



---

A large blue square containing the title "HOPELESSNESS" in white serif font, arranged in three rows: "HOPE", "LESS", and "NESS".

# HOPE LESS NESS

Developmental, Cultural,  
and Clinical Realms

---

Edited by  
**Salman Akhtar**  
and **Mary Kay O'Neil**



HOPELESSNESS



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

# HOPELESSNESS

Developmental, Cultural,  
and Clinical Realms

*Edited by*  
*Salman Akhtar*  
*and Mary Kay O'Neil*

 **Routledge**  
Taylor & Francis Group  
LONDON AND NEW YORK

First published 2015 by Karnac Books Ltd.

Published 2018 by Routledge  
2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN  
711 Third Avenue, New York, NY 10017, USA

*Routledge is an imprint of the Taylor & Francis Group, an informa business*

Copyright © 2015 to Salman Akhtar and Mary Kay O'Neil for the edited collection, and to the individual authors for their contributions.

The rights of the contributors to be identified as the authors of this work have been asserted in accordance with §§ 77 and 78 of the Copyright Design and Patents Act 1988.

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

Notice:

Product or corporate names may be trademarks or registered trademarks, and are used only for identification and explanation without intent to infringe.

British Library Cataloguing in Publication Data

A C.I.P. for this book is available from the British Library

ISBN-13: 9781782202585 (pbk)

Typeset by V Publishing Solutions Pvt Ltd., Chennai, India

To  
*our children*  
Kabir and Nishat  
David, Eric, Adam, and Sarah  
*enduring and endearing barriers to hopelessness*



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

# CONTENTS

<i>ACKNOWLEDGEMENTS</i>	ix
<i>ABOUT THE EDITORS AND CONTRIBUTORS</i>	xi
<i>INTRODUCTION</i>	xvii
PROLOGUE	
<i>CHAPTER ONE</i>	
Hope and hopelessness: an introductory overview <i>Salman Akhtar</i>	3
PART I: DEVELOPMENTAL REALM	
<i>CHAPTER TWO</i>	
The encounter with hopelessness in childhood <i>Ann Smolen</i>	23
<i>CHAPTER THREE</i>	
Adolescent hope and hopelessness <i>Rose A. Vasta</i>	43

<i>CHAPTER FOUR</i> Hopelessness and midlife <i>Jon P. Ellman</i>	57
---	----

PART II: CULTURAL REALM

<i>CHAPTER FIVE</i> Literary depictions of hopelessness: a short story, a novel, and a poem <i>Eve Holwell</i>	85
---	----

<i>CHAPTER SIX</i> The illusion of a future: hopelessness in contemporary cinema <i>Sylvia Chong</i>	107
--	-----

PART III: CLINICAL REALM

<i>CHAPTER SEVEN</i> From hopelessness to despair <i>Jeanne Bailey</i>	139
--	-----

<i>CHAPTER EIGHT</i> On the edge of hopelessness and despair: an uncertain landscape <i>Judi B. Kobrick</i>	153
---	-----

<i>CHAPTER NINE</i> Hope and hopelessness in the couple relationship <i>Sarah Fels Usher</i>	165
--	-----

<i>CHAPTER TEN</i> Hopelessness in the countertransference <i>Dhwani Shah</i>	181
---	-----

EPILOGUE

<i>CHAPTER ELEVEN</i> The hopelessness and helplessness dyad: a concluding commentary <i>Mary Kay O'Neil</i>	203
---	-----

<i>REFERENCES</i>	215
-------------------	-----

<i>INDEX</i>	229
--------------	-----

## *ACKNOWLEDGEMENTS*

We are deeply grateful to the distinguished colleagues who contributed to this volume. We appreciate their effort, their sacrifice of time, and their patience with our requirements, reminders, and requests for revisions. We are also thankful to Jan Wright for her skillful help in preparing the manuscript of this book and to Fred Lowy for his supportive comments. Oliver Rathbone and Kate Pearce of Karnac Books gave unerring support of this project and shepherded it through various phases of publication. To both of them, our sincere thanks.



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

## ABOUT THE EDITORS AND CONTRIBUTORS

**Salman Akhtar**, MD, is professor of psychiatry at Jefferson Medical College and a training and supervising analyst at the Psychoanalytic Center of Philadelphia. He has served on the editorial boards of all the three major psychoanalytic journals, namely, the *International Journal of Psychoanalysis*, the *Journal of the American Psychoanalytic Association*, and the *Psychoanalytic Quarterly*. His more than 300 publications include sixteen books—*Broken Structures* (1992), *Quest for Answers* (1995), *Inner Torment* (1999), *Immigration and Identity* (1999), *New Clinical Realms* (2003), *Objects of Our Desire* (2005), *Regarding Others* (2007), *Turning Points in Dynamic Psychotherapy* (2009), *The Damaged Core* (2009), *Comprehensive Dictionary of Psychoanalysis* (2009), *Immigration and Acculturation* (2011), *Matters of Life and Death* (2011), *The Book of Emotions* (2012), *Psychoanalytic Listening* (2013), *Good Stuff* (2013), and *Sources of Suffering* (2014)—as well as forty-two edited or co-edited volumes in psychiatry and psychoanalysis. Dr. Akhtar has delivered many prestigious addresses and lectures including, most recently, the inaugural address at the first IPA-Asia Congress in Beijing, China (2010). Dr. Akhtar is the recipient of the *Journal of the American Psychoanalytic Association's* Best Paper of the Year Award (1995), the Margaret Mahler Literature Prize (1996), the American Society of Psychoanalytic

Physicians' Sigmund Freud Award (2000), the American Psychoanalytic Association's Edith Sabshin Award (2000), the American College of Psychoanalysts' Laughlin Award (2003), Columbia University's Robert Liebert Award for Distinguished Contributions to Applied Psychoanalysis (2004), the American Psychiatric Association's Kun Po Soo Award (2004), the Irma Bland Award for being the Outstanding Teacher of Psychiatric Residents in the country (2005), and the Nancy Roeske Award (2012). Most recently, he received the Sigourney Award (2013), which is the most prestigious honor in the field of psychoanalysis. Dr. Akhtar is an internationally sought speaker and teacher, and his books have been translated in many languages, including German, Turkish, and Romanian. His interests are wide and he has served as the film review editor for the *International Journal of Psychoanalysis*, and is currently serving as the book review editor for the *International Journal of Applied Psychoanalytic Studies*. He has published seven collections of poetry and serves as a scholar-in-residence at the Inter-Act Theatre Company in Philadelphia.

**Jeanne Bailey**, MD, is a training and supervising analyst at the Minnesota Psychoanalytic Institute and has been its director for the past two years. She graduated from the Institute for Psychoanalysis in Chicago, Illinois and practiced in Chicago for over ten years. She then moved to Minnesota and became one of the founding members of the Minnesota Psychoanalytic Institute. Dr. Bailey continues to teach courses there on transference and countertransference, object relations theory, and models of depression. She also conducts a fifteen-week continuous case conference each year. Her activities in national-level seminars include clinical presentations on the mother–daughter relationship with Paula Bernstein, on grief with Salman Akhtar, and on female sexuality with Nancy Kulish. Her review of the book *Play and Playfulness* was published in the *American Journal of Psychoanalysis* in December of 2012 and her concluding commentary appeared in the edited volume titled *Guilt: Origins, Manifestations, and Management* (2013). Dr. Bailey coordinates and teaches a psychodynamic psychotherapy three year seminar for psychiatry residents at Hennepin County Medical Center and has received awards for Teacher of the Year, and for Exceptional Community Service. She maintains a private practice of psychiatry, psychotherapy, and psychoanalysis in Minneapolis, MN.

**Sylvia Shin Huey Chong**, PhD, is an associate professor in English and American studies at the University of Virginia, where she also directs the Asian Pacific American studies program. She received her doctorate in rhetoric from the University of California, Berkeley, an MA in education from Stanford University, and a BA in English from Swarthmore College. Her recent book, *The Oriental Obscene: Violence and Racial Fantasies in the Vietnam Era* (Duke University Press, 2012), uses psychoanalytic and Deleuzian film theory to investigate the fantasies of trauma and violence which animate mass media representations of the Vietnam War and also frame racial politics at large during the 1960s–80s. She has also written articles and book chapters on the filmmakers Samuel Peckinpah, Oliver Stone, and Michael Cimino, on the Virginia Tech massacre, and on Asian American cultural studies and American Orientalism. She was a recipient of an American Psychoanalytic Association fellowship in 2012–2013, and also held a Woodrow Wilson Career Enhancement fellowship in 2007–2008. Her current research focuses on issues of racial masquerade, assimilation, and performance, analyzed through the intersection of social science and cinema in the mid-twentieth century, with a side interest in the development (and critique) of social psychology and psychoanalysis to study racial minorities and foreign cultures during this period.

**Jon P. Ellman**, MD, is a training and supervising analyst at the Canadian Institute of Psychoanalysis, in Montreal. He is the former director of the English Division of this Institute and served as the chair of its Curriculum Committee. He was also the director of the national Canadian Institute of Psychoanalysis and of the Midlife Unit at the Montreal General Hospital. He is an assistant professor of psychiatry, McGill University School of Medicine, Montreal.

**Eve Holwell** was born and raised in New York City. She attended Yale University, graduating in 2005, with a degree in humanities. She wrote her senior thesis on Edmund Burke's and Thomas Carlyle's works on the French Revolution. Later, she was involved in curriculum development at the University of California in Merced, and then returned to New York City for further studies at Columbia University. There, she wrote a series of papers on ethical issues surrounding egg donation with Robert Klitzman, director of the master's program in bioethics. She is

currently a rising third year medical student at Jefferson Medical College in Philadelphia and has recently published “Three Literary Characters in Search of Revenge” in the book, *Revenge: Origins, Manifestations, and Management* (Aronson, 2014).

**Judi B. Kobrick**, PhD, is a founding member and president of the Toronto Institute for Contemporary Psychoanalysis, where she also serves as a faculty member and a supervising analyst. She is the past president of the Toronto Psychoanalytic Society and Institute and remains on its teaching faculty. Dr. Kobrick is a consulting psychologist and past director of the eating disorders program at the Credit Valley Hospital, and maintains a private practice of psychoanalysis and psychotherapy in Toronto.

**Mary Kay O’Neil**, PhD, is a supervising and training psychoanalyst who has recently moved from Montreal back to Toronto, where she is in private practice. She is the past director of the Canadian Institute of Psychoanalysis (Quebec, English) and a North American representative on the board of the International Psychoanalytical Association. In addition, she has served on a number of IPA committees, including the publication committee and ethics committees at the local, national, and international levels, and on the editorial board of the *International Journal of Psychoanalysis*. Dr. O’Neil received a PhD from the University of Toronto, where she was an assistant professor in the Department of Psychiatry. She completed her psychoanalytic training at the Toronto Institute of Psychoanalysis and is a registered psychologist in both Quebec and Ontario. The author of *The Unsung Psychoanalyst: The Quiet Influence of Ruth Easser*, she has co-authored/edited five other books and has contributed numerous professional journal articles as well as chapters and book reviews. Her publications and research include studies of depression and young adult development, emotional needs of sole support mothers, post termination analytic contact, and psychoanalytic ethics. Her research activities have been funded by foundations in Toronto and Montreal.

**Dwani Shah**, MD, is a clinical associate faculty member in the Department of Psychiatry at the University of Pennsylvania School of Medicine and an attending staff psychiatrist at Princeton University’s Counseling and Psychological Services. He did his residency

in psychiatry at the University of Pennsylvania, School of Medicine, where he also served as chief resident. Later, he completed a fellowship in the treatment of resistant mood disorders at the same institution, and then trained at the Psychoanalytic Center of Philadelphia. He is the recipient of several awards, including the University of Pennsylvania's PENN Pearls Teaching Award for Excellence in Clinical Medical Education, the University of Pennsylvania Residency Education's Psychodynamic Psychotherapy Award, and the Laughlin Merit Award for professional achievement. He has published papers on diverse topics, including neuroscience, mood disorders, and psychotherapy. Dr. Shah maintains a private practice of psychiatry, psychotherapy, and psychoanalysis in Princeton, NJ.

**Ann Smolen**, PhD, is a supervising and training analyst in child, adolescent, and adult psychoanalysis at the Psychoanalytic Center of Philadelphia. Dr. Smolen graduated summa cum laude from Bryn Mawr College and received her master's degree in social work from Bryn Mawr College School of Social Work and Social Research. She received her doctorate in philosophy from the Clinical Social Work Institute in Washington, DC. Her first profession was as a member of the New York City Ballet. Dr. Smolen has won several national awards for her clinical work, and has presented her clinical work both nationally and internationally. Dr. Smolen has published several articles including *Boys Only! No Mothers Allowed*, published in the *International Journal of Psychoanalysis* and translated into three languages. Dr. Smolen is the author of *Mothering Without a Home: Representations of Attachment Behaviors in Homeless Mothers and Children* (Aronson, 2013). She maintains a private practice in child, adolescent, and adult psychotherapy and psychoanalysis in Ardmore, PA.

**Sarah Fels Usher**, PhD, CPsych, is a psychologist and psychoanalyst in private practice in Toronto. She did her undergraduate studies at McGill University in Montreal, and her doctoral degree at York University in Toronto. Dr. Usher received her psychoanalytic training at the Toronto Institute of Psychoanalysis. She is past president of the Toronto Psychoanalytic Society and former secretary of the Canadian Psychoanalytic Society. She is the founding director of the Fundamental Psychoanalytic Perspectives Program at the Toronto Psychoanalytic Society and serves on the faculty of the Toronto

Institute of Psychoanalysis. She is also the book review editor of the *Canadian Journal of Psychoanalysis/Revue Canadienne de Psychanalyse*. Dr. Usher is the author of *What is This Thing Called Love? A Guide to Psychoanalytic Psychotherapy with Couples* (Routledge, 2008) and *Introduction to Psychodynamic Psychotherapy Technique*, the second edition of which has recently been released (Routledge, 2013).

**Rose Vasta**, PhD, FIPA, is a training and supervising psychoanalyst of the Canadian Psychoanalytic Institute, a member of the Western Branch of the Canadian Psychoanalytic Society, the current director of the Vancouver Psychoanalytic Institute and an assistant clinical professor in the Island Medical Program of the University of British Columbia. Dr. Vasta received the Miguel Prados Essay Prize from the Canadian Psychoanalytic Society in 2011 for her paper “Bion’s Negative Grid”. She maintains a private practice of psychoanalysis and psychotherapy in Victoria, British Columbia, treating both adults and adolescents.

## INTRODUCTION

According to ancient Greek myth, when Pandora's Box was opened, all emotions escaped but one. The emotion that refused to leave, after each passion was spent and all sorrow spilled, was hope. Indeed, hope is the most reliable sustainer of life. It offers the promise of something good in the future, contributes to resilience, and keeps one going. All this is agreed upon. Our daydreams, fables, literature, and anthems celebrate the fruitfulness of retaining hope in adverse circumstances. Hope holds our hand when evening descends into night and when dawn appears to be too far away.

Sadly, such is not always the case. There are circumstances when hope, the silent fountainhead of life, dries up. Dreams dissipate, expectation turns gloomy, and the pockets of psyche contain no coins of optimism. It is this dark terrain of hopelessness that our book seeks to map out. The book opens with a broad overview of the nature, developmental origins, and technical implications of hope and hopelessness. And, it closes with a thoughtful summary, synthesis, and critique of the intervening essays; this summary forges theoretically and technically significant links between the experiences of helplessness and hopelessness. Sandwiched between these opening and closing commentaries are

nine essays which address the ontogenetic trajectory, phenomenological variations, cultural and literary portrayals, and clinical ramifications of sustained hopelessness. Together, these essays provide an opportunity for the readers to enrich their knowledge base, deepen their empathy with patients struggling with despair, and sharpen their therapeutic skills in this painful realm of clinical practice.

# PROLOGUE



Taylor & Francis

Taylor & Francis Group

<http://taylorandfrancis.com>

## CHAPTER ONE

# Hope and hopelessness: an introductory overview

*Salman Akhtar*

All individuals who seek psychotherapy or psychoanalysis do so because they harbor the hope of sorting things out, improving their lives, and overcoming this or that problem. The extent, intensity, and tenor of the sentiment might vary but the fact that hope is what drives them to seek treatment remains certain. This hope can be realistic (e.g., of becoming able to mourn early losses and of accepting what current life does offer in the form of possibilities and gratifications) or pathological (e.g., of reversing time, growing up all over again, bringing dead people alive). And, this hope can be conscious (e.g., of actualizing one's wishes) or unconscious (e.g., of finding development-facilitating objects). It is, therefore, of profound importance to empathize with, discern, uphold, and, at some point, interpretively handle (if necessary) the hope that has brought the patient to the therapist's threshold. The same applies to the pallor or absence of hope. In other words, hope and hopelessness warrant comparable interest from the analyst: recognition, curiosity, exploration, validation, reconstruction, and interpretive resolution. Both poles of this spectrum—hope and hopelessness—are of pertinence to our work. Yet, outside of general psychiatric practice, these issues have received scant attention.

In this chapter, I aim to fill this lacuna. I will begin my discourse with bringing together the scattered psychoanalytic literature on hope and add some of my own views to it. Then I will survey the psychoanalytic literature on the experience of hopelessness and provide a fresh perspective from my own side. I will challenge the reflexive tendency to regard hope as healthy and hopelessness as morbid, demonstrating that both hope and hopelessness have adaptive and pathological variants. I will then delineate the technical implications of the foregoing conceptualizations and conclude with some observations regarding populations that are especially vulnerable to hopelessness and also regarding the existential despair that is the inevitable legacy of our tragically violent world.

### *Normal and pathological hope*

There is a long-held tendency in psychoanalysis to regard optimism in exceedingly positive terms. This tendency was set into motion by Freud's (1917b) well-known correlation of "confidence in success" with being mother's "undisputed darling" (p. 156) and by Abraham's (1924) linking "imperturbable optimism" (p. 399) with an overly gratifying oral phase. Glover (1925) repeated that profound oral gratification leads to an "excess of optimism which is not lessened by reality experience" (p. 136). Benedek's (1938) upbeat notion of "confident expectation" and Erikson's (1950) normative concept of "basic trust" were similarly anchored in satisfactory outcomes of the infantile-appeal cycle, that is, the infant's expression of need—his gratification by the mother—the infant's return to quiescence. Other contributors (French, 1945; French & Wheeler, 1963; Menninger, 1959) also focused on the positive aspects of hope and optimism.

This positive emphasis on hope found a novel twist in Winnicott's (1956) seminal paper, titled "The Antisocial Tendency". Winnicott observed that hope, even when expressed through pathological behavior, is essentially healthy and adaptive. He declared that "the antisocial act is an expression of hope" (p. 309) insofar as it seeks redress an early environmental deprivation. The individual, by behaving in a provocative manner, forces the environment to attend to him. Viewed in this manner, antisocial tendency is a desperate manifestation of the hope that someone will listen and do something to change the situation. Winnicott went on to state that stealing and destructiveness are always

present in the antisocial tendency, though one or the other might be more marked in a given case.

By *one* trend the child is looking for something, somewhere, and failing to find it seeks elsewhere, when hopeful. By the *other* the child is seeking that amount of environmental stability which will stand the strain resulting from impulsive behavior. This is a search for an environmental provision that has been lost. (p. 310, italics in the original)

The individual who steals is not looking for the stolen object but is seeking a person over whom he could have such unlimited rights. Similarly, destructiveness towards someone is coupled with the hope of being accepted by that person. This "nuisance value" (p. 311) is an essential aspect of the antisocial tendency that seeks repeatedly to test the environment's containing capacity and resilience.<sup>1</sup>

Khan (1966) extended Winnicott's ideas to certain narcissistic and schizoid individuals who seemed uncannily capable of creating special and exciting experiences for themselves, experiences from which they nonetheless withdrew and which left them basically unchanged. It is as if they had hoped for something but did not find it. Casement (1991) related "unconscious hope" to repetition compulsion through which unconscious conflicts continue to generate attempts at solutions which do not actually work. At the same time, patients do contribute in various ways, and "hopefully" (p. 301), to finding the clinical setting needed by them.

In an exception to the "classical" and British independent positive perspective on hope, Angel (1934) noted that optimism can at times be a defensive development.<sup>2</sup> She described five patients with chronic, unrealistic hope of a magical event (*Wunderglauben*) to improve their lots. She traced the origin of three female patients' undue hopefulness to a denial of their lacking a penis and associated feelings of inferiority. Angel offered a different explanation for undue optimism in two male patients. They had been prematurely and painfully deprived of their infantile omnipotence and were seeking its restoration by a fantasied regressive oneness with their mothers. Their optimism contained the hope of such longings being realized. Angel's conceptualization reflected the phallogentrism of psychoanalytic theorizing of her times. The fact most likely is that the latter dynamic applied to her female patients as well.

Over the sixty years following Angel's significant paper, only a few contributions commented upon the defensive functions of excessive optimism. First, Searles (1977) noted that realistic hope needs to be distinguished from "unconscious denial-based, unrealistic hopefulness" (p. 484). The former emanates from a successful integration of prior disappointments. The latter results from an "essentially manic repression of loss and despair" (p. 483). In contrast to healthy hopefulness, which is a source of support and gratification for oneself and others, excessive hope serves sadomasochistic aims. Searles outlined two connections between such inordinate hope and sadism:

First, one of the more formidable ways of being sadistic toward the other person is to engender hope, followed by disappointment, in him over and over. Second, the presenting of a hopeful demeanor under some circumstances can constitute, in itself, a form of sadism toward the other person, for it can be expressing, implicitly and subtly, cruel demands upon him to fulfill the hopes written upon one's face. (p. 485)

Following Searles's contribution, Amati-Mehler and Argentieri (1989) described two cases in which "pathological hope" (p. 300) represented "the last and unique possible tie with the primary object, [which] giving up would mean the definite downfall of illusion and the admission that it is really, truly lost" (p. 302). Likewise, Potamianou (1992) asserted that excessive hope can serve as a character armor that keeps reality at a distance. In normal and neurotic conditions, hope sustains a link with the good object and makes waiting bearable. In borderline conditions, however, hope serves as an expression of the patient's narcissistic self-sufficiency; waiting is made bearable only by recourse to infantile omnipotence. For such individuals, the present has only secondary importance. They can tolerate almost any current suffering in the hope that future rewards will make it all worthwhile. Potamianou emphasized that excessive hope, besides fueling (and being fueled by) narcissism, strengthens and prolongs the hidden masochistic suffering of these individuals.

It is in this context that I described "someday ..." fantasies (Akhtar, 1991, 1994, 1996). These pertain to the feeling which almost all individuals have that a day will come when most of their problems will be solved and they will be at peace. Under normal circumstances such

belief is attached to realistic goals, permits some sense of humor, and sustains ambition. But under pathological circumstances, the "someday ..." fantasy becomes tenacious, imbued with powerful defensive motives, and a servant of regressive, narcissistic, and masochistic aims. Patients vary greatly in the extent to which they provide details of their hopes from "someday ..." Often they feel puzzled, uncomfortable, ashamed, and even angry upon being asked to elaborate on their "someday." This is especially so if they are asked what would happen *after* "someday." It is as if "someday," like God, is not to be questioned. Some patients use metaphors and/or visual images to convey the essence of "someday ...," while others remain silent about it. Frequently, the analyst has to fill in the blanks and surmise the nature of their expectations from "someday ..." In either case, it is the affective texture of "someday ..." that seems its most important feature. Basically, "someday" refers to a time when one would be completely peaceful and conflict-free. Everything would be available, or nothing would be needed. Motor activity would either be unnecessary or effortless. Even thinking would not be required. There would be no aggression from within or from outside. Needless to say, such a universe is also oblivious to the inconvenient considerations of the incest taboo and the anxieties and compromises consequent upon the oedipal situation.

A complex set of psychodynamic mechanisms helps maintain the structural integrity of "someday ...": (i) denial and negation of sectors of reality that challenge it, (ii) splitting-off of those self and object representations that mobilize conflict and aggression, (iii) a defensively-motivated feeling of inauthenticity (Gediman, 1985) in those areas of personality where a healthier, more realistic, compromise formation level of mentality and functioning has been achieved, and (iv) a temporal displacement, from past to future, of a preverbal state of blissful unity with the "all good" mother of the symbiotic phase (Mahler, Pine, & Bergman, 1975). The speculation that this fantasy, at its core, contains a longing for a luxurious (and retrospectively idealized) symbiotic phase gains strength from the inactivity, timelessness, wordlessness, thoughtlessness, unexcited bliss, and absence of needs implicit in "someday ..." This genetic backdrop is supported by my observation that individuals who tenaciously cling to "someday ..." had often been suddenly "dropped" from maternal attention during their second year of life (at times due to major external events, e.g., birth of a sibling, prolonged maternal hospitalization). However, other factors including