

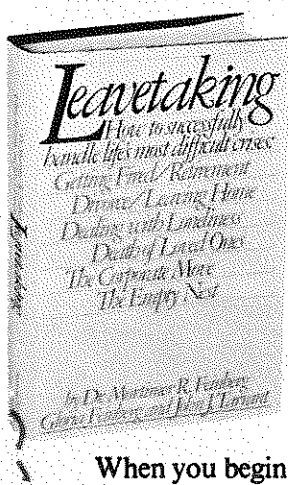
Leavetaking

A formerly healthy man, suffering a mild heart attack, goes into a severe depression. A wife who moves with her husband to a new job location begins to drink heavily. A young man breaks up with his girlfriend and becomes a "workaholic." For most of us, saying goodbye—whether it is to our youth, our home or a loved one—is not easy. How well we cope with loss or separation affects our happiness and success. In *LEAVETAKING: How to Successfully Handle Life's Most Difficult Crises* psychologists Mortimer and Gloria Feinberg, co-authors with John J. Tarrant, help us to understand and prepare for those painful partings in life and minimize the trauma of leavetaking.

LEAVETAKING provides the reader with sound and practical advice on how to deal with the losses that occur most often in adult life: loss of love through divorce or separation, moving from a familiar community to a new one, the loss of a job, leaving home, the loss of youth, the decline of health and even death. The authors explain step-by-step how to accept these losses and offer positive methods to facilitate the recovery process.

Leavetaking, a universal experience, is essential for growth—but is often emotionally painful. How can we handle these emotional crises? The authors give guidelines that can be followed during any kind of leavetaking situation:

- Cry. Give yourself the time to grieve for what is no longer a part of your life. Do not hold back. Too often people try to repress their feelings, forgetting that a period of mourning is a vital factor in any healing process.
- Don't hide your feelings. Tell yourself that sadness is acceptable even in the company of family and friends. When you express your grief to others you help diminish the pain of loss.
- Face the reality of what has happened and acknowledge your loss. Accent your dependence on the lost person or object. By doing so you realize that yes, he or she is gone or yes, you have lost your job—but you are still functioning in spite of it all.



When you begin to move from the stage of thinking, "My life has ended," to "What do I do now?" you have taken a major step toward recovery and are ready to consider the alternatives.

LEAVETAKING: How to Successfully Handle Life's Most Difficult Crises by Dr. Mortimer Feinberg, Gloria Feinberg and John J. Tarrant is published by Simon and Schuster.

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Please send me _____ cop(ies) of *LEAVETAKING: How to Successfully Handle Life's Most Difficult Crises* by Dr. Mortimer Feinberg, Gloria Feinberg and John J. Tarrant, for which I enclose \$9.95 per copy. If I wish, I may return the book(s) within 10 days for a full refund. (N.Y. residents, please add sales tax).

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Contact: Barbara DeSantis

Leavetaking

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In a fine, solid book with practical, sensible advice, the authors discuss various kinds of leave-taking (marital breakups, leaving the jobs, moving, the empty nest, retirement, death). They explain ways in which to accept loss and facilitate the recovery process. Using hypothetical case histories, they emphasize that there are no shortcuts to the leavetaking process, but give readers insights into positive methods of coping with the pain of parting. Judicious use of psychological terms enables them to provide clear, enlightening explanations of the stages of leave-taking and the strategies that one can develop to ensure an emotionally healthy and mature response. Because it includes many examples of "limited" leave-taking that are commonplace events, as well as the more dramatic instances that signal a final parting, this book is more than a crisis manual. It is a reliable guide to dealing with a common situation in our daily lives.

— Publishers Weekly

Each of us at one point in his or her life has experienced some kind of loss. It may be that we have fallen out of love or that we were fired or that our children have grown up. We may have moved away from our old neighborhood, or have discovered that we no longer have anything in common with a college chum. The situation may vary, but the feelings that arise are similar.

Sometimes we see the signs of change approaching; other times, we are completely unaware. We lose someone or something dear to us—and we are devastated. We are shocked, angry, frightened and plagued with guilt. It seems as if life has ended and nothing will be the same again.

What can you do to handle the emotional upheaval that comes when you suffer a loss? The authors offer guidelines that can be followed during any kind of leavetaking experience:

- Cry. Give yourself the time to grieve for what is no longer a part of your life. Do not hold back. Too often people try to repress their feelings, forgetting that a period of mourning is a vital factor in any healing process.
- Don't hide your feelings. Tell yourself that sadness is acceptable even in the company of family and friends. When you express your grief to others you help diminish the pain of loss.
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When you begin to move from the stage of thinking, "My life has ended," to "What do I do now?" you have taken a major step toward recovery and are ready to consider the alternatives.

But it is not always only the person left who experiences the pain of leavetaking. Even the initiator of a break may suffer ill consequences. Many adults break off associations, the authors explain, because they believe life is passing them by and they want to change before it is too late. They act impulsively and cling to their choice even though it may be a bad one. The decision to maintain or break a relationship, the authors point out, should be thoroughly examined. Consider the pluses and minuses of the relationship, the give-and-take ratio and the quality and amount of time that has been invested. "If the relationship is solid and meaningful it will stand the test. If it has lost its validity for you, the time has come to end it."

Leavetaking is a necessary element of growth that cannot be avoided. When we understand the psychic implications of a parting, and develop strategies to deal with it, we enhance our chances of living a fully mature and healthy life.

About the Authors

Dr. Mortimer R. Feinberg earned his doctorate degree from New York University in 1950. A Professor of Psychology and Management, he has taught and lectured at the American Management Association, at the graduate schools of Rutgers and Columbia universities, and in Europe, Asia and Africa. Director of Advanced Management Programs and Assistant Dean of Baruch College of the City University of New York, Dr. Feinberg has received numerous awards, including the Applause Award of the Sales Executive Club of New York presented to distinguished businessmen and public figures. He is also listed in Who's Who in America. Dr. Feinberg is the author of Effective Psychology for Managers, Developing People in Industry and New Psychology for Managers.

A certified psychologist in New York State, Gloria Feinberg received her M.A. from New York University in 1947. She has lectured extensively throughout the country, and is listed in Who's Who of American Women.

John J. Tarrant graduated from Missouri University with a degree in journalism in 1948. He is the author of several books, including Drucker: The Man Who Invented the Corporate Society, Getting Fired, How to Negotiate a Raise, The Corporate Eunuch and Getting to the Top Fast.

LEAVETAKING

Coping with life's many crises

By KATHRYN KAHLER
Staff Writer

After experiencing signs of aging and profound failure, as a travelling salesman, Willie Loman commits suicide in "Death of a Salesman," Arthur Miller's famous play.

In Ernest Hemingway's novel, "A Farewell to Arms," Frederick Henry is overcome with grief when his lover Catherine Barkley dies in childbirth amid the tragedy and destruction of World War I.

In Leo Tolstoy's famous novel, "Anna Karenina," Anna throws herself under a train after her adulterous lover Vronsky tires of her.

Erica, the main character in Paul Mazursky's contemporary movie, "An Unmarried Woman," is devastated by her husband's admission that he is seeing another woman. But she deals with that devastation by entering therapy and meeting new people. By the time her husband returns, she's found that she can live better without him.

IN THE REALITY of life, leavetaking is a necessary and powerful occurrence; a universal experience which begins with birth and ends, ostensibly, with death. But how people handle leavetaking determines to a great extent whether they will be happy or sad, fragmented or integrated.

And that is the major thesis of a new book, "Leavetaking: How to successfully handle life's most difficult crises," by Dr. Mortimer R. Feinberg, Gloria Feinberg and John J. Tarrant (published by Simon & Schuster, \$9.95).

In between birth and death, everyone is faced with crises like weaning, leaving school, loss of a loved one, leaving home, the breakup of a love affair, divorce, loss of a job, poor health, and retirement.

"Leavetaking is essential to growth," the authors say. "As we move into maturity—and beyond—we part from people, places, things and states of life. We must do this, or we do not grow."

BUT ENDING these relationships often is a painful process.

"We cling to relationships longer than we should. We are shocked when we are taken leave of. Our resistance to the change that leavetaking brings compels us to maintain associations that we should have outgrown, and makes us terribly vulnerable to the pain of rejection when an association is broken off. Sometimes we swing to the other extreme and sever relationships that we should have kept," say the authors.

In general, the experience must be viewed as a maturation process. People should grow through appropriate leavetaking.

The tendency today is away from dependency relationships toward attachments or associations that provide mutual pleasures and satisfactions. "The mature individual is not heavily dependent on others, but he does not try to deny that he must be dependent in some degree," the authors explain.

WHEN ONE role is lost, another is gained. The book relates that a

healthy maturing process involves shedding roles that are no longer appropriate and assuming new roles that are commensurate with growth.

Two Rockland mental health professionals seem to agree.

"Every leavetaking has the potential for a new beginning if the other ends. There will be other life experiences, other relationships. They won't be the same, but they will be rewarding," said Felicia Elliott, director of the Emergency and Crisis Service at the Mental Health Complex in Pomona, and a psychiatric social worker.

"For example, the loss of a loved object is never really lost because it becomes a part of your inner life experience," she said.

People often confuse leavetaking from a person or situation with many other feelings. That creates unnecessary anxieties, said Stephen

Shapiro, director of the Volunteer Counselling Service in New City.

"PEOPLE MUST view leavetaking as a natural part of life and try to discriminate the particular leavetaking such as breaking up, divorce or the loss of a job from past leavetakings. They must see it in perspective and not as a threat to their life.

"If you associate the loss of a job with abandonment, rejection, and the feeling that no one loves you, leavetaking from that situation becomes so confused with many things that it becomes a very heavy experience," Shapiro said.

Many people also may put off leavetaking because they are afraid of the unknown. Leavetaking means a change, Ms. Elliott said, and many fear the uncertainty that accompanies loss.

"They have fears of being alone, of their own inadequacy and of coping with the unknown," she said.

Learning to overcome this separation anxiety, Shapiro said, is the key to leavetaking and the key to taking control of one's life rather than letting people and situations control it.

THE AUTHORS of "Leavetaking" contend that the capacity to think offsets the anxious emotions invoked by separation and helps to put them in perspective.

"But the vestiges of the separation anxiety of childhood never disappear entirely. Throughout life we tend to be drawn toward persons, places and things that are familiar and to avoid those that are unfamiliar," they said, noting that a significant element of maturation is increasing mastery of separation anxiety.

Handle
with
care



To make leavetaking an easier experience, the authors have suggested several steps for handling life's most difficult crises:

GETTING FIRED—Maintain your other relationships while at the same time trying to get as much severance pay as possible, time to hunt for a new job, and use of the old premises for job hunting. Express all your emotions. Seek support from others. Channel the additional time on your hands into getting into better physical shape, seeing old friends, or other new avenues of experience.

RETIREMENT—Bask in the glory of your accomplishments and successes. Recognize that getting older is inevitable and find new ways to spend the time.

MOVING TO A NEW COMMUNITY—Children and wives generally experience more trauma during a move because the reason for the move is often the husband or father's job. Carefully consider the new neighborhood you will be moving into. Social continuity is upset so begin early to rebuild the social network. Consider the advantages of the new community.

LONELINESS—Loneliness is the reaction to the absence of the valued relationship rather than to the experience of the loss. Loneliness is both emotional and situational. People must work to rebuild relationships or form new ones with the same significance as the one that has been lost.

ASSESSING A RELATIONSHIP—Consider the time spent with someone, the intensity of the attachment, the practical consideration of the affiliation, and the tenure of the contact. You may have built up such a psychic involvement in a person or situation that your inner life will lose focus when the association ends. Try to fill the gaps. It's not easy, but it's a part of growth.

DEATH—Grief should not be repressed. When someone we love dies, all of the mechanisms of leavetaking come into play with an intensity unparalleled by any other experience. Try to accept the six stages of death: shock and disbelief, developing awareness, restitution, resolving loss, idealization, outcome. The authors contend that viewing the body results in fewer adjustment problems than cremation.

— KATHRYN KAHLER

Saying Goodbye Speaks Volumes

By DANIEL GOLEMAN

PEOPLE always seem to be leaving, moving from one home to another, changing schools, lovers or jobs.

Some leave-takings are momentous, some relatively trivial, like changing offices. But, in the view of a number of theorists, nearly all such departures resonate with the core of one's being, an outlook on life shaped so early and running so deep that it can be said to characterize one's entire personality.

"An essential part of a life's work is to terminate, to learn to end well," Gerald Fogel, a psychoanalyst at Columbia Psychoanalytic Center, said in an interview.

Of course, each kind of leave-taking is distinct in many ways from all the others, with its own intrinsic problems, pain and promise. Nevertheless, those who

Leave-taking is a central act of life, the way it is done reflecting the total personality.

study the momentous departures in life often find common strands that bind them, and it is possible to see in any goodbye the texture and the lessons of all those that preceded it and that will follow. Psychoanalysts, in particular, have examined some of the underlying dynamics of taking leave.

Leave-taking is such a central act of life that it is the subject of constant study and concern among behavioral scientists, with a great deal of attention paid, for

example, to divorce and changing jobs.

In adult life, changing jobs is perhaps the most common major leave-taking, according to data from a national survey of workers aged 30 through 49 who earned from \$25,000 to \$65,000 a year. It found they left for another firm on the average of every 31 months, and changed jobs within their own company every 21 months.

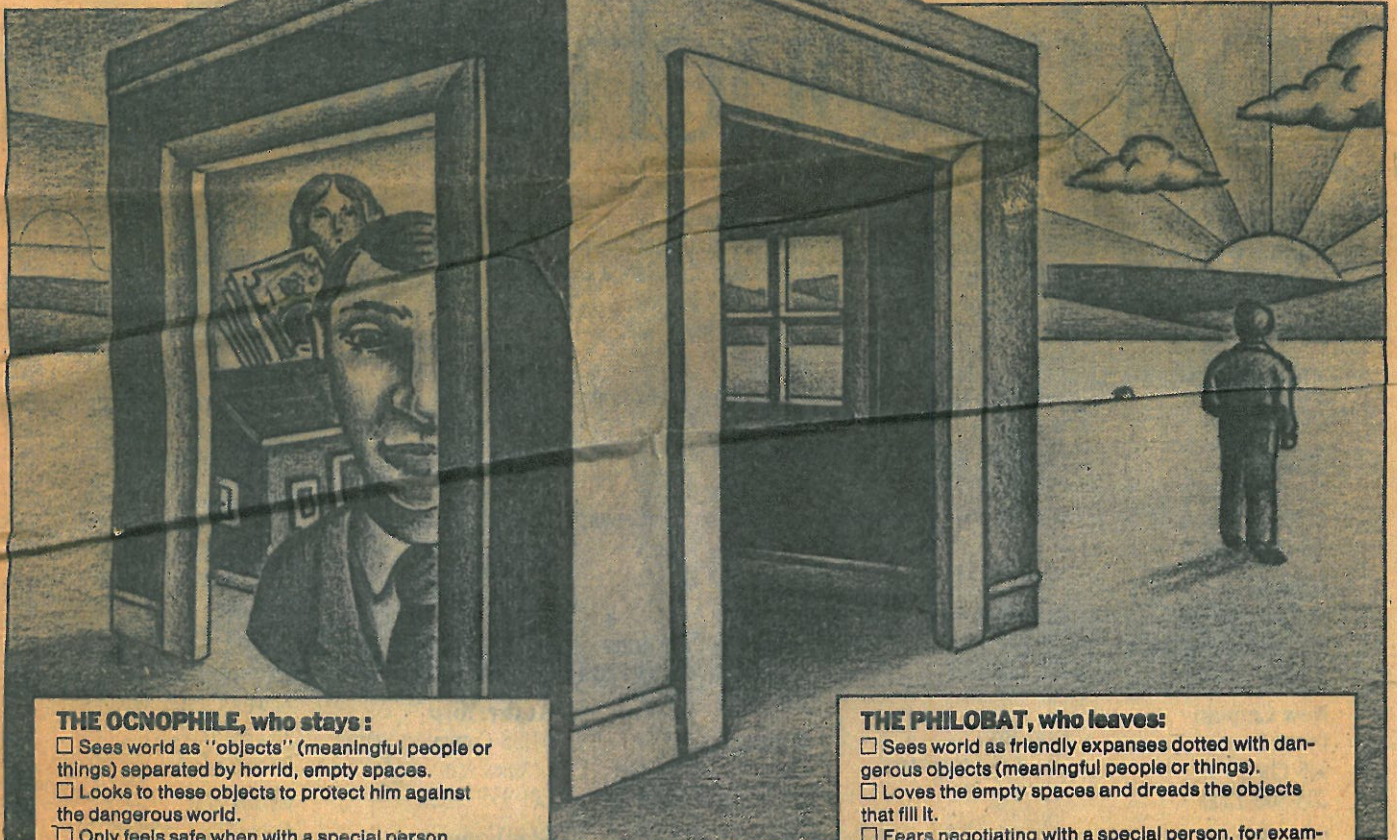
While few people stop to examine their reactions to such leave-taking, in the view of many psychotherapists, moving on evokes deep-seated feelings from earlier life. Some harken back to the very first awareness of being a separate person.

Because of the primal nature of these earlier experiences, later leavings — even when highly desired — can raise a confusing emotional mélange, including feel-

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Two Personality Types

Types, based on work of Michael Balint, offer two extremes of personality.



Charles Waller

THE OCNOPIHLE, who stays:

- Sees world as "objects" (meaningful people or things) separated by horrid, empty spaces.
- Looks to these objects to protect him against the dangerous world.
- Only feels safe when with a special person.
- Demands that the special person always be available — a demand that is inevitably frustrated.
- Wants to be held and feel secure, without ever having to ask.
- Likes to touch.
- Only security matters.
- Dreads leaving.

THE PHILOBAT, who leaves:

- Sees world as friendly expanses dotted with dangerous objects (meaningful people or things).
- Loves the empty spaces and dreads the objects that fill it.
- Fears negotiating with a special person, for example, dealing with a sticky, intimate relationship.
- Overly confident in own abilities to succeed without depending on others; seeks no help.
- Sees others as untrustworthy, indifferent.
- Likes to watch at a distance.
- Only freedom matters.
- Dreads staying.

Saying Goodbye Speaks Volumes

Continued From Page C1

ings of helplessness, anger, and depression.

Most psychoanalysts take the view, formulated by Margaret Mahler, that, though there are many factors at work in forming personality, a crucial phase in early childhood revolves around the child's experiences of becoming a person separate from his mother. And the British psychiatrist John Bowlby, who did the landmark research on separation, saw that the vestiges of childhood anxiety over separation from the safety of home and parents — especially the mother — never disappears entirely. As a result, throughout life people tend to feel safer and be drawn to people, places and things that are familiar.

If the mother has been supportive of the child's moves toward autonomy, letting him know that she is there when needed while encouraging him to find a separate identity, then subsequent leave-takings in life will not be an undue source of anxiety.

A hallmark of maturity, in this view, is the ability to leave well, without undue anxiety on the one hand or precipitous flight on the other.

But, according to some psychoanalytic theorists, if the child's experience with his mother has been bad — and by "mother" they mean the person closest to the child during the first years of life — and, if no one else has been able to change things for the better, the result is a lifelong anxiety about separating. The anxiety typically takes one of two forms: an excessive dependence, with a reluctance to leave, or an inability to develop roots and repeated leaving in an illusory search for an ideal situation.

and fleeing has been elaborated in great detail by the late Michael Balint, a British psychiatrist, who coined the infelicitous terms "ocnophile" and "philobat" for the two tendencies. The term "ocnophile," Dr. Balint wrote in "Thrills and Regression" (International Universities Press), comes from a Greek root meaning to cling or shrink back; "philobat" indicates someone who loves thrills, much like an acrobat.

"Ocnophilic persons tend to cling to security and stability; they are characterized by their enormous attachment to persons, places and objects; they cannot live alone," write Dr. Leon Grinberg and Dr. Rebeca Grin-

they are timid to the core.

When is leave-taking an expression of trouble rather than maturity? Some of the most obvious signs, according to Dr. Balint's theory, are: for the philobat, a consistent history of shallow commitments, with a marked lack of lasting ones — a string of lovers and jobs left behind, for example; for the ocnophile, a tenacious grip on the person on whom he has come to depend for security, and the constant need for reassurance that he will not be abandoned.

Apart from these extremes, leave-taking, in the view of many experts, arouses a range of strong reactions in most people, to varying degrees.

The point at which a person no longer regards what is left behind as a "lost paradise" marks a postive step.

berg, both psychoanalysts, in the current issue of *The Journal of the American Psychoanalytic Association*.

"The philobats, on the contrary, avoid ties," the Grinbergs write. "They tend toward a more independent life style, oriented toward seeking new and exciting experiences, travel and adventure; they leave human and physical objects without sorrow or pain."

Most people, they add, have both tendencies to varying degrees, although some people have one pattern to an extreme. The optimal mix allows expression of each tendency as appropriate to different life circum-

Oddly enough, even voluntary departures can be experienced as abandonment. Writing about people who emigrate, the Grinbergs note that some emigrants who have chosen to leave nevertheless feel a sense of persecution, "a feeling of being driven away from home and of being unwanted."

When people do go through with a major move, they typically begin to search for someone to trust, an action, according to the Grinbergs, comparable to "the infant's desperate search for the familiar face of the mother when he is left alone."

Finding someone who can inspire confidence and give guidance at that

the analyst will somehow satisfy these childhood yearnings.

The patient's task, Dr. Dewald writes, is to recognize that what had been wanted so intensely was, all along, impossible to fulfill. On leaving therapy, the patient accepts the frustration and disappointment of unfulfilled yearnings in favor of more appropriate, adult feelings and gratifications.

For example, many patients find the close attention of a therapist to be the kind of attention they always wanted from their mothers. On leaving, they confront the reality that the yearning will always go unfulfilled, that the past can never be recreated and made more satisfying.

"From that point of view," Dr. Fogel observes, "analysis is nothing but learning to separate."

In adults, leave-taking most often takes the form of a job change. According to Srully Blotnick, whose book "The Corporate Steeplechase" (Facts on File) will be published next month, the greatest rate of job changes occurs among people who hold master's degrees in business administration.

'Hired Guns' of 1980's

"M.B.A.'s seem to be the contemporary world's equivalent of a hired gun, brought in like Wyatt Earp to fix things, but not to become a permanent part of the operation," he writes.

In a study monitoring 6,600 job changes over more than two decades, Dr. Blotnick found M.B.A.'s to

change jobs, either within the same company or switching to another one, about four times a decade. The only other professionals with a job change

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velop roots and repeated leaving in an illusory search for an ideal situation.

"The effects of badly handled leave-taking are cumulative," according to Dr. Mortimer Feinberg, co-author of a book on the topic. "The child who has experienced painful, anxious separation grows into the adult who clings beyond reason to every relationship or who tries never to form any relationship at all."

The dichotomy between clinging

low's expression of each tendency as appropriate to different life circumstances.

Thus the paradox is that leave-taking can be an expression of maturation or of an infantile view of the life. There is much room for confusion, for viewing, say, frequent leaving as bold adventurism rather than fear of intimacy. And people who are frightened by the thought of departure can seem dependable and stable when, in fact,

confidence and give guidance at that point, they say, does much to quell the anxiety of separation.

Leaving a person or place is also likely to evoke a sense of loss, a sorrow that, the Grinbergs note, is far more frequent in daily life than is usually admitted. In the first phase of this reaction, they say, a person tends to long for and be preoccupied with what he has left. As time goes on, those memories and longings gradually fall away, as he is drawn into new involvements.

If, for example, a person has had childhood experiences of traumatic separations from his parents, subsequent partings are likely to bring back the same feelings of helplessness, rage and sorrow that he went through then. But similar feelings can well up even in people who have suffered no such childhood trauma.

The point at which a person no longer regards what is left behind as a "lost paradise" to which he longs to return, they write, marks a positive point in maturation.

Termination of Therapy

Indeed, leaving is seen by some psychoanalysts as the central issue in treatment: The successful termination of therapy presents the patient a chance to end a key relationship with a maturity that will also allow him to leave behind the unresolved needs and longings that linger from childhood.

"If the treatment has been fruitful, termination will evoke feelings drawn from every chapter of the person's life," according to Stephen Firestein, author of "Termination in Psychoanalysis" (International Universities Press).

"The analyst has come to represent, for the patient, key figures, experiences, wishes, fantasies, and yearnings from childhood," Paul De-wald writes in the journal *Psychoanalytic Inquiry*. As therapy ends, the patient has to renounce the fantasy that

other professionals with a job rate that high were electronic engineers and computer scientists.

The lowest rate for any job was among civil service executives who changed jobs about once every eight years.

The delicacy of changing jobs is compounded by the general reluctance to leaving. "Leaving jobs, even if it is a promotion, can be very traumatic," Mortimer Feinberg, a consulting psychologist who counsels executives, said in an interview.

"For one thing, any separation repeats some very early experience — your first day at school, going to camp, leaving home, leaving college," he said. "The experience is a pattern for how you handle a new situation."

"You lose a familiar setting, comfortable daily rituals and people who know you," Dr. Feinberg said. "You're venturing into an unfamiliar situation, with none of those routines that are a source of security. The change is bound to raise anxiety, no matter how much you may look forward to it."

Advice For Job-Changers

Dr. Feinberg offers the following advice to people who face the prospect of leave-taking, such as changing jobs.

¶Recognize that you will have mixed emotions, and accept them. You cannot control all the reactions that may have. They well up from childhood separations in life.

¶Expect some regrets. That is part of the process. "I should never have left that job" is part and parcel of the process in any major change.

¶Appreciate your attachments. Only after deciding to leave will you fully realize the grip of the person on him — friendships, routines, the like. "You'll want your colleagues to miss you, and at the same time you'll want them to manage without you," according to Dr. Feinberg.

¶If the change is involuntary, do not seek revenge. Anger is a negative emotion to harbor, Dr. Feinberg said, and vengeance can backfire, creating a cycle of revenge. "If you seek revenge, you dig two graves — one for you and one for the person saying has it."

¶Let go. Do not be a bitter man. Do not try to outdo former colleagues by trying to show off. Do not work with them rather than working with them rather than friendship that transcended

Ending an Intimate Relation

More complicated, almost more intense, but with some same elements as leaving a divorce or leaving a lover.

The ending of an intimate ship invariably brings to the emotions more raw and uncut than most any other leave. Such relationships, in the many psychotherapists, people recreate a person's early with all the attendant needs and fears. To divorce or leave then, is to re-experience the childhood anxiety of childhood, same sort of feelings of abandonment and loss, helplessness and rage.

"Along with all the other that leaving brings, a divorce a specially strong sense of loss. Bernard Bloom, who directed of several hundred divorced women at the University of California, said in an interview. "The most universal deep regret I think, 'If only I'd done this or that could have worked out differently."

"Divorced people hate how attached they still are to their spouses, but we find the attachment very strong, particularly in women. It continued. "There is often a lingering wish to get back to the spouse that takes about three years, or more, to fade fully."

"The dependency in a marriage is incredibly strong," he said. "It ranges from deep emotional attachment to getting the laundry done. People who are tied to each other for years past the time the marriage ends, just because they're terrified to be alone."

"But if a couple is contemplating breaking up, I advise them to diagnose what's wrong and deal with whatever the problems may be."

BEHAVIOUR

The trauma of leave-taking

PEOPLE always seem to be leaving, moving from one home to another, changing schools, lovers or jobs. Some leave-takings are momentous, some relatively trivial, like changing offices. But, in the view of a number of theorists, nearly all such departures resonate with the core of one's being, an outlook of life shaped so early and running so deep that it can be said to characterise one's entire personality.

"An essential part of a life's work is to terminate, to learn to end well," Gerald Fogal, a psychoanalyst at Columbia Psychoanalytic Centre, said in an interview.

Of course, each kind of leave-taking is distinct in many ways from all the others, with its own intrinsic problems, pain and promise, each instance speaking volumes of its own. Nevertheless, those who study the momentous departures in life often find common strands that bind them, and it is possible to see in any goodbye the texture and the lessons of all those that preceded it and that will follow. Psychoanalysts, in particular, have examined some of the underlying dynamics of taking leave.

Leave-taking is such a central act of life that it is the subject of constant study and concern among behavioural scientists, with a great deal of attention paid, for example, to divorce and changing jobs.

In adult life, changing jobs is perhaps the most common major leave-taking; according to data from a national survey of workers aged 30 and 49 who earned between \$25,000 and \$65,000 annually. It found they left for another firm on the average of every 31 months, and changed jobs within their own company every 21 months.

While few people stop to examine their reactions to such leave-taking, in the view of many psychotherapists, moving on evokes deep-seated feelings from earlier life. Some harken back to the very first awareness of being a separate person.

Because of the primal nature of these earlier experiences, later leavings — even when highly desired — can raise a confusing emotional melange, including feelings of helplessness, anger and depression.

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tend to feel safer and be drawn to people, places and things that are familiar.

If the mother has been supportive of the child's moves towards autonomy, letting him know that she is there when needed while encouraging him to find a separate identity, then subsequent leave-takings in life will not be an undue source of anxiety.

A hallmark of maturity in this view, is the ability to leave well, without undue anxiety on the one hand or precipitous flight on the other.

But, according to some psychoanalytic theorists, if the child's experience with his mother has been bad, and if the father has not been able to change things for the better, the result is a lifelong anxiety about separating. The anxiety typically takes one of two forms: an excessive dependence, with a reluctance to leave, or an inability to develop roots and repeated leaving in an illusory search for an ideal situation. Of course, many other factors, apart from how a mother or father treat a child have a hand in shaping personality. Nevertheless, a child's experiences of separation seem to be crucial, according to many theorists, in determining how he deals with leavetaking in adult life.

The effects of badly handled leave-taking are cumulative" according to Dr. Mortimer Feinberg, co-author of a book on the topic. "The child who has experienced painful, anxious separation grows into the adult who clings beyond reason to every relationship or who tries never to form any relationship at all."

The dichotomy between clinging and fleeing has been elaborated in great detail by the late Michael Balint, a British psychiatrist, who coined the infelicitous terms "ocnophile" and "philobat" for the two tendencies. "The term 'ocnophile', Dr. Balint writes in "Thrills and Regression" "comes from a Greek word meaning 'to cling or shrink back. 'Philobat' indicates someone who loves thrills, much like an acrobat."

"Ocnophilic persons tend to cling to security and stability — they are characterised by their enormous attachment to persons, places, and objects — they cannot live alone," write Dr. Leon Grinberg and Dr. Rebeca Grinberg, both psychoanalysts, in an issue of the journal of the American psychoanalytic association.

"The philobats, on the contrary, avoid ties," the Grinbergs write. "They tend toward a more independent lifestyle, oriented toward seeking new and exciting experiences, travel, and adventure — they leave human and physical objects without sorrow or pain."

Most people, they add, have both tendencies to varying degrees, although some people have one pattern to an extreme. The optimal

mix allows expression of each tendency as appropriate to different life circumstances

Thus the paradox is that leave-taking can be an expression of maturation or of an infantile view of the life. There is much room for confusion, for viewing, say frequent leaving, as bold adventurism rather than fear of intimacy. And people who are frightened by the thought of departure can seem dependable and stable when in fact they are timid to the core.

When is leave-taking an expression of trouble rather than maturity? Some of the most obvious signs, according to Dr. Balint's theory, are: For the philobat, a consistent history of shallow commitments, with a marked lack of lasting ones — a string of lovers and jobs left behind for example — for the ocnophile, a tenacious grip on the person on whom he has come to depend for security, and the constant need for reassurance that he will not be abandoned.

Apart from these extremes, leave-taking, in the view of many experts, arouses a range of strong reactions in most people, to varying degrees.

If, for example, a person has had childhood experiences of traumatic separations from his parents, subsequent partings are likely to bring back the same feelings of helplessness, rage and sorrow that he went through then. But similar feelings can well up even in people who have suffered no such childhood trauma.

Oddly enough, even voluntary departures can be experienced as abandonment. Writing about people who emigrate, the Grinbergs note that some immigrants who have chosen to leave nevertheless feel a sense of persecution. "A feeling of being driven away from home and of being unwanted."

When people go through with a major move, they typically begin to search for someone to trust, an action, according to the Grinbergs, comparable to "the infant's desperate search for the familiar face of the mother when he is left alone."

Finding someone who can inspire confidence and give guidance at that point, they say, does much to quell the anxiety of separation.

Leaving a person or place is also likely to evoke a sense of loss, a sorrow that, the Grinbergs note, is far more frequent in daily life than is usually admitted. In the first phase of this reaction, they say, a person tends to long for and be preoccupied with what he has left. As time goes on those memories and longings gradually fall away, as he is drawn into new involvements.

The point at which a person no longer regards what is left behind as a "lost paradise" to which he longs to return, they write, marks a positive point in maturation.

Indeed, leaving is seen by some psychoanalysts as the central issue in treatment: the successful termination of therapy presents the patient a chance to end a key relationship with a maturity that will also allow him to leave behind the unresolved needs and longings that linger from childhood.

"If the treatment has been fruitful, termination will evoke feelings drawn from every chapter of the person's life," according to Stephen Firestein, author of "Termination in psychoanalysis".

"The analyst has come to represent for the patient, key figures, experiences, wishes, fantasies, and yearnings from childhood," Paul Dewald writes. As therapy ends, the patient

has to renounce the fantasy that the analyst will somehow satisfy these childhood yearnings.

The patient's task, Dr. Dewald writes, is to recognise that what had been wanted so intensely was, all along, impossible to fulfil. On leaving therapy, the patient accepts the frustration and disappointment of unfulfilled yearnings in favour of more appropriate, adult feelings and gratifications.

For example, many patients find the close attention of a therapist to be the kind of attention they always wanted from their mothers. On leaving, they confront the reality that the yearning will always go unfulfilled, that the past can never be recreated and made more satisfying.

"From that point of view" Dr. Fogel observes, "analysis is nothing but learning to separate."

In adults, leave-taking most often takes the form of a job change. According to Sully Blotnick, whose book, "the corporate steep-lechase" will be published soon, the greatest rate of job changes occurs among people who hold master's degrees in business administration.

"M.B.A.s seem to be the contemporary world's equivalent of a hired gun, brought in like Wyatt Earp to fix things but not to become a permanent part of the operation," he writes.

In a study monitoring 6,600 job changes over more than decades, Dr. Blotnick found M.B.A.s to change jobs, either within the same company or switching to another one, about four times a decade. The only other professionals with a job change rate that high were electronics engineers and computer scientists.

The lowest rate for any profession was among civil service executives, who changed jobs about once every eight years.

The delicacy of changing a job is compounded by the general psychological reactions to leaving. "Changing jobs, even if it is a

promotion, can be very traumatic," Mortimer Feinberg, a consulting psychologist who counsels executives, said in an interview.

"For one thing, any separation repeats some very early experience of leaving — your first day at school, going to camp leaving home for college," he said. "The experiences set a pattern for how you handle any leave-taking.

"You lose a familiar setting, with comfortable daily rituals and people who know you," Dr. Feinberg said, "you're venturing into an uncertain situation, with none of those small routines that are a source of security. The change is bound to raise some anxiety, no matter how much you may look forward to it."

Dr. Feinberg offers the following advice to people who face a major leave-taking, such as changing jobs:

Recognize you will have complex emotions, and accept that you cannot control all the reactions you may have. They well up from earlier separations in life.

Expect some regrets. The feeling that "I should never have left that job" is part and parcel of the ambivalence in any major change.

Appreciate your attachments. Only after deciding to leave does a person fully realise the grip a job has on him — friendships, routines and the like. "You'll want your colleagues to miss you, and at the same time you'll want them to manage without you," according to Dr. Feinberg.

If the change is involuntary, do not seek revenge. Anger is a destructive emotion to harbour, Feinberg said, and vengeance can backfire into a cycle of revenge. "If you seek revenge, you dig two graves" as the saying has it.

Let go. Do not be a bother to former colleagues by trying to maintain ties that were, in fact, based on your working with them rather than a friendship that transcended work.

More complicated, almost always more intense, but with some of the same elements

as leaving a job, are divorce or leaving a lover.

The ending of intimate relationship invariably brings to the surface emotions more raw and uncontrolled than most other leave-takings. Such relationships, in the view of many psychotherapists, psychologically recreate a person's earliest ties, with all the attendant needs and feelings. To divorce or leave a lover, then, is to re-experience the separation anxiety of childhood, with the same sort of feelings of abandonment and loss, helplessness and rage.

"Along with all the other emotions that leaving brings, a divorce evokes a specially strong sense of guilt," Bernard Bloom, who directs a study of several hundred divorced men and women at the University of Colorado, said in an interview. "There's an almost universal deep regret, people think, 'if only I'd done this or that it could have worked out differently.'"

"Divorced people hate to admit how attached they still are to their ex-spouses, but we find the attachment very strong, particularly in men," he continued. "There is often a wistful, lingering wish to get back together. It takes about three years, on average, to fade fully."

"The dependency in a marriage is incredibly strong," he said. "It ranges from deep emotional needs to getting the laundry done. I see couples who are tied to each other way past the time the marriage should end, just because they're terrified to be alone."

"But if a couple is contemplating breaking up, I advise them to try to diagnose what's wrong and to work on whatever the problems may be," Dr. Bloom said. "If they don't it's not going to be any better next time. If you don't solve the problems of your first marriage, they'll haunt you in the second one." — *New York Times*.

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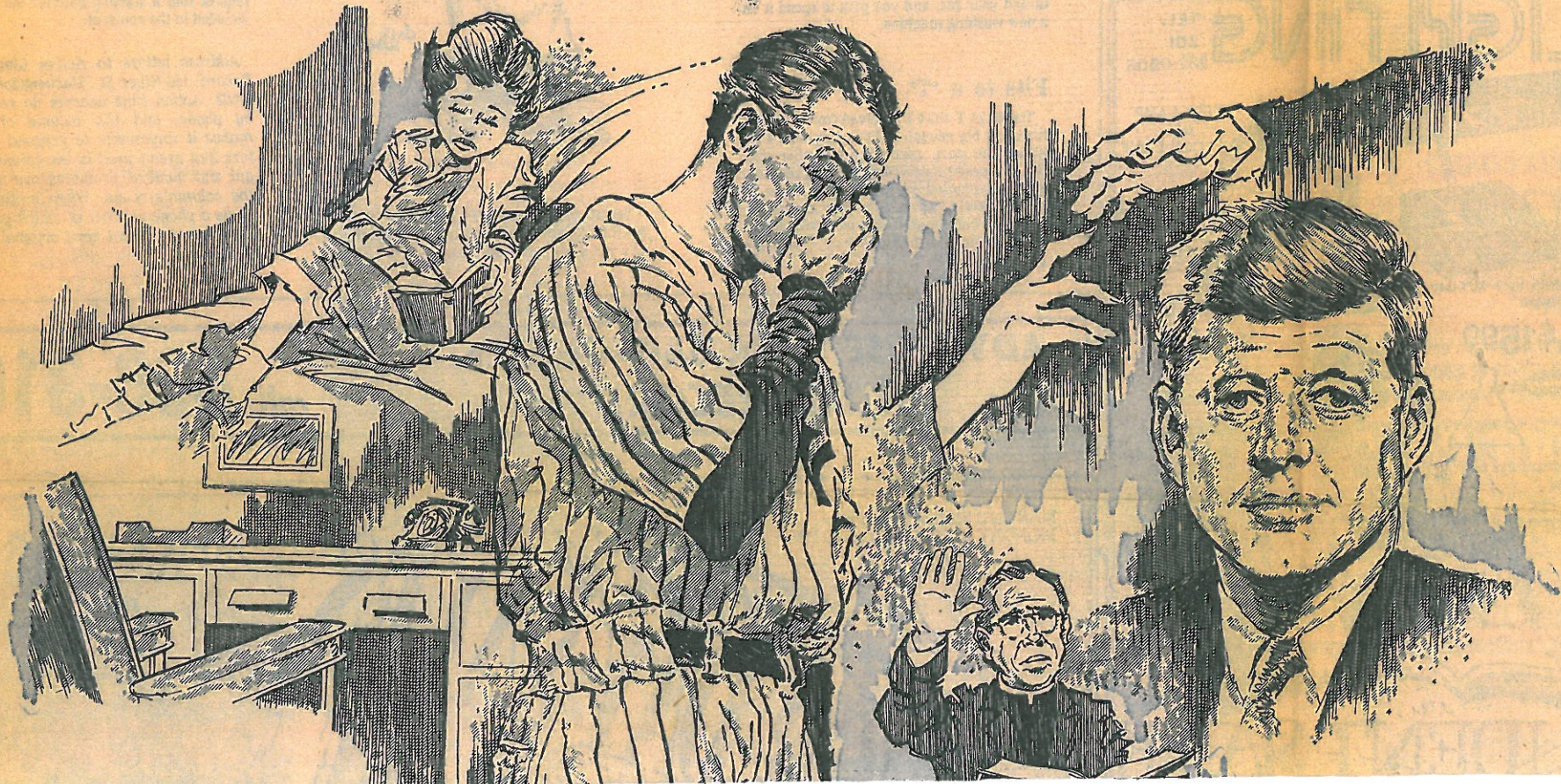
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...in 1967. It was Mrs. ...
...stein, Brian's mother, who formally ...
...opened the Beatle City museum on

...to help meet the expanding demand ...
Beatles. It has been rebuilt on the ...
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Leave-taking – and how to cope

Parting can be sweet sorrow or major trauma



By Eleanor Light

Staff Writer

Bye, Nell.
Bye, Mom.
Bye, Nell.
Bye, Dad.
Bye.
Bye-bye.
G'bye.

The door closes, the car starts up, and Mom and Dad are off—not on a month-long vacation, but to the Shop-Rite.

Leave-taking comes hard to some.

For this mother-father-daughter trio, even the most casual leave-taking produces anxiety. Behind every farewell is the assumption that life is unpredictable, that what is supposed to last half an hour, a weekend, or a month could last forever.

They have made parting not so much sweet sorrow as sacred ritual, with the call and response—bye, bye-bye, g'bye—faithfully repeated at every separation.

They are an extreme case.

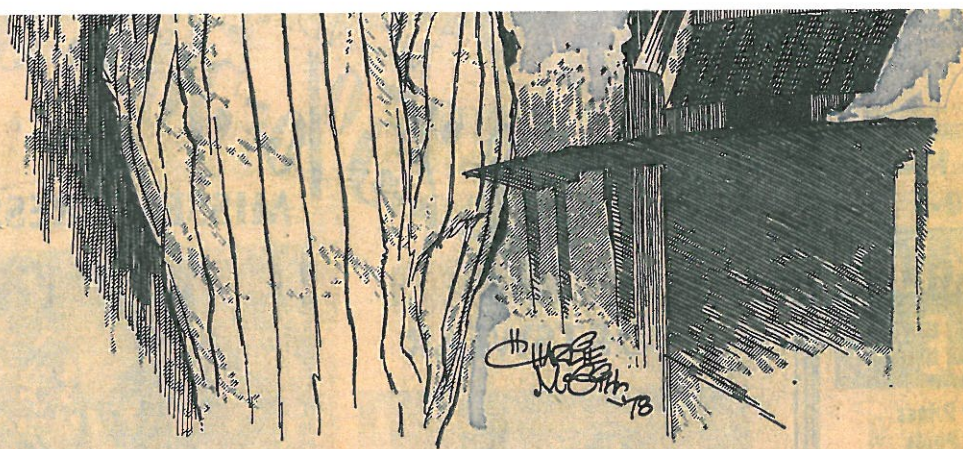
Here's another.

Rodney—brilliant, witty, sociable, and slightly eccentric, a combination of office clown and office patriarch—hasn't showed up for work in a week.

Where is he? Only his supervisor knows—Rodney is on vacation.

Instead of ritualizing his uneasiness over this routine leave-taking, Rodney avoids the farewell scene altogether. He disappears silently, wrapping his uneasiness in mystery.

These people illustrate what Dr. Mortimer



Feinberg in his book "Leavetaking," recently published by Simon and Schuster, calls the "common threat" running through all partings, whether momentary, long-term, or final. That threat is the challenge that every leave-taking makes to an individual's resiliency.

Life, according to Dr. Feinberg, is a series of

leave-takings, beginning with the traumatic expulsion from the womb. Weaning, walking, the first day of school, the first night at summer camp, the breakup of the first love affair, divorce, the death of a parent, dismissal from a job, retirement, the fading of health—all are pivotal leave-takings, milestones in the passage through life.

How individuals cope with the pain and fear inherent in these critical partings determines whether they grow, retreat, or succumb to acting out their anxieties with neurotic regularity, Dr. Feinberg says.

The ones who allow themselves to feel the wrench, and then move on—open to new encounters—grow with each major leave-taking, he says. Those who minimize, or become obsessed with, the trauma of separation tend to seal out new relationships and the possibility of maturing.

Most people wobble and stumble along a path that meanders between the two extremes.

Euphemistic expressions

Everyday language, Dr. Feinberg points out, reveals how shakily people regard even ordinary partings. We avoid the finality of the phrase "goodbye" with euphemistic expressions like "See you around," "Toodle-oo," "Take care," "Be good,"

See LEAVE-TAKING, Page E-9

Leave-taking — and how to cope

FROM PAGE E-1

"Cheerio," or "We'll get together for lunch." When we use a foreign phrase, like "hasta luego," "arrivederci," "au revoir," or "auf wiedersehen," we unwittingly compound the euphemism because all those expressions mean "Till we see each other again."

The preacher intoning at a funeral, "He is not dead; he only sleepeth," is cushioning the impact of the ultimate leave-taking—death.

Separation anxiety takes many forms, and can be triggered by something as trivial as the loss of a favorite article of clothing.

When Johnny B. Cool was separated from his raincoat, for example, all hell broke loose.

One of those people who rush pell-mell through life, Johnny is intense but never sentimental, highly energetic but never passionate. His job is on the line? He says he'll find a better one. His girl-

friend walks out? He's had several replacements lined up for months.

One rainy night in a crowded bar, Johnny discovers that the long, belted Air Force trenchcoat he's worn faithfully, albeit flamboyantly, for the last 10 years is gone.

His face blanches, his lower lip trembles. For an instant, panic paralyzes him, and then, the outburst: "That's a one-of-a-kind coat. They don't make them anymore. I'll kill whoever stole it."

An embarrassing, bar-wide search ensues, with friends crawling around on hands and knees and strangers being asked to stand up and identify the garments draped over their chairs.

Mr. Cool is a little boy who has lost his teddy bear.

First encounter

Separation anxiety can also be the inspiration for a lifelong pursuit.

Robin was 8 when her grandmother died. She would never forget the day.

February 8, 1956: A sheath of ice covered the thick mantle of snow that had fallen the night before, and the sun glinting off the ice had turned the branches of the trees to a tangle of crystal threads.

When Robin came home that evening, she was told her grandmother had died. The child's brilliant world melted; it was her first encounter with death.

Alone in her room, she made a pile of the things her grandmother had given her: some silver dollars, a box of note paper printed with violets, a lace handkerchief, and a tiny black notebook with "Memorandum" embossed in gold let-

ters on the cover.

She opened the notebook, and wrote: "Grandmother died today, and the world was on fire." It was the beginning of her first journal.

Robin, 22 years later, is still writing.

Shared by millions

Separation anxiety, though most acute when experienced alone or by a few close individuals, may be shared by an entire generation or even the world. The sudden death of President John F. Kennedy catapulted millions around the globe into a state of shock, deep mourning, and fear. When The Band, a 15-year-old rock group with a near-fanatic cult following, staged its last (meticulously organized) concert, the youth generation of the Sixties was made painfully aware that an era had passed.

For another generation, the retirement of Lou Gehrig from the Yankees had an even more profound impact. During his two-decade-long career with the team, Gehrig played 2,130 consecu-

tive games and four times won the American League most-valuable-player award. In 1939, stricken with a rare disease that gradually paralyzed and eventually killed him, Gehrig took himself out of the lineup. Millions wept at his parting words from Yankee Stadium: "For the past two weeks, you've been reading about a bad break I got. Yet today, I consider myself the luckiest man on the face of the earth."

They were mourning not just the loss of youth but the loss of a man who had lived with extraordinary vitality and was, for no apparent reason, slipping away from them, and they were not so sure it couldn't happen to them.

How to deal with this inevitable life experience? Feel it, says Dr. Feinberg. Feel it ahead of time by imagining the loss of cherished individuals, objects, and experiences. Feel it when it happens, by immersing yourself in the emotion, even letting it overwhelm you for awhile, if that's the extent of its impact.

Then—and sometimes this requires giving the experience a good, figurative, kick—move on.



If Someone Close to You Has Walked Out

by John J. Tarrant, Gloria Feinberg
and Mortimer R. Feinberg, Ph.D.

You have suffered a breakup. Someone close to you has died or walked out. Right now the healing process is trying to work inside you. It needs help. There are ways in which you can facilitate your recovery, ways in which you can keep from impeding the process, ways by which you can avoid trouble later. Here are some of the elements of your psychological survival kit . . .

The trauma associated with breaking up takes various forms: There may be depression (sometimes interspersed with wild upward swings of euphoria), anger, anxiety, guilt. A person scarred by a parting may drink heavily, worry to excess, become promiscuous or get fat.

When adults are asked to describe situations that frightened them as children, the memories they find most vivid are those connected with abandonment by parents and the feeling of being alone in the dark.

So one of the most significant elements of the maturing process is the increasing mastery of separation anxiety. Few people reach a point at which they are able to handle separation without at least a twinge of anxiety.

Breaking up causes pain. The psychic pain you feel when you say goodbye is an integral part of the work of healing.

There are a number of ways in which you can try — and might succeed — to

The Signs that Tell You a Breakup Is Coming

Some breakups can be foretold with a moment's thought or a glance at the calendar.

The individual who goes through life constantly surprised is a person who is destined for much unhappiness. So the first necessity in anticipating a breakup is to want to anticipate it.

Start to take inventory of the breakup prospects that lie ahead: A man who used to see you four nights a week and phone you on the other nights now seems to be available only one night a week and almost never calls.

The significance of a relationship to you — the degree to which it has become an integral part of your life — is no safeguard against a breakup. People whom you "can't live without" go out of your life, through alienation, death or other circumstances, just as people do whose loss you can stand.

You can spot breakup behavior in others by comparative observation of three factors: Time, intensity, the give/take ratio. A significant change in behavior is a warning sign.

Don't look for the signals of a

make breaking up a painless process. One method is denial — behaving as if the loss had not happened.

Another is by transferring it to somebody else. Many breakups cause anger, which is a natural reaction. When you are absorbed in acting out rage, no matter how illogical or poorly aimed that rage may be, consciousness of personal pain may seem to be diminished. Many people go on for years obsessed with anger as the result of a breakup.

Another device for avoiding pain is withdrawal. The bereaved person sits and broods. She says little, does nothing. She has retreated into a cave. Since each contact with the world — with people, places and things — seems to revive the pain, the major aim in life becomes the avoidance of those occasions of renewed distress.

Some people attempt to blot out pain by seeking out other pains. They stop taking care of themselves. They make themselves sick, so sick that the new and broader pain engulfs and appears to blot out the initial agony. This is a singularly dangerous course of action, physically and psychologically.

And then, of course, there are drugs. At the first twinge some people are conditioned to pop a pill.

If they have trouble sleeping after a loss, they take sleeping pills. If they feel depressed, they take an "upper." In physical terms this is a most dangerous thing, because the "pain-killers" really do eliminate the pain. Since the pain is a sig-

nal that something is wrong, the recourse to a pain-killer is like disconnecting all the fire alarms in a building where a fire has begun in the basement.

You can dope yourself into a state in which you do not feel anguish, but you accomplish nothing and risk much. The work of mourning does not proceed while you are unconscious. It resumes only when sedation wears off. By taking the easy path of self-sedation you endanger long-term health, physical and psychic. You abort the work of healing. Disbelief, anger and depression are all parts of the necessary psychic healing process. They are stages through which you must pass if you are to safeguard yourself against permanent trauma and grow into a new and ultimately rewarding stage of life.

The Friend Who Leaves You Alone Does You the Most Good

Let your friends make things easier for you. They want to help. Let them provide you with appetizing food and diverting small talk. Take advantage of their efforts to entertain you. Slough off some of the most irritating details of day-to-day living — cleaning the house, for example. Call upon a friend when you need something. Make demands.

By using a friend in this way you help your friend and yourself. Friends need to feel that they are doing something for you. They appreciate direction. By indicating what you need, you channel their efforts into areas that do you some real good in easing the immediate pain.

But at this point, we must offer a distinct warning: While it's great to have friends when you are suffering from a breakup, sometimes your friends are not really helpful. The more attentive they are, the more they may contribute to your problem. It is often the friend who leaves you alone for a while who does you the most good.

When you experience a critical breakup, you need some time to yourself. You need a moratorium on other business. To brood? Yes. To think about the past? Yes. To be angry and sad? Yes. To mourn? Yes.

Left by yourself during the period immediately following a serious bereavement, you are likely to do all those things. But at the same time you are doing something else. You are repairing the thread of continuity in your life.

Even when friends are not rallying round constantly, you might resist giving yourself over to the solitary process of grieving. You clean the house. You throw yourself into your work. You seek companionship. You join the crowd. You go to bars and drink.

future breakup only in others. Look at yourself as well. A relationship takes time. Once you spent that time gladly, now you find it inconvenient and often have something else you'd rather do. In the past you were never bored when you were with a certain person or performing a certain activity. Now you *are* bored. You may feel guilty about it. Being polite, you mask your boredom. Fine; continue to be courteous. But take note of this slackening of intensity in your involvement.

Something similar can be said for your give/take ratio. In your relationship, you may never have noticed how much you had to give, because you received so much in return. Now the other person may be trying to contribute to you the same things as always, but you do not need or value them as much as before. Moreover, you are conscious of the increasing effort it takes to fulfill your side of the relationship.

One change — say a decrease of time involvement — need not be significant if the other elements, notably intensity and the give/take ratio, remain as they were. But if more than one factor shows alteration, it is well to consider the possibility that the relationship is moving toward the point of a breakup.

The well-balanced and conscientious person does not break deep and long-standing associations frivolously. This is something that you do after careful deliberation. But it is folly to reject any such deliberation because of sentiment, nostalgia, dutifulness or worry about what others will think.

The fact is that you need not even acknowledge the approach of a particularly painful breakup to start building immunity against it. You can begin at any time. When you are shut off from contact with new faces and new experiences you are easy prey for all of the most catastrophic effects of parting when it comes.

So it is essential to meet new people; enter different circles; vary the routine. Such behavior has several beneficial effects: When a severe breakup comes, there are other attachments at hand to which you can turn. In addition, a continuing quest for the new develops flexibility and resourcefulness in forming other relationships. It happens over and over again — a bereaved or deserted person realizes that it is necessary to fill the void, but does not know how

You have bought the idea that "brooding is the worst thing you can do." It is a confession of weakness; strong people don't mourn. It is unhealthy; brooding will just make things worse. It is painful; you look for the opiate that will stave off the pain, whether the opiate takes the form of activity, companionship, alcohol or drugs. You think mourning is an affront to your friends, who are trying so hard to cheer you up.

There is no way to escape the grief of a breakup. By trying to escape it, or repress it, or direct your mind away from it, you can only make sure that you suffer all of the negative effects of mourning without benefiting from the positive ones.

When you are hit by a breakup, give yourself some time alone. Mourn: Let the process go forward, and let it go forward at a time when you have some emotional strength, not at three o'clock in the morning. In doing your mourning, don't allocate your time according to some externally imposed idea of the proper period that you may take. Sometimes people act as if there were a sliding scale of mourning: A year for the death of a husband or wife, ten months for a parent, eight months for a divorce, six months for a separation — down to thirty seconds for a pair of ear clips. It doesn't work that way. The loss that seems trivial according to conventional standards may hit you harder than what is assumed to be a major blow.

Give yourself the time alone you need. Tell the solicitous friend, "I appreciate what you're doing. But I do need to be alone. I am not going to cut my wrists. I need to think. I will feel better after it."

By getting off by yourself — for a time — you are not only doing the natural thing; you are doing the healthy thing.

Where Do I Go from Here?

Ask yourself, "To what extent am I a complete human being?" If your life contains a factor without which you could not function, you are not a complete human being. The factor has become a habit, a crutch. You are hooked on it.

Habits can be broken. The best way is through replacement. A person can become a habit, like drugs.

What to do?

Face up to what you are losing. Force yourself to admit that the relationship did mean something. Zero in on the elements of the relationship that meant the most to you: Companionship; support; occupation of time; security; love.

Don't fight to keep the thought of what happened out of your mind. Permit yourself to replay it the way it really happened, not the way you'd like it to come

out. Say to yourself, "It happened. It can't be undone." Say it until you believe it.

Don't look for scapegoats. Anger — at yourself, at another or at both — is natural. You can't avoid the anger, but you can try to keep it transitory, rather than giving it focus and permanence.

People tend to ask "Why?" when a breakup occurs. When you come up with a hasty answer to the question, "Why" you blame yourself too much, or somebody else too much. Or you turn your fury on third parties, or on God, or on the world in general.

It is no longer fashionable to attribute pain and hardship to the functioning of an all-powerful god. You are in control of your own fate. Although blaming others is healthier than blaming yourself.

The mature handling of breakup requires that you *delay* the search for meaning until you are prepared to cope with it. Also, resist the temptation to accept other people's reasons for the happening.

Give yourself up to the work of mourning mindlessly, not analytically. Don't think. Grieve. Let yourself go. It may be very painful to let your mind show a series of flashbacks of happier times (real or imagined), but that is better than blaming yourself for what happened.

When you blame yourself, you no longer mourn the loss, you mourn your own inadequacies. Or you develop certain kinds of neurotic symptoms — phobias, compulsions, aberrant behavior. You punish yourself for causing the breakup.

To the extent that you brood about questions, replace the "Why?" with "What?" Stop looking for causes and begin to think about next steps. Don't ask:

- Why did this happen to me?
- What have I done to deserve this?
- Where did I go wrong?
- Instead, ask yourself:
- How can I get through the next couple of days?
- Where do I go from here?
- What do I do now?

Some people compound the difficulty and pain by choosing the wrong courses of action.

False alternatives range from a desire to build an exact duplicate of the lost relationship to a determination to do something as different as possible from what you did before.

One common means after a breakup by which the mind restores psychic harmony is by attack on the merit of the person or situation from which a person has been parted. The virulence of the attack is apt to increase to the degree that the

to do it. By making sure you encounter change, you strengthen your coping mechanisms and tune up the social skills that must be brought into play when you are called upon — as a matter of survival — to form new friendships and attachments.

And the receptivity to new friendships and experiences enables you to grow and live to the fullest and most rewarding extent that you can.

How to Prepare Yourself for a Breakup that Might Come

Here are two strategies calculated to minimize the hurt when the time for "goodbye" approaches:

1. The "Spacewalk." One of the most stunning features of the Apollo program was the spacewalk. An astronaut would emerge, slowly and carefully, to float free in the emptiness of the void between the earth and the moon.

At first the spacewalker, awed and perhaps somewhat daunted, remained close to the hatch. Then, as his confidence grew, he would venture farther and farther from the safety of the ship. Finally the full joy of walking in space took hold, and the astronaut went to increasingly daring lengths.

Of course the spacewalker was not floating altogether free. He was still connected to the familiar environment by a safety line and an "umbilical." A human being had gone forth to a completely new experience — while remaining moored to the familiar.

A limited breakup involves the sampling, in small doses at first, of what life would be like — or could be like — after a significant breakup. A limited breakup is a way of becoming familiar with the positive possibilities of parting. It enables you to find out what can be good about a breakup as well as what can be bad about it.

The strategy is a simple one once you have determined that it is a useful idea, and have shaken off the inhibitions and guilt feelings that militate against it. Guilt and fear are the biggest barriers to overcome. Limited breakup, when first contemplated, can seem like a cold-blooded betrayal. But it is not.

This "spacewalk" strategy can strengthen an existing relationship. Sometimes it can lead the person to

lost object is valuable to the person. The boss who has lost an esteemed subordinate can be heard a year later expounding on the uselessness and even the moral deficiency of that same subordinate. The abandoned lover engages in hateful gossip about the person who was once loved.

When this happens, psychic balance is being restored, but the side effects are emphatically unpleasant. You hurt other people when you denigrate what you have said goodbye to. Furthermore, the act of denigration does not really make you feel better. On one level the boss knows that she is being unfair to her former subordinate, and the forsaken lover knows she is being unjustly spiteful against her one-time partner. True, on another level the person who has been left believes those things when she says them. She will, however, continue to receive guilty flashes of awareness that what she is doing is wrong.

Self-Understanding Is Essential to Your Ability to Handle a Breakup

There is another scale of breakup approaches: At one end of the scale is the "never take a chance" approach. The individual who adopts this pattern never forms close relationships, roams through life without ties, avoids the risk of pain by staying out of situations that might involve difficult goodbyes.

At the other end of the scale is the "never let go" approach. Here the individual seeks insatiably to form more and stronger emotional ties, fights by every possible means to maintain relationships, is always hurt when the time comes to leave. This person never takes leave voluntarily. The parting is always involuntary, always a shock, always painful.

Most of us fall somewhere in between.

Let's say you conclude in all honesty that you do not form very strong attachments to people, places or things. In effect, you always have your psychic bags packed, ready to move on. On the surface this might appear to be a well-protected position. The most simplistic view would seem to be that if you don't form close relationships you can't get hurt by the rupture of such relationships.

But that is a deceptive view. A life lived without close relationships is a barren life. The person who lives this way is giving up far too much in the effort to avoid pain.

Furthermore, pain comes anyway. Even the most adamantly independent individual forms attachments. They sneak up on you. And a breakup can be devastating when it happens to the in-

dividual who was not aware of any vulnerability.

There are other sources of damage for the "never take a chance" person. The man or woman who tries to adventure through life like Ulysses, avoiding closeness in all its forms, is bound to break ties in ways that make others terribly unhappy. She will withhold friendship and affection from those who need it and who are entitled to it. While the adventurer herself may appear to go unscathed for a while, she is pursuing a policy that destroys the chances for closeness when the time comes that she *does* need it. And that time comes for everyone. There is no loneliness more poignant than the loneliness of the loner, the individual who has rejected companionship and intimacy for much of her life and who now seeks them in vain.

By looking out only for yourself, you ultimately betray yourself. You have no one to whom you can turn for friendship and affection.

For the person at the other end of the scale — the "never let go" person — life is a succession of dismal anticipations of being abandoned, frustrating and humiliating struggle to avoid being abandoned, and shock and hurt when the abandonment comes to pass.

Where do you stand on the scale? One way of finding out is by thinking back on a previous breakup, and analyzing your reaction to it.

Self-understanding that comes from this kind of analysis is essential to your ability to handle a breakup.

Life Stretches Before You, a Four-Lane Highway

Remind yourself of your worth. Leavetaking is not an indictment of you. Of course you are not perfect. No doubt there are things you could have done that you did not do. But one of the big dangers right now is that you will be too tough on yourself. Give yourself a break.

Accept the fact that healing takes time. There are things you can do to help it along, but beyond that you cannot rush the process. You may say to yourself, "I wish I could go to sleep until it's next year." Fine; that shows you know things will improve. But the process has to wend its way through its various steps, and it won't do that while you're unconscious.

Be ready for relapses. You will wake up one day feeling good, and you'll think it's all over. It's not. Later that day you may feel a vivid flashback of agony. Don't let this throw you into despair. The curve of the healing process has ups and downs. You are all right so long as the general trend is upward.

Introduce change into your life. Novelty diverts the anguished mind.

place a higher value on the familiar association and the familiar way of life. In this sense it is the spice that adds zest to existence.

Granted, a limited breakup can lead in the other direction. One party, at first hesitant, becomes bolder, ventures farther. Then concludes that things would be better if the umbilicals were cut altogether.

So there are risks. But these are risks that would be encountered whether a limited breakup were tried or not.

If your relationship has lost its zip, and shows signs of wear and tear, attempting to cling to the arrangement by going through the same routine is not likely to be a successful tactic. It may be time to take your first steps outside the spaceship.

You will be managing your own life to a greater degree than you did before. You will be preparing yourself for a breakup that might come. If it does develop, you will not feel stranded.

A limited breakup contains risks. The advantages usually make the risks worth taking.

2. The "Investment Analysis."

When a breakup comes without warning, the loss may appear to you to be much greater than it actually is.

The individual who is on the receiving end of the bad news finds the relationship nearly impossible to give up, not because it was so rewarding in itself but because the person has made a large investment in making the relationship function and now feels cheated of the fruits. Worse, the effort and anguish that went into getting the relationship into shape tends to give the individual an exaggerated idea of the value of the relationship. It's not unlike the shock experienced by people of the depression years who painstakingly put money, bit by bit, into bank accounts, only to see those banks fail, with the savings irretrievably lost.

When you give too much of yourself to a relationship in the hope of future reward, you court catastrophe. It is quite possible for one person to do this even when the other person or persons involved are by no means inhuman.

The "What a waste!" reaction is a particularly difficult form of breaking-up. There is not only anger at the person who has taken leave; there is anger at oneself for "having been such a fool."

Fix on what is really important to you in the relationships that remain. No breakup wipes out everything. Look at what is good in what is left. Appreciate and develop the bonds with the people who are still with you, without using them as a crutch or expecting them to replace what has been lost.

Close the book on the past. There will be wistful moments when you think that it is possible to go back and recover what has been irretrievably lost. Accept these thoughts as stray by-products of the healing process. Don't try to go down any of these paths; they are dead ends.

Keep souvenirs in their place. Put them away somewhere. Later on, when your emotional strength has returned, you may want to look at them. The purpose of a memento is to help you to remember with pleasure and live *today* better.

When you are angry, vent your anger. Cry. Scream. If there is someone very close whom you trust implicitly, it's OK to have company when you ventilate your rage. Otherwise do it in solitude. Stride up and down. Punch the overstuffed chair. But don't take your anger out on anyone else. Stay away from the phone. If you have to write something, don't mail it.

Record your healing process. If you keep a diary, or find it helps to write things down, fine. The point is to keep mental tabs on how you are doing. In this way, when bad moments come, you can look back and say, "Yes, today is rough, but look how far I've come."

Be ready to help others. What you have gone through, survived and surmounted has made you stronger. Others will suffer breakups. You can share your strength with them.

Life stretches before you, a four-lane highway, down which you can breeze from one attachment to another. Do you feel as if you're in a rut, that not much is happening? Split! Get new friends. Move to another job, a different place. What's stopping you?

The pendulum has swung through a wide arc. Once there were all kinds of considerations that made leaving an awesome step. Society frowned on it. We made our beds and we had to lie in them. Respectable married people did not break up. They stayed together, however unhappily, for the sake of the children, or for fear of what people would say.

Now a breakup makes one a member of the crowd rather than an exception. One of the spectacular media events of 1977 was Margaret Trudeau's separation from her husband, the Prime Minister of Canada, leaving him with custody of their three children. Mrs. Trudeau said, "I'll miss the children, but I don't have to

be a twenty-four-hour mother. In fact, Pierre is a better parent."

The person who has cast aside existing involvements to try new ones has learned something about a different way of living. □

THE SIGNS OF A BREAKUP

continued from page 96

To forestall this reaction, it's useful to conduct in the case of any close relationship a kind of "running investment analysis."

How much are you putting into the relationship? How much is the other person investing? What are you getting out of the relationship right now? Are you getting as much as you put in? Or are you paying a very high price to keep it going?

To what extent are you hoping that your "investment" will lead to greater fulfillment in the future? How far off is that future? What are the signs that will show that you are beginning to receive a fairer return? Do you see any of those signs?

How would you feel if the relationship were broken off tomorrow? Would you have pleasant memories? Have you learned from it? Have you grown? Would you be angry and ashamed of having made a fool of yourself?

Such a running analysis can do at least a couple of healthy things: It can draw your attention to a situation in which your part of the association is all outgo and no income.

When you know what you're paying and what you're getting, you can take action. Sometimes all that's required is a reevaluation of the pluses and minuses. Maybe you really need to give as much as you're giving. Maybe you get genuine pleasure and fulfillment from the giving. If this is so, learn to savor your contributions as you make them, rather than making them only so that you can earn a future reward. Some people go through life collecting Green Stamps and hoping they will be able to redeem them some day. You can't live on a contingency basis.

Even if you examine a relationship, conclude that it is not paying off, and then do nothing to change or end it, the ultimate breakup will not be as difficult for you as it might have been. Instead of thinking ruefully of how much you have invested in the affiliation, and feeling foolish for having done so, you can remind yourself that it was not all that good at any point and that you are probably well out of it.

There are times when preparation for a breakup does not lead to full-scale breaking up at all. Rather, it results in a fundamental change that reshapes the relationship into a form that is new and

SO YOU'RE DEPRESSED TO DEATH WITH THE SAME OLD YOU?

by Carl Weiss and Ray Weiss

1. Strive for some personal power.
2. Strive for personal independence.
3. Strive for your own welfare.
4. Strive for the welfare of others.
5. Strive for reasonable economic solvency.
6. Strive for continuous resistance to anyone acting to injure you.
7. Strive for others to respect you.
8. Strive for a positive value system.
9. Strive for a network of close relatives and friends.
10. Strive for a fulfilling sex life.
11. Strive for a more rewarding job.
12. Strive for doing things well while recognizing that you will win some and lose some.
13. Strive for the ability to forgive

yourself for moments of cowardice.

14. Strive for recognizing the fact that the mind has a powerful, self-healing mechanism. All it needs is time.

15. Strive for the avoidance of false guilt.

16. Strive for realistic expectations instead of impossible fantasies that result in massive disappointments.

17. Strive for tackling only one big problem at a time, instead of getting overwhelmed by many that may accumulate.

18. Strive for feeling you're accomplishing something at each step of the whole task.

19. Strive for a healthy body to contain a healthy mind.

20. Strive for daily practice of the above acts, in order to defend yourself against mental depression.

From HOW TO END MENTAL DEPRESSION by Carl Weiss and Ray Weiss in consultation with Dr. Stephen W. Kempster, Psychiatrist. Published by Arco Publishing Co., 219 Park Avenue South, New York, New York 10003. Published price \$8.95.

more satisfying for all concerned.

This does not always happen. Sometimes this sort of bit-by-bit analysis will lead one to the conclusion that there is really nothing left but the routine; the core of the relationship has eroded. When your examination makes this apparent, the only thing to do is face it. A breakup is essential and inevitable.

When a relationship is in trouble, look at the details of it. Forget about the forest and focus on the trees. You may well conclude that a process of pruning and transplantation can build a new and better relationship. Even if it does not, you will have shown yourself how little remains and how necessary it is to take leave.

Relationships become habits. We occasionally involve ourselves in relationships to the point of addiction. Breaking up becomes very difficult. The "withdrawal symptoms" may be agonizing, and the anticipation of them causes us to cling to a relationship that has become unsatisfactory and is moving toward a break.

Some People Don't Care How Others Feel

Many people are able to determine clearly when the time has come to break off associations. They see, with reasonable objectivity, that the parting is a desirable thing, for others as well as for

themselves. But they are held back from making the break. It isn't the vision or the will that is lacking, it is the inability to handle the mechanics of leaving.

Of course some people don't worry about this. They don't care how others feel. They are not concerned with tact or technique. They just go. Such individuals have their own problems. Mechanics are not included. But for most of us, to cut off an affiliation is hard. We think about the feelings of others. Often we may exaggerate the effect that our action will have.

If the relationship has become unrewarding for you, it is probably unrewarding at the other end as well. That may not be immediately apparent to the other person but as you reduce the involvement, it is apt to become clear.

You may make the break sudden or gradual. The important thing is to stick to your purpose. Anticipate that there will be pain, but don't try to reduce the pain — your own or somebody else's — by hedging, backtracking or fudging.

Most breakups involve a confrontation; few of us are able to just walk out. The moment comes when one person says to another, "It's over," and then sticks to it. This is where many breakups that should happen get sidetracked. The would-be leavetaker cannot bring herself to the point of confrontation — or, if she can, loses the thrust of her resolution. She

permits herself to be talked into continuing the relationship, or she talks herself into it.

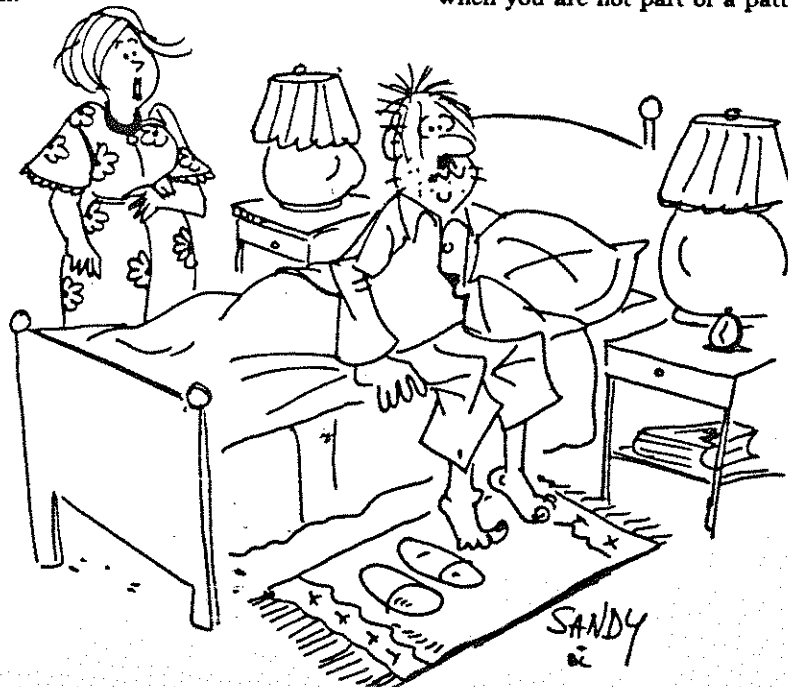
If you have examined the elements of your relationship, and identified those that are unsatisfactory and unlikely to become more satisfactory, and you have determined that breaking up is necessary, then "Write" the scene. The cornerstone of the scene is your crystal-clear statement of what you are going to do: "I am leaving you to take a job in Denver" . . . "I am starting divorce proceedings."

One deterring factor that you are likely to encounter is the human impulse toward saving rather than discarding. We all share this impulse to some degree. Certain people, of course, are possessed by it to extremes. They can never break off anything or throw anything away: A box marked, "Pieces of String Too Short to Save" — filled with bits of twine a couple of inches long.

After mature deliberation you have concluded that the relationship no longer works. A relationship is not a box of string. To hang onto it when it no longer works is to keep yourself from forming relationships that do work. Anticipate the urge toward saving pieces of string too short to save and be ready to resist it. □

The Remedy for Loneliness

There is a psychic healing process that goes to work within the healthy individual. It will in time deal with the syndrome of grief if it is not interfered with.



"If someone should happen to ask me what I see in you, what should I tell them?"

But there remains loneliness. This is a long-range result, which is not susceptible to the same healing process. Loneliness is the reaction to the absence of the valued relationship rather than to the experience of the loss. Every other aspect of grief may subside as time goes on, but so long as no new relationship is formed to replace the one that is lost, loneliness continues.

So the remedy for loneliness is different from the remedies that can be applied to other manifestations of a traumatic breakup. Loneliness is directly linked to the situation of lack of replacement of the relationship.

When you attempt to find an exact facsimile of the lost object, instead of investigating different kinds of relationships that will meet your present needs, you will be increasingly frustrated and remain lonely.

The lonely are driven to find others. But it is not just a question of finding others; you must find the right other. Otherwise the desolation endures.

Here it is vital to understand that there are two kinds of loneliness: One is called the loneliness of emotional isolation, which appears in the absence of a close emotional attachment.

The other type is social isolation, the absence of an engaging social network. The network may consist of friends and acquaintances, relatives, colleagues in an organization.

Emotional isolation is caused by the lack of an intense and sharply focused relationship with one person with whom you are very close. Social isolation exists when you are not part of a pattern that

brings you into satisfying contact with an adequate number of people. In the social network you do not form the kind of intense bond that is formed in the emotional person-to-person situation.

If you have experienced a traumatic breakup, you may suffer either emotional or social isolation or both. On the other hand, if you are distressed by just one type of loneliness, you may mistakenly try to resolve the problem by concentration on the remedy for the other type.

The lonely human being cannot find a satisfactory answer for one kind of loneliness by resorting to the cure for the other type. The person who suffers from emotional isolation will overcome the distress only through the integration of another emotional attachment or the reintegration (if that is possible) of the one who has been lost.

But it may take a long time to form new relationships to replace those that have been lost. Sometimes it is impossible to accomplish this satisfactorily. What do you do about your loneliness in the meantime?

In handling social isolation the solution is to locate a network of congenial people and manage to stay in touch with at least some of them long enough to establish one's own membership. At first, there will be a feeling of being shut out. Older members of any group will not open up warmly to a newcomer right away. But the apparent aloofness is not rejection. The danger is that it will be taken to be rejection by the individual who is sensitized by a breakup. Selection of the right network, patience and persistence are paramount in combating social isolation.

It is more difficult to handle emotional isolation. The active search for an attachment figure can be distressing and demeaning. If one works at the search, there are likely to be meetings, dates and involvements, but the relationship that develops could (at least in the beginning) be superficial and fragile.

So it is not good strategy to attempt to deal with emotional loneliness by trying directly to replace the lost love object. But this does not mean that nothing can be done. A more appropriate strategy is to give yourself the opportunity to let a relationship happen. The energy that might be spent fruitlessly in a frantic search for love is better applied to the development of your inner resources. Rediscover your resources, develop them, and bring them to bear on your loneliness. □

From LEAVETAKING by John J. Tarrant, Mortimer Feinberg, Ph.D. and Gloria Feinberg. Copyright © 1978 by John J. Tarrant, Mortimer Feinberg, Ph.D. and Gloria Feinberg. Reprinted by permission of Simon & Schuster, a Division of Gulf & Western Corporation.

'Goodby' Is Hard in Mobile Society

By MARIANNE ARNEBERG
Newsday Service

Think about your first day at school or the end of your first love affair. How did you feel the day your children left home or you found yourself settled in a strange, new community? Learning when and how to say goodby, in private, business or social relationships, is a necessary ingredient for healthy intellectual and emotional development.

Mortimer Feinberg and his wife Gloria, who run a psychological consulting firm in New York, prefer to call the syndrome "leave-taking." Everyone goes through it, but not all emerge as the healthy, happy individuals of yesterday, the two psychologists agree.

Leave-taking begins at birth and ends, ostensibly, with death. In between we experience the crises of weaning, school, overnight visits, the first loss of a loved object, the departure from home into the world, the breakup of a first love affair, marriage, divorce, the fading of good health and retirement.

"WE EXPECT an awful lot out of the world," says Feinberg. "When you expect a lot, you are going to have a great deal of leave-taking because the expectations will never be fulfilled. You go from one consciousness-raising experience to another . . . you never build a stable serenity."

According to Feinberg, major changes in society have resulted in many of the old anchors being thrown away. "Now you don't have to have a career, you don't have to be married, you don't have to have a direction."

The implications of living the corporate life are of special interest to the psychologist, who is a con-



Learning how to say goodby is a vital part of growing up.

sultant for major industrial companies. "Business is an area where the world of fantasy meets the world of reality. Business has all the challenges of human interaction," he says.

To the man or woman who is suddenly fired, Feinberg encourages being absolutely realistic and open. "Keep up your relationship with the world, explore new options for pleasure, realize that joblessness carries with it certain flexibilities of scheduling," she advises. "Being active reduces your unproductive fantasies."

EVERY leave-taking should be followed by a period of mourning. It hurts — and it should, according to the Feinbergs, who have outlined their views in a new book, *Leave-*

taking — How to Successfully Handle Life's Most Difficult Crises (with John J. Tarrant, Simon & Schuster, \$9.95).

Any "mourning" process should be a period of letting go, and should not last for more than a year. Trying to convince yourself that the leave-taking never occurred or that it meant nothing in the first place are common forms of denial. Play a game, the Feinbergs advise. "Accentuate your dependence on the lost object, realizing at the same time that the object is no longer a part of your life."

The psychologists also offer suggestions for those who want to plan a successful leave-taking. Assess the amount of time and energy you

put into a relationship in terms of how much you get back. "Don't assume that your departure is a death sentence for the people or institutions you are leaving. They will survive," the Feinbergs say. Be honest, sincere and to the point.

Leave-taking has become increasingly more difficult in our highly mobile society. "The Judaic-Christian ethic of work, staying married, accumulation of wealth and working hard so your children could enjoy the great life were the four basic values," Feinberg says. "Now, of course, it's a great badge when you have the freedom of your mother working. The working couple's ability to raise stable children largely depends on the quality of the time the parents spend with the child."

Understanding your own feelings, and allowing the children to express theirs, will lead to future healthy relationships. "The temporary leave-taking (in childhood) is a bridge into the permanent and essential leave-taking of a few years later," the Feinbergs say.

Another traumatic example of leave-taking occurs with retirement. This is a point in life we all must face, the parting with power and the vigor of our youth. Distinguishing between the power you have earned and the power which "comes with the territory" is an essential determinant in coping.

As we live our lives, we all part from people, places and things. "Parting must accompany growth" according to the Feinbergs. "Leave-taking cannot be avoided, but it can be handled in ways that reduce the trauma and foster growth."

The crisis of having to take your leave

By Marianne Arneberg

Think about your first day at school or the end of your first love affair. How did you feel the day your children left home or you found yourself settled in a strange, new community? Learning when and how to say goodbye, in private, business or social relationships, is a necessary ingredient for healthy intellectual and emotional development.

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Leave-taking begins at birth and ends, ostensibly, with death. In between we experience the crises of weaning, school, overnight visits, the first loss of a loved object, the departure from home into the world, the breakup of a first love affair, marriage, divorce, the fading of good health and retirement.

"We expect an awful lot out of the world," says Feinberg. "When you expect a lot, you are going to have a great deal of leave-taking because the expectations will never be fulfilled. You go from one consciousness-raising experience to another . . . you never build a stable serenity."

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Every leave-taking should be followed by a period of mourning. It hurts—and it should, according to the Feinbergs, who have outlined their views in a new book, "Leavetaking—How to successfully handle life's most difficult crises" (written with John J. Tarrant for Simon & Schuster, \$9.95). But by coming up with a hasty answer to the question why, "we no longer mourn the loss, but mourn ourselves and our own inadequacies."

Any "mourning" process should be a period of letting go, and should not last for more than a year. Trying to convince yourself that the leave-taking

place are common forms of denial. Play a game, the Feinbergs advise: "Accentuate your dependence on the lost object, realizing at the same time that the object is no longer a part of your life."



Newsday Illustration by Joanne Bibow

A psychologist's strategy

By Charitey Simmons

MORTIMER R. FEINBERG is a psychologist who has taught at Rutgers and Columbia universities and lectured in Europe, Asia, and Africa. He heads his own consulting firm and has authored four books on psychology as well as a newspaper advice column.

Yet, at age 56, he confesses to calling his mother when he gets on or off an airplane. He says he becomes anxious.

Feinberg, like many other people, has a problem with leavetaking.

"All of life is a conquering of leavetaking," Feinberg said. "As Sigmund Freud pointed out, most problems of life center on what he called separation anxiety."

WHY DO SOME people have so much trouble saying goodbye?

Feinberg believes the problem is rooted in one's childhood experiences — in the way one was handled as a child, the way one's parents coped with leavetaking. Being either overprotected or totally rejected as a child can lead to difficulties in life, he said.

Feinberg said he was overprotected. He said that both he and his brother found it very hard to separate from their mother. "To venture out is anxiety-producing," he said.

Although his mother kept them "close to her apron strings," she also encouraged them to be successful. "The success drive overcame the fear," said Feinberg, the father of two adult sons. "I had a dream that I wanted to live up to a certain potential I had. I had a dream about doing what I do now."

Reaching that potential meant suffering through the anxieties in order to be free. "A lot of people have trouble with freedom," Feinberg said. "People don't realize how (anxiety-producing) it is to make one's own decisions."

"ONE THING this younger generation has taught me is don't be afraid to push the boundaries of (your) ego a bit. This generation is after new boundaries, kicks, limits. My generation was more willing to settle. My generation was much more willing to just become comfortable."

However, because everyone's dreams or ambitions simply will not materialize, Feinberg believes that this generation will be one of unfulfilled expectations.

"People make demands of life . . . that cannot be met," he said. "Unfulfilled expectations often result in anger and frustration. As a result, there are a lot of leavetakings."

Leavetaking, Feinberg believes, is necessary for growth. He believes people mature as they part from other people, places, things, and states of life. But the process can be painful because, for one reason, people sometimes cling to relationships longer than they should, making themselves vulnerable to the pain of rejection when the relationship does end.

"Nobody wants to change," Feinberg said. "We build defenses to change."

LEAVETAKING ALSO is painful when people leave in a way that hurts themselves and others. Sometimes

people sever relationships they should have kept.

To help with the difficulty of leavetaking, Feinberg — along with his psychologist wife, Gloria, and writer John J. Tarrant — has written "Leavetaking: How to Successfully Handle Life's Most Difficult Crises" (Simon and Schuster, \$9.95).

The authors examine major leavetakings such as divorce, retirement, and death and explore strategies for coping with them. For example, in dealing with the death of a loved one, they advise facing the reality of what happened and accenting one's dependence on the deceased. By doing so, they say, one realizes that the person is gone but that one still is functioning.

Successful leavetakings, the authors note, must be planned. They acknowledge that seems cold and calculated but say planning is necessary because leaving is too sensitive and important to will to chance.

BREAKING UNSATISFACTORY associations that have become habits may induce agonizing "withdrawal symptoms" that cause people to hold on to the relation-

'A lot of people have trouble with freedom. People don't realize how (anxiety-producing) it is to make one's own decisions.'

ships longer than they should, the authors say. Here are their suggestions on how to manage such leavetakings:

- Register all aspects of the relationship. Make yourself realize the amount of time it consumes and the degree of involvement it calls for.
- Note the extent to which you are enduring the association rather than benefitting from it.
- Stop making allowances for the relationship and rewarding yourself for continuing with it.
- Start rewarding yourself for every step that reduces your dependence on the old association.
- Keep your eyes on the objective: the new and more fulfilling relationship toward which you are headed or the next phase of life.
- Understand that there will be pangs of pain and guilt. Keep on moving toward the new associations that are vital to your maturity.

"LEAVETAKING" IS not intended, however, to be a do-it-yourself book.

"This is not a substitute for professional help," Feinberg said. "It's not a Band-Aid to apply until the psychiatrist comes. If a person is depressed and melancholic, then he needs professional help. This is a collection of psychological wisdom, philosophical insight, and personal experiences woven together to make a contribution."

The book does aim to show readers that the problems they experience are not atypical, Feinberg said, and to help them "safely over the problem of leavetaking, which all of us eventually face."

Coping with life's goodbyes

Continued from page 1

is relegation to a role that is usually awkward, seldom welcome.

DEATH: The final goodbye, the culmination of all leavetaking.

Our attitudes toward leavetaking reveal themselves even in the language we use in such situations. How often do we avoid saying "goodbye"? Even when the parting is permanent we resort to words that imply that it is temporary. We say, "So long," "See you again," and so on.

A PREACHER at the funeral intones, "He is not dead; he only sleeps." When one person says something that appears to recognize finality — "Well, I guess this is it" — the other person will hasten to utter words of denial: "Oh, we'll be getting together again." This happens even when the two are merely acquaintances and the parting involves little if any pain. We speak the ritual words that convey the illusion that no parting is final or even of any great importance.

When we know when to say goodbye, and act on it, we grow. We don't always know when to say goodbye. Or we do know, but we don't want to; and we procrastinate until the leavetaking happens unexpectedly, and traumatically. Some of us never leave at the right time; a few of us never really leave at all. Some of us are always saying goodbye, or wishing we could say goodbye. There is pain in all of this, and lasting damage in a lot of it.

A view of life as a series of leavetakings may not provide us with a final answer for life. It can, however, give us many partial answers that may help. The biggest of these answers is understanding. When we understand the nature of leavetaking, and accept it as an integral part of existence, we may form a useful idea of the ways in which the leavetakings of the past have affected us. We will, too, be able to anticipate partings and prepare for them.

A HEALTHY maturing process involves shedding roles that no longer are appropriate and the assumption of new roles that are commensurate with growth. To grow we must do more than passively endure the breaking off of relationships. We must be able to anticipate leavetakings. We have to be able to replace bygone associations with new ones that satisfy our needs. Beyond this, we must be prepared to take the initiative, breaking old relationships and moving into new ones with the least pain and the greatest benefit to all.

It can be done. The first step is a better understanding of leavetaking and how it shapes life.

At one end of the scale of leavetaking values is the "never take a chance" individual, who never forms close relationships, roams through life without ties, avoids the risk of pain by staying out of situations that might involve difficult goodbyes.

At the other end of the scale is the "never let go" individual, who seeks insatiably to form more and stronger emotional ties, fights by every possible means to maintain relationships, is always hurt when the time comes to leave. This person never takes leave voluntarily. The parting is always a shock, always painful.

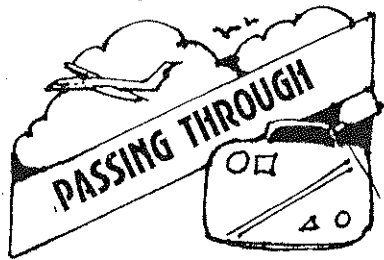
Most of us fall somewhere in between.

ONE WAY OF finding out where you stand on the scale is by thinking about contingencies — "What if . . ." Begin with the most obvious possibilities. Consider the person who is closest to you. Suppose that person left you tomorrow. You would feel bad, of course. But how bad? Would you be utterly crushed? Would you go to any lengths to repair the break — promise anything, give up anything, change everything? Failing that, would you seek a replacement relationship that would be as close as possible to the one lost? Would you be extremely angry? At whom — yourself or the other person?

Think about others who are close but not quite as close. Spell out for yourself how you would feel and what you would do in the case of leavetaking from each individual. Don't skip over anybody. We take some people for granted; they may be neighbors, friends, work associates. We don't think we've formed any great attachment to them, but when the bonds are broken we discover that they were substantial.

Having thought about leavetaking situations of the past and about your reactions to them at various phases of life, you should begin to spot the areas in which you are most vulnerable. You may be overconscious of other people — or not conscious enough. You may tend to become too attached to individuals and situations — or you may not be able to form attachments. You may go overboard in denying the facts, or in seeking scapegoats, or in trying to go backward in time to re-create that which does not exist anymore. Self-understanding that comes from this kind of analysis is essential to your ability to handle leavetaking.

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Gloria Feinburg, industrial psychologist and councillor, is visiting India with her husband, Dr. Mortimer Feinburg. It's a business holiday almost for Gloria, because Dr. Feinburg is touring the Indian cities to hold seminars on Effective Psychology for workshop managers and she sits in on all these. Dr. Mortimer is one of the best known of Industrial Psychologists in America. Their's is a joint venture and while Dr. Feinburg is the Chairman of B.F.S. Psychological Association, Inc. of New York, Gloria is the President. They have lectured and travelled all over the world during the last fifteen years.

Gloria met and married her future husband while they were students in the New York University in 1947. Her own career has continued unabated inspite of a lovely home and two sons

GLORIA FEINBURG

INDUSTRIAL PSYCHOLOGIST



who needed a lot of attention. She worked as a psychologist at the Grassland Hospital in New York, a public hospital where she treated criminal cases among others

Since psychology is so widely used for executive selection in industrial and commercial firms. it was interesting to know a little about the methods used for such tests. Mrs. Feinburg has been working for various firms in the U.S.A. on these lines. She said, "The psychological testing is gaining more and more popularity because of its proved efficacy. My speciality has been to follow the method evolved by the Swiss psychologist Rorschach, fifty years ago. The last several years have seen it standardised and used extensively." "What exactly is it?" Gloria Feinburg explained "It will probably amuse or startle a layman to know that the Rorschach Test consists of the use of ten blot-

of ink in various shapes and combination of colours to determine characteristics such as emotional stability, drive, ability to make quick decisions, creativity and a certain amount of originality."

Mrs. Feinburg and her husband, Dr. Feinburg founded the B.F.S. Psychological Association, Inc. in New York, a widely used consultative firm. They are the joint authors of "Leave-Taking" a book which has gained popularity in America. Says Gloria, "The life-span of 'Leave-Taking' covers all aspects of the emotional breaks and changes which beset a human being. A baby is weaned, goes to school, leaves childhood behind, goes to college, leaves adolescence behind, gets a job, gets married, sometimes separated or divorced, one of the two partners dies, there is the problem of loneliness, of old age and finally of death. We are constantly undergoing the strains and stresser of 'Leave-Taking' and facing its resultant problems. This is the book in which we have attempted to solve some of these problems."

Tapati Mookerji