

possession versus unpleasurable conflictuality, until finally a satisfactory measure of resolution was attained.

From postulating a biphasic resolution of the Oedipus complex it would follow by implication that the so-called higher levels of thought make their appearance at the time of its terminal resolution, which occurs in the adolescent period. This theoretical assumption finds a validation in the adolescent research by Inhelder and Piaget (1958). To quote: "The adolescent is the individual who begins to build 'systems' or 'theories' in the largest sense of the term . . . the adolescent is able to analyze his own thinking and construct theories" (p. 337). The capacity to carry out such mental operations declares the readiness of the adolescent mind to deal with the abstractions inherent in ideologies, philosophy, epistemology, and science. The child does not possess a thought faculty of this kind. The investigators claim that these higher thought constructs serve the purpose of furnishing "the cognitive and evaluative bases for the assumption of adult roles. They are vital in the assimilation of the values which delineate societies or social classes as entities in contrast to simple inter-individual relations" (p. 340).

I have commented on the fact that the primitiveness of thought, anchored in dyadic object relations, stands in stark contrast to the intricacy of the dialectic thought process. The triadic state is concerned with self, object, and identity, as well as with object-directed emotional and sexual issues; it transcends its infantile origin and instinctual involvement by perpetuating its existence in the cognitive sphere, namely, in the interminable effort to comprehend the world and the self in ever more complex terms and configurations.

I have traced in my deliberations the mutual influence of drive and ego development throughout the male child's dyadic and triadic father relatedness as it proceeds within a changing soma and social surround during the first two decades of life. I have made the effort to conceptualize the normal developmental progression in male personality formation with explicit references to the fate of the boy's dyadic father relationship as well as his isogender ("negative") Oedipus complex in general. In a broad sense, I have dealt with the reciprocal integration of sonship and fatherhood. The fact that every father has been a son weaves his own sonship experience into the new context of a generational continuum. These considerations, restricted as they are in scope and gender, assign to the dyadic father complex a nuclear role in neurogenesis as well as recognize in it an etiological factor in relation to specific forms of psychopathology throughout the male life cycle.

Before I close, I will turn over my voice to a little seven-year-old Puerto Rican boy, a second grader in the New York City public schools, who gave his teacher what he called "A tiny poem to my Dad."

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It reads:

You are like a strong kite
waiting for the wind
and the sweet snow that loves me
and the hurt tiger that needs my help.