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## No. 2 as integration, context

We were speaking in the last class  
about the development of skills  
as a first aspect of the development of personality,  
and we emphasized

that this development  
was a matter of  
progressive differentiation of operations  
resulting in the ego (No. 1)

and progressive integration of the newly differentiated operations  
resulting in the development of an underlying flow  
of experience that accompanies all activities of the ego,  
but that generally is not adverted to  
as one is performing the operations of the ego.

This underlying flow of experience

- a) is our immediate access to Personality No. 2,
- b) it is our context for our ego-operations,
- c) it is our <sup>psychological</sup> center of gravity.

Through it the new operations we perform  
become a part of ourselves,

become integrated into an ever expanding totality  
that is the basic context of our lives,

the ground and origin and spring  
of our ego's operations,  
the base of our being as  
differentiated subjects.

I ideally,

the differentiation of No. 1

and the integration of No. 2

should proceed in harmony with one another,

so that a constantly unfolding person emerges  
who is both integrated as far as what

He/she has learned up to now is concerned,

and also ready for further differentiations

that can themselves be successfully  
integrated into the basic context

of the underlying flow of experience.

But, as we know,

things never happen in such a happy way,

and so development is never a matter

of steady and unobstructed progress.

E.g., At times things one was forced to learn

by matter of circumstance

cannot be integrated

with the previously assembled context of No. 2.

This is precisely what constitutes a trauma, if it is too  
serious.

Ego-operations are demanded

before the underlying context is ready

to integrate them, to adapt to them,

and a distortion is produced in No. 2,

a distortion that is experienced as,  
or can be analyzed by a psychologist as,  
e.g., a basic sense of confusion in certain situations,  
or an underlying anxiety & nervousness about  
the unknown,  
or a basic mistrust in reality.

Let me give an example:

A child of six or seven years of age  
lives in a home

where one of the parents, say the mother,  
is undergoing intense emotional problems.

The mother is less and less available to the child  
to provide the emotional warmth and support  
that a growing child needs.

The child comes home from school  
and more and more finds the mother asleep,  
unable to listen to the child's account  
of what happened that day in school,  
unable to understand or enter into the child's  
experience or encourage the child.

The child is forced by external circumstances to keep the ego-  
operations going,  
and this includes → to develop mechanisms of coping  
with a situation he/she  
is really not ready to integrate

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into the basic context  
from which new operations emerge,  
and so these new operations suffer  
from a basic inadequacy in the underlying context.  
An independence is forced on the ego which the ego is not ready for,  
The inadequacy itself, the frustration of not knowing what to do,  
because it hurts so much,  
<sup>can be</sup> is suppressed, repressed,  
not attended to at all,  
becomes "unconscious,"  
<sup>will</sup> manifest itself at the base of consciousness, in the  
underlying flow,  
in a pervading sense of anxiety,  
mistrust,  
or perhaps <sup>more</sup> concretely fear of women  
(No. 2 associates -- not  
logical but quite under-  
standable).

And so there occurs a block in development: something is demanded  
for wh. the underlying context is not developed, <sup>& wh. it cannot integrate</sup> integrated,  
and so the new ego-operations one must learn  
proceed from a fragmented base,  
are approached with a great deal more anxiety,  
are themselves not properly integrated,  
and one's ego thus also suffers in the process.

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And the more both one's underlying context  
and one's ego  
are weakened, blocked in development,  
the more the person turns in on him/herself,  
becomes incapable of relating to others as other,  
relates to them as potential fillers of the gap in oneself;  
and becomes incapable of dealing with the world as it is,  
meeting <sup>new</sup> situations intelligently,  
reasonably,  
responsibly, + w. care,  
making decisions that contribute to the positive  
construction of a good world --

because one cannot transcend oneself oneself in this way.

And to the extent that one's life is governed by deficiency needs,  
to that extent any sustained or harmonious growth  
is impossible,

because so much of one's attention  
is directed to filling a gap that must be filled  
before one can move on to sustained +  
harmonious differentiation of new  
operations.

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at a time in life when better integrated people  
are making responsible decisions about their careers,  
are marrying and assuming the responsibility  
of raising their own families,

the individual in question, endowed with as much native  
intelligence as the others,  
is drifting,  
a victim of circumstances,  
incapable of the self-transcendence  
that would enable him/her  
to assume the responsibility of a career  
or the burden of caring for others.

Or if he/she marries,  
they choose a marriage partner,  
not out of love  
but out of need,  
deficiency need and not growth need.

It even happens  
that the marriage partner chosen  
may be, unknown to them,  
a substitute for the parent of the opposite sex  
with whom they never established  
satisfactory relations.

~~Let~~ In my case,

the marriage partner is not related to  
as a person in his / her own right  
and loved as such,

but is sought as the one who will fill the gap  
opened up by a previous failure  
in personal integration.

And when the partner fails to fill the gap,

the marriage becomes a very unhappy situation,  
with neither partner knowing precisely why,  
confusion increases,

love vanishes more & more from the home,  
and the children of the marriage

are inflicted with similar problems  
to those of their parents,  
and on and on it goes.

Where does it stop?

Before we answer that question,

let's go back and take a closer look  
at where it started.

~~Let~~  
And it all started, in this instance,  
when No. 2, the contact,  
could not integrate



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into its basic context  
the operations for coping with reality  
that were forced upon the ego prematurely.  
As a result,  
the ego-operations  
became more & more cut off  
from the underlying flow of context,  
and so one's ego became more and more rootless,  
and itself became, not a developed ego,  
but a weak ego.

(Or perhaps, it compensated for the lack of underlying  
context,  
by over-accenting its own potentialities,  
so that the person appears to have an ego  
that is not weak, but too strong,  
too aggressive,  
too pushy - -  
but only appears,  
because all this aggressivity  
is just compensation  
for a fundamental lack in one's being).

Let us note in all of this,  
that No. 2, the context,  
is not entirely unconscious,  
but rather that No. 1  
does not know what is going on in No. 2.

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No. 1 has suppressed, repressed,  
the material that No. 2 could not integrate,  
but it still remains a part of one's psychological repertoire,  
and is manifested  
by an underlying flow of experience  
that is not integrated,  
not together,  
confused,  
anxious,  
mistrustful,  
angry,  
hurt,  
fragmented,  
broken.

It should be obvious by now  
that No. 2 is the dimension of feeling  
in our being,  
and that the integration that is the work of No. 2  
is a matter of the integration & development of feelings.

In our next class, then,  
we will have to speak about  
affective development,  
how it can proceed well,  
and how it suffers breakdown, aberration, conflict.