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Narcissism, neurosis of decadent time

Psychological case study

1. The pensioner

Twenty hours passed, this day's work really never ended! I was going to get my stuff when there was a knock on the door of my office. At this time, Sabrina was already gone and this customer had taken the liberty of entering without being announced. I replied mechanically, enter! A man well-drawn, with a cheerful look, polite, the kufiyah in a sling, entered and apologized.

"Mr. Jean Mayrand, he said? There was nobody in the reception. I allowed myself to strike, I need to speak to you, to talk with someone who can help me to understand, to clean up my ideas".

I love direct people, who do not go round in circles before exposing the motive for their visit.

"Sit down, Mr. What is your name?"

- Claude Larivé. I live in the building, I noticed the address and phone number of your office at the entrance.

- What can I do for you, Mr Larivé?

- For a year when I am retired, I am anxious, stressed. Nevertheless my life is less complicated than before. I am in revolt against this age. For me, the retirement is to age a little. Maybe some antidepressants would help me to find the serenity".

Here we go, I thought, a man who would like to expose his prodrome, to imagine a diathesis and a diagnosis, to elaborate the therapy and to draft the prescription.

"Patience, Mr Larivé, I shall begin by opening you a dossier, then together, we will establish the rhythm of our meetings in order to take stock of your discomfort, establish the facts and your feelings towards these facts, and afterwards determine if antidepressants are the best remedy for the evil which we will have identified.

The man with the blue eyes obeyed, relaxed suddenly, stretched out on the divan and showed to be inclined to talk about him.

This alternation of behaviors, anxious and pleasant, aggressive then affable, reminded me that the psychoanalyst Sigmund Freud had described well the unconscious and the male psyche, encircled well the Oedipus complex, the narcissistic neurosis, the libidinal impulses, the principle of pleasure and the repetition drive, such as lived by the man, but why had he suggested that the feminine psyche was only a variant of male psyche, an incomplete, wasted, "feminized" psychology, a by-product of that of the male? Why suggest that all the females desire the penis of donkey and wish to metamorphose into man? Christiane Olivier, Françoise Dolto and other feminist psychoanalysts were right to protest and to underline that the feminine psyche is also original and complex as that of man, as that of this man sitting in front of me ready to tell about me.

As for me, it seems to me that there is only a single psyche, the psychology of the depths of the homo sapiens. Originally, all the embryos are feminine; become fetus, the girl and the boy inherit from the same genetic luggage. According their development, from child to teenager, then from teenager to adult, everyone develops certain aspects that we consider as feminine or as masculine, possessing all other characteristics of Homo sapiens, particularized according to the lineage or genetic ancestry. A girl develops less certain aspects than we consider as male, because these attributes are less requested in her. She develops more certain capacities and attitudes for reasons of social environment and because of the role which is assigned in our patriarchal societies. For the boy, it is the opposite! The social and family context leads everyone to develop more strongly certain particular qualities of the psyche, to the detriment of other features which remain atrophied. The dreams serve to dig up these underdeveloped aspects of the psyche.

The man confiding in his virility accepts the idea that he possesses so-called feminine qualities, as the woman admits that she presents male elements in her, explains Guy Corneau (2004, p. 53). If the differentiation was not strictly established, an individual risks spending his life to prove that he is different from the opposite sex by expressing his difference for an ultra-feminine or ultra-masculine behavior".

All in all, every person thus has features of male character and features of feminine character, and the particular assembly to an individual embodies a personality with singular character. Carl Gustav Jung (1996) concludes that the sexual counterparty, the one who in each of us has been repressed because of our obvious kind, continued to live in us under the features of a person of opposite sex, that he calls the *shade of la persona*¹. I shall return sometimes on the *shade of la persona* of our characters.

The Jungian psychology involves the unconscious through the concept of *shade*. According to Jung (1996), the *shade* is our dark side, the reverse side of our personality. A person who appears as peace-loving has repressed in his *shade* the part of violence inherent to every human being. All the dark, repressed sides are relegated in the unconscious and constitute the *shade* a real part of our disturbed system. Besides, we tend to throw our *shade* on the others and to live by proxy. For example, the spontaneous and rebellious side of a person can fascinate the thoughtful, stiff, shy and starched individual who controls himself permanently. He will be able so to live by proxy, through this different person, this dark side of himself. Jung asserts that a man will be attracted by a woman who embodies his own feminine dimension (*anima*); the partner will act then as a developer of aspects buried in himself, and vice versa. When these features of character come to life and become a reality in the figure of another attractive person, who will be object of love, of "objecting love", then it becomes your comprehensiveness, your *alter ego*, your narcissistic mirror, which looks like you, but in reverse.

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For his polished, discreet, almost feminine manners, I had confusedly the feeling that this individual tried to establish this difference and to reconcile his male Ego with his feminine **Ego**². I anticipated that there was there a first level of investigation. A second level of investigation, required to realize a study of psychological case, consists in establishing the part of *experience* and the part of *learning* in the development of studied character.

The personality is the result of a complex interaction where both beams of factors become muddled. The agreement is made among researchers to say that a personality is the complex product of innate predispositions transmitted by the heredity and influence of the social environment which act from the first days on the baby, even before his birth. The fact of taking into account of nature (experience) does not mean absolutely that is denied the determining influence of the environment (the learning) nor is rejected the free will which everyone possesses, to direct his life and his

personal fulfillment. But we shall see that it is exactly required to know well his histories and to understand well his cultural environment to use deliberately his free will, otherwise the protagonists of human drama risk to be only the buffoons of a theater of Pan urge.

The Lively study shows that *heredity* plays an important role (more than 45% of influence) for the following emotional attributes: the *narcissism* (needs for admiration, attention, look of the other, approval = 64%); the *identity problems* (chronic feeling of emptiness, failure, unstable self-image, pessimism = 59%); the *hardness* (lack of empathy, egocentrism, disregard for others, sadism = 56%); the *search for excitement* (erotic or situational = 50%); the *anxiety* (49%); the *emotional instability* (49%); the *paranoid suspicion* (48%)³. We shall have noted that several of these emotional disorders are found among narcissists and people who are suffering from bipolarity (manic-depressive disorders, it was said previously). Now it is well known that the symptoms of *bipolarity* are, too, hereditary⁴.

The character of Claude, like that of any other individual, results therefore from the confrontation of different aspects of his personality, the male nature and nurture at first, and the female nature and nurture afterwards. It could be that the female side of his character seems here more cynical, irascible, enticing, resentful, amoral and more narcissistic, while the male side will seem to you, more serious, charitable, innocent and more charming. Beware of the prejudices: as we shall see soon, both sides of his psyche (light side - dark side) have developed simultaneously and jointly and got the wrong mutually. I think they have committed adultery towards each other, one with the other ...by interposed characters. His male side, his *animus*, his first inclination, will be in a favorable light (he has the advantage of drafting the column), while his female side, his *anima*, the one who is less known, the most mysterious and therefore the most disturbing for him, will be presented in an unfavorable light by the man who he is. His misogyny taints the whole narrative. I apologize in advance for readers, whose feminine side has prevalence. They will imagine, everyone, I am convinced, a different way of presenting this case study and these different systems of emotional defense.

* * *

When he was lengthened on my sofa, Claude began immediately to tell me his restless life.

"I am no longer young, professor Mayrand, my dark nights pass sadly, and my nights are invaded by furtive nightmares. One year ago, on a cold February night, I dreamed deeply and I woke up sweating at midst of darkness. As soon back to sleep, the dream resumed there where I had conscript, and so it was for some nights until the end of this tragedy. It is this toruloid vision, such a litany of joy and suffering that I would like to tell you and I would like you can interpret for me to exorcise me. I feel that all

the characters of this dream are fictitious except that they reflect different facets of my personality, as they wish. Any resemblance with persons whom you know would be pure fate.

This exercise of relationship is for me a form of introspection. Describing to you my feelings allows me to rationalize them, to control my emotions, to put order in my thoughts. I always hope that my reason will protect me from my passion. Instead of being bullied by my emotions I restrain them, I put them under the control of my reason, and so I do not allow myself to feel, I know that we survive the unrequited love and the lost happiness which accommodate too often of fear and pain, because I would not know how to live in lethargy by fear of punishment, like a godless.

Here is the story of this allegory. In this dream, I wanted to rescue Fatima, my muse, but, like most of the nymphs, she believes her is not sick and who is not sick can't be cured".

It was easier for Claude to tell me his story by fooling that he had dreamed. For these first conversations, it was indifferent to me that Mr. Larivè hides his truth under invented characters.

"Professor, I dreamed that I had formed a sulphurous relationship with a beautiful Muslim met at random of my peregrinations. At the beginning of this dream, I consider good that I tried to check my emotions, to preserve me. To say and describe for me is an emotional mechanism of defense.

At first, Fatima, this is the name of this Muslim, seemed disturbed, emotionally unstable, and infantile despite the years that marked his body without withering her beauty. I have always been sensitive to beauty. She seemed very enthusiastic and, from the first meetings, she sprayed me with her incantations, her "I love you" that make you grow, exalt your narcissism and seem to you suspicious. That's probably why the echo in my head answered well in spite of me: "Me neither". Too easy to get, easy to circumvent too, I thought secretly by thinking of the lyrics of the song of Desjardins "I must be the true portrait of your father. Why to sleep with a man you hated? Listen, do you love me?"⁵.

"So I started to collect my thoughts to analyze our respective personalities and so to understand or explain her passion and mine for that matter. I continued the transcription of these dreams even after our tragic failure. If I may, Professor Mayrand. I would like to share with you. I am neither a psychiatrist nor Prometheus; nevertheless this activity of observation, analysis, reading and writing has been for me almost a therapy. Eric Bernes (2001) and Claude Steiner (1978) did not say that "we are all therapists, all psychologist of a single patient ... oneself".⁶

I nodded in agreement, ordering him to continue his story.

"It is necessary to say that when I met Fatima I was at a turning point of my life, afraid of retirement that was announced, by the calm, silence and solitude which I dreaded and would force me to watch me aging. The comrades of missed office, I wondered about my future: how to occupy this time which risked being heavy?

And now the sky of my dreams inspired me Fatima with his ass nigger, his gigantic chest, his sad smile, her tweezers lips, his savage eyes. A caring wand hot woman who hatched me of her starving look, begging affection as an infant. I, who overflowed with tenderness, it seemed to me that we needed each other, that we were made for each other; she testified to share my appetite, no wonder, the *cathexis* was part of it. Imagine a man about fifty, meets a beautiful woman of about forty, who say to him: "I love you", "I want you naked, undressed and lie down there, and I forbid you to get up before I finished devouring you".⁷

Imagine you to receive passionate writings titled "When shall we make love? I desire you too much", Imagine an elderly man walking near a wooded area where her young mistress leads pleasant in every thicket.

Consider this poor wretch forced to kiss in a boat drifting on the river, in a tent with 30 degrees Celsius in the middle of a camping and on the seat of a car in a restaurant parking like two teenagers. I would have made dirty tricks to be forever the prey of this tiger, it's worse than the intoxication of a caress; it is the obsession of your daily thoughts from which you certainly do not want to release. What a sweet slavery! You suddenly wonder how your working companions can survive without this youth elixir. And nevertheless, I knew deeply that her heart was a "narrow" and her eyes a crossroads. But you mean, as the song says, when I love once, I love forever 8.

Why did I dream of adultery with a stranger? Why do this fantasy for an adventurer? Why did I imagine my mistress in the guise of a Muslim? It is probably the result of my work within this community to defend their violated rights. I meet daily these courageous women and men who arouse my admiration, whose culture and customs intrigue and passionate me. Anyway, I assure you that the male side (*animus*) of my personality needs to seduce and believe that it is not so old as you might imagine. Is it possible that my male chromosome is in love with my female chromosome (*anima*)? Can we imagine idle dream more narcissistic than this, Mr. Mayrand? Finally, I recall this beautiful vixen that I loved so much; I revise her naked, fat, round and beautiful as if she was in front of me right now."

- Calm down, and allow a private conversation, Mr. Larive

To analyze the material you transmit me, I will use seven methods of investigation to verify if each of them allows me to understand and interpret better your system of temperamental defense and the one of other characters that you will present me. I

shall give way to the principles of these different approaches only as far as I shall consider them prolegomena and useful for our understanding. At the end of this session, I shall give you a list of some books which I recommend of reading 9.

This patient came to consult me, but in reality he wished that I analyze Fatima, his mistress, and about her and their turbulent relationship that he will discuss with me throughout our meetings. During the study, I shall identify *Fatima* as the subject, *Elame* will be her husband; *Isabelle* will be Claude's wife; *Akim* the adulterous cousin; *Atef*, the adulterous brother-in-law; *Mohamed* the adulterous Libyan; *Fakir* the Algerian adultery and *Claude* the last lover ... waiting for the next 10.

I immediately observed that the male side (*animus*) of temperamental defense system of Claude asks to dissect and objectify the moving events, enjoyments and sorrows in order to make study objects almost external to himself, to protect so their adversity while the female side (*anima*) of his defense system protects in the edge of his feelings: followed, as we will see, by the shame, rebellion, anger, depression and headlong rush.

During the analysis of nature of a subject of Maghreb origin, stemming from a culture fairly different from ours, it is important that the participant remains attentive to the projection process¹¹. Certain attitudes must be observed in the light of current customs in the culture of origin and not according to the current injunctions in Western culture. So I documented conscientiously about Arab society. A projection problem arose during the analysis about the interpretation of these romantic relations that Fatima had with her Arab peers and with Claude, a Westerner called "strain", term that I do not like particularly but that I use here to facilitate the understanding. It is only by countering the phenomenon of projection and analyzing the materials collected in the light of fundamental theoretical concepts of each of the selected psychological approaches I was able to understand the enigma of passive - aggressive (passive - female) reactions of Fatima.

A second warning is imperative. I would have been able to analyze the materials that Claude gave me, leaning on a strong premise of Freudian psychoanalysis, namely that we can't rely on the direct interpretation which the subject proposes of his conversations, actions and feelings. In Freudian psychoanalysis it is always necessary to imagine a second level of interpretation where to look for hidden motives behind the spontaneous words the elucidated reason, the suffering from which the individual seeks to protect himself, the anguish and guilt from which he tries to escape. Thus, if Claude and Fatima say they do not feel guilty, it's likely they feel guilty, will say the Freudians. If Fatima says she is in love, it is necessary to remain skeptical and look if there is not something fishy.

I preferred another psychological approach that proposes to carry faith in the fact that the individual affirms and in the validity of judgments which carries on him, leaves in certain circumstances (unlikeliness or anachronism) to validate these judgments by

subjecting them to a crossed-check of testimonies and interpretations. This is what is based my decision to use different analytical approaches.

In psychology two methods of investigation are possible. From one hand, the method by induction that consists on discovering the rule that governs the character based on the gradual examination of affects. Starting from the materials that are the attitudes and behaviors, most often singular, is induced a general hypothesis, the indices which become codes to establish a proposal of structure of emotional defense. The other approach proceeds by deduction and discursive syllogisms, that is to say that starting from a general hypothesis taken as premise – an emotional structure which can correspond to the studied cases - the researcher examines attitudes and behaviors and deduces by virtue of logical rules a continuation and a conclusion which confirm or invalidate his original hypothesis. It is however difficult to separate completely the inductive method from deductive method. A constant comings and goings movement between these two methods ensures generally the progress of case study.

I will remember here the deductive method. From the subject that Claude passed on me, I deduct that the narcissistic emotional structure should allow explaining his behavior and that one of Fatima. This constitutes my starting hypothesis. I present thus the attributes of this character – system of emotional defense - so that one is able to evaluate each artifact, each material, each fact, each words and writings that are transmitted to me and that I relate, analyze and interpret here.

* * *

According to Greek legend, *Narcissus* disdained the love of nymphs, especially the love of nymph *Echo*, to devote himself to the worship of his own image which referred the mirror of a pond. Imagine the conceit, sorrow and despair of an individual forced to self-admire. Because if in the legend *Narcissus* chooses to disdain the love of nymphs, in the daily life the narcissist does not choose to deny the love. He is convinced that this love is not offered him, he is not accessible and in a fit of pique for lack of anything better, he is engaged as an object of his own love. As he generally does not appreciate himself and he hides, under a shadow of conceit, his lack of self-esteem, he tries to give something what he does not possess, he does not know. That's why dissipated the first charm of narcissistic seduction, people usually call the narcissistic deviants as monsters of selfishness.

Freud (1913) in the article *Totem and Taboo* insists on saying that the man remains always narcissistic to a certain extent even having found for his libido external objects. It is the same for the woman, I would be tempted to add. According to Freud, the narcissism is above all the libidinal investment of Ego. He distinguishes the primary narcissism and secondary narcissism. If the primary narcissism is understood

as an early state, where the child engages all his libido on himself, the secondary narcissism would be the introjection of a relationship with the mother or with the father and would constitute one of the essential foundations of the psyche, as is showed by the states arising from the deficiency of this love. The Freudians underline that the secondary narcissism would represent the love of the mother introjected by the child which, once separated from her, conscious of his independence and his otherness, will love himself as his mother will have loved him, that is to say that he can't love himself (narcissistically) and as he will have been loved.

"Love the others as you love yourself" said the maxim, supposing that the individual love himself only because he takes care of himself.

The "narcissistic histrionic" character is a structure of temperamental defense that is more often found in women than in men, while the "phallic narcissistic" character which is related to him is found in man.

I theorize that Fatima has a histrionic and narcissistic character and Claude a narcissistic phallic character. You will find on annex a description of the most important "stigma" that identifies these traits in an individual ¹².

When the archetype of Self - *the cache memory* -¹³ which is part of the unconscious reactivated according the Freudian topical adapted by Carl Gustav Jung (1996), decides to work the personality, the conditions of childhood which will be used for the reactivation of Self are present in the family dynamics. Often, if not always, the narcissist child is the favorite of one of two parents and it works best if he is the favorite of the parent of opposite sex. It must be remembered that initially the child has a special place in the family so that the narcissistic pride is activated¹⁴.

The child is loved in an exaggerated way by one of the parents who, generally, projected on him an ideal image as compensation to the unconscious emotional dissatisfactions. This is the spoiled, adored child, "the daddy's girl" or "mama's boy". He is important as well and he feels just like the other children perceive this preference. This love can sometimes be stifling, the child feels the unconscious expectations towards him and tries to satisfy them to keep his place.

The child has so a false early experience of love. This distortion will be the basis of a series of behaviors, including the recovery of loving energy for selfish purposes. The child feels that, to maintain his position of power, has to please and satisfy the parent. The child learns very early the dynamics of seduction. If he complies with the wishes of those who have the power, he will consolidate his position as favorite and therefore his crowned in power.

Every human relationship will become for this child a dynamic of combat and power, domination or resistance.

He is learning very early to perform, seduce, manipulate and to give another image of himself compared to what he is really. Being himself is dangerous because he might be imperfect, thus to disappoint and losing the power which this parent grants to him. He so learns to behave according to the others, his father, his mother, his brother, his cousin later his teacher, his brother-in-law, her husband, her lover, etc. This is what makes this child, Grown to maturity, obeying by moment and rebellious at other times. Very early, this character loses contact with him and splits his body from his mind (schizoid). He does not know exactly who he is and loses confidence in himself. At first, this child perceives that he plays a role, and then over time he begins to play and denies that he plays a role. He finally believes in his fabrications to deceive and manipulate. He is a prisoner of the construction of ideal Ego that he has been forged 15.

Later this child experiences the betrayal. He grows and becomes more independent and the parent feels that he is no longer the same and begins to lose interest. This often occurs in childhood or early adolescence. The child begins physically to look like an adult and the parent of opposite sex becomes ill at ease. The parent can begin to be interested in someone else or go on an extended trip, or place the child for babysitting or send him to study abroad. Whatever the action taken, it will be interpreted as a betrayal whose child will struggle to get back and he wants revenge, which will strengthen his system of internal defense.

In this disturbed structure, as in the masochistic structure, the dynamics child - parent evokes easily the one of reminiscent of the dominating - dominated because rare are the parents who spoil a child without creating in this child an emotional alienation. The child needs love of parents to build internally, and then the egoism, the sick need to be loved, the exaggerated sensitivity for the opinions of others, the race to performance and seduction form in the narcissistic the framework of this battle without hope or purpose.

The defense system of histrionic, narcissistic, disturbed structure is based on the fundamental fear of not being loved, fear of losing power, fear of losing the approval of favorite parent, fear of betrayal, fear of losing face in front of his brothers and sisters and to be ashamed. This feeling includes an emotional charge forged by pride, insolence, arrogance, envy, lack of self-confidence, selfishness and exploitation of others; causing a protection system by seduction, performance, manipulation, hypocrisy, mythomaniac fantasizing and search for influence.

After all, it is the way with which the child learns to manage his shame and guilt which determines or not the emergence of a narcissistic personality. The omnipotent young child, supported initially by the omnipotence of the parent who prefers to others, who one day loses interest and goes away, then this child knows the shame of the fallen power and risks of recovering never; he will be tormented by shame and will live his life according to this shame and this omnipotence to be reconquered. Ruled by shame, prone to anger and aggression, the narcissistic subject never develops the ability to share the feelings and needs of others or even the ability to recognize the feelings of others; that's why he will have to play to pretend of loving, he will have learned to mime the gestures and attitudes of love; any relationship with the other is for him a "barter", a trade where he has always afraid of being deceived.

Grown to maturity, his emotional development is the one of a child of a few years. The other individual is an extension of his Ego and not a separate entity. That's why the narcissist can't anticipate or imagine the trouble which he causes in others, the narcissist can't know the compassion. This character learns the pain and suffering of others when he knows this pain and suffering; then he makes a projection of his own feeling on others. This is his twisted way of miming the compassion.

How does a narcissistic-histrionic individual manage with love and the choice of a spouse? To answer these questions, it is necessary first to clarify the mystery of love. At the time of the choose of a lover and the preparation to the union, the recognition of the other one, as the projections carried out on him, can't be controlled voluntarily because they depend on unconscious factors; that's why we can't decide to fall in love. In this meaning it is necessary to do justice to Carmen, who sings: "Love is a rebellious bird that nobody can tame, and it is in vain that we call if it is advisable to refuse!" These involuntary and unconscious aspects are probably suggesting that love is mysterious. Nevertheless the loving phenomenon obeys very specific laws where the fate has only not much control: a minimum of biochemical compatibility, particularly with regard to certain smells and volatile molecules; it is then necessary that both candidates are predisposed to fall in love, that is to say, unsatisfied of their daily lives, particularly in terms of emotional and sexual plan, and willing to live radical and dangerous changes (the free Child then take control of their destiny.

It is also important that the common points on aspects considered essential gather these two people, most of the time stemming from similar social backgrounds. Finally, so that the chain reaction leading to the loving explosion occurs, is necessary a touch of magic given by an interaction of unconscious factors. Each recognizes in the other one something of fascinating that it is difficult to name and which sends back to an underestimated part of himself waiting to be revealed.

Once all these ingredients are gathered, the attraction can be only irresistible. The release of a loving passion keeps therefore only few mysterious aspects. Most of the love stories find moreover a posteriori good practical explanations.

What is the love that seeks since the childhood, with so little confidence that he is resigned to lead an existence of confrontation, lie and reluctant? In any neurosis it is the main character trait which is transformed into resistance to protect the balance of the disturbed personality because it is exactly to this purpose that it was developed during the childhood. Which is this narcissistic character trait in Claude and Fatima? For me, it is their fear of treason and shame that accompanies them, their fear of abandonment as well as their schizoid resulting from the discharge of their Ego, the fear of being betrayed - abandoned again because of this real personality considered "unsatisfactory" which are their essential character traits. They take in Fatima the shape of a **narcissistic perversion**, a split body - spirit, the form of a low sensibility of the bottom of her body, where she feels weak her sexuality

Claude and Fatima look for the pleasure, harmony and the power by inadequate means such as the seduction, the testing of partner, the provocation, the resentment, the hysteric anger, the persecution and the revenge. This way of escaping the shame and anxiety by exchanging sexual favors for the tenderness and affection is a narcissistic characteristic of their personalities narcissistic - histrionic for her, phallic narcissistic for Claude, including masochistic features according to the taxonomy proposed by Reich (1992).

During the juvenile development, the formation of feminine genital organs, which were up to there in the state of latency, causes an increase of the native narcissism (primary narcissism) unfavorable to the development of a normal object love. This phenomenon is accompanied by a sexual overestimation, to which Fatima will try to prevent to not lose the paternal love, which requires, she thinks, of being asexual or male, but especially not feminine. Then occurs a development towards the beauty and, given the insistent look of men, a feeling of omnipotence where the woman is self-sufficient to herself, aspires Freud. Such women don't like talking strictly if not about themselves, more or less so intensely as the men seem to love them. Their needs do not tend to make love, but to be loved or desired, as it should be said, and pleases them the man who satisfies this condition to desire them. Such women exercise the biggest charm on the men because it seems with evidence that the narcissism of a person spreads a big attraction on those who relinquished of all the measure of their own narcissism and are in search of the object love.

The charm of child bases largely on his narcissism, he is self-sufficient to himself, his inaccessibility, at the same time his indifference and attachment towards us. The narcissistic women sometimes find a way which leads them to full love of object through the child whom they give birth; it is a part of their own body which appears to them as a foreign object, to which they can, by leaving their secondary narcissism, dedicate a full object love.

"Other women still do not need to wait for the coming of a child to make a commitment in the development which goes from the secondary narcissism to the object love. Before the puberty they felt masculine and made a bit of development in the male sense; after the occurrence of feminine maturity put a stop to these tendencies, they have the capacity to aspire to a masculine ideal which is exactly the continuation of this being boyish whom they were themselves once". Collaboration (1985, p. 42).

Every individual possesses features of narcissistic character and so much the better. These features of character ask of taking care of his health, of listening to his emotions, to his feelings, of defending himself against the onslaught of the external world, of protecting himself against the assaults of his critical Parent, as well as the depreciation and destruction of his personal respect which this Parent makes him undergo. We will say that a person is narcissistic when these character features are so much stressed that they inhibit most other features and carry him to a destructive and unhealthy behavior for his entourage.

The narcissistic personality has the superficial feeling to be exceptional, outstanding and to deserve more than others. This personality is obsessed by her ambitions of success in the professional or loving field. She expects privileges, attentions without feeling obliged to any reciprocity. She feels anger and acrimony when she thinks that we do not give the attention or the privileges which are owed to him. The narcissistic personality exploits and uses the others shamelessly to reach her purposes and does not believe absolutely to be liable or dependent on anyone; the services which makes and the love which we give are owed to him, thus she feels no gratitude, she will deny that even her parents or her close friends make some service, whether it is. Finally, this personality feels little empathy. Lelord, André (2000, p. 132). All these persons were placed on her path to serve her purposes, and if they suffer, it well done for them, they only had not to fasten and to make as her: protect herself and not love. The mantra of narcissist could be summarized so: "Love yourself as much as you hate the others ", Fatima is made of this wood. An extract of her correspondence will report it.

"I was a good student, very assured, and a small courtyard of admirers sought my company. I felt pleasure to be admired. I observed that my friendship was considered a privilege and that the boys found me beautiful and desired me and I was playing. My father admired me, spoiled me, indulged me all my whims and preferred me to my brothers and sisters what seemed to me completely natural. My mother reproached him; very quickly, I had bad relations with her, as a kind of competition for the affection and attention of my father; she drooled there and I was very satisfied. When my father died, he could no longer serve me then ..."

A narcissistic personality is enough intelligent to understand that cannot obtain everything without ever giving anything.

It is not because she favors the reciprocity and exchange of friendly services, the mutual aid or the collaboration between partners, it is what she thinks that everything exchanges in the life and that the world belongs to the strongest, that there are preys "destined to get the short" and predators. Nietzsche (1951), in his book *Beyond Good and Evil*, put the guidelines of this morality of the immense self-esteem what led the master of narcissism to conceive his morality against any morality.

We meet two types of narcissists, altruist and egocentric. The difference between both depends on the degree of trade and exchange which grants to obtain a favor and the spite which he expresses if one is lacking of tribute. Sandy Hotchkiss (2004, pp.19-45) identified some "sins" of the narcissistic personality that are the impudence, the magical thought (mythomania), the arrogance, the desire, the conviction to be always right, the exploitation of others coupled with the feeling to be always exploited and the difficulty of fixing the borders of the ego (see a presentation of these stigmas in appendix IX).

The narcissistic character is observed in subjects who, whoever is their age, are not completely developed emotionally or morally. Apart from their interest for their own person, these subjects don't have realist feeling of oneself nor interiorized system of values to guide them. Instead of appreciating correctly their strength and their weakness, the narcissists show with their close friends their omnipotence without any common measure with the reality of their power. Rather than showing humility in front of their defects, they are submerged by a devastating sense of shame that they deny and hide. They are generally incapable to appreciate or even to recognize the peculiarity of existence or the feelings of others. Behind their apparent assurance, impudence and arrogance, we foresee a person emotionally paralyzed, suffering from emotional infantilism. I shall return on each of these concepts.

A narcissistic personality never gives generously his affection or his attention, she "exchanges" the attention which she grants in return of real or expected profits as affection or sexual relations that she assimilates to attention, tenderness and love", this emotional profit is due because she prepaid for her sexual favors. A narcissistic personality takes, does not give, even if besides she can cover her lover, her mistress, or her children with gifts. She pays attention, but never with the intention of loving, she is never in peace with love, because contrary to what we could believe, the narcissism is not an excess of love, but a lack of self-love, what leads to a constant search of love for herself.

In the narcissistic personality, the Superego is to blame; he represents exclusively the critical Parent who tortures the Ego of his prohibitions and convinces him that all are nasty and little reliable, and that, if he does not take care of himself, nobody will make it, and he will be alone in the world. The unconscious of narcissistic personality kept the memory of having been, child, the center of world for her mother or for his father, then of having been dislodged brutally from this pedestal: the mother loved more her brothers or still the father went away in the adolescence and became attached to somebody else, and this disappointment joined her as the memory of an abandonment - terrible treason the repetition of which she dreads.

The question is not of having been loved or not - even the orphans meet at a certain time an adult with whom develops at least an embryo of emotional story.

The main thing is: did my early entourage allow constituting a structuring and reassuring narcissism, a self-love?

It is the latter, indeed, who gives the possibility of building a loving relation, of offering to others what we received.

The way in which the parents loved each other plays also an important role.

Obviously, Fatima has not constituted herself a structuring and reassuring primary narcissism. What about of Claude?

The partner of narcissistic personality, if he is himself a narcissist, plays a similar game and these two solitudes go hand in hand, side by side, in a false grotesque appearance, without ever meeting, without growing or progressing, destroying mutually. Everyone plays to look and contemplates himself through the eyes of his partner; everyone contemplates the idealized image which they both wished to project in the eyes, him of her mother, and her of his father. It is perhaps what is called "the mirror effect" which Laurence Jalbert describes so well: "we made love in front of mirrors of theater and I tattooed all your faces in my most secret places so that you drink your image as you asked to me for it (...) Why then you flew away?" 17

Why does the narcissistic personality leaks this disorder which she feels as oppression?

The partner of narcissistic personality, if he is not himself a narcissist, or better notices the game and realizes that he loses there at par, that he obtains well little for what he gives and he ends the game in front of the hugeness of swindle, of which he is a victim; or still, he deludes himself about these marks "of love", "of attachment", of dependence in reality, what the narcissist strikes him, and he hangs on desperately to the image that the face-mirror of his counterpart reflects to him. The narcissist proposes his love and express his anxiety, but where there are only for the partner demands to calm this anxiety. It is dependence and not love.

Somebody who writes "with you I feel loved; I love you for loving me" indicates generally that he cannot feel love and that he needs demonstrations and external symbols to convince himself of this love. Love does not consist in giving something to somebody, time, attention, outing; love means to be opened to his feelings, to be free to feel them and to grant to others the same freedom. It is to allow to develop and to express everyone according to the own nature. What matters above all, is to be oneself and to allow the others to be what they are naturally. We can leave the other to be what he is ignoring all, but as the answer of other one is an integral part of love, he cannot develop without a favorable answer. The dependence can be without reciprocity, love is never without reciprocity. To leave the other one to be really what he is, it is necessary to meet his needs.

Various studies suggest that the narcissistic personalities present a risk of depression more important than average during the "midlife crisis". Doubtless these support less well that the others of not having reached the ambitions of their youth what questions the image which they have of themselves. Their character often prevents them from forming with the others intimate and warm relations, what leaves them alone, without comfort or support in front of their balance of mediocre life.

The narcissistic personality is never responsible for blows which fall on the head, she is responsible only for successes and achievements. So, to be understood, there is always somebody, somewhere, who has a debt towards her. The narcissist blow hot and cold and as soon as a partner is too much in love, he is devalued for her; the attached and dependent loving partner is no longer considered just enough worthy or enough strong to be "loved".

It is probably what occurred when Fatima phoned to Claude to offend him:

"You annoy me Claude, you are only a conceited, an incapable, ignorant, a powerless, you missed me respect in your last e-mail, you know nothing of the Arab

world, my country, the Arab women, and you make a fool of yourself in front of everybody. Clear, moron!"

It is difficult for the narcissist to answer the need for his lover if she makes on him an ambivalent transfer as she made for her father previously. This last assertion requires two explanations. Firstly, an ambivalent transfer concerns an object (individual) who is loved and hated at the same time.

The feeling of love is placed in first position, because the social prohibition disapproves the hatred against this individual or his substitute of transfer and the narcissist would be ashamed of admitting this hatred. The feeling of hatred is thus hidden behind the feeling of love, and it appears in the moments of tension to provoke the fear at first, then the anger and afterwards the rejection of the object of love. The ambivalent transfer can represent three loving phenomena, according to the depth of neurosis:

1. I love you, but I am afraid of being punished for this love (love - fear);
2. I hate you because I do not have the right to love you, but I am afraid of showing my hatred (hatred - fear);
3. I ignore if I love you or if I hate you (fear of being afraid).

In any individual a conflict opposes the Ego (internal world) and the libido (search for the outside world). Every individual wishes to quench his drive towards the satisfaction of external pleasure, but he is afraid of being ashamed and of suffering because of the external object which could refuse himself to Ego. The narcissistic personality solves this dilemma by making of the Ego the object of her desire, then she refuses to herself, she does not love herself and she does not love the others; she is only shameful, aggressive, bitter and frustrated. She so cuts off the external world (schizoid) her pleasures and sufferings That's why the narcissist can break any loving relation and can put an end easily any enactment of love in an abrupt way. The following material collected with Fatima describes this phenomenon:

"It is an opportunity that you explore every possible means before breaking, because until now I never ceded to the attempts to resume. When it is over, it is over without return. I do not need that one helps me to leave my husband or to leave you. I am a schizoid and a narcissist as you know, then when I make a decision of this nature I never look back. These are my mechanisms of survival. The problem is that I do not want to leave my husband for the moment; I am worried only for the future of my children and my calculation is that they are better with their father. I shall leave him when their future will be assured. I want even less to leave you, because you are my reason to live. It is the dilemma where the present catches up us and wants to oblige

me to decide. The problem is not my neurosis, but my plan of match which I do not wish to change to please my husband".

Secondly, why to persecute a positive object of transfer (potential source of love)? Because the narcissistic personality is in perpetual looking for love, but she lived a major trauma in the childhood, whom she considers as a treason which brought the shame, from hence ensues its decision to make his own the parental order: "Don't trust anyone, they are all the same, do not accept caresses, does not give caresses At the same time as she protects herself against any treason and any disappointment, she protects her Ego by rejecting any feeling of love. The narcissist - histrionic exchanges sexual relationships for a little of human heat, but she ignores the deep meaning of her sexual behavior, she does not tend absolutely to objectify nor to understand and she reacts annoyed to who tries to explain.

I did not have difficulty in noticing that what appeared as an unbridled sexual desire at the beginning of exchanges between Fatima and Claude, was in reality only a function of defense assumed by the same sexuality. Moreover, I would not be surprised of learning that this unchained sexual desire has faded with the passing of years. It will be always so for all the partners of Fatima, when the phase of narcissistic idealization is ended. That's what Claude lived, that's what the husband of Fatima lived and that's what will live her next lovers. It is necessary, thus, that the emotional analysis has to unmask this situation and dissipate the infantile genital anxiety so that is showed the genital desire of object in its native function. Fatima will lose so her exaggerated sexual suppleness. The sexual desire fades with the passing of years, we will say! It is false, the sexual desire of Claude for Isabelle is never faded, the one of Isabelle for Claude is faded, but it is something else on which I shall return.

There are the big and small narcissists. The small are less talented individuals who try to persuade and to fool the others that they are unique. They are less exuberant than the big narcissists and were sometimes marked by a conflict of power with another child of the family, the brother for example, with whom this child had to share the power or the preference of the other parent.

The big narcissists are generally extrovert, while the small ones are rather introvert and passive. In the small narcissists, the fear is more present, what determines sudden, unpredictable mood swings. The lack of self-respect is less hidden, their number of seduction is more discreet.

They can deny themselves to please the husband, children, superior, or the day lover. They are ready to prostitute themselves really or symbolically for a little of affection

or admiration. These are so kind and adorable people that we cannot refrain from loving them at least initially. The women find themselves more often among the small introvert and passive narcissists, because the social pressures tend to condition the women with the aim of seduction and passivity, particularly in patriarchal society. The consequence of this defense system is the loss of identity and the lack of self-confidence: this is the way so that their **persona** is forged, according to Jung (1996) 18.

It may be curious that this structure which gives the impression of persons proud, confident, sometimes even blazing, relies on a lack of self-confidence and on an uncertainty in front of their power. How to explain it? Because the loss of the sense of identity generates this insecurity in front of what one is. This loss of painful identity leads to excessive behaviors at the level of seduction and manipulation and the impossibility to love the others or oneself. The narcissist will have to work hardly to find again the sense of his identity which, whatever he makes, can't be restored by the humiliation, exploitation or destruction of others. One will notice that this lack of self-confidence is different from the masochistic emotional structure or from the paranoid structure. In the masochistic structure, the defense system is characterized by the alternation submission - rebellion; there is crushing of the identity, but no loss of identity; the masochist knows who he is, while the narcissist looks for knowing who he is, he lost his power and tries to replace it with the Ego power.

The narcissistic personality can't accept her; she is ceaselessly in search of the perfection, what creates stress and a permanent internal tension very difficult to be lived, together with fatigue, irritability and bitterness, sometimes with drug use. She suffers from a lack of confidence in the others and from a feeling of anxiety which she will conceal for a big hyperactivity assuring to be always loved and never betrayed, until when, abruptly the body of the narcissist cracks under the effect of pressure so much wears out more quickly than the one of her accomplices.

Not only the narcissistic personality wants to be loved, but wants to be the only one to be loved. She is searching for the exclusivity of love. It is a big suffering to feel that somebody else (the wife of lover for example) receives more expression of love than her, because she lives in a permanent competition for the energy, where to receive expression of affection and approval is to receive energy. The narcissist is jealous of the competitor who monopolizes the energy and she tries to reconquer the place of favorite; if it is impossible, she concluded to the treason and run to look somewhere else for the energy which, she thinks, will restore her life. This is the way in which Fatima expresses herself in the following extract:

“With you I feel understood and loved and it seems to me that I love you as much as you love me. I love you of loving me. Can I admit that my lover grants the precedence in a loving and soft marital relation while I am only a sexual making-value in his life? Obviously not. It is a judgment from me that can seem narcissistic, but I am convinced of it. It is not your fault, but it destabilizes me excessively, even if it is your life which I do not want to destroy. It is not a ghost, as I make, as you take, you protect and spoil. It is unhealthy jealousy, I know. I can't have in my life a lover "coolly" who causes to his wife all the tenderness and affection which I could never have. It hurts to share you with your wife”.

When this structure is active, whatever we make, whatever we give, it will never be enough so that the narcissistic personality feels to be loved, recognized, and reassured. The narcissistic personality holds a continual emotional accounting; so you will intend him to proclaim "we are quits. You are not quits. I am quits with him, but not with you. Nobody is quits with me. I leave them the first. Nobody leaves me etc.”

The narcissistic personality is a seducer whom people appreciate for a period of time.. then as she promises more that she cannot deliver, at one moment there is the disappointment. She cannot recognize her error, what would be the admission of her imperfection; she thus does not tolerate criticism, which is immediately considered as a lack of affection exposing the criticism to emotional reactions very violent. She must be the best and the most successful to keep her status of favorite. Then the narcissistic personality is always at war, in competition. The serenity, soft and peaceful peace of mind, the quiet insurance of spirit, the confidence and good agreement are inhospitable and inaccessible lands for the narcissistic personality. We find only three categories of people in the circle of the narcissistic personality: the admirers, the opponents and those who count for nothing, whom she despises and can't even see.

Following a period of delirious enthusiasm arises a comment, a sentence, a word, which the narcissist interprets as a lack of respect, what engages a reaction of disproportionate anger, that, if she causes the breakdown of the relationship, can lead in her a phase of depression. The narcissist proclaims then of “giving a fuck” everything and everyone, to want to go and leave everything and at once, what is false obviously, because she needs the admiration, attention and affection of others, she cannot thus leave them easily.

We could believe that the narcissist is hypersensitive, but rather than a real sensibility of the psyche it is about a hypersensitivity of the ego. If the narcissist plays in "Let us pretend to love each other" it is only with those who love her, who will be allowed to

manipulate and who will accredit her mania by saying herself "I pretend to love you so that you love me". Contrary to the big narcissists, the small narcissists do not intend their seduction power very far beyond their immediate circle and usually rage among their close relations.

Love is to turn towards the other one, while the prisoner personality of this emotional structure is essentially turned to herself for lack of love of others and lack of love of herself. The others exist only to validate the existence of narcissist. The Ego monopolizes the energy of soul and bypasses the loving effusion. Generally, the narcissist dominates the couple, but a small narcissist will be allowed manage and will interrupt these periods of resignation of phases of revolt where she will resume the authority on the couple so as to show well her superiority.

The narcissistic woman rarely is satisfied with a single partner and if she makes this, it will be limited for a while and her victim will have to be either of masochistic type, and oral type that are emotional structures more easily accommodating. Anyway, the partner will have to be an unconditional admirer.

If the spouse is not so and if he denigrates her then this latter makes sure of frequent revolts, punctuated with crises, anger, leaks and infidelities. These infidelities will cause no guilt and to keep her conquests she will lie in a shameless way, going to deny what she lies. The narcissistic personality is in competition with every person of the same-sex, the histrionic narcissistic woman sees in the other women only rivals. The entourage people of narcissistic personality, at first seduced by her visible charm, get bored of her cinema and show signs of rejection which she interprets and anticipates immediately, confirming once again her scenario of abandonment - treason.

The body of narcissistic personality is wide, sturdy, with an ample and proportioned bosom. She always smiles because it is a good way to manipulate. She will never admit that she is sick until when she will collapse following a heart attack, a burn-out or a cancer. She will not respect her body which she will subject to an excessive stimulation. A lot of energy is accumulated at the level of breast and head and on the other hand her legs and the bottom of her body are anaesthetized. These people are very emotional and anchored in the reality.

2. Élame, this is your wife

During our second series of conversations, Claude presented me Fatima and his family.

The couple Fatima-Élame keeps interests, fortune, property and family in Maghreb. They also acquired fairly properties in Canada, they thus have two homelands. They registered their children to the private school for the primary and secondary studies and in a foreign university for the higher education, a frequent route for the petty bourgeois immigrants. A new country, a new society slightly ethno-centrist, an immigrant family a little isolated, keeping roots and interests in his country of origin and having difficulty in merging in the host society, a difficult family situation, but which looks like so many others in our societies of globalized migrations.

In their first phase of life in Canadian land the couple was equipped with a common project and closed the ranks to overcome the adversity. The journeys in Maghreb were frequent, the children were sent there regularly. They live here, but the heart is somewhere else. Then, little by little, the interests take root in Canada, the children make friends and are reluctant to move away to visit the relatives in a pauperized African country. Slowly the family cohesion languishes. The journeys are less frequent, the dominating interests are here.

Their relationship cracks and none of the two protagonists perceives this disintegration, none reacts to protect the unity and cohesion of the home.

He criticize and bustle more, she is reluctant, grumbles and goes away, looking somewhere else for the solution to her distress, to her frustrations of mid-forties. The boys demand their independence and beg less assistance. Fatima wonders if they always need her and which is her utility given that the children are grown and her husband settled down comfortably.

This couple is part of the social group of small shopkeepers which are related in the Anglo-Saxon countries with the middle class in the process of impoverishment in this world submitted to the globalization of a globalized economy, what causes a social split between the super-rich and the "bobos" as Renaud 19 calls them. On the economic plan, the social group of small shopkeepers, agglutinated to the professionals of services, has more and more difficulties on maintaining their lifestyle and saving their business subjected to competition of hypermarkets, at the same time as they are burdened by welfare costs and swamped with regulations which they consider stifling. Their turnover allows them with difficulty to offer competitive

salaries and they lose invariably their employees as soon as these, trained by their care, have acquired the savoir-faire essential for career advancement.

On the political level, their fits of temper have an explanatory value, but on a strictly negative mode. They vote for protest, they vote not, they vote against a deviant ruling class who escapes them. All this is made in the biggest confusion, without any party, doctrine or ideology, formalizes this rejection and structures their electoral behavior or represents their class interests. With them, the social narcissism replaced the individualism. The individualism was a gregarious belief, a powerful collective ideology. The social narcissism, which replaced it with all social sectors, indicates a state of atomization which does not correspond to any specific doctrine, to any social project, to any desire for action group. While the dynamic spirit of the fifties had engendered unprecedented technical and scientific progress, these realizations have proved insufficient to introduce the expected political and social reforms. The Western man came to despair of being able to change the society, he turned towards his **ego** and has concentrated his efforts on his person, the only reality on which he still hoped to control and transform.

We are entitled to wonder if this narcissistic state of mind is more difficult to be integrated for these representatives of the immigrant Arab population, stemming from a united clan culture grouping around the father the whole widened family. The link which unites the endogamous clan family is the "blood", the common membership; the blood filiation surpasses the principles of law or of social justice. A brother commits a murder, we do not want to know if he was wrong or reason for killing, we protect him; he is the blood brother, the vendetta is justified by itself.

A sister has a lover, we do not want to know if she disturbs her children, we protect her, and she is the blood sister. We would have been able to think that the social integration of this Algerian couple would have been very difficult, but since these are "bobos" who have assimilated very well the ethics and the narcissistic Western culture, their integration has been facilitated.

The anthropological system of reproduction of every human group allows a rational description of the reproductive behavior and the community life of a human community. This system can be classified and characterized according to four axes or different variables.

First variable: The family is the nuclear family (small cell including only the mother, the father and their immediate children) or the community family (patriarch grouping the descendants sometimes on two generations under the same authority and often under the same roof)?

Second variable: The relationships with the patriarch and his brothers between them are liberal or authoritarian, defined or indefinite?

Third variable: The division of inheritance is made according to an egalitarian or unequal way, and according to strict rules known for all or without rules and in an arbitrary way?

Fourth variable: The recruitment of a spouse is made inside the family between first cousins for example (endogamous), or is made completely outside of the family, widening so the notion of incest (exogamous)?

Each of these fundamental features of family organization contributes to the elaboration of a level of integration of the individual at his social background and we can try to estimate, according to the combination of criteria, the potential integrator - the maximum integration which is the communalism - or on the contrary the potential disintegrator - the maximum non-integration which is the social narcissism - of any anthropological system.

Each of these features thus allows of apprehending the ease or the difficulty of integration of an immigrant couple in a different anthropological environment. A migrant couple from an anthropological system in another, almost identical, will see largely increased their chances of integration and, on the contrary, if both anthropological systems differ largely, the chances of integration of this couple will be largely decreased.

Fatima and Élamé, native of the Arab society, grew up in a community anthropological system (a chieftain gathering around him a whole family), authoritarian (in theory, the chieftain possesses only the authority, we shall see that this authority is shared); in the rules of defined egalitarian inheritance (the division of inheritance is made between the brothers and secondarily between the sisters); where the recruitment of a spouse is made inside the family (first cousin) what we call an endogamous structure. The Arab society thus offers a major power of social integration.

Claude and Isabelle for their part coming from a family of Quebec origin of nuclear type (the family groups only the father, the mother and the legitimate children, and even not always), liberal (the patriarch has no authority on the members of his family), definite egalitarian, the division of inheritance is made today fairly between all the children, whatever is their sex, what was not the case 50 years ago. The recruitment of the spouses is strictly exogamous (completely outside the family). A society finally averagely integral, the Anglo-Saxon (American) nuclear,

individualistic, liberal, unequal and exogamous society which is the archetype of the society socially not integral. I can thus conclude that the integration of the couple Élama-Fatima to the Quebec host society is practicable, but difficult.

The individuals stemming from community clan societies - authoritarian in patrilinearity - undergo from this point of view a particular dysfunction because the social individualization of Western societies strikes them while they evolve within a subdued widened family subjected to an obsessing promiscuity where the individual must strive for isolating himself inside the widened clan, a clan united and closed on himself (endogamous).

The Arab society encourages the marriage between first cousins and contributes to close the clan and to isolate more from the surrounding community. This problem is increased in the case of migrant families installed in West. These live on horseback between two anthropological systems, the Arab clan system and the Westerner individualist - nuclear system. As a general rule the young children of these couples of immigrants tend to marry spontaneously the anthropological system of the host society. These couples thus undergo a double alienation which they try to solve by living their family life in an introvert way and by fitting out times of extrovert life outside the family, from hence the possible search for a lover or a mistress ²⁰. Fatima as many immigrants will spend a part of her energies to try to solve this double alienation which she feels, which makes her unfortunate, but which she does not understand.

This is usually the dominant element, the most fragile and unstable element in a couple, that reacts violently to this permanent stress, looking, in the banter and extramarital escapades, for a release to his personal tensions and a way of taking revenge, what obviously make only aggravating the difficulties of couple. The sex drive which carries the weak and unstable element of the couple to look in the libido for the solution of a problem, badly put, is a biological strength whose function is to surmount the stress and the sensation of solitude and isolation produced by the ambient social narcissism.

Élama refrains from pronouncing politically by fear of being stigmatized as Arab immigrant. On the other hand, Fatima militates in a political movement that is subjugating so her revolt. Both believe that less intervention of the State would amount less responsibilities and less regulations, less constraints and more freedom for making business, more latitude to hire and dismiss, while in reality less State will give more freedom to the big wild monopolistic competition to eliminate them as small storekeepers and to transform them into employees of health services.

The opening times are growing and the professional burn-out watches for the married couple. The partners are torn playing to who will be able to play the game well before the big collapse and the tensions burst into conflicts opened for the division of assets. The authoritarian and self-sufficient attitude of Élamé in the management of family heritage increases the frustration of Fatima which feels more justified to deceive him: "he does not need me, he does not recognize me, that I need him" she reflects, until bitter, the child in her realizes that she cannot break the filial link which connects her to her executioner who is also his favorite punching bag.

On the personal plan, the fatigue and tiredness swamp the husband and this battle to maintain the standard of family life causes a permanent stress. The quarrels between spouses multiply destroying their complicity and damaging their intimacy.

Their couple is constantly in danger to implode. We shall see further that these are their complementary neuroses which keep them attached one to another in their despair.

* * *

"Professor Mayrand, I met Fatima on the occasion of a reception which she offered at her home. Our love affair began a few days later and was spread out over one year. I was able to observe her character, I analyzed her scenario of life, her manias and her complexes and I discovered her "*project*". You know, persons as her and me, we have the feeling that we have not had our part of attention in the life and that our words were not considered during the childhood. We tend to adulthood to put into words a lot and to say anything that comes into our head; it is often necessary to remind us that all the truth is not good to be said and that the frankness is not to say all that we think, but to think of all that we say. I hope here that the "said" will not make scandal and that the "unsaid" will not make too much noise.

For Fatima, to tell her love affairs to her lovers is a way of concretizing her fantasies, of making them truer and to relive them afterward as she would have wished that they are.

Fatima lives with difficulty her existence of immigrant established here for a decade together with her husband and with her "young". Until recently, she regularly turned to get fresh ideas on the Mediterranean Sea. At the beginning of our meetings, more than a year ago she had not seen again her relatives. This breaking with her country of origin caused him difficulties. She received us suitably, the sardonic smile in the lips, wasted skirt; fussed, she paid attention on everyone - just what is needed, not too much - without indifference, but without deference.

She was there and she was not there. At first, we do not perceive the touch of irony

which guides her in the choice of her siblings.

She maintains a small pretty dapper, no blocking jumble, nothing flashy, something simple as somebody who is not permanently settled and do not dedicate too much time. Her children, her emotional security and her year-end balance sheet compensate the sadness of her eyes and her feigned enjoyment. From this first contact, I tried to drill the mystery of which she was surrounded.

She was very voluble, you know professor, and she supplied me a big quantity of materials. I should have been wary of this soliloquy, because the language often acts as defense. There are sometimes words which hide the troubles and which draw a veil on the meaning language of the body and face. It happens the same when the words express nothing more and that the verbal language is reduced to a simple labial exercise".

I would add Claude that many psychological cures which last for years drown themselves in reality in this pathology of language. To avoid this reef, I shall report in this study not only words, writings and drawings, but also thoughts, physical appearance, preservation, feelings and behavior of the participants.

"A woman, mid-forties, who sneaks here and there. I understood immediately professor that she was looking for a lover, not too cumbersome, older, which she could manipulate and persecute to settle up with her mother and with her husband as well as share, if possible her power. She looked for a lover which loves her unconditionally, available just in time, with whom to have some good times, to exchange feelings, to have fun now and again and to play at make-believe to love passionately. She did not seem to want to leave her husband, the victim and accomplice of all her agonies for so long, nor her children, her security, her apartment. She simply wanted to make time waiting for her humors or the firmament indicating how releasing herself from her affective dependence and settling up with her husband whom she considered responsible for everything. She told me to feel uncomfortable in her own skin, but she did not know how to improve her share. She had read fairly about psychology, sign that her evil worries her for a long time. From the number of her children and from her behavior, I understood that she had assimilated well the Western culture and customs.

Fatima is afraid of being abandoned and she feels an immense need for love, an impossible need to fill so that a continual fear of being abandoned, foundation of her disturbed character. She must be never abandoned, she can "leave", never the opposite. To do it, as soon as a new connection begins, she engages a process of validation of attachment of the partner, what determines ceaseless conflicts until the

character, exhausted by these quarrels and by these persecutions or understanding strictly nothing, goes away. Always on the watch she warns this moment and breaks immediately: it is the failure. The dangers of intimacy and attachment are spread. She concludes that it is not possible to trust nobody, especially the men, all despicable aggressors who want the butter, the money of butter and the ass of the farmer as is underlined by the following material:

"Since my childhood, says Fatima, I do not stand that the others leave me. Then to undergo never it, I leave them. A man does not abandon me; it is me who abandon him. I am afraid of it as the plague and it is good that I always try to leave him in the zone of non-intimacy so that an end of relation coming from me is never the death".

It is distressing to meet a woman child worried to know who left her, but indifferent to know who loved her. During the comment, she declared that she hated profoundly the men, particularly the macho men, her husband is the archetype of this mob, she says, phenomenon of projection, it seems to me, because she would have liked to be a man just like her spouse that is cold, stiff, calculator, independent and masochist".

She desires the men and she would like to possess a penis, you told me Claude. In fact, it seems to me as analyst that it is more the phallus of power and the force that she desires than the same genital organ. Contrary to what we believe generally, the **phallus** is not the genital organ very known, but a concept, an authority of the psyche and personality, a feeling of power and force which people associates with the genital organ because are generally the men who possess all the powers in our patriarchal societies. We shall see that it can be sometimes different. The subject, as so many other women, submits itself to the **parental complex** when she makes spend her social and marital obligations before her personal emotional needs. That's why I believe that the creation of a real and intense intimacy between man and woman in the equality and respect is a good antidote against the community and authoritarian patriarchy.

I continue my analysis Claude. Fatima hates the men, but also the women. She perceives the women as rivals just as much as she perceived her mother as a rival. She despises the women, these defenseless beings guided by their emotions, situation which she tries to avoid at all costs. The terrible law of parental complex is the same for all: "Get loose from your feelings and from your emotions if you want to survive". For her, love is only an emotional effusion which attaches you and makes you dependent on somebody who, if he abandons you, what is inevitable, give you pain. Fatima thinks that it is worth hundred times better to be never happy than to risk one day to be unfortunate; as says the song: "they replaced the love bandaged by the

tenderness, they locked themselves into the chamber of commerce, no happiness, no misfortune" 21. The source of this aggressiveness against the women is present usually in the childhood, in the relation with the mother.

I noted that Fatima does not make much exercise and does not give a big importance for her physical appearance. She focuses to maintain her hair and the face. She suggests that the beauty is only a short-lived delusion. She recognizes nevertheless the importance of the appearance in her congeners and all her life played her charms, despising those who were set in her weapons. Fatima is a seducer for whom the charm and the sex are currencies, instruments which she uses to reach her purposes, and obtain what she wishes: to become attached to certain persons of which she needs and that will be able to manipulate.

When she is upset, her voice too soft, affectionate and bewitching becomes suddenly rough and severe as if two personalities are faced in her. Fatima seems stubborn, what does not prevent her to be polite, nice, accomplished housewife. Fatima is a docile woman who looks for being appreciated in spite of her conflict opened with her husband; on one hand, she is afraid of the evil which she can make him, and on the other hand she wishes this evil in a certain way.

I observed the fluidity of her expression and a good articulation, on the other hand, the verb becomes hesitant and the articulation requires an effort during the public interventions, especially if she stands and exposes her whole body to the view of assembly. Let us allow Fatima express her trouble:

"When I have to talk and everybody has to look at me, I do not know longer what I have to say, I have nothing more in the head, I am invaded by the shame; it's worse if is my lover who talks, I am as well ashamed as if it was myself who talk. I have as integrated into my personality".

Christiane Olivier (1980, p. 156) writes this about these introvert women:

“At the time of taking the floor, the woman is afraid at the same time of not using the deliberate words and to rule out the allowed subjects. Frequently she says that has no words to express herself (...) and she is afraid by not taking the words of her sex to not appear "woman", she is afraid of displeasing. Body-words-sex, everything becomes muddled in her head, as has muddled for her when she was young, and she shows of being incapable to get out of the imbroglio. She talks with her body or she does not talk because of her body. As soon as I stand in front of a man, I become stupid".

Another characteristic of the **narcissistic** emotional structure, these personalities are never confident, never in the rest, but still on the watch, scrutinizing the attitude of counterpart to reveal contempt, lack of respect or disrespect. These personalities are sometimes reserved and seem always to be confident, but they are never so in spite of appearances.

It is also a characteristic of the schizoid dissociation. In mind of the schizoid, there is structural split and inversion of the normal sense of representations, the top, the cervical, the feelings, represent the "bottom", that is to say the instincts, the emotions, the evil, the perversion and vice versa.

To hunt the man and to kill time, she militates in a militant movement.

Procrastinatrix, she postpones what should be made now. She arrives always late to the events while Claude is of an exemplary punctuality.

It is her pet hobby and her way to distance herself, to draw the attention, to assert her existence and to persecute the audience. Her thirst of gratitude is immense.

Fatima has slightly dysphasia and dysgraphia because she feels great difficulties to turn, to manage her time and space. She is disorganized and untidy in her handbag, in her car and in her home, while you Claude, you are ordered, tidied up and Cartesian, managing perfectly your time and your space. She is afraid of exploring new horizons, of going away from beaten track, a remainder of her life in the native country where the woman, constantly threatened, watched, spied on, followed and continued, always has to protect herself against the desire of men.

She controls with difficulty a technology then she cannot longer to take place and does not want longer to change. She needs to be reassured, of controlled places, well mastered techniques; the new and the unknown are for her source of insecurity while Claude adores to explore, to look and to find. She asserts that she is without ties, free as the air and that she can leave everything to migrate in her own good time. Curiously, she likes a lot this illusion.

Fatima had a discreet success at school, what means that she had begun her Oedipal castration freeing in this way a part of her energies for the activities of learning and socialization. She keeps about this period of her life a subdued, docile, reserved, curious attitude, making often what we expect from her to obtain the approval of people which she appreciates or on whom she depends. But she also keeps an attitude of revolt as an infantile valve, because after a phase of submission she rebels and tries to break the yoke which oppresses her. She quickly passes from the peace of mind to the uncontrolled anger. Finally, about this period of her life she cultivates an attraction for the men with the narcissistic phallic temperament who have savoir-faire

and glibness; the attendance of these characters gives her the impression of being important.

Fatima shows paranoiac tendencies probably stressed by the depressive phase which she lived at the time of these events, what leads her to prefer the role of victim without preventing her from taking the occasion the role of persecutor towards her lovers in particular. In her company the crises follow one another continuously. She was in conflict with most of men whom she knew except with his father, she says. At the beginning of the interviews she incensed him so as to exonerate herself. It was about a tactics of defense against the fear and contempt which he inspired her, because he was weak in front of his wife and in front of his daughter whom he desired, and she resented him for this package.

Fatima admits with difficulty her wrongs. She refuses stubbornly to assume her part of responsibility and feels betrayed by whoever wants to suggest her. She requires to be right always and to pronounce the last words on everything, it is the proof that she is not subjected and that the man will never get the better of her, she believes. Child, we did not listen, she has time to resume, she does not longer listen, she judges and accuses. She suffers from her solitude, from her aggressiveness, from the internal tension which lives in her and leaves her no respite, but she interiorizes this suffering which she accepts as a fate, a fatwa which would have been pronounced against her deserved happiness. Revolted, she goes without serenity, obliged to lead the fight against the real or supposed male chauvinism, against the men's power and against her fate. Her angers and her rancor are also intense as her appetite of vengeance and her bitterness. For her, the human relations are continual power struggles, punctuated with low quarrels or with high intensity.

Basing me on the materials which has been transmitted to me, it seems that on the sexual plan Fatima knew a completely developed genitalia, but in charge of anxiety and that she knew a regression when she was a little girl 22, from which the immaturity of her personality, characteristic of this regression.

Christiane Olivier (1980, p. 138) describes so this fatal or necessary process of regression: "every sexual act leads us to iron the mirror, and allows us to die one moment in our solitude, to find the AN original. The A negation of anxiety, place of regression, where we can finally rest a little of our heavy condition of human being faced the difficulty of carrying alone the burden of incommunicability of his unconscious. Woe to the one who cannot regress without danger up to her mother, woe to the one who cannot cover his life in reverse, and has to stop at a certain point, because his enjoyment will stop there".

Fatima, such a child, lives in the present time and is difficult to delay the satisfaction of a need or the expression of a feeling. Never stoic, always impulsive, Fatima wants at the same time to devour and castrate the penis "cut it into slices", she said. It's about an outward sign of orality.

Orality is a libidinal regression that can occur at the end of Oedipus complex when the Oedipal castration (heterosexual and homosexual) does not take place very well. We find trace of this orality in the quick passage from sexual submission - passive - homosexual feminine attitude - to heterosexual revolt, the trace also in this sudden passage from the laconic ingenuousness to childish anger, another mechanism of temperamental defense of Fatima. Her violent and uncontrolled revolts are much more since as Muslim woman she is not assured, and it is necessary to arm herself with all her courage to reveal her aggressiveness. In these moments of revolt, she roars insanities and breaks objects to give her boldness, express her bitterness and show her rancor. Her process of emotional defense leads her to pass from untidy sexual passion to morbid asceticism.

Fatima wants always to prevail in a debate and every time she feels that her reputation - her ego - is at stake, what makes her irritable. On the other hand, her anger can disappear so fast as it arose. For her the anger is a normal emotion of life, as natural as the sadness and the enjoyment. As her friends have a natural and calm peace and tolerate with difficulty these sudden mood swings which they don't understand, when she becomes enraged, it sometimes causes a definitive break-up which she does not understand. Why hold against him past and forgotten insults, she says?

Fatima knows probably the genital sexuality, but she does not know probably the genital love and vaginal orgasm. She learnt to repress her desires of physical love and to screw mechanically hoping by these carnal exchanges to establish the contact and to share affection with her partners, but unsuccessfully, from hence her frustration, resentment and frigidity.

I think that the withdrawal of libido is here the result and not the cause of her neurosis. From her relation with her father, who overprotected in her daily life and repressed in her sexual development, she has developed the infantile characteristics mentioned previously: anger, powerless frustration, revealing a deep fear and a lack of defense, from hence the denial of the truth, the lies and her myth maniac which are the tricks that the child uses to survive in the middle of a contradictory and suffering reality. One of her favorite maxims would be: "I do not want to see it, when this does not exist". It is a typically immature and mythomaniac behavior: she needs only to imagine or to deny a reality so that it appears or disappears.

Basing me on the topical of transactional analysis, I observe in Claude and in Fatima that the rebel Child is often at the cockpit of their personality. Their critical Parent is hyper-developed and submits their own children to his diktats. The feeder Parent is

moderately developed. The adapted and docile Child is well developed while the reasonable and logical Adult is atrophied in Fatima and well developed in Claude. The Young - professor, seat of the intuition, is repressed since the childhood, but it survives in secret in their respective shoulder bag. Having made her own a number of parental and societal injunctions about her sexuality and her loving life, Fatima is governed by a scenario of life "Without love and without enjoyment". Finally she was subjected during the childhood to the parental injunctions and to their denials in the daily practice, from hence a scenario of life "Without reason". We shall return there.

Her relation with her husband Élame is very complex. She made a marriage of convenience several years ago with a shopkeeper of her county. He had to help her to launch a trade and to have a home in their city. The desire of Élame with regard to his wife was unilateral and unequivocal: man, looks for partner between 20 and 40 years old, soft, devoted, tender, discreet, possibly attractive. Then, gradually, their relation declined, for his fault naturally, because following the marriage the things went bad, she assures. Overnight, she noticed incompatibilities which previously she had not noticed. What so much changed after the holy alliance? For her, it is the same act of marriage, this signed treaty that would have upset everything. Illusion naturally, he was what he had said that would be; she was what she had guaranteed him to appear, that's why they were what they had promised to one another.

Her husband is older than her as all the men who she attend, because she expects from her pretenders for the validation of her sexuality, validation which she did not receive from her parents, from his father in particular. She conforms so to practices which take place in her society of origin where the man chooses his wife younger than him. She will choose later lovers who will be almost old as her father to prove to her mother that she has so much value as her and that she understands better the men: "I would have known how to control my husband, she seems to tell her mother, and I shall know how to keep mine". That's why in spite of their hostility and without loving him she is profoundly attached to him. She becomes attached to his scapegoat as he becomes attached to her executioner. Anyway they are for each other, alternately, torturers and scapegoat.

For her, the emotions are traps for idiot which weaken the shell and make cry. As for many women, the coolness and indifference of her husband are symbols of his male strength. It is just this man's kind which she sought to be and who is her persecutor and her preferred victim, after her mother and his father whom she replaced. Fatima the unfaithful has, in the hatred, the sacrifice and the persecution, of big faithfulness. The anger and resentment of Fatima towards her husband changed into resignation during the first phase of their union then, under the blow of fatigue, stress, and adaptation to a new host society, the new independence of her boys. Since the pre-mid-life crisis, her resignation changed into acrimony, revolt, desire of vengeance as she had made to the end of adolescence in London. Pushed by her aggressive shadow, Fatima took a lover and she feeds so her animus with new dreams for the following

cycle; afterwards, she will return to her resignation, to spend her reserves of avenging and sad fantasies before living a new neurotic cycle. Her husband already anticipates the pleasure of sufferings which she will make him undergo at the time of next cycle.

Élame would be an onanist and a premature ejaculator, she says. It would be necessary to remind that any missed sexual act is attributable to residues of infantile aggressiveness coming to be outlined on the partner and to be associated to the bad, castrating mother. They do not longer kiss each other for a long time by their fault in both. Who does not longer contact does not longer love as says the proverb. His spouse keeps silent, while she needs so much repair declarations of love of her broken unity, it seems little capable of repairing this lack either than of giving him the words of love and desire which missed so much in his childhood.

Élame is filled by the obsession of failure and realizes at best all what he makes. He is so perfect, so autonomous that she wonders what she could well bring him. She deprives him of sex to enjoy, he tolerates this about forty, critical, then adapts to her rather than abandoning her. She blames her husband for his conformity, to have deceived her and to depreciate her.

In all her life she wanted to transform him, to make him a loving and pleasant man, a Homeric task which she does not believe to be able to bring to a successful conclusion, justifying so her failure to obtain love which she claims to wish and sufficient reason to hate him.

Nevertheless, she married this man exactly because of his conformity, of his skills, of his relentless work, of his rigidity, of his integrity, of his critical sense, of his male chauvinism and of his masochism. How to explain that today she blames him for being exactly what she had looked for? It is because a woman gets married to a man hoping that one day he will change - but he never changes.

A man marries a woman hoping that she will never change - nevertheless she changes constantly.

According to the observations of psychiatrist A. Janov (1978), the neurotic recreates later in her life, by her marriage in particular, the situation of her childhood where she was deprived of love, to replay the same play (the same scenario) hoping this time for a happy end filled with love, what Michèle Larivey (2004) calls the objective of the neurosis of transfer based in this couple on their complex parental 23.

The parental complex consists in an introjection of the dynamics lived with the parents and the close friends during the childhood. It is built in connection with pithy events with high emotional charge. The parental complex and all other complexes become real internal voices, the equivalent of the critical Parent and the other characters who form the psyche, according to the topic of transactional analysis (TA), and who urge to repeat the same behavior and eventually lock the subjects into negative models that TA (transactional analysis) names scenarios of life 24.

We shall describe farther the mechanics of the neurosis of updated transfer. At the moment here the mechanism of the **complex parental** 25. The subject did not marry an image of her mother only because she desired the love of her mother, Fatima desired a symbolic mother who loves her, but she did not approach this quest of love in a direct way; it was necessary at first that the pretender would satisfy a rite. She chose a cold and critical man as her mother and she tried to draw some warmth and compassion; of a rigid man, she tried to make someone nice sweet, affable and spontaneous.

This titanic task could not be obviously completed, what justifies her to no longer love him.

If the neurotic was committed with a person who she loves and who really loves him she would be forced to abandon him, wrote A. Janov (1978), because she would always be plagued by this old feeling of having never been loved by her parents. In other words, finding a loving and warm person would prevent the symbolic struggle to solve the feeling of not being loved such as it was by her mother and by her father in past. In this sense the finding in the present love and warmth means that one feels the suffering of not having obtained love which we sought in childhood of those who have so much counted. Even in her dreams the neurotic recreates this perpetual struggle.

Élame offers to Fatima the opportunity to resume ad nauseam this symbolic struggle in order to transform her into a loving and warmth person who accepts her such as she is, and gives unconditional affection, what he will never make obviously. Indeed he leads himself his own war against his parental complex and presents to Fatima his own recriminations against his authoritarian mother. Fatima claims that Élame is dependent emotional and that he suffers from a sick jealousy. It does not seem that Élame deceives Fatima, he has not the time nor the taste to deceive her and it is not his role in their scenario of macabre life. I believe that it is a question for her of justifying her bitterness and of stopping to feel guilty for her repeated adulteries. In their role game in couple, she plays the shrew, deceives, humbles and chastises him and he plays the persecuted, suffers, enjoys, is bored then takes revenge.

Fatima provokes deliberately this jealousy towards her husband and towards her lovers then she refuses her responsibility by fantasizing various motives to justify her behavior. For example, she was anxious to describe in detail her past adventures, she had to splash her lovers of names and truths, these perverse facts that it is better to keep silent. She had to humiliate and hurt to take revenge of those entire phallus to be hated, against the being envied power. She subjects her fiancé to genital abstinence for prolonged periods. He seems to tolerate this about forty who continues and to adapt to this love which diminishes not without grumbling and criticizing, what she looks for exactly. So Fatima says:

"My husband has no access to my vagina for several years in spite of all his demands for forgiveness; nevertheless I do not hate him. Condoms become outdated before having been exposed.

"Fatima reacts to the authority of her husband by revolt and submission. Concerning the revolt, she rarely makes love and without big appetite. She goes out from time to time. Against the approval of her husband, she made song, then dance, she was student then activist. She refuses to attend her friends. She reserves some evenings and many Saturdays and she deceives regularly. Concerning the submission, she obeys him and goes where he says. She returns more or less at the prescribed time. She works under his orders and respects his business management. She accepts his outing proposals. She is afraid of his sulkiness. She maintains the house and asks him for permission.

The recent modernization of Maghreb countries, formerly under French domination, explains these conflicting tensions in the Maghreb petty bourgeois couples. Morocco exceeded the threshold of generalized elimination of illiteracy in his male population at first then feminine in 1990, and Algeria in 1981. This recent modernization has determined a reduction in the birth rate, a reduction in the infant mortality, the generalized use of the contraceptive means, the late marriage for the women (41 % of Moroccans and 58 % of Algerians get married after the age of 30 years old), a strong decrease of endogamous marriages (marriage between first cousins, Algeria 27 % and Morocco 25 % of the households), and finally a raising of the status of Maghreb Arab woman. On this modernization surfs Fatima in her contained moments of revolt.

This recent modernization did not eliminate however the influence of Arabic anthropological foundation of inferiority of the woman and of the male domination. The Maghreb countries are always governed by an authoritarian family structure subjected to the patrilinearity (grouping of sons married around the father and dominating inheritance for the sons), from hence the desire of households to give birth at least to a son. Fatima, relatively free woman, educated in Europe, westernized professionally working outside the home, remains in spite of her, in her anthropological background an Arab Muslim inferior woman of Maghreb. The Europeanized aware hillside of her character cannot totally darken the Maghreb unconscious hillside. These tensions between autonomy and heteronomy cause in her aggressive - rebellious periods of crisis followed by phases of depression - submission.

Élame suffers from a neurosis of type passive dependence. It is Fatima, her children and her profession who supply him his identity and his reason for living. When he will be not able to hide the infidelity of his lady-love, he will be upset, appalled,

because overnight his Ego, all his universe and all what accredits his identity will escape to him and he risks to go out of depth quite there "getting his kicks".

The faithful fiancé offers to Fatima the security; he will be present always in the alarming moments. He depreciates her (bad mother, bad domestic, bad professional, bad wife, bad mistress) to stand up to him, to protect herself and so that no other can love, or appreciate her; so that she does not love herself too, because he is afraid of her as he was afraid of her mother. He is afraid of the evil which she can make him. He is jealous of her successes and turns her in mockery to set up a personality on the vestiges of her depression. He maintains her dependence to her through this negative and disparaging behavior. Fatima finds this old paranoid emotion of being badly loved, persecuted and eventually abandoned, an emotion which always accompanied her.

He decides on everything and makes childish her on all what they look for both, because it allows them to play their favorite scenario, him imperious and responsible, her irresponsible and dominated until the day when she will exchange a notebook of stamps primes 26 will make him cuckold and will take her appalling revenge. He avoided her mother on this side from the sea to face his hell there. They go in this sense on the contrary of the common sense. Freud said only that: "the conjugal happiness remains badly assured as long as the woman did not manage to make of her husband her child, as long as she does not behave with him in a motherly way"? Élame, the stiff adult, does not know how to become the child of Fatima, the infantile.

Let us redo the history of their getting into a relationship to observe the evolution of their complementary neurosis. From the announcement of marriage, the confrontation began. The man decided alone, as is usual in his community, from the date of nuptials and he announced that they were going to get married. Fatima sulked during a month, furious for this unilateral decision, for this lack of respect; she could not agree to be treated as a Muslim. Already that by this settled marriage she tried to prevent the enjoyment granted by her parents to the "prospector" cousin whom she refused to betroth. To consecrate this union, she betrayed even her Egyptian companion to whom she had promised abroad (another who will have loved her and that she will have abandoned because was no longer useful for him). She will describe later her husband as a tyrant, a sulky and a critic who does not attract longer him. She says to herself unfortunate, but incapable to abandon him because of their properties dearly acquired, the habit and the children whom she does not want to disturb them by the way. Here some materials which allow observing the development of her thought:

"If my husband wants to leave me, if he breaks himself the boor, I don't give a damn, I keep my young. My husband sulks as usual; I do not cut the communication, but I had no free moment so far. I always told him that I would never leave my children. The problem is that I do not want to leave my husband for the moment, I shall make it when my children will be grown- up and will have assured their future".

The alibi is common: "I shall not leave my children, to him to assume the responsibility and the guilt to separate them from their mom". As exactly he had the same idea: "to her to assume and to make feel guilty!" They continue to give up themselves and to play the wounded spouses, to hate and to offend themselves and to share the same home. Their children are not innocent of this disturbed atmosphere, and we shall see that one day one of them will declaim his spite and his resentment to her upset mother, so giving evidence of his disturbing attachment to his mom, consequence of a badly managed Oedipal castration. By her behavior, she teaches them that the woman is dependent on the man, that she is his sexual object, that every woman is intended to be scoffed and that she has to tolerate him; this is the way for which a woman draws for the following generation the furrow of misogyny.

* * *

The marriage is the most complicated among all the human relations. Few relations can produce emotions so intense and can so pass from the happiness to a cold cruelty. When the spouses do not stop of considering the contents of the archaic data which everyone brings in the household through the accusatory look of critical Parent and the adapted Child, we can glimpse that an emancipated Adult is not far in their mind. According to Thomas Harris (1997) in a general way, the marriage contract is established by the free and rebel Child who considers the love as something that we feel, as a love at first sight, and not as something that we build, and who sees the happiness as something that we pursue rather than the product of a personal effort with the aim of happiness of somebody else. The happiness and love are not the objective of the journey, but a way of travelling. They are lucky, the partners whose critical Parent learnt some rudiments of the fact what is a good relationship; many people have never seen it on their existence. Our two protagonists have never seen it in their life. She lived in a dysfunctional family of which the parents often were quarrelsome, where the husband deceived his wife, both spouses taking great care to hide this treason to keep the reputation of clan. He comes from a dismembered family of which the stiff, frigid mother, badly - loving, spoiled her brothers and managed their fates with an iron hand, what he will never accept of his partner.

If she feels a malicious pleasure in telling her conjugal sufferings, it is because these humiliations and this guilt are necessary for him so that she can feel in her right and so that she can feel a sense of superiority that she can obtain only by being scoffed, justifying at the end this sadistic pleasure to see her husband tolerating her quarrels, while he looks somewhere else to notice nothing. When the vengeance becomes the purpose of life, it is necessary to ensure it to be abused to justify this alibi. The allodoxia of masochist submission to this abuse as a light punishment to avoid a severe punishment, while his approach is usually motivated by hatred and the need for revenge. Fatima and Élama need both this unhealthy relation which feeds their small weeks.

This couple does not have a lot of common activity. These are not the criticisms addressed among spouses or the defects for which are accused mutually which determine the failure of an union and its imminent destruction; the best clergyman of the explosion of a couple is the disappearance of common interests and the lack of shared activities.

Fatima believes that her husband will turn a blind eye for her repeated adulteries. I think as for me that if he cannot save face in front of those of his race and if he cannot protect his identity it is very probable that he will not close the eyes in spite of his friendly passivity. One night, Fatima told me that her husband threatened to abandon her. Here is the material which she transmitted me to demonstrate this slander:

"I think my husband is ready to pass the Rubicon and at the very most. I do not want to strike a man who is on the ground. I humbled him, he makes me pity. My husband does not have to finance my infidelity. It is the attachment and the sincerity which I want to keep him. I have a husband who respects me and has never exploited me financially. I will continue with him, farewell, my friend".

"I think that it was only a parade to justify his irascible fury and my bringing to heel. Yesterday night, she returned home late after an evening with me, the soiled breasts, after having drunk, laughed and screwed well; then, we had left on an ambiguity where Fatima had revealed an abuse from me, a breach of deference which was due to him".

I shall return on the exegesis of this solipsistic etiology.

Élama considers her as a little bit crazy, such a hyper-bad, egocentric person and hysteric daddy's girl, dependent on substances.

He wants to know nothing about his romantic stories and desires that she leaves him

in peace with her misadventures. He does not really worry about her extramarital relations on condition that all remains discreet and comes true without impact on the smooth running of the house. Without reprimanding her husband, she offers him all freedom to bring to a successful conclusion his disturbed fate. Professionals as they have multiple reasons not to divorce; very few these motives concern the real love. He needs her, it is obvious; his dependence is big and is explained by the multiple facets of their relation.

She is her sister, her colleague, her sadistic common law wife, her executioner, her well-earned rest and her Follower. He is his counterpart, his decoy. To shake his indifference, punish him for his negligence and reward him for his patience, she will conceive a sadistic "*project*" that she will complete methodically. Fatima needs that he persecutes her to feel in his right and put him in the wrong, and this affective dependence is pregnant. She makes big efforts to erect a parallel life far from her persecutions and from her accusatory looks, but always by keeping these destructive relationships and by leaving him all his disparaging power.

Fatima described for a long time her feelings about the men's power in the Arab society and in the Western society. Fatima accuses them of power, from which they inherited in our societies through their penis, she thinks. Woman, she envies particularly the powerful, stiff men, cold computers, intelligent, cut of their feelings sources of tenderness and weakness, fault in the shell of authority and power. She loves the men as her husband (his animus) - busy - capable of going without sex during years or buying it for some deniers from a loose about which he will know fast to get rid. She would want to be a woman-man of this tempering and to throw her men after having used them. Wishing to be a man, she confirms the maternal maxim about the woman sexual - object and "well-earned rest".

Certain people who lived traumas in the childhood react by trying to impose their law at all costs to prove that they are worth something and they do not tolerate that one can disrespect them. Everything is always question of self-esteem for the narcissists. These persons do not live in the world of love, but in the world of power. Guy Corneau (2004, p. 237) underlines: "It is surprising to notice to what extent the need for frustrated love is almost invariably transformed into willingness for power". Carl Gustav Jung (1996) suggested in many occasions that the opposite of love, is not the hatred, but the power. Fatima has adopted this maxim and she wastes to fight her husband to tear away him from tatters of power which, she believes, will make her happy and will make him unfortunate. Fatima (as Isabelle the woman of Claude and most of the women) does not realize to what extent she is controlled because the pressure of the man and child is the only form of attention which she learnt from her

mother. The woman who makes childish her husband ends up inevitably in the arm of a man who looks like his father without authority whom she so much slandered in past and whom she cannot admire; then she despises him to be what she made. After having achieved this swindle, she will consider finally the gift of her person as a form of exploitation and servitude.

* * *

There is always in the life of a couple a moment of crisis where everyone thinks of not finding in the other what he has come to seek. A lot of energy is needed to fight consciously against his unconscious. There is then debarment and everyone gives up looking in other for the untraceable which is not present anyway because their frustration is previous to their union.

The man will be able to have the power, if he does not win on his wife and on his enjoyment, he will have lost for the second time the fight against her bad mother and he will feel depreciated, what some people look for exactly. His anger will make him bitter and this bitterness will justify his resentment for her. The infernal circle will be so completed and will run until their consummate destruction. Fatima summarizes here her hatred against the male mob:

“I hate the men except for my boys. I did not want to have girls for not transmitting them my neurosis and so that they do not undergo what I underwent. I hate the gringos which try to pick up the "girls", I hate their sex which makes them self-important. Welcome the sexual impotence. I can't see men to screw women and I love to see screwing between men and to be humiliated. I hate their smugness and their sense of superiority, I detest the mothers and the mothers-in-law who transmit these feelings to their sons. For me every occasion is good to despise and humble them. Is this my neurosis? Far from me the man in all his exacerbated virility, the fighter man, the warlike man, the cunning man, certainly because of the male chauvinism that is pervading my life. The image of the scoffed, humbled, stoned homosexual man is so beautiful to be watched; I feel safer with sweet, loving men, who respect me and who do not try to deceive me in a broad sense".

In the previous report, Fatima says to look for loving men, but also violated and humiliated men. She feels a sadistic pleasure to contemplate masochists to be mistreated. Strangely, Fatima despises the women just as much as the men, especially the fragile, powerless, emotional women that must exchange their body for some favors thrown as a charity by the imperious man. Fatima has fun with the Claude's feminine side - fetish, pink, gentle, soft, loving men, dominated by his emotions -

weakness which she exploits in their relations. In the material below, after these admonitions against the male Fatima try to reassure Claude who begins to worry:

"I do not wish that you are tensioned or anxious. I love you, believe it once and for all. I am with you and I will remain the time in which you will love me and which you will look only at me, the time in which you will want that we are together, all the time that you will declaim: "I love you". You are an enigma, a macho, pink man; it is rather unusual and improper for me feminist.

Macho in the traditional meaning which surfs cheerfully on his physical and psychic dependence towards the woman. A dependent which is on woman, is on heroin - woman, a madman of Fatima for lack of Allah. An expert of female sex, of female psyche, to such a point that you disguise morally in woman to catch and keep better her".

Fatima observed that the men take the women and throw them as towels. She would like as them to make fun of males and then throw them. She would want to carry in her the bitterness and the spite of these false virgins whom she border on her.

* * *

This thirst of power engenders in Fatima an affective dependence. Among all the forms of dependence, the less tangible is the affective dependence, the object of this dependence which is an individual and the relation maintained with this individual. The **affective dependence** indicates a general and excessive need to be taken care, leading to a behavior subjected to an anguish of separation. The outrageousness, the impotence and the loss of emotional autonomy characterize the affective dependence. The affective dependence can take diverse forms and show itself in several types of relations. It may be a question of love, parental or friendly dependence. The love is present in each event, but disguised in affection, in will of gratitude in his friendships or at work.

Here the symptoms of affective dependence. At first the individual feels an irresistible attraction for a person, what limits or annihilates his freedom of choice. Then, the anguish takes hold of the individual for the idea of being deprived of this person, to be separated from this object of transfer. Finally, the symptoms of weaning following a break are the irritability, depression, and the sleeping disorders. After this period of suffering, the individual sometimes feels a sensation of well-being, fulfillment. The affective dependence is a feeling of incompleteness, space, despair, disorientation from which the individual believes that can recover only through

something or somebody outside himself and which becomes the center of his world of dependence.

How to identify and recognize the affective dependence in a subject? According to Deetjens (2006, p. 25), we observe an appropriate constancy to any dependence: the individual looks outside himself for the self-esteem which he did not know how to develop. He is thirsting for love. The affective dependent is as a bucket full of holes which all love of the world could not fill. He is under the supervision of somebody. He leaves in the hands of another one the responsibility of his life. He is a faithful follower. Fatima is the faithful follower of her husband, what will not prevent her from making him deceived to take revenge for this dependence and this subjection. She is the "good girl" ready to be appreciated and which finds in the ingratitude of others the motive to hate them. The dependent clings, he does not want to be abandoned. He is attracted by the fact that he would like to be and does not strive to become so. He knows himself a little and lives by proxy. He is passionate, has the impression to exist when floats over the clouds; love at first sight, he knows it; to dream about past love, it is his special field. Every time is good; he waits, he lives in the hope. He is subjected, his tolerance threshold is very high, and then one day he bursts. He does not like himself, has a negative vision of himself and is not interested in what he is.

The affective dependence feeds of the guilt and shame of herself. She gets fresh supplies of the weaknesses of a personality heavily felt by the rejection.

Jung (1996) noted that this type of dependent woman is subjected to "loves at first sight", moments where unconsciously she recognizes a part of herself in another person. Jung also noted that in the woman who becomes identified with her reason and who does not respect her emotional needs, the animus is expressed under the form of uncontrollable and irrational humors, sudden angers, because she believed to reveal somewhere a lack of respect. This real ownership by mindless humors will persist as long as the woman will not have established an aware relationship with her internal masculinity.

As every Arab mom, the pride of Fatima is her boys. She would not have wanted to give birth to girls. She has three big boys, young men whom she calls her "babies". Fatima has more or less the children's average number that we find in Maghreb society (Index of fertility: Tunisia 2.02, Morocco 2.43 and Algeria 2.57). She often caresses them by thinking that until twenty five years, and even later, they will need the maternal supervision. Fatima admits that the youngest does not like to be caressed; he defends himself unconsciously from incestuous thoughts. She does not want to accept that they grow as if she had children to answer her own tendencies, to

compensate for the estrangement of her husband, to occupy her grey mornings and to demonstrate to her parents, to her mother especially, and to her brothers and sisters too, that if she could do better than them... and thus think, the sky has gratified her with three boys, the sex so desired in the Koran countries.

We recognize a narcissistic mother by the fact that the maternity is for her an idealized vision of herself as mom and educator, an answer to her desire to accomplish. The vision of herself, assuming this archetypal feminine role, instigates the feeling of her own greatness and amplifies her certainty to be within her right. At the time of her conception, the child represents in her imagination a being that will make of her an exceptional person. This woman sees her child as the extension of herself, she wants perfect her child, not for the child himself, but because she sees herself through him; she finds him beautiful as far as this woman wishes ardently to be beautiful and to be admired for her beauty. She wants him lawyer not because the child showed capacities or a burning desire to be lawyer, but because the mom would have liked to be a lawyer, and not having been able to fill this desire, she assigns unconsciously to this child the task to realize this desire. The child forced by the narcissistic parent will have to lie, trick, deceive, hide, rebel, fail or not show too good school results to escape the fate which her mother shall have drawn him. It is the challenge "born winner".

"Professor, one day Fatima told me about the immense anger which she had taken by hearing that one of her sons had decided his educational guidance without consulting her, preferring to confide in his father, more accommodating and more respectful accomplice of his desires. She was in rages shouting and shouting out any sorts of insanities as a plague victim. It was necessary to her a few days to realize that it was not about a plot to be disrespectful to her; it was not demonstration of irreverence against her, but a plot to allow the young man to take the orientation which he wished and not the one that her mother imposed him.

When she talks about her boys, Fatima begins by rhapsodizing in front of their great beauty. An obvious fact for a mom, you will say. Not at all, nevertheless. Then she repeats that the "young" is psychologically as his dad and that the "big" look likes their mom. She tries to seduce them and they are aware of it. She loves them unevenly and she reproduces in her home a "pattern" lived in her household in Algeria. It is necessary to remember that in the Maghreb clan society the widened family is tightly woven, and that the children remain under the parental cup during a large part of their life, if not throughout their whole life. A friend recited me a dictum which explains well the Maghreb clan ascendancy: "I have only an unique mom

while I can have several wives and several mistresses, to them to make it and to accept my mother".

It does not seem that she had incestuous sexual relations with her father and I do not suggest that she had incestuous relations with her sons, but it is not necessary that there was sexual relation so that there was embarrassment, fear, and incestuous libidinal inhibition. The incestuous temptation is inhibited by the premature cohabitation of related people. Indeed, researches demonstrate that if the parents live with their young children (from three months to approximately thirty six months) the risk of incest is appreciably reduced by a natural process, what does not mean, on the contrary, that the incestuous desires do not torment the child and his parents and that, if the saving castration at the time of Oedipal does not take place, there was no residual signs in the child.

The castration administered by a responsible supervision consists in formulating explicitly in front of the child the prohibition of seduction and sexual relation within the family with the grandfather, or the father or the grandmother and the mother, the sisters or the brothers and the close relationship. Saying the prohibition of incest, writes Françoise Dolto (1984), brings out the boy of the Oedipus and makes enter, on the contrary, the girl in the Oedipus, boosts her in her language and in her oral and anal sublimations of saying and making by what reaching to break the prohibition or rather to make break by the adult. We have the explanation of the preference of Fatima for lovers fairly older in her attempt of sublimation of the incestuous search of the father. Various children have badly lived their Oedipus or rather their exit from the Oedipus due to the lack of this castration, that is to say the lack of hearing the prohibition of the realization of sexual desire in family, which releases the desire for its realization outside the family environment. The not castrated person is then locked into a narcissistic search for the forbidden and perverse pleasure without which she does not imagine any possible pleasure. Yet, the perversity never leads to the orgasm because the prohibition of orgasm remains and the guilt of the search for incestuous relationships continues to tap Fatima.

The affection of parents is necessary for the child at the same moment when, knowing that he is forbidden forever by sexual and sensual privacies with them, he believes that he has no more value for them, that he is no longer loved and even he is rejected.

The moralizing speeches as much as the liberties, the caresses on body, the touches of a comforting tenderness are particularly harmful short and long-term during this period, because the child has to continue to get free of the parental dependence while knowing that he is loved for himself and not for unhealthy liberties. The difficult role

of adults is to contribute to this liberator development by their real affection, as underlined by Françoise Dolto (1984, p. 199).

"One day Fatima reported me the disappointment caused by her big boy who ignored her and avoided her except to beg her pension. Nothing of original in this adolescent behavior. She threatened then to leave the home, what appears to me an inappropriate reaction. Considering the behavior of Fatima and her refusal to see evolve her child, considering the difficult state of her relationships with her husband, I think the boy did not attack her mother to mime the father's behavior. He led for himself a fight with the aim at meaning that he had grown, that he mastered new capacities, new skills, that he had matured and that it was absolutely necessary for him to receive the validation of her mother, and to know if she had noted this evolution, if she approved it and if she always loved him.

It is a hostile behavior to threaten to abandon the home when the teenager expresses rightly the need to see her mother playing her role and assure the Oedipal castration expressing again the prohibition of incest, for her as for him, and contribute to the liberator development of a bigger autonomy of her boy".

Guy Corneau (2004) in *Love at war* presents in four chapters an indictment on the difficulty and absolute need of this separation of the mother and the son and on the consequences and the emotional "costs" of preservation of this impossible couple. The child feels not only the desire of incest with her mother; because of the process of individualization which motivates him, he also feels the desire to dissociate himself from her to follow his own evolution. The father is there to facilitate this separation. The incestuous attachment is necessary in the first years of life, because it allows the child to be bound to his parents; but as the child increases, other necessities are imperative upon him. Jung proposed that the fear of castration which appears in son can be a natural factor which facilitates the separation from the mother. That's why in the case of intense fusion between the mother and son, the mother appears in the psyche of child under features always more threatening; she becomes the malefic witch. An internal voice says to the child that he will not live with her and that he has to refuse this seduction. It is moreover this play which inspired the scenario of the movie "*I killed my mother*"²⁷.

A couple should not procreate to satisfy their selfish needs: to compensate for the ignominy of the husband or wife, to save the ménage, fasten the spouse or still defy the relationship. A woman should not create three boys to compete, challenge or overcome her mother or another relative who would have had only one, two or at all. The children should be born, live and die for themselves and not to serve the hazards of a neurosis.

The father, often absent in the first years of education of the child, can't replace the mother in this recognition of the growth and rising independence of the adolescence. On the other hand, the father has to express absolutely the Oedipal castration and assert the prohibition of incest. Here, it seems that the boy had noticed how his father led the war to her mother and that he has been tempted to imitate this behavior. We however think that he led a fight for his own benefit, to release himself from an influence and an ambiguous and stifling maternal love. He rejected the seduction and the pressures of his mother.

"In another time, Fatima asked his boy for the permission to caress her. What about this request?"

This request was inappropriate. As Françoise Dolto (1984) underlines, if the parents claim, in the latency period and even worse in adolescence, an owing of love and gratitude, there is a pity for their child; and by the effects in the long term of this guilt, damage for their grandchildren.

Certain corrupted parents talk ceaselessly of sacrifices made for their children: these sacrifices are inherent in fact to their responsibilities as parents and don't lead any debt on behalf of their children.

Christiane Olivier (1980) wrote: "did Jocasta know and want to live the incest with his son? Do the current women want and know what they are doing by taking the first place with their child? Do they know of what they trigger so towards their son?"

"Mr. Mayrand, I do not know what this problem has triggered towards the son of Fatima, but I know that she was upset and that she was afraid of what this attraction could cause towards her; then she ran away in her dreams towards the current lover, preferably an old man so that never she reminds him the Adonis".

Every couple reproduces towards their kids the cocktail of neurosis which presides over their fate. Later, the son will postpone on his wife this battle to get loose from too demanding love. He will want his independence and will go away for not being absorbed by love of his beautiful; and he will reproduce in his life of couple the unbridled family drama which he will have observed in the home. He will be the absent, imperious or dependent, paranoiac or masochistic father, just wishing enough freedom not to be suffocated - and his wife will want to possess him as her mother possessed him completely first. The son of son will fight in turn against her mother, first to obtain his gratitude then to get loose from her, and so on.

3. The dramatic triptych

3.1. Separation Anxiety

The dramatic triptych pits three characters:

1. The object of love - the mother;
2. The substitute of transfer - the father;

3. The subject - Fatima, a frustrated and angry child which her parents have threatened to abandon, threaten to give her from her birth to a family friend. Without doubt, Fatima has felt, from the womb, the detachment of her mother who, throughout her pregnancy, resigned already to reject her, refusing to attack. Since then, Fatima suffers from a cleavage of personality; this dissociation of body and mind (light schizoid) as well as this separation anxiety structure her entire personality²⁸. These features of character were built from childhood as a mechanism of defense against the abandonment and the shame. Since this time, her favorite monotonous chant became: " All are abandoning me, nobody takes care of me, and I can count only on myself".

How to explain to Westerners that parents can give their children? The anthropological structure of Maghreb family was, even before the Arab conquest, based on authoritarian and patrilineal family stump. Allegedly authoritarian patriarch - we shall see that, on all sides, his authority is demolished -, the father gathers around him his sons and their family (the so called patrilocality). The girls of family are intended to swell the ranks of families of uncles because the Maghreb society practices the endogamy, namely the marriage between first cousins, preferably the son of the father's brother. Although considered subordinate, the Arab woman enjoys therefore a certain protection, because she lives in the widened family where she grew up. She is distinguished from the Chinese women who, leaving their family and their clan, become the servants of their parents-in-law.

This Chinese family structure in patrilinearity makes prefer the sons to the daughters, given that they will be the main heirs of the father and will ensure the descent of the clan. The proof is that in Algeria and Morocco, the feminine infantile excess death rate (0 to 5 years) is reduced by comparison with that of China, respectively 102, 108 and 198 in 1995 ²⁹. This shows that the Maghreb society imagined a palliative to feminine infanticide, the parents giving their daughters in excess until obtaining the so desired son.

Whatever is the anthropological motive of the gift, the child threatened of abandonment by his parents risk to develop a separation anxiety and renunciation which will create to her great difficulties when she will decide to leave her home, her husband, her household and her friends. Such a neurosis is characterized by the fear of being abandoned and the incapacity to give up archaic feelings or old habits and even old objects to which the child is attached profoundly.

According to Reich (1992), this process of renunciation of the refusal transforms a normal depression into a chronic depression.

For this psychiatrist, the usual origin of such a neurosis goes back to childhood, during which the patient took to some behaviors. These behaviors can be linked to several causes: a) his parents did not meet their needs; b) they have withdrawn familiar objects; c) they have forbidden actions before he is psychologically ready to abandon them or fairly strong to accept the consequence. For example, it is like that the parents who go away for a long time, those who know what to do for their child to control his sphincters during the potty training, which require that the child stops of sucking the thumb, which throw a doll or take away a pet belonging to the child.

Such experiences sensitize the person to loss and create in her a tendency to infantile hysteria. Fatima reports that at nine she spilled her plate on the floor and throwing objects at the head of her guardian; now, over forty years old she has preserved this infantile behavior against her husband.

To avoid the pain of abandonment and renunciation, the patient develops often a specific behavior.

First, he protects from any attachment: never to give up to not be abandoned, never to love to be never be betrayed. Second, he forces himself in an exercise of depreciation of the object of transfer: "This person does not deserve me, she is unworthy of me, I have to reject her, and I have to deconstruct her". According to Corneau (2004, p 88), the hobby of these patients amounts more or less to this: "Be seen, be assertive, be willing and... be hold. For this patient, it is important that at the end of a relationship he should do for having: he can so remain subjected to his parental complex and relive his life scenario without love".

The dramatic triptych, imagined here to summarize the relationships of subject with his parents, is based on the relationship between mother and daughter. These relationships are complex and fundamental. In fact, by examining the relationship that Fatima has with his father, I analyze the relation which she has with her mother, the first being determined by the second. The three protagonists are locked in a triangular relationship from which they can't release. The relationship which she will maintain later with her husband will be the updated reproduction of the relationship mother - daughter - father under the form husband - Fatima - lover.

Fatima revealed that at birth, sensing the danger of being abandoned, she expressed her anguish: she tells that in cradle, she opened the mouth to ask for the breast, but never cried, nor shot; she was apathetic not to disturb her depressed mother, to what

she says. Her father fell in love with the baby and refused to give up him. Seduced and seductive, Fatima allied from then on with his father to make him an instrument of defense against the threatening hostility of her mother, still willing to give the little baby.

We believe that a child is seduced when one of the parents, here the father, takes advantage of the need for warmth and intimacy of the child to take from his relationship with him an unconscious sexual emotion.

Fatima tells in this way the happy atmosphere of his childhood:

"The family was there to help my mother. The frame was the one of the Algerian campaign. Everything was so easy. The pictures of my parents testify this. My father held me infant, he was smiling and looked very happy. After the last birth, the decision was taken: if the next child is a boy, we keep him; if it's a girl, we give her. This promise made to a friend, was not kept. The following baby, it was me, Fatima, but my bewitched father refused to give me. He took care of me when I was a baby. He told me that, in the morning, I asked for the bottle, but without any sound; the image was there, but not the voice. He told me it was very convenient".

We can easily imagine a certain frustration on behalf of the mother who had resigned to give the baby, then had to accept that her husband decides not to conclude the market. And height of injustice, the mother reserved her love for the son so desired, but never threatened of neglect. The preference for the brothers is just the proof that feeds the paranoia and separation neurosis of Fatima, the index of lack of maternal love which she feels confused since her fetal state.

Dolto (1984, p. 213) explains that "when the baby survives an imminent symbolic death that he risked in his erogenous zones and into his being, the minimal residual effect of these traumatic and mutilating events is the mental retardation and defects of language, the hangings of language in the palate which make difficult the pronunciation of certain phonemes. They are cries that are continuous evictions sounds or, on the contrary, the total absence of sound, for symbolic death of the larynx as a place of active fun for communication modulations, to be classified, she writes, among the premature hysterical symptoms".

The feel of guilt is hidden in this conjunction of aggressiveness against the mother and the fear of this aggressiveness which could lead her response, the punishment, especially as this aggression transgresses the social precept which commands to love her mother, from hence the disbelief of the sisters when Fatima emphasizes them the immense love that their mother reserve to their brother. The shame and guilt appear as ways to deny and prohibit the aggressiveness against a parental image object of love, the mother. The father, seduced and seductive, is called for help to compensate this felt lack of love, fill the void and defend Fatima against the maternal response. The object substitute, the father, is both loved and despised, since he had agreed to surrender and that can compensate for the deficient maternal love. He can't even secure the subject in his fear of maternal revenge. The object substitute, first the father and later the lover, is therefore harassed, persecuted and tormented in order to

prove constantly his unconditional love. As the thirst for love and attachment of Fatima is so immense that her lack of confidence and her lack of self-esteem, this activity of persecution - validation of love will not cease until the origin of transfer neurosis has been identified, objectified and resolved. For Janov (1978, p. 339), "the promise of love keeps the child in hope. [She] will make the clown, [she] will be the scholar, the great responsible girl, to impress them, the first of class, to impress them, the patient to get their pity: this same comedy, in front of parents, prevents the love". During her life, Fatima will revive this neurotic model repeatedly. This model will be reminded to be replayed to fill the void and try to resolve the contradiction love - disappointment - shame - hatred, but in vain, from hence the frustration and the quest for new partners to replay this tragic scenario. Let us read again Fatima talking about this:

"So I'm very attracted to men older and less imperfect in my eyes; perhaps I am looking for the symbol of my father who was a being exemplary for me in many respects [...] Men with the image of my sweet and virile father, caring and loving a lot my mother. [...] I taught, young woman that my father had as mistress a motherfuckin' neighborhood".

As showed in the previous excerpt, there is a special relationship of seduction between father and daughter. If the father influences the formation of the *animus* of the girl, unlike the girl tries to embody the *anima* of the father to be closer to him. Thus emerged the link of the unconscious of father with the unconscious of the girl. Fatima has cultivated this secret and mysterious promiscuity that belongs to the world of the *anima* and that was based, specifies Corneau (2004, p. 97) on the requiring *animus* of her mother. She focused on divining her father and sometimes became the only one who has access to his inner world, which could lead to dramatic oppositions between mother and daughter that even a remote ocean will never succeed in appeasing. Corneau again (2004, p.97) "The relationship between mother and daughter can be further complicated when the latter loves about her father what irritates the first one". Fatima loved the tenderness and sensitivity of her father, what her mom just reproached to her father.

To an incestuous father, one can oppose the prudish father. This extreme modesty is motivated by the same desire of incest. In the incestuous father, there is the passage to act; in the prudish father, there is the inhibition of act. This inhibition is the just reward of things. Most of the time, the father wishes so to protect his daughter from his incestuous desires or even from his spontaneous, psychological reactions: reserves and silences have their emotional charge so that when Fatima requests the permission of sleeping with a college friend, the father spontaneously asked about the age of brother's girlfriend, this question breaks the suspicious silence and shows his inner turmoil. Fatima had for a long time guessed the desires of the chaste unconscious of his father until to disown her sexuality to move away this temptation for him and for her. When she awkwardly tries to reclaim her sexuality in the sheets of her brother, she insults all her family. We will return.

This ambiguous love between the father and his favorite daughter, *the Help of Christians*, generates to himself a load of fear, repulsion, rejection - attraction and emotional need to be filled and, hence his ambivalent problematic. I describe the subject of *auxiliauteur* because the father had given an extraordinary power, a special access to his phallic power. Everyone had to go to Fatima in order she intercede with the father if the brother or sister wanted to see his fulfilled wish. This is a great power that a father gives to a child; such a power marks the child for life. The recovery of this lost power will guide the life of Fatima and will be the source of her dramatic scenario and the famous "*project*" of which her husband will be victim and accomplice. The father is here used both as object of pleasure and source of aggressive guilt. Fatima shows here her perception of her relationships with her father and her lovers at this time:

"He did whatever I asked him, my father: hunting, walking, hiking in the forest; we were often together until I had my first love. After, he annoyed me; I was hiding from him, and he has gradually lost interest in me. My mother did not like this arrangement. I did not experience sexual attraction towards my father and vice versa. He hugged me a bit like a kitten and he flattered me the back; there was between us only an animal heat. You're right Claude when you say I want a man who loves me for myself and not only for my bottom. Because that's all they want from me, the men. To the end, I give them it because I think in this way they love me and they will take care of me. But it was my mother who should have given me attention and affection. As this was not the case, I arranged. Deeply inside me, I've always felt exploited by men".

Fatima goes around in circles: from orality to genitalia and vice versa, from submission to revolt and vice-versa, from a mother figure to a father figure and vice versa. The contempt that Fatima lends to men on her eyes is in fact the contempt that shamefully she feels toward her father. Unable to tolerate this nasty girl who lives in her, she acts as good daughter until exploding her anger. In this regard, Corneau (2004) writes that there is no healing process that goes largely by anger. As soon as a woman realizes the imposture that was her life, she must revolt against those who abused her.

3.2. Relationship with the mother

For any woman, during childhood, the relationship with the mother is one of ownership in which to love is equivalent to devour. All women confuse to love and to eat. Where does come this strange equivalence, if not because they are grow malnourished or poorly loved by a mother who has unwanted them? "The bottle was empty, as there was not the taste of desire, said Olivier (1980, p. 78). [...] What a shame, what a vicious circle where the mothers feed whole families in order to feed, through the back door, the hungry little girl who lives within them! "Fatima confirms the verdict in this collected material:

"You fed me, I drink you, I hope your sighs, I drink your words, and I breathe your being Claude. [...] When I was little, I was a huge puff, giant cakes that my father loved, my specialty being desserts; he said to the entire household. Fatima's cakes are the best, he said. Even now, during Ramadan, my great activity is to feed my brood, me and my husband on the day, my children and guests at night. "

This frustrating relationship with her mother causes stasis of the libido, from hence the transfer of attraction to her father, then to any individual, fetish object of attachment, symbolizing the father. The lover's penis becomes the object of incestuous desire to access to the phallic power of the father who should allow recapturing the lost maternal love. This is the meaning of this dream that presents a wife, the mother, and her phallic power, to fine white penis, this penis, as an Ariadne's thread, ensuring continuity of her life and her scenario of loveless life. Let us read the material that Fatima has given us:

"I saw in my dream a lady in white under a gauzy veil appearing in a bluish cloud provided with a very thin and endless long penis as an Ariadne's thread; she was inaccessible, and I wanted her, I wanted her penis".

According to Lowen (1977, p. 211), "when the penis has become breast substitute in the mind of the child, it is easy to imagine her mother with a penis. When the phallus represents both breast and penis, it is caught in an insoluble conflict [...] ". A woman with this split considers the man simultaneously as a mother and as a man. If she fucks with the man, she sees both her foster mother and her protective father: double incest. This man will be sometimes loved and sometimes hated, poor Elame at the same time mother and father, loved, feared and despised.

In Fatima, whose sexuality, genital phase included, has been fully developed and then declined to the oral phase, the oral sexuality continues fiercely. Fatima wants to eat the object of love, the mother's womb at the beginning, then her substitute, the fetish of attachment, that is to say his father's penis, then the penis of his spouse at the beginning of marriage and later, finally, the penis of her lovers whom she associates with the breast, the nipple, and then with the powerful phallus in which the magnetization plans the libido. At the beginning of marriage, the husband was simultaneously the substitute of the father and mother. Then took place a split, the husband was no longer considered as a substitute of the critical mother, the lover who becomes the substitute of the protective father. As a substitute of the mother, the husband lost the access to the uterus which was reserved for the lover, this new substitute of the incestuous father. This unstoppable force urged Fatima to seek for adulterous relationships.

The lover's penis is devoured as symbol of power and compensatory love. Consequently, the dominated lover delivers a part of his phallic power to Fatima, the worshipped child, as his father made previously. This incestuous relationship, source of anxiety and guilt, leads Fatima to live in alternating periods of sexual frenzies and latency and rejection periods which his neurotic mind interprets as a decrease of sexual interest for her partner.

The husband's penis is refused as castrating revenge against the badly loving mother, what causes guilt and aggressiveness both for Fatima and her deprived husband. Isabelle, the wife of Claude, completes the role of substitute mother to whom the subject does not really want to tear the infidel - Claude - the lover and the symbolic father, but of which she would break the household since her lover (Claude) is no longer available than was his father previously. The game of updated transfer is completed. That's how we should interpret the following material:

"If you left your wife, I would accept even that you take another woman and I would continue to love and to make love with you. I know that you stay with your wife because she ensures you love, security and fidelity, what I'll never be able to give you.

"Here's an excerpt from the book *The body violated* by Lowen (1985) who explains the whole process of libidinal fixation and substitution.

"I noticed at an early stage of existence, every patient turned away from his mother to go towards the father by need for help and warmth. The child turns away from the mother because unconsciously, she is anxious and hostile. The father becomes then for the child a substitute of maternal figure. When it occurs in a very young age, this phenomenon creates a real problem. Each of my patients had an oral fixation on the penis, I can't explain the reason if not because the penis has become a breast substitute. [...] The function of genital organ of the phallus is hampered by its symbolic meaning of nipple. His role of breast is hampered by its obvious biological function. The unity of personality is split by the excitement at two antithetical levels, the oral and genital level. As the organization of adult Ego is based on the primacy of genital excitement, she weakens. A woman with this split considers the man at the same time as a mother and as a man. She expects from him help and understanding, as well as the oral and genital excitement and gratification. Unfortunately, the fathers are just as emotionally disturbed as the mothers. They are so entangled in their problems that they can't adequately provide this parental role", (P.211)

De facto, the anxiety, at the origin of guilt, comes at the same time from the refusal to accept an intolerable feeling, the lack of love of the mother, and the fear of consequent punishment to the seduction of the father, which Fatima tried to look ravishing on his mother in order to protect her hostility and punish her for his lack of love, what caused the anxiety of counter-attack. This attempt to delight the father to the mother led the shame and remorse, from hence the father, unconscious source of shame and remorse, was despised. Later, it will be so for the spouse and his many lovers. The mother was not fooled by the transfer or the exploitation of the father, she who retaliated by leading Fatima with her, whenever she left the home in anger against her husband, and to ensure that the father and jealous lover of a genderless child would come quickly to get back his daughter and his wife at home.

3.3. Relationship with the father

The fights between women are played by jealousy, this famous jealousy conceived against the overwhelming rival mother of superiority, and relived towards every rival as deadly enemies. If the boy in his Oedipal story wants at first his opponent father, then his shrew mother, it is established the simple equation: sexuality = vengeance = rape! It is clear, said the young man, to screw as much as possible and to throw all of them to take revenge as much as possible for the possession of the mother, to take away her. The girl wants her mother for being loved, possibly as child, but unwanted as girl's body. Because of it, she will be unsatisfactory; afterwards, she will want all other women.

The distance which the girl interposes between her and her parents is a good indicator of the extent of problem which remains between them. Following this disappointed love with her rival mother, the transfer of aggressiveness and anxiety towards her father prevents the resolution of Oedipus complex, especially her father contributed not at all to transform this reactive transfer into positive transfer. To assure his protection and grant his affection, his father required from Fatima that she gives up her sexuality. As a consequence, to satisfy his father, during the childhood Fatima behaved as a boy. Instead, his father becomes asexual loving partner, from hence, between them, a hatred guilty love as is proved by the following extract:

"We were both in the hunting, where I spent the best moments of my childhood, the rest of family went home. My father was hunting every day and every night, he found me, I bathed and, when I did not go hunting with him, I walked in paths with my friends. One day, he came to tell me with an expression of fury that he had heard somebody to shout "I love you" and far to call me with my nickname, what was false ... But he was so angry of this treason that I was frightened".

When one day the stigmas of sexuality drilled the Holy Shroud of her virginity, the father, confused, went away from this temptation, abandoning, to his humbling sorrow, the child, fallen virgin. Olivier (1994) asserts that the infant girl remains asexual because the mother transmits her every day under her care does not offer to this child-girl the fantasized satisfaction of pre-genital sexual desires: oral libido, then anal, exhibitionism and stasis of libido. Then, nothing of surprising that in the adulthood, Fatima sometimes loves to show herself, be looked and look at the others, but secretly, furtively.

As there had been no frank and open Oedipal castration, but rather repression and inhibition, the suffocated libidinal energy has caused the sexual regression. Her father and, later, her symbolic substitute, the husband, then the lover, object updated of the fantasized incest, were associated to this frustration and became in the long run sources of shame, hatred and frigidity. Here is solved the riddle of the decrease of

libido during the evolution of relation with the husband, then with the various lovers who, being themselves at war against their mother, refuse the gratitude asked by the subject: the process is internal on subject, it is not provoked by the degree of intimacy which connects Fatima to her multiple partners.

Now we return to the treaty of alliance which united Fatima to his father.

This pact which was imposed on her by his father aimed at taking away the danger of incest. She understood that she had to give up her sexuality, to proceed to the cleavage of her Ego and constitute an unreal Ego to satisfy her father and obtain her protection and her affection: it will be the source of her schizoid character stemming from the separation of intellect from the bottom of her body, among which the genitalia. The schizoid process will be later presented.

Not to be desired, means not to live. The desire that her father should have had of her feminine sex was necessary to accept herself and to live. Instead of it, her prudish father hid more or less this desire for the sex of his child and presented this desire as extremely shameful and humiliating.

With this, Fatima repressed her sexuality and regressed to the pre-genital, oral and anal phases, from hence her infantile behavior, her pusillanimous angers and her psychic immaturity. All this behavior and these attitudes are a part of the arsenal of defense of the narcissistic character of Fatima.

At a certain point, her parents, who went to work in another region, have abandoned for a few years Fatima, her brothers and her sisters to the care of a sister. Fatima lived this episode as a second abandonment: every day, she cried the treason of her parents. This event was able only to consolidate her neurosis of abandonment.

Undoubtedly, her relations with her husband and with her lovers constitute a symbolic assembly which gives durability to this dramatic triptych not solved and urges her to relive the feelings built in the childhood to try to solve the Oedipal complex and the neurosis of abandonment. In this repeated triptych, Fatima plays her own role of frustrated seducer: the emotional price is paid in shame, aggressive guilt and disappointing sadistic sexuality. Every time, she replays her alienation to the desire of man to obtain her gratitude.

The husband plays the symbolic role of the mother with the critical, stiff and independent character. When he shows his indifference, Fatima interprets his lack of need as a lack of love. The husband negotiates the attribution of his marks of attention, punishes the breaches and revolts of Fatima, in particular the marks of anger, indiscipline, asceticism, infidelity, cruelty and sadism. All this is continual source of shame, anxiety, aggressiveness and masochistic guilt for him as for Fatima.

The lover plays symbolically the role of father, object of updated incest, called for help to satisfy the need to be useful that she feels, to fill the insatiable need which she experiences to feel loved with tenderness, affection and unconditional, defended and protected. The lover undergoes all the tests of validation of love and of its intensity imposed by the schizoid dissociation and the neurosis of abandonment. The lover undergoes the narcissistic angers every time Fatima feels that his enthusiasm diminishes, that he lacks of respect towards her or still that he does not assume the burden to free of guilt her. As the father before him, the lover is source of an ambivalent transfer, love that is hiding the hatred and the contempt.

In Fatima, the liberator woman wants to become blurred, in the line as in the action, this dissociation of the body and mind. She attributes this sewing to her male side, to her animus haunted by the idea to avoid everything which is part of the frustrating feminine universe. But the narcissistic alienation of Fatima prevents her from realizing this re-association and from recovering her original sexuality; from there, to punish herself and to punish her men, she developed a depraved, degrading sexuality.

It is striking to observe the degree of idealized image of the father in most of the women, by comparison with the very bad image which they kept of their mother, whatever was the father. And if this father cannot be glorified, the girl, having no longer of responding for her sexuality, becomes depressive. Here is how Fatima expresses approximately this phenomenon in this communication where she dreads the current forces in the neurotic drama which confronts her to her husband.

"My father played a role similar to the one you play with my dear husband Claude, to support me to face my mother and counter her power, you, my lover, you help me to counter my husband and to endure. Did I love my father? The indifference which I showed to his death seems to me very marked with cruelty and hardness. I try to blame me for this, but my narcissism prevents me. I had not a lot of sadness at his death and I thought only of me, of my survival. He was a last hope for me which, at no time, should not be a source of pain as was my mother. So, even at his death, I demanded that he thinks only of me and protects me from the pain of his death: it was unbearable that he replaces a pain by another one or that he adds her; he did not longer think of me, he was no longer useful for me. I only thought of myself. I resented him for not having kept me as a favorite. In other words, as the kindness of my father was not moving me, as much when he died, I told myself that it was not more reliable than others. I could rely only on myself".

How, in these disturbing moments, explain the resentment and the sadism of Fatima towards her adulated and loving father?

It refers to the time when, as child, she was seduced and she has seduced her father to compensate the lack of love which she felt of her mother. The unconscious pact, established between them, stipulated that in return of the exclusive attention and affection of her father, Fatima, the daddy's girl, asexual, affectionate and loving child, would remain attached and faithful to him forever.

Then, the years have passed, Fatima has become a very beautiful girl, her character has asserted, her feminine assets proved; she might deny them, her breasts grew under her tunic, and the menstruations have confirmed her sexuality. Consequently, his father could not watch his favorite daughter as an asexual being to caress tenderly. The embarrassment seized him: he broke the tacit agreement, he walked away from her slowly and managed his attention and affection towards other fantasy objects. Fatima lived this diversion, this renunciation, as a betrayal which her narcissism never forgave her ungrateful father.

The father of Fatima seemed to love her greatly and showed to her: he was loving, thoughtful and charming, attentive, attached to her needs, protective and generous. He was jealous as would have been a lover, sometimes irascible, which frightened him enormously. From time to time, he needed support and encouragement, a sign of weakness and emotional instability. He was positive, cheerful and stimulating. He often defended her against the hostility of his mother, but could not reassure her completely because of his weakness in front of his mistress woman, especially that the Arab fathers are not as well powerful as they seem, because the tradition obliges them and their children. Finally, his father, who was tender, caressed her as a small cat. The following extract shows just this relationship between these forbidden lovers:

"My father wanted me rarely. It happened a few times, not more. He was always satisfied with what I accomplished. When I had to go in the city to attend my course, I remember, he was crying so hard: he had pain. Nevertheless, it was him who had signed up; and for another city, the following year, it was less difficult for him, but he still was crying, him who never cried. My mom was neither at the airport or at home, nor at my departure nor at my return. She did not appreciate the relationship which we maintained him and me".

After his studies abroad, at the time of her return at home, the father of Fatima presented a behavior very different. He supported his wife in her recriminations and he showed himself narrow-minded. Fatima attributed this change to a degenerative disease. The analysis of materials rather suggests us that it is about the bitter attitude of a rejected lover. The higher education had emancipated her, Fatima knew the man and his dangers. She returned to the home, formed, liberated and shameless, very

determined to marry whom she wants, when she wants: from hence to arouse the anger of the coryphaeus of clan. Since the departure of Fatima, her father had taken a mistress and had forgotten his exclusive love for the Help of Christians. During her trip abroad, Fatima had made a fetish transfer of attachment towards men who represented sometimes the submission of her father, sometimes the aggressiveness of her mother. She had built a life in a scenario where always reigned fears of incest and to be punished. No longer virgin on her return to the country, her market value on the Algerian souk marriage had largely decreased; this situation made her aggressive and she denounced this many times vehemently: "These false virgins, she said, are all hypocrites and liars". *Mutatis mutandis*, Fatima saw herself as the Pygmalion of Algerian women!

Fatima was afraid of not finding exactly the man who would suit her, but she had a plan. She was already compromised herself with an Egyptian rich at the university, question to solidify her standing, but it was not what she wanted to do. The encounter with Élamé allowed her to realize her plan: he will become the instrument. I shall return..

3.4. The transactional analysis

It seems that the mother of Fatima left her crazy child and her critical parent to take the place of the feeder parent in the education of her children, in particular she invariably agreed with her sons. His father who, he too, had left his crazy child and his critical parent to substitute himself to the feeder parent and to adult in the education of his children invariably agreed with Fatima. Such irrational, illogical and inequitable attitudes disturb the development of the children: they deduct that from it we can't trust the logic, or the reason, or still the justice to analyze a situation and make a decision, but it is only necessary to trust the alliances, the power of his allies and the balance of power. By adding these last elements to the lies, which include the adultery of the father in particular, we hold one of the keys of the scenario of life without reason which presided over the neurotic development of Fatima. Here are some materials in support of this hypothesis:

"The love of my father was constant: it was due to me; it was never lacking. Sometimes, I made feel guilty to be the favorite, but, often, I considered it as legitimate. [...] It is true that I want to find unconditional love of my father who was always ready for anything for me. I would have been able to ask him for everything, he would have given it to me. Besides, it seemed to me so normal, in the sense that it was due to me, but, at the same time, I felt guilty of so much love, as if this love was

unhealthy and as if the love of my mother was more normal, in the natural sense. Unfortunately, I was able to have this love only on condition that it is lower than the one that received my brothers. My father attributed me only a nickname, and so he called me till the end of his life".

In front of her brothers and sisters, Fatima felt embarrassment to be so the posted favorite of her father. The suspicion of incest was suspended over their heads and Fatima was afraid of being punished for feeling good in her company. Favorite yes, but also Help of Christian, like that was already mentioned, role which should have fallen to her mother, from which the hostility of the latter.

An extract of the book *The scoffed body* (Lowen, 1985) allows to understand this emotional mechanism of defense:

"Since her earliest childhood, Penny had transferred on his father all the desires of intimacy, affection and help of which a child asks normally for satisfaction to her mother. This transfer, became necessary because the mother had not managed to satisfy the needs for the child, was facilitated by the positive reactions of the father towards his daughter.

But his reactions were ambivalent He could not satisfy the needs for physical contacts of the child because they awakened his own senses of guilt towards the physical intimacy, which were strong. Being intelligent and thinking, he accepted his daughter, but he rejected her since as being sexual and physical.

They were the same elements of maternal rejection of which Penny had experienced at the stage of infant. Penny accepted the requirements of his father and dissociated himself from his body and his sexuality in exchange of the implicit promise that so by acting, he would become his preferred.

But this dissociation placed her in a desperate situation. As Penny had given up the pleasure at level of her body, it was necessary for her spirit of solid bases.

It was necessary to her to believe that his father loved her sincerely, unconditionally, and that he had made this implicit demand only to protect her from a difficult Oedipal situation. To keep her mental health, it was necessary to her to believe that somebody loved him and, as she had turned to his father, she had to believe in him [...] to strengthen this illusion, because the only alternative was the despair". (P. 120-121)

3.5. Repetition drive

Why does Fatima repeat this unsatisfactory partition, this dramatic triptych, which she played with her parents and which she replays constantly with her husband and

with her lovers?

We can describe in this way this repetition drive: an individual, suffering from the inner conviction to be always given up or betrayed, exposes himself and causes constantly situations where he is again given up, betrayed and where, by reaction, rejects and abandons in order to deny his suffering. This is the mechanism of search for bonuses that the subject would want positive, but that in case of absence, he will accept negative, of search for the success if possible, but, too bad if there is a failure, which constitutes, according to Freud (1998) the repetition drive which he has associated with the **death drive**. At the beginning of a sentimental relation, everything that had been, in the past, harmful for the partners, under the influence of the principle of pleasure, disappeared to reappear better under the features of elected representative who becomes, under the influence of the principle of repetition, place of infantile reminiscences related not much with the reality but many with the original alienation imposed by the mother and father.

In *The emotional analysis*, Reich (1992) rejected the concept of death drive, but he did not reject the concept of repetition drive. He simply indicated that the repetition drive did not find its source in a search for the displeasure or in a masochistic quest of the suffering and death, what would have questioned the whole psychoanalytical sexual economy based on the principle of pleasure. Reich refuted the death drive proposed by Freud, sensing so an attempt of the latter to explain the mental illness as the product of the natural functioning of human mind rather than the fruit of the dichotomy between internal libidinal needs (natural) and external social repression (Ego, Id in front of Superego). Reich maintained, in spite of everyone, that the principle of pleasure manages the human psyche.

The human being is conceived healthy, but the society sexualizes, castrates and makes neurotic him.

Why does Fatima dread the success of a love and emotional relation? What success is she afraid? For Fatima, the dreaded success is the sexual ownership of her father. In reality, it is necessary often a long analysis before a woman arrives to this awareness. At the beginning, she is not aware that this sensation of tragic fate, suspended on the head, comes from the terror to commit the incest, the fear to break the impressive taboo and the fear of sinister reprisals. By defending herself from this terror, she sacrifices her right to enjoy her body and to feel the heat of human contacts. So, she feels banished from the human society for her incapacity to share the pleasure that constitute the erotic desire and satisfaction. As her exile is psychological, the border is the shame and the guilt, not the guilt of sexual relationships that she can

rationalize, but the shame and the guilt of pleasure, the orgasm, the intimacy and the real and true erotic sensual affection.

The sexual act, when is separated from the physical sensibility, what was the case of Fatima, does not evoke the Oedipian conflict because the body works in automaton. He obeys the Machiavellian ukases of the one who looks for a little of affection in the exchange of promiscuity. Fatima is forced to feign the love; that's why she offers herself to whoever not to achieve orgasm who is forbidden to her, but to obtain a little of human heat to fill with souvenirs her nights of insomnias. As the illusion gets worse and worse and that the intimacy risks to activate the pleasure up to the orgasm, then Fatima runs away far from the intimacy for fear of breaking the terrible taboo ... And to the following one!

It is necessary to remember that, for the narcissistic schizoid, the transfer updated on a new sexual object, fetish of attachment, is always provoked by a desire of incest. Yet, the pleasure requires of releasing the constraints, to forget the repression and to accept the nostalgias and incestuous desires.

The acceptance of these sexual feelings allows to integrate them into the personality, namely to re-associate the Ego and the body, and to transfer them on others under the form of a complete, assumed and satisfactory sentimental and erotic relation. The fate which roams around the narcissistic schizoid, is the threat to be abandoned or destroyed for having violated the impressive taboo. To avoid this fate, she repulses her sexual emotions, but not the sexual gestures which she can realize mechanically in profusion and which she always wants more depraved, so considering them more exciting, more real, more moving, more felt and sources of discharge of the libidinal stasis. She abandons and sacrifices so her body in pursuit of this dream. In the adulthood, she discovers that the normal and emotional sexual way is blocked by this repression; she imagines a parade, she plays in "Let us pretend to love each other" then, when this game shows to be fruitless, she gives up finally any sexuality. The sisters of Fatima have already achieved this renunciation.

So, her system of emotional defense isolates, alienates her to the human society and sentences her to fate which she dreaded.

The dilemma of the narcissistic schizoid consists, because of her terror, in not being able to bind a satisfactory love relation and to not be able to remain as she is, because of her fear of isolation, abandonment and solitude. This conjunction hurts her in her freedom, makes her bitter; she conceives an aggressive and insatiable hatred against all those whom she considers responsible for her moral poverty. Woe to who shares the daily life of narcissistic schizoid: her punishment will never stop until she takes revenge and she had regained the utopian phallus of the gratitude and power where

she senses that lives her ephemeral regained happiness. But as long as the expulsion exists, the Oedipal conflict is never calmed. The punishment that she stands out, which includes compulsion of repetition of a negative emotion, has for function to rule out a bigger punishment, punishment which others could impose her. It explains the paranoid speculations and the self-destructive masochistic fantasies. The game of hung is relaying on this logic: "I denigrate myself before others do most wickedly", will say Fatima.

Fatima glorified an idea of the wills of her father where she would have been chosen as breadwinner, implicit rejection of the elder son heir apparent whom the father would have made by violating the Arab tradition and in contradiction with his protective wife of their sons. Fatima wanted to believe that her father counted on her, to support and protect the family, pure invention in her. For years, she lives in Canada while his brother is always over there beside his brothers and sisters. The mother, real Pythia of this family, will never confirm such a dispensation to the tradition. This invention shows her frustrated desire and her bitterness to be not accepted as THE favorite, over the elder son, against the anthropological rule of succession, what was possible when she was only a child, but more today that she is an adult.

To understand the affection of Arab populations for their family system, it is necessary to be interested in the mode of authority which prevails there. Courbage and Todd (2007, p. 53-55) asserts that the authority of father is a fiction. "The regulation of marriage by custom, they assert, transform the fathers and the uncles into passive administrators of rules who exceed them. [...] The reality of traditional Arab family, is not the omnipotence of the father, as in Russia or in China, but the solidarity of the brothers and cousins, strongly horizontal system in which the authority of custom leaves finally enough little space to that of the parents. [...] In Arab Country, the crisis of transition especially brought to the foreground a violent nostalgia, a desire to cling to the anthropological system of succession so loved. At the heart of this system, the father is central and abstract, dominated himself by the endogamous custom which deprives him of a real power on his children, in particular in the matrimonial context.

The discouraged return of clergyman, produced in reaction to the modernization under various forms of fundamentalism, results from this positive relationship to family, to father and, thus, to God. To the father, falsely authoritarian, of Arab family".

A woman who allows herself to be degraded in her sexual relations reveals a bad emotional relation with his father and with her mother, the psychologists assure. This search for perversion reveals a irresolute Oedipus complex, attributable often to the omnipotence of the mother which assumed the authority in the household and took up all the room in the home while the 'déphallicisé' (without phallus) father took revenge for his wife by adulating his daughter and by taking a mistress.

Fatima always tried to establish relations with unavailable men to break their household, to separate the woman from her husband, take her revenge on her mother and prove that she can overcome this witch. She looks for the sexual relations in public places in order to get the looks and display in opposition to the exhibitionism which she repressed during her childhood. Just for the challenge and to quench her fantasies, she submits herself to the perverse requirements of her lovers and puts, without love, depraved gestures.

She allowed herself to introduce disparate objects in the vagina and she allowed herself to be humbled sexually hoping to fire a discharge of libido. She despises the men who subject her to these abuses and who display also vile as she imagines them. She seems to think that, if these men are in love with a degraded woman, they degrade themselves.

About the intrusive mother and the absent father, Fatima keeps bitterness against the first one which humbled her husband and against the second who did not resist these humiliations. On the other hand, she was happy that a woman dominates finally the clan. Today, she would want to do better than her mother. This competition is a difficult task which leaves not much respite, because she has no authority in her home. She does not succeed in dominating her husband and is afraid as she was afraid of her mother. For lack of castrating him, she can only chastise him by persecuting him, trying to make him feel guilty, by accusing him of not loving her, by refusing to enjoy and by making him deceived. That's why at the end of this adventure, she asserts:

"With Claude, I am clear, but I am not clear with my husband". She wished to continue to persecute her. So much the better, because Élamé seems to take pleasure in this hell atmosphere.

The fight of Fatima against the male chauvinism took place in the prudish atmosphere of Muslim Algeria, then transposed in Christian land. Her mother led this fight, but she was also an Arabist and respectful of this culture that she did not deny. Her mother aimed to betray the values of the society in which she was born. While wishing to free herself from her husband, she would have liked that he impose in

front of the household his male chauvinist authority. Even today, Fatima, in her relations with her brothers, her sisters and her mother, reproduces this ambivalent relationship of revolt and submission, of denunciation and justification of the male chauvinism, of feminine passive resignation and childish revolt.

We can't forget that Oedipus is the story of unconscious sexual desire.

In the case where things go well and the mother becomes object of love as much as the father, the Oedipus complex for the boys or the Electra complex for the girls can be solved when the child reaches the age of five or six. The children repress then their hostility to the parent of same sex, with which they become identified. This identification allows them to adopt the social and sexual roles of the parent of same sex and to interiorize the values. The sexual desires towards the parent of opposite sex are repulsed for years, what Freud calls the latency period.

When, in the adolescence, period of production of hormones and of maximal sexual pressure facing the libidinal stasis, these desires become again more meaningful and are transferred towards members, socially acceptable, of opposite sex.

The father of Fatima did not accept this displacement and to whom he reacted by losing interest in his favorite. His daughter had become the replacement of his wife; he did not understand that, suddenly, she refuses this game of substitution-mystification.

The prohibition not explicitly asserted by his father about the incestuous desire did not thus allow to the libidinal energies of Fatima to release for her life outside the family.

So, became little woman, Fatima felt rejected and punished without visible motives, being deprived of love while she had accurately complied with all requirements of her guardian. For this reason, her first sexual experiences will take place with members of her family.

When, without his knowledge or with the tacit complicity of parents, satisfaction is given to the child, to his incendiary erotic impulses in a hand-to-hand fight which he strives to perpetuate, whether it is by war games, caresses in the back or somewhere else on the body, the head buried between legs or thorax, spread on the adult or going to bed in the bed of parents, situation so erotically disturbing, declares Dolto (1984), the child risks to decline sexually and not to maintain the cohesion between the image, the body and the body image corresponding to his age. This cohesion, continues Dolto (1984) would allow him to remain the subject of his history and to conquer the human status, while the prohibition of his genital desire in family would catapult him normally towards the conquest of those of his age. This lack of

prohibition blocks this evolution so that the child continues, throughout his life, the search for pleasures with individuals socially forbidden and outside his age group.

The children conquer this human status by looking like their parents. A child has to perceive the prohibition - repression asserted explicitly by the homosexual and heterosexual incest - and the refusal of incest on acting of his parents; otherwise he is disturbed and wonders what is allowed and what is prohibited. In his struggle to keep the resemblance with the adult, for conquering his human status, the neurotic repulses the impulses not castrated of the various psychosomatic stages of evolution without being able to achieve them nor to fantasize them until to crush with them the same desire. It is at the same time his suffering and his limit of neurotic, concludes the psychiatrist Françoise Dolto (1984).

Somebody outside the family has to assure the child that his face and his person remain able of arousing love and desire. To be not as her mother for a girl or as his father for a boy, to become not similar to them in their appearance, confer to the child his status of subject and assure him that he will become the man or woman whom his birth presaged.

It is necessary to explain it to the children, because, until then, these latter live in the imaginary hope to become a certified true copy of their models, hope which, according to them, is validated by the pleasure or – the not pleasure of parents. Then the sometimes contradictory sense can and must be revealed to them to respect his parents and to love them when to love means only pleasing those who we love.

Without the integration of the prohibition of incest, to please is ambiguous and can become perverse. By this process of prohibition clearly asserted and showed by the parents, the child conquers his right for the existence, the uniqueness and the sexuality, because he acquires by the prohibition of incest the pledge of his right to desire licit objects of his entourage. Françoise Dolto (1984).

And just at this stage of evolution that the child develops his secondary narcissism and is enhanced in society to raise his own image and conquer the right of a meeting with the object of love. He boasts and claims to have success in any loving conquest and never to be abandoned, and so maintains in the puberty his secondary narcissism.

When the child is in his Oedipal phase, the image of what he believes to become to assert his identity is not the resemblance, but a total identification to the parent of his sex, by taking the place, the responsibilities and the prerogatives, what is naturally an illusion. If the parents play correctly their respective role and if the father does not make of the child the “Help of Christians” of his desires, his symbolic mistress, and if he does not compete for the affection of child to his wife or vice-versa, the child on

the place which is own, notices that he deceived himself. It is to the submission of the parents to the law that she has to become identified, and neither to the image of parents nor his sentimental way to appear to the others and to herself. It is what Fatima felt confusedly when she asserted that the love of her mother seemed to her more "normal" than the love of his father who disturbed her.

The woman girl needs to feel recognized and considered by the mature man. The father of Fatima had not played this role for narcissism - egoism - and revenge towards his wife; she is going to look for all her life this gratitude by the mature man. It explains her quest of affectionate relation with men fairly older than her. This is of another subject, castrated with regard to his incestuous desires that Fatima has to receive the anticipatory gratitude of the erotic value of her body, her sex, her person, her unique identity. So, she will know how to repress or inhibit her fears of abandonment, kidnapping and eviscerating rape, punishment and murder according to the passive or active dominant of her impulses.

As her husband will not know how to supply him this unconditional gratitude and acceptance of herself, she will punish him for not giving to him what he does not arrange. She will continue infinitely this wild dream until the despair. I remember a song of Chaabi (2009) which reminds this despair: "The night of a woman is filled of dreams. About the perfect man who probably is not you. If we do not see what she is lacking. It is the fatal error which a man can make". 30

3.6. Oedipal castration

This prohibition to which the parents declare themselves subdued, just as much as the teenager, ennobles her suddenly and puts her equally all the citizens. It allows her the free play of his impulses in society, starting from the moment where she expresses herself in the rules. According to Dolto (1984), it is from this moment that the games with their rules are so important. Accepting that the game is funnier if we do not cheat, even if is the other who gains. The pleasure manages then the teenager towards the effort, the work, the knowledge, the learning of his age and the friends become more important than the brothers and sisters, than dad and mom. The parents have to accept and encourage this evolution instead of hindering it on the pretext of keeping for them the affection which would be due to them from their children.

The Oedipal castration leads the child to repulse his sexual desires; this releases the energies required to devote to the school work and strengthen the experiences. What is confirmed by Fatima in the following extract:

"I was six, there was the return to school. I adored so much the school which I did not want longer to leave. My mother had several miscarriages, among which some enough grave, so that she is hospitalized: I was so much sad to know that she was outdoors that, some evenings, I went with a friend to return as late as possible, far from my cousin and my father".

At this age, her father was responsible for separating from his daughter, for putting an end his role of substitute object and to give him the chance to get closer to her mother, to make peace with her to take her as model, to imitate her and be inspired by her, because this whole process of reconciliation during the latency period is very important. The father of Fatima did not make it. He remained as fetish of attachment, he maintained egoistically their mutual emotional dependence without worrying about the need for his child. She felt, in a vague way, this duplicity on behalf of her father and tried to escape. Later, after her attributes of young girl had grown through her jellaba, her father felt embarrassment and ruled out of his preferred daughter with the aim of calming his guilt. For this abandonment as well as to have been discharged of her title of favorite, she wanted him and abandoned him in the twilight of his life. Olivier (1980, p. 100 and 61) describes this ambiguous relationship in the following extract; she explains that the young girl needs a father who welcomes him, but who does not take advantage of this need to fill her own lack of affection.

"A little girl, who arrived to a point in which his father abandons his newspaper and who climbed on the knees, is a girl who proves, by all her body, that she reached the place where any concern stops for her. For the girl, the father, is the exit of absurd, it is the way to accept as good her body of little girl: the father, that's the purpose. [...] Nevertheless, the woman unconsciously has difficulty in giving up the only male that she never had with her, her son, her father having been missed and her husband being absent most of the time".

The following sexual relations of Fatima, at first with her cousin during the childhood, then with her brother-in-law during the adolescence, will serve as release to reduce her libidinal tension and allow her to devote to other activities, school ones in particular. It was otherwise for her sisters who nevertheless suffered the assaults of cousin without rebelling against the parental rights and the ambient morality. There is only one possible interpretation for this differentiated behavior.

Her sisters, subjected to the vindication of the mother without the protection of the father and perceiving of having no alternative to this silent submission, have adopted, to survive, a feminine passive attitude in compliance with the Arab clan rules.

In the family clan of Fatima there was rampant cheating shown by hypocritical relations between the parents, by the repression of sexual desires and the complicity with the cousin, by the apology of justice and by the practice of injustice. The privileged relation of Fatima with his father, enough powerful protector, and her intimate understanding of this cheating forged, in her, a cynicism which favored the emergence of a sadistic amorality in compliance with the surrounding environment. "All cheat, she thought, why not me?".

* * *

The French and Canadian mothers of the generation of fifties repressed the exhibitionism and the masturbation; they did not repress the vaginal coitus or the enjoyment, but only the act to look for, only, the pleasure outside the procreative genital relation. The catholic clergy conveyed this Judeo - Christian – Muslim morality.

The men of this generation did not make feel guilty to masturbate, but not to be able to take place. The French and Canadian women were ashamed for a long time to masturbate, but they were not ashamed of the orgasm. Since the sixties, they understood that what is wrong is not the masturbation, but the sense of guilt which accompanies it. They thus rejected this sense of guilt and promoted, as women's rights, the masturbation and coitus without guilt. It was otherwise in the Arab – Muslim world because of the delay in the social and economic development which results from it.

According to Lowen (1985), in the Oedipal problem, what characterizes in West the generation of sixties, is that the fear of man is transformed into desire to satisfy her, the fear of success (to be possessed) is transformed into fear of the failure (do not achieve orgasm). To understand the confusion of contemporary sexual customs, it is necessary to become aware of this distortion. In Arab society, it is not forbidden the masturbation, but is repressed the vaginal coitus because it constitutes a search for the orgasmic pleasure outside the function of reproduction and the sexual relation in the service of man. For the Westernized Arab woman, the situation is doubly complicated because the Western and Christian taboos mingle with the Arab and Muslim cultural prohibitions.

The Westernized Arab woman can masturbate herself, but she does not have to search for the orgasm; then she makes feel guilty not to achieve orgasm. If there is pleasure, it must be subordinated to that of man. Ultimately, she should just observe the ecstasy on the emaciated figure of her philistine. The feminist revolt does not obviously accept this order, new contradiction for this poor emancipated Muslim.

Fatima, the Arab Muslim, is not ashamed of masturbation, but she is ashamed of orgasm because it means the desire and the incestuous pleasure. On the other hand, as Westernized woman, she is ashamed not to enjoy her lover and not to achieve orgasm with him: she is afraid of being frigid. The Oedipal drama not having been solved, she did not manage to separate from the desire that she had of her father, the sexual activity and the current enjoyment. She replays the desire of incest in every sexual relationship, in every positive or ambivalent transfer, except in her masturbatory activities, activities which she favors.

Her father recognized and worshipped her, but to her, he denied any sexuality. In turn, she loved and hated her father at the expense of her sexual sensations. Demonstration of this fear and this shame her pre-genital sexual practices of excitement (fellatio and caresses of neck and shoulders).

"The only thing I ask and claim that should be made, with my husband in particular, is that my dad made me that is to caress my neck; it seems possible to me. My dad made it for a long time, while I had the face buried between his legs and the back exposed to his caresses".

The neck and the shoulders are not a part of the anatomy, particularly vascularized or erogenous. Why to have developed such a practice? Offering her neck to be caressed, she could hide her face and her pleasure from the collusive look of her father, and avoid observing the satisfaction in the guilty face of her dad. By the same practices, she avoids today showing her shame from the search for the forbidden pleasure and for the adulterous fellatio; she avoids observing the concupiscence in the eyes of her spouse or her boys, because, for her, any heterosexual relationship is always soiled by guilt. And doing so, she turns the back on the object of incestuous love. It's the same of her preference for the position of doggy style which avoids him seeing the face or being seen by her stooge who is enjoying shamefully.

4. The cousin syndrome

4.1. The prospector

Many psychologists believe that the loneliness suffered by Western man is the cause of anxiety and anguish against which he resists and fights. *On the contrary*, the Arab

man, whose identity is determined by his belonging to a family, a clan or to a tribe is less conscious of his individuality and loneliness. As Fatima described it:

"When you live with three families under the same roof, women, men, children of any ages for years, you cannot allow to say everything aloud. The silence and the unspoken become your companions of life amid the siblings". The traditional Arab family including the sons, their women and the cousins around the patriarch (patrilinearity) is a formidably inclusive system for the individual.

The **Islamism**, ideology of transition and resistance to the mitigation of religiosity in the contemporary Arab societies), born from the collision between the modern individualism - linked to the economic and social transformations leading to the explosion of the family unit - and the patriarchal solidarity of Arab society.

Alexander Lowen (1985) asserts that the life creates two forces: one aims at the individualization and the structuring of individuality and the other one at the fusion and, therefore, the modification of this individualistic structure to adapt him to the group. The first force is the personality (character, or emotional mechanism of defense), internal to every individual. The other force is the **libido**, the drive of pleasure which leads the exchange, the communalism and the communitarianism, external to everyone and which produces the social group (family, clan, tribe, society). **The family, clan and social rules represent the collective answer to human need to get closer to procreate and survive.** The life and love arise from the sex which in turn becomes the vehicle. The great mystery of life that is the love promises us the self-realization that is the sexuality. Fatima will never find the sexual self-realization without love and she will never find love at random of her swinging relations with passing tramps, whatever she says about it, whatever she thinks of it.

Every society has its own way of organizing this collective answer which takes into account social contingencies. The conflict between the sexual desire (the individuality) and the fear of punishment soaked in the Superego (principle of morality of the society) is at the center of any **neurosis**. Moreover, without this conflict, there would be no neurotic process. The neurosis is the result of antagonism between the pleasure which searches for the Ego and the social repression, the cultural and religious morality which represent the Superego. The neurosis is maintained by the tightness between Ego (including the Id) and Superego.

The Muslim Arab Superego acts according to the opinion ceaselessly repeated by the parents that the sexual pleasure of a woman is reprehensible, but not the sexual activity in herself, only her purpose - the orgasm - so that the sexual act is of use "discreetly" only for the reproduction and for the expression of the phallic power of male. Thus, the inhibitions of the childhood are supported in a decisive way by the

more or less strict social conventions. The Maghreb society being very prudish, a compensatory mechanism must be imagined to prevent the virtual social tensions.

The marriage between first cousins, being a common practice in Arab society (endogamy), the parents organize meetings of "explorations" between the young people of the same family (cousins and first cousins). The young cousin claims a right on his cousin whom the uncle can escape only by a negotiated compensation. In this context, it does not seem improper nor amoral that a cousin makes promises to a cousin, or that he takes a small advance on the object which he desires and to whom he is entitled by tradition. Obviously, when the desired sexual object is a child, this can lead to aftereffects. You have there a process which can cause a neurosis, and Fatima, in his words, supports this hypothesis.

"When I came back from London after my studies, my parents wished to see me married with my cousin, the one who had made me stroke when I was a child. I arrived from England, I had known confidentially many partners, and I frequented an Egyptian with whom I wished to get married. In the meantime, I met Élamé. A man who held a business as the one that I wished to create one day, and who possessed all the knowledge I needed. I resisted my parents and I chose him as husband. It was not a question that I marry this coward cousin".

Fatima transgressed then the Arab custom. She broke the family cohesion and took place outside the clan, what neither her father nor her mother will ever forgive. I base myself on these premises to propose the etiology of "*cousin syndrome*".

The family organization of Maghreb community linked to the strict Muslim sexual morality, transmitted by parental orders, creates tensions, anxiety and guilt causing immense frustrations among these populations. The exclusive power of man and therefore how little is made of desires and pleasures of woman is also a source of tension. This large-scale social repression could provoke crimes and social dramas in countries where, besides, people are in frequent contact with Western foreigners. For peoples who receive millions of tourists every year and who are able to compare their fate to those of other populations, it becomes difficult to require the total inhibition of libidinal impulses and the absolute obedience to anthropological rules of the Arab family.

The "cousin syndrome" is according to me a compensatory social mechanism, a method of abreaction which aims at solving the Oedipus complex that the father reaches with difficulty to take care. Unfortunately, in many cases, I do not believe that this syndrome assures the adequate resolution of complex. The anamnesis of the subject's disease reveals, on one hand that have inculcated to him the idea that the

sexual enjoyment was disapproved, that his libidinal impulses must be repressed and kept secret, then sent him the idea that the reputation of the family must be protected from any stain or internal or external attack. Finally, in almost every family there is a man, cousin, brother-in-law, uncle, brother 31, in brief, an individual victim of atavism, known from all in the clan, and which has for mission "to introduce" the girls of the household to the things of sex and to calm the libidinal tension of everyone. Fatima testifies this in the following extract:

"In all the families, there is a cousin, a brother, an uncle who exercises this role sometimes even on his own sisters in absence of cousins. The only Arab woman who I see frequently and who has a spread and normal sexuality is a friend born abroad and who has never been in Algeria before the adulthood".

The mother knows, but she keeps silent. Having suited that this "educational" and prospecting activity, led by the cousin, serves as release and keeps up the appearances and common decency, because nobody cares, under the family roof, in common wards, the boys on one side, the girls of other one, we could believe in a game realized under parental supervision in order to prevent any overflowing (unwanted pregnancies, hysteric revolt, scandal, etc.). The girls accept this "game" because they smell confusedly that everybody plays, that the mother and the father are accomplices and they observe that this exercise justifies partially some forbidden pleasure. Justification, yes and no, because if the schemer caresses the girl with the implicit approval of the parents, the degrading relationship breaks just as much the social edict forbidding the orgasmic pleasure.

The following morning, at breakfast around the family table, everyone knows that the other one knows that everyone knows.... what a demonic atmosphere! You should not wonder that are developed scenarios of life "without reason" among these peoples submitted to such contradictions between public and domestic moral, between individual and collective moral, between speech and act 32. It is not necessary to be surprised to see Fatima, adult, playing the game "Let us pretend to love oneself".

On this matter, Fatima has never entrusted her anguish to her father who loved her so much and whom she admired equally as evidenced by this extract:

"If a girl had spoken about her lustful activities or about her sexual problems to her Arab father, he would have denied her, having tried to gag her, because she would have passed as a whore and she would have disgraced the family. We must know that I myself am shocked that a teenager can talk about sex with her father. I spoke about it only once to my husband, then ever.

Arabism is a hypocritical culture from the point of view of religious or sexual taboos.

I am aware that my body belongs to me, but we don't have the cult of individual on us, everything is divided with the members of clan, even his body".

We can so appreciate the cultural gap which separates the Westerner and the Arab. From the perspective of the Western father, the confidences of a girl about her difficult sexuality with her lovers, or concerning a man that she would love and who would respect her are acceptable. The most hurtful would be to hear that she sleeps with any servant of passage, a misogynist that she would not love and who would hate her. Most of us have taught our daughters to respect their body, the receptacle of their psyche, the image of their soul, and to enforce by their lovers.

The secret desire of Fatima to be sexually reduced and outraged proceeds in this twisted logic. She could enjoy because she could claim to be taken forcedly, unwillingly, at night, in the family home, with the approval of her parents who invited regularly the predatory cousin, holder of a right of "seigneur" on Fatima. These parents who, besides, assured the social prohibition of orgasm. We agree that such a direction could reduce temporarily the anxiety and of feeling guilty. What Fatima confirms actually in the following note:

"I have never enjoyed with such an intensity since then. My sisters were with me and they had the visit of our cousin. I could not shout. I would have been guilty of having seduced him. The woman is always guilty of sexual relation in my country, because who seduces is her. Then I stopped myself. I had no choice. And I enjoyed because I was not guilty of enjoying and because I was immature and in the innocence. He was so skillful, my cousin, and I was so young".

The cousin made no threat, no blackmail. He relied on the implicit acceptance of each girls of the household. These activities, that the Western Christian morality would consider as incestuous, but the Muslim Arab morality do not consider as incestuous because it is governed by the rules of endogamy ³³, took place over a few years without his parents intervene and without the victims try to run away, begin shouting, refusing, or complaining, or without they try to talk about it to whoever. Since then, Fatima tries to reproduce these conditions of pleasure "to enjoy with such an intensity without making feel guilty" with any goes barefoot which hangs on feet in his staircase, but waste of time. Fatima explains her aggressiveness in the following material:

"When you are in a society which claims to be respectful of the woman's body and which hides her under the veil, and which we bring the fox until you having inculcated in you that if a man touch you it is by your fault, seductive witch of the man sensitive to the charms of a pubescent child, how to feel protected in the family

home? How not to dread the sex of the brute because he has all the rights, even to the right to appropriate a child at his parents in the total impunity? How not to want to dress up the powerful sex to seize this unlimited power?

How not to despise the weaker sex in multiple senses of the word, manhandled and always guilty? The scenarios without reason and without love, I could play them endlessly through my descent. That's why I liked giving birth to males, other things than representatives of the cursed female sex".

By projection, Fatima attributes to the whole Arab people the attitude, the amorality and the doubtful behavior of Maghreb petty bourgeoisie frustrated of not being able to imitate and follow the lifestyle of her idol, the colonial middle and upper class. The followers and poor Muslim Arabs, and they are legion, do not leave fiddling their children by kinship, and the Arab teenagers do not sleep systematically with their cousin, their brother-in-law, a rich Egyptian, an old restaurateur, a Libyan loser, an Algerian misogynist or a retired Canadian. In the following extract, we have an approximation of the amorality of Fatima which sleeps with who demand:

"I did not masturbate after my relations with the Libyan, because it was not a pleasure not quenched with him, but a displeasure, except for the day of Koranic texts placed on the walls. Why does my sexual relation with the Algerian? It is because sometimes in the song galas, we were three friends and I managed to escape me of this Algerian by pointing out him that morally he could not betray his Libyan friend. When the Libyan chased me away, I did not longer have pretext, I submitted myself thus to his requirements".

Fatima has internalized well the submission of the woman to the will of Arab man, she can escape her greed only if she can oppose a moral argument, if this argument falls, to him remains only to run. The simple refusal of an unwanted sexual relation without other argument than to be wished or to be amoral does not even come to the mind alienated of Fatima. It is necessary to him to argue and to reason for reaching a proposal of treacherous relation towards his lover, relation which causes to him no torment towards her husband deceived cheerfully and put in weaning frequently, while her attachment to Elame is much greater than towards the Algerian or Libyan. How to understand this apparent contradiction between the degree of affection and the sexual behavior? Because the husband represents symbolically the mother and you do not betray her mother by delivering her body to the lust of man, as she made long ago in the village hall under the family roof.

The Arab people are not more hypocritical nor more lying than other peoples, just as much. This is what wrote me a poor Arabic correspondent, about this so-called atavism:

"Never a cousin or whoever groped me being a child. In the vast majority of relations which I saw, the Arab men do not hide their feelings and do not spend their time to criticize. I even saw several Arab women criticizing often her husband. I saw couples which have a lot of ability to communicate (like my paternal uncle and his wife). I saw others who have less (as my maternal aunt who spends a lot of time to complain although she loves sincerely her husband and she has no secret for him). My mother talks more to her friend than to my father about their problems of couple. And concerning the question to show his feelings, my father always showed affection to my mother. As for me, I have no secret for my husband and neither him. I prefer more to say what I have on the heart and to approach my conjugal problems with him than with my girlfriend. When a situation is very tense, I talk about it to my father because I know that he will keep it between us and that he can advise me or at least listen to me. In brief, the Arab men generally are also affectionate as those of any other people, if not more. For the secrets sincerely I do not believe that the Arab couples have secrets for each other more than in other cultures. I believe that it has a link with the human nature. It is difficult to judge. It is case by case. And above all, the secrets and lies do not find within the majority of Arab couples".

Besides, for these people, the uterus of the woman is part of the community heritage and the Arab men accept with difficulty that foreigners seize this "collective wealth". That's why the aggressive attitude of males when an allophone tries to appropriate one of them. As an example, in certain Arab countries, the policemen watch the women on the street and if one of them roams in the arm of a non-native, they demand him his papers and ask him for giving some explanation.

The attitude of Fatima has evolved during sporadic sessions of nocturnal touches with her cousin and the initial pleasure gave way to shame and anxiety of being discovered and accused. Then, the obvious fact, being never explained, she eventually understands the general indulgence in front of this outrage of which the duration became source of a guilty anxiety. Such a practice constituted the negation of the reason and intelligence of the child. Her mother turned a blind eye to the activities of cousin under her roof, against her own daughters. Her father, so much loved, was not longer of help. The child was perfectly able to understand the underlying parental order: "Do not think. Do not reflect. Do not reason". Later, Fatima, angry, addressing her mother, will describe these "rapes" and will demand excuses which never came.

Adult, Fatima reproduces this neurotic model and always obtains the same disappointing result. Does she need to be taken forcibly, with her suspicious consent, to avoid the anxiety, feeling guilty and enjoy completely? Fatima here about this question:

"I hated the cousin and his race, I enjoyed only because I was still innocent and pubescent. Later, I knew the shame, the bitterness, the fear of man then the guilt and anguish, and finally the desire of vengeance which live in me constantly. I do not know the enjoyment since then, but I look for it constantly.

On returning to the country, there was no question that I marry him".

4.2. Defense system

What is the character of an individual? The character of an individual is formed from childhood as means of defense against the aggressive stimulations of the external world, it is the shell of Ego and Superego, according to W. Reich (1992). The forming of character also has for objective to protect the individual against the repressed internal impulses (inhibitions) or, if you prefer, against the absorption of sexual energy following the libidinal stasis. In other words, the second function of "*character*" is to prevent the emergence of sexual energy in the form of anxiety. Each character has its specific defense system and its singular tactics of resistance to protect the Ego from the external or internal attacks. A temperamental defense system consists for the subject to build an unreal Ego, detached from his real Ego, and then to defend obstinately this unreal Ego - this character, this defense system that he believes to be his own, original (his real Ego), but that is in fact a construct which is afraid then of modifying by fear of the unknown -. The psychology qualifies these emotional defense systems of sadomasochistic, paranoiac, myth maniac, schizophrenic, schizoid, psychopath character, feminine passive, bipolar, narcissistic phallic or histrionic narcissistic following the taxonomies proposed by various psychoanalytical or psychological schools of thought. We can observe in individual distinctive features of several characters, but in the final balance, a character - an emotional - particular defense system stigmatizes any subject.

In Fatima, the parents pretended that everything was well, but it was not true, it was not real. They discussed, railed and her mother left angry the house then returned accompanied with Fatima, idol of her father; the father preferred his daughter to his wife; the mother preferred her sons to her daughters; the father loved her on condition that she is asexual for taking away any suspicion of incest; Fatima was afraid of this incestuous relation and agreed to give up her real Ego and her true sexuality. Later,

her father lost interest in her and he took a mistress. In brief, everybody cheated in this dysfunctional family as is asserted by Fatima in this text:

"They say to love you then they abandon you. They all lie. The girls were exposed to sexual assaults of the cousin and everyone pretended to ignore everything, everyone kept silent and cheated, everyone exploited and used the others for their selfish needs".

Since then, Fatima exploits and uses the others as she thinks best to satisfy her own selfish needs. She does not obtain the happiness in this way, on the contrary, but she does not know how to make otherwise, because she thinks all are deceitful and are lying and she cannot trust anyone.

When a child is constantly submitted to lies and deceit, he takes refuge in madness or he builds a real imagination - an unreal Ego – he constitutes a shell which will protect him from the illogicality, the frustration and from unsatisfied libidinal impulses. The neurosis watches for the child who closes gradually on himself and he can be recovered only by opening again gradually. As the suffering forbids a return too abrupt to authentic feelings, the neurotic feels gradually these true feelings and therefore he has to thwart - to overcome - his defense system which forbids feeling a happiness too big or a suffering too intense. As he thinks that he has never received and will never receive adequate answers to his incantations like "Do not reject me, do not exploit me, do not repress me, do not criticize me, love me such as I am", the child erects a temperamental defense system against all those who could make him suffer and against all the others, even those who could love him. The temperamental defense system is set up by the neurotic to be protected from repressed emotions, from unsatisfied feelings and which make him suffer. The defense system aims at obliterating the real Ego and at operating a cleavage between the real Ego and unreal Ego that the neurotic is built as a palliative not to feel the emotions and the suffering and to meet the requirements of parents who, he believes, will love him more on condition that he is different from what he is really. This frustration is expressed by Fatima in the following extracts:

"Nobody loves me, you never choose me in the working groups. Those who tell to love me are false, he cheats as me. I am alone in the world, I can rely only on myself. We did not listen to me being young and we do not listen to me even today. Nobody helps me" (...) "Fuck off Claude. I do not want a married young lover, and lover of his wife, something which I shall never have. (...) They want only my ass, these damned men!"

At the beginning of adolescence, after the departure of her parents, Fatima lived a second cleavage which strengthened her unreal Ego removed from her real Ego. Since then, her system of temperamental defense is as follows:

- Do not love, remain detached, get involved the least possible in the relation, cut off her emotions and pretend.
- Use people or reject them. Be indifferent to most people, hate several and consider only some, those who are useful.
- To lie to yourself and live in an unreal world.
- Use a compulsive sexuality as release to obtain a little of heat and affection and to prevent the development of an intimate, captivating and authentic sentimental relation.
- Provoke periodically crises, test the partner, and verify the intensity of his attachment to disrupt the progress of true emotion. Start actions or attitudes which will bring tensions in the relation to find the known emotion (melancholy, resentment, shame, guilt, anxiety).
- Induce in the partner instability, doubt, aversion, tiredness, rejection and abandonment. What justifies the faith: " They are all alike, bastards, profiteers, liars, who betray you and abandon you, you can't trust anyone".

So feeds the negative emotion which feeds the neurosis. Known and reassuring emotion even if she is suffering. This limited punishment protects against worse still, the suffering to become aware that she is never loved by her parents and never will be loved. It's the same for Élamé, his companion of misfortune and for Claude, his last lover before the following one.

To recover from a neurosis, is to feel what takes place in the present, in the reality. When the neurosis will be overcome, Fatima will abandon the emotional mechanisms of defense and resistance and she will put an end to her struggle, never completed, to be loved without fear of breaking the terrible taboo and incurring in the shame and punishment. She will stop to make everything in a fit of pique and due to the lack of confidence, by fear of suffering and by revenge and to reduce her libidinal tension so that this incestuous love does not happen.

4.3. Schizoid Personality

How did Fatima become schizoid? A human being can, without having neuromuscular anomalies to be in the impossibility to structure his first image of body and to support his fundamental narcissism. It is sufficient that the person has suffered harmful breaks of the premature link with his mother, either during his fetal life, or during his infant's life, in this period where the balance of dyad mother-child is essential for his human future. Every schizoid carries in him a lost grandchild, which he hides in himself and which he protects against the world. The dilemma of schizoid concerns that he does not dare to accept this grandchild in him. He cannot thus accept the reality of his body and not more that one of the world.

Starting from three spontaneous drawings, two women's drawings and one man's drawing, I shall analyze the somatic perceptions of Fatima. I would like at first to present the system of schizoid emotional defense.

The schizoid person denies his body, the conflict between the Ego and the body determines a split of personality which affects all the aspects of his existence. For the schizoid Ego, the sexuality is the occasion to obtain, even in small doses, the heat and the physical intimacy on which depends his survival.

The absence of a normal sensibility of the schizoid body explains his disturbed sexual activity (quest, rejection then asceticism).

The schizoid conflict - the personality partition - arises from the guilt and anxiety which feels the individual about the pleasure. The narcissist is ashamed while the schizoid is afraid of his body, source of sensibility and sensuality and thus of not subsumed emotions. She is afraid of not being able to control her emotions and an Ego who does not lean on the reality of sensations of the body (from hence the importance of extremities - hands, feet - and sense, genital and orgasmic organs) goes to discourage, from hence the difficulty of reaching the person behind the mask of role that she appropriates to survive. The schizoid is perfectly aware of his environment, is emotionally and physically that the contact is not normally made.

The schizoid has difficulty with schedules, clocks, the sands of time, the time interval, so many symptoms that the subject presents. The childhood of schizoid is marked by the insecurity which can engender a neurosis of abandonment, the adolescence by the anxiety and the adulthood by a feeling of frustration and failure which he fights fiercely. So, she will not agree to leave her home although she does not longer love her husband, because for her to divorce would be to accept the failure of her married life. All her life Fatima has been in competition with her divorced cousin and she considers as a victory to never divorce. Fatima expresses this family competition in the following extract:

"I dreamed that my cousin and I were in the sea completely submerged and naked, in competition in front of the public to know who was going to surface. All our life has been a competition. I knew the success while she missed not bad at all. She made dye hair several years ago, a sign of marginality and crime at the time. She always suffered from alcoholism and adheres even today to Alcoholic Anonymous groups".

The schizoid personality is characterized by two physiological inadequacies: a deficiency of integration of the pleasure - inaptitude to feel and to integrate the pleasure - and a deformed perception of the physical Self. Physically, the schizoid is dysplastic, namely various parts of her body are not proportioned (symptom which we meet in the subject). The motility is deficient (the whole movements of a member). She lacks confidence in the natural and spontaneous functioning of her body (from hence she uses drugs, coffees, liqueurs, energizers, remedies, etc.). We notice the physical hyper-sensibility of the schizoids, a steepness of the muscle structure which is tightened to defend herself from the terror of suffering and constitutes a means to maintain the unity and coherence of her personality.

The negation of emotions and the fear of suffering lead to the insensitivity of a part of the body. To manage to survive against the terror to be badly loved and abandoned, she suffocates her body by limiting her respiration ³⁴. The schizoid does not breathe in a normal way, she breathes superficially, the lack of recurring sleep is a symptom of an internal despair which reflects a lack of acceptance of oneself. There is negation of the sexuality and body. The updating of repressed sexual emotions sets in her a degrading and pervert form required by Fatima to maintain the arousing and a hope of discharge of her libido. The schizoid is intensely voluntary in this sense since she is antagonized, stubborn and each of her acts is forced and planned. Here is a material which reports this attitude:

"It is not a question of surviving for years, but until when I need the other one, my lover. This takes place without any trouble generally, because at this stage, the character, in my opinion, do not longer deserve me. I do not cry for a long time, so to speak not at all. I deconstruct and I destroy him, then I leave him without remorse and without looking behind, that's all and to the next one".

Is it realistic to believe that a schizoid personality loves nobody and suffer not at all to leave her lover to whom she allegedly become attached and of which she believed to be loved for years? Yes, the subject is documented, but the process is more complicated than it looks. The schizoid person suffers constantly, she feels a continual tension which fights all the time, even when she is in the arms of her lover

or her husband. She eventually thinks that this state of fight and permanent tension is a normal state and that she cannot get rid of it. So that when arises the necessity of breaking with somebody which believed to love, the schizoid feels good that this tension becomes more marked, but she perceives no fundamental change in her psyche. It is only a question of intensity of the tension and of suffering that she manages in rationalizing.

Arthur Janov (1978) tells, in his book *The primal Scream*, that a young serviceman appears at his office and reports that he is sick since he contacted his districts. He feels no more burn in the stomach since he feeds in the cafeteria of barracks. When he lived with his mother, who prepared very spicy dishes, he felt permanently heartburns. The young man had eventually believed that his sour stomachs were the normal state and that to feel nothing in the stomach was the symptom of a disease. I believe that it's like the neurotic schizoid: to suffer a little more, to be a little more tightened, a little more under stress is not to suffer. To have a relation with an individual is a game which increases this tension and to leave the loving game increases or decreases this tension, nothing more.

Fatima represses the desires which would make vulnerable to the emotions and to the too intense suffering. The face of schizoid lacks of expression and her look lacks of emotion, her smile is congealed even if it is pretty. The schizoid is terrified by her repressed fury which sometimes stands out in a muddled way. The schizoid represents her body as expressionless and devoid of charms and her drawings of characters reflect this limitation as is confirmed by the following extract:

"My body, I do not take care. I know that the Arabs love the fat and big women in the whitish skin. Until quite recently, I was not too big and I have the olive-greenish skin. My body has no importance".

The deficiencies in connection with the image of body denote always a disturbance of the relation mother-child. The mechanism of schizoid defense consists in decreasing the sensibility of the periphery of body. A schizoid is a being whose sensibility is imprisoned and this weakens the consciousness that he has outlines of his body. The sensibility of schizoid is imprisoned as the genius into the lamp of Aladdin. She talks of love and looks for the sensuality, but there is nothing since she is cut by her emotions and by her deep sensibility.

The schizoid is at war against love, this love which increases her internal tension, what she hates. At the same time, she is afraid of the solitude. It is necessary to her to agree to play the game of love if she wants to attract the ephemerid in her painting. Discouraged, she turns to the depreciation and perversity or devotes to the crowding,

but none of these operations really satisfies her or manages to release the genius of love and of healthy sexuality.

The absence of a generative physical intimacy of pleasure between the mother and the child has constituted the fundamental trauma 35. The sexual attraction to the parent of opposite sex takes care then of the desire of intimacy and of oral bonus. In the schizoid personality, the genital excitement is at the origin of the illusions of emancipation, dissoluteness and demonic strength without sensuality (repressed sexuality and rage). The Ego of Fatima denies the existence of this strength and her superficial appearance is all sweetness, kindness and friendliness until bursts her anger after many prevarications, "I am more angelic with people whom I do not perceive as a threat in my intimacy and more demoniac with people who are next to me and who love me" she says in the extract below, perceiving her most threatening close friends for her intimacy:

"As for my neurosis, I am more than aware and I try to understand it to thwart its effects. For example, my lover notices that I am kinder with him and less irascible, because I feel a little less close to him. I am more angelic with people whom I do not perceive as a threat in my intimacy and more demoniac with people who are next to me and who love me".

In all conscience, Fatima is quite acute to perceive this different attitude towards Claude, but not enough informed to explain the ins and outs. Why does Fatima feel suddenly kinder and, she say, less close to her lover? It is because this message was written some time before the completion of her "*project*". The subconscious of Fatima knew that the end approached, that the lover had served for the purposes that she assigned to him and that soon this would be the tragic conclusion of this epic tale.

A process of updated transfer is always managed towards an important person for the neurotic, from which she expects for a confirmation or for a cure which never comes because the disease is in her and not in front of her. When we do not live as we think, we eventually think as we live. If the subconscious gets ready to reject a character he does not longer manage the negative transfer (exuberant and disproportionate aggressiveness) in direction of this "has been", but he redirects towards another character who will have taken over from it, here, it will be the husband to whom Fatima prepares some night of insomnias.

4.4. The drawings which talk

The three drawings which Fatima realized - two of women and one of man - represent three men in reality. The drawing which keeps head up (drawing 1) indicates that the subject is seen above the physical, corporal and sexual considerations.

We qualify as witches the drawings of body if they lack human feelings as those whom draw Fatima.

Straight stature of shoulders, man's trunk, with shape of V, muscled very well for each of the drawings, no breasts or almost.

Narrow pond, thin size, with a belt of pants, skinny legs, penis in the case of man and one of women (drawing 2). She would want to be a man, it is obvious.

She joins the men and their power and she would want to possess their own penis, source of phallic power, she imagines. She is alienated and accepts the male vision of the woman as sexual object to be desecrated.

Fatima offers herself to be degraded, but she takes revenge by refusing to enjoy. For lack of possessing a penis, she desires the one of man whom she assimilates to the breast, food and to desire, she would want to cut in slice the male attribute to gulp down it and get the utopian powers. The following material testifies this desire:

"My love, I love you in spite of my numerous messages to the other you, the one who is between your legs (that I also love, you will tell that the elixir which I drank of his source is delicious).

I love you for the attention you give me and the intentions which you lend me, for the intelligence with which you illuminate me, for your love and for your enriching curiosity, for all you get me as love, affection, rest and rise of the spirit, but I hope that my source between your legs is not too much irritated of our evening of activity. Otherwise, my fountain I want to quench thirst then to devour you".

The hands and feet of its characters are not drawn. The absence of hands and feet in the drawing 3 denotes the inability to fight, to resist in adversity or to run away and the refusal of touching, to feel. Moreover, eyes, nose, mouth are almost non-existent (small points or very thin lines). As the subject is cut by her sensations and tries to anesthetize her emotions, Fatima does not care for sensory organs. The head is oversized (drawing 3), straight, put on a very thin neck as if she was detached from the body, this object of subjection and depreciation, this stain of which it is necessary to crumple, it is necessary to deny, especially it is not the desired sex. The women's heads are very curly and one of the women sketches a wink (drawing 2), her pointed chin indicates the desire of the witch to seduce her victim.

The subject rejects its genitalia and intellectualizes – rationalizes his anger, his submission, his suffering and his lack of sensibility.

The absence of an adequate image of the body, based on the vitality and reactivity of the body surface, explains the behavior of sexual promiscuity. The genital excitement is felt as a strange and disturbing strength which it is necessary to eliminate or to unload. This leads to a compulsive sexuality, without discrimination and without affection. Such this sexual behavior allows to calm the genital excitement, but as the whole body does not make a commitment emotionally, it is not possible to get neither satisfaction nor positive pleasures, Lowen (1977, p. 79). The schizoid Ego, cut of his body and unable to enjoy, is in search of love, affection and tenderness. Finding no such thing, The schizoid Ego despairs and turns to perversity, tries different drugs, but these desperate operations cannot release the imprisoned love into Fatima.

As I underlined earlier, she tries to recreate the family model in her sentimental relations. I use as proof her stormy submission to the phallic aggressiveness of her husband and to oral seduction of the father or his updated substitute, the lover. As a result Fatima is afraid of submitting herself to man. She can seduce him, what gives him the feeling to dominate and to manipulate, but the reverse situation scares. That's why, as a general rule, she prefers the fellatio to the penetration.

Fatima fantasizes. She was not seduced by her lovers as she claims. She seduces them as most of the women, incidentally. She denies this activity of seduction to protect herself from the maternal prohibition which proclaims that a lady can grant (submit herself) any sexual favor, but she never has to propose them. The repulsed sexual anxiety decreases the perception which she has of her body, in particular the bottom, especially the womb and thighs. There is a direct relationship between the legs and sexual function. On two drawings, the legs of its characters are small, narrow, unreal, stylized, supporting an oversize chest, while in reality Fatima has powerful and strong legs.

The man whom Fatima drew is a little more expressive (drawing 3). He is arrogant, the straight and high head, his neck is wide and solid, well attached to the rest of body which he controls. The man outlines are a little less vague and the sensory organs better designed. She is inspired by her own body for this male drawing: she would want to possess the power to oppress rather than being oppressed. If she was a man, she would feel better her emotions and would not be ashamed of her genital organs, she deludes herself. She thinks of knowing better the male body than the female body. In reality, it is the upper part of the feminine body that she drew.

Lowen (1985) describes well the emotional and sexual problems that lives Fatima:

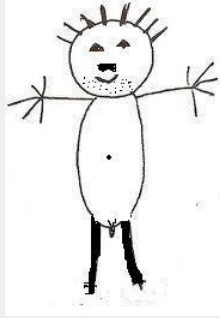
"Mary denied her sexuality coming from her fear of a sexual relationship with her father. This would arouse the jealousy and anger of her mother, of which she was afraid and she wanted to be loved. (...) As she was unable to accept herself as woman, Mary tried to identify herself with his brother. Little girl, she wondered: how do they know that I am a girl and not a boy? I thought of the penis, she says, and I wanted it, but I did not have it. If I had been a boy, I would have had one and my mother would have loved me so much, and I would not have needed my father to protect me. (P. 96)



Drawing 1
First woman



Drawing 2
Second woman



Drawing 3
The man

5. First adultery

5.1. "I love you... me neither"

In his vertiginous play *A Streetcar named Desire*, Tennessee Williams (2003) presents Blanche, a dark blonde, "landing" unexpectedly at her sister Stella. Sister whom she offends immediately about her unhealthy apartment.

She apologizes to clear herself of responsibility, makes her a new scene and accuses of having abandoned her to Belle Rêve with her parents and to be responsible about all her troubles. According to Blanche, there is always someone who is responsible for her misfortunes. Then, Blanche tries, "in spite of her", to seduce her brother-in-law Stanley. She becomes embedded in their apartment, lies, denies and denies, cries, shouts, roars, laughs, sings, dances and fantasizes and after so much hotchpotch, she at the end sinks into madness not without having fornicated previously with Stanley, the Polish, plebeian and sensual, husband of her beloved sister. She makes all this in the name of a betrayed, disappointed childhood "passion", the love of Blanche for the image of Blanche perceived through the eyes of her lover, a suicidal homosexual teenager. This play illustrates well the continuation of our purpose.

"Let's pretend to love each other", such is the cynical game to which devote the narcissistic lovers. A convenient stratagem which allows this type of neurosis to imagine to be part of the loving cosmology. This game serves to the subject to simulate for protecting and deluding himself, because, even if the histrionic narcissist

is incapable to love and feel loved, she needs still to believe and to hope that these exciting feelings are achievable and that she can exchange caresses, affection and tenderness with her fellow men. Often, to avoid becoming crazy, these desperate persons of love start this game of the torment of Tantalus. Everything in this game seems sincere, the need for the other one, the magnetization, the attraction, the sexual passion, the passionate kisses, the languishing looks, the touches, the caresses, the passionate words, the sulfurous writings, everything seems real, but in reality everything is "imitation", only the role play is authentic.

Woe to who does not know how to distinguish the true from the false, he will be "loved", used and rejected with pity or pitiless, depending on his audacity and his pugnacity.

To participate in this role play, old as love, it's better to confront two similar temperaments, which is not however compulsory. The actor could be a busy man trying to consolidate on his virility, desirous to live an adventure which will raise his level of testosterone and will supply him some spicy stories to be told. The actress could be a saddened, forsaken, assured woman that her husband has all the wrongs, he is responsible for all her remorse, guilty of no longer loving her and so busy that there is no time for him to care.

The game begins in this mode: "I have an irresistible attraction towards you, it seems love and you?", "Me neither"³⁶, "I think as you, grandma, but let us be careful, let us beware of my wife and your husband". The prudence does not worry really Fatima. How could she find revenge if the torture victim does not know his executioner nor his judgment or his punishment? Fatima pushes the game until to mime the love. She did not write this repartee:

"Even in spite of myself, I find myself terribly attached to you and deprived without you. It is crazy how I miss you and how this becomes painful. You are my fantasy, you are the unbearable absence in my reality. I love you and I suffer of satisfying never my need for you". (...) "My love, I am there and I miss you.

How are you? Why you write me that we will never live together? No, do not say that. I would like that we never leave. I love you. Do you believe me? I love all of you and I love all what you are for me. I do not want you forget me. I terribly need you. Don't stay away from me".

Sometimes the suitor, also him narcissist, deviates and tries to moderate the game, because it is out of question that he leaves his faithful wife to join the unfaithful one. It is the drama of the adulterous women, who see frequently men who need so much the loyalty of their wives that they cannot hope to become their partner ³⁷.

It is easier to play this game when lovers are separated by places, as the damsel and the valiant knight on the Bayeux tapestry. The painful reality of promiscuity and frustrating sexual relations adapt badly to the game of love troubadour, so that when they are together, it is more difficult for them to mime the passion than when they are distant, as recognizes our heroine in this extract:

"This story was sterile for me, I knew vaguely at the time. I know now consciously. I played for the need of dreaming. I knew, because the feelings of ecstasy and dream occurred when I was thousands of miles away. On the spot, it was simply disappointing, no, a story that was only a suite of failures and disappointments from beginning to end, because there was an end even if I had difficulty in making the mourning. At the end, I had only the illusion. Imagine Claude the word END on a screen after a disappointing movie".

The comedy of misfortune continues as long as the emotional bubble allows and as everyone plays cleanly his role. The double monologue of saddened despair and frustrated love is broken when one of two protagonists air the mystery and reveal the adultery leading a conjugal tsunami, because the coreligionist of the unfaithful is usually a straight, stressed, rigid, cold and conscientious character.

The commitment and intimacy are two dimensions of love which require effort, sacrifice and self-abnegation, a characteristic which we find in conscientious and straight characters as Élame, the husband of Fatima and Isabelle the wife of Claude.

5.2. The brother-in-law

Let us see now the application of this game between Fatima and her brother-in-law. University student of London, her older brother by many years, married with her younger sister, he had met a few months earlier Fatima under his own family roof and had smelt the availability, well disposed, ready to try the sexual adventure. She was "seduced" by this nice man, fragrant of macho man, the aquiline nose, the penetrating look, nice tanned face, curly dark hair, the big rough hands. She was "taken" as usual, without remorse or guilt, she could not feel guilty because there was neither pleasure nor orgasm, sources of all auto-punitions. As the character of Blanche, by Tennessee Williams, she was the victim, bewitched and manipulated by her shameless brother-in-law. The wife, the younger sister, probably did not know anything. If she knew, and if she has suffered, it is the prize of the powerless collateral victims in this big neurotic fight against love, against machismo, against the mother and against the father. Anyway, her sister was not jealous and did not love this "gino", Fatima, is

peremptory, service was returned to him by abducting her husband to her thankless sister, decided Fatima. The maturity is the willingness to put aside her illusions and nothing affects the mythomaniac infantilism of this immature girl, who is Fatima, who cannot imagine or feel the pain which experiences her sister. Here are some materials collected from Fatima:

"It is very flattering to be desired when you are adolescent. I had difficulty in saying no to him, because he did everything for me and it created necessarily solid ties and made me indebted especially as I am afraid of men and that I don't know to refuse them. It was only later that I wanted to get rid of the trap. He was very seductive, erudite and excellent manipulator. He created links between the brother, the father, the professor. He even managed to get books from the library of the municipality. I have never called him, who always called me in the evening at the university residence, when he was working. He hunted me when I went to the apartment of my younger sister. On the phone, there was nothing to show a sexual interest, only the birth of a friendship between the big sir and the teenager as is common in my country. I was not very tempted physically, on the contrary, he repelled me. I do not think that it is because of my sister, I did not care of my sister, I felt that he was hunting and he desired me wildly as the cousin. I was afraid and at the same time I was attracted by the new experience, maybe finally I was going to know the orgasm. I think of having extirpated it with enjoyment and relief of my life and instinctively from my memory not to ruin my existence in self-flagellation in case where the memory would have misled remorse. I don't keep good memory of these relationships. I have never been hot to do it. Rather frightened, his thing was enormous, hard, not in the blow as every time I make love, the frigidity follows me everywhere.

I was frightened of being surprised with him in the house of my sister, imagine the pleasure! Got pregnant was the worst stupidity. I had an abortion and this did not perturb me. No question that I have a child and especially not from a relation by marriage, the question to abort or not was not even a question, even if he had not been my brother in law. I was platonically in love and the sexual relation was never considered in my culture as a right to pleasure, but rather a duty and this continues with my husband and with my lovers. I have no remorse, because I always felt more victim than guilty, more sacrificed for the needs of male than asserting a desire of being harmful, of taking, stealing and seducing the husband of my sister. In my head, I did not contravene, there is no guilt for me, it is for me as to deceive my husband and to tell me that he will know anything, it will not hurt him. All in all, I did him a favor to my sister".

From these remarks, it emerges that student abroad, Fatima is picked up by the husband of her generous sister which Fatima claims to love tenderly. The boor phones her every evening in his apartment. Claiming to perceive nothing about the intentions of the brigand, the teenager worn-out to the assaults of predators since her softest modesties, prey to the concupiscence of macho men of his entourage, is flattered and ready to fornicate. A day of school vacation, she runs to the apartment of her sister to collect the favors of her brother-in-law. The adventure lasts more than one year. She does not know how to end this guilty idyll and she obeys the one who abuses by consenting to his pressing advances. Got pregnant, then aborted at the county hospital, disconsolate, but absolutely by no means outraged she flees the villain and put an end to adventure. He, discouraged to escape this desired prey leaves the country.

In Western society, the adultery with a brother-in-law is a fault very disapproved. Could it be possible that this misdeed has no the same gravity in the Muslim Arab society? Obviously not, the explanation of this misdeed is elsewhere. He, hunted the subject for his beauty and because he had perceived that she was good and ready. Flattered to be dredged, but concerned about the consequences, already at the end of adolescence, troubled not to feel the enjoyment, she was ready to try the experience for experiencing some emotion and to find satisfaction. It was only disappointment and frustration, as in every opportunity. She told not to worry, but she was afraid of being caught in the apartment of his sister's companion. The stress and shame forbade any pleasure. About what she said, her sister would have been indifferent to this adultery, what is unlikely. The attraction of the forbidden fruit, the desire of a ludicrous experience, the will to punish the family will have been right of his restraint.

The passionate love is a projection of Ego libido on the object of love. The passionate love has the power to delete the repressions and restore the perversions.

It raises for a moment the sexual object to the rank of sexual ideal. It occurs on the basis of the fulfillment of conditions determining the infantile love. We love what we had and what we lost, or we love what seems to possess the perfection, which we believe not to possess, to reach the Ego ideal, in the context, the intelligence and the savoir-faire of the brother-in-law, his knowledge, his freedom and his insurance of man. Physical love has a narrow relationship with the way the woman got out of the unsatisfactory "oral" relation with her mother and she will be submitted inevitably to the fact of finding in her partner a good or a bad mother. A good mother would have been the one who would have physically and morally recognized, thus, the global

respect of the partner during the day is often determining for the success or night failure. Fatima does not advance else in this extract:

"My brother-in-law called me every day in high school. I felt his desire, his concupiscence, only to hear me talking and sighing by telephone. You know, love is not to go up to room in the evening and to order Fatima, don't hurt her! Love, it must be prepared all day".

As the body of the little girl was for so long outside the desire of man, the most skillful is the one who, through his words and his actions, reminds the woman that she is affectively estimated (what failed on behalf of the narcissistic father) and desired physically (what failed on behalf of the authoritarian mother) otherwise, the frigidity of her partner will be the price to pay for the one who is too much pressed. Did the adulterous brother-in-law know how to appear as the unifying of this split libido? Probably, to these frigid women, the sex of the man always appears too much, too hard, terrorizing, ridiculous, "not in the blow", as writes Fatima. She crushes this cock of his contempt, for not being crushed herself.

To understand this family drama, we have to remember that the histrionic narcissistic character of Fatima cannot imagine the suffering of others. As Blanche, in the tragedy of Tennessee Williams, Fatima does not love, she **loves to be loved**.

She appreciates the sensation to be loved, just she can be grateful and reward the one who is devoted to him, it is what she calls her "sexual generosity". The psychiatrist Lacan (1999) did not say that the act to make love, is, in practice, the gesture to make love to oneself, through the other one.

Besides, this type of person builds the image of his partner at his resemblance, then deconstructed this, empties the spirit and throws it away as a rotten fruit, without rebites or concern.

As the brother-in-law had become source of shame and as the aversion of shame is the fundamental fight of the histrionic narcissist, the lover had to be driven out after he served in what he owed. The scenario will repeat for each of the following lovers. Obviously, this is possible only if the neurotic refrains to love and to become attached, that on the condition that she represses any feeling which could disturb, touch, worry or mortify her.

It is more than likely, considering the duration of relation, the unwanted pregnancy, the abortion and the frequency of exchanges, that the sister got wind of the relation, especially as the parents knew. The sister would thus have closed the eyes not to confront the lovers and not to cause a family scandal. Once again, the "younger

child", annoying example of abnegation, will have saved the reputation of the clan in the displeasure of intriguing.

To seduce and to be desired by an older predator, to bend him under his boot, to put him to his orders, to use him as he was of the father there previously, satisfying needs and fantasies of the firebrand, it is necessary to return to the Oedipus complex to understand this neurotic mechanism. Any missed sexual act is attributable, according to Christiane Olivier (1980), to residues of infantile aggressiveness coming to be outlined on the partner and to make assimilate to the "bad mother", that is to say to the one who will never allow the enjoyment. The critical Parent intervenes then in the middle of sexual romps while the free Child should rather assert and bring enjoyment and pleasure. We are entitled to wonder if the unconscious objective of this little scheme of Fatima was not to destroy this household, to separate symbolically the father from the mother, to abduct her from the affection of partner and to shout to the whole family: "Have you seen me? I am here in the bed of my brother-in-law, my adulterous lover. Are you finally going to see that I exist? I am not a small poodle which can be caressed to calm the anger, I sleep, I manage and I become muddled". Only after this crime completely removed that the household woke up, horrified, right in the middle of the scum to have an abortion. The family tragedy turned in the nightmare, the cruel Fatima had gained her bet to assert herself in the household, but at what price?

Today, Fatima tells and confuses the issue, refusing any responsibility, any guilt, considering to be only the toy of this criminal which kept a strong hand. Carl Gustav Jung (1996), follower of Freud, later his opponent, had this perspective of behavior of the women affected by this complex:

"The complex caused by an imperious and demanding mother towards her daughter is not necessarily a hypertrophy of the maternal instinct. It is possible on the contrary that, in her daughter, this instinct is even switched off. We see therefore to appear as replacement an overflowing of the Eros which leads almost always to an unconscious attitude of incest towards the father (in this case, the initiative usually comes from the girl towards the father).

The jealousy to the mother and the desire to supplant her become ulterior tonics of companies, often of disastrous nature. A woman of this kind indeed adores the exalting and sensational relations and is interested to married men, because they are married and thus offer the opportunity to disturb a household, what is the main objective of the company. This purpose is reached because the interest evaporates due to the lack of maternal instinct or when a new character comes on stage. This feminine type is characterized by a remarkable unconsciousness and a disturbing

amorality. Such women are struck by real blindness towards their own actions. For men whose Eros is weak, this feminine type is ideal. It is about a mechanism of defense and vengeance against the mother". (P. 189)

During this family tragedy, in which the adolescent Fatima had fallen, the younger sister symbolized the castrating mother, the brother-in-law represented the dominated father. As the Oedipal castration of Fatima had not occurred, Fatima wished to relive an incestuous relation to solve the Oedipal complex. However, instead of solving, she aggravated it, because she made again the conquest of father, broke the frightening taboo (incest), she got pregnant, then had an abortion, and tore away the father to the mother (divorce of the younger sister). This victory, a Pyrrhic victory, deepens her guilty neurosis at a degree such as she buries this anxiety in the depths of herself to try to forget it.

This negation will lead Fatima to replay this dramatic scene of years later, but this time with her husband and her lovers, having every time the hope that the Oedipal castration - the prohibition of incest - comes to sublimate her search, sends back to her husband and restores the harmony of soul. Instead, every time Fatima will find herself invariably in front of the rutting animal (the lover forbidden) that she will seduce, who will possess her, will worry her, will make her feel guilty and what she will despise, in reaction of which she will push farther her depravation and her request of castration. At the end, she will conceive her dramatic "*project*" hoping to atone for her crime and "to kill" symbolically the father in this opponent role to be chastised to solve in this way the heterosexual Oedipus. We shall return farther on this dramatic "*project*" of Fatima.

With respect to the homosexual Oedipus (towards the mother), the "*project*" of Fatima will be to beg the forgiveness of her mother, badly loved and badly affectionate in order to obtain the homosexual Oedipal castration - to calm this guilt which she has to hate her mother and to become reconciled with her symbolic – substitute (her husband) - mother. All this Shakespearean production was however called to be failed pitifully as we shall see soon.

5.3. Castrations

It is not surprising that Fatima has refused to apologize with her sister and her family, she had already underlined that she despised the subdued, hypocritical, quarrelsome, infantile, grumbling and powerless women. This Kafka family drama was not certainly the result of a subdued or powerless attitude.

To apologize would have meant to admit, to be ashamed and to feel guilty and we

know that the narcissist fights the shame so much so as to deny the truth. Fatima does not despise her mother whom she perceives as powerful and dominatrix, she is afraid of her. This judgment from her part reflects the failed homosexual relation with her mother because of the disparity of bodies mothers-children. Child, Fatima did not tolerate the physical comparison with her mother, aware not to be up to it. Painful dilemma where the identification overrides the identity and where "to make as if" sets the place of authenticity, identification put in danger by the difficulty of perceiving her young body similar to that of her mature mother. Fatima was incapable to stabilize this homosexual relation, which would be today yes repairer of her identity, because the men of her life have so much raised her, her, "the beautiful object", against the other women, who are became all dangerous rivals, including her younger sister and her mother with whom she did not know how to become reconciled during the latency period, at the time of homosexual Oedipus, because her mother went away, got angry with the privileged relation which her husband maintained with her daughter, whereas the father did not compensate for this deficiency, concerned about his narcissistic need to be loved by this child.

Fatima has few friends, she prefers the company of men which she desires nevertheless. She wishes not to be a woman, not to give birth to girls. She hid her breasts at the beginning of puberty, it is only later that is inculcated to her the worship of the "body-object-for-pleasing" to men and the cult of maternity to be taken as objective her feminine fate.

It is probably at this moment that the little girl, became woman, changed objective and lost the taste of sublimation. If, in the advanced adolescence, she conformed to company name and tolerated her femininity, she denied not less her genitalia which she repressed as the bad inheritance of her first explorations of a sexuality disturbed at first with his father, afterwards with her cousin, then with her brother-in-law.

Fatima sometimes had the desire to migrate in the sexual body of her brothers or of her cousin which in turn had at least an authentic and accepted place. It is not the penis of these boys whom she desired, but their status of cherished and loved male. As a child, neither male nor female, Fatima had no sex, or if little, she had no assets because her sex was not recognized.

The enthronement of her mother to the manual masturbation (during the daily toilet) concerned at best only the clitoral external part of her genitalia, the second section, internal, of her sex, will be revealed by the man later, in a bad way, without tenderness and without condolence, because these men led themselves their war against the woman mother who had dominated and of which they wanted to come undone and to make nothing to please her. And Fatima will resign herself to self-

sacrifice of her sexual relations with the other sex, frigidity which she will qualify one day as "generosity".

She does not need to enjoy making love, she said sometimes. In fact, she would have been able to observe that she never enjoys when she screws, because she wants to grant nothing to man, anything to give up him. This explains the difficulty which her lovers feel to ejaculate or then they are premature ejaculators; it comes to the same thing.

* * *

Would Fatima have homosexual desires? It is possible, because in the childhood the renunciation to her sexuality has frustrated her and she wished to overturn this renunciation by becoming a woman for other women. But as she is afraid of the social condemnation and as she is ashamed of her latent lesbian desires, she repulses them energetically.

"I can certify Professor that for Fatima, to screw is an entertaining power, absolutely no a ground of neither good agreement nor a shared pleasure. Fatima has never made the peace with love and if the pleasure follows, too bad, she will have broken the prohibition, what she looks for secretly, even if it means feeling guilty for a while. She revealed me some homosexual fantasies. Furthermore, she felt fascination and admiration for certain homosexual knowledge giving evidence, I believe, to her fear of desiring her mother. In the extract, she analyzes our respective homosexual tendencies":

"Do you love the men, are not you afraid of them? I believe that you hate the men. As for me, I do not appreciate the women and I am afraid of them. You love the woman with all your heart and I love the men for my survival, painfully almost sickly. Your relation with me is super important and it raises the same pathological processes: the child abandoned by his mother and his father. Our mechanisms of survival are different, however. I am seduced by man, you, you devote yourself totally to the woman without trusting him, because you are afraid that she abandons you once again. Then, you rationalize and you try to plan his actions. Our hatred, of women from me, of men from you, is due to the projection of our lack of love of ourselves. But having been able to build us a respect of ourselves and knowing how to attract the men, as for me, and attract the women, as for you, it takes away us from the homosexuality".

To analyze this important extract, I have to use the Freudian method of interpretation, given that this subject contradicts several previous texts. I am thus going to try to discover the truth of feelings under the words which mask them.

This statement of Fatima tries to hide the deep source of her neurosis. To analyze this, it is enough to take the exact opposite, to read upside down as follows: you have a high respect of yourselves. Mind you, Claude, you hate the women and you are afraid of them, your Oedipus complex is extremely bad lived and the homosexual and heterosexual oedipal castration is bad resulted. You serve the women as a slave to calm their anger and attract their condolence. Fatima hated and is jealous of the men. She is never seduced by the latter, she seduces them, then she manipulates them, grant them contemptuously what she believes that he looks exclusively for her mouth and her vagina, this physical stain which she feels reluctant. She suffers from it, does not enjoy and holds against them of this frigidity. By this demonic activity, she tries to solve her oedipal drama, to push away her homosexual temptations and her fear of the maternal attraction.

The self-respect of narcissistic people is so unstable that requires to be raised by positive remarks and compliments. That's why they put back ceaselessly their life on the carpet as the child who looks for the approval at all costs.

The male side of Claude loves the woman generally, the woman full of qualities and overflowing of love. His male side loves the abstract image of the ideal woman who does not exist, while his feminine side hated every concrete woman and in particular her mother, the first woman among all, the one who did not love him. His feminine side is misogynous.

For Fatima, her feminine side loves the man generally, the abstract, ideal man while her male side hates every man in particular, every concrete man who reminds that neither her father nor her mother loved her sufficiently, the one preferring her brothers and the other one preferring him. Her male side is androgynous and misandrist. If the masculinity of Claude and if the femininity of Fatima met one day an individual of opposite sex who really loved them, they should abandon him not to remember that they were never loved in satisfaction by those who so much relied (mother and father). As regards the homosexual tendencies, here is what Javon (1978) writes about this:

"The feminine homosexuality means that the girl refuses to be rejected by her mother and turns to another woman by telling him: "I shall love you if you love me". It is then the beginning of a symbolic game. What distinguishes the lesbian who plays the role of the man, of her partner, is the level of femininity which she gave up (...) I did

not desire really a man, but I continued to make love with them not to feel to what point I was a lesbian. Now, I know that I needed a mother. More I made love with men, more I was upset and revolted. I needed some drug to get out. But in fact I did not get out of it I sank and I was sad and disenchanting (...). By forcing to make love with men, this woman denied her feelings (the need for her mother) and she needed drugs to thwart symbolically her emotions". (P. 438)

I underlined previously the painful dilemma of Fatima child where the sexual identification overrode the identity (look like or be), identification put in danger by the difficulty of perceiving her young formless body as similar to the one of her mature mother. It's the same for the male side of Claude which did not succeed in maintaining the comparison with his mature father sexually.

"About this, professor, a memory haunts me since the childhood. I was only five, up early in the morning in the middle of corridor which divided into two parts our house, the rain led a very fast pace on the iron roof of our camp of "War time", name given to small houses built very close to the arms factory where my father nearly killed for twelve hours. I heard a suffocated moan coming from the bedroom. I was certain that somebody hurt my mother; strangely she did not call in for help. I pushed carefully the door of this sanctuary where nobody penetrated, except my parents. With my big surprise, a naked, impressive man, was spread on my mom.

Perceiving me, he withdrew hastily, he was my gigantic dad. I had time to perceive a huge, straight, powerful thing and under this big dog, counterparts, two enormous gourds, I was frightened and I cried by thinking that I would never be loved because I could be equipped never so to make my mom grumble. This morning, my homosexual oedipal castration made no progress, it declined and my identification was damaged. The phallus became for me the gri-gri of rainy days, an object to be been afraid and to be personified. For different reasons, both hillsides of my personality suffer from a fixation on the phallus: my feminine side dreams only to castrate him and my male side thinks of adulating him. Is it trickery? Did I imagine in Fatima this obsession of penis to hide my homosexual temptations and exonerate me from it?"

I do not believe Claude, your homosexual tendencies and those of Fatima are convincing and latent. Let us return to Fatima and to the elaboration of her sexual identity. Teenager then young adult, the first times when she got pregnant she aborted. When she became pregnant by her husband, after having begged him to accept the paternity, she was bothered and tried to conceal the stomach of which she was ashamed. Why? She was married and she lived with her husband for years. Strangely, she remembered that the swollen stomach betrayed her sexuality. A penis

had penetrated into her vagina, had withered her and everybody could notice it. Fatima immortalizes this illogical shame even today as confirmed by this writing:

"Abandoning herself to lover in the sexual act is easier in the first days of a relation than the following days. It is necessary to find a parade to avoid the "shame" to abandon, because the enjoyment remains shameful even in the context of conjugal duty. I do not know how to consider the natural orgasm in a relation. When I talk about shame in Arab, I indicate the embarrassment. It is only a notion of embarrassment, modesty. The problem is cultural. The sexuality has been presented to me by my mother under the angle of prohibition, dirty and dishonoring".

This conception of sexuality is not the privilege of Arab society; it was effective in West until the sixties. For Fatima, any sexual relation is incestuous, because the sublimation of physical and sentimental relations with his father did not take place. The ambiguous, suspicious, frightened look of the chaste father, put on her, on her face and on her breasts remains in her, follows, pursues and destroys her.

* * *

The breasts are for a long time objects of desire for the man. The feminine breasts are a source of endless desire. Young woman, Fatima decided to call on the plastic surgery to improve her breast with mammary implants. She showed so her feminine membership, strengthening her other feminine attributes, her exuberant hair, her provocative neckline, her ostentatious make-up, the bare stomach, her skin-tight pants, testifying a femininity that she tried nevertheless to disapprove. Why do this need? To please her lover (her substitute father) and to maintain him in the embarrassment, he who feels guilty so ogle her young throat and to torment her husband Lame (her symbolic mother) who was mortified to see her offering to everyone.

Fatima tried also to repudiate her homosexual sadistic impulses. Her unreal Ego was displayed through its multiple denials "Mom (or her symbolic substitute), love me, but do not be afraid, I love men and I am not a dyke". The unreal Ego was displayed also to the Father: "Daddy (or his symbolic substitute), love me, I'm a woman, a little dyke, therefore without danger for you". She cultivated and perpetuated in this way her neurosis. Fatima has developed homosexual representations against her strong genital impulses to suppress them, but at the same time she was afraid of her latent lesbian tendencies. Her hatred of women aims at removing this homosexual, guilty, ashamed, socially outcast desire. If she hates her mother for not having given to her unconditional love so sought, it is important to know that the persecutor (the mother

or her updated substitute Elame) in the paranoid dream is the object of homosexual love. That's why Elame is regularly deprived or put in the scarcity. Fatima expresses her vision about homosexuals in the text below:

"My father takes me in his arms, but there is no photo where Mom holds me in her hands. When I studied abroad, on my return, my father was always at the airport waiting for me, never my mother. I like to see men making love to each other. I like to see men dominated by other men, I dream I am that man who dominates the others and fuck them".

Let us resume the analysis. Fatima identifies with her mother in terms of the body, while in terms of Ego, she feels repulsion for her mother and she is humiliated by her role and the betrayal that his father makes suffer with her first, and then with his mistress. Very young, to give to her own life a positive meaning, she dissociates herself from her femininity and identifies with her father. The incorporation of the Ego of man by a woman creates a witch, according to Javon (1978). The witch adheres in the vision of the male Ego according which the female body is an object to be withered sexually. We have already seen that Fatima ardently wished to be a man and that she agrees that men use and usurp his female body. In this way, the witch turns against her own body and relishes her sacrifice because this body represents the degraded aspect of her personality. A man who uses his degraded body degrades himself in the eyes of Fatima, so that the sexual relationships, easy at the beginning of relationship, become much more difficult. At the same time, she compensates this degradation by adopting the image of Ego, that one of the liberated woman who rejected the old Arab morality and plays the so-called liberated westernized petty bourgeois.