

# to the microscope in biology.

the total personality. In itself, this is not necessarily an abnormal condition. Such psychic splits are actually necessary if the individual is to specialize the direction of his energies to accomplish some particular work. These autonomous complexes described by Jung seem then to be analagous to what I and others refer to as "inner selves." These inner selves provide the flavor, the unique mixture and distinctiveness of an individual's personality. These autonomous complexes or inner selves are noted and commented on in everyday life when a parent or uncle or close family friend says to a young man with a lot of fire and spirit, "You're a chip off the old block, just like your father."

In my recent work with Multi Image Immediate Impact Video Self-Confrontations using closed-circuit video and instant or delayed playback, what appears to be most significant is not that I concurrently reproduce many images of a person but rather that I reproduce and create through electronic means many increasingly distorted images of a person in tandem, one after the other as well as a very clear image. It is just these shadowlike presentations of self images which are not so well known in consciousness nor approved of and liked which stimulate the analysand to bring forth associations to deeper inner selves or complexes which have vexed him for many years, but which remained elusive, inconstant and not palpable enough to be harnessed or controlled as they would intermittently emerge from his deeper caverns of self. He often tends to see the emergence of such partial inner selves or self aspects as the popping up, like a genie, of his "bad self".

An example of a patient's reaction to the multiple image self-confrontation experience follows:

Pat, a 27-year-old, alienated, self-effacing sociologist who had been victimized in childhood, reacted with antipathy, disgust, pain, and sadness to the front images of her face. To the images of her right face, she squealed with delight, pleasure and acceptance. What emerged in her free associations was that in the front

images she saw the face of her mother and grandmother in her...washed out...drained...depressed...old...lifeless...really miserable. She saw in her mother's face in herself the injunction, "Don't try to be any different than me cause you won't make it anyhow...and if you're not going to make it, don't try. So don't even bother. You'll be a sorry girl."

Another example is that of Judy, a 25-year-old, self-effacing elementary school secretary, who, after quietly and reflectively studying her multi self-images on the monitor during a group session, said softly, "The image on the left is clear - that is probably how I seem to others. I don't see my-



self that way. I see myself like the third image in, which is blurred and hazy." When questioned as to what was the threat in seeing herself clearly, she responded, "Then I would have to be responsible for myself."

More and more serious dedicated clinicians are devoting their energies to video examination of segments of the human experience during psychoanalytic treatment. My experiences over a six-year period indicate that a skillful clinician can introduce video self-confrontation during a session in a fashion which makes it a therapeutic intervention and not a non-therapeutic interfer-