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SOME REFLECTIONS ON THE ORIGIN OF HATE BETWEEN MAN AND WOMAN

There is no love without hate and no hate without love, their opposite is indifference. According to Donald Winnicott (1990, p. 21) human being's deepest guilt evolves when his hate is stronger than his love.

This paper will explore how origin of hate may base on early helplessness, difference between sexes and disturbances of developmental phases. In the end it will be illustrated how hate can protect love in a relationship between man and woman.

Keywords: hate, helplessness, difference, fear, gender identity, functional objects, functional relations, parenthood

EARLY HELPLESSNESS

We are born in an extremely helpless state and as babies are completely dependent on our environment, on our mother. This phase is the basis of our psychic structure, impossible to remember consciously, but we have our body memories. Janine Chassequet-Smirgel (1970, pp. 133-134) has understood something very crucial about this phase, about our attempt to integrate the early experiences into our psyche and our whole culture:

“Man and woman are born of woman
before all else we are our mother's children.
Yet all our desires seem designed to deny this fact
so full of conflicts and reminiscent of our primitive dependence.
The myth of Genesis seems to express this desire to free ourselves
from our mother: man is born of God, an idealised paternal figure,
a projection of lost omnipotence. Woman is born of man's body.
If this myth expresses the victory of man over his mother and over woman,
who thereby becomes his own child, it also provides a certain solution
for woman inasmuch as she also is her mother's daughter;
she chooses to belong to man, to be created for him and not for herself,
to be a part of him – Adam's rib – rather than to prolong her “attachment” to her mother.”

Winnicott (1986, p. 193) has written that if we don't confess our complete dependence on woman we all feel fear of her. In his words: “The awkward fact remains to man and woman that each was once dependent on

woman and somehow a hatred of this has to be transformed into a kind of gratitude if full maturity of the personality is to be reached”.

The idealisation of motherhood and childhood is a way of protecting ourselves against the early helplessness and traumas. It may be based on the unconscious realisation of the fragility of the early phase. Mothers also feel deep helplessness when taking care of their babies. If mother is able to recognize and contain her own helplessness, she can calm her baby in a different way. Idealisation is repudiation of the true motherhood and its tremendous demands

The profound thought of Chassequet-Smirgel presents first and foremost both man's and woman's attempt to process unconsciously the experience of early helplessness and absolute dependence by denying them. It also provides one explanation for why the position of male and female has been and still is unequal in many cultures. At present we are living times of change in the Western civilization. Woman does no longer feel that she belongs to man the same way she used to. She can recognise the origin of her identity, the sameness with mother without merging into her, and the difference between herself and father.

The core of our basic identity, baby boy's and baby girl's, emerges of what we are, the difference between sexes comes into the picture later. Both boy and girl identify with mother in their first phase of life and mother is the first love object for both sexes. However from the beginning father's role as love- and identity object is more important to the baby than it has often been considered in the psychoanalytic theory (Green, 1975). According to many studies baby is able to differentiate mother and father from very early on based on smell and the way of touching. Recent studies show also that a foetus is able to identify mother's and father's voice (Nishizone, 2006). “Father introduces distinction, difference, separation and externality into the child's world. Infant observations make it apparent that fathers take care of their children differently from mothers, even when they perform similar care-taking measures” (Klockars, 2004, p 177).

DIFFERENCE BETWEEN SEXES

One body – two sexes

Woman and man are different from each other. Their bodies are different and this results also into a psychic difference. As Freud (1923) said: “The Ego is first and foremost a bodily Ego”.

In the history of Western thinking male body has been presented as a model of human being. Irene Matthis (1997, pp. 40-41) tells a story about Marie. It was written by Ambroise Pare, who was the first doctor of Carl IX, French king in the 1560's. Marie was a 22-years-old pig farmer. One day as she was watching the animals she had to chase them away from a wheat field and jump across a wide ditch. According to the story man's genitals came out from her lower end at that moment and Marie became a man, fully developed human being, in a blink of an eye.

Autopsies were made for both women and men, but what was seen, was interpreted according to how things were thought to be. McDougall (1995, p. 235) writes: "Perhaps the saying, "I will believe it when I see it" should read, "I will see it when I believe it", where research is concerned. Our cherished concepts appear to be continually self-confirming." The real differences between men and women were impossible to understand

at that time. Perhaps they still are, but not so much in the physical level. However, similarity is still sometimes sought after, which is shown for example in the way psychoanalysis connected clitoris and penis together.

The mammal egg cell was found in 1828. Before this discovery woman had been just a shell in which a baby developed, but got all her/his qualities from the father. By denying the specific nature of women the society could also deny their needs and demands. In 1870, a famous English psychiatrist Henry Maudsley presented as his research results that the intellectual development of teen aged girls actually damages their reproductive organs and their brains. According to him, periods wore off women's vitality so much, that there was none of it left for other activities (Kortelainen, 2003, p.196, my translation). His research results were in agreement with his own time. Unfortunately they give an one-sided picture of him: he had, however, profound understanding of psychosomatic disorders, in his words : "The sorrow that has no vent in tears makes other organs weep" (McDougall 1999, p. 133).

Women's position in the society has changed radically in the Western countries after the Second World War. The development of gynaecology and preventive methods have had a great influence on woman's life. At the same time a need has risen to redefine also man's position, in many ways men have been freed from cultural roles maintained before. According to McDougall (1995, p.6) it is traumatic both for women and men to be able to be of only one gender. To be both a man and a woman, a boy and a girl, is a common wish that every child expresses very clearly. How we interpret this as adults, what kind of a theory we develop of it, is influenced by the culture and time we live in and by our own unconscious needs. According to the present knowledge all embryos are feminine in the beginning.

Freud considered that there exists only one genital, penis, in a child's world in the beginning. Freud's theory has been called phallic monism. In his words (1937, p. 252) : "The repudiation of femininity can be nothing else than a biological fact, a part of the great riddle of sex."

I participated in the Freud Symposium in Pribor, Czech, August 2013. To see the very small, meager room on the second floor of a building above the locksmith shop where little Sigmund spent his first three and half years with his parents and even with a nanny in the same room, was a shock for me. Freud's mother Amalia was twenty years of age when she moved to Pribor with her husband, twice her age. Jacob's two sons from his first marriage age 24 and 20 were living very close to them. Sigmund was born nine months after their marriage. He as 18 month old might have been in the room when his brother Julius was born. Julius would have been conceived when Sigmund was eight to nine months old. Julius died six months old and mother was already pregnant with Anna. Primal scene, birth and death encompassed little Sigmund.

We can also ask how was Amalia's health and state of mind, when she just one month before Julius' birth had lost her brother called Julius. After Julius, Freud's five sisters and one brother were born, all before Sigmund was ten years old. Freud's mother, conspicuous in her absence, is hidden behind a defensive barricade; there are many more references to his father in *The Interpretation of Dreams* and in his cases. However, Freud's relationship with his mother was very close, he visited mother every Sunday. Mother died 95 years old, nine years before Sigmund (H. Blum, 2013).

Are all these early facts behind the theory of phallic monism? Chasseguet-Smirgel wrote (1986, p. 16) "My hypothesis is that the theory of sexual phallic monism corresponds not to the lack of knowledge of the vagina but to a splitting of the ego or to the repression of an earlier piece of knowledge."

Ikonen (1998, pp. 136-150) has published excellent papers called "On Phallic Defence" and "From Oedipal Problems to Phallic Universe" (1998, pp. 52-75), where he elaborates how the phallic defence has influenced our culture and its structure and how we can see it in our every-day life. Phallic defence is included in phallic monism, in other words on the idea that there exists only one genital in a child's world. Ikonen considers that phallic defence is based on ignorance about girl's reciprocal genitals, which are not seen and hence not known about. Boy's fantasy to tear a hole, to penetrate violently would base on to this mental image. Is it possible that phallic defence in both women and men, as it also occurs among women, could be based on fear of the inner space of woman and on the consciousness of its existence from the very beginning?

We are all born of woman, grown in the uterus and this has most probably left traces in the unconscious psychic structure. Chasseguet-Smirgel (1976, pp. 275-286) considers that we have *innate* knowledge of it but our sexual theories replace it, especially phallic monism and the correlative ignorance of the vagina, which is shared by both sexes. Gregor Zilboorg 1944 wrote: "woman envy on the part of man is psychogenetically older and therefore more fundamental than penis envy" (Kelman, p. 21). And he adds: "there is no doubt that further and deeper studies of man's psyche will yield a great deal of enlightening data, as soon as one learns to discount the androcentric veil which has heretofore covered a number of important psychological data". Dr. Bose, founder of the Indian Psychoanalytic Society 1922 wrote to Freud: "My Indian patients do not exhibit castration symptoms to such a marked degree as my European cases. The desire to be female is more easily unearthed in Indian male patients than European." (Kelman, 1973, p 21).

The theory of girl's development has been reductionistic but it seems to be the same case with the theory of boy's development: psychoanalysis has forgotten the role of testicles in the development of boy. "However every culture recognizes the testicles as symbolic of masculinity, at the same time as they represent what is weakest and most vulnerable in male identity" (Friedman, 1996, pp. 201-253). It is interesting that Freud's first study as a young medical student was dissecting 400 eels in order to solve the problem of the testes of the eel which nobody had been able to locate. His very first scientific paper (1877, pp. 223-254) attempted to show that a small grooved organ in the male eel (Syrski organ) had the histological structure of an immature testis. Anita Bell, child and adolescent psychoanalyst, published in 1961-71 many articles based on the detailed clinical case reports (Friedman, 1996, pp. 201-253). According to her, the first castration anxiety is connected to the testicles, the disappearing of them; involuntary testicular retractions. Penis is strongly cathected because it does not disappear. Phallic castration anxiety serves as a defence against the earlier and more realistic testicle fears. Kestenberg (1968, pp. 457-519) created the concept "inner genital phase" in boy's development. Sexual excitement starts from testicles but a little boy locates it to the penis and discharges it to the phallic masturbation. He projects his inner or feminine impulses to the opposite sex.

In 1996 Friedman published a very extensive and profound article "The role of the testicles in male psychological development" (pp. 201-253) with extremely rich clinical case material. In his words: "Psychoanalytic theories of gender may no longer put penis envy at the core of female sexuality, but they have not yet revised the purified phallic concepts underlying male psychology. Our theories of sexual development can evolve beyond an overly strict gender polarization by including in the definition of maleness more of the "inner space" repudiated by men and projected onto woman". How a boy can integrate his inner space to his body-image has also a great influence on his cognitive functions (Barrett, 2005).

Considering the studies presented before we can better understand why woman's inner genitals can get so opposite meanings: they can be seen as the source of terror or of vitality. Omnipotent fantasies are associated with the inner space. One 3-year-old boy said unhappily to his pregnant mother just before labour: "Where will I go when dad goes also into your tummy to take the baby for a swim?". The boy had seen fathers swimming in the pool with their babies in the television.

In Namibia men believe that an intercourse with a virgin cures aids and other illnesses. As a consequence many baby girls have been raped (Maija Palander, MD, verbal communication). The omnipotent meanings of inner space are derivatives from woman's capacity to give birth to a child (Mäenpää-Reenkola, 1997, p. 86).

On the meaning of difference

Children start to notice the differences between the sexes when they are around 12-18 months old. Difference evokes fear both in boys and in girls (McDougall, 1995).

Difference evokes always fear in us. In one comedy series this subject came up when a small boy said, that he can't trust creatures who bleed ones a month but still don't die (Southpark). If we are courageous enough we are able to fear, recognise our dread of each other. It is only in this way that man and woman can find a genuine relationship with each other and themselves. Fear means bravery to see the facts and be conscious of them.

I define the basic difference between man and woman as follows: man penetrates/comes into woman, woman is penetrated/wants man inside of her. "Sexual difference involves not only the role of each partner in procreation (the man impregnates, the woman gives birth and provides milk), but also the "position" of each of them in actual intercourse (the man penetrates, the woman is penetrated); it involves also, even before intercourse and procreation come into the picture, the experience of one's body, the psychosexual cycle of life." (Colette Chiland, 2004, p. 80-81) Girl fears she gets broken falls apart in a deeper way, will I be myself after this?. Boy is afraid of how capable he is, how his penis will work, will it bear, what it will meet inside of girl, will it be damaged. Nowadays sex life is started very early, as kids. As young and immature it is necessary to deny unconscious fears which threaten one's self-experience. Intercourse has become a casual ritual almost like handshaking, which automatically belongs to the relationship between the sexes. Man's will to penetrate and to test his penis may be his primary ambition in the intercourse. His ability to bear and experience true intimacy develops later on, when his male identity is strong and safe enough and doesn't require phallic narcissistic defence any longer.

A woman who gets intimately involved easily may not appreciate herself as a woman or she may feel that her body is not her own, it may still unconsciously belong to mother or be almost like mother's body. Intercourse may be separated as a physical act, which doesn't touch woman's being, it doesn't happen in her. In love we all are most vulnerable, we are threatened by possible offends or rejections, on the deepest level by castration.

By simplifying a great deal one could say that *woman needs a good relationship in order to be in intercourse, for man intercourse means a good relationship.* This is a basic contradiction that may be hard for men and women to understand, but realising it would help both. For woman the main problem is adaptation taken too

far; becoming Adam's rib. One Indian girl has said: All the women in the whole world are speaking the same language: it is silence.

Gender identity: core of autonomy

Gender identity is the core of our autonomy (Chassequet-Smirgel,1997). Gender identity is not defined only by our physical being but also affected by our parents' attitudes, especially the unconscious contents of those attitudes, and the culture we live in (Stoller, 1968).

According to McDougall (1995, p.3-12): Freud's reasoning was based entirely on male standpoint, from which came his overemphasis on penis envy. "For reasons of his own he assimilated the female clitoris into the male penis. Freud's theory can be summarised as follows: the little girl's first desire is to possess her mother sexually, she then replaces this focus with the desire to possess a penis, then to have a child from her father and finally to have a male child of her own. This means that a girl's desire for a baby is merely a substitute for a penis and that her love for her father is a mere consequence of penis envy." However Freud was revolutionary in his time, because he seriously listened to women and was interested in their sexual life and thoughts. "It is interesting to note that the complete clitoral organ with its internal appendices was neither charted, not even named, until relatively recently".

Already in the 1920's Melanie Klein and Ernest Jones opposed to Freud's theory on phallic monism. In 1933 Karen Horney published an article called "The denial of vagina", according to which the difficulty to accept the meaning of vagina is the same as denying its existence. Erik H. Erikson (1959) started to use the term inner space to describe the inner sex organs of a woman.

The thoughts about girl's development changed: it was understood that *primal femininity is girl's basic trait from the very beginning and its core is the desire to have a child*. Girl is conscious about her inner space, which shows for example in her playing and in her dreams. It has been discovered that there occurs spontaneous, rhythmic moistening of the vagina (Sarrel, 1977, p. 19) in baby girls, which is comparable with baby boys' spontaneous erections..

According to Chassequet-Smirgel (1976, p. 285) girl's penis envy is connected to the relationship with mother, to the will to win mother by owning penis, which mother is lacking. The more difficult it is for a girl to differentiate herself from mother, the stronger is her penis envy. Penis envy helps to maintain her self-experience. A milder castration reaction facilitates the girl's turning to the father as her primary love object if the earlier mother relationship has been good enough (Moore, 1976, p. 295). The researchers are still divided to those who believe that the core of femininity is penis envy and to those who think femininity exists independently from the very beginning. Gender doesn't influence which side a researcher takes, there are men and women in both camps (Chassequet-Smirgel, 1997).

It has not been written much about pregnancy and child birth on the part of mother although we all the time are reflecting mother-child relationship. Recently motherhood has become more to the focus in

psychoanalytical research but fatherhood has been even much more neglected, just now appearing more to the stage.

According to Erna Furman (2001, p. 81) boys' and girls' body-ego and their narcissistic investments of it are different: "The boy closes and firms up his body-ego boundaries whereas the girl takes pleasure in keeping hers flexible. These differences predate phallic-genital sexual interests and are unrelated to children's knowledge or ignorance of sexual differences but they are closely linked to later attitudes to bodily integrity and to mothers and mothering. Woman's flexible and so vulnerable body-ego certainly poses a threat to the boy and man who once were similarly vulnerable. The greater the threat of re-experiencing early states of bodily disintegration the more he needs to defend his bodily integrity, to the point of avoiding feeling contact with woman as mothers and with their mothering experiences".

The phallic developmental phase essentially helps the child to differentiate from mother. It protects girl's self-experience and boy's gender identity. If a boy's dyadic relationship with father has been good enough he is also capable to identify selectively with mother and his need to deny mother's meaning will be tamed and integrated to his identity. Also for a girl good enough dyadic relationship with father is necessary in order to selectively identify with father. "When father's role in fertilization becomes clear, the model of masculinity and femininity will form (Jokipaltio, 1986, p. 23, my translation). "The sight of the female genitalia without a penis not only inspire the child with fright because it confirms the possibility of castration, but it also requires the child to recognize the role of father's penis and to accept the primal scene" (McDougall, 1972, pp. 371-384).

Mother is the first love object and object of identification for both girl and boy. Mother is our world and we are her world, everything is shared, we feel like we own mother. It is a great disappointment for a boy and a girl to realise that mother has an inner world of her own, which they don't know and inside of which we can't get. In addition to this, boy has to admit that he is also physically different from mother. It is traumatic for him. He fights against this piece of information by believing that he can give birth to a child and breastfeed it like mother. Penis makes nursing possible. In this phase a little boy called his father's penis an old tit in the sauna. A little girl told that mother has milk tit, father sour milk tit. One 2-3 years old boy announced to his mother that he had a baby inside of his tummy. Mother and son talked about the baby for several weeks alone by themselves until one day the boy told his mother that the baby was gone and that it was now in mummy's tummy. - Little Hans' father said to his son when little sister was born (Freud, 1909, p.95) "You know quite well boys can't have babies", to which came the reply "Well, yes. But I believe they can, all the same". The popular story by Briggs (1978) "The Snowman" can also be understood as an illustration of a boy's wish to give birth to a baby. A male analysand of mine held back urine imaging to be pregnant. Men's dreams of pregnancy are not rare, but perhaps there are more of them when the analyst is a woman. Often small boys get mocked due to their fantasies about pregnancy, they are 'girlish'. When the repairing fantasies about pregnancy have to be rejected the unconscious result can be a baby in the tummy. Now man's baby is woman, born of man, and this makes mother unnecessary as Chassequet-Smirgel describes.

A boy may also believe, that mother has a penis, but it is hidden and thus mother is similar to him. Gradually boy notices he is physically alike with his father and father becomes important to him in a different way than

before. The notion of being different from mother makes it possible for a boy to separate from her. Boy looks up to his father and searches for his acceptance. This phase is very important considering boy's gender identity. Boy doesn't compete with his father but watches him in search of a model of how to be a man. Manhood also includes the relationship with woman, with mother. "In this phase son loves his father without ambivalence and at the same time requires the means from his father for the oedipal competition that will come up later" (Tähkä, 1993, p. 411).

How a man can find fatherhood when he becomes a father depends a lot on the relationship with father.. Boy's early love for mother is not primarily sexual, this will evoke later in the oedipal phase. As it is well known for some men loving the same woman at the same time in an erotic and non erotic way is impossible in adulthood too; women are either madonnas or whores.

Greenson and Stoller (Diamond 2004, pp. 45-64) have a hypothesis that a boy normatively has to fiercely "dis-identify" from his mother to overcome his femaleness. In a way we could say following their theory that the development of masculinity can only be based on phallic defence. Michael Diamond disputes their hypothesis strongly and he also underlines the role of the culture in the identity development. He presents that the security of the boy's attachment to his mother provides his transitional turning to father and "the unconscious paternal and maternal imagos and identifications of both the mother and father, as well as the father's preoedipal relationship with his little boy and boy's mother are externally significant in shaping a son's gender identity" (Diamond 2004, pp. 359-379). A little boy forms an adaptive and defensive illusion of the supremacy of his own masculine equipment in order to overcome the pain created by the losing the early unity with the mother (Manninen, 1992, pp 1-26, 1993, pp. 35-46). "If the Oedipal situation becomes too shameful and humiliating to the son he may react with too much phallicism" (Klockars, 2004, p.191).

For a girl mother stays all the time a primal identification object as well as the core for the ideal self. Girl's dyadic love relationship with mother is also free from ambivalence. In the oedipal phase girl wishes for a penis in order to be able to satisfy her mother, to be in a same kind of relationship with mother as father is, to be like father (Tähkä, 1993, pp. 408-417). I think this wish also plays a role in protecting girl's own open genitals, especially in the preoedipal phase (Furman, 2001, p. 81; Laine, 2004, pp.301-316). Girl's sense of self-esteem and her self-experience are affected by how her own mother appreciates and experiences herself as a woman. Father's dyadic relationship with his daughter, his respecting of girl's special feminine features is indispensably important for the development of girl's gender identity, just like mother's respecting of boy's masculine traits is urgent for boy. These are building blocks both for girl and boy in their later relationships with the opposite sex.

Women are usually more in touch with their motherhood than men are with their fatherhood. This is of course due to women being pregnant, giving birth and her primal identification with mother. Man's journey into fatherhood may be longer, but it seems, that the primal wish for a man too, is to get a child, become a father. Could the difficulty to recognise this wish be connected with the phallic defence, which would be based on both the disappointment of not being able to give birth as well as with the fear of the inner space of woman? On the other hand a woman may want to own her baby, which has been born of her body and especially in the early phase to feel the baby as part of herself. She may diminish the significance of baby's father *who she, however, simultaneously painfully misses to protect her self-experience, because bodily disintegration is*

threatening her when taking care of her baby during the first months. Sexual act often helps her to reach her bodily and mental integrity.

Parenthood

According to Erna Furman (2001, p. 76) narcissistic investment in the child characterises both parents' entry into the developmental phase of parenthood and is essential to their parenting but these investments are different. "The father's narcissistic cathexis is, however, mental, whereas the mother's is mental and bodily. Even fathers who are consistent and fully invested primary caretakers do not experience the primitive fear of disintegration or the related bodily sensations when their baby weans him/herself or takes over bodily self-care". The separations from children stay through the life different for mother and father although they could be able to share their reactions to their adolescents' emancipation. Mother's reactions stay bodily, she may feel contractions when her daughter is in labour giving birth to her baby.

Man can feel he is just a bystander during the pregnancy of her wife. After the birth he may feel again left out and secondary when he witnesses the intensive relationship between baby and mother. It may be very difficult for father to realise how important he is for mother as the supporter of motherhood and mother's self-experience and how important he is for the baby despite of the fact that for the baby mother comes first almost in everything. If a man can find and securely experience his early identification with mother and his wish to give birth, he can share the motherhood with his wife and not feel only left out. As a father man has his own, different relationship with the child from the very beginning.

DISTURBANCES IN THE DEVELOPMENTAL PHASES AS SOURCES OF HATE

Functional relationship

The developmental phase before the establishment of self and object constancy is called by Tähkä (1993, pp.75) as functional phase. "In child's experiential world this early object is not yet somebody with functions but a much less differentiated somebody who is the function she is performing at a given moment".

In the functional phase our own self-experience is dependent on the object. We don't feel that mother gives and we receive but that everything belongs to us. Mother is a function. It is important that this phase is safe enough for the child and the disappointments in it bearable. It means that mother has to be in tune with her baby (E. Furman, 2001 pp 56-57, Tähkä 1993, p 30). In order to learn and do those things for ourselves that mother used to do for us, in order to gain autonomy, we need mother's presence and admiring of our doings. If this developmental stage is not good enough, we stay helpless in many ways and dependent on others, lacking of abilities. Our narcissistic balance is weak and we are quick to take offence. We transfer our needs and hopes to the person we live with. If he or she does not fulfil our desires, we resort to rage and aggression in our disappointment. It is the only way we can defend our self-experience because we can not face the disappointment and the deep stage of helplessness we are driven into. Probably many of those murders and

acts of violence that have occurred in a divorce or separation situations, have to do with the shortcomings of this developmental phase. Murder may unconsciously mean final owning.

Wife may represent mother to her husband, she will have to carry all the disappointments experienced before with the mother but possibly also the hopes of replacing those disappointments. We all, both women and men, associate unconscious expectancies of omnipotence with our mother, she did give birth to us (Chasseguet-Smirgel,1976,p.281). Everything is her fault but we believe that she also has the power to control and repair everything. All that goes over the psychological tolerance of the child, is mother`s fault. Child defends himself against his own helplessness by believing that s/he is guilty: by feeling guilt s/he is not completely helpless nor outside. *If the image of the mother as a good object has been lost in early phase for instance because of separation, can mother stay as a bad object in the child`s mind for the whole life, whatever she will do later on.* Often also the frustrations experienced with father are seen as mother`s fault, mother could have done something to prevent them. It is much easier to experience and forgive father`s omissions, as well as his total abandonment of us because he is not the one who gave birth to us.

Wife`s pregnancy is often very hard for a man whose psychic development has stayed mainly on the functional level. The new born baby may represent to him mainly a competing sibling. Escapades are not uncommon in this phase. Wife will be deceived, because the man unconsciously may feel that wife has deceived him by giving birth to the child. On the other hand wife has become mother after giving birth to the baby and she may begin to represent unconsciously man`s own mother for him. Sexual life may start to feel incestuous, become impossible and lead to impotence.

Also husband can represent for wife her lost and missed mother, unfulfilled wishes and also father. Disappointments are unavoidable. All significant human relations include functional, early elements however developed they may be. Disappointments on the functional level evoke the most primitive rage and need to subdue and force the other to be our servant, whom we control, rule and toward whom we do not feel guilt, gratitude, respect nor sympathy. On the functional level we believe that the other person is just like we see her/him, the interaction is only determined by her/him and we have no influence on it (Tähkä 1993, 74-90).

Envy and competition

A close, important object relation is narcissistically valuable for us, but there is always the danger of narcissistic offend woven into it, too. All human relationships include envy and competition. Parents may compete openly or unconsciously about their children`s love resulting in deep loyalty conflicts felt by the children. Child`s oedipal phase may seriously shake parents` relationship as also the phase when children move out from home.

If we consider envy between men and women the difference of the sexes becomes crucial, there is so much to envy. If we can't tolerate difference, we start to demand sameness and force each other to it. We lose the possibility to experience and share the richness of living with an other person who is different from us both physically and mentally . *By identifying to and understanding difference we may experience being part of it, be enriched of it and at same time we possibly succeed in taming envy and competition.*

There is jealousy in every love relationship. It may be possible to differentiate jealousy based on the functional level and jealousy primarily based on the oedipal level, although the limit is fluctuating. *The demand to own dominates on the functional level and anxiety of being left outside on the oedipal level.* Jealousy based on owning the other person may lead to violence; it includes the feeling "my honour has been offended". The experience of being left out may evoke grief and fear of abandonment and humiliation. It may however include more object libido than narcissistic offence. Well balanced situation can be described by the words "I am still good enough in spite of rejection".

"To fully appreciate a woman one has to be a man, and to fully appreciate being a man one has to be a woman" (Winnicott 1986, p.189).

The circle of violence and hate

Man is physically stronger than woman and in the history of mankind he has ruled woman by strength. Women have tried to develop psychological skills instead. Man has less contact with his feelings projecting them on the woman whom he controls. In the best scenario aggression can help us move forward but violence is different: it could be called perversion of aggression (Tuovinen). Becoming a victim of physical violence is extremely humiliating, traumatic and evokes deep shame. As an analyst I have often seen that people usually try to hide violence they experience in their marital relationship, or dismiss its meaning. The psychological pain is stronger than the physical. The dynamics here is not about one agreeing to violence, as people sometimes may think, but about losing human value, which is then protected in oddest of ways. Usually the most difficult violent relationship exists between a man and a woman who both have experienced violence in their parents' relationships. Children do not live in their own worlds but in the worlds of their parents (Stajner-Popovic, 2002). First the joint experience will unite them, but as time goes by violence will repeat itself in their own relationship and they both are incapable of doing anything to make things better without help.

We hit when we feel ourselves helpless and offended. Also the subject of violence is ashamed of her/himself, experiences the situation as traumatic and fears for its renewal. In researches it has been noticed, that the degree of violence usually only gets worse. This finding is the same as has been found in the study about murderers: a murderer commits the first murder to get rid of his murdering thoughts, the second murder in order to liberate himself from the previous murder (Tuovinen, 1973). Woman's violence often appears more on the psychological level. She can completely underestimate her husband and by taking seemingly care of him, castrate him to a child's position.

Rape is violence realised by genitals without sexual aim. The goal is to humiliate and devalue another person, to hurt as deeply as possible. It is an absolute castration of human being, whether the object is she or he.

In the West we consider "Thousand and one nights" as a book of fairy-tales where Sherazde is a charming but little simple entertainer telling harmless stories and dressing in fabulous cloths. But in the Islamic culture it is a myth of woman's liberation and the *strength of the word*. Sherezade is one of few Islamic female heroes and profound thinker, who is taking profit of her knowledge of human mind and makes people to believe that it is *possible to change the world and human being by talking* (Mernissi, 1995, p.21).

HATE AS A PROTECTOR OF LOVE

One wife was asked, if she had ever thought to divorce during her long marriage. "No, but I have killed my husband every day in my mind". These words tell us how hate protects love. When hate is not stronger than love, it is possible to recognise it. One doesn't experience it as a destroying force which threatens oneself and the other and it doesn't grow little by little into bitterness. Denying feelings of hate twists reality and narrows down our self-experience and life.

Quarrelling, having arguments in a constructive way is a capacity, which can deepen and develop the relationship. Continuous arguing tells about getting stuck into something. If our self-experience is very fragile we may maintain our psychic balance by considering our spouse evil and experiencing that all good is coming from us. "Fusion is fundamental in all object relations as only the degree of its participation and as well as the participation of the separation varies" (Fonda, 2006).

Ability to repair is not based on only love but also in being conscious of one's own guilt and badness (Winnicott, 1990, pp.15-28). It is the condition for a long relationship. According to McDougall (1995, p. 242) "Love and hate, in all their myriad forms, and the innumerable transformations to which they give rise - creative and sublimatory activities, neurotic, psychotic, perverse and characterological solutions - all are protective barriers against the danger of the final defence: the destruction of affect, and with it, the loss of all meaning in relationship. Indifference and disaffection render the individual concerned invulnerable to psychic suffering".

The more free our mind can be, the more able we are to be conscious and contain our own feelings, to be responsible for them and the less we are forced to act. We can give space to each other as different persons and learn to know each other in a genuine way. The internalisation of differences and equality which respects differences, is possible for us if we have been able to integrate in ourselves the images of mother and father without denying their differences, the consequences and values of those differences. *On the narcissistic level difference is a threat, on the genital level it is the cornerstone of the relationship.*

Mutual, reciprocal and equal relationship between man and woman is a result of long development and hard to reach, which can also be seen in the history of our culture and psychoanalysis. Maintaining it requires continuous psychic work from both, ability to bear and work through disappointments and hate evoked by them. To accept one's bisexuality and integrate it is a precondition for a good relationship. According to Kestenberg (1995, p. 24): "By projecting his femininity upon her, the man can love her free from guilt and fear. Vice versa, by projecting her own masculinity upon the man, the woman can accept him and love him without fear, guilt or shame. It appears that bisexuality is a necessary prerequisite for the understanding and tolerance so important in sexual and social adjustment between sexes".

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