pulses in a flash; "Exterminate all the brutes!"

It is now possible to say that when man is released from outer restraint he exhibits the absence of inner restraints. I do not think that Conrad is so much concerned with the form in which these desires express themselves as with the effect their release may have on the person concerned. This effect was summed up by Kurtz himself in his moment of awareness as "the horror!"

It must be remembered that this story is essentially about Marlow and so contains optimism since he is the one who did not succumb to his own brutal capacities. At the onset, Marlow has no conscious idea of his underside, or shadow, it is through Kurtz that he sees what is in all of us. For Kurtz it is too late.

I believe it becomes clear that Heart Of Darkness is not excessively tragic or morbid. It does not bring down upon our heads the pending disaster of beastiality. It does however, like scores of other works including, Lord of the Flies, Crime and Punishment, Macbeth, Oedipus Rex, Steppenwolf and more reveal to us the dark impulses we are capable of succumbing to. It is this revelation that will not harm or deprave but give us understanding of ourselves. To some people, this disclosure can be most disturbing. To these people, works of such psychological significance are considered to be malevolent yarns which expose a certain distasteful malignancy. This may cause some people to want "to cast out the offending eye," as did Oedipus, or to exclaim; "the horror!" All this is no fault of the literature. Indeed the very fact that this knowledge disturbs us, the very fact that we are repulsed by the Kurtzes of the world, the Leggatts, and the Hydes and all the rest, proves my point. To quote Hesse's Demain;

If you hate a person, you hate something in him that is part of yourself. What isn't part of ourselves doesn't disturb us.

By understanding that in The Heart Of Darkness, the whole African jungle represented the darkness that is in all of us, we admit that all men have a heart of darkness. We must know evil — our own capacities for evil — before we can be capable of good.

JACK KITAEFF

On the Phenomenology of Anger and Hate

Modern psychoanalytic thought has emphasized the importance of anger, hate and aggression, and defenses against them, in the dynamics of various pathological conditions. Most writers explain the necessity of defense against angry impulses in terms of the anticipated dangerous consequences of their expression, such as the threat of loss of the object's love or nurture, the threat of destroying the object, the threat of retaliatory destruction of the self by the object, or the threat of condemnation by the superego. The quantity or intensity of the aggressive impulse has also been stressed as a factor contributing to the necessity of defense: the stronger the impulse, the greater the threat of loss of control, and hence the greater the necessity for defense.

I would like to contribute a small addendum to the above theoretical considerations, an addendum which attempts to approach the issue on a phenomenological level. For it seems that the immediate experience of anger or hate, in and of itself, may be of a certain quality that adds to the necessity of its repression, and that individuals differ in the degree to which this holds true. In other words, from a phenomenological point of view, there are qualitative differences in the experience of anger or hate per se, which contribute to the degree to which its repression is felt by the ego to be necessary.

Phenomenologically, the immediate experience of anger or hate is felt as an
isolating experience. In the immediate moment of feeling anger or hate, an individual simultaneously feels the loss of his loving feelings and positive tie to the object. Hence the immediate experience of anger or hate is shrouded in an accompanying feeling of grief or loneliness. The isolating effect of the experience of anger or hate accounts for a phenomenon observed clinically in the treatment of depressive states: derepression and extraversion of the patient's introverted hostility may diminish his guilty self-reproaches, but at the same time temporarily heighten his feelings of grief and sadness. It may also be observed that dependency longings may be heightened, not only as a regressive retreat from anger, but also as a consequence of the isolating effect of anger that has been allowed to surface.

Two factors occur to me which contribute to variation in the intensity of the grief reaction which accompanies the experience of object-loss-in-anger, and hence which also contribute to the degree to which the repression of the anger or hate is necessary. The first factor pertains to the nature of the attachment to the object — in particular, the degree to which the object is felt to be replaceable or irreplaceable. The more irreplaceable the object, the more intense is the grief in object loss. The second factor consists in the degree of totality and finality of the felt loss, which in an earlier communication* I discussed in terms of the presence or absence of the possibility of forgiveness as part of the individual's experiential repertoire: When forgiveness is not experienced as a possibility, then hate is felt as absolute, totally engulfing, immutable and projected unendingly into the future, so that to become aware of the hate would mean to lose the hated object forever as someone to love. The possibility of forgiveness renders hate finite and temporary, bringing with it the possibility that the hated object may again become someone to love, and thus awareness of the hate is more tolerable.

It follows from the above considerations that individuals should differ in the degree to which the isolating effect of anger or hate contributes to the necessity of its repression, and this conclusion is borne out clinically. For example, certain very primitive hysterical and oral character types tend to establish object relations on a primarily narcissistic basis. For patients of this type, one object can rather easily replace another as a provider of narcissistic supplies, and the patient will typically "forgive and forget." The grief reaction which accompanies the experience of object-loss-in-anger is thus relatively short-lived and does not provide a strong motive for the repression of anger or hate. And typically such patients tend to be quite volatile, expressing their anger in frank outbursts when it is aroused.

However, in certain predominantly obsessive character types, object relations tend to be restricted to one or a few enduring and very important relationships which are felt to be irreplaceable. Also, such patients generally find it extremely difficult to forgive and they bear grudges endlessly. The grief reaction which accompanies object-loss-in-anger thus tends to be very profound and prolonged, and provides a strong motive for the repression of anger or hate. And typically one finds in such patients very strong angry impulses and equally strong defenses against them. One also finds persistent feelings of loneliness arising from the isolating effect of the hate which does break through in their generally ambivalent relationships, along with detachment as

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