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## *Jealousy*



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# Editor's Note

## Jealousy And Love

Jealousy is an emotion comprised of anxiety and rage as a result of fear, insecurity, and lack of possession. Jealousy is related to envy inasmuch that both involve insecurity and lack of validation that can trigger feelings of helplessness and maladaptive responses. Psychologically speaking, a person may feel jealous when encountering a situation that threatens their ego stability and integrity. All humans are, in fact, vulnerable to this emotion. Very often, jealousy is described as a negative aspect of romance. A person who fears losing a partner and being abandoned may feel miserable and anxious every time their partner talks to another attractive or interesting person. In more severe cases, a jealous partner may feel uneasy about past interactions with their partner or even friends and family. As such, people who date or have a romantic relationship with a jealous partner may end up seeing their social life much more limited and thus, unknowingly become a victim. In extreme cases, jealousy can trigger a narcissistic injury of such a kind that a person may become violent or aggressive. A person who is prone to jealousy will be unlikely to experience overall well-being, partner stability, and a satisfactory romantic life. Moreover, they can victimize other people even when they are not aware of it. It is important to be insightful about one's own jealousy and address it if needed. That way, people may be able to grow closer to the path leading towards authentic experiences of love.

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# Icons of Psychiatry

## Munch's Depiction Of Jealousy

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Over his life as an artist, Edvard Munch created eleven portrayals of jealousy. Out of them all, the depiction of his Polish friend and poet, Stanislaw Przybyszewski, stands out for its aesthetics and the story behind the painting. It is now thought that Munch had an amorous relationship with the poet's wife, Dagny Juell. This



triadic relationship triggered much passion and tension. Munch painted his forbidden love several times between 1893 and 1913. In this painting we can see Przybyszewski in the right inferior angle with prominent bearded features. In the distance we see the lovers, in an Adam and Eve fashion, eating the apple from the tree, which is used as a metaphor for the sin they are committing. The facial features of the two lovers are not recognizable. Perhaps, the Norwegian painter did not want to be discovered. In the meantime, the Polish poet appears perplexed and detached from the scene, consciously or unconsciously unaware of his wife's affair.

### **Painting:**

**Jealousy, Edvard Munch, 1895.**

Source: wikimedia commons

# Essays

## Donald Trump: An Effective Communicator

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It was a cold Tuesday night in Chicago during the fall of 2016. I was following election night on and off through my iPhone. I had seen the two presidential debates. Like many other psychiatrists, I enjoy watching people on camera defending their ideas. It can be a good way of learning



**Donald Trump tries to make a point**

Source: Business insider

communication skills. The polls had predicted a robust victory of the presidential candidate, Hillary Clinton. I went to bed feeling that, as usual, the polls would predict the winner correctly. Nonetheless, the enthusiasm of democrat voters was not the highest this time. The email leaks and the attempts to damage the candidacy of Bernie Sanders had darkened the atmosphere. Despite that, most accepted their candidate as a lesser evil, especially when compared to her controversial opponent, Mr. Donald Trump. Unexpectedly, I woke up the next morning to a nation shocked by the victory of the most peculiar president candidate in recent U.S. history. Not even Donald Trump himself could believe what had happened. That is why he had prepared just a small venue to give a short concession speech. Out of jealousy or not, soon after arriving to

presidency, Mr. Trump distinguished himself for his efforts to erase former President Obama's legacy. Politics are today more polarized than ever.

Whether a person agrees with his political ideology or not, it is hard to argue against the fact that Mr. Trump has been one of the most effective communicators in the recent history of politics. With much less support than his opponent, he was able to win the presidency against all odds. In this paper, I will discuss several aspects that make of Donald Trump a very effective communicator:

1. **Say what you are really thinking:** One of the most distinctive elements of Mr. Trump as compared to prior U.S. presidents is the fact that he always seems to be blatantly honest. Sometimes, he appears to have no filter and no concern about the consequences of his statements. It is very difficult to expose a person that says what they truly think all the time. Many politicians adjust or shape their speech or message depending on the specific media outlet or audience to which they are talking. In these cases, they may often get caught contradicting themselves. Mr. Trump seems to always say what he thinks, or what he wants, even if he risks being offensive. During a debate, if one says what they truly think, the other person may agree or disagree, but the opponent will have less opportunities to argue against their ideas. Trump supporters often state that this trait is what they like most about him. They see him as a person who is always blunt. Another powerful aspect of Mr. Trump's communication skills is the fact that when he does not like a question he ignores it, refuses to answer or simply gives an answer that is unrelated to the question. With that, he communicates the idea that he is the boss and leaves the opponents or interviewers with few tools to reverse the situation.

2. **A Personal Twitter Account:** As compared to prior presidents, Mr. Trump uses his personal Twitter account nearly every day. There he expresses his opinion regardless of the consequences. Before Mr. Trump, all presidents used the official Twitter account of the presidency. These messages were filtered and very neutral. One was never sure if the president had really written the tweet or if it had been written by one of his assistants. In Mr. Trump's

Twitter, one can be almost absolutely certain that he is the person who has typed the tweet. This aspect has put him at a much higher risk of saying something that could be misinterpreted and, therefore, damaging to his popularity. On the other hand, this makes him stay in closer communication with his voters and the people who support him.

3. **Make America Great Again:** Almost everyone in the U.S. and the rest of the world can recognize this slogan. It is clear and direct. The United States became a superpower during the second half of the 19th century and peaked after World War II. Over the last two decades, the U.S. has new competitors like China, Russia, Japan and the European Union. The transfer of the industry to China has resulted in many working-class people losing their jobs, an opioid epidemic, and a feeling of nostalgia about the good times for America during the 50s and the 60s. Whether possible or not, ‘Make America Great Again’ is an effective slogan. It is hard for any American to disagree with it and, at the same time, it targets two specific groups of voters: the more nationalistic ones and the ones who struggle the most with the loss of the manufacturing industry. ‘Make America Great Again’ is a good summary of President Trump’s ideas and intentions. Very few people remember Hillary Clinton’s or Marco Rubio’s slogans but almost everyone can easily retrieve ‘Make America Great Again.’ Before Donald Trump, another president who had an effective slogan was Barack Obama. ‘Yes We Can’ and ‘Change’ were also very advantageous. Even after eleven years, everyone remembers ‘Yes We Can.’ Many politicians all over the world have copied it. In fact, the new Left political party in Spain named ‘Podemos’ means (Yes) We Can. The Socialist party in Spain, who won the last election, hired the same agency who worked with former president Obama. No matter one’s political ideology, a good marketing campaign and a good slogan are essential.

4. **Simplify the message:** Mr. Trump has been criticized many times for his lack of eliquency. He talks in a more straightforward or simple manner. He does not use sophisticated vocabulary. Educated people look at this in disdain as they wish there was a more refined person in the White House representing their country. However, it is important to remember that the simpler a message is, the more people are able to understand it. A less sophisticated or simplified

message can reach a wider audience. This has been proven over and over again throughout history. If we pay attention to the presidential debates between Ms. Clinton and Mr. Trump, many people felt that the debate looked more like a High School fight than a true presidential debate. Future candidates will probably be more successful if they follow this strategy.

5. **Communicate to everybody:** This sounds simple and obvious but, surprisingly, it is not something we see in all candidates nowadays. People are usually divided between visual, kinesthetic and auditory learners. Donald Trump seems to have mastered all three of them. For example, when he says that he is going to build a wall, he communicates this message with his words and his body. A wall is something that everyone can visualize. At the same time, he usually makes a gesture with his arm to demonstrate its appearance and ends by saying that America will be safe again. With the latter, he communicates with the auditory people and creates an emotion. The most effective communicators usually are the ones who can master these three aspects of communication. We must not forget that Mr. Trump has also had a career as a media person on TV.

6. **Get the people to talk about you:** No matter what happens, in the end everyone finds themselves talking about Donald Trump. Despite having dramatically less financial and social support than Hillary Clinton during the presidential campaign, the media could not stop talking about Donald Trump. One way of making people talk about you is by being controversial. The media benefits from this as they receive substantially more views but so does Mr. Trump. When sharing news on social media people Tweet or post on Facebook what makes them angry much more frequently than what makes them happy. Mr. Trump seems to be well aware of that. He seems to have a special talent of feeding the media controversial headlines. Even if it is for the wrong reasons, when people talk about you, they help you sell your brand. For example, when the cathedral of Notre Dame caught fire this year, very few people talked about Anne Hidalgo or Emmanuel Macron's reactions. In the end, everyone ended up talking about Donald Trump's tweet about getting airplanes to put out the fire.

These are some aspects that in my opinion helped Mr. Trump obtain the presidency despite his apparent low possibilities. As of today, I do not see a candidate that could be as effective in communication as Mr. Trump. In the past, the democrats considered another expert in communication, Oprah Winfrey, to run for president. I believe Ms. Winfrey would have had a better chance to win a debate against Mr. Trump. Nonetheless, time will tell. In the meantime, those who are interested in communication will be eagerly looking forward to seeing what communication strategies the future candidates possess to defend their ideas in the upcoming debates.



**Present and former US presidents Donald Trump and Barack Obama. Mr. Barack Obama is also a very effective communicator.**

Source: vox.com

# Articles

## Delusional Jealousy: A Contemporary Review of “Othello Syndrome”

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Delusional disorder is ubiquitously understood as the continued upholding of an idea or belief in the face of conflicting evidence. To qualify as a delusion, the belief must originate from a self-generated thought process and not from an external source or an institutionalized set of beliefs, doctrine or religion. Delusional disorder-subtype jealous is the age-old delusional belief in the infidelity of the spouse. Historically glorified in the well-known Shakespearean tragedy, “Othello” that featured a mysterious delusion driving an emotional catastrophe, it has been popularized thereafter as the “Othello Syndrome” (OS).

When speaking from an orthodox perspective, jealousy is viewed as an overlap of several deadly sins, including envy, greed, pride, lust and anger and has the potential to generate massive destruction, conferring peril to all members of its constituent trio i.e. the perpetrator, the spouse and the “imagined lover.” Ironically though, despite the abundance of jealousy as an emotion in human beings and its potential to fuel psychosis, it has been undervalued in the realm of clinical psychiatry and has been described better in folk tales rather than actual medical literature.

Jealousy is a heterogeneous and complex emotion, mostly consisting of a spectrum with gradations from normal to abnormally intense and pathological jealousy. Three layers of jealousy have essentially been identified in the context of romantic or sexual jealousy i.e. 1) Normal jealousy, 2) Projected jealousy and 3) Delusional jealousy. Normal jealousy borders with

grief about losing one's lover, mixed with feelings of low self-esteem and resentment towards the successful rival. Normal jealousy may not always arise from the stereotypical intersection of ego with rational thinking, but may represent a disproportionately harsh evaluation of oneself or exaggerated hatred for the rival. Projected jealousy, as implied, takes roots from one's own qualms and insecurities. Internalized doubts about one's own faithfulness are externalized as coming from the partner's mind. This may touch the bar for delusional jealousy but is still somewhat tamable and responds to efforts to resurface the maladaptive thought from the subconscious to conscious mind and remove it. Delusional jealousy is grounded in paranoia and defies evidence, making it resistant and pathological.

Delusional jealousy, although a separate clinical diagnosis, is frequently co-morbid with organic and functional psychosis, such as paranoid schizophrenia or mood disorder with psychotic features (1). It has also been associated with certain neurological disorders including strokes, Parkinson's disease and neurodegenerative disorders like dementia. Some psychiatrists conceptualize delusions of infidelity as products of one's social and cultural interaction, with factors like childhood experiences, insecurities and inadequacies covertly driving the psychopathology of morbid jealousy. Others attribute these delusions to co-existent substance abuse; with alcoholism being the most widely recognized association (2). Described as "jealous drinkers" in the past, alcoholism is almost regarded as pathognomonic for this condition, aiding the victim to spiral into worsening psychosis and delusional insanity.

Attempts to uncover the neurological basis driving these morbid delusions have been incidental, and ancillary data from studies focusing on the larger co-morbid pathology, has allowed for some fragmented theories to emerge. For the most part, a frontal lobe dysfunction has been implicated, as it has been reported after orbitofrontal excision following an operation for the tuberculum sellae meningioma (3). However, other associations have also been described. At the level of neurotransmitter release, just like for most psychotic disorders, a derangement of dopamine levels has been thought to conduce to the development of delusions of infidelity. However, as with schizophrenia, where there is a breakdown of the complex interaction of dopamine, glutamate, serotonin, and GABA (3); in circumscribed delusional disorder, an isolated defect in the dopaminergic system has been hypothesized. While neuroleptics work only partially

on these patients, Pimozide (a pure dopamine antagonist) has been seen to work miraculously in reducing the delusional content. Moreover, OS has been seen to infrequently occur in patients of Parkinson's disease receiving treatment with dopamine therapy (pergolide, ropinrole, levodopa and amantadine) and clinicians are made to consider reducing the dose of medication and switching these patients to clozapine to prevent a potential aggravation of their paranoid jealousy.

Psycho-analysis of patients with dementia reveals that they express heightened degrees of distrust towards their spouses. The spouse becomes a more frequent target for the inherent paranoia characteristic of the disease. The accusation of infidelity develops in parallel with deteriorating cognitive function such that in the early stages of illness, the symptoms are more preeminent in the evenings and as the disease progresses, they become more spread out. Delusional jealousy may represent a milder prodromal picture of dementia, with select paranoid ideations based on primitively constructed ideas and instinct-based doubts such as sexual jealousy or partner loyalty manifesting with more vigor than others; and also signaling the arrival of a more generalized loss of insight.

Jealousy is notorious for being the emotion that is most associated with murder. Delusional jealousy in particular, is a documented risk factor for violence, homicide and other criminal acts. Forensic data shows jealousy to be a frequent motive instrumental in spousal homicide. In addition to the suspected partner, third parties mistakenly identified as "love rivals", or family members believed to be accomplices of the presumably unfaithful spouse, are also possible targets. Statistics on jealousy-driven murders are highly underreported, particularly in male-dominant communities of the world such as India or Pakistan. The pathology of OS is seen to occur equally in both men and women, but some preliminary data suggests a higher incidence among women with schizophrenia and men with alcoholism, compared to their respective counterparts (2). Predictably though, when speaking for successful crime completion, men outnumber the women. The most common presentation of delusional jealousy and OS in the contemporary world is stalking; both cyber and physical, and forensic reports from recent decades reveal alarming numbers of online bullying, black-mailing and murders, motivated by delusions of jealousy, deceit and adultery.

The Othello Syndrome may sound outdated but is extremely widespread and relevant in the world today. Delusions cannot be reasoned with, and that is what makes jealousy to a delusional extent a dangerous affair that can, in the famous words of E. Gillard, “turn homes that might be sanctuaries of love into hells of discord and hate.”



**Image**

**Othello and Desdemona, William Powell Frith, 1840-56, Fitzwilliam Museum, Cambridge, U.K.**

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# The Psychology of Supreme

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Supreme is a clothing brand that was founded in 1994 as a small skateboard shop in New York City, and it has grown to become one of the most sought after brands around the world (Clifton 2016). Although the company had very humble beginnings, the Supreme logo, as pictured hanging above its London store, is now frequently purchased and worn by famous singers, rappers, and actors. As Supreme became more and more relevant in the fashion industry, it began to collaborate and release clothing with other fashion brands such as Louis Vuitton, Lacoste, and Nike (Wilson 2017). Despite Supreme's demand skyrocketing throughout the years, the company has always limited its supply of clothing, and this use of scarcity marketing has been the biggest reason for its cult-like following (Cialdini 2007).

There are eleven Supreme stores in the world with only three in the United States. When Supreme releases new clothes, hundreds of people will camp outside of its stores for hours to days, and within a couple of hours of opening, all of the new merchandise will be sold out (Clifton 2016). The picture here shows people who are waiting in line just to get the opportunity to set foot in Supreme's lone London retail store. Needless to say, it is very difficult to get your hands on a piece of clothing from Supreme, and because of this the brand has a powerful psychological impact on people who own or want to purchase its clothes (Cialdini 2007; Lenton).

People generally want to be included in a group, but they also want to stand out in some way. Supreme's use of scarcity marketing and brand community and brand identity based marketing strategies takes advantage of these desires (Schmitt 2012). Owning a piece of clothing from Supreme automatically indoctrinates you into fashion's most exclusive fraternity, thus

allowing you to connect with those who are also part of this brand community. By virtue of being in this group, you also stand out among people who are not in the club, which allows the brand to become a part of your individual identity (Schmitt 2012). One may believe that Supreme is no different than other high fashion brands in that they create an exclusive group of people who own their merchandise. However, these high fashion brands can usually be obtained without difficulty if you have enough money. Supreme is unique in that money does not guarantee access to its products due to its limited supply. Therefore, people who own clothing from Supreme know that they are in a very small, exclusive group that money cannot necessarily buy, which amplifies the impact of brand community and brand identity on this group.

Supreme's popularity may be greatly enhanced by the nature of the time period we are living in. Primack et al. conducted a cross-sectional survey of over 1,700 young adults in the United States, and they found that those with greater social media use had higher rates of self-reported social isolation (Primack 2017). Social media gives people the semblance of interconnectedness when in reality we are as disconnected from one another as we have ever been. Perhaps it is our generation's desire to create real connections that results in us falling prey to Supreme. Supreme promises us the tight-knit community that we may feel we are missing. All we have to do is buy its clothes.



## Image

Jackson, O. (Photographer). (2016, January 16). Supreme [digital image]. Retrieved from <http://oliverjacksonwritingforjournalism.blogspot.com/2016/01/>

Permission was obtained via email from photographer Oliver Jackson.

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# The Red Porsche

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On the way to my early morning freshman Ethics and Morals class, I encountered envy. It stood alone in a faculty parking spot, gleaming in the sun—a 1955 Porsche Sportster. The open-top convertible, the reddest of red, blazed as I approached it. Red piping highlighted the contours of the cream-colored bucket seats. A pair of leather driving gloves was draped casually on the meticulously designed dashboard. Inexplicably, a small fire extinguisher was strapped behind the seats, and a battered book-filled briefcase further marred the pristine interior.

I envisioned the powerful twin-carburetor rear engine that screamed high-speed racing, motoring with a girlfriend on the open road, or pulling up to a beach for an afternoon swim—everything a testosterone-laden seventeen-year-old desired. I thought of the owner, a professor, and at that moment I wanted what he possessed.



I headed for class. We were to discuss envy from the text of the *Summa Theologica*. Borrowing from Aristotle, Thomas Aquinas defined envy as sorrow or sadness over another's good, because that good is regarded as something withheld or taken away from the envious person's excellence or reputation.<sup>1</sup> The instructor painted envy as a sin among the six other sins of Christian faith in that it stands in opposition to the virtue of charity. Envy becomes mortal when it is committed with full knowledge and full consent. As a spiritual disorder, envy is the source of other sins, advised instructor and theologian Dr. Eleonore.

“Envy arouses an upward social comparison, a discrepancy between the envied and the envier,” Dr. Eleonore. “Often friends, siblings, coworkers are in a close personal relationship such that the discrepancy between have and have not can be sharply painful. The comparative nature of envy is revealed when the envier denies what the situation is in comparison to what he or she desires it to be. The more someone thinks, ‘*it could have been me*’ when someone else is better off, the more envious they become. Clearly envy comprises social comparison, but also evokes the emotions.”<sup>2</sup>

The professor continued, “Largely a negative emotion that commands body, mind, and action in response to a perceived threat to the individual’s self-view or personal goals caused by someone else being better off, envy energizes the envier to action to reduce the threat to his or her self-view by obtaining what the other has or by wishing that the other person loses the advantage. Both help the envier to deal with the threat by taking down the other’s advantage or improving his or her self-regard.”<sup>3</sup>

A student, Serena, raised her hand and asked, “Are all forms of envy malevolent or wicked? Sometimes I see my girlfriend Imelda wearing a beautiful pair of shoes that I would love to have, but with no thought that it is something that I am deprived of. Moreover, if Imelda does better than me on an exam, I may feel envious over her good fortune but do not feel that something was taken away from me.”

“Some scholars point to a distinction between two types of envy: a malicious or invidious form and a benign, emulative, or admiring variety of envy,”<sup>4</sup> responded the instructor. “How do we define the cases in which envy is benign and separate them from cases in which it is not? In Aquinas’s terms, the malicious envier desires that the rival lose the good, whereas benign envier does not. But other philosophers claim that perhaps benign envy is not envy at all. This disagreement may boil down to a verbal dispute, but there seems to be a phenomenon that requires analysis. Can you think of examples of the proposed distinction that may obscure or clarify the issue?”

“Professor, would you agree that not every case in which someone would like something that someone else possesses is a case of envy, as Serena suggested? Genuine envy involves sorrow or pain as Aquinas avers. Even to painfully desire someone’s shoes is not to envy. So, every such desire should not be counted as benign envy. Maybe we are talking about longing rather than envy,” Phil argued.

“Thomas Young suggests that what differentiates malicious envy and benign envy from mere longing is that in envy the subject is pained *because* the rival has the good,” said Professor Eleonore. “The reason or motivation for being in pain needs to be considered in envy. Perhaps the subject is bothered specifically by the difference in possession, not just by his own lack of the good.<sup>7</sup> But if this were so, how does it explain benign envy?”

“My neighbor Warren has so much more money than me; he is very rich. The disparity between my own impoverished assets and Warren’s is really a bad thing. How could I not want Warren to lose some of his fortune to reduce the discrepancy? Even if none of the money he lost went to me, that would be preferable to the status quo. We see this idea of reducing wealth disparity in proposals to tax the rich. It matters not that the benefits trickle down to the public. It is the discrepancy of wealth that sticks in the throat of my generation. We are speaking of justice, not envy,” cried Leonid.

“Interesting digression, Leonid. You made your point,” replied Professor Eleonore. “Let’s look at the work of Sara Protasi, who offers a more complex taxonomy of envy that

includes a variety she calls ‘emulative envy.’<sup>6</sup> She draws a matrix with two cross-cutting distinctions: whether the envier is focused on the rival or on the good and whether the envier perceives the good as obtainable or unobtainable. For Protasi, emulative envy falls within the quadrant that encompasses focus on the good that is obtainable. The envier feels that she can obtain the good without bringing down her rival while harboring her envy in an emulative form.”

Questioned Judith, “If emulative envy is really a form of envy in which the envier cares only about the good and obtaining it and not perceived inferiority, then what role does being disadvantaged play? If inferiority plays no role, then why think of it as envy rather than some other emotion, perhaps admiration or longing?”

“Good observation,” agreed Professor Eleonore. “If emulative envy does include some worry about perceived inferiority distinct from the desire for the good, then how is this concern compatible with the insistence that there is no desire that the rival lose the good?<sup>7</sup> Perhaps emulative envy is not really envy at all. The missing key elements of a definition of envy are distress or sadness over another’s good and taking down the rival. If a case cannot be made for emulative envy as a subcategory of envy, then perhaps it cannot be made for benign envy,” suggested the professor.

At this point in the dialogue, I slipped into a reverie about the red Porsche. Was my experience a case of envy or one of longing? I thought of my own life situation as an undergraduate without much of an education, status, or assets in contrast to the owner of the car—a highly educated, highly regarded professor with wealth enough to purchase an expensive sports car. The disparity of our circumstances enflamed me, and the desire to have what he had gripped my being to the core. Could I complete my studies, achieve a doctorate and university position, engage and defeat the professor in debate? With a tenured professorship I would have a lifetime job with money enough for expensive cars. I was scorched with envy.

The class ended with me still in a heated dream state. Professor Eleonore left the room and went to the red Porsche in the parking lot. She removed the straps from the fire extinguisher and turned its contents on me, saying, “Thou Shall Not Covet.”

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<sup>3</sup>Ibid.

<sup>4</sup>Sterling, C , van de Ven, Niels, and Smith, Richard (2016), *The Two Faces of Envy: Studying Benign and Malicious Envy in the Workplace*. Oxford Online. doi:10.1093/acprof:oso/9780190228057.001.0001

<sup>5</sup>Young, R., 1987, “Egalitarianism and Envy,” *Philosophical Studies*, 52, 261–276.

<sup>6</sup>Protasi, S., 2016, “Varieties of Envy,” *Philosophical Psychology*, 29(4), 535–549; doi: 10.1080/09515089.2015.1115475

<sup>7</sup> Ibid.

D’Arms, Justin, “Envy,” *The Stanford Encyclopedia of Philosophy* (Spring 2017 Edition), Edward N. Zalta (ed.). <https://plato.stanford.edu/archives/spr2017/entries/envy/>

## Image

©Peter Kumar Gullwing Motor Cars, Astoria, New York.

## Notes

1. Another version of the Odin Hávamál reference translated by Olive Bray and edited by D.

L. Ashliman:

Cattle die and kinsmen die,  
thysel self too soon must die,  
but one thing never, I ween, will die—  
fair fame of one who has earned.

2. Homer, *The Iliad*, translated by Robert Fitzgerald (1970). Anchor Books, Doubleday, Book IX p.216.
3. Zimmar, George (2017). "Mind at Large," *Journal of Humanistic Psychiatry*, vol 5, issue 4, pp. 23–26.



The most innovative aspect of the film is that the monster now is "us". The movie creates a series of doppelgängers of every person that co-exists in a different dimension, an alternative reality in the tunnels below earth. Between their reality and our reality there are some gates or passages. One of these passages is the hall of mirrors of the funhouse in Santa Cruz, in which our protagonist, young Adelaide meets for the first time her counterpart doppelgänger. We know little of what happened after this encounter, only that Adelaide was taken to see a child psychologist after suffering what appeared to be selective mutism, presumably resulting from a traumatic experience as a result from this encounter with her doppelgänger. Later in the film, we see Adelaide as a normal adult with her family. She appears to have healed her trauma as an adult but once she arrives again to Santa Cruz for a vacation with her family she starts to re-experience her childhood trauma. Some PTSD symptoms are depicted here with flashbacks and hyper arousal. Adelaide's return to Santa Cruz seems to alter the symbolic order in such a way that all the world's doppelgängers intrude into our reality in a killer fashion.

The motion picture pays homage to many horror film classics. The beach in Santa Cruz is a tribute to *The Birds* and the amusement park to *Lost Boys*; the childhood trauma reminds us of *It*; the doppelgängers' attacks resemble the ones in *Clockwork Orange*; the monsters here wear Micheal Myers' coverall and Freddy Krueger's glove. The weapon this time are the scissors, but these scissors can be used to cut or to stab. The doppelgängers, known as the Tethered in the film, resembled George Romero's zombies with the exception of Red, Adelaide's doppelgänger, who moves like a cockroach and unlike the others, is able to speak with a sinister aphony. One of the most memorable moments in the film is when Red answers "We are Americans" to the questions of who are they. In my opinion, a subliminal message of inclusiveness is given here. The immigrants, the homeless, the mentally ill, the outcasts, we all count. The film has a twist ending, a major contribution from the horror genre to cinema since Caligari.

Perhaps the aspect of the film the director feels less comfortable with, is the depiction of the two worlds and the relationship between these two worlds. It is hard to conceptualize this co-existence. If you depict it in a concrete way, you leave little space for imagination and may come out as too naive. If you depict it in a more abstract manner, like Peele does, it comes out as confusing, or uncertain. My take on this is the parallels with Plato's allegory of the cavern. Plato

uses this metaphor in the seventh book of the Republic to explain the difficulty to teach philosophy to people in society. In this allegory, people would be prisoners in a cavern with a fire in which they are only able to see the outside world through the shadows that people from the real world leave on the wall of the cavern. If at some point, one of these prisoners is able to escape and see reality, she will discover the truth. Once she returns, she will naturally try to share this truth with her peers to find out that they will reject the truth. People are not ready to listen to the truth. This allegory continues to have implications in our current society. Another reference to Platonism is the fact that the “unprivileged” or “bad” people are below whereas the “privileged” or “good” people are above. This metaphysical concept was incorporated into Christianity in the form of Heaven and Hell. In *Us* however, the protagonist will be able to awaken the Tethered and start a revolution against their privileged counterparts. A reference to Marxism is hinted here as well.

*Us* incorporates and combines with majesty all elements of classic horror. In a way, one could say, that Jordan Peele, has become the Quentin Tarantino of the horror genre. At the same time, *Us* is a film of our time, the hero is a woman, the protagonists are minority. The human chain of the Tethered is a parody of the relative hypocrisy of ineffective expressions of solidarity in our society. Many artists make today profit from this so-called social consciousness movement. Most of us just participate to feel good about ourselves.

# *Bates Motel* (TV Series 2013-2017)

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Cinema has always proved to be an important source of change in society. When it comes to the medical-themed films, especially regarding psychiatric conditions, things have been little biased. The dramatic portrayal of mental disorder, exaggeration in the presentation of a mental break down like suicide, and unnecessary criminalization of psychiatric treatment often depicts a negative image of psychiatric patients. The series *Bates Motel* is another sensational show that kept the viewers on the hook for nearly five years. Its storyline is basically a modern-day prequel to Hitchcock's 1960's classic *Psycho*. The series



revolves around two powerful characters Norman Bates and his mother Norma Bates. The love and support of this mother/son relationship was a punch line of this show as they continue to cope with their mental conditions. The character of Norma, played by Oscar-nominated actress, Vera Farmiga has an emotionally labile personality who finds solace in victimizing herself. She

suffers from Munchausen Syndrome by Proxy while on the other hand his son, Norman was suffering from Dissociative Identity Disorder.

The TV show brilliantly captures the dynamics of a dysfunctional family. Norman had frequent flashbacks of the events occurred during his childhood which includes the visuals of his mother being raped and other traumatizing events. The love of Norman for his mother grew stronger during the show and often blurs out the lines of purely maternal love to the level of a romantic relationship. He felt his love shared when he saw her mom getting married to the town sheriff. His love with his mother grew to such an extent that Norman attempted to kill himself along with his mother so that they can stay together in the afterlife. The writers did a prodigious job of letting the audience witness these fictitious flashes of Norman talking to no one, yet inside having a full conversation with his non-existent mother.

Another character, the older brother “Dylan” represents the normal tone of human behavior in the show. He tries to guide his younger brother and on one occasion warns him: “She’s always got a drama, and she always will. She’s like an addict. And when you have an addict in your life the best thing you can do for them is walk away from them...” “You’ve just got to get away from mum,”. As the show proceeds, there are more twist and turns, the plot gets more complicated as Norma manages to create alternative scenarios to save his son and keeping him isolated from the rest of the world.

Bates Motel provide great insight into the complexity of human sexuality, behavior and emotions. However, it is also important to point that there are actual humans out there in the world who are suffering from similar conditions although almost all of them are less violent than Norman character. Such TV shows though very successful commercially can increase the negative stigma in the society regarding mental health issues.

# *When All That's Left Is Love*

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Eric Gordon's masterpiece *When All That's Left Is Love* narrates the beautiful and emotive story of the director's father and the family struggles caring for him after his diagnosis of Alzheimer's disease. A diagnosis of Alzheimer's in a loved one may awaken deep feelings of helplessness. Today, science has not been able to find a cure for this illness that affects millions of human beings across the globe. In addition to the burden of bearing with a neurodegenerative disease, patients and family members are sometimes told that there is little or nothing that can be done to help

them as the disease is not reversible. While it is true that a curative treatment is to be discovered, if one is creative, there are many things that can be done in the treatment and care of patients with Alzheimer's disease. This will improve the patient and their families quality of life and ultimately impact the patient's prognosis. *When All That's Left Is Love* is both a film and a therapy. The director channels his difficulty seeing his own's father deteriorates to Alzheimer's



through a beautiful and artistic movie. The pain, the loneliness, the desperation are depicted; but also the joy, the happiness and the love.

I learned about Eric and his film through my friend Ruby, who is a famous psychiatrist specialized in the research of Alzheimer's disease. Ruby and Eric had met at the conference in Chicago in which the film was presented. Ruby proposed that we submitted an abstract about the film to the American Psychiatric Association Annual Meeting in San Francisco. As a movie buff and author of a book on Cinema and Psychiatry, I immediately responded affirmatively to her proposal. Seeing a film with the director before being released to the general audience and participating in the post projection panel... What a great opportunity! The Psychiatry Annual Meeting accepts very few films as it is very difficult to get a room for three hours. Despite the film was projected on a Sunday morning, the session was well attended. Eric introduced the team and the film started. That morning, we all experienced catharsis as we realized that suffering is a universal emotion. No matter your culture or background, it feels the same. Eric's film triggered deep emotions in all of us. By the time the film ended, no one in the audience had a dry eye. That is what a great film is able to do. We all could empathize with Eric, his mother, or the other families and patients feelings at the time that we were able to relate it to our own personal difficult life experiences. One aspect I loved about the film is that it does not hide the ugliness or the harshness. It portrays things as they are. This makes it even greater as a movie.

As human beings, we all experience some kind of existential anxiety. We fear losing autonomy, freedom and worry what they may think of us once we are no longer independent. We wonder if there is an essence about ourselves. These fears become real once a person gets diagnosed with a severe illness. The film shows that love, is the answer to confront these fears. Eric's dad was, in essence, a very loving person.

### **Acknowledgement:**

The author of the film asked to include his community engagement partners The Roskamp Institute and Dignity Memorial.

**Film Director's note:**

Please join us on Facebook to follow the film.

The film has won 4 awards and are just beginning the film festival circuit.

The film was submitted to the American Psychological Association Film Festival being held at their National Conference. There were 1997 submissions and the film is one of 17 to be screened in Chicago at the conference.

Last month the film won Make a DIFFerence Feature Award at the Desertscape Film Festival in St. George, Utah.

**For more information and to view all future screenings and awards visit**

[Whenallthatsleftislove.com](http://Whenallthatsleftislove.com)

# Book Reviews

## The Dangers Of Jealousy: *Family Murder*

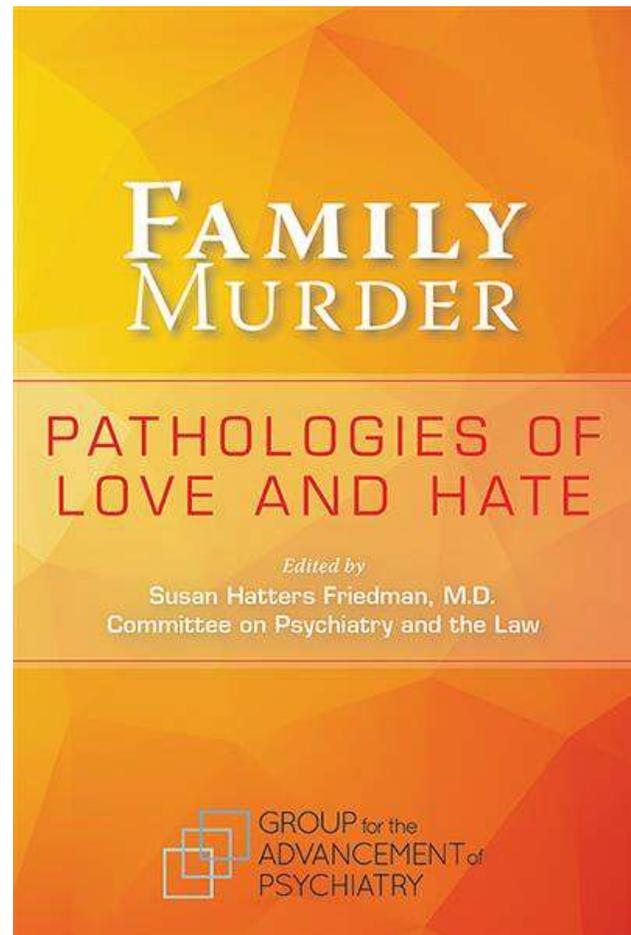
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The reality of murder within the family or murderous actions towards family members can feel bewildering. Different reactions can involve sadness, fear, anger, and curiosity. In the context of such tragic events, people find themselves desiring answers and can often be transfixed by media coverage of these events. The popularity of attempting to understand murders involving family members has seen growth recently, specifically evidenced by highly rated podcasts on the topic. Both the ‘COLD’ podcast and ‘Broken Harts’ podcast about familicide have thousands of listeners.

This year, Dr. Susan Hatters Friedman, a Forensic Psychiatrist at Case Western Reserve University, wrote the book: *Family Murder: Pathologies of Love and*

*Hate*. The book is one of the most comprehensive books on interpersonal and family dynamics pertinent to the field of Forensic Psychiatry. With each chapter, the reader observes a case presentation and analysis of the case involving epidemiology, motivation, legal perspective, treatment, and prevention of a specific form of murder. The most valuable aspect of the book is



its proposals for prevention. It turns tragic cases from a spectacle in the news to constructive information for researchers and practitioners in various fields to further investigate. *Family Murder* acknowledges the challenges of prevention and calls for a systematic approach to prevention.

The book, *Family Murder*, explains several emotions related to interpersonal relationships, one specifically being jealousy. The topic of jealousy is found throughout the book concerning the potential motives of murder within the family. Based upon various research documented throughout the chapters, jealousy appears as an undercurrent in intimate partner homicide by men, intimate partner homicide by women, and siblicide. From a psychological perspective, researchers argue that men can suffer from delusional jealousy or obsessive jealousy, causing fatalistic action towards his partner. Research has shown that men kill their partner more often following a break-up or infidelity. Women are also thought to possess this same feeling of anger and jealousy towards their partner, despite most research indicating women act out of fear or self-defense. This book reports that jealousy may be the prime motivation identified, but it has not been shown to answer the question why deadly force is used.



**Olympias, fourth wife of Philip II King of Macedonia and mother of Alexander the Great was one of the major suspects in King Philip's homicide which would favor her son to inherit the throne.**

# Free Text

## A Jungian Experience On Ayahuasca

Ego dissolution is very mysterious and unexpected. I did not recognize it for what it is. Or did I? That is the ambiguity. Sure, in the comfort of a week removed from the experience, it is easy for me now to say that I was experiencing ego dissolution under the influence of ayahuasca. But at the time, it was different. It was real. And the stakes seemed higher. It gave me experience that the reality of the ceremony was the real reality, and my so called life up to then was not what was real. And over and over again, throughout eternity perhaps, like a moth to the flame I would be drawn to this ceremony, and consumed.

I'm not sure that now is the time for any understanding, only feeling. The energy of the night is still within me, working its way in many directions, coming out in my dreams.

The ceremony took place in a teepee, next to a lake. The teepee was located on the bottom of a hill. At the top of the hill (as I dreamed before the ceremony) was a white house. And like in my dream, my spirit would leave my body as I approached the house. I would float. And the voice said that the dance would begin. And it sure did. But I'll get to that...:-)

I had never reacted to ayahuasca as fast and as sudden as this. It was not gradual. All at once was the overwhelming realization that it was all happening again.

"This has all happened before." Now I remember it. I am being called to submit to the rape which will end everything and start reality again. Everything I have know or loved up to now will be gone--it was all leading up to this over and over. My daughters. This strange county of Trump. Moreover, there was a sense that this was what was real, my past life was an illusion.

In other words, what goes on at these ceremonies is at a higher form of reality than my other life. The ceremony is what is really going on at a much deeper level.

What I felt was that the ceremony that was happening in Gainesville had happened before at Rhythmia in Costa Rica. The same thing. Only between Costa Rica and Gainesville I had

forgotten about it. Now that I remembered, I was afraid that this was what was real all along. But so much more happens in these ceremonies than what I remembered. Now it came back to me, the terrifying strangeness. I was once again in some strange temple with Jerry (founder at Rhythmia) and we were talking about it, he was telling me something but in words that did not make sense until like a rhyme the rhyme became intelligible in baby talk if you kept repeating rhyme. But what he was telling me was horrible and connected in some way to the rape that would end everything. Or at least something that I did not want to accept. He kept repeating it and seemed happy that I had finally understood the rhyme when I nodded my head. What he was telling me was something about a rape and confused sexual identity on my part where I would go from a male to a female so that I could somehow birth some new reality into existence that would also destroy everything.

It seemed that something that happened at Rhythmia was also a part of some ceremony that was not connected with the actual ayahuasca ceremony. In other words, the ceremony at Rhythmia took place in a ceremonial hall with about 30 other participants. But what was going on with Jerry and I that night was not there, but in some other place. We were alone with Dr. Jeff. But that could not have occurred. I did not leave the ceremonial hall. But when I remembered it that night in Gainesville, it seemed like the actual ceremony occurred someplace else that I had forgotten about. That was also the scary part.

And I left the teepee after telling Teresa, poor Teresa who stuck with me though the adventure as much as she could that "this has happened before." And I laid down on the grass did not want to let it slip away. Did not want my previous reality to go away, did not want my daughters to go away, did not want my past life to disappear. And when they told me I needed to get back in the tent, that did not seem like the good option. That would take me back in to Jerry or whatever. The energy was too strong inside. So I set off up the hill. And it almost seemed that this was part of the cycle. I was replaying some story. But I had been here before and I was more resolved. The story was that these people around me were not to be trusted. And that I should not talk to them or give them information. But I also felt I was remembering more now that what I had before in Costa Rica.

I was resolute. I was trying to figure out signs of what I should do next and looked for clues. Were the people around me evil and did they keep me from the light and salvation? I looked for confirmation of their sinister intentions and found them. I felt them grab me and take my cell phone and keys away. I saw brown coming out of the shamans mouth (either ayahuasca or Mapacho) and was looking for signs of a snake tongue as well. And she was upset with me. Or at least I felt she was. I had done this before. But this is long process that I can never give up. I had been here before, done this. It seemed familiar. To escape the evil creatures. I broke a window trying to get away. I jumped over a rail inside the house and ran outside to get away from them. And when I escaped and kept escaping from them I felt I was headed in the right direction when I jumped fences and they could not follow. Because the evil creatures could not follow me I felt I was only holy ground that they could not come on. I was looking for help. I was also dimly aware I was in Florida and could not get Marina. But because they could not follow me I felt I was headed in the right direction. I kept following the light, any light, thinking it was some sort of symbol or beacon.

So I knocked on the doors of the houses but thankfully there was no answer. I searched through cars and found water bottles which I drank but then remembered my prior journey where water was like alcohol and would slow me down. I searched barns and trailers and heard a horse out in the forest. I went up to the horse and stroked its mane and asked what it was here for? Are you here to take me somewhere? After several failed attempts I climbed on its back. It carried me through the forest until I slipped off.

Then came a harrowing journey through the forest and nettles (bushes) in various states of altered reality. I will not be able to articulate this part in a coherent way, reality was deconstructed completely and re-fabricated and I felt that this journey would last for infinity unless I kept up the struggle. This is what reality is: Endless repetition. Moreover, I felt during certain times in the evening that this was the afterlife, I was already dead and this was an eternity of endless repetition and suffering. Then I came back to one of the houses and again realized I was not getting anywhere. I had been here before. Then I came to a garden and purged. Then I laid on the side of a hill and felt this was the day. My death journey. But I kept trying to find comfort. I was cold and exhausted. I did not know if I should just die or keep up

the futile struggle. I laid down and buried my hands in the soft earth. I probably dozed off for a time.

When I awoke the cycle repeated again. The houses, the cars, I talked to the horse again. I took a guidebook of Scotland either from inside one of the cars or it was on the hood. I also found a lighter at one time which I attempted to start a fire at one time but felt that that would not be a good idea. I eventually returned these.

After some time, I found a road in front of me, and it was illuminated (perhaps). In any event, I felt that it was the road I should follow. Along the way, I realized this road was taking me back to the evil creatures. But somehow the evil creatures were part of my reality which I did not want to give up, the reality which contained my daughters. I must come to terms with them.

So I returned to the ceremony space and went back down the hill. At the bottom, I saw Allen purging, standing up. At the fire, Gigi was laying down but sat up when she saw me and said "You know I love you." To which I replied, "I love you." And I lay down on the fire next to her for while, until I sat up and told her, "I must go tell them (Teresa, Lara, Jyana etc.) that I am sorry." She seemed to understand and nodded. That is what I did.

Even the next day I felt that I could not tell them about Scotland or my friend in Scotland who I had done a podcast with. I felt that I must get a message to him in secret. So I sent him an email. When I did tell them about Scotland I feared that I had betrayed him. Something like the "Invisibles" graphic novels where there are guardians of truth combating interstellar parasites.

I love you all. It is all we are here for. Nothing else.

# Future Issues

**Summer 2019 - Fanaticism**

**Fall 2019 - The End of The World**

**To submit a manuscript you can email the editor at  
[fespiforcen@gmail.com](mailto:fespiforcen@gmail.com)**

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**IMD: Movie images of Us and Bates Motel. When all that's left is Love:**

**[whenallthatsleftislove.com](http://whenallthatsleftislove.com)**

**Family Murder book image: aapl.org**