

Chapitre 5/Chapter 5
ENVY IN THE MIND AND INTERRELATIONS:
TOXICITY OF PATRIARCHAL CULTURE
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INTRODUCTION

It is probably not a foreign concept for any of you to envision examples of toxicity in patriarchal cultures such as, violence, colonization, war, rape, racism, and sexism. However, I am asking you to consider how envy is a toxic by-product of patriarchal culture. Theorists discussing envy and theorists discussing patriarchal hierarchies both go back and forth between the individual and social levels in their writings. Ordinarily, this type of oscillation between the social and the individual can be confusing, rather than furthering understanding. However, I think the awareness of the communication between the personal and the social levels is essential to understanding envy as a toxic by-product of patriarchal hierarchies. I believe envy theorists acknowledge this link between the two levels because even though envy is experienced very privately (at the individual level), it is always evoked when the individual compares his or herself to another (the social level). Conversely, societal concerns about unchecked destructive envy have led to strict rules for managing the resulting behaviors on the individual level. Here you can see the back and forth movement from the private experience of envy to the societal concerns about its management. Individual envy is experienced within social hierarchies from comparisons with particular idealized and esteemed ways of life. The social becomes personal when these socially constructed norms are accepted on an individual level as personally true.

I've had the unique perspective of examining the subject of envy from varied points of view – the individual, the group and/or societal level. Over the last twenty-five years of private practice I have seen individuals in psychoanalysis and psychotherapy. There, I came to understand more about the nature of envy in the minds of individuals, as well as envy evoked within the dynamics of couples. Then, as a student in the psychoanalytic training venue (the group/social level) and now as an instructor in that setting, observing the complications and management of envy first hand. I also conducted an empirical research study about envy in the clinical setting with psychotherapists as participants, where I was able to examine their views about envy.

Today, I will define envy; identify its conflicted nature; make a link to how envy becomes intensified within patriarchal hierarchies; demonstrate the patriarchal bias in the historical understanding of envy; and conclude with case material that weaves together these themes and the manner in which the social and individual levels of envy interact with one another.

Defining Envy

Let me begin by defining envy. Envy combines a painful wish to possess a cherished quality or property seen with or in another, along with feelings of malice, hostility, destructiveness, and/or revenge toward the envied person (Eisler, 1922; Klein, 1957; Spillius, 1993).

In one of my previous papers about envy entitled *Rethinking Envy and the Defenses Against It*, I identified a concept I called the Diagnostic and Developmental Continuum of Envy. Simply put, envy as with any other emotion, is multi-determined and is based on one's developmental history, past and current life experience, and maturity level. People that tend to have more difficulty with envy usually have had earlier disappointments, losses, and/or trauma making it difficult to tolerate the inevitable affect of envy that is evoked in every day life. The more severe the wound or injury is felt to be, the more the person is likely to feel deficient or inferior and experience the compound affect of envy. This compound affect includes: 1. admiration; 2. a narcissistic injury; 3. a longing for a quality or possession (probably idealized); and 4. anger at the possessor with a wish to take revenge or destroy that which is admired, and 5. a variety of compensations and adaptations to avoid, manage, and defend against the debilitating experience of envy.

Envy is considered the nastiest of the seven deadly sins, which include pride, greed, lust, anger, gluttony, and sloth. Whether in the position of the envier or the envied, the experience surrounding envy is very unpleasant, angry and spiteful. At its most destructive the person experiencing envy secretly wants to destroy or mar the envied possession or person. Revenge against the envied person just for having the admired trait or possession is the central focus of being envious. The response of revenge suggests that the missing and desired coveted trait or possession stimulates a repetition of the inadequacy and injury experienced like the earlier emotional trauma. Thus, for the person overwhelmed by malignant envy, obtaining the trait or a possession becomes secondary to the primary focus of revenge (Spillius, 1993).

The experience of envy rarely leads to positive solutions. Considering the perspective of the envier, the fantasy of crippling one's opponent may be seen as a private way to even the score. In contrast to other relational experiences such as jealousy that can be resolved by repossession of the lover's care, or rivalry that can be resolved by competition or co-existence. Let me now move on to my discussion that addresses the conflicted or dual nature of envy.

The Conflicted Nature of Envy

Empirical research, psychoanalysis, philosophy, and social psychology are a few of the fields that agree there is an inexplicit and uncompromising paradox within the concept of envy. That is, envy is ubiquitous and inevitable in the mind of the individual and in relationships; yet, because of its destructive and forbidden aspect, envy tends to remain hidden from open discussion. Boris (1994), a psychoanalyst, noticed this duality in the envy dynamic (ubiquitous, yet hidden)

and described this conflicted experience with the phrase, “the nettle of envy.” He drew an analogy between the sting of nettle and the sting of envy. As well, he considered avoidance of envy like an antidote to cope with the rash left by this difficult emotion on both the individual and societal levels. Expanding this metaphor, my thoughts turn to how nettle can be attractive and concealed by other plants, yet the barely perceptible hairs stimulate a tactile response with an incredible sting that can be long-lasting. In a similar manner, that which is desired is attractive, but the experience of envy can be painful and enduring.

Festinger (1954) and Heider (1958) are two social psychologists that agreed with the inevitable presence of envy in the mind and in relationships, stating that people inherently assess themselves through personal evaluation and comparison to others. Festinger (1954) observed that when a person was unsuccessful in accomplishing a highly prized goal; the sense of diminishment was increased when that person’s friend or colleague had reached the goal first. Returning to Boris’ nettle metaphor, it is within this climate of comparison, feeling diminished by a perceived lack of personal success, and the resulting devaluation that envy stings the most. Alternatively, a success in another area of one’s life might be a way to cope (an antidote), unless social class, gender, race, luck, money, and/or opportunity are a limitation to finding compensatory success (back to the sting).

Heider (1958) expanded Festinger’s work by addressing the malignant aspects of the envious experience (the forbidden/unspeakable side). Similar to the psychoanalytic author Spillius’ (1993) observation that obtaining the trait or possession can become incidental in malignant envy, Heider suggested that just the negative impact caused by the positive state of another can erupt the wish for revenge in envy. Frequently, a perceived sense of injustice accompanies envy (Heider, 1958; Parrot, 1991); particularly when a person holds the rather common belief that those who are similar to themselves in other ways should have a similar outcome from their efforts. Now, adding the inherent disadvantage of being in a lesser position in a patriarchal hierarchy; it is easy to envision a further intensification of inferiority feelings, offense at perceived unfairness or inequality, and/or a wish to even the score.

Schoeck (1969), a sociologist speculated about the two-sided aspect of envy differently. He described envy as the very force that drives a society (ubiquitous), also keeps it in line (forbidden/silenced). He focused on inequality as a necessary prerequisite to motivate people in a society. It appears that he thought the tension created by the two sides of envy neutralized the toxicity of its frightening power, as if keeping it in check. Schoeck does not address the internal dimension of envy instead he infers these feelings would magically disappear. My thought is that the fear of others’ envy and repercussions from personal display of one’s own inhibits its external expression. However, the many-sided internal experience of envy persists and intensifies from the imposed silence. I feel Schoeck minimized the disturbing impact of malignant envy in relationships.

Then there are cultures that use the concept of the evil eye as a repository for envy and other frightening supernatural phenomenon. For one example, in some more primitive cultures a person is not to look directly at another person's newborn infant. It is as if the imagined envy in the eye of another could bring harm to the precious newborn through the gaze. Currently, in the United States we have ritual around birth that includes showering the expectant parents with gifts. In this way of thinking, the generosity expressed might be a way to ward off any evil thoughts towards the prized newborn baby and to hide envy by pretending the absence of it.

Often, the envious man is marginalized, considered inconsolable, a disturber of the peace, and/or a potential saboteur. Thus, envy is cleverly camouflaged and managed in each individual as well as at the societal level. Envy is experienced internally, while revenge smolders as part of the secret life of the envier. *Schadenfreude* is a German term for pleasure at another's misfortune and one covert way a society can tacitly handle this disturbing emotion (Schoeck, 1969; Parrott, 1991). Common though envy may be, its direct expression is forbidden, however with *Schadenfreude*, the envier acts passively, and is secretly pleased when something bad befalls the person who has the desired trait or possession.

Envy in Patriarchal Culture -- the Role of Hierarchies

Patriarchy, defined in the narrow sense, refers to a system, historically derived from Greek and Roman law, in which the male head of the household had absolute legal and economic power over his dependent female and male family members. The term patriarchy defined in a broader sense means a hierarchical social system and way of thinking that extends beyond simply the institutionalization of male dominance over women and children in the family that extends to a society in general (Random House Unabridged Dictionary, 1993). This male domination is not really about individual men having control over individual women (yet it could be). Instead, it is a generalized sense of domination by a group esteemed to be most valued over those that are not in the same social class, race, gender, and/or sexual orientation. Patriarchal hierarchies have now become a leadership model for every form of domination and subordination.

Implicit to hierarchical structure is oppression. Oppression controls thinking and action; leads people to adjust to the "right way." Thus, creativity and growth are stunted (Freire, 1984). Oppression is an overwhelming anti-life mechanism that stifles thinking and action, as does envy. Authentic thinking is kept alive through active communication and dies when subordinated to an authority deemed to be superior (Fromm, 1966; Freire, 1984). Erich Fromm (1966), a psychoanalyst with a particular focus on culture's relevance to individual experience, also suggests that those who are oppressed feel less impotent through submitting to and identifying with the group in power. This submission and/or

diminishment minimizes awareness of the painful lack of individual empowerment. Here again, there is a similarity to envy in that awareness of difference intensifies envy. The elite of the group or society control those considered of a lesser position in the hierarchy by domination and repression.

These tensions that are exacerbated within the patriarchal style of leadership create a backdrop wherein the inevitable comparisons made between one person and another are intensified and thus, envy is evoked. The stratification within a patriarchal culture sets up a system where those that have the privilege want to keep the status quo. Those who are in an inferior position want to change their situation to get what the privileged have. It really is a black and white system that is similar to the private envious experience of either wanting to be the best or feeling left with the worst. The privileged in the patriarchal hierarchy devalue those who are different or perceived as a threat to their continued reign. These hierarchal tensions of patriarchal cultures expose the inhabitants to the inevitable threatening experience of envy and the fear of others' envy. Envy and the conservation of the patriarchal hierarchy are maintained and controlled by a very powerful means – silence.

Within this silence exists the envy quagmire to which terms like evil and hate, in addition to malignant, are used in discussions. The main aim of envy is to spoil that which is desired. This spoiling can be analogized to a cancerous-type of growth that destroys healthy cells. There are increasing feelings of shame that contribute further to its private and unspeakable nature. Silence is the mechanism by which envy and conservation of the existing inequity in patriarchal culture are controlled. Thus, the privileged retain a controlling position in the hierarchy, tensions build, and the inevitable comparisons from a devalued position result in envy. The envier is unaware that the internal obsession with the possessions of the other inhibits true personal liberation. Similar outcomes from the same amount of effort are limited in a hierarchy that does not give equal opportunity. The American dream promises that success is available to anyone through enough hard work and/or education. Both envy and the inherent inequality of the patriarchal hierarchy are hushed and fester within this idealized and closed system.

Psychoanalytic Theory About Envy-Patriarchal Bias in the Case of Envy

Let me now turn to some thoughts from psychoanalytic theory and patriarchal bias. I've already told you about theorists who write about envy and interweave the individual and social levels. Psychoanalysts struggled with the same duality as those conceptualizing from the social point of view (Heider, Festinger, to name a few), attempting to comprehend both the ubiquitous/inevitable aspect of envy as well as the forbidden/unspeakable. It probably is not a surprise to any of you that generally, a patriarchal bias existed within psychoanalysis. However, I'd like to describe the bias as it pertained to envy, in particular. Freud (the father of psychoanalysis) did not use the term envy except in relation to the penis (e.g., 1905). Thus, envy was not listed in the index

to the Standard Edition, only penis envy. Eisler (1922) linked envy to self-esteem, originating from the oral instinct, and directed only against those to whom the child is most closely attached. It seems to me, Eisler was implying that envy was an expectable response in male and female development. Freud's primary focus on penis envy in women implied only women experience envy.

Other psychoanalytic authors discussed the basic components of conflicts with envy without using the word envy (Abraham, 1910 and Glover, 1924). Instead, they focused on what were called anal-narcissistic phase fixations, which described manifestations of concerns with the hidden desire to have the possessions of others. Today, we would call this phenomenon envy. At that time, Freud's psychosexual stages of development were the predominant way of understanding the mind's structure and function. (By the way, his identifying a corresponding mental life to the physiological growth milestones in the child's body was truly revolutionary and the work of a genius.) The anal-narcissistic phase fixations in adults were thought to replicate a time when the child selfishly watched over the possessions he already had or wanted what he didn't have. This phase has popularly been labeled the "terrible twos." Thus, an intense ambivalence of admiration and rage led to hostility, exaggerated criticalness, and an overdeveloped envy constellation (my language, not theirs). The discussions of these authors were centered on a person hating someone 1. superior or stronger, 2. with whom he has a strong positive affective bond and 3. who is perceived as frustrating or denying him love or some other desired gift. Notice there is an implied concept of hierarchy adding to the intensity of envy.

Melanie Klein, was the first analyst to realize the centrality of envy in the mind and relationships. Personal dislike of Klein and her view of envy as constitutionally based engendered much debate amongst her colleagues. Klein was born about 25 years later than Freud, was alive concurrently 43 years, and outlived him 21 years. Life for Melanie as a female in a patriarchal society was not easy. She was not allowed to go to medical school as she wanted due to her family's wish she lead a traditional life with marriage and children. The societal dictates of the time demanded that women even if professionals were limited to work with the church, children, or in the kitchen. It is easy to see how this type of restricted hierarchal structure creates oppression and could lead to envy.

Klein was a feminist during a very difficult time in the history of women. Within psychoanalysis she challenged the notion of the centrality of the penis in the development of the female psyche. Her theoretical and clinical emphasis was instead developed and organized around the mother and her breasts, not the father and his penis. In developing this formulation, she did not purposefully set out to debunk Freud's theory, she only wanted to contribute to the developing field of psychoanalysis. However, Freud was cautious to include the ideas of Klein and others who did not necessarily agree with his own research.

Of course, Freud was also a product of the patriarchal culture and limited by the time in which he lived. Some feminist authors, not understanding Freud

within his cultural context, have severely criticized Freud's theory on penis envy in an attempt to diminish his extraordinary contribution about the workings of the mind. Freud established a method of treatment that even today continues to guide our work, whereby individuals can come to comprehend emotional difficulties in a phenomenal way. Ironically, I feel that the manner many feminists have deployed to criticize Freud has been patriarchal in nature.

One of Freud's important contributions was the impact of the body on the psyche (Ellman, 2000). Respecting the historical/cultural context of Freud at the time he made his scientific contributions, penis envy can be understood as a metaphor reflecting a woman's sense of her powerlessness in the world rather than simply or only a wish for an anatomical part. Freud generalized male anatomy and development to women without regard for their differences. However, the penis envy paradigm has been eclipsed by current information about women, their sexuality, and character formation (Grossman and Stewart, 1977; Chasseguet-Smirgel, 1970; and Horney, 1939). Freud did not elaborate on penis envy in men, yet I can imagine the penis is on the minds of as many men as women.

Contemporary psychoanalysts reasonably infer that penis, breast, and womb envy, in males and/or females, may indicate underlying feelings of narcissistic injury, the presence of envy issues at different levels of psychosexual development, and/or a disturbance in the relationship with one or all family members (Joffe 1969; Stein, 1990). Penis envy in women is but one possible psychological compromise formation amongst other presenting symptomatology (Tyson and Tyson, 1996). Penis envy as a developmental metaphor can be understood as the child's early envious wishes to have it all. Stated another way, part of maturity is facing limitations and maximizing strengths.

Ordinarily theory develops to accommodate changes in culture and the acquisition of new biological and psychological knowledge that is reflected in the practice of psychoanalysis and psychotherapy. It is remarkable that envy as an emotion that humans struggle with psychologically, has not evolved in a similar manner. Of course, the psychoanalytic/therapeutic relationship is a microcosm that creates a fertile environment where these types of comparisons, evaluations, diminishments, and then envious reactions occur (the inevitable part). Despite child observational data for envy (Frankel and Sherrick, 1977), I have observed an unspoken bias in journal articles grossly pathologizing the phenomenon of envy rather than viewing it as occurring on a continuum from low to high functioning patients. Instead, the manner in which envy has been handled in the psychoanalytic literature mirrors the forbidden/silenced dynamic as identified in the section on the conflicted nature of envy, while minimizing the other ubiquitous dynamic.

Discussion and Case Examples

Let me now try to weave together the concepts of patriarchal hierarchy and toxic envy as they connect between the individual and societal levels. Envy is

difficult enough to comprehend from the perspective of being an uncompromising duality. On the one hand, it is ubiquitous/inevitable, while on the other hand it is forbidden and shameful, so must be hidden. Thus, it is natural for all of us to evaluate and compare ourselves with one another, to experience envy, and keep it private. The dynamic of envy is intensified further in the context of a dominating patriarchal leadership style with established, idealized norms.

I have unintentionally led you to believe that envy is only experienced in the minds of the oppressed towards the privileged. Envy can also exist in the minds of the privileged. Just because someone is privileged does not mean they feel adequate. Those of the elite group are silent carriers of their own unresolved envious feelings and are often frightened their status could be usurped. For example, other people's success can be threatening for the privileged on the individual level. Or, the overall maintenance of established norms and the existence of the group in control can be threatened. Thus, for those at all levels in a hierarchy, the fear of their own envious experience or the threat of envy from others can be personally oppressive. Remember, envy is ubiquitous, inevitable, private, and silent. Its forbidden nature keeps it from being integrated and worked through like other emotions.

I am not a sociologist, social critic, nor a media expert. My point of view is mainly psychoanalytic. However, borrowing the concept, *the social construction of reality* from the field of social psychology (Gergen, 1996), I'll use case examples to demonstrate how sexism in patriarchal hierarchies can connect between the social and psychological levels. Men and women internalize patriarchal/social beliefs about women. Initially, these sexist beliefs are learned at the social level, then, gradually they are felt to be true on the personal level. This same mechanism of internalization operates to silence the feeling of envy. The sense that envy should not be expressed is learned socially, as if the act of revealing envy implies an admission of inferiority in some way. The same processes that internalize the oppressive values in the patriarchal hierarchy and internalize the imperative to silence envy manage malignant envy on the societal level. That is, the individual becomes more like (identifies with) the privileged, envy is diminished, and idealized norms are perpetuated and re-enforced. I now turn to case examples illustrating the relationship between patriarchal hierarchies and toxic envy as both intertwine at psychological and the societal levels.

I'm sure you are aware of the prevalence in women of eating disorders, such as the obsession to be thin. As well, there have been an increasing number of women coming to treatment who want to control the aging process and undergo various types of cosmetic surgery. Initially, these women may present in treatment about relationships. Shortly, they let me know they are changing their physical appearance. In contrast to thirty years ago these women have little conflict in making the decision to have the surgery. A typical statement from one such woman was, "When I reached forty I realized I wanted to take care of myself because I had been taking care of everyone else. I'm getting my eyes done, a

breast augmentation and lift.” As we worked together, it became clear that this woman imagined an external solution retarding her aging process would minimize her internal pain.

Here again, you can see the process of internalization of idealized social norms that become real on the personal level. Many women are not asked by their husbands to make these changes to their bodies. The male fetish and its predilection for female body perfection and youthfulness is already a mainstay, internalized by both men and women in the culture. Let me turn to another case example with a different outcome.

Ms. S, had considered plastic surgery as a solution to her emotional pain, but was willing to undergo psychoanalysis to better understand the internal underpinnings of her issues. S immigrated to the United States as a teenager from a third world country. She desperately wanted to feel she belonged and fit in here in her new culture. There were times she would walk down the street pushing her child in a carriage; people would assume she was a domestic and ask if she wanted more work. This was a humiliating experience. S was smart, acquired higher education, married, and had children of her own. She collected some of the typical privileges of the American way of life. However, internally S struggled with an obsessive envy of women who had larger breasts than hers and a deep sense of shame about the obsession. Symptomatically, she could not tolerate if another woman with larger breasts was present, especially around her husband. S would feel emotionally devastated as she compared herself, fearing her husband would prefer the other woman. She wanted to have what she fantasized her husband wanted ... a woman with large breasts.

Gradually, I began to interpret the enormous shame S experienced in her current life as possibly having to do with other, past emotional issues. She was then able to tell me her difficult early history in her country of origin. She was raised in a large family with little money or privileges. Her mother struggled with alcohol abuse, while remaining the primary breadwinner. S's father used drugs. On the occasional visits to the family home, he contributed little economically and at times was physically abusive to her mother. Much of the time S was left to care for younger siblings and received little attention from her mother. When she first came to treatment she was so angry with her mother she could barely speak to her. Clearly, this patient was deprived on emotional and material levels during her important developmental years, which carried on into her adult life.

I could see there were many possible unconscious meanings in this woman's mind for her wish for larger breasts. Sometimes, the size of the breast meant a compensation for maternal nurturing she lacked. But mostly, the breast signified her wish to be accepted into a patriarchal culture where this prized part of the female body was both idealized and objectified. She felt an external solution – breast augmentation – would solve her painful internal sense of devaluation in a culture not felt to be her own. The shame S had experienced in relation to her family was embodied in her sense of having personal limitations and obsession

with breast size. She felt deeply rejected by her family and new culture. Her deprivation was focused on her sense of inferiority from having small breasts, as though breast size was an indicator of her personal sense of adequacy.

S and I worked together on her very painful issues of devaluation and inadequacy. As the oldest daughter she had felt she had to please her mother, by caring for her younger siblings. Her adult-like identification with her mother both helped her to feel more empowered in a very oppressive family and culture, as well as to avoid and control her overwhelming “little girl” feelings buried beneath a thick layer of shame. Thus, she was able to manage herself in a very challenging life with this “adult-like” identification, however, this pretense was at a great cost to her overall sense of wellbeing and self esteem.

In time, the two of us could see that S replicated her early family adaptation when she came to the United States. In lieu of a positive female role model, she identified with the idealized female portrayed in her new culture, both in physical appearance as well as lifestyle. Although she had been remarkable in her adaptation, this had only been superficially successful for her. As with her mother, S did not feel a sense of choice or empowerment. Internally, S continued to feel a deep sense of hurt and shame from her early traumatic experiences. She began to share these painful experiences with me of the tormenting feelings she encountered when in a situation where she, her husband, and another woman with larger breasts were present. I saw a little girl sobbing, terrified she would be abandoned, almost begging to be comforted and taken home. Underneath her wish for larger breasts (an external solution to her internal problems), was a pseudo-adult who could barely cope with these overwhelming feelings she had never really faced before. Through psychoanalytic treatment, S was able to understand the tormenting experience she was currently creating externally, was derived from her own mind and a re-creation of her girlhood trauma within a family that struggled with chemical dependency, poverty, and physical violence.

This case example demonstrates how an individual woman internalized an idealized image of the female body and femininity portrayed in this culture. These messages of what is ideal come from peer pressure, intimate relations, as well as all facets of the media. Thus, this particular female image, now a social norm, becomes her personal standard. She felt more hopeful as she imagined achieving this personal ideal would soothe her internal pain and sense of inadequacy. Thus, these individual and societal images within the patriarchal hierarchy influence one another to form personal self-esteem. In addition to illustrating S’s personal success in psychoanalysis, I illustrated on the social level, how an idealized view of a woman within a patriarchal hierarchy can create a standard that evokes devaluation when its achievement is less than perfect.

Sexism is but one outcome of the ongoing oppression in patriarchal hierarchies. People of a different sexual orientation, lower social class, and minority ethnicity are a few of the other social groups that are measured, and in turn measure themselves, against a standardized ideal. Thus, diversity,

uniqueness, texture and creativity are regulated like a monotheistic type of social restraint.

CONCLUSION

Now as I bring my talk today to a close, I am struggling with how to end. I think I have delineated the problem clearly enough. Working as a psychoanalyst, I offer solutions that address the internal mental processes of the individual men or women I treat. Using insight, I offer a way for the male or female patient to have more choices in her/his life rather than proscribing a particular course of action in a myriad of roles such as wife, husband, father, mother, educator, or construction worker. Personal choice usually brings more life satisfaction.

There is really not a cure for envy, but it can be mitigated so that the effects are not so crippling. The journey towards a life of more choice entails less self-absorption or devaluation of the self and idealization of the other. In the context of hierarchies, it means being secure so not to be taken in by the popular culture (a standardized ideal) or the beliefs of the privileged as necessary to feel whole. Instead, each woman and man becomes the best she/he can be, not become obsessed with an external solution. The disparity between self and other becomes more equitable, as the wounds from the past are understood. This allows each woman/man to feel more life satisfaction in areas that are truly meaningful for her/him. The envy evoked in a patriarchal hierarchy can be signals for change, not a life of inner torment. Envy can be recognized, not gotten rid of or inflicted upon others, but an opportunity to open new channels in one's life.

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