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Abstract

Envy is based on interpersonal comparison. It stems from seeing what the other has, which I have not, or what the other has more of than myself. The “I haven’t” or “It’s not mine” experience is a necessary condition for the development of envy. This view is often accompanied by a deep sense of truth and pain. Do I really not have what I appraise the other to have? One may claim that there are two alternative beliefs regarding the amount of goodness in the world, either in shortage (or deficiency) or in plenitude. According to the first belief, goodness is limited. If someone has more, then the other has less. A person, who maintains this, feels that the other’s advantage is necessarily at his own expense. On the other hand, believing in plenitude opens for the thought “the other and I have innumerable possibilities”. Here the amount of goodness in the world is unlimited, allowing for the assumption that "I can have too". In reality, the two views are true as resources in the world are both limited and regenerating. How we process our perceptions of reality will depend on our subjective beliefs. These two alternatives influence the amount and modes of expression of one's envy. The evaluation of self-capability and self-worthiness has a basic nucleus, which is often experienced as possession of existing and regenerating inner resources. Following Erikson (1963), I suggest calling this experience “generativity”. This is

an experience of the subjective owning inner resources that are constantly regenerating, like a fountain.

When generativity is functional and enabling, a person will feel capable and his envy will tend to be resolved through self-actualization and a sense of achievement. Abraham (1924/1953) regarded the opposite of envy as being “generosity”, i.e. the capability of a person to be kind as an alternative to feeling envy.

In a developmental process in which this experience is not sufficiently well grounded or was stagnated, a person’s envy will be accompanied by anger and helplessness. It may be possible that the biologically-determined roles of women may include a greater capability for generativity, being psychologically primed to make “place for two” which would predispose towards the belief in plenitude. It may be argued that women’s and men’s generativity are different; women’s generativity deals more with relatedness, while men’s generativity deals more with the accumulation of socially significant achievements. In the western world, generativity of achievements is traditionally more socially valued than generativity of relatedness.

In all probability, each of us has the acquaintance of a person who apparently “has everything” but, surprisingly, is very envious of others. Envy in people who are owners of property, high achievers and capable of making meaningful relationships in their social world seems groundless. Sometimes they themselves do not understand the reasons for their envy and its intensity. Here are two examples of such people:

Mona is a forty-year-old university lecturer, mother to three well-mannered children, married to a handsome man who left a loving girlfriend for her. They live in a large and beautiful house and are both successful. Nevertheless, she agonizes feeling great envy. Not a day passes without her feeling pain and fear after comparing herself to others. She ruminates over her friend receiving a warm hug the day before, over her son’s pal being invited to join a gifted children’s class, or over her friend’s losing weight. She bemoans that she herself found another wrinkle, that her husband didn’t call her all afternoon, or that students praised another teacher than herself at the semester’s final evening. Mona has difficulty falling asleep, often awakening unrested and tense. Days full of unpleasant surprises always seem to await her.

Dan is a playwright in his forties with an excellent reputation is married and a father. To the people around him, he seems happy and pleasant, but he actually is

tense, nervous and anxious. His relationship with his wife is fraught with crises as he is both condescending and critical of her. She is placating toward him. His children see him only seldom. He competes endlessly with his professional colleagues. Everyday, Dan is busy in meetings and making telephone calls, hoping to catch up on what is new with others. He is unable to hide his tense curiosity. Occasionally, he talks behind his colleagues' backs, sounding sarcastic and mocking. He is wary of feeling resignation, fearing that his ambition might disappear and that he then will be left behind in the competition. He is aware of his envy, but has no wish to deal with it through psychotherapy. He prefers putting on the airs of sophistication and reminds himself that he is clever in his career management. He maintains his status while never feeling calm or happy and always being anxious about what the future will bring.

What could explain the intensity and constancy of the envy in these two people?

My assumption is that they do not experience what they have as being truly their own, and do not experience themselves as the real source of their own achievements. They experience themselves as being dependent on the resources of other people and gain their self-esteem from being close to "those who have more".

As in the fairytale of Cinderella, the woman and man in these examples feel that all the good, the happiness and the love are given to them on loan and actually belong to someone else (a magician) who has the power to take it all away in a moment. At the same time, they feel that they are unworthy of what they have. In their inner experience, the good comes from without. The woman in the example has never released herself from the painful thought that is her father's wealth which is the true source of everything she has, and that her husband chose her over his former girlfriend because of her family's money. The anxiety stemming from the envy makes her more ambitious and domineering. For this reason she feels unlovable in her own right.

The man in the example fears deep in his heart that he lacks originality. He finds himself using other people's assets and imitating them. Positive evaluation from his surroundings is needed to calm him and reinforce his self-confidence. Here too, like the woman who does not feel loved in her own right, the playwright fears that his excessive dealing with the politics of his profession will be detrimental to him. He does not know if he is really valued for his talent, as he hopes. He is unsure if his success is only the result of manipulating public relations and constantly competing against the success of others. The woman and the man in these examples live in constant distress: they both fear that they will not be capable of bridging the next gap in self-appraisal between themselves and their friends or friends' children.

In this chapter, I propose that all of us tend to view the sources of good in our life as belonging to others. The evolution of the experience of having our own inner resources depends on the quality of relationships with parental figures in our life (I shall elaborate on this later). The experience of inner resources influences the intensity of envy and its significance in one's life. The more a person feels that the source of good in his/her life belongs to him/her and exists within him/her; his/her sense of helplessness decreases and envy of others tends to be less angry and more susceptible to transformations through personal development. In these situations, envy is more accessible to our consciousness. The experience of having inner resources may motivate a person to self-actualize hers/his abilities and thus to feel more self-esteem. Envy is thus less painful and requires less suppression and denial.

By contrast, the lack of experience of inner resources creates a gap between the person and their object of envy, which is perceived as being continual and unchangeable. In this case person may experience himself/herself as being a victim of some injustice done to him. He or she may become aggressive and vengeful. Sometimes he/she might devalue the envied other and his/her achievements. Such devaluation prevents mutual enrichment. Inversely, idealization of the envied other may take place. Such idealizations exclude the

other from the relevant realm of social comparison and envy is denied. (Klein, 1957/1984).

Generativity

In another chapter of this book I claim that envy is greatly influenced by a person's evaluation of self-capability and of self-worth. The greater one's evaluation of one's own capability and worthiness, the greater is the possibility that envy may be transformed into behavior of self-actualization (instead of, for example, destructiveness or avoidance). In the context of this chapter, the evaluation of capability is dependent on the person's experience of ownership of his personal resources. Through such ownership, one feels worthy and can rely on one's own assets.

Here I suggest that the evaluation of capability and worthiness has a basic nucleus, which is often experienced in the feeling of existing regenerating of inner resources. I suggest calling this experience "Generativity". The term

"Generativity" was suggested by Erikson (1963) who explained "generativity is primarily the concern in establishing and guiding the next generation. [...] And indeed the concept of generativity is meant to include such more popular words like productivity and creativity, which however, cannot replace it" (pp. 266-267). He adds that "mature man needs to be needed, and maturity needs guidance as well as encouragement from what has been produced and must be taken care of".

In other words, Erikson (1963) suggests that generativity includes creativity, productivity guidance, and caretaking. He claims that this is a kind of parental stance (no gender differences are mentioned) and may be the (successful) result of maturity and one of the most important adult people's goals of life. It is important to note two different forms of generativity: 1) creativity and productivity and 2) taking care of what has been created.

I suggest that generativity, rather than merely being present in mature individuals, is a lifelong experience, which manifests itself in the expressing and sharing of many forms of inner resources. Generativity may encompass everything perceived as being of value for the subject that is created and recreated by him and maintained and taken care of by him. The experience of "I have my own valuable things and I want to share them with others" is what makes the difference between people whose generativity is conscious and accepted and others whose generativity is arrested and prohibited.

Generativity is an expression of object love as well as a form of narcissistic transformation (Kohut, 1978). Various theoretical approaches present different views pertaining to the question "what is inherent to the subject that does not come from without". Since the range of answers is broad and calls for a separate discussion, I shall mention only a few approaches. Freud (1923/1961) asserts that

the libido and all its adjuncts exist in the subject. According to Abraham (1924/1953) there is a capacity for generosity in the subject. Winnicott (1971) states that the ability to grow and develop (in a good enough environment) exists in the subject, along with a capacity for creativity, a capacity for concern, and a joint creative investment in the object. Klein (1937/1984) suggests that the subject has the capacity of reparation. According to Bion (1962), the subject has the capacity of transforming psychic contents into thinking. Krystal (1988) states that the subject has the ability to care for itself and nurture itself which are functions of self-care, by his definition. According to Stern (1985), the infant is innately equipped with diverse abilities. He suggests "a sense of self agency is created in the infant experience out of his ownership of his actions on the environment or by his experiences of forming plans" (pp. 35-68). Fonagy and Target (1997) suggest that this sense of agency is tied to the infant's mental state of his belief or desire. The baby's sense that she/he brings about the caregiver's mirroring behavior contributes significantly to the foundation of the self-agency. These include various dimensions that constitute the "sense of self". These views touch on the capacity for subjective feelings, the ability to distinguish between object and subject, the ability to communicate and to understand messages from the other, the sense of attachment, the ability of thought and movement, and the ability to develop a verbal language. All of these can be considered as belonging to the concept of "inner resources". The experience of inner resources evolves as a counterpoint to infantile total dependency.

We are all at times aided by the abilities of others. To us, the other may be a source of love and consolation, of amiability, of good advice, of providing another perspective, of security, of sharing a burden, of humor, and of an infinite number of possible contributions. All of these stem from real abilities of the other. Each of us has the potential capacity to see the generativity of the other, and one may assume that the other may be able to see the generativity within ourselves. This situation is not necessarily reciprocal. With empathic failure, some may find it hard to see their own generativity and to own their inner resources.

Affirmation and admiration in the relationship between parent and child greatly aid the development of one's sense of self, and hence the evaluation of ability and a sense of generativity. The parent's admiration (mirroring) and affirmation (idealization) become part of the child's self image and serves as a component in his positive belief in his ability (Kohut, 1971). This continues throughout life in other selfobject relationships. Early attunement (Stern, 1985) between the child and his parent is crucial. I assert that the child experiences himself as generative when he experiences the people close to him (his mother and father, primarily) experiencing him as being valuable to them. The child who feels that the other takes pleasure in being with him, experiences himself as having an inner quality, i.e. being important to the other.

When attunement is available, the child differentiates several ways of feeling important. He may feel that he is needed, is missed, is listened to, or is an important source of joy for his parents. Kohut and Wolf (1978) suggest that a cohesive paternal self that is in tune with the changing needs of the child "can with a glow of shared joy mirror the child's grandiose display" [...]. (p. 416). I would like to add that this might lead to an experience in the child that he is **creating** something of value to his surroundings. Winnicott's notion of "potential space" (1971) relates partially to this experience. The joint creativity of mother and child, like Ogden's (1994), idea of "The Third", points to an experience of generativity. Following this joint creativeness, a process of individuation and separation from the shared experience may take place. Each of the two involved retains an experience of personal capability of their own. This experience is part of the self-structure; it is related to individuation and reinforces it. Where there is lack of attunement and mirroring due to the failure from the other to maintain and develop attunement to the child needs he may not experience generativity at all, despite being objectively well equipped.

It seems to me that attunement, joint creativeness, and the mirroring of shared joy are necessary but not wholly sufficient for the development of an experience of generativity. The additional painful experience of "having no choice but to count on myself" or of "having only me" is also needed. This may be an experience of

disappointment, loneliness, desperation and frustration in crucial times when objects (self-objects) are not available or fail. The child may perceive the parent as being under duress and may feel discouragement. The combination of two contradictory experiences, as in the case of empathy and optimal frustration (Kohut, 1984), is recognized as a precondition for personal growth and as a therapeutic contribution. I would like to suggest that a temporary distressing experience of being left alone (and not just frustration in its broad sense) in combination with sufficiently reliable and good self-object past experiences may be needed for the creation of the experience of generativity.

The following clinical example illustrates a shift from a self-perception of deficit generativity to an experience of having this capacity. "Ruth" (an alias, details have been altered) is a thirty-five year old, divorced mother of one child. She is the head of a department for developing educational programs. When she was in her twenties, Ruth underwent a prolonged crisis, in which she was depressed and often self-medicated with marijuana. She is an only child in her family. During her childhood, her mother was very close to her, two creating a special bond between them. The father was an outsider in the family, and eventually left when Ruth was six years old. Her mother enveloped her with love and extreme dedication, in order that she would not experience too much pain due to the father's leaving.

Over the years, the two women comprised a complete self-sufficient unit. Outside there were supposedly enemies and a cold and hostile wind from the world. Her mother used to say, “one should not expect anything from strangers”. Men were to be scorned or suspected. Ruth learned to feel persecuted and to take secret pride in this. She grew up without believing in the possibility of loving and stable relations with men. At the same, time she acquired a certain amount of confidence in her self-worth out of being so important to her mother.

At school, she had two best girlfriends. Through the close friendships she could separate gradually from her mother. The girlfriends were both socially accepted, and one of them was the “class queen”. Ruth tried to be her only special friend. When Ruth’s grades weren’t good, she felt consoled by the fact that her friends were excellent students. She had total loyalty to the threesome, and took the initiative to creating a secret private language for them. The three became an intimate group, like a small family. Ruth thought that the friendships and closeness would last forever, but it came to an end. Her friends wanted more, including meeting new people, seeing boys and participating in extra-curricula activities.

Towards the end of high school, Ruth found herself once again at home with her mother. She did not want this confining home any longer but did she seem to want anything else. For three years, she was very secluded and alone. For the first time in her life she was envious. She envied both her ex-friends and strangers on the streets. In her loneliness she dreamt of being a famous and adored writer, poet or singer. She envied everybody who self-actualized their talents.

On one of her lonely outings into the world she met a renowned author in a bookstore. They had a sexual relationship, which lasted several months. Once again, she felt more worthy because of the connection with him. She showed him her first poems and short stories, which she started writing. During the few months of their relationship, he attempted to do his best but was unable to provide her with what she needed. Occasionally, he was verbally aggressive towards her and she felt fear and humiliation. One night he got drunk and burst out at her and she fled home. She felt lonely and defeated.

What began as nervous insomnia, developed into a real talk with herself that night. She wondered what kept going wrong in her life. From the promising beginning as her mother's favorite person she now felt that she did not want to lean on her mother any longer but still couldn't trust anyone else yet. She feared desperation but surprisingly she came up with an unexpected hope. Ruth said to

herself: "I don't have what others' have. I don't have a supportive family. My mother taught me mainly to complain or to scorn others. I don't have a rich father and I don't even have a father involved in my life at all. I am not very pretty and I don't know how to be accepted or liked. But I do have talents and I think I am smart and sometimes even funny. I am honest with myself, even when it hurts. I am a good friend. I know how to build relationships. I have the patience of a saint and I am loyal. I know how to write. I have anger, which is also sometimes a strength. This is what I have, and with this I will do what I can". She felt sadness, humility and determination. In her loneliness, she reminded herself what she had been creating in herself since childhood through close relationship with her mother and her two friends.

Something new began the day after her night of self-reflection. She stopped abusing drugs, terminated the relationship with her boyfriend, started meeting other people, began working as a proofreader, signed up for studies and began therapy. When I heard her story at our first session, I told her I understood how much she had done for herself with her own strength. She felt encouraged, probably because someone affirmed her strength and seemed to believe in her ability to apply it.

Ruth experienced generativity following some acute moments of loneliness during which she decided to turn to her inner resources. In her childhood she gained enough self-worth through her mother's admiration and devotion towards her. At the crucial time of desperation and loneliness, she could lean on her reassuring internalization in order to experience her own generativity. While in therapy she could implement this experience as a partner in the therapeutic process and in her life. After several years of isolation, she came to be able to initiate mutual enriching relations with a man, with her child and with her friends and colleagues.

There are additional situations in which this experience may be entirely denied even after it is created. One such failure may grow out of the child's fear of being exploited (not only needed) by the major objects in his world. Alice Miller (1981) claims that a parent who experiences deprivation during childhood may turn to his own child for the fulfillment his own needs. When a child feels that she/he is an object of his/her parent's greed, or even envy, this may result in a concealment of inner resources even from herself/himself. I claim that in such cases the concealment of inner resources becomes a defense mechanism. It is highly efficient in avoiding exploitation, but may severely harm the person's experience of generativity (Berman, 1999). Proner (1986) quotes a patient of his who speaks metaphorically of her assets: "You can put this source out of your mind; you think you are poor and you live in dread of depletion all the time. But in the deep

recesses of your mind you know you have a source which no one can spoil or take away; not the tax man and not even yourself' (p. 156).

In summary, I would like to emphasize the main assumption of this section, i.e. envy also hurts the envious person by causing the experience of lack of generativity. Experiences of generativity or the lack of such are not necessarily connected to the person's objective traits and talents. We are all capable of more than we assess, at least part of the time. The experience of generativity is shaped by the developmental process. When it is functional and enabling, a person will feel more able and his envy will tend to be resolved in equalization and progress. In a developmental process in which this experience was given a sufficiently adequate foundation or was interrupted, a person's envy will be accompanied by anger and helplessness.

Generativity and Envy

Envy is based on an outward observation. It stems from social comparison, described as innate behavior with a thriving force (Festinger, 1954). Social comparison can have survival value. Through social comparison one attains information on one's relative position in the world. One thinks, "If I am in the

norm than this means I am not falling outside the boundaries and then my fate will be like the fate of the majority” (usually this is the surviving majority). This assumption shapes part of our outlook on our surroundings.

The experience of generativity depends on one’s ability to balance the look outward with the look inward. A person who experiences generativity will feel more capable and his envy will tend to be resolved in equalization and self-actualization. If the look outward is not balanced, a person may experience the desired resources as always belonging to the envied other. The look outward may influence negatively one’s evaluation both of recognizing inner resources and of self-awareness. In a developmental process in which experience of generativity is not sufficiently founded or is interrupted, a person’s envy will be accompanied by helplessness and anger. He/she may experience periods of depression. Possible feelings of injustice may cause the envious person to use his/her abilities to harm the other’s resources and assets.

This following vignette is an example of one’s interpersonal comparison that results in an experience of a lack of generativity. Tom works in a high-tech industry. In the recent past, he was busy developing a new high-tech communication product and succeeded in competition with other developers. However he felt much anxiety. Annually, he visited an exhibition that presented

state-of-the-art products on the market. Although his technical solutions were good, he fell into subjective feeling of inferiority and emptiness when meeting his competitors. He always attended, wandering around and suffering. He felt threatened, weak, and envious. He described his experience in the following words: “ I see them all there like trees loaded with fruit and only I am a tree with falling leaves”.

The experience of lack of generativity may sometime result in dangerous envy, which may be translated into harming the other. In another chapter of this book I claim that dangerous envy is characteristic of a person who does not believe in his/her capability to equalize through inner resources, and desires to obstruct the object of his/her envy. When she/he is unable to raise her/his own self worth, one tries to lower the worth of the other.

Let us consider again the Biblical story of Cain and Abel through the concept of generativity. Two brothers present offerings that are meant for God. Only Abel receives God’s grace and appreciation. God does not respect Cain’s offering. Cain is helpless viewing the utterly different responses to the two comparable offerings. In his inner reality, he might feel that he lacks the capability (that he feels Abel probably has) that causes God to accept and appreciate his brother’s offering. He may feel that he is unable to generate the material that makes people be loved.

This in turn may create a void of envy, despair, rage and helplessness. In the story of the brothers, the envious destructiveness results in murderous rage.

The subjective conclusion of not having the essence of being lovable, as a form of generativity, may explain in my view the feeling of despair and unbearable guilt that might cause people to attack an envied other. Melanie Klein (1957/1984) also referred indirectly to this idea. In her opinion, the universal aim of envy is to attack the source of creation and creativeness. “The capacity to give and to preserve life is felt as the greatest gift and therefore creativeness becomes the deepest cause for envy” (Klein, 1957/1984, p. 202).

When the deficiency belief clouds the person’s view about the situation in the world, envy in the other will always be painful and accompanied by a sense of injustice, due to the person’s concept that the advantage of the other is at his own expense. The connection between envy and deficiency is mentioned in many psychoanalytic studies. One of the most basic concepts in this perspective is Freud’s penis envy (1908), which ties envy to deficiency. To Freud, envy is metaphorically connected with physical differences that are unchangeable. Thus, for example, the penis envy attributed to the woman in relation to the man, is based on differences that cannot be altered. From this point of view, those who do not have a particular quality remain forever deficient.

We can assume that even with the belief in plenitude, envy will occur in a situation in which there is a perceived difference in favor of the other. Here envy will be more moderate and give less pain and helplessness. Yet we should bear in mind that bridging gaps through self-actualization may take a lot of effort and that this choice may be difficult and painful sometimes. The envious person is always facing a hard choice: painful intra-personal challenge on one hand or painful resignation on the other hand (with or without destructiveness). Turning towards personal generativity, as a solution for envy, is as good a solution as is possible. Despite the expense of personal effort, it points towards the possibility of development through self-actualization. It enables the creation of a component of similarity and affinity among people, despite their differences.

The high-tech man described above envies his colleagues. However, apart from this, it is possible that his wish for generativity is also expressed here. He also wants to be like them – “a tree loaded with fruit”. This wish, if interpreted correctly (in psychotherapy for instance), can indicate the point in which he may turn to his inner resources and feel motivated to transform his envy into self-actualization.

Gender Differences

Generativity may be expressed by many different forms. Let us consider the following list of possible expressions of generativity, each of which may be wished for and may be the subject of someone's envy: the ability to love, to make money, to do noble sacrifices, to create and maintain good family relations, to write academic papers, to accumulate formal achievements, to be promoted, to attain admiration, to tell jokes, to create peace of mind, patience or to win competitions. All these possibilities are in accordance with the initial definition of generativity in the sense that they are created as expressions of inner resources maintained and shared with others. Both men and women alike are capable of all forms of generativity. Yet it seems that there are some gender differences in terms of generativity.

When I first tried to identify what these differences might be I considered defining these with concepts such as "foundation", "matrix", "relatedness" or "support" as feminine forms of generativity and "achievements", "power", "assertion" "quantification" as masculine forms of generativity. All of these concepts reflect different aspects of two major dimensions of generativity.

The following is an example from spontaneous exchange in a large group session where gender issues are often brought up. A man says: "I have noticed that only on third of the people here have said anything. I haven't heard anything from the rest" (he himself belongs to the speaking class). A woman answers: "The main thing here is not to win but to participate. We are all participating". In this example the man prefers generativity of achievements or quantification while the woman prefers generativity of relatedness. At one moment in the group's life, the women's "generativity of relatedness" versus men "generativity of achievements" seemed to be a good idea. At another time, this form is not appropriate or particularly successful. Before I explain why this may be so, I would like to note why masculine generativity is often most influential.

Benjamin (1988) suggests that "assertion comes more easily for boys in our society and that care giving and connection comes more easily for girls" (pp. 113). I would like to add that usually when someone's career is challenged through competition or other difficulties, men tend to fight for it and women tend to resign. On the other hand, when relations are challenged by difficulties, usually women tend to fight for it and men tend to resign. It seems that women experience and express generativity of relatedness through building and maintaining the matrix of the foundation of relations. What we usually call "achievements" in reality implies assertiveness towards some goal. On the other hand, it seems that "achievements" or "relatedness" are both the outcome of gender biases within the

social unconscious. For instance, bringing up a child and inventing a new high-tech solution can both be seen as forms of creativity. They can be both considered achievements as well. Power resource management and family care giving are both forms of building and maintaining human matrix. The contribution of generativity of relatedness in families through childcare to the growth of every human being cannot be underestimated. Nevertheless, it seems that what is done outside the home is valued much more highly by both many men and women than what is done within the family at home. The concept "quantification" mentioned above describes the masculine set of values where numbers, sizes and grades count more in the eyes of both genders.

One inevitable conclusion might be that the difference in the evaluation of men's vs. women's generativity is socially constructed and biased by what may be called masculine values. This biased social values system creates a real difference in our world and might be the basis for substantial discrimination. Such a system arouses emotions of anger, shame, guilt and envy. It should be borne in mind that the dominant value system of men is not only one of power and privilege but also a source of socio-psychological limitations. Kaplan (1987) suggests that boys change their object of identification from the mother to the father. By making such a shift, the boy moves away from intimacy and relatedness towards the outer world. I would like to add that move away from mother (at home) towards father (somewhere outside) results in both abilities and disabilities. It creates the ability

to cope and compete independently in a social world of multidimensional comparisons and to self-contain the complexity of friendship, competition and loneliness. This may contribute to the basic cultural meaning of masculine glory and heroism, which includes struggle, individual resilience, ambition, and competition. On the other hand, men might become anxious due to their hidden, and many times unconscious, wish to renounce ambitions and to be more passive and dependent. Generativity of achievements in the social world becomes a masculine priority out of both eagerness and anxiety.

While men “go out into the world” someone must remain behind. “Staying at home” is always a result of more than one reason but first of all it is a necessary act of responsibility and devotion. When women go also outside the home to achieve, they might feel that they have to divide their time and effort or to (impossibly) double them. A career for women suffers due to an unequal chance for success. Women’s ambitions may become frustrated or hidden. On the other hand, relatedness can be also a source of deep sense of self-fulfillment and the possibility for interdependence can be source of support and comfort. Relatedness may also become a source of consolation and a relief for less skilled competition and its resultant pain. Relatedness may become a defense against loneliness. Loneliness for women might be considered as miserable state of being. A woman who chooses more individualistic way of living may arouse sense of pity and over-supportive interventions in her social environment. Therefore it may be more

difficult for women to develop and exercise generativity in the sense of social achievements under these circumstances.

Preference for social achievements according to traditional masculine values system creates asymmetry for the two sexes. Envy and generativity are symmetrical for women and men. Social comparison may cause each gender to tend to overlook its own advantages and to project its unfulfilled wishes on the other sex. Socially illegitimate wishes are projected onto the other gender: men tend to project wishes of dependency and passivity onto women while women tend to project wishes of individuality and ambitions onto men. As a result each gender tends to behave in accordance to those different wishes. Thus envy flourishes due to what one subjectively perceives as the other sex's prerogative.

I propose that the most intensive unconscious envy of men towards women is focused on what seems to them as women's ability to be interdependent, non-ambitious and feel "at home" with what men consider an unchallenged way of living. The effort required to run forever is painstaking and frightening. Mitchell (1991) writes: "The complementary situation, as Freud noted, is the struggle of male patients with conflicts concerning passivity. To take in something from another man, as Freud understood it, is equated with passive homoerotic longings, femininity, and castration and therefore arouses deep dread. What we can see from our contemporary vantage point (and what was inaccessible for Freud) is that many men, perhaps all men in one way or another, long to be free of the

burdens of socially constructed male gender identity” (pp. 60-61). In accordance with Mitchell, I suggest that unconscious longings, together with the social prohibition to be dependent and passive (and still remain within the domain of male gender identification), result inevitably in envy.

Out of this unconscious envy, men tend to devalue generativity of relatedness. It seems that in the patriarchal discourse of many human societies, a cultural devaluation may reduce the contribution of generativity of relatedness to a level of menial labor, i.e. "house keeping". The fact that this labor is not measured in terms of time and money is both a result and a reason to ongoing devaluation.

Women often envy men for what seems to them as men's freedom to go out and do what they want. Whereas men who identify with social norms can feel an increased sense of importance, women who identify with the same norms will most probably feel a low sense of personal value. Thus women may tend to take pride in the achievements of their husbands at the expense of their own self-esteem related to generativity. Yet bitter unconscious envy may cause women to protest against what they experience as their defeat within the social comparison's point of view. Women's unconscious envy can express itself through recurrent complaints about what they deem as being egotistic and immature behavior on the part of their husbands in a world full of responsibilities and duties.

Paradoxically, men and women's envy of each other is pushing each side to "more of the same" behaviors. The envy of a woman for what seems to her as a man's outward ambitious activity may result in criticism, which eventually may cause him to find peace of mind in doing more for more thankful people outside of the home. The envy of a man for what seems to him as a woman's ability to be interdependent, non-ambitious and home-oriented might result in devaluation of her contribution to his family and himself. Unconscious mutual envy results in mutual empathic failure and might prevent emotional sharing and closeness. By bringing envy to awareness of both genders it may be eventually transformed to appreciation for each other's contribution and partnership.

I would like to illustrate this process through a clinical vignette. A woman in her late thirties came for therapy. She is married and a mother of two boys. She complains of exhaustion and having an unhappy marriage. She is also a customers' manager in an office. Her boss, who owns this business, is the salesman while she and the twenty-five employees take care of hundreds of clients. At work she is continually asked for guidance by her employees and does not have sufficient time to plan and make necessary changes. She feels encouraged by her boss's appreciation of her. He always listens and even though he is reluctant to finance a deputy who can share her burden, she feels lucky to

have him as her boss. She feels this despite his not making her his official partner in the business. She earns a moderate salary but he has always paid her on time, even in difficult times.

At home, she feels worse. Her husband is a sports fan. He and their elder son watch TV too often and too much. Her son's homework is always postponed until the very end of each day. Her husband doesn't seem to care as much as she does about their son's duties. She is tired, frustrated and angry and she always tries to explain to both of them how she feels and how can things be different. What they seem to hear is how wrong they are. Her admonitions and explanations consume most of every evening. To her growing frustration, her husband seems to shut off and hide away in viewing of the next tennis game. He goes to sleep late at night and in the morning he is off to his work again.

As I listened to her, I had the impression that her activity and devotion is crucial to the future of her children as well as to prosperity of the business. I realized that she was confused about her relationship to her boss and had ended up idealizing him. I resonated to her what I heard about what she does during a single day. I added what I thought was the meaning of her efforts, i.e. providing a home for her family, insisting on standards of learning for her children, materializing financial goals of the business, containing and encouraging other people and being a source of information and professional experience. She responded to my mirroring with

tears in her eyes. She knew she has been doing all those things in her nervous and exhausted way. She had not felt appreciated or loved and nor felt good enough herself.

During the first months of therapy she preferred to discuss her relations with her husband. They quarreled a lot. She felt humiliated because of what seemed to her as his poor motivation to help her and support her point of view. Alternatively, she devaluated him as being no good at all. When I shared with her this point of view, she associated it to her over-privileged brother at home, where she always felt second best, inferior and envious.

As she unfolded the story, she felt understanding and empathy in the therapeutic relationship. Gradually, she was regaining some of her self-esteem in therapy. Little by little, she could transform her anger and envy into pride. Eventually, on one weekend at home, she turned to her husband and asked him for help, instead of preaching to him. She said: "Please spend an hour with me and I'll tell you what to do". He said "OK. Tomorrow". He actually came to her asking for help and she told him what to do. As he was walking back to his armchair he said to her: "That's the way you should do it. Tell me what to do and I'll help you. I never liked household chores. I am not good at it. I am like that and I'll never change. It's not your fault. I want to help". They felt much closer to each other. It was the

first time in the last year that he had shared with her something from his inner world. She felt relieved by hearing from him about his weak spots and his wish to be dependent.

In the process of this therapy, I had to be aware to my own countertransference not only to her but also to the other two men in her every day life (her husband and her boss). Beyond being a therapist, there existed some subconscious man-to-man level. I found that I oscillated between two poles of twinship and rivalry with each of them. I could identify with her husband and yet wished to increase his sympathy for her. My twinship-rivalry attitude towards her boss was more complicated. I could identify with his struggle for his business but felt cold anger towards him for what seemed to me as abusing her. I imagined him consciously hiding his total practical dependence on her. While she ran his business daily he denied her requests for additional manpower to help her and only encouraged her to try harder. I believed that she would become capable of getting what she wanted from him through her growing experience of generativity.

It is quite obvious that some gender countertransference takes part in any therapy and of which the therapist needs to become conscious. I find myself becoming a bit of a father or a big brother to my patient in a man's world. My being aware of that may help her to find her own way by means of her own gender attitude. I

believe that in this case the woman stands much more clearly on the side of an all-winners possibility. If her goals both at home and at the business are achieved, everybody wins. Each of the two men in her life seems to be thinking in terms of the one winner only option.

I will conclude of this subchapter with the lyrics of John Lennon: "The queen is in the counting house/ Counting out the money/ The king is in the kitchen/ Making bread and honey". This song is about a possible gender role reversal on the way to hopeful mutual recognition and partnership: Money, bread and honey may all be viewed as products of generativity. Anyone who is generative in creating both bread and money is a queen or a king of sorts.

Generativity and Psychotherapy

The relation between envy and generativity has implications for psychotherapy. The belief of the therapist with regards to the inner plenitude of the world is of great importance for the therapeutic relationship. A therapist, who experiences her/his own generativity, believes more in the possibility of the inner resources of her/his clients and their self-actualization. In his/her world, there is a place enough for two and the therapy can constitute more potential space. Possibly, such a therapist is more aware of the possibilities of envy appearing in the counter-

transference. The process of training of psychotherapists may facilitate the development, both professional and personal, of a belief of plenitude if it focuses on the psychotherapist's own abilities, assets and contributions.

Despite the recommended therapist attitude of neutrality in psychodynamic psychotherapy, it seems that the client often wishes to experience the therapist as being happy with, interested in and aided by something in him/her. I suggest that the client is highly conscious of the possibility that she/he is contributing to the energy in the room and participates in mutual creation of this. The client experiences his/her own ability because of this perception. The accumulation of this experience over the course of the therapy may change his/her basic beliefs about himself/herself and about relations with others.

One client said to me: "Throughout the entire session I thought I was boring you. I prefer to observe you as being even slightly impatient with me, and not bored. When you smiled at me, I calmed down". The client experienced his perception of my state of mind as information upon which he constructed his self-evaluation. He was anxious in his mirroring experience with me as reflecting his ability (or disability) to arouse something in me. I told him: "I understand that you need my smile in order feel that I am happy to see you". I hope that this statement would be

felt as being empathic for him. However, it is possible that actual smile from me was of as much psychotherapeutic value as the interpretation.

When the therapy becomes a mutual potential space, in which the client may feel he/she can be a resource for himself/herself as well as for the therapist; barriers to this feeling may arise and disturb the shared closeness. There may be manifestations of self-criticism or the prohibitions that the client absorbed throughout time against the expression of his/her inner resources. There also may manifest patterns of concealing one's own resources or devaluation of these due to the fear of exploitation by others (Miller, 1981). Personal resources may be envied and some patients conceal their assets unconsciously as an activation of a mechanism of defense (Berman, 1999). In transference, the patient may be experienced as being duller and less generative. The therapist should be aware of these patterns, recognize them and include them in the process of working through.

I suggest that there are pivotal moments in therapy, where images of generativity appear as part of the client's self-image. The following example describes the appearance of a client's self-image of generativity. The patient is a young man with many talents, which have seemingly been proven and affirmed by his environment on many occasions. His subjective experience, however, is different.

For a long period of time he has experienced doubts regarding his self-value and anxiety about his abilities compared to others. These comparisons often caused him to fall back to the starting point, far behind his peers, from his own viewpoint. This happens regardless of his previous achievements.

Throughout a long period of time in therapy he reported formal achievements of various types, for instance excellence in his studies, which at first did not change his personal experience. However, my gently drawing his attention to his own part in creating this bore fruit. In addition to the therapeutic relationship, a loving relationship with his girlfriend, later to become his wife, also may have contributed to his growing experience of self-capability. In the phase of therapy where he was starting to feel his own generativity, he reported a dream he had: he sees a black curtain and on the lower left side – there is a white stain. Later it dreamed “I am something”, he said. “I can give power to someone”. Later in the dream he tried to connect the cable to himself, though unsuccessfully.

He had many associations to his dream: in childhood, he used to hit the wall. He pressed his brother up against the wall. His mother chased after him along the walls. Finally, he said: “But the wall also has power”.

The first associations seem to express great self-criticism, with a threat of self-annulment. The last association comes closer to the recognition of his self-image

of generativity. It is possible that the therapeutic alliance is vital in aiding the client to dispel his previous annulment of his capability. The budding self-image may not withstand his own tendency for self-negation. In this respect, his inability in the dream to connect the electric cable to himself is preferable on his part; he needs his energy experience when it is intended for and present to him, before it is turned towards other people. At the stage of therapy where the dream presents it's self, the client seems yet unable to maintain a stable experience of himself as both owning his capabilities and being a reliable active agent who can put these to use when necessary.

Conclusion

Envy is the result of experiencing differences between the resources of one person and another. I propose that the experience of envy has an inter-subjective component. The component of generativity in a person shapes the intensity of envy and affects its translation into behavior. A person who has a personal experience of generativity will be less envious. In a situation of a disparity between her/his own resources and those of the other that person will tend to try to grow side by side with the other. The subject, who feels that the other is happy with, appreciates, and needs him/her will feel worthy of himself/herself. Later this will be internalized into a personal experience of generativity, which may encourage him/her towards more diverse self-actualization. The experience of

generativity needs the other but depends also on the ability and choice to encounter loneliness and turn to one's own resources.

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