

## HATE AND ITS VICISSITUDES

by Harold P. Blum, M.D.

Continuing terrorism, massacres, pernicious prejudice (e.g. race, religion, gender) hate is of foremost clinical, cultural and social importance. Hostilities abound through the ages, in nations, families, and social/political groups including "hate groups", in their members and in degree in all persons. An imprecise concept, lacking consistent definition hate is an over-determined universal phenomenon. (Blum, 1995; Moss, 2005). Hate may be overt or covert, externalized and internalized. Hate may be somatized with pathogenic consequences, e.g. in hypertension, in gastrointestinal, eating, and endocrine disorders (Wilson, 1971).

Freud (1915, p. 103) proposed that hate was an ego response; "The ego hates abhors and pursues with intent to destroy all objects which are a source of unpleasurable feeling for it". I regard hate in contemporary theory as a complex affective-cognitive emotion and attitude alloyed with aggression. As an instinctual drive, aggression is differentiated from hate which has other structural components.

However, hate and aggression overlap, and readily merge. Aggression is never found without some interaction of the co-existing libidinal drive. Freud (1915) had inferred that hate was older than love, i.e. that hate preceded love in development. A century later the developmental and neurobiological evidence is that infant-mother bonding is required for all subsequent development, essentially for survival of neonate mammals.

Both aggression and hate have neurobiological as well as environmental determinants. Aggression in its milder forms is related to assertion, to goal directed control and mastery. Non-destructive aggressiveness, exemplified in assertion is to be distinguished from hostile destructiveness. What specifically transforms mild aggression into destructive aggression is the intense experience of unpleasure - in the form of noxious experience, e.g. trauma, frustration, pain, loss, or from lack of a stimulus filter or low stimulus threshold. Theories of hate that are not based on a death instinct concur that persistent painful experience, and trauma generate destructive aggression and hate (Parsons, 1991).

The innovative naturalistic studies of Bowlby (1967) and Ainsworth(1967) on attachment and Mahler, Pine, & Bergman (1975)

on separation-individuation profoundly influenced psychoanalytic developmental theory. Ambivalence was noted in all object relationships, and these authors, as well as their concepts of attachment and separation-individuation, were initially acknowledged with ambivalence. Klein (1975) emphasized the importance of splitting to deflect infantile aggression and preserve the good object. Subsequent studies, e.g., by Emde & Leuzinger-Bohleber (2014), Stern (1985), and Beebe and Lachman (1988) utilizing electronic instrumentation identified the affective components of the primary object relationship.

Hate requires sufficient ego development for affects to be linked to self and object representations and to the emergence of intrapsychic fantasy and conflict (McDevitt, 1983), Kernberg, (2004). Repeated experience of consistent parental regulation without threats of abandonment, negligence, or retaliation foster the child's self-regulation . The parents (caregivers) love, tolerance, and appropriate setting of limits are essential for later control and safe direction in the expression of aggression and hate.

Further differences between our concepts of anger, and hate are significant. (Akhtar, 1995). A rage center is found near the locus

for sexual excitement in the hypothalamus; no such area in the human brain has been identified for hate. Hate tends to be stable and persisting, more enduring than anger and rage. Rage pressures towards action, usually without realistic or mature adaptation. Chronic rage, as differentiated from a transient infantile temper tantrum, tends to be linked to hate. As an affective and cognitive component of self and object representations, hate may have a profound effect on any or all relationships, interests, and activities. Hate tends to be focused, e.g. on the self or a particular object, on a collective object, or displaced onto the inanimate - food, music, etc.. Rage and hate have rather different effects on our ability to contemplate, reflect, and integrate. Rage interferes with cognitive processes. It is impossible to think clearly when one is in a rage. Rage, erupting into violence has reached a boiling point. But hate can remain ice cold, or on simmer (Akhtar, 1995). Hate may be associated with planning, calculated effects, and logical inference. Hate is often associated with shame, envy, and jealousy, as well as vengeful fantasy and vindictive behavior. Insatiable greed or entitlement is inevitably frustrating and engenders hate. Hate has a future founded upon past grievances, injuries, and losses, real, exaggerated, or purely imagined.

Self hate is often associated with a sadistic superego with self condemnation and punishment. A neurobiological disposition promotes coalescent hate and rage in fantasy and behavior.

Are there age and gender differences in the expression of anger, rage and the hate? Girls may be socialized towards containing toward the internalization of aggression. and hate. Rage and hate, however, are not gender delimited. Women's hate and aggression have not only been the subject of ancient myths- women have been terrorists, committed child abuse, and murder. A mother or father can hate a child of either or both genders. That hate usually has determinants dating from noxious childhood experience, exacerbated by trauma of adolescent and adult life. The commandment to love thy neighbor is caring and noble, but love cannot be commanded. Faith in nurturance and protection rather than cruelty and destruction derives from the experience of love object relationships. Vestiges of infant stranger anxiety might be reactivated in adult life, but it is doubtful that adult xenophobia is homologous with eight month old infant "stranger anxiety" (Spitz, 1965). Object constancy has a foundation of pre-Oedipal object love, of and by reliable caregivers. The moral

absolutes of good and evil of early childhood, are often characterized by splitting good and bad self and object representations.

In the healthy development of character a preponderance of love over hate is of critical importance (Blum, 1997). Power struggles between parent and child may activate rage and hate in either or all dyadic or triadic partners. Parents with the best of intentions can become enmeshed in a relationship fraught with ambivalent hate and rage. The following clinical material illustrates hate in the mother-child dyad leading the mother to seek psychoanalysis:

A very intelligent college graduate, this mother was the product of an affluent, liberal Christian, rural background raised with permissive rather than authoritarian attitudes toward children. Neither the patient nor her siblings remembered their parents as tyrannical, irresponsible, or neglectful. At first the patient hoped that the problem would be surmounted with more maternal experience, but ultimately felt she was "failing in life's most important task" and desperately wanted analytic help. Her relationship with her child had not been easy from the beginning. Pregnancy was uneventful and a rather gratifying experience. She consciously anticipated a pleasurable and benign motherhood. She had not foreseen that the

supposed "little heaven" could become "a living hell". Her son was born after a difficult labor, requiring obstetrical intervention, resulting in disillusionment with natural childbirth. Her initial response to her newborn was cautiously pleasurable, and she had an affectionate investment in his care, e.g., holding, feeding, changing diapers. The infant, however, became colicky and irritable, and was very difficult to soothe. Neither member of the dyad really seemed to enjoy the other; the patient felt that the child was not satisfied with her caregiving and nurturance. Moreover, her self-confidence and self-esteem were injured, reviving earlier feelings of inadequacy and self-reproach.

She gave chilling descriptions of some of the struggles with her son, which largely began when he became a willful, temperamental toddler. When she experienced him as excessively demanding, she felt depleted and imposed upon. Free play could be transformed into a tense standoff. She would scream, curse, express hatred, and call him scatological names. She resented the child's crying, which provoked more anger. By the time the child was three, he verbalized self-blame, but he also asked his mother if she wanted to kill him (possibly repeating her exclamations) and asked for a new mother.

The patient recognized that she resented the child's being a child. She would complain that he was the type of child that if "you give an inch, he takes a mile". After these brief hateful confrontations she was filled with remorse and regret. She wanted to compensate her son for his grief and misery and win an affectionate reconciliation. She would verbally apologize, say she did not mean what she had said or done, in effect asking the child's forgiveness and forbearance. Her own grief, remorse, and self-condemnation could be extreme. She wanted more shared parenting from her husband. She envied his being away at work while she was stuck in the house caring for their baby.

Analytic work with the patient revealed infantile qualities beneath the surface of composure and maturity, with unresolved oedipal and pre-oedipal conflicts and fixation to trauma. Some features of the mother-child abusive interaction appeared quite differently in the analytic work than in the historical account. Regressive proclivities coexisted with intact ego capacities. Hostile transference was sustained and was manifest in denigration of the analyst and analysis; externally the patient was improving. The blame of the child was often an externalization of the patient's own guilt,



shame, and feelings of self-reproach. Traumatic experiences from the mother's past were reenacted with role reversal associated with identification with aggressor. Closely identified with her child, the patient found it very easy to reverse aggressor and victim, guilt and innocence.

Shortly after the birth of a sibling, when the patient was approximately three years of age she was accidentally injured and became extremely ill. Hospitalization was required. The illness was protracted evoking familial stress. Torn between her desperately sick daughter and her new infant, the patient's mother doubtless regressed, in degree, with her daughter. A long period of parental anxiety and vigilance followed in the months of gradual recuperation. The convergent double trauma of the birth of a sibling and the patient's own, nearly lethal, illness engendered repressed pathological sequelae. Development was disrupted just as self and object constancy were established. The traumatic experience and ensuing pre-Oedipal regression impeded oedipal phase and superego development, as well as ego integration. Derivatives of trauma were repeated in the patient's parenting. In one dream trauma was revived as a tidal wave threatened the patient. She associated to

having been overcome by a wave of fury at her child, but she regained her mental balance, at the point of feeling that she should be "knocked out" by a tranquilizer. She declined medication, however. As the trauma was repeated in the transference, issues of trust, abandonment, and rescue came to the fore. Though she had been "rescued" and had fantasies of analytic rescue of herself and her child, she initially could not trust herself or the analyst. She had unconsciously felt abused and betrayed. At the time of the traumatic illness, she thought of herself as an ugly, sickly child, displaced by a sibling rival - a child who felt she was bad unloved, and unlovable - and was being punished. What had she done to deserve such punishment? And what had her parents done so that the whole family experienced punishment? Her parents probably had similar questions and reactive responses. Unconsciously, she was her parents' punishment, and her child was her punishment.

Infantile trauma and guilt were precursors of the patient's fear that both she and her child would be victims and losers. She ambivalently turned toward and away from her child and motherhood. She had nightmares of being lost and of her child being lost and found. She vigorously denied reactions to loss, e.g., to canceled sessions or

vacations, but her anger was evident. She thought of a dog who turned vicious and bit kids and who had to be destroyed; a cat who was killed after running away. The loss and death of animals as well as her love and wish for pets was reported just after the analyst's vacation. For her, the analyst's cancellation was a "get lost" message which could be transmitted to her child. On her own birthday she associated to a feast with suckling pig. Her child reproduced her experience of nurturance, but also her own greedy devouring self and her envy of her nurtured sibling. All three were "suckling pigs". She responded to her child's whining or crying as to a rival's demands and as if she were being deprived or reproached, as a loss of love and a cry for love. She had many associations to parasites and exploiters, and she feared being drained and depleted by the analysis and by her own infant. Her son was also identified with her younger sibling, and on this sibling's birthday she dreamed that her son had died. Her unconscious wish to eliminate her sibling was now displaced onto her son. The coincidence of her sibling's birth with her own near death was the source of her completely repressed murderous wishes and fantasized punishment.

The patient's child represented everything that was sick and that she despised in herself and her family. She was upset by a novel in which the mother could not protect and seemed to sacrifice her own child. She had presumably felt abandoned and sacrificed during her illness. Following recovery, she was excessively clinging to an over anxious guilty mother - a factor in her intolerance of separation - her need for a night light, her sleeping with her parents and later her adult sleep disturbance. She longed for warmth and tenderness and wondered if she should not have had a female therapist. She wanted to be soothed, comforted, and nurtured. In her mothering she identified with the aggressor. but also with the rescuer comforter (Blum, 1995).

Both in the transference and in her relationship with her child the patient was likely to erupt with anger, when she herself was not soothed. Hostile feelings toward the analyst were protracted and in the early part of the analysis seemed almost intractable. In an Oedipal transference, she identified with a psychiatrist's daughter who was raped and murdered on a roof. She was both aggressor and victim in unconscious incest and its punishment, and in reactivated infantile trauma. Her trauma had sequellae of rage reactions and intense

sadomasochism. By latency sufficient benign development permitted caring relationships and usually affectionate play with her friends and dolls. The adult disorder, however, was dramatically foreshadowed in a singular violent attack on a doll, concomitant with sleep disturbance in early childhood. The maturation and taming of the archaic punitive superego was a most significant dimension of the patient's analysis. Lacking confidence as a mother, self blame alternated with blame of the child. When regressed she was unable to empathize with her child; projecting her own anger, he could be experienced as accusatory and reproachful. She unconsciously competed for mothering with her child, dealing inappropriately with her own dependent needs. Her high expectations for herself and her infant were related to her infantile narcissistic ideals and were associated with impossible expectations for her child. Projecting her own frightening infantile longings onto her son, she had fantasized that he should be capable of independence, and even of providing comfort and nurturance for her. As analysis progressed she demonstrated increasing insight and resilience.

Recovery from trauma has many unpredictable vicissitudes. Working with psychologically as well as physically or sexually abusive

parents presents a special challenge for the therapist, eliciting rescue fantasies, criticism of the patient, and counter-transference enactments. (Jacobs, 1991). This case demonstrates that childhood trauma without parental abuse may lead to hateful feelings towards self and/or objects. Some terrorists have a history of severe childhood traumatic illness; their parents, when not overwhelmed by their child's illness, were otherwise competent.

Hate can have adaptive functions. Loving and hating attitudes and fantasies may defend against each other, and/or coalesce in symptom and character compromise formations. Can hatred be appropriate and justified? There can be "a healthy hatred of scoundrels", (Carlyle, 1850) and of hateful persons and groups (Greenson, 1992). Hate may defend against attachment to abusive objects or overly dependent, homosexual, or incestuous love. Homophobia and misogyny defend against femininity; male dominance identity is protected. Hate and Anger may defend against other negative affects, e.g. guilt as well as shame and humiliation. In adapting to separation and object loss, hate may screen grief and facilitate gradual mourning (Searles, 1962) or may interfere with mourning. The relatively normal person can allow hate to subside, to

be subordinate to affection, or to be displaced into acceptable social and cultural outlets. Alongside rational comprehension, hate can attack orthodox dogma and outmoded theory. Michelangelo's controlled attack on marble led to the creation of masterpieces of sculpture. His art creatively included a blend of love and hate, in drive terms, sublimation of eros and aggression.

Malignant narcissism (Kernberg, 1989), particularly associated with, paranoid personalities, psychopaths, sado-masochism and suicide is allied with hate. Self love may be merged with hatred of narcissistic objects. Paranoid personalities have difficulty or cannot relinquish their hate of self and object. Projecting their hate and aggression, the paranoids are afraid of external insult. The hate may be turned their own bodies in the form of hypochondriasis. Hatred can become "hard wired" in the brain and may dominate mind and body, head and heart, consuming interests and intentions (Downey, 2004; Mayes, Prelinger, & Shapiro, 2004). It may be noted that contemporary analytic theory recognizes the murderous and sado-mastic fantasy life of the paranoid personality. The contemporary formulation is in contra-distinction to Freud's (1911) proposition of the transformation of repressed homosexual love into hate. In paranoia, severe

depression, substance abuse and addiction, there is likely to be object inconstancy, i.e. unstable object constancy, with splitting of self and object representations. Clinging to the bad object may alternate with or dominate the good object relationship, (Fairbairn, 1954, Blum, 1981). An addictive drug may alternately represent a helpful or a harmful narcissistic object, influenced by the drug's neurobiological effects. In those with serious psychopathology, hate and sadism may become ego and superego syntonic, and ambivalent love is also present in some form. Overt arousal of hatred in an ambivalent relationship is expressed by the poet's line " Heaven has no rage like love to hatred turned" (Congreve, 1694). Hate of love objects may engender intense guilt, a painful affect closely related to self-hate, self-punishment, and punitive attitudes. Guilt may be manifest in self-defeating behaviors, masochism, suicide, and/or in remorse, repentance, undoing, penance.

Groups are defined by common characteristics and members' feelings of belonging to and merging into a group identity. This group or collective identity may be based on nationality, religion, race, social class, economic class, etc. Personal identity tends to be de-differentiated in large groups, especially in a raging, hateful horde



(Freud. 1921). A group superego develops, which may dominate the individual superego. Groups may be cohesive or subject to division within the group itself. The character and behavior of the group is influenced by its leadership and membership, by interaction with other groups, by history, culture, political organization, and ideology, etc. Groups may foster stability or development rather than regression, reality rather than fantasy respect rather than hostility, live and let live attitudes rather than terrorism and murder. They may be socially benign or malignant. The leadership of the group is a critical to its functioning, both among its own members and in its relationship with other groups. The leader is an unconscious parental figure, a collective transference object. Groups are deeply influenced by unconscious shared fantasies, facilitating group cohesion. Shared fantasies and feelings of narcissistic insult and injury may be exploited by a charismatic leader who can transform act a group's controlled hatred into overt aggression. A narcissistic leader with fantasies of omnipotence may try to crush any opposition in a reign of terror. It should be noted that change often occurs in the lives of groups, with possible discontinuity between the group's past ideals and ideology and what is presently admired or hated.

Freud's (1913) first formulations on groups were elaborated in "Totem and Taboo". Following a hypothesis of Darwin, Freud proposed a primal horde of brothers, sons of an overpowering, possessive father who was in sole control of the available women. The dictatorial father had a harem from which his sons were excluded, evoking jealous hate which led to violent behavior. In this oedipal theory of a dysfunctional human family, the primal horde of brothers joined forces in rebellion against and murder of the totem, a father figure-progenitor. Freud noted the relationship to tribal totemism, the Catholic Mass, and the rudiments of all religious rites. The father's corpse is symbolically eaten, his precepts internalized; parricide and incest are thereafter forbidden. Anthropological and cross-cultural studies confirm a virtual universal prohibition of incest. If incest were not deeply desired there would be no need for a taboo. Neuro-biological factors may support the inhibition of incest, but despite the taboo, incestuous abuse is ubiquitous across social class and cultures.

The need to have enemies, allies, and destructive "chosen traumas" fuels aggression and hate (Volkan, 1988). Many groups behave like a primal horde or mob in their disposition to violence and sanctioned murder. Splitting of self and object representations

permits hate of the "bad" object while preserving the "good" self or object. God and the devil were dissociated. This same mechanism permits the hate of one groups toward another to co-exist with love or idealization of one's own group or groups. Mass murder can be justified as in the religious wars of the crusades, the Holocaust, and the atrocities of "ethnic cleansing" in Serbia.

Connecting the stereotyped vilified Jew of his day with the historical Jew as an all bad object. Freud (1930, p.114) asserted "...The Jewish people have rendered most useful services to the civilization of the countries that have been their hosts, but unfortunately, all the massacres of the Jews in the middle ages did not suffice to make that period more peaceful". For example, to the Nazis the historically scapegoated Jew was the evil, bad object, while the all good Aryans were racially pure, superior to all other national and ethnic groups. The Aryan group was idealized both by the charismatic omnipotent leader and the led, promising grandeur, glory and captive slaves at their disposal. Hate is also expressed in the subjugation of the hated group, i.e. in slave labor. In response to fantasized or past narcissistic injury, narcissistic need may prevail (Kohut, 1977) with feelings of entitlement to reparation and revenge. Moreover, if there

were no survivors, no one could bear witness, or bear children who might become avengers. Shakespeare's *Macbeth* worries about the descendents of Banquo whom he murdered. Macbeth wants assurance that there would be no vengeful descendents.

Intergenerational transmission of grievances, real, distorted, or imagined, by the individual or group is ubiquitous, fomenting hate and perpetuating conflict (Faimberg, 2005). Child abuse, neglect, and other traumatic experience may return from repression and dissociation, and acted out on the next generation, by the individual or as part of a group. Shame and guilt over "unforgivable" atrocities committed by one's nation, parents or ancestors may be felt by subsequent generations, transmitted by one to the next. "The Lord....visits the iniquity of the fathers on children...to the third and fourth generation. (Exodus 34:6-7). The collective shame and guilt endure sometimes with a need for atonement, justice, and determination to avoid repetition. Reconciliation may only be possible with generations distant from those responsible for the crimes.

The effects on both the victims and the perpetrators also have intergenerational sequelae. The transmission of personal psychic trauma and of narcissistic mortification and humiliation incurred by

hate and aggression are exemplified in the memory of Freud's father, Jacob, recounted to Sigmund Freud, retold in "The Interpretation of Dreams" (Freud, 1900, p.197). Jacob told the ten or eleven year old Sigmund, then living in Vienna, that during the family's stay in Freiberg (now, Pribor, Czech Republic) one Saturday an anti-Semite knocked Jacob's new fur hat off into the gutter and also ordered him off the pavement into the gutter. Jacob replied to Sigmund's inquiry about his response that he calmly picked up his hat, out of the mud, and proceeded back on his paved route. Superficially, Sigmund's father may have implied that their life was more secure in Vienna. Freud reacted to his father's report with ambivalence. Sigmund Freud later attributed his identification with military heroes, e.g. Hannibal and Napoleon, to his reaction to his father's passive submissive humiliation. In the recounting of the anecdote was there an unconscious communication requesting Sigmund Freud to compensate or avenge the humiliations? Freud was perhaps also guilty for hostility to his father for his passivity and self-denigration.

In any discussion of the enactment of hate, the issue of guilt or its absence inevitably arises. Multiple determinants permit these enactments, which include loyalty and submission to an omnipotent

particularly a charismatic leader, or, as in the military, a commander. The evasion of responsibility also contributes to "turning the tables", to reversal of past humiliation by identifying with the aggressor, shaming and ridiculing others, deriving pleasure from misfortune and grief of others (schadenfreude). There may be rationalized retaliation for past grievances. Psychopathic persons lack empathy, and may freely express hate and engage in violent behavior. In some instances group leaders have actively recruited psychopaths and criminals to inflict their atrocities. In other instances the mob ethos and permission attracts and facilitates the active expression of hate, which may previously have been suppressed or repressed. Mob rule may replace reason and affect regulation. In the setting of a vulnerable group, seemingly ordinary citizens could be recruited to destructively contagious violence, as at a sports event. Individual adult superego function is compromised. Hate and aggression engender hate and aggression (Winnicott, 1949).

Hate can have an adaptive function in the service of protection of self and love objects. Violence may be justified for survival, raising the issue of necessary war. War can be imposed when our life, love objects, and freedom are assaulted. Leaders and fighters for

humanitarian ideals and values may function in the preservation of civilization. Violent resistance to a hateful destructive enemy may not only be a wartime goal but a rational requirement. Group protest against tyranny is embodied in the French National Anthem, La Marseillaise, (Rouget de Lisle, 1792)The lyrics are more brutally violent than our own anthem with "the rockets' red glare; the bombs bursting in air".

"Against us tyranny's bloody flag is raised! (repeat)....  
They come to slit the throats of our sons, your women!  
To arms citizens. Form your battalions. Let's march, let's march!  
Let impure blood soak our fields.

Resistance to tyranny and terror may foster repair of group and individual self-esteem, but may invite its own atrocities as in the reign of terror of the French Revolution.

The mature superego is sufficiently flexible to be modified by the exigencies of external circumstances. Permission to kill should be circumscribed, temporary, and subject to immediate revocation when peace is reestablished. Military and police power must be sharply defined and delimited. In our military a restricted license to kill is issued (as in a James Bond cinema) after only a few weeks of basic

training. Group identity, loyalty to the nation and its leaders contribute to the shift in superego values. Guilt may nevertheless be marked, either during or after conflict.

Controversy and questions about conscience, ethics and moral judgment were evoked in the famous (or infamous) experiments in the 1960's (Milgram, 1974). Following the trial of Eichmann whose defense was that he was only obeying orders in the Holocaust, S. Milgram enlisted Yale students in research that today would be considered unethical and harmful. The students, not knowing that the electric shocks were a sham, obeyed orders of their instructors to give ever higher voltage electric shocks to fellow students. Two thirds of the students carried out the sadistic orders without concern for the tormenting or possibly injuring students. Like soldiers responding to an officer's commands, the students demonstrated obedient submission to the higher authority of the instructors, endowed with the prestige of a highly reputed university. Restraints against cruelty were apparently rapidly abandoned. Aggression and hate among the educators and students can be, at least temporarily, ego syntonic. The Milgram experiments amazed and deeply disturbed the entire academic community.



Claims of passive compliance or compliance under professed duress may be a realistic adaptation or a denial of hate. Was silence or passive conformity to persecution and extermination truly indifferent? Can there be innocent bystanders? Are conformists vicarious participants in hateful behavior, opportunists, or scared realists who were truly powerless. Ethical dilemmas usually have shades of grey. The persecuted group in the era of modern weapons may be virtually faceless and nameless, strangers who can easily be dehumanized. The notion of the early learning of hate, amalgamated with fear is poignantly addressed in Hammerstein's lyrics for "You've Got to be Carefully Taught" from the Rodgers & Hammerstein musical show "South Pacific":

"You've got to be taught  
To hate and fear,  
You've got to be taught  
From year to year  
It's got to be drummed  
In your dear little ear  
You've got to be carefully taught.  
You've got to be taught to be afraid  
Of people whose eyes are oddly made  
And people whose skin is a different shade

You've got to be carefully taught.  
You've got to be taught before it's too late  
Before you are six or seven or eight  
To hate all the people your relatives hate.  
You've got to be carefully taught.

Peaceful values and ideals have to be nurtured within families, in schools, and in social, political, and professional organizations.

Psychoanalytic insight can be extremely helpful in understanding and defusing strife within groups. Nevertheless, many large groups have so far been largely impervious to psychoanalytic insight into trauma and unconscious conflict. Even psychoanalytic groups are not exempt from mutual hostilities. Contempt, derision, and hatred surfaced in the controversial discussions in the British Psychoanalytic Society, 1941-1945 (King & Steiner, 1991). Hate itself, in its corrosive effect on rational thought and affect regulation, interferes with conflict resolution. In this focus on psychological forces, I do not minimize the importance of eliminating illiteracy, poverty and starvation which foment hate. Interdisciplinary cooperation and research might make the impossible a distant possibility. Though we try to maintain or restore affect regulation and thoughtful reflection, hate and rage are here to stay.

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I'd hate to do that to vicissitudespic.twitter.com/tMXUOVjVIM. 4:55 PM - 15 Apr 2019. 53 Retweets.Â the funniest thing about this to me is that when shit is paen to other shit, that's the ultimate vicissitude. 4 replies 6 retweets 168 likes. Reply.Â Its' power and vicissitudes and hegemony and fecklessness and pusillanimity. 0 replies 1 retweet 7 likes. Reply. Guilt and Its Vicissitudes book. Read reviews from worldâ€™s largest community for readers. How do psychoanalysts explain human morality?Guilt and Its ...Â How do psychoanalysts explain human morality? Guilt and Its Vicissitudes: Psychoanalytic Reflections on Morality focuses on the way Melanie Klein and successive generations of her followers pursued and deepened Freud's project of explaining man's moral sense as a wholly natural phenomenon. With the introduction of the superego, Freud laid claim to the study of moral developm How do psychoanalysts explain human morality?