. As soon as you try to help the passive-aggressive patient, you are perceived as the uppity rabbit, the know-it-all who the patient tries to passively control; he lays one sticky mess in your path after another. The more you try to help, the more mired you get in the incessant passive-aggressive defenses. The session ends; you are covered with tar. The patient walks out simultaneously victorious and defeated.

Each of the character structures within the antagonistic pattern has a common feel to it, just as the character structures within the other two relational patterns did. The predatory Sea Hare Princess will go to any lengths to maintain her domination. The haughty, cold-hearted, and sly princess in “King Thrushbeard” brutally rejects the other in order to preserve her

precarious superiority. The sneaky Brer Fox has infinite patience to entrap the rabbit in his sticky mess. Aggressive attacks upon the object pervade. In this relational pattern, the source of survival, integration, and meaning is maintained by acts of seduction, domination, manipulation, and control. Inspired by the trickster, the individual employs this archetypal power defensively to ensure her victory at any cost. The predator can never be preylike for one moment. Interpersonally, protecting herself from being touched, she becomes untouchable. Her ruthless seduction and domination of others leaves her trapped in her own manipulative entrapments. Living directly out of the somatic unconscious, fueled by sexuality and aggression, with limited access to the clarity and inspiration of the imaginal unconscious, as well as limited development of the emotional wealth and glue of the affective unconscious, the object-antagonistic person remains isolated in her world of actions.

It is an exceedingly rare person that can face a descent through these particular developmental phases and reconnect with the Self. However, when this does occur the person can emerge with a capacity for conscious expression of the trickster archetype. When this archetype possesses the person, she may appear much like the paradigmatic fairytale stepmother who serves to initiate the transformation of the protagonist but remains untouched herself. In this case, the person is used immorally by the trickster archetype; from a human perspective this is a cruel fate indeed. Yet, if she can work through her defensive possession by this archetype and emerge with a conscious and active dialogue with it, she can endeavor to consciously bring transformation to others—as well as possibly to herself. She then may also be able to lead a lusty and energetic life, living the somatic unconscious to its fullest, with a human capacity for responsibility. When we speak of “the laws of nature,” we are informed by the somatic unconscious, and the person who is rooted in these realms participates in the great rounds of life and death, unconsciously—or consciously.

The experience of the person in this relational pattern can be seen as an archetypal expression of the *mysterium tremendum*, an expression of the Self revealing a perspective that is larger-than-human, including the light and the dark divine.

An Additional Comment

We are acutely mindful that a *person* does not fit into a *category*; we do not wish to contribute to such concretization. However, just as words can communicate an idea, categories can offer a glimpse of psyche; categories can illumine, but do not define. They may lead one to an energetic, “awake” recognition of an underlying character pattern that in its archetypal nature connects the person not only to her own source but to the source of universal meaning. However, we have no intention of suggesting that these nine character structures even approximate an inclusive description of an individual. Considering this issue, McWilliams introduces an effective image. She views characterological differences as similar in nature to colors on a palette: any one individual has more of some and less of others. We would add that, just as in color theory it serves the artist well to know the components of any shade on the canvas, it serves us well to know the components of our own and our patient’s structures.

Regression, Shadow, and Individuation

Before we conclude, we must direct at least brief attention towards the relationship between the various character structures. We will explore these issues further in our extended work. Here, we simply want to introduce several important related points. These points are each concerned with how the character structures we have observed are dynamically interrelated. First, as we described the character structures we noted a number of times that the person with a character structure that was developed later typically defends against the structures that were an earlier challenge. In order to work through rigid defenses that interfere with the individual’s access to the Self and therefore with her relationships as well as her individuation, the person must face a regression into these earlier adaptations. The nature of such a regression can be spelled out more clearly once we review, by example, one possible path of the development of rigid, obstructing defenses. Early in this paper, we described how a person in a seeking pattern initially meets the challenges of borderline dynamics. If she is unable to negotiate the demands of this phase sufficiently well, her character

structure will be defined by the dynamics of the paranoid-schizoid phase. These dynamics then set the thumbprint of her character style. In this case, the person would have an underlying borderline character structure. To the degree that the individual masters the challenges of the paranoid-schizoid phase, she is well equipped to flexibly face the dynamics of the narcissistic field and, growing up within the seeking pattern, this child would move into the dynamics of dependent narcissism. Again, her character structure may be set by this pattern or she may pass on into the hysteric mode. It is our observation that the defenses that are employed at each phase create an initial structuring that continues to inform the personality even while the defenses adopted later may determine the underlying character structure. Thus, a person with an underlying hysteric structure will have more deeply embedded dependent narcissistic and borderline features.

Just as the developmental pattern progresses from borderline to dependent narcissism to hysteria, a regression would lead one inversely. Thus, when we are working with a dependent narcissist, for example, we can see that when she regresses, in analysis or in the face of disintegrative stress, she reenters a borderline-like state. She may begin to employ more primitive defenses, resorting to splitting and projective identification, and she may feel atypically at the mercy of raw, archetypal experiences of chaotic fragmentation. Similarly, when we are working with an hysterical patient, we might anticipate that, as she explores her early, infantile memories and affects, she will regress through dependent narcissistic states and enter borderline areas. In order to facilitate the psyche's reorganization, the patient must not only enter into a working through of her defining character structure, but she must also reenter the earlier states that she has been defending against.

This process of a creative regression, well-held in the transference, can reorganize the self structures and realign ego and Self. However, regression is naturally resisted, as these earlier states carry more potentially disintegrative and less functional dynamics than the developmentally later states. Indeed, this process of regression may be seen and experienced as a terrifying descent. These earlier states are inherently more diffi-

cult to bear; yet they are also the ground of our development. Thus, hard to bear or not, analytic exploration of these earlier patterns is a critical part of integrating the dynamic reserves of these earlier states that the later defenses are so rigidly set against. As these dynamics are brought into consciousness, the person gains more direct access to the vitality and authenticity that spring from the core of the psyche. In this process of creative regression, the person can gain more access to the Self.

We are suggesting that regression tends to occur within each relational pattern, re-walking the pathways employed developmentally. But what about those dynamics which are “other” from the very earliest choice of one’s relational pattern as withdrawing, seeking, or antagonistic? For example, how are the seeking character structures related to the various character structures in the other relational patterns? We see the relationships between character structures of differing relational patterns as one way of imagining shadow dynamics. The characteristics of the two relational patterns that are not informing one’s own path remain distinctly “other,” since the challenges of each phase are met with the vocabulary of one’s chosen relational pattern. For example, a dependent narcissist has developed within the seeking relational pattern and will thus find people whose character structures lie within the withdrawing or the antagonistic patterns to be, in one way or another, quite “other.” This otherness may be admired, envied, hated, ignored, rejected, etc.—as is classically true of shadow elements. Yet fundamentally this very otherness is what the person needs in order to develop their own wholeness. From a Jungian perspective, we have long known about the contribution that confrontation with one’s shadow can make towards healing and individuation. It then serves us well to see that, while the dependent narcissist, for instance, may find in analysis that she regresses into a borderline place, her shadow work may lie in the withdrawing and the antagonistic patterns. This work then may entail an encounter with her shadowy forms of withdrawal as well as with her fascination with domination. Ultimately it may lead her toward the conscious development of these dynamics and thus towards individuation.

Traditionally, Jungians have been well trained to articulate and approach the shadow world. However, archetypal language alone was not sufficiently detailing many of the developmental particulars. Now, in the field of psychoanalysis, including the Jungian world, more focused observation and theoretical attention has been devoted to early infantile experience in the paranoid-schizoid field. This is enabling us to develop a more sophisticated vocabulary for developmentally early, archetypally imbued experience. Thus we can now more clearly understand, feel, and express the contrast between the intensely emotional chaos of borderline reality; the eternally frozen, endless, and terrifyingly empty schizoid realms; and the never ceasing, vigilant predatory fight for domination within the antagonistic pattern. With this increasing clarity we can truly appreciate what a shadow challenge each of these relational patterns presents to the others. Combining a descent, a creative regression, with a reach for what is "other" enables the person in analysis to reconnect with both depth and wholeness and thus to develop a truly authentic connection to the Self.

An increasingly literate awareness of these paths of regression and these aspects of shadow work enables a therapist to increase her attunement not only to the patient's process but also, and essentially, to the relationship between herself and her patient. We have experienced a noticeable deepening of our work and the work of therapists we have supervised when we have fully explored the presence of these interactive dynamics. Working with a borderline patient will be a very different experience for a therapist with an underlying dependent structure than a therapist with, say, a counterdependent structure. It seems essential to us that these differences be well recognized and explored so that the therapist's own patterns do not get in the way of her patient's process.

Conclusion

Having imaged each of the character structures in turn, we end this work by weaving in a part of the great mythological story about Isis and Osiris. This story guides our intent to awaken diagnostic language about character structures by remembering their archetypal depths. In the myth, Isis and

Osiris ruled over the beloved kingdom of the ancient Egyptians. In the midst of great harmony and wholeness, Osiris' evil brother Set began to gather power. Set captured his envied brother and hacked his body into 13 pieces, which he scattered and hid along the Nile. In tremendous grief, Isis roamed the banks of the Nile, carrying a winnowing basket, collecting the pieces of Osiris. She traveled into the Underworld, where she assembled the pieces of her husband upon an altar. She flew over his remembered body and breathed into his mouth. The breath of Isis brought the fragmented body of Osiris back to life. His desire for her was awakened, and he inseminated her. This union created the divine child Horus, the harbinger of the new world (Witt, 1971).

While the kingdom of Isis and Osiris gave rise to harmony, agriculture, music, and spirituality, it was split off from its own shadow elements. And it was these disowned elements that ended their reign. The new king, Horus, whose name means "far-above-one," is represented as a hawk or a sky falcon whose eyes are the sun and the moon. He introduces the development of perspective, a way to perceive a more encompassing view of life and give birth to a new balance of powers in the world.

This magnificent myth of Isis and Osiris has inspired our intent to awaken the body of knowledge about character structures by drawing upon archetypal amplifications so that they may breathe life into the dismembered nomenclature of psychopathology. Mythologically, Isis' awakening of Osiris' remembered body leads to the birth of Horus. We liken Horus' elevated perspective to the perspective provided by consciousness. The story thus presents us with an image of how an awakened clinical language can inspire the birth of a consciousness that liberates one's spirit. Increased consciousness of character structure leads to the recognition of both its restraints and potentials. Formerly restricted by rigid defenses, one's character structure can be freed so that consciousness can become realigned with the Self and the potentials of one's spirit. This would allow an individual the space to make choices about living that would include the human values of relatedness and compassion. This broadened perspective could support an inte-

grated, archetypally enlivened use of the language of psychopathology. This could then assist us in seeing an individual's character structure in a way that would include respect for the necessities of its development as well as an appreciation for the source of transformation that lies within it.

Summary

Integrating archetypal and developmental theories about character contributes directly to current Jungian psychoanalytic work. In this paper, we have introduced a way of thinking about character structure: its development, its clinical manifestations, and its latent potentialities. The developmental paths within the paranoid-schizoid, the narcissistic, and the pre-neurotic phases have been delineated as object-withdrawing, object-seeking, and object-antagonistic patterns of relating. The roots of these three patterns grow from the imaginal unconscious, the affective unconscious, and the somatic unconscious, respectively. This schema includes a differentiation of three distinguishable clinical presentations of narcissism. In the analytical treatment of rigid character structures, the dynamics of regression and the development and confrontation of shadow aspects of the personality assume essential roles.

Notes

1) There are a number of frequently named disorders that are noticeably absent from this schema. Several of these—e.g., autism, schizophrenia, and severe posttraumatic stress disorder—represent a disintegration and disorder of the psyche that stem from profound biological and environmental traumas (van der Kolk et. al., 1996). These profound traumatic stresses so disrupt the very early developmental differentiations of the psyche that they in essence derail the development of character and thus lie outside the scope of this paper. There are also several frequently named character disorders, such as multiple personality and dissociative disorders, paranoid personality, and masochistic personality, that are not noted in our Model. These disorders also tend to be generated by trauma, abuse, and neglect and, again, lie outside the scope of this paper. It is our observation that a variety of dynamic processes, such as dissociation, sadism/masochism, and paranoia, arise in a number of these disorders as well as in a number of the categories we have employed. Therefore we have chosen to not employ these dynamics or terms as the name of a category. They are most pervasive and most primitively experienced and expressed in what we have referred to as the paranoid-

schizoid phase, where they are still most archetypally imbued, yet they also may be seen more subtly in the other developmental phases, across all three relational patterns.

2) The encapsulated person who utilizes the withdrawing relational pattern has a great facility with mind and image, both of which are inspired by what we have named the imaginal aspect of the collective unconscious. This realm can allow, invite, and even capture the withdrawing person into its imaginal richness and pull them out of participation in the challenging and complex realm of embodied, affectively charged human experience and relationships.

3) From the research done in the field of infant observation research (Stern et al., 1985), it has become increasingly clear that an infant has a number of choices and a degree of autonomy from the time of its birth. However, in terms of the development of character structure, we have chosen to emphasize the dynamics involved in the process of a child's differentiation of the ego from the unconscious.

4) The characteristics and intrapsychic dynamics of the alpha narcissist are essentially the same as the malignant or pathological narcissist described by Otto Kernberg (1975, 1976). We have chosen to use the descriptive term "alpha" to highlight the social role and predatory dynamics that this person embodies and feels entitled to assume with others.

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