

## 6. Second adultery

### 6.1. The Libyan old man

After a prolonged latency period, approximately fifteen years, Fatima returned to service. The following adultery will be a turning point in her destiny. After this second adultery, everything will quickly be linked. Let us resume the narrative where we had left it. She got married "arranged" and after the death of her father, the couple has immigrated into America, continent of utopia, the last frontier and the obvious fate. Fleeing some parasite guilt, a sycophant mother and a miserable country, they were not happy in spite of their sons and their prosperous life.

Why did she take a lover? For multiple reasons, to fill her solitude and take advantage of a confidant; to play the transfer and to feel necessary for a man to whom she wished to please; to have fun in "Let us pretend to love each other" and to dream; to persecute him and counter her neurosis of abandonment; to stroke her *ego* and continue her unfinished struggle against her mother and against her husband; to enjoy the phallic power and develop her "*project*".

This first experienced post-marital lover was an old man married to a woman who did not care for him, but on whom he depended. Father of some children, of which a suicidal teenager lives in a troubled household where the Oedipal castration was never pronounced (the violent reaction of the girl when she learned the deceit of her dad with Fatima testifies of this not deprived complex). According to Christiane Olivier (1980), "If the father, for an apparent reason, cannot be glorified, her daughter becomes depressed, suicidal, because she has no longer a guarantor as ideal of her femininity" (p. 106), *a fortiori* if he takes a mistress and abandons his daughter to healthcare of his wife tigress. Fatima met the old Arab on the occasion of a song festival and led him in her bed, just to fasten him as one says.

To offer herself to him was the price which she had to pay to use him affectively and to recruit him in her "*project*".

As every lover whom she would chose, he was older than her, neurotic, affective dependent and, as Elame, he suffered from a complex of persecution (paranoiac suspicion). He was however grateful that a young and attractive educated, cultivated woman, capable of supporting him, grants his favors. He preferred these conditions that a girl of casting whom we have to reward in every trip. In order to maintain the illusion that he had seduced her for his charm and his performances, he could not grant professional awards, because it would have been to suit that they had

established an agreement between them: the entry of Fatima in the select world of the song against the illusion of the newfound youth for this thief. They deceived themselves jointly and the more they understood it, the more they felt bad and persecuted mutually. She tolerated some differences, because he offered a safe-conduct in this world apart when she looked for friends. Anyway, he filled his need for aggression, his sadomasochistic tendencies and his neurosis of abandonment. He made read his compositions, asked his opinion about his tours, enough to flatter the *ego* of the neurotic, but he never paid a lot of attention from the point of view of the profession.

Mohamed, the Libyan, wanted to experience his declining virility.

Fatima, for her part, pulled only sighs so that for these assaults, if unsatisfactory, she preferred that the whole takes place quickly. Very often, he enjoyed with difficulty. Charitable and subdued, she waited patiently. The gigolo took advantage of her to assert his failing libido.

The money which she paid for her sufferings is only the reminder of their perverted relation and the justification of her hostility.

She was in reality hurt not to obtain what she looked for this exchange. "He did not deserve me", she eventually admitted, but, whatever, he had the dream and the illusion.

It is because Mohamed did not play sincerely the game "Let us pretend to love each other" and he remained aloof, often reaffirming their "impossible" love against what she wanted to hear, what she wished to read. She, who exchanged her body and offered the privileged access to her orifices, felt swindled, raped by this old coward who refused to whisper the repair words, the compromising words which she hoped secretly.

With a phallic narcissistic character, Mohamed used his penis as a combat weapon to assault his partner, his pleasure being the antithesis of his desire. The narcissists do not know the love and they deny that can make feel guilty; they become numb to protect themselves, but their shame reappears at the inappropriate moment.

The narcissistic phallic men are endowed with an erectile major power, but with a weak orgasmic potential.

Their relations with the women suffer generally from their contempt for the female sex, what does not prevent them from being desired sexual objects because they show all the external features of masculinity. In the unconscious of a man belonging to this category, the penis is not an instrument of love, but a weapon of attack and vengeance, what explains the erectile power joined to the orgasmic impotence. From the sexual act, such men try unconsciously to prove to their partner that they

enjoy all their virility, at the same time, they intend to drill and annihilate the woman, or, in a less deep layer of their unconscious, to degrade her.

We often meet in these individuals neurotic polygamous tendencies. They feel pushed to strike their partner or to leave her for fear of being abandoned. They often have the moodiness and sometimes tend to the drug and other surrogates.

Fatima presents several of these character traits, as if the Libyan was her psychic mirror. She offers her womb, but she refuses the orgasm. She enjoys only if he does not enjoy, in order to demonstrate his impotence. The unique time when she burst, modestly, to frustrate and persecute him, is when the Libyan was not able to bandage. He wanted to subdue Fatima and the object (Fatima) would have liked to submit herself to this violation in expiation of her incestuous anxiety, but in spite of all her efforts, she did not succeed in justifying and she resented him for this failure.

We will notice here that the neurosis of Fatima evolved since the childhood. If in the family residence, with her cousin, before the puberty, was allowed to enjoy, because the rapist took her without her consent, in the adulthood, it is difficult to claim to be raped by a desired lover. The old mechanism of justification does no longer work, Fatima imagines a parade: indulge during these tolerated, but not desired assaults and during these expiatory exercises, dream an evanescent valiant knight.

When she had her look on this gentle, soft, weak and polite man, she understood that could reach the "phallus", that is, to enjoy the power and dominate the jealous man. This explains that during their relation, and several years after their break, she always tried to defend this dream and this myth of a love for ever, because Mohamed was allowed to outrage and that's why she was somehow his avowed until she renounced him without appeal, long after he had driven from her entourage.

Fatima described below a dream expressing this impossible relation: she saw giving an interview while anyone paid attention. Fatima was embarrassed by the technical facilities of recording and she was grateful for helping her and for showing openly her appreciation:

"I dreamed that a man whom I know, very narcissistic, palavered in a room. I found interesting what he said and I wanted to register him, but the recorder did not work and I asked for assistance to someone, but nobody helped me and all told me to drop, because this character was not worth it. And him, he asked that we let me register. He was the only one to want to help me, he was Mohamed".

In this dream, the boastful character discoursing in the middle of the crowd, he is the father who represents the need for Fatima to show herself, the crowd that denigrates the talker, it is her disparaging mother. A real conflict took shape in Fatima setting

her spontaneity and her creative desire against the parental ban to be something else than a reserved, resigned, obedient woman.

All the sensuality of Fatima is imprisoned into this paradox; seduce and love to be loved and then break the parental order which forbids to love.

Most of the time, Fatima and Mohamed were thousands of kilometers from each other. At this distance, she could imagine that the Libyan would spend the phallus of authority when he would be by her side, what he always tried to steal, using his penis to refuse and to subdue her. She admonished him, she refused to enjoy and they fought. An extract of correspondence confirms these words:

The Libyan writes: "I ask you not to let me down as you made at home, if you want to stop this beautiful impossible story between us, tell me, because you will always have my friendship. As for the course of our relation, it is always there somewhere, look better".

Fatima answers: "I am aware that our meetings hurt us more than brought to us and from now on I shall try to avoid them. I wished that we find ourselves, because it seemed to me that we a little got lost during our journey. Even if you hate me one day, even if you came there to avoid me, I would love you, I would admire you and I would always wear you in very high respect.

I would never continue with you and if you desire that all finishes I am ready to make off forever if you ask for it.

I am ready to remain your friend as I am ready to love you crazily, even without reciprocity".

Contrary to the popular belief which suggests that love is a donation without return, love cannot be unilateral and without reciprocity. It results by definition from a dynamics of exchanges involving two partners. We can feel admiration or desire for a being who does not even know our existence, or who knows it, but who does not worry about us. In this case, the dynamic processes will not engage, there will be no love but dream and joke.

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The money has a lot of importance for the plodding professional petty bourgeoisie which looks for her with lucre. Fatima spoke about it constantly about everything and about nothing, particularly about the Libyan and her husband, because this means of exchange represents for her the phallic power and the man's power, her enemy. She paid the expenses of her lover and this question of money would have mined their relation, she says.

If Fatima maintained financially her lover, it was to despise and subdue him and because she assigned a task important for which she was ready to pay out. Finally, in spite of the committed sums, he never settled his mission. This extract of correspondence expresses the frustration of Fatima on this matter:

"The Libyan was only an escort. I paid his expenses and this question of money mined our relation. I tolerated it, nothing more. When I went out with him, my mother covered me. She told to my husband that I had spent the week with her. She would have liked that I divorce and that I go to live with her. What was nevertheless impossible, I cannot tolerate to be in her presence with her accusatory and reproving look".

The parental order remains suspended over the head of Fatima while she persists to validate it, it is the mainspring of her narcissistic neurosis. Her neurotic problem goes as follows: the object of desire is subjected to multiple tests in order to verify her unconditional attachment; if the object of transfer (Mohamed) hangs on and tolerates her moaning and her angers, he will obtain his reward - the access to one or other of her orifices and he will be despised for her cowardice; if he rebels, he will be rejected for weak love, it is inside this Cornelian dilemma that the Libyan knew to be imprisoned: submit himself and reach the vagina to prove his shaky virility, or rebel and have no longer access to any orifice. Such will be the dynamics with each of the lovers with which Fatima will be joined.

Hoping to take revenge, Mohamed asked upon his arrival to the apartment, which she rented for him near the pier: "we make it now or later?" It was his way to tell: "You maintain an old gigolo, and then I carry out my share". This is the way he believed to recover his honor of scoffed, maintained, humbled man. Fatima could not refuse these depreciated assaults because the old man represented symbolically her loved, been afraid and hated father. Furthermore, she understood that when she would refuse the opportunity to possess her, when she would reveal her failed performances, she would break definitively their relation, what would put an end to her "*project*" in gestation, because he would not have suffered to extend this business mortifying without the illusion to subdue her sexually.

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Fatima often repeated that she was anatomically incompatible with the Libyan. In fact, she is anatomically incompatible with all the men because she refuses herself, she agrees to be their toy, to be their object, but she refuses to give herself, to give them her soul, because it does not deserve, she thinks.

Besides, she does not wish to break the terrible taboo which glides over her unconscious. The following extract expresses this dichotomy:

"He was very sweet and he would never have wanted to hurt me, but his genitals were too big, too long and I was too much stressed to release me. I felt more pleasure when he was not bandage. It would have been very difficult for him to enjoy differently, because with the penetration, to reach orgasm was requested already many efforts. I would never have been able to say him that his cock was too big and that he did not make me enjoy, although he took all his time to caress me (...). I admit, it was not as big as it, all the cocks are too big for me".

To quote Christiane Olivier (1980): "badly nourished, badly kissed, there is only a step which the woman exceeds cheerfully to tell us as regards her lovemaking "His genitals frightens me, I am afraid that it is too big, I find it threatening, I am afraid that it goes too far to me and hurts me" (...) Opening on the frigidity, as refusal of what comes from the other, assimilated to what came from a bad mother, and that appeared as harmful and dangerous. The sex which she wishes nevertheless, is not seen here as essentially bad?" (P. 80) And Fatima finally confesses:

"You don't say to an Arab that the penetration hurt and displeased me. We were physically incompatible, as he could there. I was charitable and I endured the Libyan on me until he finishes, what was sometimes long and painful, especially as he did not still wash himself before our relations".

This inconvenient loving affair between Fatima and the Libyan ended tragically. A terrible accident mowed the man and left him paralyzed. Any well-bred mistress would be distant after the handicapped person had ordered that he wished to find again his unloved wife. It is not what it is necessary to expect from a narcissistic-histrionic. She hung herself and she tried to reach him despite he did not want to communicate with her. Why this doggedness to restore this unsatisfactory relation with an individual who rejected her?

It is rightly that, at this precise moment where he most needed her, she thought. The will of being 'phallicized' (to seize the power and the force), by this old maimed person, was stronger than the pity of Fatima. This doggedness can be considered as the confession of guilt towards the father untidy and abandoned on his bed paralyzed years previously. The Libyan, substitute of the father, represented the opportunity for her to redeem herself, to forgive herself.

Tired of fighting, after he had offered to be satisfied with his secretary, she left him alone and she went hunting somewhere else.

To the question, what were your feelings for this old lover who chased away you?

Fatima replied:

"This Libyan is nothing more in my life. I did not really love him. It was only a safe-conduct, illusions and many dreams. He did not deserve me. I keep for him compassion. He is the last one of my concerns.

I saw on him only the possibility of running away from my life of couple in the dream, but finally, he has never offered me this dream. I don't care as a cockroach. I deconstructed him, he does no longer interest me, neither his life nor his death".

*Women are as wavering as the wind*, says the maxim.

Why this pretense of attachment to her lover after the accident which made him impotent? It is clear that she did not intend to host him in her house for the rest of her existence. Then, why he suggested putting in home with her?

After the accident, she wondered if she could easily replace him and she was afraid of losing definitively any source of fantasy and power. She thus curl up with him until she understands that he was tired to play the castrated lover and that by insisting more, the girl of the paraplegic might to inform Elame, her husband, about their adventure. To take revenge of this repeated rejection, Fatima plotted to make breaking the household of this ungrateful person and that's why she sent him some compromising letters which the girl of the paralyzed person turned outraged. Fatima testifies:

"We had already broken, but after the accident, I did every effort to revive with him. I wrote him letters; I did not want that he thought that I abandoned him as all the others because he was paralyzed. I made feel guilty towards my father whom I had abandoned on his hospital bed and I did not want to do it again. Unconsciously I wanted that his wife finds out about our relation, I wanted to break their household, he suspected about it and rejected me".

## **6.2. Girl, sister, princess, mother**

According to bioenergy approach, the women play with the male sex four main roles to which correspond four stages of their psychosomatic development. At first sexual object being a girl, the woman becomes then a sister in early adolescence (latency period), to be transformed into princess with the romantic ideal during her loving search. Finally, she becomes a mother during her phase of maturity.

The psychological development of the woman is a process of growth which incorporates every stage in the developing personality. When she reaches the final stage, the stage of maternity, every woman spent and integrated more or less suitably all aspects of her deep nature.

Every stage is a maturation of the previous and every woman presents in her personality a heterogeneous combination of the characteristics likely to these four stages of development.

Through this process becomes a reality the feminine aspect of her personality and that are reduced in her the elements of male character. Here are presented, according to Lowen (1977), the four phases of development and the characteristics which are applied to Fatima.

The stage of *girl* forges the personality as sexual object. Psychologically, a woman whose development is crystallized to this stage will become a prostitute or just like, that is to say someone who offers her body to be used sexually without feeling deep sentiments for the one who uses. She is the woman who does not know the love and who does not agree to be a female between the arms of a male which loves her. She is the woman who will believe that it is easier to screw and enjoy with the first stranger in town who does not love her, rather with a man who knows and loves her.

"Let me to tell you an anecdote about it, professor. Fatima refused herself sexually to her Algerian friend, pleading that they could not screw together while her Libyan companion was always her lover. After the serious accident of the Libyan, the pretext becoming null and obsolete, she gave fellatio to the Algerian on a foldaway seat of cinema during a representation. "Fatima so describes her relation with the Algerian:

"To the Algerian, I have explained that he could not screw me and betray his Libyan friend. Then after the accident of Mohamed, I had no longer excuse to resist, so I obeyed him and I rewarded him with a fellatio for his tenacity".

"Curiously professor, Fatima felt a sadistic pleasure to tell me this scene of depreciation and her pleasure was multiplied tenfold when she observed my downcast face.

I asked Fatima: "Did you feel pleasure to give him so a fellatio in public?"

"Slightly, because it was degrading", she admitted.

"Did you love the Algerian?", "Obviously not", Fatima retorted.

"So why have you taken this gesture without love while you risked a venereal disease without orgasm, without love and without money?"



She did not know how to answer. I think that Fatima negotiated a market with this pretentious Algerian: "I suck you as much as you will want, but you grant me the exclusivity when I am by your side, in other times you will be able to screw whoever you seems to you".

The Algerian refused the "market", he would like to have Fatima as mistress, but without exclusivity, on an equal footing with all the others run wild. This outrage is the story of a failed negotiation where the *girl* as sexual object made a free fellatio to a customer who has screwed her and who did not conclude the market. And Fatima turned around disenchanted, but decided well to pay this outrage to the next pretender".

The fixation or regression of the personality at the stage of girl is due to the incapacity to resolve the Oedipal situation between 4 and 7 years. It is the lack of love and the fact that the child was seduced by one of the parents who determine this regression and this libidinal stasis. The lack of love is combined with the incomprehension of the father on whom the girl has transferred her unsatisfied oral desires: this transfer occurs in the psychosexual development of numerous girls by creating an exaggerated dependence towards the male image.

In most cases, the girl continues her development passing at the stage of sister and rejects this dependence upon the latency period while she follows the model of her mother and while she restores the bridges with her. This was not the case for Fatima and her aggressiveness towards her mother has since never denied as evidenced by this extract:

"My mother is haughty and merciless in her decisions.

My mother went off on a journey while I was about to give birth. I however gave birth late, and this, after her return. Even later, she was hurt and did not understand that the arrival of a baby darkens her personal stories. She tried to monopolize my children, but unsuccessfully. I defended myself and at the end of this quarrel with my mother I emigrated".

The woman, blocked at the stage of the girl, remains fixed to the oral phase and has the feeling that all the men desire and need her. Impression that reinforces the idea that as sexual object, she gets a reaction of admiration in most of them. The awareness of her sexual attraction seemed very young. In many cases of women-girls, there is in the childhood a story of seduction, rape or sexual interest clearly expressed by a man of a certain age. Her rejection as object of love, joined her acceptance as sexual object, made losing the respect of herself. From hence, in Fatima, a feeling of disgust to sexuality and a repression of her sexual sensations which she believes to be

able to spread by degrading acts. The girl (psychological prostitute) is afraid of men, a fear which masks the contempt and the veiled hatred in an attitude of submission punctuated by flashes of violent and childish revolt. The woman-girl feels obliged to screw and does not believe of being able to refuse the requests of the man, so that she will rationalize her submission under diverse pretexts, as evidenced by this extract:

"Around the age of 25, I attended an old rich man, owner of a grocery store. He desired me and he courted me, what revalued me in my eyes.

One day, we screwed in his apartment. I found it pervert, I do not know why I did it. Probably, to reward him or to ask him for a loan, then I broke with him. Shortly after, I returned to the grocery store to present him to my husband".

What is the difference between a normal prostitute and a psychological prostitute? Two differences distinguish them. The first holds their relation to money, the second concerns the feelings. The streetwalker sells her services for cash, a fellatio costs so much, a vaginal penetration is a little more expensive and a sodomization pays a higher price, while the psychological prostitute is not really interested in money, she exchanges her favors for attention, affection, mimes of love. On her market, a fellatio swaps for hours of attention, a vaginal penetration costs so many hours of tenderness and a sodomization costs more enactments of affection. A psychological prostitute can even to be paid for provided services on condition that these fees can go for a bribe.

The streetwalker does not want especially to know the feelings of her client and she hurries to forget him as soon as he is satisfied. The psychological prostitute exchanges sex for dream, strong sensations, memories that she gathers in forecasting sad days and to remember them in front of her next lover or in front of her husband. She thus seeks to know the feelings of her lover and she hums him with tons of "I love you" even if she knows well that he will not love her farther than in the morning, a bit like in this popular song:

"Tonight it is strange, so much sweetness in your eyes, so many promises that we can't keep. Tonight love is in your eyes, tomorrow morning do you will love me a little? Tonight, love is in your voice, tomorrow morning will you still think of me?"<sup>38</sup>

According to Freudian topics, the personality which emerges from this background, poor in terms of Ego, has a weak self-esteem and lack of genital sensations. The psychological prostitute girl is an immature individual endowed with an oral emotional structure where elements of schizoid and sadism are generally present. Ambivalent towards men, the girl needs love and acceptance which she represses her consciousness showing her negative feelings towards the man through a behavior

sometimes antisocial and rebel. There is a girl (subdued or rebel) in any woman who was "the daddy's little girl" and any daddy's little girl knows by instinct that she has everything needed to make a man "happy" and she feels good that the men would do things to possess and tarnish her.

The other women react aggressively in the presence of the woman-girl whom she perceives as a pernicious and amoral rival. Hence the frequent conflicts and hostility which causes the woman-girl with the other women. The following extract allows observing better the narcissistic mythomania of Fatima, the sadistic woman-girl:

"Dear Claude I am going to explain you my mating process. I always looked for the independence in my life on many aspects, affectively, sexually, or for money. If I decide that I need someone sentimentally, the other dependences are not allowed me, it must be clear that this individual is worth, because I consider unpretentious that I make him a favor to attend me, and I think if I was a man, I would have liked knowing a woman as me, she is narcissist, I know, but I believe deeply. With my qualities, I am not a burden, or a wound, or a brake, being an independent, autonomous person, sure of me, simple, open, deeply honest and frank, generous and loving. All men were always happy with me, but on condition that he is like me. Everything takes place in the best of worlds until the day when this man is no longer the voucher for several reasons (stinginess, treason, abandon). I can no longer consider him as deserving me and I deconstruct him in my head and I abandon him without remorse".

It is enough to remind that Fatima has a poor esteem of herself, she lies to her husband, to her children, to her lovers, to her parents and also to herself, she presents a histrionic narcissistic character and that all her loving adventures ended in bitter failures, including her marriage, while her lovers and her husband were all unhappy with her, to imagine the scale of the fad that reflects this mythomaniac lucubration presented above.

Fatima writes fables which she believes and that she stutters with great composure and if she recites the antiphon "I swear to you", then it is advisable to doubt and to go away from this affective oxbow lake, because she makes so loudly that you do not understand what she says.

The psyche of men and women is different in some aspects. Everyone does not develop completely the same elements of human psyche, but if it is a wonder is because this faculty possessed by some women to delude themselves, to create in their mind a phantasmagorical world corresponding to their tragic desires, the histrionic woman-girl being more predisposed than the others, as we can imagine.

The psychologists Lelord and André (2000) specify that the histrionic narcissistic personalities, in period of intense activity, have relatively little capacity to observe and recognize the reality of their emotions and their existence. These authors present Madam Bovary, illustrious character of Flaubert, with her emotionalism, her thirst of love, her changeable humor, her taste for the musing, her tendency to idealize a mediocre lover, as a typical case of histrionic personality.

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In Freud's time, the attitude of psychiatrized female patients was considered as an access of morbid eroticism which we called uterine convulsions from hence the term hysteria - for uterus. In 1980, the term "hysterical personality" disappeared from the American classification DSM-III of psychological disorders. And appeared the histrionic term, from Latin *Istria*: theater actor who played pantomimes. The histrionie is defined as a set of symptoms characterized by an exaggeration of the modalities of emotional expression (delirium, uncontrolled anger, fad or mythomania, paranoia, anxiety). The histrionic personality tries to draw the attention of others and supports badly the situations where she goes unnoticed, what she considers as a lack of respect towards her. She looks intensely for the affection of her entourage and looks for giving herself confidence through the fascinated look of the other one. The histrionic has an imperative need for the gaze of the other people's opinion who validates to her own eyes. As for Fatima, her testimony suggests that she is merciless for the lover who does not look at her enough and who lingers on the hips of another woman. Who is seeking for the approving look of other attests a poor self-esteem?

Such a person dramatizes the expression of her emotions that are quickly changing. This personality, by rather emotional and vague speech, lacks sometimes precision. Finally, the histrionic tends to idealize or on the contrary to minimize excessively the persons of her entourage, sometimes the same person can go so from white to black in an instant. The histrionic are in search of intense emotions which they have difficulty to feel really. Some histrionic personalities seem provided with a fuse which cuts their deep emotions too difficult to be supported. Replacement of emotions will be sought to maintain a certain emotional activation. These personalities want to relive a childhood situation where they sought to draw the attention of parents, Lelord and André (2000, p. 92-95). There is a geography and sociology of histrionics worldwide.

A normal attitude in a Spanish will be considered as histrionic in a British, a normal attitude in an actor or a lawyer will be histrionic in a solicitor or a pharmacist.

Christiane Olivier (1980) defines more simply the hysteria as a form of identification with the desire of the other. The woman would have access only to a hysteric enjoyment, she makes as we ask, she enjoys as we suggest to enjoy "the woman engages in the field of mime, the feigned alienation to the enjoyment of another, the hysteric mime will be the creature of woman girl to save his sexuality from a total

regression.

And the man will be always perplexed: does she enjoy or she pretends to enjoy according to what has been taught?" (P. 32).

As for Françoise Dolto (1984), she presents the histrionic character in this way: "we gave the name of hysteria to behaviors which had unconsciously manipulator aims of her partner (tear, fury, anger, sulkiness, etc.); whereas we give the name of psychosomatic disorders to functional infringements in the body which are not due to organic causes." (P. 352) In the histrionic woman, a frustrated libido leads to spectacular scenes which paralyze her from anger and make her becoming enraged in an exaggerated way making feel guilty her spouse to not satisfy her; but herself feel something similar to the unconscious orgasm on the occasion of these scenes or she throw objects and shouts out insanities. These women have, according to Dolto (1984), a libidinal economy which results during these angers in an unconscious nervous discharge followed by a period of well-being. It is the establishment of intimate relationships, emotionally captivating with her husband, with her daily lover, with her working colleagues whom the histrionic hinders in this way.

The histrionic activates such reactions in order to manipulate others because he feels humbled or frustrated and because she becomes prisoner of her reaction, preventing from acting and preventing her entourage from acting, she makes it without knowing or by rationalizing the motives of her behavior. At the end, she feels victim of this machination which she assembled unconsciously, what makes her in proportion more shameful and bitter. The crisis of hysteria is an imaginary struggle between two individuals who desire or dread unconsciously a satisfaction which they do not know how to control differently.

The psychiatrists indicate that it is better to work directly with the resistances of the hysteric through his dreams or by hypnosis, because once verbalized and analyzed, the resistances have no place to stay. On the other hand, the success of this therapy takes time and a big confidence (positive therapeutic transfer) between the subject and the participant. The sessions of expression of the frustrations and the histrionic behavior in front of a reliable person allow, if there is the frank will to be cured, the clarification without guilt of the desires and fantasized fears.

Fatima shows terrible angers, destroying everything she falls at hand, roaring her fear of the man and shouting out her profound discontentment. In front of her lovers, she invents dream stories and obstacles to be crossed; she rails them shamelessly, spitting her disproportionate aggressiveness to get free of a not desired influence. Claude was witness and victim repeatedly of these uncontrolled angers every time she had the feeling to be neglected, to be badly loved or when she was afraid of a too big intimacy.

The psychologists Lelord and André (2000) suggest to treat the histrionic personality by leaving a "scene", a space, a place and a moment of expression from time to time, but by fixing limits; to demonstrate to him interest every time she has a "normal" behavior; never to laugh in her and to be moved by her behavior of seduction; to expect for passing from hero in pitiful in an instant and to weaken never in front of this blackmail (p. 104-105).

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The sister's role, second stage of psychosomatic evolution, is based on common interests with the man and on a will of equality, justice and equity. It reminds the feelings of a pubescent girl towards the boys of her age, brothers or friends. This brotherly relationship is on principle asexual and corresponds to the latency period (from 7 to 12 years). Several women retrograde at this stage of development, what does not prevent them from getting married and from having children. However, their fixation or their regression at this stage conditions their relations with her husband. The relation of couple is not at first sexual, but a company of mutual support. The marriage can be a project to create a business and to establish a family. The woman is considered the companion and collaborator of her husband. She wants that he is by her side in difficult times, that he takes care of affairs of the company while she will do the cleaning of the house. The woman sister does not stay in the background, she sometimes tries to demonstrate that is superior to her companion in intelligence and that she has the business acumen. We can thus expect rivalries and continual conflicts between them.

Fatima often asserted to Claude of having a real business acumen and that she was not allowed getting round as her husband by over-subtle tricks. She claimed to give better advices in the commercial and administrative difficulties and she so became the competitor of her husband, who took revenge by criticizing her all the time, from hence their permanent conflicts.

In this couple, the sex is not a passion, but the assertion of a community of interest and a security of loyalty.

That's why the woman sister and her husband will react quickly and energetically to the announcement of adultery. When the excitement of the first days, which determined the breaking of the laws of incest with her symbolic "brother", has stopped playing, the sexual desires quickly decrease, because the woman sister is fundamentally afraid of sexuality and enters in the marriage only to avoid the guilt or to obtain help, to manage her affairs and to procreate legally.

We can think that Fatima, the woman sister, has married Elame because he seemed solid, hard-working, rigid, not too much focused on sexuality, reliable, big righteousness, even if tense and calculator, he was the most reliable of her admirers. We can believe that the relation is one-way, because if he allows criticizing her, he

rebels if she pays him back in kind.

The mother of Elame dominated probably the home and the father was subjected or absent, a father without authority in his own house has a poor record. The man is thus depreciated in the eyes of a woman sister, what obliges Elame to redouble his authority.

The woman sister fixed with the anal phase has partially solved the Oedipal complex. She found a base to have with the men relations other than those of sexual object.

By adopting a friendly and asexual approach to accost them, she expresses her disapproval about the behavior of her castrating mother. She does not want to dominate her husband as her mother; she wants to support the Ego of her husband on certain conditions as he will not meet unfortunately always.

She needs that he needs her and if he does no longer need her, then she will urge him to do it.

In the couple of woman sister, both protagonists look for love of their respective parents through their pathetic union. The symbolic father (Elame) and his daughter (Fatima) become secretly allied in their fight against the mother-witch (Elame), so, the girl (Fatima) becomes the woman of her father and the girl of her symbolic mother (Elame). This struggle attaches them one to another, powerless, they come to despise mutually. They are both addicted in this perverted relation, but the contempt of Fatima for her spouse is repressed by the necessity of joining their strengths and by the fear of punishment which the symbolic mother reserves to the recalcitrant persons (the husband himself who represents at the same time the frustrated father and the mother all powerful witch).

Elame, for her part, feels guilty of not loving her mother and to hold for having ignored and badly loved her. To pay for this sin, he accepts that Fatima, her symbolic mother, chastises him by making him deceived and tortures him by telling her sexual abuse with tramps of service. These both are chained one to another in their distress. Fatima as sadistic pervert and Elame as masochistic pervert. Fatima tries to enjoy by devoting her perversions with companions of misfortune and she tries to enjoy again by telling to her lovers and to her spouse who reaches orgasm to intend to get caught and humbled. The suffering, which she imposes him, gives the feeling to pay for her guilty hatred to her mother. Each finds some benefit there: Fatima takes revenge of all these hated men through her contrite husband; Elame humbles and depreciates by listening to degrade and, through her, the bad son takes revenge of her mother and of all these women who did not love her. By presenting the "*project*" of Fatima, we shall see at the end the apotheosis of this sadomasochistic approach.

The woman sister sees herself unconsciously identified with her mother: as this one, she blames her husband for his weakness who humbles him, because she becomes identified with her husband. She would like that he reacts and gets angry, rails and chastises her. The knot of needs which unites the woman sister to her husband

excludes any orgasmic power and their sexual relation takes the form of services "manually" and mutually made. The lover who seeps into this pathetic dyad will serve as scapegoat between both neurotics. Let us visualize the relation of woman sister in the couple Fatima and Elame:

The husband declares: "I would like to make love, my darling", Fatima answers: "Caress my back, I am tired. I want nothing else of you. Do not harass me. When a woman is *"off"*, one does not have to force her for screwing. (...). My husband never defends me when I am attacked or criticized, it seems happy that one belittles me as if we were in competition him and me.

Who is right are always the others. He always criticizes me. I take revenge by making to know hypocritically my connections".

As regards the orgasmic power, the woman sister is situated between the girl-sexual objet- and the princess with the romantic ideal; she is thus capable of partial orgasm with certain partners. The sexual attitude of the woman sister shows homosexual tendencies and her body sometimes dresses male looks (wide shoulders, beefy arms, powerful neck, strong legs, and thick waist).

\* \* \*

The third stage of psychosomatic evolution, according to Lowen (1977), is the stage of the princess with the romantic ideal.

This feminine type maintains with the men asexual relationships. She attracts the men, but she does not desire to be sexually possessed, because it would be reducing to the rank of sexual-object.

Her psychosomatic development corresponds to the teenager between 14 and 18 years old. The Oedipal drama was not solved and the teenager is incapable to escape the conflict of her relation with her father, because to obtain the approval and affection of the father, she had to repress her desire and her sexual activity. The princess represents the well-bred young girl whose critical father will have been imperious and rigid, what was not the case in the family of Fatima. She possesses nevertheless some attributes of the princess with the romantic ideal.

The woman princess presents traits of histrionic character stemming from the impossibility to reconcile the romantic aspect of love with her physical, sexual expression, considered by her as nasty and degrading. She considers the sex as degrading, but does not give up for all that, because she knows the need of the man and the possibility of dominating him through this tendency.

The modern woman princess accepts more easily the sexual intercourses, but her internal conflict shows itself occasionally through tears, shouts, inopportune angers, intense periods of activity followed by sequences of latency, abstinence. The romantic princess wishes to be courted, that the man who accompanies her looks at her, and shows an unconditional love. But in the marriage, the ideal of platonic fusion



fades when the reality of physical exchanges replaces the illusion - illusion that the princess will try to recreate with her lover later when she will have ended with the impossibility to become reconciled with her husband.

To be satisfied, the princess builds herself mentally an ideal partner starting from the available materials, a cousin good-for-nothing, an adulterous brother-in-law, an Egyptian rich and arrogant, an Algerian macho, a Libyan old lost, a single Canadian. It is not possible to keep a romantic ideal in front of the carnal intimacy which the marriage or the adulterous sexual practice requires, because the concrete sexual possession deletes the distances and the asceticism of courteous ideal. The Medieval knights knew well this contradiction and they abstained from any sexual intercourse with their beautiful girls.

At the beginning of marriage, the love for the husband took a compulsive aspect and Fatima began flirting with other men so that the lover, a kind of romantic character, was never far (somewhere in Germany) to live a (platonic) courteous love. The romantic lover can be a real object, and the sexual relations will be then a rite without enjoyment and without orgasm, a duty to be endured (as with the Libyan old) before passing to what really imports the confrontation with the husband to be advanced, or the lover can be only a fantasy - a friendly traveler - an evanescent ghost - or a distant memory.

The woman princess needs constant stimulation. Seducer, she wants that her children admire her beauty and answer their caresses. She can go far in her sexual relations on condition that it is with her lover. However, her Ego prevents from giving herself completely to her husband. In case of danger of too intimate relations, the woman princess flees in the dream or goes away from the threat while the compulsive personality tends to destroy the source of danger.

It is what brings the subject to avoid the anxiety in the arms of her lover, and her husband to destroy the source of anxiety persecuting Fatima so that their physical relation is only sexual and not intimate (exchanges of mutual good manual care).

The sexuality is nevertheless the bait which the courteous princess uses to incite her lovers to idolize her. As the mechanism acts as long as the man did not possess her and make enjoy completely, it seems like a blocking against the total abandonment to the sexual sensations. Wilhelm Reich (1992) pointed out that the courteous princess uses her sexuality as defense against her genitalia. She is capable of feeling a partial vaginal orgasm. The will of subordinating her sexual relations to the courteous ideal forbids the total orgasm. She is the witch who bewitches and destroys her partners.

Fatima thinks that she brings bad luck to all those who love her.

Fatima, the snake woman (according to bioenergy taxonomy of Lowen, 1977), does not bring bad luck eventually to those who love her, she brings undoubtedly the misfortune to people who love her, and the more they love her, the more they suffer.

Claude suffered a lot, but less than the sisters of Fatima, less than her mother and less than Elame her favorite scapegoat. She boasts to have refused numerous pretenders and to have been seduced by her lovers (as all the romantic princesses), narcissistic claim inherited from the sexual prohibition imposed by her parents: the snake-woman according to Lowen (1977) can answer the requests of the man, but she never has to take the initiative of sexual intercourse.

On the physical plan, the rigidity of the courteous narcissistic princess is associated with the muscular tensions of neck, shoulders, back and thighs. The lower half of her body is used as armor against the idealized father figure and against the abandonment to strong sexual sensations. She represses an intense aggressiveness against the male incapable of being soft and loving, strong and fearless, loving and not affecting her otherwise by scratching the neck (a not erogenous part of the body) as Fatima wishes in the extract below:

"I could walk for hours, because I don't feel at all my legs. I have so much backache and neck ache that very often I can't sleep. I need a special mattress to sleep because of my back pain. I have the stiff neck and I have very often migraines. I like that someone caress me the neck",

\* \* \*

The mother's role is the fourth and last role which the woman plays with the commensal man. The mother's role is an insidious game in the couple. The woman mother is devoted; she adores her father and feels safe with him. She looks ceaselessly for the safety and she loves the one who gets her this safety. She offers to her husband a maternal image, the one who takes care of her children and who devotes herself. She becomes a maternal figure to avoid the sexual implications of her relations with her husband. She has no the grace of the child aware of the erotic attraction which she exercises on men. She is reassured by the man who asks her only to take care of the house, but who does not need sex. She is ready to let him look somewhere else provided that he takes some precautions to keep her secret relation. She is afraid of falling in love with a "real" man.

Sometimes, the mother of this woman mother led the household and took care of pecuniary transactions. Where necessary, the woman mother will keep aftereffects. She becomes the mother-martyr which does everything for her children and which receives only ingratitude from them, what she appreciates because this ingratitude confirms her scenario of life without enjoyment. Psychologically, the mother-martyr presents masochistic tendencies as in the woman sister. The woman mother languishes between the submission and domination. Her asexual approach protects her from the possession by man and from the role of sex object. She has some children who excuse her for the lack of interest for sex and attention for herself. She eventually becomes a woman incapable to assert her right for the sexual pleasure.

Contrary to woman sister, her personality contains few male elements. Quartered between her role of woman mother who rules the home and her role of woman, wife sexual object, the woman mother is sometimes submitted and sometimes controls the household where she makes essential by her work for which she is always badly rewarded. The married life of the woman mother is a long litany of frustrations, ingratitude and sadness. I believe that with the departure of her children, Fatima will evolve gradually in this direction. The sisters of Fatima are already there.

Isabelle, the woman of Claude, is the archetypal woman- mother, but she does not neglect her appearance for all that, on the contrary. The education of her children, the home continuity, and the longevity of the couple were always her only concerns. Now that her children are grown up, Isabelle would want to make of Claude her new child, the center of her exclusive concerns.

She suffocates him with her excessive possessive love, concretely, with her emotional dependence. What scares off Claude who takes revenge by taking a mistress

## 7. Let us make peace with love

### 7.1. The primal scream

With the following lover, the relation was short-lived.

The Algerian does not show at all inclined to be castrated and he maintained the arrogant attitude of the one who has the power and who does not share it with an insignificant dispatch rider.

Fatima lived another failure. The Algerian never suggested that he would have for her an exclusive love. On the contrary, he appeared this evening at a gala on the arm of a soubrette after having offended Fatima on a cinema seat. She could not deny the facts, this macho man could not be the good object, could not serve her "*project*".

To recruit a substitute, she hunted at first a soft and friendly, dominated and castrated sidekick, but the submission of the object to his legitimate wife was too big and he could not let hope for the gratitude or transmit the phallus of power which he held so little apparently. Afraid, the Israeli was frightened at the idea of deceiving his adored and to incur a thawed, the adultery was not his case. Fatima looked debonair bray this coward among her friends without any fuss. Tired of fighting, the humbled woman child abandoned the ungrateful not without having taken to task him with a crash.

She turned towards her second choice, less evident because white, of a different world, a man dominated as befits in a country feminized as Canada. A sweet, affable, soft and loving male, still enough revolted and infantilized to be enticed and so that

she can hope to share his phallic power and to manipulate him, to which she applies from the first months. That's why the anger of Fatima when her new victim tried to pose as master of the Seraglio, owner of a Muslim mistress in front of a group of activists. He was immediately rebuffed, admonished and threatened to be ejected with the pretext of showing their friendship, in reality for the reason that it was him who showed his trophy. A few months later, Fatima showed herself this adulterous relationship without shame in front of the same dumbfounded assembly.

"Let me introduce myself, Mr. Mayrand 39. Newborn, I had been placed in the nursery for a few months, while my mother recovers from her birthing injuries. Taped in my diapers, I choked literally at the bottom of my basket. We were a dozen infants, corded as sausages, shouting, starved in our wicker baskets. Two thoughtful nurses took care of this brood. Each waited his turn for the feeding time, useless to cry, the service could not be accelerated. One morning, I found myself at the head of the bed, under the pillows stacked, worried and terrified, I roared eternity hours. At the end, exhausted, I fell asleep, claustrophobic for life. I had just lived my first primal scream 40.

I do not know if my mother had really recovered from her post-partum depression when my parents came to get back me during the summer at the nursery of Saint Didier. Being the first son of a working family, I remember a happy childhood, that is to say, I have only beautiful memories of my vacation in the sunny meadows, to collect the fragrant hay with my grandfather at the end of the row. I have unforgettable memories of the barn next to the family home where I was going to watch the cow milking, then I accompanied these young people "inhabitants" in "buggy" in the streets of shaded village which the painless river separated by half. In spring, the jam blocked the casting and furious waters poured their surplus on the flooded pavement. The collapse, which we call the "water shot" in this country, arose in the middle of an immense crash of the paralyzed ice which suddenly woke up in the hot season of April during the Easter Rise. My mother forced me to attend the parochial church every day of Lent in return of a mere consolation: a "coconut" chocolate in Trinidad. On Easter Sunday, I was entitled to a chick or a live duck that I reached by myself diligent to make impotent in the following days. One year, I came through one who became a proud black hen which ended his career with my grandfather. Every time I went there, I visited her but she never recognized me.

I remember the flower garden, even the Spanish pussy, and a bastard who, one morning, scratched my face. In which case, my mother, teacher, pontificated: "it serves you right, that will teach you!" I knew then my second primal scream. That day, I knew that she would never love me more than Hamal, the animal of

neighborhood. I remember the happiness which accompanied me and nothing else until the age of about six years.

After, it is less clear and my memories darken. I took great care of Germaine, my twin sister. Dominatrix, she demanded my good care and if I did not bring her a glass of milk, she took hold of mine. I taught toddler to keep me silent, to obey and to serve the women.

One sunny summer morning, the relatives came to the house.

My male cousins in their baskets, my female cousins in their crinolines, all were of the party. My father, boxing family, made the photo with a Kodak camera of first generation with which we photographed people upside down.

He invited everyone to settle down without moving in front of his mysterious and revered instrument. He photographed my cousin, the only one in front of our car, a grey Chevrolet, latest fashion. Then, he invited us all together to pose for posterity. I was outraged. Me, his unique son, I did not deserve a particular photo? It is necessary to say that my father always found the neighbors and the cousins finer than hers. I cried and I required to be photographed alone. It was inevitable. I knew my third primal scream. I understood, from this day, that my father would love me never more than my cousin or a neighbor.

I knew that my mother had always been thirty five years old, she had never been young and she would never be old. This did not prevent him from having a mom, an old lady who had won this title and who had also always the same age. There was only me and my sisters who aged, and even my sisters I was not sure. I had only sisters no brother with whom to compete with me. Surrounded by numerous women from childhood, enslaved, I did not know that my mother was mortal or my father moreover, especially as I was convinced that she had been brought into the world to take care of me and the pussy naturally. Sometimes I wondered if the earth would collapse if I disappeared. Otherwise, what was the interest whom she turns without me? Be without fear my primary narcissism was in good form.

The mothers would be very surprised if they were told them that their mother's gaze contains at the same time as love the desire of the opposite sex, the desire of their son, and that it cannot be accepted by the male child without fear from him, fear, you already know, that his invaluable object is stolen by the one who, for mysterious reasons, do not possess it. Fear that is showed during the anal phase where the child has to assume at the same time the potty training and the observation of difference between the sexes.

My house-training was difficult for my mother.

I went toe-to-toe with obstinacy and on some occasions, I covered the walls of my bedroom with invaluable compost, to the big despair of this woman with aristocratic pretensions. I still remember the contrite face when, smiling, I exposed the fruit of my work, the dirtied fingers. I did not really understand that one wants to remove me this "property" which belonged to me. Later, I did not understand that one does not tear away my dear penis which seemed to me the most precious of objects.

Like everyone, I was in love with my mother, a cold, dry, zealously religious, vindictive, rigid woman who managed my father with subtlety and intelligence.

I however have to be grateful, she had many children while she did not desire so much. She chooses my father for his narcissism, his infantilism, his emotional dependence and submission. She did not doubt to be able to dominate him and to succeed in reforming him to make a man pleasant, full of savoir-faire. From a farmer, she wanted to make the heir of the crown of Saint Alban until she despaired exhausted of continuing this dream. She accompanied him with dignity in his demise. My father has never loved me and his death leaves me orphan, bitter and sad, I would so much have appreciated to be the one that he would have wanted that I am, Claude son of Claude, his worthy heir, but I could not deny it without me and, contrary to Fatima, I refused myself there.

A fixation attaches me to my aunt Fernande, a woman with an impressive longline bra which strutted in front of me flabbergasted playing the surprise and asking me constantly "What are you looking at?", While I had my eyes riveted on her immense breasts half discovered. I was ashamed and I murmured, almost toneless, "Nothing", while the answer should have rung high and frank as this: "two enormous splendors which you expose and which I desire since I was a baby". We do not say these things, I already knew. Freud, in front of this scene, would he concluded that all the men desire the breasts of the women and wish to become female? Later, at the elementary school, I was in love with each of my teachers and I did not understand that they do not try to abuse me young pubescent, what would have made me so proud. My male Ego argues very differently from my female Ego, as it is easy to notice.

My father was a solid man, a strong farmer's son, endowed with a great physical strength and an immense shyness.

It is said that who was raised in the shame cultivates the shyness. Tender and affectionate with mom, mostly, but childish and irascible at times, strange resemblance with the father of Fatima. He was in love with my mother and fond of sexual intercourse, and so he made several children. Like most women of her age, she did not resign to use the contraceptive means forbidden by the Roman Catholic

Church.

My father was jealous of love which my mother lavished me sparingly, in small touches colored when I was helpful and obedient. She did not have to exempt me too much, because my father was watching and became aggressive and sulky. The poor man castrated, dominated by his wife at the end was depressed and behaved in so strange and disturbing way as my mother checked her, the electric shocks will be justified of his revolt.

He returned to end his sad days at home and he took a mistress to recover from his distress. I revise this six-foot tall, the tilted head, wild, docile and bitter eyes.

You imagine the dismay which inspire me the strong women since this period.

\* \* \*

I was fifteen when Dad again addressed me again to roar me his hatred, contempt, his aggressiveness, because I was powerless witness of his decay, shame which it did not succeed in overcoming in spite of his deaf revolt. He should have left my mother and our family to restore confidence and restore his self-esteem, but his dependence was too big, his thirst of safety too strong, so he occasionally threw his bitterness and shame on me. Today, I know that and I forgive him, but I confess that at fifteen I ignored totally what motivated his untimely anger. I was distraught and disbelieving. I still cry today.

My mother did not make my sentimental education or my sex education; she did not know how to speak to the children. She knew only to criticize, she never complimented. I felt impression that she and me were in competition, that's why probably I have never felt compassion.

The day when I was ten, I was on the edge of the river that flowed nonchalantly near the chalet of my childhood. Suddenly, I fell into troubled waters; I flowed up to the bottom before surfacing, horrified eyes I held out my hands towards my mother, I saw on the platform, bent, hilarious, unable to help me by bursting out laughing. I poured again to the depths of the waters to bounce again waterlogged lungs. I had only one idea in my distraught head, to hang on the edge of the dock before having made three dives, because I had read somewhere that one drowns after three times ... In my hands, I grabbed the edge of the dock and with the energy of the castaways I pulled out alone outside the wave. My mother, upset and maybe a little annoyed to see me survive, stopped clear to laugh.

If a Christian Brother who taught me French apostrophized and corrected me, my mother informed about his misdeed recovering it. I was entitled to a second beating. One day, taking a depressive crisis, she seized a stick and struck me until I scream

shame and until I beg to stop. My terrorized sisters shouted more hardly than me to stop. She had just taken revenge on her vile father and on her ungrateful husband. The only advice that I remember is limited to this: "Any truth is not good to be said. Turn your tongue seven times before speaking". I practiced so much that I intervened always late in class where systematically I applied to get noticed. Since then, I have never stopped of talking and rising on all the stands to express me especially by not turning my tongue if it is not in the mouth of my fiancée.

At thirty-five, I announced proudly to my relatives that I had obtained a doctorate in history, to which my mother replied that it was unfortunate that this matter can't be taught in schools and that this diploma is useless. I escaped to me in return Gros-Jean as having no compliment.

My mother, whose idols were the first lady of the United States and the Queen of England, disliked seeing me to marriage Isabelle, a farmer whom she considered a lower class, sufficient reason so that I marry her hardly. I married Isabelle according to the formalities, at the village church in front of the priest, in spite of my aversion for the religion while I had stopped for a long time every trade with the metaphysics of the soul. Isabelle was always faithful, outrageously faithful, loving, loyal and dependent. I shall be grateful to her for a long time. My wife gobbles my attentions, swallows my tenderness, gulps down my affection which I dispense profusely like a hungry, a bit like Fatima, with the difference that my wife is insatiable and joins over time while Fatima, I shall soon learn, gathered in reserves for the days of scarcity while plotted her vengeance.

When I was about ten, I remember my bad mood, my irritability, my jealousy, my constant need for the gaze of others, my unappeased need for attention on behalf of my teachers at the school, care for which I was ready for anything to get and keep it. I was crazy in love with one of them, the teacher of 4<sup>th</sup> year as it was called at that time. I spent hours to look at her, what I am saying, to contemplate her small greasy, curly hair, her round breasts, her small plump bottom, to fill my eyes and brain to make reserve of memories (collect memories), I already had this fault before Fatima). This sausage imposed my first Oedipal castration, refusing me and reserving it for her husband of whom I was insanely jealous. An intense and disappointed love that released my libidinal energy for the hunting to girls of my age. I was however a bad hunter, subdued and shy, convinced to be ugly and not to deserve the desired girls. The obsession of merit already lived in me.

Nevertheless, I was a handsome boy, blond, curly hair, eyes with the color of heavens, very fine, feminine lines of the face, hurt size, and derisive smile. Mom had never revealed me my beauty because she thought like all parents of this time that we



never have to make compliments to a child, he would become proud, the most abominable sin which is after the adultery. My father thought exactly like my mother and it is only at sixteen that he told me, the face was reddened by embarrassment: "I met your history teacher last night.

You know what he said? You were intelligent! Amazing is not it, Dad? Do you believe? This collective psychosis worked so well that there is practically no proud in the country, that complexed and frustrated neurotics".

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A narcissistic subject as the father of Claude, or still the father of Fatima, put on the narcissistic vulnerabilities of their child for subjugating him or her. They are very fragile preys as Claude and Fatima who have kept the legacy of a parental narcissism. Or still who have kept unrealistic expectations for themselves, or finally, who were marked by the shame of not being up to the parental expectations, here is the source of their parental trauma which will follow them and will continue them all the life, Claude, as well as Fatima.

When a woman has the image of the narcissistic parent comes towards Claude and smiles, it is natural for him to see unconsciously this smile as a healing opportunity. By focusing on the narcissism of the other, the candidate enjoys all the beauty brilliance of Fatima and he gets the immediate satisfaction of being exceptional. When Claude tried hard to draw the attention of Fatima on him to please her, he reported his total submission to his will. He thus opened the way of the manipulation and the making guilty which characterizes the narcissistic mode of action. No amazing that he often has the impression to move in the middle of a minefield. The most subtle and dangerous narcissist, said Sandy Hotchkiss (2004), is the one who keeps his prey under his influence by inflating his *ego* after every humiliation and manipulation.

"Let me conclude my presentation, Professor Mayrand. Placed in the boarding school at the age of fifteen, I left Isabelle (the one who had to become my wife for life) in her native campaign for the first time. The life at the boarding school was energizing, full of adventure as we like in the adolescence, with friends, homosexual desires for a few frightened peers to feel observed. The first fellow who accused me of being a "fairy", I grasped him and I administered a hiding so that each knows in the juniorate that this is not because I fixed the thighs of a handsome boy that I am a "fagot". At that time, under the boot of errant clergy, the life was difficult for the homosexuals.

I remember my short hunts in the streets of a village in the Eastern Townships in pursuit of intoxicating teenagers. I defended my puberty, wanting to reserve it for the one who would be run enough wild to expose me her bottom.

Nevertheless, when a young lady pushed me into a corner of Pointe-aux-Pins on a hot summer evening, I stammered some banality before darkening me, hampered, because I was scrupulous. Who was raised in ridicule will not know how to overcome his shyness.

I dreamed only this, bottom and female breasts, sources of happiness, I anticipated, because I had never seen these bare breasts so desired, hardly glimpsed, furtively, in my aunt Fernande or when my older sister came to make me a session of dance in my bedroom while I roared heartbreaking. I already knew the impressive taboo. The male part of my Ego fantasized over the female posterior and all what surrounded it. I always thought that the woman is the most beautiful object that the nature created and that she is the future of the man. I have not been the first to write this, I know, but I like to repeat it.

On Saturday afternoon, we met a bunch of macho teens at Gauchos cinema, running from a girl to another until everyone finds each and takes along a pole. As I was not the smartest of the group, I was part of the second diners. I was entitled to the second choice after local stars will be served among the prettiest. We learned the basics of life and we strengthened our macho trauma: "As much as possible kiss, throw as far as possible to take revenge of the imperious mother". A Saturday like any other, I had to defend my propitiatory prey against a beefy Mirabeau, a big mouth with big arms, fly open, which had made up his mind to delight me my maid to defile her on the bench. The scuffle ensued and I was losing the battle against this Gargantua when I grabbed me and thrown him to the floor and I admonished him a beating. My victory was well understood, I went to consume my grip on my cinema seat without realizing that I had just thrash the most famous bully Saint Didier. After this fight, I had to leave the town for my safety, because the pankration looked for me everywhere to take revenge.

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Fatima is more beautiful and she makes better love than my wife. When Isabelle looks at me, I feel that she does no longer desire me. Nevertheless, through her faded eyes, I perceive that she always loves me, but differently. Isabelle, the "sister" and the "mother", needs me and will always be faithful to me. Sometimes, I have the impression that she would want to be me, to live me and know all my thoughts. She

invades my life, she consumes me, she manages my existence, and she would want that I am always at her service, that I do all what pleases her and only what suits her, that I reserve myself no moment for me, not a moment of entertainment, not one second of escape. I can't stand it, I am no longer breathing. I need she respects my intimacy, my physical and intellectual integrity.

She gave me beautiful children whom she educated well. She will never betray me and will take care of me, she will always think of my calls, my caresses, my sweet words, my marks of attention that she will sometimes make me. But this prodigality is not exactly what I take away from her, what makes me flee? When love is assured, it looks like we try to break it. Nevertheless, I am like Reggiani who hums: "The woman who is in my bed is no longer twenty years old for a long time, do not laugh, do not touch. When at night we met her body, her hands available to mine and her heart full of wounds that reassures me 41."

Fatima is very beautiful and divinely screws. Sex is money to reward her lover, her talisman to take away the solitude and torment and for a while, her half-closed eyes will betray her desires for me, then she will wish that I kiss her less often. Still sometime and she will find me more annoying than exciting. When she will no longer desire me, she "will no longer love me". She said: "A permanent lover is a cuckolded husband who does no longer interest me". She will return late and I shall imagine, as Elame aback, that she offered herself to another for a moving smile, for a touching moment, thinking by this transaction to regain the excitement which her sex does no longer feel for a long time..... and she will pass to the next.

At the beginning of my relation with Fatima, I confess that we had enough conceit to believe that this time it would be different, that this time it would be good, that we met the one who would finally change everything in our lives and make us knowing the delights of love, happiness and self-sacrifice, intimacy and happiness for eternity. We sang in chorus: "A love like ours, there is no two, it is not the one of others, it is something of better, without talking to me I know what you like" 42. It is a peculiarity of neurotics, every new conquest, each new adventure is supposed to be different from the previous and bring love, confidence, intimacy and happiness until the next time. But contrary to what one might think, the problem is not the other and his neurosis, but rather ourselves and our system of emotional defense.

You know, professor, at first sight, I was suspicious of Fatima. She opened me too easily her sheets. A married Muslim, a mother, advanced about forty, should have shown herself more sensible and to be wary of the one who turns around her sofa. No apparent distrust in this beauty, no sooner wished than slept, it was enough to ask.

My cautious subconscious informed me, if this beautiful takes no precaution against the disappointments of the passion, it is probably that there is no compassion in it, it was up to me to protect me from her dreaded dirty tricks". Here is the willingness which sent me Fatima:

"My darling does no longer question you about my behavior, the letter which I sent you is as a testament. Love is dead, forget it. It is disappeared, because it can't survive fragmented. The mistress gave way to the wife who does not think of anything (...). In my life, everything was done too late, my meeting with you, my love, and my apprehension about many things.

But keep in mind that I love you living for me.

I love you to keep this torch of friendship and the flame of love for me. You are the most beautiful event and the most beautiful person which the fate put on my path. I love you as one loves his grandchild for his protection and to achieve the good, as we love his lover to give her all the pleasure that he gets you, as one loves his friend with whom we share happiness and suffering. As one loves his father with all the innocence of a woman child, with all the faith for the being who grants you protection and passion. My love, whatever happens, I shall always preserve these feelings for you. What future will be made? I do not know. Nevertheless, have I the choice? I have to patch what I tore. It is what I wished to write you, my darling. You are like one of my children. I adore my children. They are the only ones which I loved. I do not know even if I really loved my father or my husband, but I loved my babies as I loved you".

The idea that the love which we have for own parents or for own children is the same type of the love which we have for own lover can shock, but by analyzing the argument we notice many resemblances, in particular the modification of the mental state, with focus on another person present in the thoughts in an intrusive way and the implementation of a behavioral directory to solicit the attention of the other.

If it is about a child or about a lover, we find him perfect, we do not see his defects, it is in compliance with his desires, we caress, kiss, call him "my baby" and we communicate with him through a sometimes childish language.

## **7.2. Sadomasochism – paranoia**

Like many individuals, the characters of Claude and Fatima have sadomasochistic and paranoiac attributes that are activated by the action of external stresses and by the pressure of internal anxiety modifying their system of emotional defense. That's why it is so important to understand well the mechanisms of emotional resistance,

typically sadomasochistic and of paranoiac suspicion. It is moreover from this arsenal that they will draw some automatisms of defense and resilience in order to protect their neurotic balance. Let us note in the passage that a quite small minority of masochistic characters develop a sadistic perversion.

In his pamphlet *The President Schreber. A case of paranoia*, Freud (1911), about the etiology of paranoia, connects homosexuality and narcissism. He underlines the quite particular role of the humiliations and social rebuffs in the release of the paranoia, which must be considered as wounds of self-esteem, that is to say narcissistic wounds.

That's why personalities narcissistic like Fatima and Claude are inclined to experience paranoid jolts, more or less pronounced. This is the way in which Fatima expresses herself:

"We were in family, sat around the table, talking about everything and nothing. Everyone had right to speak and bustled alternately. My turn never arrived, it was impossible to me to drag a word in front of this group from which I felt excluded. I was strongly humbled. Suddenly, I began to scream so hardly that everyone kept silent. My father turned to me and asked me:

"But what do you have to say, Fatima? Talk, we listen to you".

As a result, my head emptied of any thought, I found no word to stammer and I had to apologize for having forgotten what I had to say. Everyone laughed and the cacophonous debate started up again with renewed vigor. I was so shameful that I still remember today".

Probably everyone would have a similar story to tell, but most of us have forgotten this pride injury. The narcissistic personality, suffering from paranoiac drives will never forget it and will still look for repairing this humiliation. She will perform every lack of attention, every lack of deference towards her as a sign of disrespect and contempt which will make her react violently.

Fatima, like many other women, suffers from paranoid suspicions. She undergoes, she thinks, a constant persecution for the benefit of men, these arrogant characters, culprits of pedantry, smugness, authoritarianism, stinginess, craftiness, always prone to deceive and then to drop her with their perched high penis which she would like to excise. Fatima believes that people think only of persecuting her, at first because she is a woman, then because she is immigrant and finally because she is Arab and Muslim. Fatima has the floor:

"I understand that you would bring any sorts of arguments to retrieve "your good", namely me. Know that there are things for which I don't negotiate absolutely. I like

to offer and give and you can accept. You are generous too, but no arm twisting, please. I shall remain your friend, but there will be nothing more between us. I am not for sale or for buy.

My husband can leave me at any time, I don't care. I am capable of deciding alone. I asked for justice, equity and respect. Nobody demanded that I pay as you did. I do not hide that I am in spite against every person, here or elsewhere, who eventually considers that the other is acquired because of his kindness which basically is only weakness, and I am against the one who persecutes me and who believes that there would not be effort anymore to make to please, while their requirements always become bigger. For me, this attitude is the signal of total rejection. You do not deserve me anymore. Goodbye!"

As underlined previously, the woman-girl is arranged to pay for the services and abuses of her lover if these expenses can be thought as presents. I understand by this previous aggressive letter that Claude required to be belittled and humbled. So I have not been wrong to approach the question of the sadomasochistic and paranoiac behaviors.

The ogre of paranoia feeds on a hint of truth which he feeds until make him burst. For example, the masochistic Philistine feels aggressiveness against certain "objects" of the external world that he transforms into desire of punishment by fear of a more severe punishment if this aggressiveness was revealed. The masochistic attributes are characterized by a permanent subjective sensation of suffering which is showed objectively by a tendency to lament.

Fatima complains regularly that she is the object of persecution on behalf of her husband, that very often her children ignore her, her working colleagues watch and spy her, her lover does not understand and abandons her, the men persecute her, the women hate her and her mother does not love her, that in his organization everyone is stupid and so on.

The sadomasochistic character experiences an obsessive desire to persecute the others to take revenge of being supposedly persecuted (paranoia). Fatima feels a perpetual desire to take revenge, she holds a closed account of what each deserves or does not deserve and she says herself conscious to persecute all her lovers but it's their fault at all, because they are careless or indifferent to her, she says.

The sadomasochistic nature does not like the suffering and is not animated by a death drive which would lead her to relive the unpleasant emotions, as Freud claimed. In fact, the sadomasochistic character is punished by making guilty, because he so tries, by a light punishment, to protect himself from a severe punishment.

"One day I asked her why she depreciates all the time, qualifying herself as "mom staying firm, bad mother and persecutor"; Fatima retorted that so, she avoided that others criticize her much more severely: "I say it before the others do not say maliciously", she said".

Fatima suffers from an inferiority complex and she depreciates while displaying airs of superiority. She tolerates with difficulty the compliments just as much as the criticisms. In a group, she avoids speaking or drawing the attention and she feels a deep faintness if someone concerns her respects of the group. What makes her anxious and causes aggressive reactions.

Fatima feels a great need to be caressed in all her body and especially in the neck. By contrast, she reports that in other moments the physical contact is unbearable for her, too intense tactile excitement gives the impression that she is going to burst, the pleasure of caresses becomes then an annoyance, and these are sadomasochistic symptoms.

It indicates that her orality is strongly developed and her depressive tendencies are latent. Her need for safety and protection is then pushed to the extreme. As all praise excites her exhibitionist tendencies and, on the other hand, any exhibition causes anxiety, she has to refuse or depreciate the praises received to escape the anxiety. This attitude is only stressing her feeling to be neglected, forgotten, hence her need for greater love. She repels the tenderness which nevertheless she calls all her wishes. The masochism is characterized by a mixture of epidermal eroticism, anal and fear of being abandoned, fear and shame which the masochist tries to calm by physical contact and the control of her sphincters. The narcissist with sadomasochistic tendency will lead any sorts of compensatory reactive activities for taking away these threats.

### **7.3. Reactive activities**

Fatima, Elame, Isabelle and Claude lead regularly compensatory reactive activities such as intense professional work, animated artistic studies, the fanatical militancy, the compulsive household, the impulsive sexual activities. What are the reason and the objective of such activities as we could wrongly compare with a self-destructive masochistic behavior?

The neurotic individual leads compensatory reactive activities when he is anguished or worried and when he feels guilty. This guilt leads to a permanent muscular tension. A muscular tension, which can't be resolved in motor activity, absorbs energies

which, otherwise, would manifest as anxiety; in other words, it is the tension which prevents the anxiety. We recognize here the process which connects the anxiety with the aggressiveness, the muscular tension leads to emotional block which is thus inhibited. Fatima will say often: "I am tense, I don't feel anything "(...)"'. The mistress gave way to the wife who thinks about nothing", or more, "Love is dead, it could not survive in this permanent tension".

The individual, experiencing the compensatory reactive activity feels to activate, as soon as he finished, an activity, he has to begin another one, because his activity is only an escape from the rest, outside the reflection, outside his thoughts and outside his guilt, outside his fear of the punishment. The reactive activity could not be interrupted in one or the neurotic without causing a state of anxiety which can intensify until the anxiety. I demonstrated previously that any neurotic emotional behavior is strongly rationalized. For example, Fatima accuses her husband of being responsible for her adulterous behavior: "it's his fault if I deceive him; he has only to be different from what he is". Claude, meanwhile, accuses Isabelle of being passive in bed, what exonerates him from the adultery.

Fatima always claims that she has too much work and that nobody else can perform her correctly, that she is essential, inescapable, that her big boys, which she calls "babies", are incapable to feed, that they are dependent, that her Arab husband is accustomed to be served, that her lover needs his care. Her feverish activity allows to release her affects and to repress her anxiety and hatred, up to the next overflowing which will naturally be caused by the accumulated fatigue and by the others, all the others who exacerbate her and make angry her. The compensatory reactive activities are of the same type and are always rationalized.

But be careful, this zeal and this doggedness in the work can be interpreted as a sadomasochistic self-punishment, but as a protection against the guilt and in front of an expected punishment, on behalf of the husband, wife, lover or the mistress and a reaction to the repressed sexual drives.

Fatima demonstrates here this hyperactivity and relative consequences:

"I am tired of all the remonstrance that one makes me every day. I do the work of several people and they want to give a lecture to me on how to do my job. Give me a break! Since the morning and into the evening, I see only people who consider me unable to do this or to realize that, to love, to be faithful. I am accused of wanting to make love with whoever, to deceive and to screw with anyone. They blame me for not doing my work and for neglecting my home, for being a bad mom and a bad mistress. More penis to the surroundings, give me a break, please!"



The Ego of Fatima, who is not a beneficiary of love or of essential sexual satisfactions, undergoes the pressures of the Id (the free Child and natural needs), what determines guilt tensions on behalf of the Superego, recipient of the social morality, the prohibitions and the parental orders. Through her compensatory activity, Fatima justifies her exasperation and the culprit is transformed into accusatory. I wonder Professor: "Is it to offer herself completely to me, her lover of enjoyment and to repudiate definitively her husband for whom she asked me to sodomize her, looking vainly, by this strong degrading experience, for breaking her resistances to the pleasure and love?"

I think, Claude, that by the gift of the last her virgin holes, Fatima tried insignificantly to exceed the game "Let us pretend to love each other". The sodomization can cause love and this erogenous activity is the demonstration of this exaggerated quest of love which is expressed by the acrostic by the acrostic TOO MUCH (Touch me, Warm me, Obey me, Protect me).

It would seem that the sadomasochistic character did not receive its part of love and continues to demand by any sorts of inappropriate means. At Fatima, the sexual activities take at first the value of compensatory proofs of preservation of his sexual capacity, what prevents by no means the formation of a hidden feeling of inferiority.

The characters with sadomasochistic and paranoiac tendencies are unable to get rid of an inner empty feeling, whatever compensatory effort. As the Oedipus complex has not been overcome, the fear of incest which forms the heart of the Superego remains active and poisons all her sexual relations, whether the partner is a familiar or a stranger in town. The sexual repressions and the libidinal stasis, which result from it, intensify the sadistic drives which show themselves among others by a rough morality or a lack of morality, which is the property of Fatima as she expresses here:

"I do not have confidence in justice, in their organizations and in the law of men, God and religion.

There are rules only to justify the rights of the male, never for the female. Why to submit me to the law, to a country, to a clan which grants me only duties and no rights? All I can do illegal, I shall do it unscrupulous. Who can judge me? I do not recognize the right to judge me. The man's sex has the right to rape a child in the night, unpunished. I dread this stronger sex and I repudiate it".

#### **7.4. The cognitive psychology**

In this case study, I also relied on some prolegomena concepts of cognitive psychology.

One of the most important concepts of this approach focuses both levels of thought and both levels of language which testify it, the preconscious and the conscious level.

According to the cognitive approach, there are at least two systems of thought and simultaneous communication in every individual.

One of the systems of communication is directed towards the others, and when it expresses itself freely, it consists of feelings, emotions and thoughts which one can collectively communicate with the others without constraints. This way of thinking and communicating constitutes the current interactive mode and, in most cases, one can trust the information which is delivered by this channel even if sometimes these materials require a decoder or a bit more detailed interpretation, the interlocutor is not still completely conscious of his affects or the interpretation to be given to his feelings.

The second simultaneous mode of thinking is the self-regulating fashion or automatic way of thinking. It consists of a self-monitoring, a self-instruction and an auto-warning.

This way of thinking and communication of the subject with himself (internal dialogue from the preconscious to the conscious) proceeds to fast, automatic interpretations, events, in self-evaluations and to expectations. The Little professor, source of intuition, formed in childhood starting from our real-life experience is the mainspring of this internal interactive mode.

The crazy Child, according to transactional analytical approach (AT), or the hidden child and always present in the critical Parent<sup>43</sup>, interferes in this self-regulating interactive mode to direct him in his advantage, lying to the subconscious, misinterpretation of certain events not to draw unfavorable or alarming conclusions. It is at this level and after the perversion of this automatic thought that a personality develops mythomaniac tendencies, that she builds up a virtual world, a false, but reassuring world, that she recognizes as forgery at the beginning what causes to her anxiety and guilt, but which she eventually accepts or rather to impose on the subconscious as being the true truth, silencing, gradually, remorse and disapproving auto-sentence. The forgery finally overrides the truth, as the model demonstrated to the child at home, when the parents pretended to love each other and to respect themselves while are criticizing constantly.

This is in terms of restoring confidence in the value and truthfulness of this self-regulating and self-appreciating (automatic) way of thinking that it is necessary to act with a subject with narcissistic and sadistic schizoid character to restore confidence in this mode of reflection. What will give him a better respect of himself? As long as a subject pays attention in his myth maniac elucubrations who take away him from the truth and from the reason, it will be impossible to bring to a successful conclusion an intervention.

Fatima said everything that was on her mind, revealing a lot of intimate secrets which she had never delivered to anyone previously, as if the fact that Claude is of a different culture released her preconscious from her inhibitions. Fatima was occasionally subjected to her angers beyond comprehension. When I asked about motives for these angers, it seemed to me that they were vague and not very serious. She describes to me her process: she felt suddenly angry, outraged, she expressed her anger vehemently and the same anger evoked the effect of guilt. The paranoid suspicion led her directly, without intermediary, to guilt (shame). Besides, she wondered if she had to tell these anecdotes, and at the same moment, she wondered inside about what her interlocutor would think of her after these singular confessions. Fatima ceaselessly judged her statements and her behavior; it is what we call the automatic thought.

These self-critical thoughts during the conversations constituted an intermediate variable between the expressions of anger and the senses of guilt. The feeling of anger or, in other moments, of embarrassment, or still of bitterness does not activate directly the sense of guilt, but it leads to self-critical thoughts - automatic thoughts, according to Aaron Beck (2005) - which produce the senses of shame, guilt and of remorse among which Fatima and Claude try so much to keep themselves. After a while, their self-regulating and self-critical (automatic) thoughts lead them directly to the feelings of guilt, sadness, bitterness and shame.

The guilt is not an emotion in oneself. It is about a mixed emotional experience which includes feelings, but not always those whom the guilt suggests. The healthy guilt is an experience lived by the subject when he acts deliberately against his values. Two components characterize the guilt: someone acts against his values and his feelings and he chooses deliberately to make it, as he is carried away by anger; we also recognize the guilt of dissimulation which is a way of disguising his experience to make it more acceptable in the eyes of the others and with the own eyes. It is a refusal masked to assume its desires, its feelings, choices, acts or thoughts.

It is impossible to make feel guilty someone else, we can only give arguments, assert facts which carry him to feel guilty. Feel guilty is a feeling that is forged in oneself in order to reduce his internal tension. For feeling guilty, it is necessary first to have the feeling that the reproach, which is sent to us, has some basis of truth; otherwise it is impossible to feel guilty when we are assured by our good right.

To illustrate these words, here are three anecdotes:

- After a few days of loving getaways abroad, Fatima consults Claude about the brand of champagne to be bought from her husband to mean well his guilt towards this latter and to give to Claude plead to make feel guilty too, to confess and thus to share

the burden of his fault, that Claude refuses stubbornly, Fatima gets angry in front of this refusal to share her burden.

- One day, Fatima tells that a Latin friend ran away without paying off a lent sum, but she specifies, if Claude would have forgotten to ask, that she had not screwed with the fugitive. Fatima wanted so to mean to Claude that she had really screwed with the Latin man, that she wanted to persecute him and especially to share with him the weight of her guilt, but by offering him the possibility of pretending to ignore everything, as Elame was used at home there. Indeed, if Claude or her husband had known nothing about his repeated adulteries (who have to avenge her) Fatima would not have been able to think of having chastised them.

- During a talking, Fatima objected that people were not interested in what she said, we did not pay attention on her words, but only on her appearance, on her body. She said that we did not want to team up with her. She depreciated in front of Claude as if she wanted that he contradicts her and that he reassures her, what would have been of no use because any gratification from her would have soared in smoke, evaporated in the miasmas of her depreciation. Fatima simply wished to attract the compassion of Claude to admonish better her afterward.

For Fatima, this operation of rationalization of her suffering is an intermediate variable between the expressions of depreciation and anxiety and the feeling of poor respect of herself (hidden by the boast). That's why the narcissists can claim and believe that they do not feel shame or guilt. They use their automatic thought to protect their Ego from a suffering that he does not want to feel. The activity of preconscious thought is integrated with the emotional mechanism of defense of the narcissistic subjects, because their lack of love is so deep that they do not believe they can cope. They prefer to chloroform themselves, don't live love or passion, there is a danger to feel also pain. It is what will be said, in a completely disconcerting way, that she demanded that her father is love and gratification and in any case, she not tolerated that he becomes source of suffering and sadness, so she abandoned him on his deathbed rather than seeing the break of her mission of comfort.

It is generally more careful to be wary of paranoiac preconscious judgments; to take never these internal thoughts as reality; to draw never hasty conclusions after an experience. It is important that everyone recognizes that, often, he exaggerates the negative significance of the events, and that everyone interprets maybe wrongly the motives which he lends to others. It is very effective in similar situations to give positive caresses and to seek positive caresses to those who surround us even if those do not ask for it or do not give it spontaneously, incite them to make it.

\* \* \*

Let us summarize the four keys of the psycho-cognitive intervention in front of a depressed subject:

- Commit the subject to see his negative interpretations not as realities, but as hypotheses to be validated and tested.
- Encourage the subject to examine and test his automatic thoughts by suggesting that these thoughts are questionable.
- Lead the subject to express his automatic thoughts and his negative reasoning and to operate a positive transfer towards an important person of his life.
- Give caresses, ask for caresses, to suggest to others to give caresses even to those who do not ask for it.
- Keep a diary to record thoughts and emotions of the day.

## 8. The last lover

### 8.1. The pact

Fatima recruited her last lover one day of clouded February.  
Here is how Claude comes to me.

"I have a compulsive character, I suffer from emotional dependence and from a neurosis of abandonment doubled by a complex of persecution.

Birds of a feather stick together, you would say, and you would be right, professor. I was the updated symbolic substitute of her father, and as him, I am gentle, soft, protective, loving and subjected. She required from me an absolute attention, a frankly dedication and an unconditional love.

When one day I forget these rules and her retort was scathing, I had to face her disproportionate anger, her threats, her invectives and its unrefined words of spoiled child, indication of her process of updated transfer. She had imagined an emotional mechanism of defense to maintain our relation, to protect herself against the suffering and to prevent any change to her neurotic balance. Here is a material transmitted by Fatima"

"So that our relation continues, here some selfish elements of reflection and focused on me which could help you. Some things break me in a relation. I do not manage to

take pleasure in me. I do not want a relation made by continual conflicts. I need tenderness and affection. Even with my husband, I do not try to be right as feminist. I am tired of these quarrels. These are not the battles which maintained my relationships with my lovers, on the contrary.

I would want to be your well-earned rest. I do not want a disappointing relation, because instead of resting me, I run out. I do not want to see shelling frustrations and disappointments. I sink into dissatisfaction and depression and my reaction of survival is to reject this relation (...) I promised you of not deceiving you, never, to be frank, and to love you as long as would last my respect for you. I do not complain absolutely about your moaning, your uncertainties, your fears, I understand and I respect all this. I can't stand the sharp calculation, the opportunism, the profit to the detriment of other than we say to be idolized. I have all this as aversion. I am not just inclined to give, to give me, to disinhibit me with a son of a bitch.

As written by Herb Golberg (1990) in: *The man without mask. How to overcome the fear of intimacy*: "it is not exciting to be simply oneself in a relation.

The lovers pass from the euphoria of loving idyll to depression, then to anger and finally to confrontation. In this way, they are never faced with their real personality or with the need to balance harmoniously their relation".

Let us examine what Fatima expresses to reassure the Claude's manliness:

"I don't want you think that to live together would be destructive for us, it is not true. I know well your value and for nothing in the world will make me divert from you, my man Claude. I love you and my body and my soul belong to you. I am looking for anyone else, I found you and I am so happy to keep you. I shall tell you all what you want to know about my troubled past. I love you so much, my adored".

Why does a lover want to know the details of the past sexual relations of his mistress? Why does an upset husband try to relive any vicissitudes of his adulterous wife while every evoked memory upsets him? Why this unhealthy desire to hear the relation of these macabre exploits? Hard to be explained, right? Would it not be better to know anything? Every man who "learns" a woman wants to know if he delighted the first place after her.

The new lover and the cuckold want to know if the precedent was rejected, darkened and hunted from memory and by scoffed body which he tries to possess or to regain control. The lover wants to be able to estimate the risk of abandonment and know the *modus vivendi* of unreliability in order to protect himself.

"I am a stressed, depressive person, with a low respect of myself. I am suspicious towards others, particularly to women, because if they are deceptive with their

husband, they are perfidious with their lover. I like to be loved and I like the feeling of loving. I try to feel reassured on my virility and I would like to erase together with a young beauty some wrinkles and several years of my past. I am castrated and revolted from being, and this oppressive shrew that I have so much punishment to be forgotten discourages me. To love for me is not to abandon and to be not abandoned. With an infantile character, I am emotional dependent. One will recognize in my profile several pathological characteristics of Fatima, what explains easily that our type of neurosis looks for the company of his fellow men to amalgamate, complement and each other apart. It seems to me that my intellect works carefully to avoid anxiety, the motive for my activity of introspection and auscultation is the concern to prevent any sufferings. So, by my ceaseless questioning, I wanted to anticipate what she thought and what she prepared. Sometimes I anticipated her behavior by the observation of her past.

My intellectual activity constituted a defense against the unexpected, against the fear of abandonment and a clever attempt to circumvent the pitfalls which she held my path 44.

Often, I provoked Fatima and I verified so her attachment, I tested her collaboration and I observed her reactions.

In case of her violent anger, I obeyed and I submitted myself, I proclaimed my dedication and I apologized to prepare better my next insubordination. I did not easily resign to abandon my phallic power in the hands of this insane person. In case of absence of reaction from her, what sometimes arose, I intensified my provocation, I engaged a scene of jealousy until the explosion of the tension between us, then I dissected her behavior as to interiorize it. I observed that between two validation phases we seem to reach a certain restful balance, a rest which Fatima could not tolerate, because she then had the impression of no longer breathing, contrary to what she wrote, it is the adversity which gives the feeling to exist".

Here is a material which illustrates this fate:

"On Saturday, I made a discovery. I am sure more or less that my husband has a mistress for some time. I think it is an excellent thing for our couple. It allows me to prepare my departure without any guilt. I think I shall consult a lawyer and to put an end gradually to this loving affair. At the moment, I sulk and I obtain the peace. We are at perpetual war, him and me".

This is an important discovery if, really, she did not suspect that her husband had a mistress since she had put him in the scarcity. I am however amazed by her casualness and, uncommon thing, by her quite reaction. On the other hand, the behavior of Claude seems to take aback.

"You are right. A few days earlier, on the occasion of the visit of her parents, the discretion had not been invited to the home of Fatima. Allusions and innuendo had presided over the fraternal relations. Elame, witness of whispers, had felt hostility. I also realized that she had been informed several years earlier of a deception of her husband, rare and ephemeral moreover, without ever having begun divorce proceedings, merely charging the respondent credit card as emotional release his frustration. Finally, it's a safe bet that the quarantined of her husband aimed exactly at pushing it towards this extreme to be accused better afterward. Nevertheless, could it be that this time the relation has been more intense and more compromising? It seems to me that the counterpart, usually discreet, blurted out this information as a warning, if she could be lacking discretion, he could too".

I believe, Claude that Fatima suspected that her husband maintained an occasional extramarital friendship since she refused him. It is likely that a tacit pact connected the two thieves. She accepted that he has a mistress on condition that it remains discreet, that it does not become attached to this relation and that it does not question the sustainability of their union. Having taken a similar commitment, now she suspected that he was in love and she was afraid that he plans to reject her. She even had the impression to be swindled and that she worked to the advantage of the unconfessed.

"Concerning the argument that she maintained herself a guilty relation, she was quick to imagine this repartee."

"It's not the same. I do not question our marriage or the sustainability of our foyer. I live these adventures without love. It is able to fall in love and want to leave me, the animal. I never boasted to be a model of virtue, frankness and loyalty".

"The discovery of this adultery shook him, because it might traumatize their "babies" (22, 20 and 18). While she is asserting of not wanting to leave her husband, she reproached me for not being present in these disturbing times. I was not surprised to see her behaving as a child under the influence of pressing time, time which was threatened with abandonment, time for a toddler who wants everything and immediately.

She could not delay the expression of her emotions. Her husband who planned his departure, her lover who was away the surprise, her husband was a bastard, her lover was a dwarf and Fatima the innocent lamb. All traitors, these men who want to take a shot and then pull gently, she told me projecting onto others her own psyche. She used people, but she did not like the reciprocity, obviously. Concretely, she blamed Elame, it was not that he has a mistress, but he rebelled and he has the audacity to reveal, and who knows maybe, that he thinks of leaving her and of bursting their



home, that he thinks of cancelling this unconscious stipulated pact that neither of them would endanger their alliance as their "babies" would not be emancipated".

You see, Claude, Fatima has never wanted to leave her husband. She had asserted explicitly it in a hotel room abroad during an improvised "honeymoon". She wanted only to persecute Elame whom she wanted resigned. Instead of it, he dared balk and express it. Besides, where could she hope to find someone who would so well know how to grumble and make her relive the disturbing emotions of her childhood, a "masochistic" faithful who, after years of perpetual quarrels and continual vengeance, can still hang on, enjoy and stay with her?

"Finally, after his treason it is him, the traitor, who stated the conditions of their reconciliations. He was not too much demanding, just to play her role of mother, housewife, partner and concubine. He left enough freedom to continue his bold relation. He really needed an assistant, a mother for his children, a housewife for his residence and a wife to assure his social status. Besides, he is well rid of a chore that was not without weighing him, if the adulterous relationships of Fatima remain secret. Elame did not demand to restore their sexual relations, holding her a candle on this animated scene. This is Fatima who, wishing to check his remainder of attachment, wishing to gauge his appetite and attraction power which she still exercised on him, offered herself to the marital sacrifice".

## **8.2. Reproduce**

Biologically, the man tries to reproduce. Even if he has no intention of having children with his new partner, his bio-hormonal system commands to behave as if the reproduction was the purpose of this new relation (Vincent, 2004). As he is never sure to be the progenitor of his offspring, he is forced to take precautionary measures. His investigations with his beautiful aim at verifying if the previous aspirant has been repudiated and if he, new pretender, enjoys well the exclusivity of the reproductive system of his beloved. He wants to know if a ghost is not hidden in the closet. When he asks innocently: "How it was with the previous aspirant?" What he asks in reality is: "The previous has been repudiated, forgotten?" The stupid woman or the sadistic woman will explain with a profusion of details how she spun the perfect happiness with the Tunisian, Moroccan, Algerian or Egyptian and with all those who preceded them. She will persecute him and will bring to heel him and then, he will leave her. Whereas the intelligent and charming woman will explain how these past relations were disappointing and frustrating and as the present is satisfactory since she frequents him.

Fatima, being at the same time nasty and intelligent, described to Claude her relations spent without neglecting any detail and, on the other hand, she makes believe that she has never enjoyed so much in other arms than his own arm. She blows hot and cold, on both sides of the mouth at the same time, she inflates the ego of her victim after every manipulation and every narcissistic humiliation.

Here is an extract of their correspondence:

"My previous lover took great care to stroke me for a long time and carefully before every relation.

He was so sweet, so pleasant, so charming. When he took me on doggy-style, I enjoyed. With you, my white Wolf, it is different. You are an endangered species of nonappearance, a singular species which made a mistake about latitude, glacial period, hemisphere. Neither man or woman, nor child or macho man, nor feminist or teacher, nor slave, but a little all this at the same time. You are a transgenic mutant lover in two sexes who found a woman mother, Isabelle, and a woman anti-man, your mistress.

You so juggle between these two poles with a lot of resistance as only a mutant know how to make it. I adore making love with you."

As mentioned previously, the man tries to reproduce according to the mission registered in his genes. On this plan, Elame is not different from Claude and from all the others. The biological constitution of man implies that he has to find a partner of opposite sex who has a genetic outfit complementary to his own, in order to optimize his chances to produce a viable child and, besides, endowed with a quality maximum to assure his survival and his future reproduction. The individual can be himself bearer of "healthy" and effective genes, but if he mates with someone who carries "bad" genes, his children have reduced chances to survive and to bloom. He increases considerably the chances of survival of his children if he has the means to look actively for the sexual partner who will allow mixing her genes with a genetic mix of compatible and complementary choice. This means of flushing the optimal sexual partner exists, it is part of our anthropological inheritance.

Elame and Fatima, as couple, are physically and psychically alike. It's the same for Claude and Isabelle. Many couples complain of the same diseases and present the same symptoms in terms of size, proportions, metabolism and personality. The members of a couple are more alike than two individuals chosen at random. Obviously, you will say, the married couples share the same life, so both eventually look like.

But the comparison between old couples and couples freshly formed shows that the number of common parameters is also important for the new couples as for the old

ones. Globally, the individuals who choose to marry or to attend is made starting from criteria of biological resemblances.

This attraction for someone who looks like us is a problem, that of the possible incest, because who looks more like us if not our brother, our sister, our cousin, our daughter? The incest is taboo and if there is such desire, it is silenced, but we know cases of very strong sexual attraction between members of the same family who have been separated and subsequently have been joined together after many years of separation, what we call the genetic sexual attraction.

In 1891, Edward Westermarck, an anthropologist who worked on the taboo of incest, had proposed, in his PhD thesis, a history of human marriage, a theory according to which the cohabitation of children of the same family and their parents prevented the formation of a sexual attraction between them: this cohabitation was so the inhibiting condition of incest. Well received at the time of its release, this theory was rejected by Freud, The latter refused the idea that a biological mechanism can inhibit the incest, from hence the need of forbidding it by cultural taboos. Westermarck establishes that there was a window of opportunity during the development of the child, up to the age of approximately thirty months, during which the natural inhibition was set up by the simple cohabitation.

Two links are essential for the survival of species and for the reproduction: the link parent-child and the link husband-wife, the establishment of these two types of links involve the same mechanisms between the nervous system and the hormonal system. The attachment is based on a state of well-being felt in the presence of the other. During the loving affair between Claude and Isabelle, it is the same hypothalamus-pituitary-gland axis that set in motion for the establishment of the sexual link between the partners and which was sensitive to a number of conditioned stimuli during childhood. In this context, it is not surprising that Claude is more excited by a partner who provides stimuli similar to those provided by his parents.

The relevance of family odors in the establishment of a genetic resemblance explains thus partially that we are often attracted by those who remind us. That's why an Arab woman seeks her companion among Arab men and a francophone Quebecer among a francophone Quebecers<sup>45</sup>. It is fortuitous that an Arab woman sets her heart on a Quebecer and vice versa.

The exploitation of woman is measured in terms of time, energy, resources, almost no basic investment for Elame and for Claude against several months of pregnancy for Fatima and Isabelle. The woman is thus very selective in her search for the male. How does she operate her choice? A man has to put forth his capacities and willingness to contribute to material, spiritual and intellectual wealth of his future

family. Here is what were the bases for the selection of their husbands for Fatima and Isabelle. Elame is Arab, Muslim, Western-trained, in a trade approaching his own, endowed with a good income and good credit, a serious, good administrator, ambitious, conscientious and lover. And Fatima pleases him physically, that's clear. We can do the same parallel between Claude and Isabelle. The researches have shown that the women prefer men who make a good living to those who are beautiful or lovers, these two could offer her both.

If he is not too much interested to the income of his wife or of his mistress, the man is very worried on the other hand by their physical form. He looks at first for the beauty and health among his partners and he is very sensitive to reveal youthful qualities, as agility and energy of the movements, smoothness of the skin, muscle tone and brightness of hair.

All characteristics that presented Fatima who would have been strongly desired as bride if it had not been for her troubled past during her studies abroad.

Considering the face, it is somehow the "advertising page" of the body, offering several indications of possible attractions in the form of eyes, ears, mouth, nose, front, the facial contours, too. As men and women generally are used to looking at their own face in the mirror, we locate at once similarities between our face and that of a possible spouse. The face has to present cheeks with high cheekbones, pulpy lips, stretched out nose, expressive eyes, an angular contour.

The more we look at our partner in the eyes, the more we stress her affective reactions, the more we expose us to show our own affective reactions. Everyone looks for the face of her spouse. We look for points of resemblance and we avoid mismatch factors. Fatima avoids looking at the face of her interlocutors. If she makes it, it is in secret when the individual eyes somewhere else. For Isabelle, it is the opposite. She is frank and is not ashamed, she looks her interlocutor straight in the eyes, and she scrutinizes him, who feels under inquisition. Isabelle has to hide nothing and she feels it.

The face is formed by testosterone. The male sex hormone produces high cheekbones and a lower part of face a little stretched out with accented chin. These characteristics indicate a good level of testosterone. Generally, the women appreciate this type of face even if they associate it with the dominance and authority. Authority and domination which the subject searches in Claude to undertake and transform him, to overcome him and be loved unconditionally. A level of comparable intelligence is also sought, the academic level often is used as criterion of selection in this respect, as well as a comparable sense of humor are factors of link between spouses and lovers.

Among the signals to which we are sensitive, it is necessary to trust those who are unconsciously perceived. The chemical signals, but also the communicative signals that the consciousness does not perceive at first sight, but that the subconscious registers and interprets. Being everything in place, the neurotics who meet is ready for the "love at first sight", this moment of compassion, this moment of mutual gratitude and understanding, sharing, empathy, this capacity to put oneself in the place of the other to feel what he feels ...

The affective bond between two persons is a concrete thing built with neuronal ties, which make what we feel good with the elected representative (or badly with the one who is rejected), even to the point of creating a momentary dependence relative to each other, resulting in the appearance of a withdrawal syndrome if our partner is absent or goes away for a while. The type of link who becomes established then is essential and rare. It concerns moreover only two relations in the life: the one who binds us to our parents and to our children and the one who binds us. The oxytocin is the hormone responsible for this irresistible drive. It is the hormone of motherhood. It is released in the blood and in parts of the brain to influence our behavior and our emotions.

Fatima described some psychic and physical characteristics of her father and her people to which she is much attached. I want to verify if for her a "fetish of attachment" requires some ethnic or racial similarities to assure the attraction and allow the transfer. Here are the characteristics which she named: older man (wrinkles); dark eyes; big size; middleweight, no corpulence; square chin; angular face; straight and fine long, aquiline nose; hairy, sturdy arms; wide shoulders, powerful trunk; plentiful hair; long and fine hands; always smile on the lips.

Note that the subject does not mention any part of the body being situated under the belt (part too close to sex). As for feelings and attitudes: magnet; charming; loving; soft; nonchalant in her behavior; rigorous; structured; honest; upright; reliable and generous; subjected to his wife; liar and narcissist.

If the evolution has put in place a mechanism for facilitating the link between parent and child is easy to be understood while the survival of a child depends on the presence of his parents. In such a context, it is not surprising that Fatima is more attracted by a partner who activates stimuli similar to those transmitted by his parents: a smell and a similar voice, a certain way of smiling. Influences which are situated between biology and culture playing well a role determining in the birth of love.

### 8.3. The feeling of love

The loving state, from a biological point of view, would be a form of obsessive-compulsive disorder which is taking place in euphoria. The oxytocin causes contraction of the uterus and ejection of maternal milk. The love which we have for our parents or for our children is the same type of the love which we have for our partner. We caress our children and we make childish them, the same we caress our lover and we talk about a your "baby".

The secretion of oxytocin, creating a state of general well-being, will cause the weight gain. We think even that the long conversations of which all the lovers adore, like the mutual caresses, are a source of oxytocin. The frequent sexual relationships cause the production of oxytocin and explain the strength of the link between lovers. The repeated copulation is a guarantee of duration in a couple and assures a good mental health.

The circuits of loving reward work mainly with two neurotransmitters: the dopamine and the endorphins. The dopamine is responsible for the motivation and endorphins cause the pleasure. The cocaine contained in certain carbonated drinks plays a similar role. Fatima is a very large consumer of soft drinks, while Isabelle never consumes it.

The romantic love, from this point of view, is often compared with the parental love excluding the sexual act. The pheromones reveal the sexual availability. The kisses between lovers constitute real drillings in their pheromones.

Spouses who do not kiss each other anymore give up this drilling and this chemical connection.

The monogamy contains a biological basis. The resilience of a couple, during the time required for the education of their children (particularly long in man), is essential for the survival in the case of these monogamous animals whom we are. The voice of Isabelle activated a discharge of endorphins in her spouse at the time of their happy relation. It was the same for Fatima. The researchers think even that the time which the lovers spend together to touch each other would aim at assuring the plastic change of their brain allowing the neurons to be reorganized with the aim of a new lifestyle.

We shall object that the Arab peoples are polygamous, what would invalidate this biological tendency to monogamy. Error, the polygamy of Arabic peoples is the result of a sociological adaptation to conditions of particularly difficult survival in the desert of Arabia. The wars of plunder between tribes were frequent and the mortality rate of men, enough to procreate, very high. Many women found themselves widows

without support and condemned to starve with their offspring in a desert of food resources. Very often, the father, the brother, but especially the uncle of the mercenary fallen in the fight was committed to take his widow as spouse to assure her survival and that of her descent. Mohammed was only codifying this ancestral practice in the Koran. These imperative conditions disappeared today, but not the tradition or the Koranic sura. The Westerners must know however that a minority of Arabs boast of this right for the polygamy (less than 15 % in the Maghreb) and few of them take several wives, mistake of means and audacity.

When we fall in love, we have the impression that the object of her love is unique. We observe even a reduction in activity of parts of the brain associated with negative emotions, criticism and bitterness. The implication of endorphins in the loving state leads also a big mood swings at the beginning of any loving affairs.

The duration of a story of biophysical magnetizing in the human being is estimated between eighteen and thirty six months, what the cynical researchers relate to the time required to give birth a child and raise him. It is clear that a couple can last well beyond this limit by reinforcement of links, by management on the long term and by a progressive transformation of the conjugal relationships 46.

The successful transformation of a passionate story represents probably the highest degree of complicity that we can realize for the simple reason the shared stimuli, sensations and experiences have modified in the same direction the brain of each spouse, allowing them to identify better with the other.

It is likely that the compassion which characterizes the man plays an important role in the state loving as in all other human relationships. This understanding of the other and his purposes leads us to an understanding of oneself through someone else. The loving state thus has the function of assuring the presence of this other which one draws his own psychic substance, from hence this need for the other so hardly as that of water and oxygen Vincent (2004, p. 108).

According to the biological data, the loving state and the marriage would constitute a kind of contract between spouses. This contract specifies that in exchange for the resources which the man brings to assure food, house and protection, the woman puts her womb for the exclusive use of her husband. This arrangement has been negotiated by the evolution to assure the reproduction and the insurance for these gentlemen to transmit their genes. There is in every man an existential unease related to the fact that he will never know for sure if he is really the biological father of his children. In fact, only a paranoiac can consider assured that his wife is faithful to him.

Some old rites in Arab countries aimed at proving the virginity of the woman, thus her membership to a unique man, rites which Fatima qualifies as hypocrites and deceitful because the Arab women are rarely virgin, she says.

What has been invalidated to me by some Maghreb interlocutors native of popular classes.

#### **8.4. The jealousy**

What urges a woman to tell her past adventures, sometimes even her performances in the bed with her previous lover and thus arouse the jealousy of her husband or friend? On this matter, a friend told me his point of view:

"For the women, the sexual relations are not so easy, it is not automatic in the woman the enjoyment and the pleasure. I grew up with a simple image:

When a man and a woman meet, they make love and it is the ecstasy of the first time and every time.

Nevertheless, I have experienced this feeling of ecstasy and plenitude only on my third loving affair. And I think that when we meet a man who really makes us enjoy and who gives some pleasure, a man with whom we find a beautiful complicity, we find in us this pleasure so desired. That's why we like expressing this pleasure as being part of a state that we can also reach us. This is our male side which urges us to display our true or claimed achievements. The women can't expose their virility as the men do, it takes place more inside, near the sensations and emotions. Very often, our only way of expressing our virility passes through sensuality, our delusions, our enjoyment and our little smile at the end. Thus, the fact of talking about it is like the man who aspires that sixty years without "viagra" still performs in the bed. Us, we turn to the one who takes us to the ceiling to express our virility. For lack of having lived it, we imagine and we talk about it as if it was true".

Like any man, Claude is easily jealous, but his jealousy is not, as in Isabelle or in Fatima, the despair to be abandoned, but the rage to be supplanted by a competitor, and, as Elame, Claude will try to rule out any rival. The jealousy is an emotional mechanism who aims at protecting the established contract. The intensity of feeling and the behaviors of jealousy is not the same for a man than for a woman. The infidelity of the partner will have no the same material effects for Isabelle as for Claude, for Fatima as for Elame. Having the exclusivity of "his" woman is essential for the man. If he had to share her, he would risk losing the possibility of reproducing. On the other hand, if Isabelle or Fatima share their husband, they will



live less good, but the survival of their children will not be compromised, and they will always be certain of their maternity.

There is a sexual infidelity which normally the men do not tolerate and there is an emotional infidelity which the women tolerate with difficulty. The instinct of property is typically male. It corresponds to the contract (state) of love registered in the biology according to whom Fatima guarantees to Elame the exclusive use of her womb, likewise for Isabelle and Claude. The jealousy is thus related to the loving state and is part of all the behavior involved in the formation of a couple. However, if we refine the analysis, we can distinguish in the demonstrations of jealousy two kinds of tactics of retention. There are kind tactics as presents, caresses, kisses, friendly remarks and soft words, and there are nasty tactics, negative reinforcement and punishments, threats, sulkiness, anger and violence. The first ones are the expression of a constructive jealousy, a "white" jealousy intended to maintain the interest of a partner.

The "black" jealousy, which shows the second set of tactics, displays in a coercive relationship and is based on neurophysiological mechanisms badly adapted to our societies.

"We noticed that the tactics like vigilance, to hide her partner, to prevent her from leading certain activities, from depreciating her, were frequent at the beginning of a relation which, later, showed to be violent and degenerative". Olivier (1980, p. 104).

"Professor, I would like to present an anecdote about it.

One evening when I accompanied Fatima at a meeting, I friendly embraced her.

Fatima was taken by a violent anger, because she considered this gesture as liberties marking my property, she says. De facto, she tried at the same moment to dredge an important old, bald, paunchy and agitated gentleman and by this "white" kiss I had deliberately thwarted her activity of "black" light-hearted gallantries.

## **8.5. Sexual desire, love-passion**

The facts are formal, the sexual desire exists in the neurons and in several intellectual circuits programmed to erase the individuality and promote the life in community.

Why does the nature need to create such a dependency between spouses? Why does Fatima start thinking in an obsessional way of Elame? We have many troubles on changing our lifestyle, the marriage is a very important change. The nature made thus so as when the man approached a woman, when he put her in confidence, there are mechanisms which make the sexual act as irresistible. The nature arranges so that the

procreation takes place.

Naturally, the human race keeps his free willingness and Isabelle as Fatima have took time before procreating.

They ensured prior to the sustainability of their loving affair, the relevance of their choice.

The sexual desire is a complex mechanism whose starting point we do not know completely. The most solid hypothesis wants that it is related as much to the characteristics of the partner as to the hormones. Hormonally, the sexual desire is largely governed by androgens, the male hormones, both in Fatima and in Claude 47. An insufficiency of this nature leads to a reduction of the sexual appetite. Other hormones would be involved in Isabelle as in Fatima, including the follicle stimulating hormone. This hormone is continuously secreted at certain points, in particular at the time of ovulation and in many women, more sensitive to their metabolism, living a spontaneous increase of their sexual desire at this moment of their short cycle (monthly) and their long cycle (annual).

The brain is the center of sexual desire, more exactly the limbic lobe (located in the heart of cerebral cortex). It is there that are managed the signals relative to pleasure. The fundamental difference between man and woman on the libido plan is the rate of hormones. The man secretes seven times more androgens than the woman. His hormones influence more than the external factors and the man has a more active libido. Conversely, in the woman the libido is the first thing that disappears when she is not well. To feel the desire and to honor her part of libidinal market, the woman has not to live stress, pain, or anger. In the woman, everything is closely related and the psychosomatic balance is extremely fragile. Every person has his way of living the sexuality and some couples, united for years, make love a little and say to be satisfied, others have frequent sexual relations.

Fatima is under continual nervous stress. What obliges her to mime the gestures of sexual desire. With a new partner who shows a steady attention, at least initially, she succeeds in convincing of this simulation, because she assimilates the marks of attention in love. Then, when this new partner grows tired of his irascible narcissistic character, he distances himself or he becomes less thoughtful. Then, she convinces herself that her libido decreases because the intimacy became too big between them or then the guilt and shame have taken over her feigned pleasure.

In Western societies, the lovers want to be near each other and they love to contact themselves independently of external considerations. In Arab society, the touch between boy and girl is banned in public by respect for others. Fatima testifies many

fights with her lovers who never had to touch her in public, her husband aware of this social code never ventured to touch her in front of people.

Claude, as a Westerner, did not respect this social code.

The touch, the physical contacts, the caresses are necessary to maintain a good level of libido, stimulate the tenderness and love between partners. Two partners who do not longer screw and do not contact themselves, will see their attraction, their complicity, their affection languishing until disappear. One thing's for sure, when the sex is used by the one or both partners as object of negotiation, blackmail, war and vengeance, the couple is on the way of destruction.

In this shared physical game, the lovers are experiencing of what beyond their own desire they also wish the desire of the other and hence, they experience what the other wishes to be desired. This is what Claude expresses when he declaims to Fatima and Isabelle who he loves that they love him and that he likes to love them because he knows perfectly that they love to be loved passionately. What excludes obviously from making the disinterestedness the content and form of their loving activity.

The physical touch, essential to maintain the relation and the interest in a couple, offers an important horizon of interpretation. These physical touches complete the word. A couple who does no longer touch with delight and happiness does not love each other anymore.

We can say that Claude or Elame are no longer in love with their wife, not when they will abandon them, but when they will judge that one or the other is no longer beautiful. Ask a man if he feels that his wife is beautiful means asking him if he loves her. But attention, a man who is no longer in love will be able to cling to his wife and try to prevent from leaving because he will find in her the fulfillment of his person, a testimony of his social success and his personal identification transmitted by his wife, his children, his wealth and his profession.

"One day, Fatima told me of her surprise that her husband was able to recruit a new mistress: "How was he able to find someone to endure?" she asked. She admitted implicitly that she tolerated him with difficulty. It is also by projection that she qualified so her husband. Elame thinks exactly the same thing about Fatima. One day, he asked her: "How did you find a lover to persecute?"

Elame believed to benefit from the exclusive sadism of Fatima".

In relationships, there can be no action taken because the experience of the loved highlights discounts. The themes of the infinity, of always and never, chimeras so dear to Fatima, are reductions which reappear constantly, learned codes which she hums frequently as in the following extract:

"I shall always have for you this complex and complete feelings. I shall never deny my feelings towards you. These memories which I shall always love. I shall always love you. I shall never betray you. I shall never regret my relation with you ..."

It is the role of love-passion, a particular type of intimacy on sexual base, to accept this contradictory dichotomy between words and actions. It is normal, we can say, in love-passion, that we can say "always" and "never" and that we don't think anything.

The word love means allowing the other to give something exactly by being and by remaining such as he is. It is important that the lover and his mistress are in comprehensiveness so that what is offered by one is exactly what is expected by the other. This is what we call complicity. The lovers then feel that they sacrifice themselves by offering and receiving exactly for what everyone expected.

*On the contrary*, if one of the lovers tries to share his guilt with his partner, the confrontation is assured.

"One day when we were traveling both, she suggested to go into a mall. I accompanied him without complaining and I carried his packages enthusiastically and haste. At the end of the evening, Fatima got excited and abused me because supposedly I made feel guilty so by sacrificing me. Nevertheless, I had grumbled not at all. His egoism and mine were not worked together to give what everyone expected from the other".

The traditional Arab society, which is not still industrialized, does not still accept that the love-passion presides over the choice of spouses and it condemns the love relation outside marriage while, rightly, the love-passion is banished from the selection of a spouse, the risk is big that the spouses seek outside the marriage.

In the process of love-passion, we can't take place without sex, but in the sexuality, is the love real? The subject and the object hold their dream, even fleeting or are they happy with the physical exchange as symbol of love, even without orgasm? In West, the gratitude of freedom for the woman to engage in romantic relationships and to look for the orgasm led to the systematization of the Code of love-passion. The women of traditional Arab societies always wait for this liberation which their neocolonial societies delay granting them. In a letter Fatima announced her feelings in this regard:

"In reality, I love you passionately and I want more to be with you, your subconscious makes a mistake enormously. I terribly need that you believe in me, otherwise I drown myself and you will no longer buoy (...)

The Arabism is a culture extremely concerned the allusion and the silence and to be said. Making the act of love with a pubescent on the edge, but especially far from foreign eyes and ears, and if these ears have heard or what these eyes have seen, they are silent. Everything is shared and exchanged in my country, even women's bodies (...). The sex is only a source of inhibition, pain and frustration for all Arabs, young or old, men or women. The Maghreb women are harassed when they are not raped. For them, never quietness in the rest room of stations, public baths, buses, taxis or trains. They retain a fear of public places and enclosed places, bridges and isolated highways".

As long as the love-passion presented the loved person as holder of rare qualities, such as wealth, beauty, virtue, exceptional talents, it was the privilege only of a dominant minority and it was not presented as an ideal to be reached by the people. The qualities required to love and be loved according to the code of love-passion are now trivialized and made dependent on the fate of meetings with or without arrangements. To play the code of love-passion is therefore accessible to the "lower classes".

The codification of love-passion or, if you prefer, of sexual intimacy was implanted gradually from high social classes towards low classes and has emerged in the whole Western societies, while it delays to be established in the traditional Arab societies. What determines the marriage based on love in most Western societies, and based partially on family or clan meadows-arrangements in Arab societies with the possibility for each of these environments of the accessible divorce equally available to women and men in Western countries and more easily accessible to men than to women in traditional Arab countries where the arrangements between spouses and between families still weigh a certain weight and impede the full liberalization of divorce. An extract of a Palestinian work of Mr. Al-Rantissi (2009) demonstrates the coupling method in force in the traditional Arab society on path of marginalization:

"It is just in this moment when my older brother Abdelaziz chose to find me a wife. Standing out as well as the life continued! One morning, we went to find Ahmed Yacine. Abdelaziz said: "I look for a woman for Mohamed ..." The Sheikh gave at once a name, Kefah Arabli. Kefah in Arab means "the struggle". I shall notice afterward that my wife carries is well named! What mistress woman! In college, she was indicated as a mistress woman (...). We are thus left (all the family and me). I sat with Kefah and I think all his family. We talked, had coffee. Kefah was covered, but not completely: we could see his face. In this precise opportunity, raise a little the veil is authorized by divine law (...) I have difficulty in remembering my first feeling that I experienced seeing Kefah. I was intimidated (...) we managed to exchange

some banalities (...) my mother asked me "What do you think?" I answered that I agreed and that everything was good. All things considered I was happy and satisfied." (P. 97-98)

In such conditions, can the adultery take place solution to perpetuate the households? This is what expresses here Fatima:

"The need to stay with Elame is neurotic and the one to be not able to abandon my lover is just as much. Basically, the relation with my lover serves to endure the first one. They are linked. The survival of my marriage depends on the relation with my lover. The positive energy with him cancels all those harmful accumulated at home. My husband should be grateful for all what he taught me and because I am in a better humor at home".

Fatima rationalizes her treason in order to appear it as acceptable and to limit thus her guilt. The rationalization is a tactics of the system of emotional defense that we all use. Fatima reveals her mechanism of rationalization which proceeds as follows: Elame is responsible for his neurosis, because he persecutes her, he is not the one who should be. Fatima, generous, is in love with a lover who offers some moments of effusion to allow enduring her torment. The lover receives his reward and the husband benefits from his new performances. The poor Elame is invited to the gratitude following the generosity of Fatima which introduces him to new erotic tricks that she practices with her lover, in particular the positions of Kamasutra, the erotic art of the narcissists.

Initially, the dreams of Fatima fed on utopias, but the more the guilty relation goes on, the less the feeling guilty stratagem is convincing then, in time, the liar always perceives better the evanescence of her trickeries. Fatima will say even that love and libido diminish as the relation continues. "Is it worth fighting for?" she will ask. De facto, she did not know the love or orgasm, only just some shivers of desire and a suspicion of pleasure. At the end the rationalization of the system of emotional defense has addressed also the lover; he was not pleasant, the next one will be more pleasant and the following one... who will not be satisfied, undoubtedly. When Fatima, aged and embittered, will have taken the path of Canossa, she will be able to confess that they are all the same, and that she had predicted it. In short, if you keep playing with fire you must expect to get burnt.

## 9. The revenge

### 9.1. Projection and perversion

Let us resume some characteristics of the schizoid behavior which we have studied previously. An useful dimension to understand the content of the revenge of Fatima. For the healthy Ego, the sexuality is one of expressions of love, the healthy individual feels pleasure to make love with someone whom he loves, knows and recognizes him. The neurotic, schizoid Ego considers the sex as a way of conquest, of business and, if possible, of gratification. For the schizoid personality, the sexuality is an occasion to obtain a plot of heat and a suspicion of physical intimacy from which depends his survival. The conflict between the Ego and the body leads to a split of the personality which affects all the aspects of his existence and his behavior. In the complex relations that establish the two components of a human character, the male and the feminine one, the neurosis can be taken care by the subordinate side of the character of a person (the male side of a woman or the feminine side of a man) as a way of relegating him to the background, of denying this neurosis and futilely of preventing his demonstrations. Thus, the “**anima**” of Claude, personified by Fatima, took care of his neurosis and his sexual behavior, testify of this care.

Fatima behaves in her unbridled sexuality as the macho man whom Claude has always been. He in fact carries thus the blame, which is another way of expressing his visceral machismo. It is in fact for him a way to express his fear of maternal incest and for her to express her fear of paternal incest. Lowen (1985), in *The violated body*, described well this behavior:

"The more I had the impression to be perverse, and the more I felt alive. In college, there was a perverse aspect to sleep with the boys. I slept with the flirtation of one of my friends, and I was proud. I boasted because I had done something perverse. Another time, I slept with an ugly and fat man who had paid me to do it. I was proud. I had the impression that I was able of being different (...) At the level of her body, Barbara considered herself as an object which had to be sacrificed to the demonic sexual demands of man. At the level of her Ego, Barbara identified with the devil that required this sacrifice. She drew from this depreciation a strange satisfaction. She considered herself as a victim - badly loved-, a martyr. Barbara identified with her mother obviously at the level of the body, whereas at the level of the Ego, she felt repulsion for the body of her mother and she was humbled by the sexual role of her mother. To give to her own existence a positive meaning, she dissociated herself from her femininity and identified with her father (...). The man who takes up a degraded

object gains a Pyrrhic victory. He degrades in the eyes of the woman. In this way, Barbara took revenge of her father, who had participated in the humiliation of the woman (...) Barbara could not foresee that the vengeance whom the witch would exercise on the man would deprive any sensibility and that dissociating her femininity, there would be only a violated body and unable to respond to love. Barbara had no longer Ego because her body belonged to her mother and her Ego to her father (...) She had to incorporate the image of the woman which had her father". (p. 115-122).

If the parent of the same sex is absent or if he rejects the child, if he does not return to the child a positive mirror of his own sexuality, the little girl or little boy will never be able to accept the fact of being woman or man. When a child is not confirmed in his sexual identity by the parent of the same sex, he can come to hate and to be ashamed of himself.

It's thus for Claude towards his father and for Fatima towards her mother. Don't let yourself be deceived especially by the haughty attitude of Fatima, her distress hides behind this mask of narcissistic insurance. In the following material, Fatima takes a stand with regard to sexuality in Arab society:

"All Arabs of our generation have seen advocating the sexuality as a duty for the woman engendering any pleasure for her, the orgasm being reserved to men. Any pleasure becomes then guilty and the making guilty is less serious, because less permanent with a casual lover, it seems to me. On the other hand, she becomes stabbing and murder in a long-term relation, while I look and I chase the casual lover. It is maybe from there that arrive the decrease of libido over the years from relation. I would like to understand and to heal".

This extract constitutes a projection of Fatima who so tries to reject her mother, and thus her husband (the substitute updated by her mother), the responsibility of her libidinal stasis. In that respect, Fatima looks like many patients, whom the psychologists meet in their office, which declaim: "Doctor, I am sick, I want to heal. Could you treat my husband?" Fatima, as many young Algerians learned to use the sexuality as argument to hold the man at bay. It is a constant battle field and it is through the degraded and not felt sexual intercourse that the man can be put down, she thinks. She claims to be a frigid to punish herself and to repress her sexual needs which she is ashamed to satisfy as an exception maternal orders.

The decrease of libido is the result of the biological process of magnetism which begins then disappears and functions only with known individuals who present certain physical and psychic affinities, as we saw in the previous chapter. This process of sexual attraction has as purpose the reproduction, activity that Fatima has



realized after some year before being sure to have chosen the good parent. Claude agreed to have children of Isabelle only after having been sure that she was his wife for the life and with the secret hope to have daughters, because he was afraid of educating boys and, interesting thing, Fatima despises the women, she is afraid of men and she wanted to give birth only to boys.

Pregnant Fatima was ashamed of her womb that showed publicly her relationship with the man, but especially, it deformed her body, gave her nausea, backache and upset her. For her, sex is not a physical and moral fulfillment, but an act of bestiality, confrontation and weakness, but it also was the only way to show one day her trophies, her boys. Her husband, deprived of the womb of his wife for a long time, resisted and thus demonstrated his resilience, motive for which he was rightly deceived.

Through its process of updated transfer, Fatima tries to maintain a crystallized emotional archetype. She undergoes the libidinal tensions of unreleased sexual energy, of which she wants to reduce the effect on her internal tension, but this need opposes the anxiety to contravene the parental prohibition. In other words, she is torn between her need to be sexual and sensual woman and her desire to be loved by her parents, that is, she has to give up her genital sexuality. In her quest to maintain the neurotic balance, Fatima imagines solutions which emerge from her emotional shell, that is, based on her current neurotic practices (deceit, treason, depreciation, lie and mythomania).

Reich (1992) so describes this process: "It was clear from clinical experiences that the events of childhood were not absolutely buried, but precipitated in the form of emotional attitudes; it was possible to release the contents by the emotional analysis", To convince us, Fatima does it again about her claims to enjoy completely and easily with the first stranger in town, and she asserts:

"It is obvious that it is easier to kiss and enjoy with an unknown than with somebody who is known to us and what we love. With the unknown, we give way without control, we become an anonymous being for the other.

The unknown knows all your needs, your tender spots, what pleases and we can then let go ourselves and be allowed set confidently. The difficulty arises with the husband or the old lover who you know very well.

Any self-abnegation becomes very difficult. I do not feel judged or watched by the people whom I know perfectly, I feel unable to have fun or at least with great difficulty with them, because I am incapable to let myself to orgasm, reprehensible thing in my unconscious".

Fatima makes here a hypothesis which she has never validated.

The rare times in which she screwed with unknowns were moments of frustration where she granted them a fellatio without reciprocity, as she has not experienced an orgasm in these moments of fornication, she was not ashamed and she did not make feel guilty. That explains her mystification: unknown means for her no orgasm, no remorse and thus assured mystification.

Fatima is not ashamed of screwing, she does not defy any prohibition. To have sexual intercourse is allowed in Arab society, but it has to remain secret, in the hollow of the bed. What is prohibited to the woman is to take pleasure and to show it.

Her emotional shell imagines thus a fraud. We must remember that the narcissistic character is mythomaniac and that he builds his own reality outside the reality. She thus imagines that the partner, in his sexual romps is the carrier of the parental prohibition, as her father, her first symbolic lover, the representative of the Oedipal prohibition which he did not assume. If the sexual pleasure is obtained from an unknown, he can't stimulate the guilt and the anxiety because he can't transmit the shame, the remorse and the punishment, he will leave the room to join the anonymous crowd in a moment. The conflict between the pleasure and fear of the punishment, which is at the center of neurosis, so would be solved.

Obviously, this sleight does not resist the analysis, because it is not the partner of the neurotic who transmits the social prohibition, the guilt and the punishment, it is the character of the neurotic, her unreal Ego and her Superego, which embodies the moral rules of society that censor the achievement of libidinal desires, which plays the role of model and meets the principle of perfection. The Superego of each of us is constituted by introjection of the parental prohibitions. Fatima is deluded into believing that her guilt is provided by the external partner, and not by her own internal reflection (Ego, Superego and Id).

We do not feel guilty because of a known or unknown person, we make feel guilty ourselves, that is the Superego makes feel guilty us and imposes us the punishment. Moreover, Fatima admits herself when she writes: "I am unable to let me go to orgasm, reprehensible thing in my unconscious". If you are a generous person perfectly conscious of your qualities, there are few chances that an individual succeeds in making you feel guilty by qualifying you as narrow-minded. To feel guilty, the accused person has to believe that the charge has a base of truth and his Superego has to convince her that she committed an offense against the morality.

It may seem aberrant that a woman thinks that screwing with the first stranger in town is more satisfactory than with her current lover, unless hating him and hating all the others. When she formulates this reproach, Fatima tries to express the balance of her experience. A permanent lover is a risk of intimacy and attachment. The spirit of Fatima, noting this pitfall, begins to imagine a parade, as an unattached lover who abandons you exhilarant memories and does not leave any trace of guilt. Obviously, all this is only conjecture which the life will take care to invalidate.

A woman endowed with a strong morality and having undergone the prohibition of any sexual relation outside marriage with or without vaginal coitus, will feel the anxiety and shame of a sexual relation with an unknown prohibition in private, potential source of vulnerability and danger of venereal diseases, while she will have the social authorization to make love, to be pregnant, to take pleasure and to enjoy with her spouse and she would not understand the morality of a woman who would explain that she is ashamed of being pregnant with her husband, but that she is proud to fornicate with the first stranger in town! For a psychologically healthy woman, any sexual activity outside marriage, any treason of her husband will be a source of stress and guilt, it is not important if she knows or not her occasional partner.

The difference between the morality of Fatima and Isabelle does not concern the ethnic or cultural differences but the fact that Fatima is narcissistic, histrionic and schizoid and her neurosis is especially more complex that she interiorized at the same time the prohibitions of Arab society and those of Western society.

Lowen (1985) presents a similar neurotic behavior:

"The incorporation of the human Ego by a woman produces a witch. The witch adheres to the vision of the human Ego according to whom the female body is an object to be sexually used, without compensation, without any concern that the latter feels pleasure.

In this way, the witch turns against her body and enjoys her sacrifice, because this body represents the aspect degraded of her personality which she tries to give up. At the same time, she compensates for this depreciation by adopting for the image of the Ego that of the upper nonconformist who rejected the old morality and claims to be released. The demonic power of the witch also aims at destroying the Ego of the man. By turning against her own femininity, the witch denies the role of love in the sexuality and the sexuality in love and deceives the man who looks for his favors. The sexual submission of Barbara reflects her contempt for the man.

She means, in fact: I am nothing and you are only an imbecile for desiring me". (P. 113)

"My mother has never desired me, my father has desired me, but he refrained to show it, what do you thus desire me?" Fatima wonders. Noticing that her libidinal stasis engenders an internal tension and hoping that a bigger perversion will cause a greater excitement and thus an expense of sexual energy, liberator of tension, as Barbara in the extract of Lowen (1985), Fatima looks for new erotic stimulants hoping that by deteriorating more, she can enjoy more. Rather than reaching the orgasm, she maintains this research for a perverse sexuality which traumatizes her and which engenders her recurring phases of distress.

As underlined by Reich (1992), a woman can't claim to enjoy and achieve the orgasm by sucking a penis. After her oral regression (phase of the girl), it is possible that she pulls a certain psychological satisfaction of this activity, the penis holding place of pacifier or of maternal breast, but it is a very poor consolation compared with the pleasure of vaginal orgasm.

Only a woman who has never experienced a complete vaginal orgasm can claim to prefer fellatio to a penetration. For Fatima, the access to the womb is reserved to the one who deserves her, to the one who "exchanges" enough dreams to deserve this dream place. By penetration, Fatima imagines to be dominated by the man, he becomes master of the game, he takes her and she wants to give nothing. Whereas by administering a fellatio, she believes to subdue the man and to dominate him. About this Fatima expresses herself in this way:

"Thank you, my darling, for having taught me the love. It is with you that I enjoyed for the first time, Claude my beloved. I need your love and I want that you still take me. I thought I was clitoral, I discover that I am vaginal. I love you and I want that we make love always. I want always that you are on me. Tell it to Penis, my darling, that I would want to suck and eat it".

Fatima described at length her bad experiences lived with the macho and egocentric males who ached under the deck of her legs, and whom she welcomed, resigned. She avoided however the penetration whenever she could. By cons, she said, "it is not possible to close her vagina to her lover. When we have a lover, it is to kiss and if it is not satisfactory so much that is quickly made". She hoped to find tenderness, sweetness, and affection in the arms of Claude, but she was worried if he did not enjoy. It is an influence on him who eluded and she felt vulnerable. If she could not make the man bend by making her enjoy, what she would make to hold and dominate him? It is probably for that reason that Claude resisted and refused to enjoy.

Fatima knew a complete genital sexual development, but it was marked for her anal and oral phases. From this regression to the oral phase, she draws her affective

dependency, her credulity, her naivety, her gluttonous hatred, her rancor, her inopportune mood swings, navigating from a blind optimism to a morbid pessimism that she compensates with stimulants and drugs. Olivier (1980) dedicates a chapter to this oral difficulty that meet the girls, in their appetite, in their need to be finally fed, because badly fed in the cradle, finally, fed by milk, but not by the "desire" that the mother reserves to the sons, to the brothers. From her regression to the anal phase, it appears that Fatima is careless, disorganized, unable to hold a diary or to turn, always late, susceptible, stubborn, rebel and sometimes sadistic.

Lowen (1985) describes the process of separation between emotions (energy) and sexuality, between body and mind, such as experienced by a neurotic woman:

"A woman who is afraid of sexuality and who is hostile to men numbs her pelvis to reduce the anxiety related to sexual emotions (...). The mother considers her child as the image of her own sexuality. By trying to release herself from her deep impression of humiliation about the female sexuality, which she considers as subdued, dependent and inferior, she projects her characteristics on the child hoping to invert her own infantile experience, and to get the power which was refused (...). This projection is relatively easy if the child is a boy and more difficult if the child is a girl (...). The mother can dread the child or despise her, or reject her." (P. 199)

## **9.2. The orb of the eye**

Taking care of her need means to become active, to stop being a passive and subdued victim of parental prohibition, anxiety and frustration which accompany it, and to stop accusing the parents or their substitutes (the husband, the lover) of this lack of love; it is to fight, to act, to take the initiative to meet this need, ask for caresses and give to those who surround us and especially to take and accept the risk of vulnerability which accompanies it, accept to suffer, because love comes with suffering.

Fatima is accustomed, with each of his companions, to demand an exclusive attention that will make him say at any time "Don't look at any other woman than me".

As for Claude, he is also dependent from the look of the women which he begs at any time.

What woman can pretend to be indifferent to the gaze of whom she is the target? The look is perceived as structuring or annihilating, it remains that the women manage with difficulty to leave the orb of the eye, in particular that of the man, because the

women do not trust other women. As for the recognition, they are all in competition for the look of the man and they are suspicious of one another.

Fatima was at war against her mother, she is now at war against all women to get the look of the father and that of the male.

What the neurotic seeks in love, it is the Ego who has never had the right to exist.

It looks for specific partner who can bring him to feel and experience. It will tend to call love what he lacked and what the lack prevented him from being authentic. When Fatima requisitions the attention of her man, she confesses that the lack of look is the symptom of lack of attention and consideration, lack of sincere affection without incestuous erotic suspicion. Didier Lurau (2009) points out: "I was struck by the insistence with which the women evoke the look of their father, literally. As if this look, alternately tinged with love or with disappointment, with admiration or with condemnation, was a sort of barometer of their relationship. As if there was a link between the quality of this look and the difficulties which they meet in their love life or sexuality. What I wanted to show in this book is how the father, in the manner of a sculptor in front of a stony block, anticipated the woman become the little girl and helped her to happen. Her more or less developing look is what will authorize her to perform her femininity, or otherwise will prevent it".

Olivier (1980) states that a woman becomes hysterical (alienated to the pleasure of man) when she appeals constantly towards the other to meet her sexual identity:

"How difference from the man, except this structuring look and desiring the man receives immediately from her mother" (P. 9) But if this desirous look, the man does not receive it from her mother, then he becomes dependent of the look of the woman and he chased all her life.

"Professor Mayrand, This tyranny of the look, which she always wants to put on her, will bring me one day to write him: Fatima, your fight to monopolize my attention requires from me an undivided attention. Your requirements face my inadequacies, my own deficiencies. I am myself in pursuit of the attention of my mother and I gather in the pointless looks as ephemeral. I obtain from them only pathetic gratitude and I so waste, for few time, your affection. But can you understand my pain and help me to counter her by trusting me?"

In this text, Claude directly calls on the support of Fatima so that she helps him to solve his process of updated transfer. To help someone to solve an updated transfer, it is to agree on the need for his partner and to assist him as important person to tame this transfer, but Fatima refused him, too much occupied to take care of herself, she did not understand the cry for help of Claude. Fatima represented the evil which is in Claude, which her family environment had rejected and which Claude wanted to

update, to regain control to extirpate it. She represented finally the demand of help of the Ego with which recognized the own disuse and this demand for assistance would have been able to constitute the starting point for a cure on condition that he recognizes his evil, that he identifies, that he fights rather than reveling powerless and subjected.

This contradiction between the physical appearance and the psychic (the structuring look and the reality of being), according to Olivier (1980), belongs only to women when their body, at first denied and asexual, becomes sexual and source of desire for man.

Some girls feel this passage as a loss of their own identity, too, they do everything to avoid this look, to conceal these new attractions (bandages to hide the breasts, ample clothes to conceal the curves, etc.) seen as perdition of herself. Then, discovering that a certain power resides in these attractions, the girl proposes in the view to exchange them on the free market of the hunt for a husband and the hunting to lovers. It is the origin of the permanent movement of vision of the woman with regard to her own body. She considers always useful to cheat here or there in order to be accepted as woman - a mammary implant here, a liposuction there-, her real body is not enough, one must always add or remove.

It is necessary to understand that this need to monopolize the man's gaze is at the origin of the process of updated transfer.

This is the behavior which the subconscious imagined to receive bonuses and to see confirming his right to existence, uniqueness and authentic sexuality. As a child, Fatima did not feel listened or watched; she always was the last one to talk and to get attention. This attitude of her entourage constituted a negation of her right for the existence and her right to difference. By her emotional transaction with his father, she obtained that he looks at her and she required that he gives access to his phallic power and that he imposes to the others his right for the existence and to difference. As this assertion of his right to existence stemmed from a gratification of the father for his daughter, the subject is today locked into this dialectic and replays this unsatisfactory partition with each of his companions. The rights to life, to be different and of being sexual are rights which everyone has to assert by himself. They cannot be transmitted by the father, the husband, the friend, the lover or any substitute.

### **9.3. The confession**

Let us examine an application of the process of updated transfer.

Let us establish at first the sequence of events. On the phone, Claude announces to

Fatima that he goes on a journey abroad with his wife for several days. Fatima triggers a mechanism of defense which goes as follows:

"Your wife must be happy to have you for her alone during all these days. What am I doing, me, during this time? I wait for you patiently?"

Sometime later, Fatima recounts a dream where a former lover appears advantageously. A few more days and she announces that she feels nothing more for Claude and that the abstinence waits for him in his return:

"I can live months without sex. I understand that the sexuality is a severe problem and occupies a big place in my relation with you. Personally, all my life does not amount to sex and I can totally conceive a very deep, soft and loving relation, without sexual relations, without trying to hurt anyone. But I understand that this issue is central for you".

Finally, she sends an email in which she explains her preferences for sexual relations with a gypsy of passage and her lack of attraction for her lover. Throughout the journey of Claude, she hopes secretly for a communication, but she refrains from initiating it. She reduces the communications and when Claude is returned, she accuses him of indifference. She declares that she can't love someone, she has probably never loved anyone neither her father, or her husband, or her lover. She is ironic saying that the abstinence "could last a very long time". As soon as her lover, repenting, gives him a compliment, the witch, she smiled cheerfully, satisfied for the results of her adversity. Finally, she decides of "leaving an e-mail, around a little compromising, on the screen, the computer of her husband, a not requested confession that Elame would have passed well. He who, for months, made so many efforts to ignore everything of this relation has no other choice than requiring the cessation. Here is the text of the compromising e-mail coming from Claude and left by Fatima on the screen:

"Fatima, you know that I estimate you for a very long time.

May I hope one day I can know you better?

I am patient. I shall wait for the time which it will be necessary to know you intimately."

Fatima admitted her guilt to her husband and she promised to make amends; what she did not really make, multiplying the lies and evasions. For her, Claude had to be accessible at all time: what he could not undoubtedly, since married and dependent as was the father of Fatima previously. Her system of emotional defense had thus launched a game challenge to the object of updated transfer (Claude, her lover)



consisting in replaying an insoluble partition, to obtain permanent, immediate and exclusive testimonies of love of a person who was not available in order to prove that she was unloved, abandoned and persecuted, and to receive then a reward. The purpose of a transfer game is always to protect the Ego from external attacks (the abandonment by her lover in journey) and internal fears (the jealousy), to obtain a positive or, failing that, negative profit. Here, the gratification of Fatima was to blame Claude so that he begs her forgiveness.

Anyway, it is not the substitute of her father that she hoped for the validation of her right for existence, her right to be unique and her right for an authentic sexuality. It is the substitute of her mother (Elame, her better half) that she expects for this validation and of which she hopes the gratitude and access to the phallic power of force. It is him whom she symbolically had to "kill" because he had badly answered during all these years her emotional fervors, and to solve his Oedipus complex and so calm his incestuous sense of guilt. Existential utopia which turned around against her, but she tried to leave him or to be abandoned so as to stop feeling guilty? In a particularly convincing extract, Reich (1992) explains this behavior:

"The justification of the hatred and the release of the sense of guilt which results from it are however only intermediate processes. This attitude proceeds of a deep disappointment of love. She aims thus essentially at objects (individuals) held as responsible for a disappointment, in other words the objects intensely loved which do not have or which badly answered, according to the patient, the emotional impulse of child (the mother and/or the father or their substitutes). Let us add that the masochist feels so cruelly the current disappointments and that he organizes ceaselessly new tests to verify the intensity of the answer of the beloved magnet because his need to be loved is particularly significant" (p. 214).

The "failed gesture" of exposing to her husband a compromising, but particularly ambiguous e-mail, then to admit her loving affair, aimed either at calling out so that he assists in making "death" the incestuous father, or to cause a new tension in order to know the deep intentions of the object of transfer that is the lover. While he was called out, Claude did not cut the links, but he did not more get closer to her. Satisfied with their loving affair, but the same frightened to discover his neurotic characteristics, he tried to maintain the relation in this state. As for Fatima, to her remained only to withdraw on her positions and to wait for a next opportunity to carry out her revenge.

"Curiously, professor, when I sent this ambiguous and slightly compromising e-mail to Fatima, my subconscious advised me that she would show it to her husband. This

means that if my conscience did not still know the "*project*" of Fatima, my subconscious had already warned. During our romps and my discussions with Fatima, I pointed out that throughout her life, she had always chosen her partners for utilitarian motives, according to her life scenario and, consciously or not, according to diverse projects to be achieved. Without hesitation, she opposed strongly this proposal. Nevertheless, I felt that my subconscious did not deceive me. Let me relate an anecdote which had alerted me. During her studies in London, a walk-on native of Kabylia was crazily in love with this naiad. The dark complexion, dark air, the handsome hunk, big, strong and violent, drew the attention of Fatima which found interesting to use him to satisfy her libido. But when she wanted to put an end to the company, the Berber did not hear in this manner, he opposed and sent her a threatening letter. To get out of trouble, she recruited a sycophant native of Madeira who, not making the weight in front of boxing, vanished. Fatima had to continue her recruitment and not even finding a compassionate German, she had to avoid the prosecutor. Later an Egyptian student was in love with her. Fatima sketched the idea to make migrate into Algeria to use him to finance her business in gestation. This is the moment in which she modified her plans. As for me, I was annoyed well to identify the task which she had assigned to me".

To unravel this mystery, allow me to go back and to reconsider her loving affair with the old Libyan, the archetype of her loving affairs, her first known post-marital lover. She had chosen him because he was there, available in the entourage of the festivals for which she bustled, just to fill her summer slowness. He was of her background, the form, the familiar features of face and anatomy, the behavior and the agreed instincts, the usual smell, the pheromones, the lifestyle, the religious faith, everything in him reassured her and seemed to her usual. It was just rather sad to seem distraught and avid to be consoled. Selfish man, narcissist, he was reluctant to suffer from the role which unconsciously she planned for him. The hunting was easy, the animal was docile. Quickly, he found herself in her bed. At his age, he found his advantage, but she wanted more to bring him to be crazy, it was important for the continuation of her outing.

She did not succeed, a narcissist does not love, always worried to beg love. It was moreover his best defense, he felt confuse and he protected himself unconsciously.

What follows raises the veil on this misunderstanding. Fatima wrote to Libyan in a final effort to arouse in him some compromising words:

"You are the dream of my life. I love you madly and I suffer greatly from not being able to satisfy my eternal need of your love".

He resists and replies soberly:

"I do not like that our beautiful meeting goes bad as last time. So, please, do not oblige me to talk to you otherwise than by respect and affection. You know well that our relation is impossible and that the only thread which could protect it is exactly our sincerity. I shall not say anymore. I am your friend and I shall meet you again, but I beg you to avoid these phrases that don't fit me".

In front of this flat refusal, she leaves it up, hoping that this time the fish will swallow the hook:

"I try neither to condemn you nor to prevent you from working, but to be, on the contrary, your devoted assistant. I want that you know that I loved you in past and that I always love you and that if should happen one day to hate you, I would express never any rancor for what happened that I respect".

And he concludes:

"If you want to quit this impossible beautiful story, tell me we will be always friends".

Fatima wished to put a little of dream and romanticism in this sad relation. He used against her the most possible effective weapon, namely he did not love her. He turned towards himself and he worried about his *ego*, what she sensed since their first relation. She would have liked that he makes a greater effort to play in "Let us pretend to love each other", she strokes some "I love you" to bring him to compromise. She tried hardly to imagine that he loved her, because she needed to believe that they had feelings for each other, otherwise it was difficult to admit that she used this dilettante to take revenge of her husband. She wrote to him one last time to verify his availability:

"It is the constant battle with the marital adversity. I have to make a decision which I can't to take, the cohabitation with my husband became most problematic. I do not know even if this cohabitation remains more profitable for my boys than a separation".

The allusion was obvious, but he, rather than inviting to join him, he dispensed the board of staying with her husband and of offering himself to their common friend:

"I am sorry for you and for this situation which you are living.

I do not know if I can afford any board, but the rupture is never good for the children, but maybe a momentary separation or even a journey for two, a sort of complicity

time would get it right ... It's up to you. Good luck! (...) Our common friend has just called me and blamed me for not having met him. He also told me that you had courted the producers for him. Would you become his impresario? So tell me, our friend, he will screw before or after the contract with his manager? I wish good time in your company".

Their painful meetings ended often enough with melodramas and insults as she knows how to do when there an opposition to her projects or when she feels badly served. It is never pleasant to think that one is the whore of a waster who does not take care of hiding it. How to use this pathetic correspondence and this poor "loving" relation to take revenge of her husband and to slate if, at the first shot, the boor runs away repudiating his mistress and apologizing for being surprised in his bed.

The cuckold husband would become Brutus, and the abandoned, humbled Ophelia, could be rejected and separated from her "babies".

From cuckold, the husband would become winner. In view of this Libyan coward, she took no risk and in several months, she escaped inadvertently any indiscretion on this dying relation. It was otherwise with Claude, her voluble successor.

When the villain was left crippled and that she learned it, the magic of estrangement having quietened down and dived back into her daydreams, she ran to her bedside. Did not he need her?

Was the phallus of power finally in scope? And then, she had repudiated her father for years previously; was it not time to redeem for stopping to feel guilty? She wished to revive this failed idyll, to refresh this novel destroyed by a fortuitous accident in the borders of Tripoli, as to exorcise the fatwa of which she considered withered. She kept the illusion that this relation could evolve and that a failed sex story could be transformed into a more or less usable sentimental ballad between a nymphet and an old paraplegic artist. Could he finally play his destroyer's role of cuckold? She suggested to take him under her roof. The old Libyan seriously bashed up had no longer the heart to play the first young. He refused, he proposed his private secretary, then he has dismissed her.

After a few years, ended the latency period, here she is again hunting for a maker of cuckolds, like her husband perceived him and pointed out to him, proof that Elame was not as well an innocent about her behavior as he claims. She wished to regain the lost lover, to take care, to dream again about the King Ubu, and to rehabilitate her "project" of vendetta. When the first candidate ran away, frightened, she launched on another prey. It was the right choice. The first candidate, circumcised and castrated,

would not have played the game with serenity and would have run away from the first skirmish.

The second candidate, a passionate Canadian, was likely to become infatuated, to love, to engage, to compromise himself, idealist, with principles, loving the risk, quite depressed and irritated against his girlfriend to play the rebellious child. Fatima, the consummate mourning and the ended eternity, was ready to do it again as proved by this document:

"You are missing the point. I do not know even if there was one day this old Libyan, so much I lose interest in it; stop making you chickweed with this incredible invention that I lived and which does not even leave me a taste of bitterness, so much they mean nothing for me. I really found the completeness with you Claude and it erased everything of my eternal memories for the Libyan. I swear to you. Erase all of your memory as I did mine for a long time".

#### **9.4. Here is the rose, dance!**

The "project" of Fatima could finally be back on track.

This time, Fatima took the good greyhound. By three times in a few months, she let escape enough information to arouse the suspicion. In the third indiscretion, her husband Elame learned that she had deceived him for years with several different lovers and many dirty details were revealed to him. A real fairytale Carabosse.

A black Friday of February, for the third time in three months, the day-time hooker exposed her affair to her companion ice-cold of dismay. In front of a computer screen and an indiscreet mailbox, the "surprised" husband rediscovers the posted infidelity which had never stopped, but this time, with many exposed lechery. Was it necessary to push so far the outraging, insult, ignominy, slander and the treason? Oversight or gesture missed to admit, to urge the other one to be exposed, to destroy him and to self-destruct? The appalled man was brought down, although he had for a long time suspected his wife of being deceitful and depraved, how could she trample so him, the husband quite occupied to manage the household, to supervise, to control, to criticize, to ostracize, to forget her and to neglect her? Of this unsolicited confession he was prostrated of jealousy, or rejected in his betrayed love? But was the love always on this game? Where was he humbled in his proud and deceptive virility? I would not know how to say undoubtedly, but I know that it has been a long time since they cried out "lovers", it is nevertheless the confession to be made in the morning by getting up, love is built or is destroyed daily.

For this Muslim, it was less compromising to be deceived by a white than by an associate of his tribe, the machine to malicious gossip was quick to be carried away within this community. Should we wonder if the crime is to have deceived or to expose it? Everything suggests that the humiliation has priority.

The lady, rebel child, always ready to challenge authority (the mother at first, the husband then), frightened, not completely aware of the gravity of her outing, believing to coax her prostrated husband, began to confess everything and to explain what is not deserved to be spread, emboldened that her husband gives him finally credit. Her narcissistic neurosis whipped once again. Why did she have to destroy what she had put so much effort to build?

Why this unconfessed hatred of the dominated man, "loved" maybe, humbled certainly? How to explain this insatiable need to be adulated, to reject, then to take revenge? Her uncontrolled, ever looked neurosis, risked to take them.

The depression mowed him. He began crying, being delirious. He wanted to know everything, to make the pilgrimage of the places where she had deceived him, or rather to dishonor, it is worse, he thought, pointless. He wanted to know, to relive, to know and see and, he thought, regain control his "good", mouth, vagina and attachment which had been abducted from him. Such the wounded wolf browsing his den and recovering his brands the traces left by the previous, he wanted to visit these lugubrious and morbid places where she had flouted, where she had betrayed her affection. He so wished to justify his suffering and to pay for his sin, to program his vengeance and to understand. But really he wanted to understand? To understand, it is necessary the humility to accept that we are be misled, that we carry his share of responsibility and especially it is necessary to decide to change. Otherwise, what to understand if the decision has already been taken to punish and to continue what did not work for so many years? Anyway, could he forget and continue this relation which had badly turned, which made them unfortunate him and her, and to whom they hung on him and she by cowardice, routine, fear of unknown, fear of remaining alone, abandoned on this foreign earth?

Their children became too big more and more cumbersome alibis, but the argument allowed saving time.

Elame could transform Fatima and help her to be cured of his disease if she did not recognize her evil and if she wanted no therapy. But could she cure not to know how to love?

Anyway, the solutions pathways were not abundances. Leaving oneself in the confusion and plunder what they had put so much effort to be set up, after so many compromises. Then, what's the use to remember this treason with detail in profusion?

Remain knighted, to last, to hang on bitterness, the cupboards filled with buried ghosts, but always alive. What's the use any knowledge and to fill his shoulder bag of the worms of despair? Stay together and restore the relation? As many know the meanest share of this treason, every gesture remembered could only aggravate a disappointment who had not yet accepted his responsibility, while he was busy to ruminate his vengeance, to sleep off his anger, to enjoy his poverty, to swamp the adultery, to blame the mother, this tamed, hurt, neurotic shrew.

How to forgive, in these conditions? Every ripped confession, every decontextualized truth, not still regretted because still raised, integrated, assumed, could only revive the shame and guilt. The bitterness, source of rancor, was bad counselor. The bitterness and resentment were the first steps of escalation which confronted these wounded, badly loved beings. They had nevertheless, over time, already eaten by this adulterated bread, but it was not too late to regret?

He questioned, harassed, calculated the supplied answers, sensed a new trickery, cross-examined. He knew well that she could not spread everything, for the safety to her, for her quietness to him. Know everything. What purpose? To leave in fright? To forget nothing, remember, to suffer enough, to scold, to feel guilty and to take revenge? So much leave oneself the most urgent. The crime had been discovered, confessed, it was known and recognized, it could not be denied or forgotten. Could it be forgiven and be of use as basis for a new outing between two spouses, two collaborators, two professionals, two parents, and who knows, between two repentant, for a new start? Can a fallen love to rise from its ashes? No, undoubtedly. In fact, he sought to suffer to enjoy and take revenge of Fatima by making her feel guilty and by making her live the worst anxiety of her life. He wanted to stay for seeing her suffering in turn. She wanted to stay with him to suffer in front of him and prepare her next cruelty.

When a couple reaches the end of their evolution, when their scenario of common life comes to an end in a great storm of tears and recriminations, the last scene of their union can determine a deafening conclusion. At the movie, generally, it is the End. An end can be happy, but obviously, this is not their cup of tea; their scenario of melodramatic life directs them for a long time against the current. An end can be dramatic. The characters leave or die. We will not examine here this unfortunate end where the protagonists are desperate to leave amid stirrings of a procession of broken lives, the boys quartered between two loyalties, half broken between two desperate persons.

However if they had to continue to tear, to curse in this war that they are engaged since when they met, it is preferable that they leave, they stop quarrelling to be

transformed, to bring to heel and to win. Anyone can win, they are already losers, including their children. Putting an end to their agonies would be the unique solution. To make it in the dignity to spare would be the only way to be considered. But another end is possible if they put the willingness.

An end can be opened. She leaves room for imagination. The open end enables to conceive, either a new scenario of life, or a new episode of the same failed scenario entitled *The adventures of the cursed fiancés*. The project would be to redo endlessly what has not worked for decades. They know the ins and outs, the script is mastered and the assured, but postponed failure. Their respective consolidated neurosis, a sad, but reassuring world opens to them, reassuring because already seen and sadly lived for so many years.

I had the feeling that everyone was committed on this path.

The components of this controversial "*remake*" are easy to be imagined: making the accurate and acrimonious inventory of the faults of the opponent; remember them to charge him and exonerate herself; blamed and scolded; proclaim her perfect dignity and make feel guilty the counterpart; try to break the opponent without compromise; find vengeance and wanting to win at all costs.

Finally, understanding nothing of the scenario of life and the complementary neuroses which unite them for so long time and which led to this setback.

They met, very long ago, each responsible for his past. They married with this past and because of this past. Straightaway, everyone has seen in the other what he was looking for it. The fiancé, a reliable, solid, hard-working, competent man, worried about her, attentive to his needs, protective (she was so much needed for security), good administrator, able of helping him to go into business, right and honest, without compromise, but also rigid, strict, complexed, conformist, masochist and authoritarian with a lot of fury against her mother; qualities and defects sometimes complementary and sometimes opposite. But it was only the visible face of their inner Ego, as already explained. The dark side of his personality concealed his schizoid, narcissism and sadism.

Very young, she had begun to fight for not being abandoned, neglected and for conquering the right to exist, to be unique and to be sexual. As soon as she had begun to charm to seduce, to survive, not to be ashamed and for not being abandoned, she had begun to be badly loved and rejected.

Already, she knew the adversity, the fight, the resistance, the refusal to fold, to submit, to be resigned, to accept. Her life was a long continuation of rejections, refusal, conflicts to stand out, to distinguish. She perceived, in this rigid and critical



man who tried to bring to heel, that she could make accept her fate of alienated woman. Her long fight promised to continue ceaselessly.

A slave prostrate at her feet would have been rejected. To win without danger, she would have triumphed without glory. The reward promised after a life of resistance and relentless aggression was to defeat, to overcome the shame, to make accept her difference, her insubordination and through him was offered the promise "to kill" symbolically the father and to beat the mother, to win finally against her and against the parental complex. But win what exactly? Win the love of her mother? Win the love of her husband? She already had the love of her fiancé.

Her efforts could only ruin them. Her spouse does not hold the key of his freedom or his psyche. The other is never the author of our happiness or our misfortune.

The husband, consciously or not, perceived in her this narcissistic character, which fascinated and frightened him so much. He agreed to accept the challenge. De facto, he looked for this challenge. He, who was so badly loved, broken by his mother, lives in Fatima finally the chance to take his revenge. He had no interest to marry a subdued, docile Muslim, it would have offered him no possibility of starting again and of winning finally this fight, lost once time, against her mother. He needed an opponent of size of his mother. Fatima has nevertheless nothing in common with the Muslim mother, except that she represents the woman to be domesticated, to break to win. Win what? The husband thought of taking his revenge, his freedom of being, his serenity, his virility towards the one who had abducted. Earning the right to be himself, not to be castrated and to be loved for what he was, such as he was. The neurotic drama lies in this illusion that the other, the mother at first, the wife then, holds the key of her freedom, her fate, fulfillment and the happiness of the neurotic. How many times has he thought that if his wife was different, he would be happy? Illusion obviously, if she had been different, he would not have married her. They were many around him to be different and he rejected them to choose her, because she was what she was. The woman to be defeated for not being castrated and defeated and it is applied during all these years by prohibitions, criticisms, depreciations, altercations, frustrations, comparisons without compassion.

Here is the rose, dance!

The man, appalled, collapsed, hurt, could not forgive nor forget, especially as even if she seemed frightened, she continued to defy and to try to continue her perverted relation.

Fatima always hoped to try to please everyone, to keep the butter, you can eat it and the bottom of the pensioner as she liked repeating.

Waste of time, the husband this time was very careful. He pondered his vengeance by taking his time, because this dish is best served cold.

Terrorized, as a child caught in the act, Fatima realized suddenly that had gone too far and that she risked everything to tip. Goodbye business, safety, flowery residence, beloved children and small husband! Her world was crumbling beneath her feet.

The narcissistic and deceitful girl suddenly wanted to move back, to erase her confessions, her past, to go away from her sin hoping to calm the wrath of her husband. Closing her eyes and tightening very hard her fists on her beautiful haggard face, she made a vow and murmured: "what all this never happened". When she opened the misted eyes, her husband stood in front of her, the downcast air, the vindictive look, the stormy eye, the fists clenched on a parchment on which were printed the confessions of his disgrace. What you flee chasing you and destroying you.

"Have I fallen into dereliction after this failed odyssey which I would nevertheless have wished insatiable? I do not think professor Mayrand. At my age, the resilience is big. I thought since the onset of this dream that this lady was strange. The fact of informing her husband about her infidelities, her repeated adulteries, spread out over many years, of giving access to a plentiful intimate and sultry correspondence, revealing a plethora of comic details of his romantic romps, suggests that personally I did not appreciate very much his soul or his personality, that I was frightened and shocked

It is the image of me whom she created in me that I will miss the most. This image of conqueror, of dashing man, of dandy being able to arouse love and desire in a young and pretty woman, that's all is moving. This last point is very important: feel attractive is extremely rewarding and confer a sense of plenitude, this feeling erases the wrinkles of past. I am grateful to him for having dreamed and for expressing my hidden fantasies. The experience will have marked us both and it is likely that my male side went out hardened, able of loving better and feeling better the emotions".

After these incredible revelations, Fatima informed her husband: "I am leaving with my lover, but I am not leaving with you!" How to understand such a diatribe?

It is because the symbolic father had been "killed" because he held phallic power. Her lover had served for what he owed in his "project" of asthenic vengeance and of masochistic enjoyment, but the henchman of the 'phallicized' powerful mother was always alive and he threatened with reprisals the disarmed poor wretch, having exhausted his last rockets, folded up in his last trench at the bottom of his bedroom.

It is him who held the rose and who prepared a macabre dance. The fear and the anticipation of expiatory pleasure tormented them both.

## 10. Explain the adultery

Aldo Naouri (2006), in his book *Adulteries*, proposes a relatively simple explanation of this infidelity. There would be a "call" of which the presumed infidel looks for the origin and from which he can release himself only by succumbing to it. The author quotes the example of the movie *The unfaithful woman*, of Claude Chabrol (1969). A woman, filled, as married, financially, sentimentally and sexually, decides to deceive her husband for the simple reason that their common friend seems to "need" her and that she demands. The mom in her, who so much needs to be useful and to pour her surplus of affection, succumbs to the adulterous request to meet this "call". Her husband who fills her seems no longer to need her, his daughter not more, then she decides to bring her comfort to a miserable ladies' man. The need to be useful would be the source of "the call"; what Naouri names the "*logic of pregnancy*" in the woman in opposition to the "*logic of coitus*" in the man.

The logic of pregnancy in woman appears as the search for the satisfaction of needs for a third capable to confer to her performer a feeling of coherence and power. The logic of coitus in man is a behavioral logic where the male, tapped by the fear of losing his genitals feels reassured compulsively by using them. All this finds its origin, proposes Naouri (2006) in the track, left in the psyche of each one, of identifying relationships of toddlers of both sexes to their mother which make the mother, for some as for others, first object of love, the one on which later will forge all the loving life.

The logic of pregnancy, this desire to be useful, to find its purpose and its psychic balance by being helpful defines a certain feminine type, but does not define all the women's characters, as I underlined previously. Fatima is really very attached to her children. She cherishes and makes childish them as is usual for the Arab moms, but I would not say that she is of the type: dependent, deprived, and impotent mother outside her kitchen or that she finds behind her stoves the coherence of her personality. Migrant, resourceful, she always worked outside the home, she studied several years, she has been writing songs, then she militated socially, a set of characteristics which move away her from the archetype of mother in the apron.

But let us return to the analysis of the process of adultery such as perceived by Naouri (2006). Considering the physical, psychological and emotional investment which the woman dedicates to the reproduction and thus to the sexual exchange, contrary to Naouri (Ibid.), I do not believe that the simple need to answer "the appeal" to mother a friend is sufficient to engage the adulterous process. In Fatima, the first known post-marital adultery arose in old age, with a lover older of many years than his brother, not at all the type of whippersnapper whom she would have been able to assimilate to her sons, and while her boys, adolescents were always in material and affective dependence to her. The process of "appeal" is more complex and in multiple facets, it seems to me.

Any adultery proceeds more or less in the following way: it begins with the renewal of the initiator experience once lived with his partner and the illusory refusal of growing old and of the mortal term. Moreover, during our first conversations, Claude expressed his fear of growing old. The negation of death is not unimportant, because to know to be mortal either paralyzes allows feeling more alive and improves the relationship with the other.

The adultery so appears as the change of the social relation and concerns at the same time the individual who takes the initiative and the victim who perceives it as a treason, not divested of harmful intention and masked by the dissimulation; he adds the premeditation at fixed rate. In an ordinary couple, the partner who introduces a third thief in the relation manages to let nothing appear and sometimes he succeeds even in putting an end to the loving affair without transpiring nothing, it is still what is the least bad. When the repeated disclosure of adultery is falsely accidental (missed gesture or calculated indiscretion), it means that he aims at a different objective.

The experience of adultery would be almost inevitable, according to Naouri (2006), because on the impulsive aspect, the subject would wait for a solution to the faintness generated by her difficulties of management of her feelings, affection, shame, hatred,

rancor, bitterness, guilt, anxiety. The adultery, proceeding by a mechanism of travel, constitutes a bad answer to a good question, badly put and an answer of libidinal nature to a question which often has nothing to do with the sexuality.

According to Lacan (1999) to love is to give what L has not to whom L is not. The psychoanalyst identified the "*phallus*" by a capital letter L. The "*phallus*" is a psychoanalytical concept, an authority of Freudian topic. The semantic closeness with the male organ does not have to deceive. The "*phallus*" here is not the penis, although socially the penis is a symbol of power and force. The penis has the power to swell of blood and to be erected. For many men the penis becomes a weapon to penetrate and drill, to take revenge of their imperious mother, especially for the men castrated by a stiff, cold and quite powerful mother. We would say that to castrate means breaking the "*phallus*", that is to say to counter the will for power, reducing the capacity of power and domination of an individual.

The castrated men will lead the war all their life against all the substitutes of their mother whom the fate will put on their path to resume a little of this power and this lost power. As corollary, an alienated woman as Fatima will live all her life a persisted struggle against all the substitutes of her father whom the fate will put on her road to extract some fragments of "*phallus*", some crumbs of power and force.

The "*phallus*" is not, from the psychoanalytical point of view, the privilege of the man. The women supposed never to be able to have It, but to be able to be It for the men who desire them, can, in reality, them too, hold, at least the strong women. We aspire the same that the women hold it frequently through their sons so desired.

Holding the "*phallus*", every individual, whatever is his sex, that would be enough jealous of his imaginary power on the others, to ensure the maintenance, increase and never to abandon the slightest plot of land. The mother of Claude, the mother of Élane and the mother of Fatima were strong women in the powerful "*phallus*". An imaginary power, but which helps singularly the one who exercises to dominate the others.

Where would come such a claim? It would come widely from the status which the individual occupied in the psychic economy of her mother. We already know that three protagonists of this drama, starting from Claude, Fatima and her husband, were abandoned or seriously threatened with abandonment and they were, all three, the supplementary choice of their mother. The same lover, Claude was the second choice of Fatima, he could not imagine otherwise, it was his fate until now.

Love, such as defined by Lacan (1999), would thus be the abandonment by the lover of his power on her lover and the desire to give a bit of power on self. Fatima sensed this reality when she wrote:

"I had never understood that for loving, you should not gain. On the contrary, it is necessary to love losing. Then, I love you for you, to gain your heart and for never losing you".

Here is a motivation likely to explain the "call" of the unfaithful that succumbed to this siren. In this perturbed couple, none of the protagonists is filled, each leads his war to keep his power and to extract a fragment to his counterpart.

The lovers and the mistresses are only instruments to lead to a successful conclusion the guerrilla of the spouses, this ever ended battle of the sexes. If Elame had no diligent mistress, it is because until the day when the adultery obviously made reveal, he considered victorious of these marital skirmishes. His disappointment was big when he noticed suddenly that his partner had taken an insuperable advantage and that after his first failure to seize the "phallus" of her mother and to take revenge, he bit again the dust under the leadership of his coreligionist. Where there is no longer lack to be filled, there is no longer desire. Their union was definitely a failure on borrowed time, because the life of couple does not consist in bringing to other what is lacking until satisfy him, it is better to bring a bit of what fails and suggests to conquer the rest.

According to Naouri (2006), for the man, any meeting with a woman, whatever is her rank during the meetings, will take place under the sign of a reminder and will confer to this woman the rank two, after her mother, the first one. The male adultery is the translation of the desire to verify if the mother is always first. It is what explains the easiness with which the men envisage the adultery, in proportion, according to Naouri (2006), as they put a little into the exchange, by comparison with the pride which they pull and the memory which they keep. On the other hand, the man who will have believed to be able to arrange exclusively the womb of a woman, instead of the first position of which he had to admit that she belonged to her father, will have difficulty in accepting the idea to lose the exclusivity of the reproductive device of his wife, to lose his affection and to lose his rank to the advantage of a usurper, against whom he is so difficult to protect himself, and to relive so painfully what he formerly lived, this loss of the powerful phallus and this mourning of the exclusive relation. The man will tolerate very badly this treason and cannot always recover from it, even if it is only about a doubt or a suspicion, as the first revelation of Fatima

*a fortiori* if the not requested confession presents a multitude of sulphurous details about the dirty romps of two beggars.

It is totally different for the woman. Carrying on her only the track of her mother, any meeting with a man will take place, as it was the case formerly with the father, under the sign of a discovery. Here is what explains the hesitations of Fatima to commit the adultery, the mnemonic erasure which she operates and the guilt which she conceives. Fatima will reject firmly the source of shame, guilt and anxiety after every light-hearted gallantries.

That's why Fatima will have waited for years before carrying out her "*project*". A feeling guilty woman for herself will pass over the adventure of her spouse, contenting herself, as it was the case for Fatima, to spend her spite on the credit card of her husband, because the lover did not longer subdue the track of the mother on her than the husband had made previously. Furthermore, if the adultery of the husband is only temporary, the home safety is not threatened. The adultery of the spouse constitutes for her only a marginal misappropriation among the resources of the couple. The concern of Fatima, when she suspected the adultery of Elame, concerned the aspects of use of the resources and the division of the properties in case the husband would have been strongly in love with his mistress. At no time she cried the lost penis or evoked the disappeared love, while quickly, she intervened to know the intensity of the affection which he granted to the intruder and, consequently, she verified the risk of rejection which she was incurring.

For each partner, the couple life is an adventure difficult to live for reasons inherent to the physiology and to the function of couple; she could be never supported if she did not fall in the intimacy. So that the couple continues, it is necessary that continues the respect, the confidence and the intimacy. This respect, this confidence and this intimacy gauge in the quality of exchanges and communications between the spouses. The lie kills the confidence and depreciates the person who lies as much as the one who undergoes the lie. The lie is an infantile tactics, a leak of the responsibilities and a negation of the real Ego. The lie builds the neurosis and feeds it.

The logic of adultery is set up from the childhood, during the development of the neurosis in each of the spouses, in each of their halves of the personality (animus and anima) according to a complementary and inverted problem: schizoid split, histrionic narcissism, immaturity with sadomasochistic tendency, and paranoia in the case of Fatima; rigidity, insensitivity, unavailability of love nursery school, jealousy towards the brother and Oedipal castration failed, scenario of life without love and without enjoyment in the case of Elame; emotional dependence, in the case of Isabelle,

neurosis of abandonment, emotional dependence and latent Oedipal castration, in the case of Claude, will have forged their respective neurotic characters.

Then, the adultery feeds on marital relation by conflicts and contradictions between husband and wife at first, then between the spouses and the children and about the children afterward. If this main neurosis, essential of the character of every protagonist, is not objectified and countered by the introspection, communication and the adequate resolution of the updated transfers, the contradictions and the destructive tensions, of which the couple feeds to survive, will take the spouses always farther in their fratricide war to solve the relation with the mother, to take away the threat of castration, of de-phallic, to solve the parental complex and to take away the specter of incest.

In many cases, the spouses tear at first slowly. Everything begins with the perpetual blame, then one of the two spouses, usually the weakest emotionally or the most affected emotionally finds in the adultery the release of her unbearable tensions and the way of taking revenge and of punishing the other for not being what he never has been and not being only what he always promised to be, nothing more.

Any sexual difficulty in the couple could disappear on condition that the partners stop the projection of the bad mother on the spouse. When the animus and anima are prisoners of the parental complexes, they are thrown on figures similar to the parents (the husband on her, and she on the husband), as if the nature wanted to oblige them to solve this problem before freeing the creativity which slumbers in each of them. Instead of it, Fatima, the unfaithful, preferred to split her relation and to live, with two different partners, each of her projections, that to her bad mother with her husband, that to her bad father with her lovers, and as most of these did not reach themselves to repair their infantile disappointment with their mother or with their father, they had difficulty in enjoying and Fatima remained refractory to the orgasm.

All these inadequate tactics aimed at the person of whom the schizoid narcissist wanted to be loved and whom she claimed to love. Proceeding in this way intensified in her the fear of losing the object of love (fetish of attachment, object of transfer) and left only the senses of shame and guilt. This awkward quest of love engendered the fear of losing the epidermal contact with the person allegedly loved and increased in return the fear of being abandoned. For the schizoid, Except for "loving" is not to lose the physical contact and not to be abandoned. The schizoid narcissist needs physical contacts and she tries "to make" love starting from compulsive sexual intercourse. She will want to believe that "screw", is "to love", and that to fornicate engenders love without shame or guilt. This neurotic mystification will supply



obviously none catharsis, any sublimation. She will get caught, at first, on this stove-building, then at the end to resign herself to abandonment and to believe that she had not found the good thief, but that the next one would be the right one. It is a little what she suggests in the following material:

"My love, your departure for two weeks abroad was disastrous and was for me the initiator of engaging a mechanism of survival. How to survive the absence of my lover? Do I have to find a new lover?"

It is enough, thinks the schizoid narcissist, to stiffen up and the abandonment is possible. The abandonment is maybe facilitated, but not the enjoyment. It is thus here about a psychic worry and a physical fear. Every protagonist must play the role which is his own on the shadow scene that the unfaithful will have imagined.

In this context, Fatima asserts arrogantly that a lover has to remain a lover. For her, a permanent lover, is a deceived husband who does not interest any more.

This neurotic's genre imputes to the others, by projection, their imperfections, their guilt and their shame. Some manage even to convince their victims that these behaviors emanate from them. They believe to recognize in the others what they do not dare to recognize in them. The sadistic attitude of impulsive woman protects her not only against its genitalia, but she serves also to compensate for the lack of libidinal contact which results from it by maintaining under an indirect form the contact with the object of love, it is the rite which is imposed to the object of love in the game "Let us pretend to love each other".

According to Reich (1992), "Every schizoid neurotic was not saved from her disease and from her anxiety of orgasm before having accepted freely her role of female in the arms of a male which she could really love. She had to feel her genitals as belonging exclusively and no longer as an alienated part of herself (...). But if the patient claimed to be able to go without orgasms, she was not cured." (P. 411). He underlines, besides, that the individual in good health will never justify his sexual behavior by something else than the need for love and the purpose of his sexual intercourse by the quest of satisfaction (the orgasm) (p.433).

On the other hand, the neurotic ascetic will justify her sexual debility by moral requirements, inhibitions, social prohibitions, by donation of her person or by her generosity. It is what Fatima asserts in this message intended for Claude:

"With the Libyan I enjoyed only once, when he did not enjoy. The rest of the time, the sexual relations were painful. I could not deprive of his pleasure and I could not tell that he made me suffer. You don't say to an Arab that he is anatomically

incompatible. What did he can there? I am generous and when I establish a sexual relation with somebody, I do not say to myself that I have to enjoy absolutely".

I made already reference to the armor of Fatima from which the numerous characteristics concern: the muscular tension of the back, thighs, thorax and scalp, her impulsive aggressiveness and her inopportune mood swings, the rigidity of the face, the front without wrinkle, the half-closed eyes, the nerves of the neck stretched out. The chronic muscular hypertension determines an inhibition of any excitement, whether it is pleasure, anxiety or hatred. The wall is not however complete and without defect because, claiming to make never feel guilty, she feels guilty abundantly.

The attempts to resist the feelings of affection-amour, the **emotional armor**, according to Reich (1992), the **system of emotional defense**, according to Janov (1978), the **mechanism of defense**, according to Anna Freud (2001), is intended to protect the consciousness of too strong feelings and aim at repulsing profoundly the dangerous emotions, because not validated, to block the genital sexual pleasure (source of forbidden orgasm) and thus to prevent the emergence of sexual energy in the form of anxiety. This tactics of defense can result in an activity of aggression against the object of transfer (the lover) until he abandons the part, allowing to subject to stop feeling guilty by rejecting the responsibility of failure of the relation on the "loved" subject, traitor which will abandon the part (the war) sooner or later.

During my researches near Fatima, I collected material (five major conflicts and about ten minor conflicts) which constitutes so many demonstrations of this temperamental mechanism of defense, the "*project*" of confession of adultery that constitutes the ultimate summit in this neurotic escalation.

In Fatima, the adultery is understandable by the need to revive with the archaic phallic power received from the father during childhood, then lost during adolescence. It is explained by her need to be recognized and accepted, appreciated and revalued in her femininity. The adultery approach of Fatima constitutes the final act of her histrionic narcissistic neurotic process, the discouraged act of a woman who has never made the mourning of this fallen infantile power. She used the needs for attention, affection and sexual valuation of her lovers to try to find again this phallic power and to take revenge of her husband, the same symbol of the phallic power so desired and always refused. The "*project*" of Fatima is only the colophon of a battle begun in childhood, continued during adolescence, continued during the first meeting, prolonged during all the conjugal adventure, which reached its climax at the time of final confession.

## Epilogue

From this case study, it appears that most social prohibitions, modes of parental interventions in the development of the psyche of the male and female children, all what Freud described for man and what Christiane Olivier presented for women, are the same as well as in Western societies as in Arab societies, in spite of some historical and cosmetic differences caused by an uneven and combined, industrial and economic, cultural and social development. On the other hand, the clannish structure of social organization and the anthropological system of endogamous patrilineal community reproduction, that we find in Arab societies, lead the outbreak of multiple neuroses, including neuroses of dissociation of personality, schizoid personality, narcissism, paranoia, which are causes of the perpetuation of life scenarios without reason and without love where intelligence and reasoning of children face the contradictions between social relationships, family relationships, and interpersonal relationships of proximity.

On the one hand, we inculcate to children the laws of pervading social morality, the sexual injunctions and the prohibitions of civic morality, on the other hand, the children are able to notice that we do not respect these laws, these injunctions and those prohibitions and that in addition of lying to them, we forbid them to reveal the hypocrisies, misdeeds and affects against which they are victim on behalf of the higher interest of the extended family and of his reputation. The Liberation of Arab woman and man and their psychological and sexual self-fulfillment requires the transformation of the family, clan and religious yoke. We must not forget that Muslim religion, just like Judaism, offers not only a code of ethics, but also a code of life that regulates the structures and assembly of the whole existence of people who adhere to it. The industrial, financial and economic, cultural and educational development committed in various Maghreb countries will bring them gradually desirable changes, it is only a matter of time, "The ox is slow, but the earth is patient".

These companies would benefit from basing their civic and family education on the principles of law and individual psychology and thus to complete their democratic transformation. You can't promise to give a child to a sterile friend without incurring deep trauma for the child. If a cousin abandons himself in perverse stroking on the body of his cousin, the girl must have confidence that denouncing these aggressions will give the unconditional support of her parents, the family and the clan without fear of being accused herself of perversity. A woman who notices that her sister

commits adultery with his brother in law should be a duty to reveal the situation so that everyone understands that the principles are expressed and applied. To keep silent about the adultery in the name of solidarity and serenity of the family life is a crime against the intelligence, reason, morality, and can only lead to the split of the Ego, the schizoid dissociation of personality and the perpetuation of neuroses and other mental difficulties. A father should never make of one of his daughters his "favorite" displayed to the knowledge of his brothers and sisters or to offer a privileged access to his phallic power. A son should not be more important or more powerful than her sisters in the family. Some of these behaviors and attitudes are also present in Western patriarchal society where the consequences generate the same kind of human devastation.

Before starting my study, I had hypothesized that the structure of narcissistic character defense should allow analyzing and explaining the attitudes and behaviors of the various protagonists. I have tried to demonstrate, starting from the analyzed cases, that Fatima suffers from a histrionic narcissistic perversion with passive, introvert and altruistic features, complicated with schizoid constraints and sadomasochistic and paranoid tendencies. The phallic narcissism of Claude is less pronounced, he is also introvert and altruistic, while his neurosis of abandonment and his paranoiac tendencies are more pronounced.

I traced the origin of the neurosis of Fatima, in the transfer of her emotional need for her hostile mother to his father and that of Claude in his abandonment at birth, a crucial moment of his existence. I also traced in Fatima the rejection mechanism of authentic sexuality for fear of awakening the incest taboo, from hence the contempt of her genital parts and the desire for masculinity despite or because Fatima is jealous of the man and his phallic power that she associates with the penis. Fatima aspires to transgress the maternal prohibition of orgasm by profaning her body and denying her soul. She uses her body to attract the man and punish him.

To survive without force and without power in the midst of such a dialectic, Fatima had to recruit a protector and split her psychic Ego from her physical body, seat of her senses and vector of her emotions. It follows for her insensitivity, bad perception of her genitals and the periphery of her body, mutilation of her breasts, source of male fantasies, separation from her emotions and her reason, her body and her senses. Fatima calls for rationalization of her emotions not to feel the shame and guilt, which prevents her from giving up, goodbye suffering, goodbye love, hello stiffness, bitterness and "*frigidity*."<sup>48</sup> Her male Ego has attempted to counterbalance all this negativity and to update tenderness, affection, love, trust and intimacy, but without success, since she was separated from her animus which Claude tried to personify

with her; willingly or unwillingly, he was the object of her negative transfer and the subject of her dramatic "*project*".

From adolescence to adulthood, the sexual act was a macabre game for Fatima, a mechanics to get some warmth necessary for her emotional survival, a time where successive latency periods and her quests of suffering that were intended to feel physically and mentally this repressed love, never reconciled with her sexuality. Her unreal Ego watched and her system of narcissistic and schizoid defense protected her from the happiness and exaltation, so that the perversion and humiliation of her body will have been for nothing, and will have not absolutely solved her neurosis, if not to despise the men who get caught in the trap (I am nothing, what you have to desire me?). The Oedipal castration, having not been pronounced the fear of impressive taboo, hindered and always hinders the release of her sexuality that amounts to a mechanical activity where she played with her partners in "Let us pretend to love each other". This diagnosis is applied to both sides of each of their personalities, unlike Fatima fights for obtaining her heterosexual castration, while Claude fights for his homosexual castration.

In adulthood, the sick subconscious of Fatima conceived a "*project*" of satanic revenge that, once the tsunami of past marital anger and once the patched things up, had to bring reassurance, plenitude, serenity, happiness and bliss in her distraught couple! She will have managed only to burst the fragile balance between the hidden faces of the neurotic psyche of her couple.

They did not take both the right mean or the right path. They undertook a desperate quest and whenever the lie, the craftiness and depravation, will activate to stimulate their perverse feelings and to cause their fleeting emotions, their despair will deepen. It is not by an unbridled sexuality that they can reconcile their bodies, their sex, their emotions and their mind, but by trust in others, trust that allows the privacy, source of true love, the sexuality respectful of themselves and of others, acts as a supplement to this provision.

Some sorrows appear as gifts from death to life. If Fatima did not cry her deceased father, it is because she was saddened to see him escaping before having been able to "kill" him; to kill symbolically his phallic power; to kill her fear of incest; to kill her fear of being abandoned; to kill her schizoid mechanics of split and despair; to kill her fear of shame and suffering and to kill her fear of her mother and her terrifying punishment; to kill her lack of love. It was the same for Claude towards his father.

When Fatima will give up his plan of vendetta against all men of the earth, the physical contact with her partner will become a form of expression of love, warmth,

unbridled sexuality, depravation to degrade her partner through the sacrifice of her flesh like parody of love. Releasing her emotions is to accept of suffering and loving, because **love comes with suffering**, we can't get the one without the other. From this point of view, the Ego of Claude has walked during this adventure in order to make peace with his mother and his father, in order to make peace with love.

Claude, the last lover ... before next, showed jealous such a tyrannical child with all the rights on his mother-mistress and imposed on Fatima to tell him the ludicrous details of his bold sexual relations. He wished so to offer the opportunity to enjoy sadistically his suffering, hoping that she repudiates each of his previous conquests so that he takes the first place in his arid heart. Indeed, when her "*project*" of vendetta against her husband was completed, Fatima eventually repudiates all her previous lovers, but it was too late to offer to Elame and Claude a place in her dried up heart.

The Psychoanalysis indicates well that there is love but only love of transfer. It is to repeated characters that each of us addresses through his relationships, but it is only always about the implementation of the unique and true love for the primary purpose of any love, the mother. The father, shielding, must be symbolically 'killed' to let perceive the bliss of sought true love with the mother. The husband, the wife, the lover and the mistress are just for that; that's why they are chosen sometimes as mother's substitute, sometimes as father's substitute. The relationship of Fatima with her husband materialized the transfer of love-failure with her mother, while her relationship with her lover marked the transfer of substitute love with her father. Was her chaste father finally "killed" through the repudiated lover? Nothing is less certain.

The "*project*" of Fatima was to reveal her adulterous connections to her husband to take revenge of him and of her mother, to make him enjoy and castrate him, that is to say, to snatch the "phallus" of the power and authority and thus restore the balance between them before continuing their life together on a "new assizes" having resolved their respective neuroses. Utopian ambition, because the confession of repeated adulteries, the second castration of the husband after that occurred with her mother, could only lead to the destruction of their relationship. This man, so perfect, so overbearing, so rigid, so masochistic and paranoid, so defenseless in front of his mother first, then in front of the rebellious, cried and rejoiced of lustful narratives of Fatima, because the same forfeiture of his woman brought revenge against her mother so perfect and so flawless.

The "*project*" of Fatima was to share her disease with her husband because she knew it was what hoped this devoted son, this rejected, this man whom the girls snubbed at university, these easy girls who gave themselves to the soccer players and to

dredgers, but not to him. Then, a rainy day, in Algeria, a friend introduced him to Fatima the unglazed, who gives herself to an old restaurateur and who cares. He could not believe his eyes, his helpless, suddenly interested in an "easy girl", a graduated college. He was not sure of his luck, he thought she might not want him to manage his business than another, richer, more macho, will seize before he has time to seize it and to attack him. He took his courage in both hands and he advanced, fearful. What did he have to lose? He had perceived the look of Fatima on him during their first meeting; he felt she needed him for her many projects. In fact, she did not want her cousin more perverse than her and which would be not surely a good scapegoat or a good companion of trouble.

It was the turn of Elame to appropriate Fatima, to tarnish her as others had done before him, she would become his toy, his property. He would suffer all his life, but who cares, the fiancé demanded with suffering delight. She would be what she had promised to be: unstable, angry, spoiled, capricious, hysterical, vicious, sad, sadistic, wanton, beautiful. This is what he wanted: to suffer by listening to tell his betrayals, to take revenge of the easy women who refused him. The subconscious heard already Fatima to torture of her disastrous stories with seedy men, the daughter of the famous Hakim of Algeria outraged by sheepish miscreants who did not deserve her and that she would punish, and he, the husband of misfortune, friend of bitterness, would be the confidant of his disappointments.

He enjoyed beforehand to see her degraded, decreased in front of him. Destroyed both, miserable, pathological, poignant couple, and through her, the rejected mother, and through him, the mother of Fatima avenged of her adulterous husband. In her mind, Fatima already told the undergone outrages. She already enjoyed the story of her suffering, finding atonement for her hatred guilty against her mother, against her brother - this schemer - against all the men too cowardly to marry her, too selfish to accept of being wounded, too weak to accept the adventure with this neurotic sick person.

A sad victory was announced for him. He had a wife that all coveted before him, to offend her, and whom anyone now wanted to marry. Her pleasure was to listen to repudiate her lovers after having heard to tell her torments.

His wife would not belong to him, but she would no longer belong to them. She would belong to his father who had no longer wanted her, she would be the evil which was in the head and whom she could not extirpate, that she did not want to reject, because it would be cured and how does one live after the recovery?

Did Fatima hope to pick up the pieces after the dispersed assets? Crazy, impossible project, which only a histrionic girl could imagine, because once knew the absolute evil, what did she know about the capacity of her irritated fiancé to cash, to turn over the page and to continue this misguided relation? Such a "*project*" could not be carried out with the complicity of a neurotic and dependent partner. The emotional dependence implies to change nothing what presided over the alienation. Only a narcissistic person, incapable to imagine the suffering of others and profoundly resentful could imagine to reveal so the intimate details of her multiple prolonged adulteries and to hope to get out by patching the torn veil.

\* \* \*

The seven psychological approaches which served to analyze the multifaceted characters of Fatima, Elame, Claude and of all the others are complementary and allowed me to specify, from different angles, the cohesion of the observed personalities, in particular the character, the persona, the shadow of the subject's character, his anima and animus.

Various approaches were useful to describe mental aspects and to explain certain behavior that, otherwise, would have remained unclear. The ethnological and cultural differences are real between the Arab world and the Western world, but they are not marked as well as we could imagine.

I stayed repeatedly in Arab countries to understand the relative importance of these differences. It took me time to realize that there, often, love is not a criterion of selection. Love happens fortuitously after marriage. Sometimes, it never develops, what does not seem to bother. They are enduring patiently or while seek also the loving drive and continue their business dealings in couple or in trio, if the man made two commitments. For me, atheistic, monogamous, exogamous Westerner the criterion of love seems so obvious, so natural, as I can hardly imagine that we can choose other than passionate love. In the West, where there is absolute, fragmented nuclear family, the kinship absolutely has nothing to say in the choice of a fiancée. I was among the last informed by my daughters that they would move with their beloved. It would never occur to my sons-in-law to ask me for the hand of my beloved. One day, my daughters have taken apartment and I was visiting them while the thing was obviously consumed.

The sexual and family customs of the Maghreb peoples are very similar to those current in the West during the fifties as their industrial, economic and social development are similar to that of Western countries during the fifties, just before the glorious thirties. Over a number of years, the helping industrial, financial, economic,



cultural and social development, their sexual and sentimental habits will resemble more and more to those current in the West for better or for worse, for everyone to judge.

The rise of fundamentalist religious movements does not mean the strengthening of the influence and religious practices, but rather a charismatic reaction to the current religious dereliction in Arab countries.

\* \* \*

Claude, lets me take care of your grief. How can a woman, who declared you her eternal love, could overnight, mercilessly and with so not much remorse, announce you the death of your love and continue her path with her husband of whom she did not think much? What cynicism, what opportunism, what Machiavellianism you will believe! During that time, she had deceived you?

I do not think that she lied to you deliberately. Never forget, Claude, that the liar makes big efforts to convince herself that she does not lie, because it is depreciating and depressing to admit his own deceit. During your outing, she thought and believed what she declaimed, what she dreamed, but now the contingencies of the conjugal pact, where love has little importance, reminded his gallows. Her condition of Muslim Maghreb Arab woman showed the way of resignation. His duty, his children, his material interest dictated his decision.

The narcissistic neurosis is to fight, in all his life, the so-called humiliation, the pseudo-treason, the shame and the guilt that presided over the elaboration of her system of emotional defense. Once the crime of confessed adultery, the lover becomes the source of guilt feelings. Fatima tried in the flight the palliative for her infamous behavior and her shame. She was completely convinced that you did the same and that you understood perfectly her path. She did not see the need of explaining to make you understand what, for her, was within the obvious. For you, who are moved by a different system of emotional defense, you needed an approach of introspection to accept what seemed to you so heartbreaking and seemed to her so obvious. From hence the spiel of Fatima at the end of your journey:

"Love is dead, because it can't survive so quartered.

Love is dead and I don't think about anything (...). You come with everything, you take everything with you, you don't leave anything behind you (...) Love is dead in my body, his mind still haunts me. It will disappear as it came (...) I do not know what future will be, but I think I have no choice but to repair this torn veil".

In his presence, you had the feeling of being a child, his pained indifference, while she, untimely and suspicious, showed the "phallus" of power which you granted her. Fatima should have understood that his stubborn silence in front of a helpless child was not the panacea. She was a mother for you, she has furnished your sleeps and your reveilles. You have gleaned lasting memories, they will accompany you the time when you have left. They are fleeting reminiscences, they will appear, then will become blurred, but don't be afraid, they will return.

If, instead of keeping silent mule, she had made the effort to do what any mother can do for her child, she talks slowly even if he pretended not to hear, she repeated the instructions by looking straight in the eyes so that he does not look away and to prevent him from running away in his nightmares, imploring Mom of never leaving him. A mother is tender with her child, she explains calmly:

"I have to go. I saw terrible things and I saw them with my husband, this is my decision. Make the mourning of our childhood dreams".

Naturally, the child hangs on to his illusions and he feigns the swoon, then he leaves the scene, swamped, but grateful that her mother considers her grief and knowing that she does not hate him, it is what she is promised to the father exclusively.

You will have understood, Claude, that to love Fatima, it is to go away and to let follow her fate. It is not the spite which pushed you towards her, it is the fear, fear of the harm that she could make you. She was the mother in whom you trusted and that would have had to reassure you before abandoning you. Are you now peaceful?

Realize gradually that the life goes on, exciting.

Let me accompany you to the door. And Claude replied: "Outside, without Fatima, how is the life, Mom?"

\* \* \*

"To live with a neurotic personality is not easy. Many husbands would have showed a clean pair of heels for a long time. She may swear to never do again, as she often tasted the forbidden fruit, she can't take place and right now her disturbed mind plots new feature to by-pass the monitoring system, set up for the chain. She will come back to haunt me.

The friend whom I am cannot assist him unless she agrees to be treated. To heal, the first step is to admit his disease.

The second is to undertake a therapy, to make the humble and difficult effort to heal and to put the required energy and time. It is understood that over fifty, some aspects of his personality become crystallized and they will be never transformed, but any

patient with a neurosis must know that it is possible to change as long as there puts a strong will and great sincerity, confidence and patience.

After all his defections, he decided to punish her and to continue to flog, to play the martyr and to cry, to hinder his path and to watch her closely. They will have only more pleasure than to betray himself. I wish every success and I want that he knows that I shall be eternally grateful to him.

Who knows, if he had other plans, if today it would not be me the anguished lover waking up at night to question him: "Where have you been? What were you doing? Who did you lying?" And Fatima replied: "I was alone. I swear to you!" That's what I was afraid!" 49

## APPENDICES

### Appendix I Psychoanalytical concepts

#### **Application of psychoanalytical topics in the case of Fatima**

Some concepts of Freudian psychoanalytical theory relate to the second topics: the Ego, the Superego and the Id in particular, namely the character, according to Wilhelm Reich (1992), or the intellect, the mind, or still the personality, according to other psychiatrists. It is useful to present these concepts and their application in this case study.

The psychic apparatus, according to psychoanalytic theory, is the (topical) hypothetical mental structure which serves to explain the various aspects of behavior. The **Id** is an authority of the psychic apparatus, presents at birth and representing the physiological impulses, totally unconscious. The Id is managed by the **principle of pleasure**, that is to say, the search for the satisfaction of needs. It requires the immediate satisfaction of the instincts without taking into account the law, customs, desires or the needs of others. A child who has been fed during the oral phase will

often be a selfish tyrant who will not take into account the desire of others requiring everything for him and at once.

According to Reich (1992), the Id of genital character, completely developed, reached completely the genital post-ambivalent stage.

The desire of incest and the desire to eliminate the mother (or the father) were abandoned, the genital interest was referred on a heterosexual object which does not represent an updated object of incest as in the neurosis of transfer. The Oedipus complex faded, it was castrated by the prohibition of the incest rather than being hidden and repulsed. The pre-genital tendencies, such as anal, oral, voyeurism, are subordinated to the genitalia. The aggressiveness is sublimated in useful and valorizing social activities. The libidinal stasis is especially annoying as the number of pre-genital repressed desires (fellatio, sodomization, anal, perversion) is reduced, what is not the case of Fatima, as we have noticed.

The Id of neurotic character is incapable of an orgasmic liberation of the libido. The incestuous objects are involved and cause anxiety and guilt and the subject runs out in an endless resistance to overcome the guilt of the incestuous relationships (the sexual object represent sometimes the father, the mother or the brothers). Fatima abandons herself to the continence by moment, to the aggressiveness and the sexual perversion to other moments. She imagines solutions to reduce her anxiety and her sexual activities are infantile (orality, anal) and hinder the orgasmic function.

The **Ego** is another authority of the psychic apparatus. He develops from the birth and represents the self-awareness, the planning and the deadline in the satisfaction of the drives, the needs. The Ego represents the reason and common sense. He takes into account what is reasonable and possible and the expressed desire.

The Ego plays the role of censor, masking the instinctive drives of the Id. The Ego assures the expulsions and the implementation of the mechanisms of defense (expulsion, regression, rationalization, movement, projection, reactional activity, denial, sublimation). The Ego is governed by the principle of reality, that is to say, by the taking into consideration of what is possible in the satisfaction of needs.

The consciousness, or the knowledge, which possesses the man from his own existence, his evolution and his death, creates the psyche.

The Ego is in opposition to **soma** (the body). Since the sexuality becomes identified with the body and the body with the sexuality, this antithesis can be so formulated: the Ego against the sexuality.

Freud (1998) described the antagonism between the instincts of the Ego and the sexual instincts as an opposition between the head and the penis (libido). The Ego,

that is to say the part of personality which is exposed to the external influences, is the seat of what we call the formation of the character which includes the Superego. He serves as element buffer in the struggle between the instinctual Id and the external world (libido). In the interest of his own survival, the Ego, standing as mediator between both, introjects the frustrating objects of the external world which form so the Superego, the feeling guilty consciousness.

The genital Ego well developed undergoes not much pressure by the Id and the Superego and does not thus feel the need to defend himself from the Id and from the Superego. He thus has plentiful energies for his social and emotional activities. Flexibility and adaptation, understanding and arrangement allow to act and to react to his environment. The genital Ego is not prisoner of his sensations. He is not rigid or congealed in social and clan proprieties. The neurotic Ego clings to his sexual object by a sense of guilt and to obey in some moral rule. The neurotic Ego devotes to the asceticism or authorizes the sexual activity only if it is accompanied with senses of guilt. He undergoes the double pressure of the dissatisfied Id and the rough Superego. The neurotic Ego is unpleasant for the Id and obsequious to the Superego. The sexuality of the neurotic Ego is essentially pre-genital with oral, anal components, the act of love is considered by him as a dirty and sadistic act. The neurotic Ego is armored against the pleasure and against the displeasure. He does not want to suffer, he thus prefers not to enjoy.

The Superego develops throughout the childhood by integrating the moral standards and the values of the parents with the identification. The principle of identification will lead Fatima to model her behavior on that of another reliable person, a model, a guide, a father. The Superego works according to the principle of morality. It aims at an ideal and acts as moral conscience. It is him who develops the guilt, the shame and the value judgment. The Superego of blossomed genital character adopts in front of the sexuality a positive attitude.

The harmony reigns between the Id and the Superego. There is no prohibition on sexual order at the level of Superego. The Oedipus complex having been solved, the healthy Superego ignores the sadism and masochism, and the narcissism does not block the opening to the other. There is no dissimulation in an ideal-unreal Ego, who, here, look like the real Ego. As the power is absolutely decreased, there is no feeling of inferiority or search for phallic power.

The Superego of the neurotic character is marked by a negative activity towards the sexuality. The Id and the Superego are in conflict.

The Oedipus complex has not been overcome and the prohibition of the incest, which forms the core of the Superego, writes Reich (1992), poison all the sexual relations.

Sadistic drives, masochism and rough morality, narcissism, feeling of inferiority, feeling of inner emptiness characterize the neurotic person.

Any frustration, which results from the system of parental education, leads in the children the withdrawal of libido in the Ego, what, according to Reich (1992), amounts to a strengthening of the secondary narcissism. It follows a modification of the character in the sense of a greater sensibility, showed by the shyness and fear. If the subject loves the frustrating person, what is generally the case (often the mother or the father), the conflict usually leads to an ambivalent transfer, resulting by an identification: the child (the subject) integrates not only the frustration, but also some character traits of the beloved, sometimes those who oppose his personal drives (rigidity-flexibility, submission-revolt, illogicality-logic, lie-frankness, masochism-sadism, mythomania-lucidity).

The final result of the process is the frustration, the expulsion of the drive, the guilt or some other neurotic phenomenon and the development of an ambivalent feeling (love-fear-hatred) towards the beloved object (mother or father) or towards his substitute in the updated neurosis of transfer.

But attention, when a drive had time to bloom completely, it is no longer possible, according to Reich (1992), to repress it completely. At this point, the frustration can lead only to an insoluble conflict between the impulsive needs of the Id and the prohibitions of the Superego. A child whose drive is completely developed, which collides suddenly with an unusual frustration, what can be the case when the father accepted the event and did not repress it while the mother refused and repressed it, this child will not accept the ban in all its extent, he will try to break the prohibition by the lie and the dissimulation by developing a strong sense of guilt which constitutes the basis of the impulsive and mythomaniac character of Fatima. She will challenge the prohibition of adultery of the husband, then once surprised and revealed, she will regret her treason and will bustle to pick up the pieces hoping as a child that everything will fade and will be forgotten. In fact, she will hope that her humbled husband will hesitate the same before rejecting her until the future of their children is assured and she will adopt a submissive attitude until her next crisis.

In love, the Self is completely identified with the other. The first person with whom we become identified is the mother. The merger of the baby and his mother is the prototype of any future loving affair. If the purpose of any social evolution is the supremacy of intelligence, it cannot be reached without we grant the superiority to the genitalia, because the supremacy of intelligence presupposes a libidinal economy well balanced, enjoyable and blossomed. Let us apply these concepts to our case study.

The Superego of subject is developed, but subjected to the infantile drives of the Id which the Ego does not succeed in controlling. From the Id and the principle of pleasure, Fatima pulls her drives from which she requires the immediate satisfaction, being convinced that people were placed on her road to satisfy her needs and quench her drives without taking into account the morality, the law, the principles and without taking into account the fragility and needs for others, Fatima treats the others as sexual objects, suppliers or collateral victims, nothing more.

Only relying on her own needs, because if she does not take care of herself, nobody will make it, she thinks, it is the foundation of her narcissistic character. From the contradiction of prohibitions between the father and the mother and from the negation of reason there is a weakening of the Ego who manage with difficulty to check the infantile appetites of the Id. Arrived in adulthood, emotionally immature, she convinces herself that she is not emotionally dependent and that she never feels guilty, what is obviously false (mechanism of defense by denial and mythomania).

The Superego of Fatima makes feel guilty her especially when her husband, which she chose symbolically to represent her mother (process of negative transfer), criticizes her severely. She deceives him to take revenge for his criticisms and for his indifference, for her self-sufficient perfection, because he does not satisfy her and because he represses his egocentricity. As the drive had completely developed before being partially repressed, she does not succeed in annulling it.

When the "prospector" cousin is brought to the home to introduce him to the rudiments of the ugly sex, she perceives very well the contradiction of parental order "You will not enjoy, but you will screw", she thus tries to reduce her internal tension by satisfying her libidinal drives even if it means to feeling guilty afterward. She does not manage to enjoy, but she succeeds in making feel guilty, what brings her to turn around against the object of fantasy which she considers responsible for her guilt and her remorse. I explained previously that the source of guilt and remorse is not external to the subject, but descended from an internal process, from a struggle between the Ego, the Id, the Superego and the Self. She so takes revenge of the criticisms, for the lack of affection and confidence which she receives from her husband. "You do not love to me, you criticize me, you do not trust me and you are right".

She chooses a lover who represents symbolically her father, weak, subdued, susceptible to make phallic her, from whom she requires unconditional love and on whom she imposes her childish mood swings, her releases. She grants some sexual favors and some presents to kept him tied, to stop feeling guilty and be forgiven. The

Self, this unifying strength, according to Carl Jung (1996), which directs and gives a sense to the human behavior, seems weak and little developed in the subject dominated by the impulsive Id and little checked by Superego.

The Self is the seat of traditions and family, social archetypes, the clan Arab community if necessary, which constitute strength of control to maintain the subject in a relative morality. This strength prevents him from divorcing and from abandoning her children and gives the conviction that she loves them chiefly, though sometimes, she has the impression to be a bad wife and a bad mother.

To feel hurt is not a feeling in oneself, is an image which evokes the suffering. When I am hurt, I know that I am affected in a vulnerable place of my personality. So, if the criticisms of your spouse hurt you about your way of being a mother, it is above all because you are not very sure of your mother's qualities. Besides, if the words of your husband hurt you it is also because he is a character important for you. He has to exist a certain emotional dependence towards the one who can so hurt you.

The manipulation is not a feeling, it is an action which we undergo and it is necessary to feel emotions towards the one who manipulates us. The manipulation aims at obtaining from somebody without him knowing that he makes something that he does not want to do. Crying, behaving as a victim to arouse the pity, to sulk to obtain excuses or a change of behavior, to let go himself to be supported, be angry, to seduce are manipulator behaviors.

Two accomplices are required so that there is manipulation. To thwart the manipulation, the first accomplice has to face the emotion with which the second confronts it.

## Appendix II

### Transactional analysis

#### **Application of transactional topics in the case of Fatima**

#### **Five characters build our identity**



According to the topics of transactional analysis (AT), therapeutic approach imagined and conceived by Eric Berne (2001), researcher at the Berkeley University, five characters live in our sphere of influence and live our consciousness. They were forged in our childhood, then strengthened by immanence during the adolescence, they are what we are, they form our personality. None should override the others and repress the others. Unfortunately, often, one of them determines our identity, dominates them and directs our fate.

One of the characters fixes then completely our simultaneity, driving us in escapades furnishing our preferred scenario of life.

There is at first in each of us a **critical Parent**. The mother, by her remonstrance, is the craftswoman of this pathetic parent.

This stressful actor continues to grumble, he is the source of all the prohibitions, he is inhibited, he submits himself to the proprieties, he is suitable, he wants to be accepted and respected in his community.

As for the charitable, comprehensive, welcoming **feeder Parent**, this accommodating angel is allowed to be exploited without reacting. He suffers and from this suffering, feels better, he deserves the gratitude. The father, a sister, an aunt were able to forge this compassionate character. He rarely externalizes and often is not on top.

The **Adult** is the logical character, forged through authentic experiences, from the age of reason to the critical age.

He is aware, reasonable, intelligent, pragmatic, he does never dominate the personality, at the most he succeeds in influencing it. This adult character is the administrator of spirituality, he believes in a welcoming, merciful, enhancing God. He fights against the critical Parent who promotes an intimidating God. He fights the free and rebel Child who implores a dismissed God.

The **adapted Child** submits himself to the desires of the relative. He incites the entourage to fulfill him. He obtains an employment and keeps it by carrying out the assigned tasks. He is reasonable, always ready for the compromise, he refuses of screw up everything and appears subdued.

The **free and rebellious Child**, selfish, mindless, high voltage, runner of underskirt, or pants, coward, he refuses the conventions, fawner, he breaks the inhibitions, sensualist, he likes to have fun. Cheeky and irascible from childhood he considered quite powerful, the life taught him that we are never the biggest, but he pays no attention to it and he is often angry. He prevails on the youngest of the family and the critical Parent keeps on a leash and represses him excessively to prevent him from

doing stupid things or from talking with arrogance. The hedonism of this spoilt child, who looks himself for friends, wastes his life.

The free and rebellious Child is emotionally immature and maintains conflicting relations with his mother. The instinct of enjoyment of the childhood is omnipresent in him. He sets up dreams in which he is omnipotent and totally independent.

He lies and demands immediate satisfaction from his desires. The free and rebellious Child is responsible for the enjoying "catharsis", which gives the impression of living without reprieve. Quietly ironic, he believes in all this righteousness and franchises when it is only rebellious pusillanimity.

The free and rebellious Child is the initiator of false expectations, superstitions and the narcissism "all I want it is enough to take it. What I do not like does not exist" said Fatima, who knows well the free and rebellious Child who lives in her since childhood.

The neurosis stems from the dominance of one of these characters that crushes all the others and dominates the personality of an individual. The neurosis is the continual quest for a destructive emotion, a negative gratification from which the individual wishes to pay for an imaginary sin and to restore the deficit of attention undergone during the childhood. Some neuroses proceed from the desire to be possessed by the father, either that the possession took place, leaving deep destructive scars, or that the possession took place in the imagination, leaving the fantasies and the feeling of incompleteness.

### **Plan of life and scenario**

The scenario of life can be dramatic (tragic) or melodramatic (common). It proceeds from a decision that the individual set during the childhood in front of the impossibility to live his **real Ego** and in return of what he perceived as a danger asking for an outcome, a loop line for his survival. He proceeds from an or a series of splits and from the constitution of an **unreal Ego**. The scenario draws the whole life of the neurotic. He is formed by a series of components which constitute the frame. Here are the components of the scenario of life of our subject.

1. **Life plan.** The main lines of the emotional existence of a person. It must be possible to summarize it in one or two concise sentences.

"They abandon you all. Trust nobody".

2. **Decision.** It is the moment where the child adopts an existential position of survival and creates his unreal Ego following the split of his personality. The judgments of the decision go as follows:

"I am not OK. They are not OK". "Do not accept caresses. Do not ask for caresses".  
"They want its cake and want to eat it and the peasant' ass".

3. **Counter-scenario.** The counter-scenario consists in activities which make diversion and seem to take away the person from his scenario of life. The counter-scenario is only a delusion, quickly recovered, to advance the scenario.

"Blackmail". "Militate". "Have a lover".

#### 4. **Orders and parental attributions**

##### **Scenario without enjoyment**

"Don't let go, be on your guard", "Don't be spontaneous"

##### **Scenario without reason**

"Don't be conscious", "The peace, that's hell", "Do not trust your reason or your intuition", "There is no justice".

##### **Scenario without love**

"Don't enjoy", "You are a sexual object", "Let us pretend to love each other".

5. **Program.** This is how the child taught from his parent of the same sex to comply with the parental and social orders.

"All animals. Be frigid. They abandon you all. Let us castrate them!"

6. **Game.** It is about a transactional event which gets a profit, which takes forward the scenario. From the "basic game" ensue variants of games. The games give the right to stamps bonuses (of repressed frustrations) exchangeable against a profit under the form of anger, a lover, a refusal of sex, a trip of spending on the credit card and so on. He depreciates me. I am always wrong. There is no justice" "I am ashamed and I make feel guilty" "I unleash the thunder, then I sulk" "Go away, poor idiot!"

7. **Hobbies.** These are social practices by which people share a same scenario that spend their free time. The hobby called the transaction of hung goes as follows: "I am clumsy. Tell me it is false"; "I am the clown. Tell me I am funny"; "I am a pedantic university intellectual. Tell me I am competent"; "I sing false. Tell me you love".

8. **Profit.** A notebook of stamp bonuses allows paying a good anger, sulkiness, a period of frigidity, to despise and lie, to admit to her husband that he is a cuckold. The profit commands the **racketeering** and the **tee-shirts**.

The **T-shirts** are slogans which meet the parental orders and allow to persecute and to be persecuted, as well as the exchange of stamps bonuses in return of the profit of a good frustration, a rejection of feelings and the **racketeering** which allows to manipulate the others by crying, throwing a tantrum, showing a feigned enthusiasm, by feigning the enjoyment, or by offending someone, by lying and despising the others.

1<sup>st</sup> T-shirt. FACE: Sexual object. BACK: I am frigid.

2<sup>nd</sup> T-shirt. FACE: It is my business. BACK: you are a cuckold.

3<sup>rd</sup> T-shirt. FACE: I am there. BACK: Late.

4<sup>th</sup> T-shirt. FACE: I want everything. BACK: You will have nothing.

5<sup>th</sup> T-shirt. FACE: The peace. BACK: It is hell on earth.

6<sup>th</sup> T-shirt. FACE: Everything for my children. BACK: The neurosis.

9. **Tragic end.** A self-destructive scenario always ends with a tragic end as the suicide, the depression, the madness, the alcoholism, the drug, the divorce, while a common scenario ends with a melodramatic end.

10. **Roles.** These are the roles held by the subject. A scenario of life proposes to the actors three different roles: the **persecutor**, the **victim** and the **rescuer**. Take note that the subject adopts at the beginning of every game his favorite role, then he changes role during the "game".

So, Fatima likes to begin the "game" as rescuer (the moms like particularly this role and often try to solve the problems of others) and always finds herself in the position of victim in the second tour of joust, it is moreover what every mother wishes, because she can then, without shame, complain to be persecuted, unloved, abandoned, without support of anyone, inequitably treated. After several jousts, passing so from rescuer to victim, she will give the right to exchange a notebook of stamps bonuses to obtain a profit as a great anger, a depression, a blow of drug, a lover, because "It is your fault. You had only not to persecute me, who I am so charitable". The entire household is then poisoned and the subject continues his scenario of life "without love, without reason and without enjoyment" in the middle of repulsed emotions, claiming to be justified to maintain these "games" and these perpetual quarrels, what, besides, limits his guilt.

## Appendix III

### Dimensional approach

According to dimensional approach, we divide the personality into sixteen dimensions. For each of them, two characteristics define the opposite / extreme behaviors. The test consists in checking the box getting closer to its observed behavior, or if the exercise is made in pairs, it is a question of checking the box getting closer most to the behavior observed in his spouse. Here are the sixteen dimensions and their opposite characteristics.

In the background	1 2 3 4 5	Sociable
My Intelligent	1 2 3 4 5	Intelligent
Unstable	1 2 3 4 5	Stable
Subdued	1 2 3 4 5	Dominant
Reserved	1 2 3 4 5	Enthusiastic
Opportunistic	1 2 3 4 5	Conscientious
Shy (Introvert)	1 2 3 4 5	Extrovert
Tough (Resilient)	1 2 3 4 5	Delicate
Confident	1 2 3 4 5	Suspicious
Practice (-original)	1 2 3 4 5	Imaginative
Frank	1 2 3 4 5	Sly
Placid (calm)	1 2 3 4 5	Apprehensive
Conservative	1 2 3 4 5	Radical
Dependent	1 2 3 4 5	Independent
Uncontrolled, spontaneous	1 2 3 4 5	Reflexive
Relaxed	1 2 3 4 5	Tense, stressed

Each of the participants indicates his own perception of his personality and the perception which he has of the personality of his counterpart, then, each exchanges their results and explains, if necessary, the reason of the observed differences.

## Appendix IV

### Mutual therapy

A functional and effective couple which wants to prolong and continue the love should be in mutual therapy, each of the actors becoming the therapist of other. Five principles applied sincerely and systematically can allow walking in a friendly therapy.

1. We do not look for the culprit of the dysfunction or the difficulty. The individual is thus protected in his affectivity. We avoid aggravating the situation by advancing the guilt of other.
2. We study the mutual behavior, that is the interaction (the not verbal exchanges and the verbal communications) between both actors, rather than analyzing the same individuals, what would be a source of tension and inevitable conflicts.
3. Alternately, every actor of the couple expresses himself openly, clearly to communicate his anguishes, punishments, frustrations, enjoyments and fears.
4. Each listens carefully what the other expresses and does not try to personify the action, as if these actions were the work of somebody else.
5. Afterward, each suggests various manners to make, various visions of events, gives his point of view, asks questions and participates to clarify the situation, to understand and, if necessary, to bring solutions.

The secret of the couples which last is no longer one because it has been uncovered by researchers. It resides in the willingness, of both sides, openly lived and expressed to grow the begun relation and to enrich it. The tenderness, the affection and the attention, the verbal caresses and the physical contacts, rather than the reproaches and the sarcasms towards partners, are the most solid bases to build an union which holds the cap against the odds. The lovers become then real companions. They have the sensation of no longer traveling alone, but together and in confidence on the paths of life. From a psychological point of view, it is the experience of being accepted and appreciated such as we are, to be able to show unvarnished which is determining for the relational well-being Thalmann (2005, p. 76).

## Appendix V

### Communication and lie

A discussion in a couple is positive or negative at first by the quality (accuracy) of the information which it conveys. However, the weight of positivity or negativity can be stressed or relieved by the emotional nature of exchange (how to say).

Theoretically, a subject of conflict should be approached funnily, with curiosity and serenity if this is possible.

It is the case of couples which have learned to manage the tensions, but most often indulge in these moments to negative feelings (anger, contempt, sadness and fear).

The anger and the sadness are acceptable, because they cause in the long term a transformation of the conjugal communication. On the other hand, the expression of contempt and fear is always fatal in the long term. Anger and sadness are intended to challenge or to mark an opposing position and can produce an evolution of points of view at the end of the "fight". Contempt and fear do not express the challenge, they express, either the irreparable rejection, or the abandonment of post, without evolution. The contempt and fear are signs that the relation is dead and that the complicity was destroyed in the couple (Vincent, 2004, p. 126).

If it is recommended, for the harmony of the long-term couple, to raise the subjects which get hungry. The approach does not mean to say all spontaneous wickedness. It is always necessary to stop a quarrel before being overwhelmed by their emotions and feeling the hormones of the stress to be carried away. The happy couples are the ones who learn not to say all what they think. The art of conjugal interaction is honed with years (*Ibid*, p.125). To be true does not mean necessarily to say all what we think, but more likely to think of all what we say. To be true is a sign of love. If someone talks to despise or lie, this means that the love does not exist anymore.

## Appendix VI

### Neurosis of transfer

It happens that in therapy, the patient feels feelings for a person (for example, for his mother or his father) and that, rather than living them with this person, he uses the therapist as symbol of this person. He does not realize it, the process is unconscious. We say then that the patient lives a therapeutic transfer because he transfers experienced feelings for somebody on his therapist. If the feelings are positive (for

example the love), he will make a positive transfer. So, he can have the impression to fall in love with his therapist. If the feelings are negative (for example, the hatred), the patient will make a negative transfer. He will have then the impression sometimes to hate his therapist.

**The counter-transfer** is applied to the therapist. It is often about a reaction to the transfer of the customer, from hence the name of "therapeutic counter-transfer". For example, when the customer has the impression to be in love with the therapist or to hate him, it is possible that the therapist is not indifferent and also feels feelings of this order. We say then that he is in counter-transfer. If he does not manage to solve by himself this reaction, only or with the help of a professional supervision, he will have to resign to refer the customer to another therapist, because he will be no longer able to help him.

In the present work, I do not approach this type of transfer, I am interested in the updated transfer, phenomenon which we meet every day in the commitment of transactions and communications with our close friends. You then have the impression that your partner or your companion acts and reacts with you as would make your mother or your father.

If the process of positive transfer arouses pleasant emotional memories, the process of negative transfer or anti-transfer (not therapeutic) is a mechanism of aversion following an unfortunate or forbidden experience. When we look for the gratification of our needs for attachment, we are ever more attracted by people possessing certain qualities rather than others: either similar qualities to be loved and loving in the childhood, the father, for example, or characteristics belonging to the being from whom we try to protect ourselves, of whom we are afraid, the mother, for example. The system of emotional defense allows the neurotic to survive through this process of updated transfer.

### **Taming the transfer**

The genesis of a neurosis adopts the following schema: an external ban (parental order or social prohibition) interiorized by the subject causes the stasis (congestion) of libido; this one supplies to the experiences of the Oedipal age the pathogenic energy which, by the sexual repression, maintains the neurosis. **The major importance of the transfer lives in the fact that the essential components of the neurosis show themselves only through the transfer.** The necessity of taming the transfer results from the fact that the infantile attitudes are transferred, either on the lover or the mistress, during erotic discussions, either on the husband or the wife,



during the activities of the current life. This transfer adopts multiple positive, negative or ambivalent forms. Any transfer is transformed sooner or later into resistance of the neurotic system of defense (disturbed) not to question the built balance, balance which forms the heart of the character of a neurotic individual.

A positive initial transfer can very well be transformed into a negative transfer. For this reason, the resolution of the updated neurosis of transfer, which gradually supplants the original neurosis (built during childhood), is one of the most important objectives of the analytical technique. The positive therapeutic transfer is the main vehicle of the psychoanalytical intervention, Reich thinks (1992). The ultimate task of the participant consists, according to Freud (1998), in the activation of the positive therapeutic transfer.

Freud (1998) suggests the following approach for the development of therapeutic transfer:

- Establishment of a positive transfer;
- Use of the transfer for the resolution of resistances and defenses;
- Use of the transfer for the update of the repressed contents and the release of emotional discharges.

The problem arises for some subjects (patients) to establish spontaneously an authentic positive transfer. Very often, the positive transfer hides an ambivalent attitude. It can involve a reactive positive transfer, that is to say, under appearances of love, the subject hides a latent feeling of hatred. It can involve a passive obedience which hides a sense of guilt and of moral masochism just so harmful.

It can involve a transfer of selfish desires based on the narcissistic idea on behalf of the subject (patient) that the object of the transfer (the therapist) will admire and will love the subject. During the exchange, this transfer collapses giving way to the bitter disappointment and a willingness of vengeance.

In this way, a woman suffering from orgasmic impotence, finding not much satisfaction in her sexual relationships, will try to seduce the object of the transfer (the therapist) while claiming that it is him who made the advances and suggesting that she despises the men who exploit the situation and her vulnerability (attitude of dependent passive submission). If the object of the transfer (the therapist) yields to the advances of the subject (the patient), the experience will be just unsatisfactory as the previous ones because the neurosis will not be cured for all that.

The incapacity to be loved will not be settled by a new sexual relation with a new

object of transfer, from hence the rejection of responsibility of the failure of the relation on the object of unsatisfactory transfer, frustration of the subject and implementation of the process of vengeance against the object (the therapist). If the object of transfer refuses any advance, the subject will accuse of not loving him, of being a selfish man, of not deserving her and not to wish her cure.

It is essential to attack the neurosis updated by the main resistance, a kind of "psychological stronghold", that the therapist will try to undermine on all sides, rather than being engaged in raids, in interventions on some weak points of the neurotic front without direct relationship with the bottom of the disease. By dismantling the resistances and by analyzing the analytical materials about the stronghold that is the first resistance, the participant will succeed in undermining the neurosis, exposing the blockages, step by step.

### **Process of updated transfer**

Michelle Larivey (2004) explains the forces at play in any process of updated transfer. The development of the balanced personality requires three conquests: 1 - the conquest of the right to exist; 2 - the conquest of the right to be unique; 3 - the conquest of the right to be a sexual person. We know that Fatima does not agree the right for the existence and that she repeats that she is not interesting, that nobody listens to her or wants to team up with her, that she is an irresponsible child who needs only her children, her husband and her lover. Fatima does not agree either the right for a full, whole and developing sexuality.

Here is briefly presented the process of updated transfer:

- It is necessary to become aware at first completely of the existence of the phenomenon of transfer when it appears. We recognize a transfer by the disproportionate reaction of an individual with regard to the event in question.
- It is necessary to identify the real need which is at the origin of the neurotic behavior of transfer which the subject replays ceaselessly. For Fatima, it is the need to be accepted as it is in her whole feminine sexuality, including the right to enjoy, to display and to realize through her sexual relations.
- It is necessary then to distinguish the demand from the need. The demand for caresses and support has to cover the fundamental need and not the pretext event having served to activate the anger, the disproportionate reaction.

- Expressing the demand for help explicitly and openly, exposing oneself to the person who we love, exposing her vulnerability by asking for help, but without asking to assume the transfer or the need which remains the responsibility of the subject.
- Addressing the right interlocutor, expressing her need in front of the person to whom we attribute the power to recognize our value, our sexual identity for example, is in oneself a powerful mean to assume and resume our rights on this need. But as it is in the relation with our parent that we deny this need (to be accepted in her real sexuality with the right to be a loving, loved woman and being able to enjoy without complex or guilt), we shall really repossess this need only if we express to this parent by the way of the current interlocutor, symbolic representative of the one or other of the parents.

## Appendix VII

### Bipolar disorder

The bipolar disorder, also called manic-depressive psychosis, is a disease where the subject presents periods of depression and irritability followed by periods of euphoria (without the use of drugs or alcohol is in question). The mood swings are not necessarily associated with events in particular. The bipolar disorder affects approximately 1 % of the population. It begins to be present usually in late adolescence and early adulthood, and affects twice as often the women as the men. The people affected by the bipolar disorder, or the manic-depressive psychosis knowing mood swings, pass from a feeling of euphoria (mania) to a feeling of depression (periods of "*Down*"). This condition can be mild or serious. The causes of bipolar disorder are unknown.

The researches suggest that the people suffering from this disease have a genetic predisposition. This disorder seems to be of family nature. The drug use and stressful or traumatizing events can cause or activate episodes of bipolar disorder. Feelings of euphoria, extreme optimism and exaggerated self-esteem.

Fast elocution and thought which parades, less big need for sleep, extreme irritability and impulsive, irascible and agitated behavior are all symptoms which present the

bipolar subjects.

The research into the causes of the bipolar disorder very little progress during the first half of the 20th century. Although different hypotheses as for the cause of bipolar disorder are put forward, the research did not confirm the validity of these hypotheses. For example, the theorists of psychodynamics suggest that the mania emerges from the loss of a loved object. The researchers asserted that if certain people introject the lost object, others deny the loss of the object and become manic. According to this theory, to avoid the conflicts generated by the fear of loss, the subject escapes in a vertiginous round of activities. The bipolar patient does not like to take mood stabilizers, because he loses his periods of "*High*" which he appreciates particularly.

## Appendix VIII

### Relation mother and food

An extract of Lowen (1985) will be of use as introduction to some remarks on the food and the relation with the mother.

"The child is the summit of a sexual triangle including the father and the mother. There was a sexual attraction of the father to the patient, even if this one denied him and tried to protect himself. He forced the child to walk naked in front of the guests to show that she was not ashamed of her body (...) Her fear of being scoffed has betrayed her fear of being sexually assailed by her father (...) Her other fears, to be assaulted by men, fear of being poisoned, betrayed her fear of the hostility of her mother, her rival, hostility provoked by the existing feelings between the father and the girl (...) The child considered her mother as a jealous and rejected woman who could destroy her rival. The patient was afraid of her mother and threw this image of his mother on her husband. This mixture of desire and fury towards the object of love - the mother then the father - produced an invasive impression of guilt. The patient was afraid of her husband and she obeyed him, she needed a big effort of will to face and challenge him. The patient was using her overweight to deny her sexuality and avoid the dangers that connected to it (...)" (P. 173-183).

The guilt is transferred from the repressed hostility to the fact of overfeeding, maneuver which masks the real emotions and makes more acceptable the guilt. The food is for the unconscious a representation of the breast of the mother, first source of food. However, where the relation with the mother takes care of an unbearable guilt because of an ambivalent behavior, the seduction, the rejection, the jealousy, the hostility, the desire of oral gratification is transferred on the father. His penis (later, that of the lover) becomes the substitute of the feeding-bottle.

The food can thus become a symbolic incorporation of the penis. We can observe the relation between repressed sexual emotions and the weight gain in an individual.

The updating of the repressed sexual emotions takes then a perverse degrading form.

## Appendix IX

### Stigmas of histrionic narcissism

The first stigma which marks the narcissistic subject is the insolence 50. It is with the mother and with the father that we experience the shame for the first time: very young, when we want to share a deep emotion and their reaction is to say "No" instead of sharing our pleasure. This disapproval breaks the illusions of power and importance.

The child who recovers badly from these first experiences will spend his life to avoid this painful experience and to relive the shame in him. The narcissistic subject develops a series of techniques to avoid feeling the shame such as the insolence, the impudence, the denial, the blame of others and the cowardly anger.

The second stigma is the mythomaniac fantasizing or the magic thought. The need of avoiding the shame and the wounds of self-esteem obliges the narcissist to distort the reality, to build himself an idealized image of his partner, then when he served for what he owed, to deconstruct him to keep in his memory only a phantasmagorical representation of this fallen character. The narcissist can, as from this day, drag this old utensil in the mud, cover it with opprobrium and adulate the idealized image which he will have kept for a re-use of stored memories. The apparent charm of narcissistic neurotic is enchanting at the beginning of a relation and so he attracts his

prey in his web. When the servant is no longer of use to inflate his *ego*, he rejects him mercilessly.

It is frequent that in the presence of such a fanatic, one feels manipulated, powerless, especially when he tries to throw on his victim all what activates in him a sense of shame, we talk more of "narcissistic perversion" in these extreme cases.

The self-importance is the third stigma which can serve to identify the narcissistic character. The narcissist shows an image of superiority, this image masks a low self-esteem. The narcissistic personality is often authoritarian and inclined to criticize.

He is a perfectionist and a power-seeker. The competition is a way for him to reaffirm his superiority. But he participates only if is sure to win.

The game for the game has no interest for him. The arrogant smugness is used by him as protection against the shameful imperfection.

The fourth stigma, the jealousy or the desire is heavy to be carried.

If somebody of the entourage of the narcissistic subject possesses a valuable asset, if he is happy, if he is loved, the latter interprets it as an aggression against his person, the desire torments him and he will never stop of having denigrated, depreciated, annulled, destroyed.

Here are some materials supplied by Fatima who will serve to support my words:

"Why do you take more care of your wife than me?

I do not want to live with another groom who gives to his wife happiness which I shall never have (...). Who are they to judge me? (...). I am over all these miserable persons (...). I don't obey any law".

The face of desire sometimes is concealed behind an excess of received or given eulogies and the narcissist places then his talent in another domain over all the others.

Fifth stigma, the egoism. The narcissistic personality considers himself the best in everything and if he is not so, he does not want to hear it. Only his needs and feelings count, those of others don't matter, the mutuality and reciprocity are foreign. The others exist to approve, obey, flatter, comfort, and they must anticipate, imagine, vine his needs and hurry to satisfy them, and if the *alter ego* insists on being heard and understood, it is what he shows himself difficult.

Hotchkiss (2004) explain that "The conviction of the narcissist to be in his right go back to the egocentric stage of childhood, between one and two years, where the children feel a natural sense of essential greatness in their development (...) followed by the awareness of their real place in the global order of things which includes the

respect for others", stage which the narcissist did not cross. Hotchkiss (2004) adds: "As well as the shame, the rage caused by a frustrated right is a primitive emotion which we learn to manage with the help of parents" (p. 39), between the age of two and three years old during the "phase of refusal".

We can describe the sixth and last stigma as the exploitation or the use of others. Although there is not total fusion in the moments of compassion, the subject forms still links with another different person. It is possible only if both individuals feel the feeling to be different. The certainty of a distinct and autonomous Ego is a developmental milestone which occurs between one and four years. It is necessary to have of oneself a realistic vision and to be capable of identifying his feelings to understand the others. The schizoid personality is sometimes a deficiency of the narcissistic beings. Governed by shame, inclined to anger and to histrionic aggressiveness towards all those suspected of indifference or lack of respect, the narcissistic subject never develops neither the ability to share the feelings and needs for others nor the ability to recognize them. His emotional development is the one of a child from two to four years old.

The other is an extension of his Ego who exist only to satisfy the narcissistic egocentric person who exploits the others to excess while is denying this exploitation, mentions Hotchkiss (2004, p. 42).

This deviant attitude emerges from the schizoid incapacity of the narcissist to recognize the borders of his Ego, as we saw in the analysis of drawings made by Fatima. Anyone likely to gratify the narcissist will be incorporated into his existence and will have to prove to be worthy of his expectations. After a while, the victim tired of living the ups and downs according to the demise of neurotic, has some reservations, praise less often, even criticism from time to time, was less obliging, wonders if it's worth, and the narcissist perceives these differences of attitudes as a rejection of his Ego, an attack on his dignity and omnipotence. The imaginary omnipotence built during childhood when the narcissistic child was the favorite of the parent of the opposite sex and shared the "*phallus*" of power and that he had developed the illusion of his omnipotence. The one who the narcissist can't exploit is rejected, as unsatisfactory.

## NOTES

1 In his analytical psychology, Carl Gustav Jung (1996) resumed this word to indicate the part of the personality which organizes the relationship of the individual with the society, the way with which everyone has to steal more or less into a character socially predefined to hold his social role. The Ego can easily become identified with the *persona*, and leads the individual to take himself for the one who is to the eyes of the others and no longer to know whom he is really. In this case the *persona* of Jung is close to the concept of false self of Donald W. Winnicott. It is thus necessary to understand the *persona* as a "social mask", an image created by the Ego, which can eventually to usurp the real identity of the individual.

Source: Wikipedia. Web page consulted on 1.07.2011.

[Http: // fr.wikipedia.org / wiki / Persona\\_ \(psychologie\\_analytique\).](http://fr.wikipedia.org/wiki/Persona_(psychologie_analytique))

2 The **ego** pronoun will be written here without capital letter, the **Ego** conscious subject, thinking subject, will be written with a capital letter.

3 Reported by François Lelord and Christophe André (2000, p. 325).

4 The **bipolarity** or manic-depressive psychosis is characterized by accesses of *mania*, either by accesses of melancholy, or by both, with or without intervals of apparent normality. Model of the endogenous, even hereditary disease, this psychosis corresponds to a dissociation of the economy of desire from that of the enjoyment; totally confused to his ideal in the mania, the subject is reduced to the object of desire in the melancholy. The guilt of bipolar melancholy is different from the others, it aims at the being of the subject. Loss of the feeling of the impossible, we would believe to see and to hear an almighty child.

Audacious company, sling, this neurotic wants to engage his fellow men to his activities or to his revolts and abolition of the feeling of otherness. Dictionary of psychoanalysis (1993, p. 227).

5 Richard Desjardins (2003). *Do you love me?*

<http://www.youtube.com/watch?v=-l3Rljwsr2Q>.

6 Eric Berne (2001) was a psychiatrist and was the designer of the theory and therapeutic method of the transactional analysis (AT).

Claude Steiner (1978) was a friend and collaborator of Eric Berne at the Berkeley University. I present in appendix some fundamental concepts of the transactional analysis.

7 "The feeling of love is an emotion which accompanies the experience of the **cathexis**. Investment of the psychic energy to a representation or to an object. The *cathexis* is a process by which an object becomes important for one of the partners of



the relation.

Once cathected, the object, commonly called "loved object", is invested with our energy as if it was a part of ourselves, and the *cathexis* is the relation which becomes established between us and the loved object. De-cathecting means to remove his attention from the loved object so that he loses his importance for us. When we assert that love is a feeling, we confuse *cathexis* and love. We can cathect, for a while extended or limited, several objects or only one and we can de-cathect just as quickly, but we cannot love with so much alacrity". Peck, S. (1987, p.125).

8 Richard Desjardins (1990). *When I love sometime*.  
[http://www.youtube.com/watch?v=au2ncC\\_3MZo](http://www.youtube.com/watch?v=au2ncC_3MZo).

9 I have privileged the *biological* approach Vincent (2004); the *analytical psychology* of Jung (1996); the *psychoanalytical* approach of Freud (1998); the *structural and transactional analysis* of Bernes (2001); the *cognitive* approach of Beck (2005); the *bio-energetic* approach of Reich (1992) and Lowen (1985); the *primal therapy* of Janov (1978). I present some notions and some characteristics of each of these approaches in appendix.

10 Note that the quotes of Fatima, her words or her writings, are indented and placed in brackets. These extracts are pulled by documents or testimonies. When Claude is quoted, his words are placed in brackets without retreat. As for my personal respect, they are never indented and never placed in brackets. Obviously, **the authors' quotes are sometimes indented and always placed in brackets** and the source is indicated as follows: "Quote" Beck (2005, p. 11).

11 A **projection** is an emotional mechanism of defense by which the subject sees in others ideas, affects (unpleasant or underestimated) that are own.

12 See the text on the stigmas of the narcissism in Appendix IX.

13 **The cache memory** is the historic memory, the deep memory inherited from family past. Carl Gustav Jung (1996) uses the word **Self** to identify a person beyond what she perceives. The Self is an authority of the topics which includes the conscious and the unconscious.

14 Sigmund Freud (1998) created the **topics** to explain the functioning of the human mind. These models use a spatial designation which can be described as reflecting the psychic conflict.

15 **The Ego ideal**, psychoanalytic structure of second Freudian topics which chooses among the moral and ethical values required by the Superego those who constitute an ideal to which the subject aspires. The Ego ideal regulates the imaginary structure of

the Ego and governs the conflicts with his fellow men. The Ego ideal is similar in the neurosis to the unreal Ego.

16 The **narcissistic perversion** is a form of perversion marked with narcissism, a tendency to use the other to allow "to exist more (...) The narcissistic perversion is a long-lasting organization characterized by the capacity and pleasure to get under cover internal conflicts and in particular mourning, by arguing to the detriment of a manipulated object as a utensil or a stooge".

Source: Wikipedia. Web page consulted on 1.07.2011.

[Http: // fr.wikipedia.org/wiki/Perversion\\_narcissique.](http://fr.wikipedia.org/wiki/Perversion_narcissique)

17 Laurence Jalbert (1998). *Just like you asked.*

[Http: // paroles.zouker.com/laurence-jalbert/com-me-you-me-l-as-demande,21574.htm](http://paroles.zouker.com/laurence-jalbert/com-me-you-me-l-as-demande,21574.htm)

18 **Persona**, complexity of function formed for reasons of adaptation or of necessary convenience, but which is not identical to the individuality. The *persona* is a compromise between the individual and the society about what the individual appears to be. The *persona* is a mask for the individual.

19 Renaud (2006). *The bohoes.*

[Http: // www.youtube.com / watch? V=Omx94meg8cg.](http://www.youtube.com/watch?V=Omx94meg8cg)

20 The **alienation** is the serious alteration of meaning in a consciousness lost in itself and in the truth. In our societies of lie and pretense, it is set up as way of being from an economy and sociology transformed into tower of Babel of forgery and subjection.

21 Richard Desjardins (1990). *I slept in my car.*

[Http: // www.youtube.com / watch? V=tfSgWUxIvGo.](http://www.youtube.com/watch?V=tfSgWUxIvGo)

22 Taxonomy drawn from the bio-energetic approach which we present farther.

23 The concept of transfer neurosis is presented in Appendix VI

24 The AT, diminutive of structural and transactional analysis and the scenarios of life are presented in appendix II.

25 The terms *complex* and **parental complex** are concepts proposed by Carl Jung (1996) following his experiences of free associations which produce the subjects when we propose them some keyword ideas.

Jung is interested to all what disturbs the response time of the subject during these tests of free associations, delays, refusals, laughter, embarrassment, were indicators

that some certain emotional centers had been affected in the subject. He had just imagined the concept of resurgence of the deep complexes, of which the parental complex.

26 The booklet of trading stamps is a concept that is found in Transactional Analysis (TA). We present this concept in Appendix II.

27 Xavier Dolan (2009). *I killed my mother*. Web page consulted on 1.08.2011.  
[Http: // www.youtube.com / watch? V=tDa0CkKjfsk](http://www.youtube.com/watch?V=tDa0CkKjfsk).

28 "The separation anxiety [is a] term introduced by Swiss psychoanalysts to indicate a clinical picture where prevail the anxiety of abandonment and a big need for safety. It is about a neurosis whose etiology would be Oedipal. This neurosis would not correspond necessarily to an abandonment undergone in childhood, [but to a] feeling and [a] psycho-affective state of permanent insecurity, linked to the rational or irrational fear of being abandoned by her parents or close friends. Without any relationship with a real situation of abandonment characterized by the insatiable emotional greediness, anxiety, reactive aggressiveness, the requirement of testing each other to make sure of his interest, the sadomasochistic attitude and self-depreciation, [all] resulting in "I am not loved, because I am not lovable", [she] would lead, according to some, to the mentality disaster". Dufour (2007, p. 11).

29 These statements indicate that, for 100 infant mortalities boys, we count, in China, 198 infant mortalities girls. Todd, Courbage ( 2007 ).

30 Chaabi (2009). *The heart of a woman*.  
[Http: // www.dailymotion.com/video/x5mfza\\_le-coeur-dune-femme\\_music](http://www.dailymotion.com/video/x5mfza_le-coeur-dune-femme_music)

31 For example, the unfaithful brother which his Arab sisters protect against the recriminations of their Russian sister-in-law in the movie *The Secret of the Grain*. Abdellatif Kechiche (2007). Web page consulted on 1.2.2011.  
[Http: // fr.wikipedia.org/wiki/La\\_Graine\\_et\\_le\\_Mulet](http://fr.wikipedia.org/wiki/La_Graine_et_le_Mulet).

32 The rape fantasies of these patients aim only at relieving their senses of guilt. The neurotic women do not conceive sexual intercourse without feeling guilty, unless they are victims of a real or imagined rape which serves to reject the responsibility of the act on the infamous man. The feigned resistance of certain women during the sexual intercourse has a similar meaning" Reich (1992, p. 230).

33 **Endogamy:** marriages between cousins. We found 25% of endogamous marriages in Morocco and 30% in Algeria (Todd and Courbage, 2007).

34 Repression of the emotions, little deep, short and incomplete superficial breath are means to repress the feelings, to check the emotions, to protect from the guilt and thus from the suffering, but also from love.

35 The **trauma** is an inassimilable event for the subject, often of sexual nature, such as it may appear to constitute a determining factor of the neurosis.

36 Serge Gainsbourg (1969). Words and music: Serge Gainsbourg.  
[Http://www.youtube.com/watch? V=wgacX35zBck&feature=related](http://www.youtube.com/watch?V=wgacX35zBck&feature=related)

37 Emotion that Lucy Vincent (2004) describes in this way: "Far from you I am bad. The strong implication of endorphins in the loving condition, just like the pheromones during the loving quest is doubtless responsible for many of these effects: enjoy to be together, conditioning of our appreciation of the qualities of the other or still large mood swings in the beginning of loving affair. In the best moments, we can talk of euphoria, but to fall again immediately into despair, if our lover is late for an appointment, or if a rival appears. Rather than talking about the loving happiness, better would be to evoke the big instability which oscillates between two extremes and the exacerbation of the emotional state. This pleasure results from the endorphin that is released in the brain of lovers" (P. 86).

38 Martine St Clair (1985). *Tonight love is in your eyes*.  
[Http: // www.youtube.com / watch? V=zzv-l9tx69g.](http://www.youtube.com/watch?V=zzv-l9tx69g)

39 Here, Claude introduces himself to professor Mayrand and he describes some key events of his life.

40 "The **primal therapy** is miraculous, but it is not a miracle, it is a science in action!" Dr. Arthur Janov (1978) doctor, psychiatrist and psychologist, began by exercising the most conventional psychotherapy before developing his own method: the primal therapy. He worked in various Californian hospitals, then privately from 1952 to 1967. He reports that in 1960, during a session of psychotherapy, he heard a young man extended on the floor to cry out that seemed, according to the psychiatrist, "to come from depths" and to express an unconscious wound of which the patient did not manage to heal. This episode changed the course of his professional life, because, from this moment, he did not stop to look for the underlying causes in the psychological problems, and to develop a scientific and specific therapy with long-lasting effects". Source. Web page consulted on 1.2.2011.  
[Http: // www.le-dp.com/fichesTechniquesDP/therapiePrimale.html](http://www.le-dp.com/fichesTechniquesDP/therapiePrimale.html)

41 Serge Reggiani and Georges Moustaki. Words and music (1968).  
[Http:// video.google.com/videosearch?q=serge+reggiani&www\\_google\\_domain=www.google.com&hl=fr&emb=0&aq=0&oq=serge+reggiani](http://video.google.com/videosearch?q=serge+reggiani&www_google_domain=www.google.com&hl=fr&emb=0&aq=0&oq=serge+reggiani)

[http://www.google.com/search?q=serge+reggiani&www\\_google\\_domain=www.google.com&hl=fr&emb=0&aq=0&oq=serge+reggian&qvid=serge+reggiani&vid=652068509626246188](http://www.google.com/search?q=serge+reggiani&www_google_domain=www.google.com&hl=fr&emb=0&aq=0&oq=serge+reggian&qvid=serge+reggiani&vid=652068509626246188).

42 Lucienne Boyer. Words and music. Interpreter Noëlle Cordier (1975).  
[Http: // www.youtube.com / watch? V=9l3c8XVZ3dY](http://www.youtube.com/watch?V=9l3c8XVZ3dY).

43 The **Little professor**, the **crazy Child** and the **critical Parent** are three characters of transactional topics which we present in the appendix II.

44 Marc Anthony (2004).  
<http://www.youtube.com/watch?v=XRXem9aQVe8&feature=related>

45 At first sight, under a biological angle, it can seem strange that the fellow man looks for the fellow man. The theory of evolution teaches us that it is necessary to mix the genes as far as possible. Because it is necessary to measure the profits of this tactics on the entire race, the choice of a partner in compliance with his habits and with whom we get on for the education of the children weigh more than the possible damages of some disturbing genes. Often, when we talk about seduction with the aim of the formation of a couple, we argue as if both sexes were identical. The difference between male and female in the hunting of the ideal partner is very big. The males produce spermatozoa and the females produce ovules, they are two gametes very different, and this difference holds the implemented strategy so that these two gametes meet each other. The male invests in the quantity while the female invests in the quality. The male product millions of spermatozoa that he can sow so much as he wants. The reproductive potential of his genes is enormous. The female invests materially much more in the production of a child. She produces a single ovum a month, only for thirty or forty years of her life, and if one of her ovules is fertilized, she has to pay attention on this ovum fertilized for months and even years after her creation. Thus the female chooses accurately the male that she will invite to fertilize her.

46 According to Todd and Courbage (2007). In an Arab couple, a marriage on average at twenty six years and divorce twenty years later in the forties.

47 The sex therapists talk about the importance to support the sexual desire to maintain the current contract and have a harmonious married life.  
But for certain people affected by the disease or forced to take medicine, the challenge is considerable and more with the age, the libido is more than an affair of emotions.

48 Claiming that a woman is **frigid**, it is to say that she has no sensual reaction, no interest for sexuality, it is extreme. It is not the case of Fatima, but she is very likely

disconnected from her authentic sexuality and she feigns the enjoyment and the pleasure.

49 Pierre Lapointe (2009). *I shall return*.  
[Http://www.youtube.com/watch? V=rs0NGd64usM](http://www.youtube.com/watch?V=rs0NGd64usM).

50 For the realization of this appendix I was largely inspired by Sandy Hotchkiss (2004).

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Translation by Claudio Buttinelli. Roma.