
Clio's Psyche

Understanding the "Why" of Culture, Current Events, History, and Society

Volume 6, Number 2

September, 1999

Election 2000

Presidential Prediction 2000

Herbert Barry, III
University of Pittsburgh

A Presidential election has many similarities to the Superbowl that determines the football championship each year. Both are contests between two highly skilled professional teams. Both attract great public interest. Both are heavily financed. Both are the result of years of preparation and months of intense effort. The outcome of both

The Psychology of Cyberspace Communication

Primary Process Online in the Age of the Internet

Paul H. Elovitz
Ramapo College and the Psychohistory Forum

When I joined the age of online communication some years ago, one of the first things that I noted was a rather relaxed superego. Online the rules of capitalization, salutation, spelling, and grammar in general are often ignored

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or applied sporadically. It was a culture shock to be written to without any formal address or even a name at the end of the document. Seldom did I find my high school teachers' rule that an author should never use the first person singular in writing other than an autobiography. (In itself this does not bother me since I always personalize my own writing and encourage our authors to do the same.) In many parts of the Net, e-mailers wrote only from their gut emotion rather than from their considered reason. The variety of e-mail signatures, some held by the same person, reflected an ability to reinvent oneself with an ease not found offline.

Primary process is the psychoanalytic term that this behavior brought to mind. Primary process is the uninhibited land of the pleasure principle which we all come into the world expecting to live in after our nine months *in utero* when we were provided for without our own efforts. We pursue the pleasure principle above all else until Mom, Dad, Teacher, Siblings, and Reality force us to accept that we can only get what we want part of the time, and that it makes sense to find pleasure wherever we can, rather than only in our first choice.

The intensity of the "let it all hang out" attitude that I experienced on e-mail led me to wonder if the pleasure principle was not dominant. Online in the uncensored mailing list discussion groups, such as the one on psychohistory, I found that some people participated with little regard for academic achievement, the realities of age, prior reputation as a scholar, or anything outside of themselves. People came with their own thoughts and fantasies about a subject, and these were treated by many subscribers on an equal basis with the results of serious research. Some wanted us experienced psychohistorians to answer their questions as if psychohistory were a mathematical science as in Asimov's fantasy psychohistory. They were introduced to the word *psychohistory* by the prolific science popularizer and science fiction writer, Isaac Asimov. Several fans of Asimovian psychohistory went beyond this position by participating in the real-life psychohistory that scholars and psychoanalysts have been creating throughout the 20th century.

I have great respect for fantasy, as does anyone trained in psychoanalysis. If we can imagine something, we may be able to do it. But it is extremely important to know the difference between fantasy and reality, and online this

difference is far more readily blurred than in daily life. How does one know if the person writing is a proven expert in her/his field, or just someone expressing an unconsidered opinion? Recently, someone on the Psychohistory Mailing List felt compelled to make the case that there are such things as facts, since opinions were being expressed so readily without regard to evidence.

Technologies change our ways of looking at the world and become a part of the metaphors that we use. The impact of the changes in case, spelling, grammar, and so forth which we are beginning to observe in online communication cannot yet be determined at this early stage of the communication transformation which we are living through. If we look to some of the ways in which the concept of *book* has permeated our society, it is nothing short of amazing. When I looked in the *Oxford English Dictionary (OED)* I found an amazing array of words that reflected the history of the book's impact on our society. (I am tempted to say I will "make book" -- make a bet -- on a similar impact of online communication.)

Let me give just some of the many uses and derivatives of the word *book* in the *OED*: "book-answerer" (a critic), "book-board" ("book shelf in pew or pulpit"), "book-credit" ("amount credited to person's account in a ledger"), "book-house" (a library), "book law" (written law), "book-leiger" ("one who confines his study to book learning"), "book-mate" (fellow student), "book-matter" ("a matter the adequate treatment of which would fill a book"), "book-money" (surplus fees), "book-oath" ("an oath sworn on the 'book'"), "book-post" ("the system and regulations under which books and printed matter may be sent through the post-office"), and "booked" ("entered in a book, registered; engaged"). Though there was a reference to "bookie," it did not include a taker of bets which was the illegal profession of my late Uncle Louie. (*OED*, Compact Edition, Vol. I, 1971:988-992)

Books are not blank, but the product of writing. In the *OED* a few of the numerous words that grew up around the process of writing are: "writ" ("something written, penned, or recorded in writing"), "writative" ("disposed to write; given or addicted to writing"), "write-off" ("a printed form with blanks"), and "write-up" ("a written account or description commending or praising a person or thing"). (*OED*, II 1971:375-381)

A sampling of *OED* references to *read* are: "read" ("an act of perusal; a spell of reading; a loan

of a book”), “read” (“to have an idea, to think or suppose *that*”), “read” (“to make out or discover the meaning or significance of”), “read” (“to foresee, foretell, predict”), “read” (“to see, discern, distinguish”), “read” (“to inspect and interpret in thought”), and many, many more. (*OED*, II, 1971:193-197)

As with books, I have no doubt that a vast number of terms will develop around the new technology of writing and reading online using computers. Indeed, some terms that come to mind are *bytes*, *flame wars*, *online*, *software*, *URL*, *World Wide Web*, *virtual reality*, *cyberspace*, *real-time*, and *browser*. (See our glossary of words used in this mode of communication on page 69.) If I am wrong about this prediction, I suspect that it

will only be because the Internet is replaced by some as yet unforeseen technology.

The computer, e-mail, and the Internet have changed the way I write as a historian, psychohistorian, political psychologist, and as an editor. My involvement in the computer and Internet Age came in 1986 at the prompting of a colleague who asked, “Are you still using quill, ink, and parchment?” Computing frightened me because it meant typing, and before computers I was an incredibly slow, hopeless typist who ended up with a messy document. Hardly a line I typed was without blurred print over Whiteout correction fluid. Now, a reader could wrongfully assume that I am a first-rate typist thanks to my ability to correct innumerable mistakes made by my errant fingers. The page setup and spell check options on computers further improve my work. (Many of my students use grammar checks to bring their writing into conformity with standard English.)

More than anything else, my work as an editor benefits from this new technology. When I have an idea for a special issue, I can e-mail it to Bob Lentz and other respected colleagues for their input. Next, I can send the idea to a large variety of individuals and Web sites in the search for authors -- usually answering queries very quickly. Correspondence that used to take weeks now can be done in hours. Rather than retyping manuscripts sent to me on paper, now I request them electronically which greatly speeds up the editing process. I suggest changes in square brackets and usually get the authors to write in conformity with the style of our publication. Instead of only having the responses of referees who are local, I can delete the names and biographies of the authors and electronically send the submissions to referees all around the world. The ease and speed of the process has helped me publish three times as much as I did before I used this technology. **Clio's Psyche** has grown from an eight-page newsletter in 1994 to a refereed quarterly which has been 40 or 48 pages of late and has attracted authors from Harvard to Hong Kong and Brazil to Russia.

Along with the advantages, there are certainly many difficulties involved with the new technology. First, there is the feeling of total incompetence that I experienced as I tried to figure out how to use a computer keyboard. A patient friend received innumerable calls from me that began, “Hello, this is Paul with another dumb computer question.” (I could have said “simple

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question," but I certainly felt dumb.) Next, as soon as one technology is mastered, another technology comes along and you are often forced to go through that learning stage again. For example, I have had to acquire a working knowledge of three different word processing application software systems over the years. I was able to do this because computer software has been getting more and more "user-friendly."

Another difficulty is the possibility of having your computer infected with viruses that sometimes spread with the rapidity of colds or the great influenza epidemic of 1919 that killed millions. At my college, we went through a period of spreading viruses back and forth before we learned how to protect against them. I became vigilant about viruses after one "boot virus" made it impossible for me to start up, or "boot" my home computer. Most of the virulent viruses in the news these days are passed over the Internet as attached files. The last one I followed in the media was spread when people opened documents that offered something to do with sex. (AIDS is far from the only "disease" spread due to the human fascination with sex!)

The physical costs of working at a computer should not be ignored. Carpal Tunnel Syndrome may not have affected me, but I have been changing my glasses with growing frequency, and the only thing tougher on my sciatic leg than sitting at the computer is driving in gridlocked New York City traffic from a Psychohistory Forum meeting.

Any discussion of the downside would be incomplete without noting that I have been known to declare on frequent occasions, "Computers and the Internet are the biggest time wasters known to humankind!" Computers can be as time wasting as they are helpful. Tasks that would have taken hours with an older technology *can* be reduced to minutes, but the reverse is true as well. E-mail took so much time that I had to set a rule, frequently violated, that I would only spend a half-hour reading and responding to e-mail in the morning, which is my most productive time for writing. High-quality mailing list discussion groups on the Holocaust and anti-Semitism were so time consuming that I have reluctantly had to drop out.

When I examine our society's collective fears about the computer, I note that they are usually focused on the Y2K problem (the fear of a year 2000 computer collapse). Many things come

to mind. First, how we managed to give a concrete, solvable form to our millennial fears about the year 2000. Second, how we managed to quantify the fear by focusing on how many computer programmers need to be hired to correct the problem. Third, how we managed to become bored by the very words *Y2K* or *the millennial bug*. Hidden beneath all this concrete concern is our very real anxiety over our dependency on computers and other technologies whose input we only partially understand. For example, our boredom with Y2K enables us temporarily to deny the underlying fears. However, if we focus too much on these problems, we risk losing sight of the incredible increase of competence and capability that we have created in such a short period of time.

Despite the downside to computers, I would no sooner give them up in my work than I would go back to the ways of our ancestors, drawing pictographs on rock walls. Computers, and the problems accompanying them, are simply a vital part of my life. A world electronic community has been established through the Internet that brings people together in unique ways. People from Russia and all over our small planet e-mail me and the Psychohistory Mailing List asking questions, especially during crises such as the 1999 NATO air war against Yugoslavia. As a way of lessening the dehumanization of the Serbs -- and of Americans by Serbs -- during this war I arranged with a Serbian exchange student for my students to e-mail Serbian students about what was involved. (The war stopped before we could put this into effect.)

As a historian, if I want to know where the American Historical Association (AHA) is holding its next meeting, I simply search on the World Wide Web at <www.theaha.org>. If I want to present at its yearly conference, its Web site will connect me with a variety of panels to whose chairs I can submit a proposal. I can go to the Web site of the IPA, or of the ISPP, <ispp.org>, and get valuable information about the field and the organization. In fact, the ISPP provided the information on the convention hotel I stayed at in Amsterdam.

There are few commercial items that I pick up these days that do not have a Web site. See <www.iht.com> for the *International Herald Tribune* and <www.consumerreports.org> for *Consumer Reports*. Increasingly, governmental and private sector institutions also have Web sites. One of our goals is to have a **Clio's Psyche** and

Psychohistory Forum Web site before the new millennium. After all, my team teacher and I have a Web site for our course, *Leaders, Passion, and Success*, why not have one for the Forum? It is noteworthy that organized psychoanalysis and many individual psychoanalysts appear to be lagging behind other professions in the use of computers and the Internet. My entry into the electronic age came about as a professor and scholar, not a psychoanalyst.

Electronic connection is changing our world and it is certainly not limited to the Internet. For several years now I've noted people talking away as I walked up or down the hill between Ramapo's academic buildings and the parking lot. At first I thought they were talking to me since no one else was around, and then I realized that they were on their cell phones which have been proliferating with the regularity of weeds in my garden. To me, cell phones have been about as unwelcome as those weeds when they have been used in doctors' waiting rooms, restaurants, and a variety of other locations in which I am used to a person facing the person they are talking with or enjoying quiet contemplation.

Recently in Paris, I was utterly amazed by the number of people of all ages walking down the street while being connected to another human being on a cell phone. A Frenchman commented, "If you think this is bad, go to Italy where *everyone* has a cell phone!" This morning's *New York Times* reveals that his information is incorrect since only 36% of Italians have cell phones, even if last month "a communication threshold" was crossed with more Italians having cell phones than telephone lines. The Finns, who previously had been the only country with more cell phones than land-line telephones, hold the record for cell phone ownership with 57% possession. Americans are not rated in the top ten percentage of cell phone ownership. At 24.7%, we are a mere 18th in worldwide ownership. The author reports that the descendants of the ancient Romans love theorizing about their cell phone addiction and quotes one addict as saying, "We Italians don't respect limits" and "I have friends who use their cell phones just to call their mothers three times a day." When an Italian journalist calls these phones "a high-tech umbilical cord," it rings a bell since I have been saying this about many people's use of all telephones for over two decades. (Alexandra Stanley, "Cell Phone Craze Has Italy Humming," *New York Times*, August 5, 1999:A8) In addition,

these telephone lines are now being connected to the Internet as a way of bringing together not only families, but also formerly diverse individuals and groups. Edryce Reynolds, one of our authors, finds e-mailing to be like chatting, while Camille Pierce reports that some families "speak to each other on computers and then follow up on personal issues such as an emotional crisis by using conventional telephones." (April 15, 1999, e-mail communication)

We are at an early stage of understanding the psychological meaning of this drive to stay connected. Mothers buy cell phones for their teenagers to stay in touch with them and be assured that their kids are safe. Security is an important justification for the phones, but the needs satisfied are far more than security. My little grandson often asks, "Where is Mommy?" ... "Where is Daddy?" ... "Where is Grandpa?" ... and "Where is Sister?" This need to know the whereabouts of your loved ones, which is so striking and direct in a child who will be two years old tomorrow, is present in adults of all ages. Cell phones also contribute to the frantic activity of our society enabling people to do two things at once. They also enable people to ward off feelings of depression or loneliness by connecting with someone else. Even when they begin the conversation saying, "I'm lonely" or "I'm depressed," they are usually avoiding getting at the root causes of these emotions as they would in therapy. Thus, this constant calling is usually part of the manic defense style that abounds in our society. Perhaps, I should add "telephone therapy" to the substitute therapy list ("boyfriend therapy," "shopping therapy," "travel therapy") that Mel Goldstein and I used to joke about at Forum lunches.

The electronic invasion of privacy should be of concern to all of us. Teenagers need some quiet space without being checked on by Mom. In the era before the pager and the cell phone, the late Sid Halpern of Temple University used to wonder if thinking was not more profound in the 19th century before the telephone began to disturb our concentration. In this age of beeping pagers and ringing cell phones, of being connected to the Internet, and of taking portable computers on vacation to get e-mail, we are interrupted constantly by people using electronics. We are also losing the distinction between home and work. We need individually to take the approach of the Rive Restaurant in Amsterdam which requires patrons to check or turn off their cell phones and

paggers before entering.

In conclusion, primary process -- the pleasure principle -- is certainly stronger online than in ordinary communication. However, the superego is always lurking in the vicinity. Newcomers so often come to online discussions expecting to confirm their preconceived fantasies about a subject, especially one as unknown to most as psychohistory, only to discover that a substantial reality precedes their presence. Though "work and love," as Freud put it, may be the road to happiness; online, when all is said and done, there is far more room for work than love -- beyond a love of knowledge.

Our readers will find that numerous psychological issues are raised in the articles. We have organized this Communication in Cyberspace special theme into five parts: (1) the introduction, (2) the uses -- the advantages and disadvantages, (3) theory and philosophy, (4) the conclusion and (5) the glossary. Among these sections readers will find materials on psychosocial implications (Golden), counseling (Bernet), personality types (Livingood), collegial relationships (Simms), adapting to innovation (the Changs), intimacy (Elovitz), and a variety of other subjects. Rather than speak for the authors of this unique effort to understand the psychology of online communication, we will let them speak for themselves. We welcome letters to the editor on this (and every) subject; and recognize that a full psychology of online communication has yet to be written.

Paul H. Elovitz is Editor of this publication. (See page 69 for a complete biography.) He wishes to express his appreciation to Evelyn Sommers, Bob Lentz, and Christine Johnston for their editorial suggestions on his two articles on online communication in this issue. □

Communicating on Electronic Mailing Lists and Web Sites

Michael Hirohama
The Psychohistory Mailing List

As founder and owner of the Psychohistory Mailing List, <ph-1@sooth.com>, I want to express my opinions on the subject of online communication on this mailing list. First, it must be noted that the quality of communication on mailing lists varies enormously. Participants often

exhibit a positive, caring attitude toward others on the list. I, and others, often craft words carefully so that readers can form pictures. I have learned that when I fail to take sufficient care, my meaning and intention may be misunderstood. Yet, I must also note that there are moments when I feel slighted, upset, and saddened after carefully crafting a message with much effort and receiving little to no response.

At its best, mailing list communication helps to enrich my understanding of psychohistory and provides moments of joyous interaction; at its worst, it leads to feelings of isolation and even rage. I ask myself, what factors lead to these reactions?

We might ignore a well-crafted message if it provokes us to ponder. Other messages touch us, and we are moved to express and respond in the "heat" of the moment. We may feel close to one writer and become social with a quick response to them privately or on mailing lists for all to read. Or we may feel angry with another writer without much conscious thought. In this way, our actions do not reflect the best in ourselves, yet our silence and our messages have been delivered.

The readers of our hastily written messages, too, may feel sympathetic and respond in a social way. Or, antipathy may arise and lead to a "flame war" message for all to witness. Is the content of these exchanges helpful to the task of exploring psychohistory? Usually not, but for most of mailing list subscribers, these exchanges were minor distractions which added to their weariness.

I ask myself how else might communication be facilitated by a computer? Can the best of our work remain unforgettable and remain unforgotten? Can others help us clarify and improve our understanding and creative work? Can we use computers together more responsibly?

Those readers new to online communication may ask how a Web site is different from a mailing list? A Web site can provide a richer, more accessible record of our thoughts and interactions than a mailing list. Related thoughts and ideas can be woven together using navigational "links" to provide a forum for exploration and for interaction with others. Here, in a collaboratively constructed Web site, we may find a more supportive model for healthy interaction as we engage in the exploration of psychohistory together. Consequently, I have

created such a Collaborative Web (CoWeb) site.

Michael Hirohama has worked as a programmer/analyst, systems administrator, and webmaster since 1987. Currently, he is enrolled in the San Francisco Waldorf Teacher Training program and works as a computer consultant, tutor, and substitute teacher. This fall, he plans to teach high school mathematics and computer studies. Recently, he created the Psychohistory CoWeb, <<http://moon.sooth.com:8080/ph.1>>, and may be reached at his e-mail address of <michael@sooth.com>. □

A New World on the Internet

Katherine Murphy
The Internet

The Internet has greatly enhanced my communication experience as I have traveled down the Information Superhighway -- e-mail has been a very rewarding experience. E-mail gives us a way of anonymous communication, allowing those who take part to express themselves in a more personal way, even more personal than through written correspondence. In my experience, the idea of not knowing who is behind the screen in most situations offers a type of freedom of expression. Discussion lists and chat rooms allow our id to slowly drop its shields and armor. It allows us a forum to express our opinions on a variety of topics that we may not raise our hands to speak about in a more public setting. Is it because we are hiding behind this screen, unashamed of our views, letting our superego take a vacation?

My experience with the chat room started in college. I had two hours between my psychology and anthropology classes and would often go to the library to check out the Internet. During this time, I did not possess a personal computer and had little experience with the World Wide Web. The exchange of witticisms and humor and information became so addicting that soon I would allow my Internet time to spill over into class time, sometimes skipping class altogether to talk to these strangers with whom I was slowly developing a kinship.

I often pondered why it was so addictive. The very idea of communication as a whole was frightening for me up to some point during my college experience. I had good friends, but the subject matter online always seemed to interest me more than my friends' typical gossip and

exchanges on current events.

There is so much personality in one's style of writing. Phrases, witticisms, and exchanges all seem so personalized via online correspondence, so much so that you soon begin to recognize these people who once were simply screen names as unique individuals blooming with personality and intelligence. You start off so distant and a little formal, and as time passes and you learn who these people you're communicating with are, the correspondence seems much looser, friendlier, and more personable. Shyness is surmounted through the Internet, giving the superego a chance to unwind.

I began corresponding with a discussion list three months ago and have noted that certain personalities find each other, and stick. The people on my primary discussion list of choice tend to argue, debate, and laugh at one another's points of view, while the screen takes away the protective, smothering superego that would otherwise cause us to become embarrassed, defensive, and/or hostile.

In discussion lists, there is a remarkable tendency toward going beyond what is required, to supererogation. It remains to be seen what function it serves to help out perfect strangers by sharing your point of view and advice. It's amazing how much research can go into helping out another person on a list, more than may normally be done under "real-world" circumstances. Why do we go above and beyond the call of duty for perfect strangers? Does it make us feel good? Informative? Does it boost our ego to know that we are possibly helping some soul out there? As Schindler said, "the list is life."

Communicating online has presented me with an array of ways to handle certain situations which I otherwise would have been clueless about. It has given me the chance to engage in some lofty arguments, endearing situations, and memorable advices. I've learned a tremendous amount through these exchanges and I recommend it to anyone whose superego needs a rest.

Katherine Murphy, 22, is a freelance writer in Seattle, Washington. Her online name is Katherine Kookaracha and she can be reached at <monikerlewinsky@hotmail.com>. □

**E-mail: Anonymous
or Revealing?**

Edryce Reynolds
The Psychohistory Mailing List

When I write a letter, I go through a process. I sit at a keyboard until I have finished my thoughts to the person or organization, then I take the printed output and fold it, put it in an envelope, place a stamp or two on the envelope, and add a return address. Then I post my letter. Enter e-mail: I cut out all this except the keyboarding! I can sit at my keyboard, type my thoughts as they come to me, and CLICK! The message zips out into cyberspace to the recipient (s).

On mailing lists and in chat rooms, that message will appear on the screens of many recipients, so if I make a spelling, punctuation, or grammatical mistake, it shows up on all those screens. Someone reading my message may interpret my words other than I intended, and may respond quickly and with sharp-sounding words; most e-mailers write directly and to the point. If I read into this response a negative intent, I may retaliate with a negative message, and we get into a "flame war." Others on the list may get involved, and it can last for days. So a flame war, like road rage, results from the speed of interpreting the behavior of others. Flame wars get humorous, especially from the sidelines, because the misinterpretations seem clear to bystanders. The participants, however, sometimes call each other names, put each other down, demand that others get banned from the list, and generally just bash each other. If they were face-to-face, would they do that? Flame wars on the Internet seem very different; the cyber distance seems to unleash energy.

Knowing I am only a click away from sending, I think I write more often and more freely, closer to stream of consciousness. It feels like I am writing a note, even when what I write covers several pages. It feels temporary, like talking with my fingers instead of my voice. The same keyboard I use to create e-mail seems to produce different material than when I write a letter.

I believe my writing has improved, as I try to make my words carry the full meaning of my message. I have learned from e-mail experience the importance of writing clearly. This learning came from the flame wars I have experienced. I can easily misinterpret, but more importantly, I can fail to ask clarifying questions. Sometimes a simple question could clear things up right away!

Why don't we take the time to do that?

Mailing list participants have no faces and we know nothing about each other except the words that appear; age, race, and gender may not enter the picture. A participant's level of knowledge appears to have the most significance in these exchanges. Sometimes a flame war occurs over "facts." At a time like that, the level of knowledge becomes the most important aspect of each individual involved. Usually, no one stops the clicking long enough to verify the facts that zip by. It's easier to "flame" back with more demeaning and judgmental words.

Some people put their credentials at the end of every message. That in itself constitutes a message, and sometimes it seems to mean, "Don't respond to me unless you have comparable credentials." The scholarly writers clearly identify themselves by their writing style, even if they omit their credentials.

Being able to respond to someone in Australia or Sweden or China shows the breakdown of geographical barriers. Because of the anonymity, ageism, sexism, and racism can easily disappear. This medium can bring us together in our common humanity, in spite of posturing and flaming.

I do not yet have my own Web site. My professional/personal/work life has been affected by giving me easier and quicker access to information I seek. A secondary effect has been that I no longer bike several times a week! The lure of information and/or exchanging ideas seems to draw me more than biking!

Online interaction abounds, but it cannot take the place of face-to-face interaction, or even voice-to-voice interaction. Perhaps the addition of pictures and voices to e-mail will give these added dimensions. Eventually, we will accustom ourselves to this medium of communicating, and I'll get back to bike riding!

Edryce Reynolds, EdD, has received five degrees: a bachelor's in math and physics, a bachelor's in psychology, a master's in computer education, a master's in business administration (managerial leadership), and a doctorate in counseling psychology. She has taught computer skills to prison inmates in the State of Washington for the last five years and is an active member of the Psychohistory Mailing List. Her background is in education and she has experience in computing, mathematics, management, and psychology. She

came to psychohistory through a recent interest in history viewed through the lens of psychology. She may be reached at <edryce@ix.netcom.com>. □

The Internet as Cyber-Rorschach

**Gary Schouborg
Performance Consulting**

For me, the Internet (Net) is the ultimate Rorschach, placing even fewer constraints on my imagination than do the shapes of inkblots. I am referring specifically to the mailing list function of the Net. Most obviously, my audience (composed of mostly unknown members of the mailing lists on which I post e-mail) provides me with no body language to read. It also provides me, at least initially, with almost no information as to its assumptions, abilities, and aims. Out of this empty abyss comes correspondence that my mind readily shapes to its own hopes and fears.

As a philosopher I have spent a lifetime poring over writings of those whom I have never met. But they have at least come out of a recognizable tradition mediated by professors who eyed me face-to-face, giving me an embodied sense of the kinds of folk who take philosophy seriously. My professors also supplied me with heuristic methods that constrained my imagination, limiting it to a relatively small set of perceptions of the authors under consideration.

These same heuristic methods are available to me in cyberspace, but with this difference: The "Greats" I study never find it germane to address me personally, but my cyber-correspondents do, confronting me not just with issue-oriented meaning but with personal meanings as well. It is the rare e-mail that is so formal as to be devoid of any tone of politeness or rudeness, respect or disdain, admiration or denigration, friendliness or hostility. Moreover, the responses I receive are from a miniscule part of my invisible audience, leaving me vulnerable to imagining that they are confirmed by who knows how many silent members of the mailing list. The personal meanings they convey are thus magnified for me like sound emanating from an empty cave.

It is a revelation to me how thrilled I can be by unanticipated compliments emerging from the abyss of the Net, how upset by slights and criticisms. No low-tech techniques of

psychotherapy or spiritual practice ever opened me up like this cyber-koan to which humankind is being progressively introduced. Of course, before the Internet I knew what it was to take remarks personally, but my reaction is dramatically intensified in the naked context of cyberspace.

My e-mail with long-time friends stands in sharp contrast. My enfolded memories of them provide context for our correspondence, enabling me to be confident of when their compliments are sincere, their disagreements not attempts to get the upper hand, their criticisms not condemnatory.

In between the correspondence with friends and people I only imagine is my experience of meeting a few of my unknown correspondents face-to-face. You readers who are old enough may recall how you once imagined what famous radio personalities looked like only to find yourselves surprised when seeing them in photos, on TV, or (gasp!) in the flesh. My mailing list correspondents also surprise me. Certainly their physical appearance is always different from what I imagined. More significant is their bearing. Among those whose e-mail is critical, some reveal themselves in the flesh to be supercilious, some competitive, still others simply interested in the issues. Among those whose e-mail is "humorous," some reveal themselves in the flesh to be personally hostile, some defensive, and still others simply playful. Among those whose e-mail is friendly, some reveal themselves in the flesh to be genuine and others to be insincere.

Interestingly, on resuming our correspondence after our visit, I find the memory of such meetings soon fading and my prior cyber-perceptions returning. For example, an individual whom I had found irritatingly smug on the Net, I found in person to be irrepressibly playful. Yet now that we have resumed our postings to the mailing list, the perception of irritating smugness returns and I find it increasingly difficult to recall the playfulness I experienced when conversing with him face-to-face.

One explanation for this change in perception is that the senses provide us with information that escapes even the most articulate e-mail. Verbal facility is no substitute for body language. Lifelong friends have given us a large archive of remembered body language, which provides a reliable context within which to understand current communications. Those we meet briefly provide similar information, often enough to resolve many verbal ambiguities, yet the

briefness of those meetings fails to sustain memory.

Another factor is that people change their behavior from cyber- to physical space. The change is itself rooted in sense perception. For example, in posting to a mailing list, I find myself addressing ideas much more than people. This is understandable, since the bulk of my correspondence concerns ideas rather than personalities. Nevertheless, the lack of non-verbal cues accentuates my emphasis, making it is very easy for me to dismiss an idea with which I disagree. In the flesh, however, both the human vulnerability and the intelligence of the person's face present me with a much richer reality to respond to. The vulnerability prompts me to be more compassionate, while the intelligence directs me to seek out the context from which the offending idea arises.

Mercifully, I have not had a favorable cyber-experience turn unfavorable in the flesh, though I see no reason why this could not occur. With those to whom I was favorably disposed, meeting face-to-face only enriched the rapport and understanding. With those to whom I felt less favorably disposed, meeting face-to-face at least temporarily alleviated feelings of conflict.

For me, there is rich learning in all this. My projections onto e-mails from unknown authors provide lively insight into my hopes and fears. The contrast between perceptions in cyberspace and those in the flesh alert me to the richness of sensory information and the role of memory. As some of my cyber-relationships develop over time, I look forward to seeing how closely they approximate my face-to-face relationships and how they may continue to differ.

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E-mail as an Intellectual Lifeline

Norman Simms

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The coming of e-mail connections, including mailing lists and the use of the Internet, has been nothing short of a miracle for my scholarship and life. This is because I have lived in New Zealand in virtual intellectual exile for nearly 30 years, with brief study-leaves every second or third year to get to libraries and meet colleagues with whom I can have an intelligent conversation about the things that really matter to my scholarship.

I have been able to ask questions on a regular basis of people working in the areas I am interested in. Most scholars have been generous and patient, often responding with lengthy answers to my questions, commenting on the articles and essays I send to them, and sending to me by regular mail either long bibliographical lists or actual photocopies and printouts of their own or others' work.

At first I approached the mailing lists with much humility and trepidation. After all, basically they were where I wanted to be (the Northern Hemisphere), had the knowledge I needed (e.g., about field and clinical studies in psychohistory or historical documents on Judaism), and were close to the sources I longed for (libraries, archives, and museums). But these online discussions began to shift this view. I found that some of the participants who responded were asking to see my work and requested information from me. I could also put people together who had not themselves made contact. Then others began to enter into dialogue who were coming to the subjects from odd angles. With them, dialogue and debate entered a degree of freedom where I could express dissent and enter into argument.

While they had access to the primary documents and secondary sources I could only dream about just a short while ago, I found I could make comments out of more than 30 years of thinking and writing about history of mentalities, discourse analysis, and even specific topics in psychohistory. This gave me increased courage to disagree openly with some of the great scholars, such as Lloyd deMause or Jose Faur, and then to find that they were usually willing to see my comments as legitimate and worthy of discussion.

As I look now at the notebooks filled with material printed from the electronic screen and received by regular mail as a result of these discussions, it is a wonder. Add to that the

photocopied articles and hand-written notes collected in response to the suggested readings of the scholars overseas -- only a fraction of what has been recommended is available through the local inter-library loan system -- and I feel empowered to present my views. Issues such as slavery in the 17th century in South America or questions about child-rearing practices amongst Jews in the 16th century are now possible to confront on more than impressionistic grounds. In my work on the slaves of Sao Tome, I find I am now regularly corresponding with the two main scholars in the field, Robert Garfield in Chicago and Gerhardt Seibert in Leiden. This would have been unthinkable just a few years ago!

Yet there are drawbacks to electronic scholarship. It seems that many people have responded with frustration to the attempts by individuals to hijack online discussion groups by pressing their own right-wing or politically correct agendas. This has sometimes led to a blockage of real discussion and often to petty personal controversies. Even when these nuisances are legitimate parts of the open discussion the chat-lines make possible, they take up time and electronic space.

Finally, electronic chats can begin to even out much of the inequalities that arise from distance and make it possible for someone at the furthest reaches of the civilized world to engage in dialogue and debate with psychohistorians and cultural anthropologists at the heart of the civilization. In addition, it has opened new friendships and deepened vague contacts into more solid ones. On the other side, the regular daily dialogues and debates have made even more glaring the asymmetry of the relationship I have with colleagues overseas, including graduate students and young professionals. But the pain is well worth the benefits that accrue from the electronic media. So I will stick with it as long as possible.

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Why Introverts Love E-mail

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Here's my secret: each night, at home,

using an old-fashioned analog phone line, I connect to the Internet for hours at a time. I'm a weenie, a geek. My mother and my friends tell me, "I can never get through. Your phone's always busy." And it is. And though I worry that my computer and modem might just be high-tech tools of procrastination -- expensive boxes that provide the illusion of work -- I also know that I love using e-mail, that I love using the Internet. E-mail fits the way I like to communicate.

For me, there is luxury in responding when, and if, I need to, and in having plenty of time to think things through. E-mail is a list. I delete the messages I don't care about. I save the ones I'm not sure about. I respond to those that matter. And I do all this when it fits my schedule, not someone else's.

Another Internet user explained her love of online communication this way on the INFJ [Personality Type] Mailing List: "I don't always have a lot to say in the first place; and when I do have something to say, I'll forget it if the other person keeps babbling and interrupting. This is what makes me seem quiet, not that I don't have opinions on the subject." E-mail is conversation without interruption -- without the worry of a louder, more assertive voice drowning you out.

In Myers-Briggs terminology, these louder voices generally come from "Extraverts," the type of person who organizes thoughts by verbalizing them. An Extravert feels something akin to "Let me tell you what I'm thinking so I'll know what I'm thinking" while quieter individuals, the "Introverts," are more comfortable with "Let me think this over and I'll get back to you" (Kroeger and Theusen, *Type Talk*, 1988:14-15). A person's preference for Extraverted or Introverted behavior is only that -- a preference. The clamorous Extravert can need a quiet, soul-searching getaway, while the pacific Introvert can become the life of the party.

Still, it only makes sense that different forms of communication would appeal to different personality types. The Extravert picks up a phone; the Introvert makes notes. The Extravert calls a meeting; the Introvert sends off an e-mail. Hard statistics are lacking, but at least one Internet Web site seems to support this contention. The Keirsey Temperment Sorter II is a variant of the Myers-Briggs Type Indicator and David M. Keirsey has created an online version of the test at <<http://keirsey.com>>. Keirsey's site has registered the personality types of over 2.5 million online users.

What's striking is that nearly half of the participants were Introverts -- a percentage twice that of the United States population (Kroeger and Theusen:33).

It could be that Introverts are more likely to take the test in the first place. It could also be that Introverts are more likely to take the test multiple times. Still, it seems equally plausible that Introverts are more likely to be using the Internet to communicate, and that this explains the two-fold jump over a normal population.

Not that Extraverts are somehow left in the technological dust. With the continual expansion of cellular networks, paging systems, and teleconferencing, Extraverts are communicating as much as ever. A few years ago, while fishing for salmon on Alaska's Kenai river, I watched a man downstream get three phone calls in just under twenty minutes. Not my idea of fishing, but for him, perhaps the only way to relax without feeling out of touch.

But what worries me is that e-mail's days may be numbered. It is a form of communication developed in the era of 300-baud modems. E-mail was designed to be a small package, a few kilobytes of data passed from one mainframe to another long before streaming audio and video were even a remote possibility. But as the Information Superhighway gets more and more lanes, as increasing numbers of homes are connected with cable modems and fiber optics, I worry that we'll be expected to "answer" our computer the same way we answer our doorbell: instantly, face-to-face.

Then again, remember all the 1970s claims of the "paperless" office? Of the 1980s and the "death" of the book? Today's office uses more paper than ever. Current book sales are the highest in history. Technology has a strange way of folding back on itself, of sustaining and even reinventing obsolescence. So, in the meantime, when my friends say, "Call me," I'll make a few notes. I have some ideas. Now, I just need to find the right words....

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Research on the Psychosocial Consequences

of Internet Use

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The technology of our everyday lives changes the way we see the world. Ideas that capture the imagination of the culture at large tend to be those with which people become actively involved. People have intense relationships with computers and this is changing the way we think and feel. Computers would not be the culturally powerful objects they are turning out to be if people were not falling in love with their machines and the ideas that the machines carry.

Qualities once ascribed only to people are now ascribed to computers as well. In *The Media Equation: How People Treat Computers, Television, and New Media Like Real People and Places* (1996), there are 35 separate studies that examined people's perception of media. What the researchers found is that there is a human tendency to confuse what is real with what seems to be real. This is part of the story of eroding boundaries between what is real and what is virtual. (*Virtual* is the term used to describe the world and its activities that occur while one is on the Internet.) In addition, the studies revealed that people respond to media with social and natural responses that are automatic and unconscious. This illustrates how important our perceptions are as predictors of our behavior.

Currently, the psychological effects of accessing the Internet are being investigated in the workplace, on college campuses, and in the home. In a recent exploration of the consequences of Internet use, the initial findings have been counterintuitive. When the Internet was first introduced into the workplace, it was with expectations of increased productivity. Yet productivity decreased and employees' socializing at work increased. A recent study of Internet usage claimed that the more time spent on-line, the more depressed and lonely the participants were. Yet most of the participants reported enjoying their time on-line and appeared to be using it socially.

Preliminary data from *The Internet Usage Survey* (1995), which consisted of 563 surveys completed on-line, indicated that most users report instances of Internet usage interfering with personal functioning. In contrast, another survey, *College Life On-line* (1997), conducted on college students' Internet use, found that only 13% of the

weekly users reported their use as excessive and interfering with their personal functioning. The surprise in these findings and the inconsistency in them make the effects of Internet use a topic of continuing interest. It seems to evoke both physical isolation and intense interaction with other people.

The virtual world and the real world provide different experiences. In *Life on the Screen* (1995), Sherry Turkle says that the seduction of simulation is not a bad thing or something to be avoided, but it does have its risks. She also suggests that we "drop the cliché of addiction" (p. 30). However, many researchers argue that Internet addiction is an impulse-control disorder, similar to a gambling addiction. In the July 29, 1996, edition of the *New York Times Magazine*, Szalavitz reported numerous stories of people who prefer life on-line to real life, referred to as "RL." In the January, 1999, issue of the *Harvard Mental Health Letter*, an article on "Computer Addiction" presented a divorce custody case where the mother reportedly lost custody for neglecting her children by spending 10 hours per day on the Internet.

Kandell argued that the revolution in communication and interpersonal behavior caused by the Internet can lead to pathological use for some college students. He reports that the term "Internet addiction" was actually coined by a New York psychiatrist as a joke. Dr. Ivan Goldberg designed a Web site detailing the criteria for a DSM-IV-like disorder that he called Internet addiction disorder (IAD). The number of responses and the seriousness of those responding to his site claiming they met the criteria was alarming. As with other addictions, the individual is usually dealing with other underlying psychological issues. Kandell believes that it is the use of the Internet itself that is the problem, not what the person is doing while online. Kandell also believes that it is the nature of the medium and the level of control that attracts and maintains the relationship users have with the Internet. The nature of the medium is a highly interactive environment that actively engages our brains. The level of control is quite seductive because the computer will (usually) do exactly what we want it to do. Few other activities provide this level of control. In the virtual world, we are the masters of our universes. (Kandell, "Internet Addiction on Campus" in *Cyberpsychology & Behavior*, 1(1), 1998:11-17)

Often, computer users decide that they want to interact with others on a computer network so they sign up with an internet service provider (ISP) that provides access to the Internet. People believe this will provide them with new access to people and information, which it does. But it also places them in a world where they are swept up by experiences that enable them to explore previously unexamined aspects of their sexuality or challenge their ideas about themselves. Chat rooms are enticing places because we can interact with others with a reduced fear of negative feedback. The Internet is changing the nature of our sexuality, the form of our communities, and our very identities. However, little attention has been given to the effects Internet usage might have on existing interpersonal romantic relationships. In most Western societies, romantic relationships are among the most important components that contribute to happiness. If the Internet can do harm, as in destroying existing relationships, then the explanation for how that process works will depend on the psychology of the people who use it. When relationships end, people reported that "few experiences in life are capable of producing more emotional distress, anguish and suffering" (Simpson, "The Dissolution of Romantic Relationships" in *Journal of Personality and Social Psychology*, 53(4), 683-692, 1987). Investigating the psychosocial consequences of Internet use on interpersonal relationships will provide a better understanding of how people relate to one another via the Internet.

Other researchers in 1998 examined the formation of Internet romances because the two relationship predictors (physical proximity and appearance) are missing. Therefore, it seemed unlikely that close personal relationships on the Internet could exist. (Nice and Katzev, "Internet Romances" in *Cyberpsychology & Behavior*, 1(3), 1998:217-223) However, there are several features of on-line situations that facilitate the development of relationships. The absence of feedback can be both a positive and a negative feature. But lack of feedback coupled with the diminished impact of status and prestige cues creates a safe, low-risk social situation. On-line communication is a very private experience. One writes in the privacy of their own home or office with time to reflect. Users feel a strong appeal to tell their life story openly. Most couples that have formed on-line relationships report a more open and direct communication than they had experienced in offline relationships (Adamse & Motta, *Online*

Friendship, 1996).

Nice and Katzev also found that users who frequent chat rooms were more likely to form on-line romantic relationships. Most of these relationships move from the Internet to real life. People usually exchange phone numbers and then may arrange to meet in person. Often before couples ever hear the other person's voice they have exchanged photographs via the Internet. On February 11, 1996, in *The Observer*, Billen ("Sex and the Single Modem") reported a divorce case where the husband charged his wife with adultery based on her chat room conversations with another man. The wife had never physically met this other man. Yet, the husband felt the "cybersex" they had exchanged was the same as the real thing. Sherry Turkle argues that the old adage that 90% of sex takes place in the mind may hold true for cybersex. Cybersex is where you type in, while in the chat mode, sexual acts you would like to share with the other person. The numerous users that Turkle has interviewed overwhelmingly report that cybersex is both emotionally and physically powerful.

The introduction of the Internet into the homes of couples in long-term committed relationships could prove to be detrimental to some couples' relationships. If having access to the Internet encourages one partner to spend more solitary time on the computer, and thus less time with their partner, this may result in dissatisfaction within the relationship. Future research should investigate whether certain activities on the Internet are more of a threat to a romantic relationship than others -- which activities are causing the users to spend more time on the computer. The psychological characteristics of Internet users, especially those most likely to spend excessive amounts of time on-line at the risk of alienating their partner, should also be examined. One 1998 letter to the advice columnist, Ann Landers, titled "Net Is Fun and His Wife Isn't," said that marriages may be breaking up because "the computer-literate person has finally found something infinitely more interesting than the person he is married to." Yet, couples in secure relationships may have nothing to fear from the Internet.

The Internet is still a relatively new medium and it remains to be seen whether the benefits outweigh any negative consequences Internet usage might have. A psychological perspective on the effects of the Internet (knowing how people react as a consequence of interacting

with the Internet) will increase psychology's database of knowledge and provide a foundation to explore the future changes Internet use will introduce into our cultures and our lives. The Internet can provide a rich source for education -- the sharing of ideas. However, the freedom the Internet offers may be too non-restrictive for some individuals. The power, the allure of the Internet, will certainly test many of us. Interpersonal relationships that are not secure can certainly be threatened by this new freedom. Ease of access, availability of resources, and the anonymity provided by the Internet offers many possibilities. Yet, as with all other tools, the ultimate responsibility lies with the end user.

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Psychotherapy in Cyberspace

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The destructive aspects of certain Web-viewing habits have been increasingly documented in recent months and years. It is now, perhaps, appropriate to discuss one of the positive and therapeutic advantages of the Internet.

A significant part of my private practice is conducted at a distance via e-mail. Some correspondents are former clients who have moved out of the area; others have sought me out because they seek an understanding psychotherapist who will not be shocked by their paraphilias -- erotic sado-masochism, cross-dressing, fetishes, etc. (an area in which I was working long before these became a popular fad); and some live close enough to my office but are too embarrassed to talk face-to-face. They reach me mostly through word of mouth. It is a modality that can be both highly efficacious and cost-effective. I know of only two practitioners (both in New York State) who use this modality; perhaps the description below will encourage other therapists to explore it.

Initially, I ask for a detailed case history

including family structure and attitudes, dating, eroticism, relationships, fantasies, fears, health, and past psychotherapy. I also ask for a prepayment of \$200 -- by money order -- to cover my initial 120 minutes. These two requirements help me weed out those who are not sincere (especially those who see me as a recipient for the e-mail equivalent of deep-breathing). The money order also allows the client to remain anonymous (the secrecy problem will probably arise spontaneously by the third "session").

I charge the client only for the actual time I spend in reading the incoming e-mail and writing my response -- 20 to 30 minutes for the average session. The patient does not pay me for the time he spends in ruminations, thoughts, or searches for the right word, and I can afford not to charge him for the reflections about his latest message that will occur to me while I'm driving or reading the paper or having my dinner (out-of-session insights often draw from a deeper, more intuitive, well than thoughts that are acutely focused in time and place).

The process, for obvious reasons, tends to lean heavily on cognitive-behavioral "instructions." The patient may, for example, write "I feel such a fool, so incompetent. Everybody else that I know is happy. I don't think I shall ever get what I deserve." To this, I may respond with suggestions:

- to draw up lists, e.g., "list all the ways in which you are and are not a fool"
- to discover the absurdities resident in the assumptions about one's world, e.g., "Every morning, before you shave, look into the mirror, then sing, in an operatic aria of your own creation, 'I don't think I shall ever get what I deserve, deserve, deserve.' Keep singing until you can't hold back your laughter."
- or, to desensitize the "social phobic" male who is too anxious to meet "the right woman" to ever even make a date, to spend time alone during the week with four different women, e.g., "invite a fellow worker to join you for lunch, an elderly neighbor for dinner, a niece to the circus, and your mother out for dinner and a movie."

A week or so, on the average, passes between successive e-mail sessions, a week in which the client will probably spend many hours in specific exercises or tasks and many more hours reflecting on them, consciously or not. From my comments, the client will, incidentally, learn more of the skills of "soma [or physical body]

awareness" -- subtle and rapid changes in sensations in the body which I view as prompts from, and paths to, the unconscious -- and respond to these physical promptings of the unconscious in an increasingly optimal direction.

Each "session," the client responds with reflections on the experience since the past "session," and the therapist prepares another series of comments, challenges, and exercises for reflection. In my reply, I usually cut and paste the client's message, and intersperse in it comments on specific points, e.g., "Really true?" or "How would you change this?" or "That is at odds with what you said on..." and, of course, the frequent "How and where did you sense that in your body?" and "Read your words again, slowly, and discover how it resonates in your mind and in your body."

I encourage the client to preserve the entire process of therapy in chronological order on the hard disk, and also to file away a hard copy. The therapy process thus also creates a uniquely personalized self-improvement manual; the protocol, from beginning to end, is available at any time, and I encourage the client to read it and re-read it or just skim through it to gauge how far he has come.

Absent the face-to-face contact, I miss the opportunity to read body language -- and body language is very important for me. In its place I have learned to heighten my sensitivity to nuances and subtleties of e-mail language, picking up variants, omissions, and circumlocutions of language that might have escaped me in an office visit. An occasional office visit, a brief telephone session, even a photograph from the client, can also help me form a better "picture." (I avoid "instant" e-mail communication since this medium pressures both sides into speed and gives no opportunity for reflection.)

There are both advantages and drawbacks to distance counseling. The main advantage is in terms of expense: a session costs one-third to one-half as much as an office visit, no time or money is spent on traveling, and one session gives a week of "therapy." The client proceeds at his own rate, but timing can be crucial. Not infrequently, when I delay a few days, the savvy client will come back to me with an interpretation or suggestions that accurately mimic the reply I was preparing. The client more and more develops his own resources and provides his own answers. It is excellent training in self-management and self-counseling often permitting a satisfactory termination in as

little as five or six months, at a cost of less than \$1,000. And the truly "personalized manual" is his to keep.

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The Internet as Pleasure-Principle Seductress

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Chat rooms. E-mail. Mailing lists. These words are less than 10 years old. In this last decade of the 20th century, communication via the Internet has exploded in quantity. What is interesting is that in this explosion the quality of the communication has also changed. America Online (AOL) is partly to blame. More Americans use AOL than any other Internet Service Provider. AOL allows users with even its most basic account to have up to five different account names -- one's "handle" or name that appears to others in Internet communication. AOL says it does this to allow families to have different accounts for each person without having to pay for more than one account. However, within the last year, AOL has introduced a new feature that speaks to what may be a more likely explanation for this service. Now, users can change their AOL screen name in the middle of an Internet session. There even is no need to log off. If the purpose of this service is to provide additional accounts for family members, this added feature would have no benefit. Instead, AOL has tapped into a psychological process. (Of course, their user-friendly, chat-room-geared service has always made use of psychological principles -- one reason it has been so successful.) In this case, this ability to change one's name allows one to change personality styles with virtually no consequences.

In psychoanalytic terms, one might call this

"the removing of the superego." AOL's system is a natural for the "pleasure principle," and the id can "run wild." Since the id's two main pleasures are sex and aggression, with the ability to change one's screen name, one is able to express any kind of sexual and/or aggressive impulse with impunity. Maybe the recipient(s) of the message get angry; however, their response may be directed towards a screen name that no longer exists. As a result, the most conventional (controlled) person can create a screen name (such as "Sexygirl") and experiment with the kind of communication otherwise forbidden. A person may even change genders to explore other "forbidden" territory. Recent news reports inform us that only sex sites on the World Wide Web are making money. It is no wonder that this is true, given the capabilities of this quick and anonymous system.

Similarly, aggressive impulses are much more freely expressed online. The term "spam" is suddenly in use. In Internet parlance, this means sending inappropriate messages, sometimes to large groups of people. (It can also mean sending messages soliciting money to large groups.)

A quick glance into any one of a number of chat rooms will reveal screen names often having either a sexual or an aggressive nature. Furthermore, the conversation in these chat rooms tends to be one of either flirtation or hatred. Although these tendencies may be more refined in e-mail and on mailing lists, the possibility for their emergence in those arenas certainly exists.

One has to wonder if this new world of communication is good or bad for people. Likely, the answer is that it is both. On the one hand, having an opportunity to vent one's primitive impulses in a protected environment may be helpful in reducing anxiety. In this sense, the nature of the Internet and companies like AOL may be "holding environments" that provide relief. A danger, though, is that the attractiveness of this ability may be too seductive. News reports sensationalize "Internet addiction." Although studies examining this phenomena still depend only on the case study, common sense would dictate that the potential for at least an obsession, if not an addiction, is being encouraged.

In our ever-increasingly "politically correct" world, having a venue for the release of one's primitive urges may be increasingly popular.

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My Internet Alter Ego: Impersonation by E-mail

Ted Goertzel
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Electronic mail (e-mail) is a wonderful convenience. Messages usually arrive at their destination within 10 or 15 minutes, at no cost. The recipient can read them and reply at his or her convenience. For people who are online regularly, this permits several exchanges during a day. You avoid "telephone tag" or delays in postal mail (or "snail mail" as we Internet users call it). It is particularly handy for communication with people in other parts of the world. When my son, Ben, was in Perth, Australia, we corresponded regularly by e-mail, especially when we were co-authoring *Linus Pauling: A Life in Science and Politics*. I also corresponded regularly with numerous people in Brazil while writing *Fernando Henrique Cardoso: Reinventing Democracy in Brazil*. Sometimes when I was puzzled by a Portuguese expression or reference, I could get a clarification from Brasilia in half-an-hour.

Sometimes the speed and ease of e-mail can be a disadvantage. One tends to ship off epistles on the spur of the moment, without taking time for reflection. One can get overly involved in someone else's personal problems, as I did with my son when he was in Australia and New Zealand, without being able to get together to discuss things face-to-face. E-mail communication lacks the emotional resonance of a telephone conversation, let alone a personal meeting. The symbols ":-)" for happiness, ":((" for sadness, or ";-)" for a wink are a poor substitute for spoken communication.

On e-mail, you can't always be sure that your correspondent really is who he or she claims to be. This fact is explicit in anonymous discussion groups, where people don't use their real names. But impersonation can also be a problem. For example, I was quite surprised to find a message with the following header in my e-

mail box last March:

Subject: The Future of Marxism
Date: Tue, 02 Mar 1999 13:17:20 PST
From: "Ted Goertzel" <tgoertzel@hotmail.com>
To: ... goertzel@crab.rutgers.edu ...

The letter was mailed to a number of people prominent in the Progressive Sociology Network (PSN), an e-mail mailing list that links Marxist sociologists around the world. A few years ago, I had been active on PSN, and had often provoked angry responses when I shared my disillusionment with Marxism. The letter read like something I might have written, but I did not. Several of the recipients, friends of mine from years ago, thought I must be going through a midlife crisis. I quickly e-mailed them to explain that the letter was not from me, and I contacted the security people at Hotmail who removed <tgoertzel@hotmail.com> from the service. If I had taken the time to pursue it, I might have tracked down the sender; Hotmail could have easily found out which Internet Service Provider had sent the original message. But it didn't seem worth the trouble to pursue it.

What, one might ask, was the sender's motive in sending a message over my signature? In this case, I suspect he or she was considering "coming out" as an apostate from Marxism and wanted to test the waters anonymously. Sending the message to me assured that the deception would be discovered, which increased the likelihood it would attract attention. So far as I know, the sender has sent no more messages impersonating me. However, I mentioned the incident to my interdisciplinary class, The Internet and Society, and a few days later the following message appeared on the class bulletin board from "ted_goertzel":

We will not have class on March 12, I was mistaken in the earlier post. Please follow the Web page topics for that day and do the required reading. We will resume classes after spring break. I also want to remind everyone that there is no class on Good Friday, but, again, there is a Web page for that day.

Again, a message that I might have sent, but I did not. The same message was sent to our class mailing list, which would have reached many more students more quickly. But I have the mailing list proctored so nothing can go out until I approve it with a password. I sent a corrective post

to the bulletin board, so no harm was done. Again, I decided not to bother trying to track the perpetrator down, although Rutgers rules explicitly prohibit "impersonation." Impersonation is easy to do; anyone can open an account on Hotmail or another free e-mail provider in any name they choose. There are few protections, although the letter to my class mailing list came with a warning from the Internet Service Provider (ISP) that it might be false.

Anonymity is a very important part of Internet discussions, although not all groups allow it. I could have set up a class bulletin board which required people to use their real names, but I decided to allow anonymous communication because it allows people to express feelings and ideas they might be too inhibited to express in face-to-face discussions, let alone in print over their signature. The bulletin board is a useful outlet for a large lecture class (250 students). It is disproportionately used by the discontented, including some students who seem emotionally unbalanced, but there is little harm in giving them an outlet. When they attack me unfairly, other students generally come to my defense. Using a mailing list, which automatically sends e-mail to everyone's box, for this purpose is not such a good idea, however. People quickly complain about getting so much mail from a few malcontents.

The Internet attracts many people who otherwise have a hard time finding an audience for their preoccupations. In the case of the Marxist sociologists, it provides support to people who otherwise find it difficult to get anyone to take their ideology seriously. I am sure this is true for other eccentric groups as well, and it may increase the tendency for people with unusual beliefs to isolate themselves from society at large.

Ted G. Goertzel, PhD, is Professor of Sociology at Rutgers University in Camden, New Jersey. The syllabus for his Internet and Society course can be found on his Web site, <<http://crab.rutgers.edu/~goertzel>> along with information on his latest publication, Fernando Henrique Cardoso: Reinventing Democracy in Brazil (1999). Goertzel has also published Linus Pauling: A Life in Science and Politics (co-authored with his son, Ben Goertzel, 1996) and Turncoats and True Believers: The Dynamics of Political Belief and Disillusionment (1992). He and his son are currently writing a book called Webmind: Building True Intelligence on the Internet. You can contact Dr. Goertzel at

<goertzel@crab.rutgers.edu>. □

Flame Wars in the Brave New World of E-mail

John S. Chappell

Private Practice and the Psychohistory Mailing List

To be flamed on the Internet is to be directly insulted by an angry written message in response to something submitted to chat rooms and mailing lists. Volleys of insults sometimes develop into flame wars, often enveloping rather innocent bystanders. How could this be explained? My perspective on flame wars is from the vista of 21 months on the Psychohistory Discussion List and 50 years in clinical psychology.

Flame wars appear to begin when a posting contains some key word or concept that resonates with deep, unresolved, enduring unconscious issues of one or more readers. Illustrative of this mechanism was the trigger statement posted on the Psychohistory List in May, 1998:

Subject: Teaching -- Hello, everyone. I overheard a quote yesterday that intrigued me. Surprisingly, it was from a 20-year-old college student, referring about [SIC] one of his teachers. He said, "I have yet to see a teacher who can do the work that he assigns." I find this interesting and rather true. I want to hear your opinions on his statement.

Responses began immediately with some posters supporting the student's plight; others the appropriateness of such assignments; while others wandered astray, citing procedural and structural shortcomings of educational institutions in various countries. Amazingly, even a confessing complainant accused some fellow administrators at his own institution of not providing proper support for him to fulfill his responsibilities. Slurs, attributions, and insults became blatant in less than a day: "G. is casting poison baits around again, hoping to make a few liberals feel sick."

Though the level of heat was rather low, it endured for over a week. No posting was offered that illumined the basic motivational origins of such a discussion. Being new to mailing list culture, I constrained myself and did not address the basic issue, which, in my view, was that a 20-year-old adolescent scholar was caught in the cross currents of wanting to party or play freely as a

child and being assigned to work as an adult. He chose to play, was late with an assignment, and projected a fault onto the teacher, which had a faint ring of accuracy: "He can't do the work either!" It is my thesis that the concept resonated with memories of a few mailing list subscribers who identified powerfully with the student's plight and posted recounts of their own painful experiences. Not one posting told of the desire of wanting it both ways, or confessing to playing the role of a child in preference to producing as an adult. Several posters simply reiterated the basic accusation citing personal experiences as if to validate the projection. Not very convincing to this observer. The flame war extinguished after about a week when no one posted any more to the subject. Venting was apparently successful. Would a posting clarifying the adolescent dilemma have doused the flame war? Perhaps.

Another example occurred early February, 1999. There had been much media coverage of abortionist doctors and the anti-abortion Web site sponsors who were successfully sued for instigating violence against doctors who performed abortions. On the Psychohistory List a subject title appeared, "abortion = child abuse." The floodgates opened. Impassioned postings supported by "evidence" appeared on each side of the abortion issue. Moderate postings were lost in the exchanges as the polemicists treated them to benign neglect.

Having "known" several of the participants for several months, it was my impression that a discernible division, roughly between conservatives and liberals, followed the well established paradigm, conservative = pro-life and liberal = pro-choice. The war raged for about two weeks with considerable invective and ire, sometimes resulting in a vapid *coup-de-grâce*, a diagnostic label from the *DSM-IV*.

The unconscious issue never broached was the deep sense of futility some folks experience when they seriously think of their absence from the human race. This is not a suicidal end, but a beginning that never was, when one contemplates, "My parents could have aborted me!" Even unhappy, harshly used and abused people feel worthy of existence. Life's struggle produces its own reward. But when the thought of non-existence, because of a parental decision "to abort me," begins to break through into consciousness, some individuals are emotionally thrown into the extremely alarming state of psychological anomie:

refugees in nowhere, absolutely nowhere! A conceptual place of nothingness, no personal history, no self, no parents, no affiliations to provide comfort or solace, and no hope of returning to a life that never existed. What defenses exist, what skills facilitate coping with life that never was or will be? Such persons appear to cope with the profound, near catastrophic anxiety of psychological anomie by immediate reversion to a pro-life position, marshaling extensive arguments expressed with endless fervor and detail: Outlaw all abortions! The intensity of passion is equivalent to the threatened anxiety of psychological anomie.

No one on the Psychohistory List offered this psychodynamic explanation. If offered, those so afflicted would probably deny it applied to them. They defend against such insight and anxiety by adopting and fighting for the pro-life position. Would a posting clarifying the origin of such fervor extinguish the flame war? Not likely -- much too threatening.

Advancing arguments with great passion during flame wars on mailing lists and chat rooms is not unique to the abortion issue or limited to Internet communications. Shakespeare knew this when he had a character speak about "...hell knows no wrath as a woman scorned!" It is a common mechanism of defense when individuals have deeply buried traumatic issues triggered by key words or concepts which occur in daily life. Thirty years ago when I was struggling to establish sex education in the public schools of my small community, there were many face-to-face flame wars filled with great passion during school district meetings (in town meeting format). I knew many of the anti-sex education combatants clinically. Significant numbers of them had experienced wide varieties of sexual traumas: early sex abuse, pubescent rape, teen pregnancy, illegal abortion, and embittered shotgun marriages. Some of my patients even committed their beloved sons and daughters to similar early sexual traumas by refusing to provide factual sexual information to their children. Instead they set sharp social restrictions with no meaningful explanation sensible to adolescents. Defensively, they shrilled vigorous opposition to sex education, expressing the belief, "Once they know about sex, the little fools will go out and do it like rabbits." Clearly, projection by parents, but as is the case with most defense mechanisms, virtually no one could see that reflection.

Life on the Internet is a special social situation most of us have never experienced before. The transmission of written communications is instantaneous. We lack the myriad of cues face-to-face discussion provides. Apparent age, tone of voice, appearance, and demeanor, to name only a few, are cues which usually temper verbal expression and perception in face to face communication. On the Internet we are left with only stark words from unseen strangers on screen or printout. Triggering words and concepts, unique to unconscious traumas, have durability as they "stare back," providing much opportunity to arouse defenses against re-experiencing personal traumas. A quick retort posting is made in passionate defense of the trauma. Often the retort contains an insulting attribution about the author of the original triggering statement. The basic traumatic issue is never revealed for it is too painful and humiliating. Passionately preaching the defense brings the relief of avoidance. Vindication is granted as others harmonize the same defensive melody. And so flame wars begin and spread, but little maturation occurs, as the tinder of hidden trauma remains undisturbed ready to ignite again.

John S. Chappell, PhD, taught nine years at the collegiate level and for over 30 years has had a private practice in psychology in rural New Hampshire specializing in long-term psychotherapy of trauma survivors and those facing career problems. He became interested in the field of psychohistory as a subscriber to the Journal of Psychohistory in 1973 and has followed many of the themes in the domain since then. He has been a Psychohistory List subscriber since November, 1997, and may be contacted at <jscpsy@nh.ultranet.com>. □

Communicating on the Net Is Quite Civilized

Philip Lewin
Independent Scholar

Online communication is sometimes spoken about as though its most dramatic features, such as rudeness and an apparent spontaneity of response, were its most typical. One hears of flame wars, assaults in upper case, spamming, and the demise of syntax and spelling and punctuation. To some, we are apparently in the throes of a general release of passion, and, depending on the author, Western Civilization itself may be up for

grabs. For instance, see Barry Sanders, *A Is for Ox* (1994), whose subtitle, *The Collapse of Literacy and the Rise of Violence in an Electronic Age*, summarizes the book's claims. The excesses of online communication are sometimes analogized to Freudian primary process thinking in comparison with which older styles of written communication are taken to be both more courteous and more thoughtful.

However, I think the analogy to Freudian primary process is only partially tenable. Most obviously, nothing as demanding as sitting motionless before a two-dimensional blank screen, immobilizing one's entire body but for the fingers and the eyeballs, and typing words that reflect a stream of ideas in, at worst, barely comprehensible English prose, can be considered to be primary process thinking. The joyously polymorphous perversity of the Freudian body is here reduced not merely to three libidinal regions, but to a singular abstraction, the gaze of the conscious mind. Streams of consciousness taken in their most unbridled form, bereft of all self-censoring, may display haste or ignorance or fervor, may be filled with hostility and insult and hatred, but they will not be the unchecked release of libidinal energies. If anything, they will be expressions of thanatos and not eros, the snarl of the caged beast and the howl of Nietzschean resentment. Ironically, the constraints of the medium may encourage such expressions but it does not cause them (or no more than uncooperative technology ever does). Moreover, such behaviors are only as frequent as they are in ordinary life.

But the link to everyday life is, of course, the point. Whatever degree of erotic and aggressive energies are displayed on the Net (Internet) are far less prevalent and far less intense than those we meet in that reality we think of as non-virtual. The Net simply reflects back in a distilled form the basic tensions its users bring with them to the screen. There is nothing on any Web site nearly as erotic as warm spring days on college campuses, nothing in any flame war that matches the resentful aggression of drivers on interstates and crowded city streets. The world of the Net is rightly termed *virtual*; insofar as it fancies itself to have ontological status, it is a pale and insubstantial simulation of everyday life. Indeed, the tidy, risk-free adventuring of online exploration is so completely swaddled by the protections of distance and privacy that only hyperbole would promote virtual reality as more compelling than

that other kind, the kind that is fully embodied and richly sensual.

My own experience suggests that online communication is much less cacophonous than the hype surrounding it. I have encountered instances of the unbuttoned aspects of Internet communication, but they occur with comparatively little frequency. In the 100 or so e-mails I receive daily from academic and political lists, and the 10 or so e-mails I receive daily that are personal or professional in nature, there is occasionally a rude, angry, or thoughtless comment. But even these few are followed more frequently than not by profuse apologies from their senders, who, upon second thought, not only recognize their unseemly behavior, but apparently deeply regret it. In my own e-mails and in those which I receive, a consideration and accommodation to the needs of the addressee is far more often the rule than the exception.

Rather than embodying a new psychological style, I find that the Internet simply provides a new tool of communication, one that fills a very distinct niche. I use the Net to write and to receive responses to very specific inquiries. This niche has the two properties of immediacy and brevity. As a means for immediate and rapid response, it is far more useful than telephones or "snail mail." At the same time, its primary value is for brief messages, usually no more than a paragraph or two. The medium itself works against longer messages being read with any degree of thoroughness; for these, older forms of communication are often preferable. But the brevity of response should not be confused with spontaneity. One writes just as carefully, but more directly. One may write with less stylistic flourish, but this is partly due to the fact that one does not compose drafts to be revised and rewritten for Net communications. At the same time though, the prose style one adopts may be both more natural and demonstrate more wit than non-Net communications.

The Net obviously is also of use as an alternative means of transmitting documents, but here I find it supplements existing means rather than creating a new one. While the Net may transmit documents quickly, I find I must still download and print them in order to be able to make use of them. To this extent, what the Net offers is not that much different than what snail mail and fax offer.

Indeed, if one wishes to invoke a Freudian

metaphor to understand the psychology of online communication, *secondary* rather than primary process thinking would better describe it. But I find this metaphor to be inappropriate, distorting far more than it reveals. We generally do police ourselves in our Net behavior, but not punitively or out of guilt as a superego would, nor even as a result of a panoptic normalization to this new discursive practice, as a Foucauldian perspective would. Rather, we do so as social beings living in a social world who learned long ago to take account of the needs of the other, of our audience. And when aggression does slip out, it does so precisely with, rather than against, the sanctions of the culture. Our discontents are not experienced in opposition to our civilization, but are completely congruent expressions of it.

Philip Lewin, trained in philosophy and psychology, was formerly a tenured Professor of Humanities at Clarkson University in Potsdam, New York. He is currently an independent scholar who may be contacted at <plewin@efn.or>. □

The Psychosphere: A New Online Consciousness

Philip H. Farber
Feature Editor, *Tree of Light*

In an issue of the widely distributed, family-oriented *USA Weekend* magazine, the physicist who invented HTML [hypertext markup language, used on the World Wide Web] and the Web was quoted as saying he believed the Internet (Net) was forming an artificial intelligence. He's not the only one to have expressed that seemingly science fictional opinion. In an interview with the esteemed *Paradigm Shift* Web zine [online magazine] a couple of years back, Genesis P-Orridge, in an updated take on Teilhard de Chardin's philosophy, speculated that a consciousness, a deity, was taking form in the Internet.

P-Orridge proposed four levels of consciousness relative to the Net: the Nanosphere, which he connected with the information available from DNA; the Neurosphere, the individual human brain; the Kaosphere, a group consciousness, social or tribal consciousness; and the Psychosphere, the entire collection of human brains, computers, and linking technology that has come together as the Internet. P-Orridge said,

Literally a whole brain is being built, it's not a metaphor for a brain, it actually is a brain.... What we're really thinking about is when you plug in and go online, you're plugging into all the brains of all the other people who've been there, some of those people being psychotic and paranoid, some of them being into control, and some of them being very benign....

He further proposed that the Psychosphere itself would take on the characteristics of a god,

with the flaws and the gifts of everyone on the planet almost -- millions of people -- with no real unified agenda and no real dialogue about what the psychic and neurological and social and economic effect really will be of that acceleration and separation of this larger brain.

When I first heard P-Orridge say that, I thought it was fairly provocative, but now, after years of observing online "civilization," I am beginning to think that it is a fair model of the situation. As integral parts of the Psychosphere, it is sometimes difficult to see how we interact with it -- a case of not being able to see the forest for the trees, perhaps. Exploring how we interact can also demonstrate how the Psychosphere "remembers" things and acts of its own volition. My own observations have led to the following postulates.

Postulate #1: Every experience you have online affects you and changes you to a greater or lesser degree. Just as in "regular" space, every impression that you take in changes you to some extent. In the case of more powerful impressions, or ones that you resonate with, or ones that persuade, induce, explain, etc., the action on your consciousness is obvious. In the case of more subtle experiences it is less so, but equally lasting on your consciousness. For instance, if you are in a chat room and someone posts something relatively insignificant, then you are changed by the wait for it to scroll by, the necessity of having to ignore it, or by a change or confirmation of your general impression of the chat room. These small changes may be cumulative, or may have only a small impact, but a change in your consciousness occurs nonetheless. Also, note the kinds of indirect changes that occur: if you are bored by something, you may communicate unconsciously to others, by leaving a particular area or changing the subject; if you are angered by something, you may hold that in your own consciousness as muscular tension or other activity, which will

continue to change your own consciousness for a period of time, thus affecting your subsequent actions. Likewise, if you are pleased or aroused or happy about something you encounter online, that attitude, muscular release, change in consciousness continues. And, likewise, you respond on unconscious levels to the subtle cues of others in this regard.

Postulate #2: Every action that you make in cyberspace affects the Psychosphere indefinitely. Other elements of the Psychosphere are affected by your actions as you are by theirs, as in Postulate #1. The change in consciousness, however small or large, radiates out from your action. If your actions or words project happiness, then that happiness spreads in ripples from that point of action.

Postulate #3: The memory of the Psychosphere is held in your nervous system and body, and the nervous systems and bodies of all other elements of the collective, as well as in the digital memory of the computers. Your own responses and changes in consciousness and physicality, as described in Postulates #1 and #2, remain as a resource to the group consciousness, for better or worse. If you are upset by something online, the Psychosphere will remember that upset for the time that you are experiencing, no matter how long, and ripples will extend from that point and be "remembered" in the consciousness/physicality of those who encounter the ripples. The ripples themselves become archives of memory, spreading indefinitely, however diluted, through the Psychosphere.

Postulate #4: Deliberately changing your own consciousness and making consciously-chosen actions in relation to the Psychosphere can change the consciousness of the collective. Any "change in conformity with Will" will affect the Psychosphere just as any other action, as in Postulates #1, #2, and #3.

Postulate #5: Acting in harmony or conformity with your own True Will or innate sensibility (a concept isomorphic with the Tao in Chinese philosophy) will have the effect of harmonizing or purifying the general consciousness of the Psychosphere. In our bodies, a cell that is operating in conformity with its own True Will, its genetic code and determined function in the body, will tend to support and increase the comfort, effectiveness, and general health of the whole. A cell that deviates from its True Will will inhibit the health and action of the

whole, and, indeed, may itself be considered a disease. Likewise, the elements of the Psychosphere -- us -- operating according to our True Will, in harmony with ourselves, will support the health and comfort of the Psychosphere as a whole.

Philip H. Farber, BA, C.H., is a co-author of the New York Times-best-selling history books Chronicle of the 20th Century (1985) and Chronicle of America (1987). His articles on hypnosis, communication, magick, and popular culture have appeared in numerous publications. He is author of Futureritual: Magick for the 21st Century (1995) and his next book will be The Art of Flamewar: How to Debate and Win Online. He currently serves as Feature Editor for Tree of Light, a journal of the Western Esoteric Tradition. He is a Certified Hypnotherapist and a member of the National Guild of Hypnotists. Farber may be contacted at <pstuart@aol.com>. □

Online Communication Is Still Offline

Richard Bloom
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Plus ça change, plus c'est la même chose

Much has been made of hypothesized psychological change via an online communication revolution. Specifically, e-mail and the World Wide Web are said to entail novel communication modes -- virtual realities (VR) -- that may induce change in behavior, emotion, cognition, and motivation. There is further elaboration of the salience for psychological change of the VR itself versus the nature of the content it conveys -- assuming content can be decontextualized from VR, the psychological processes of the recipient as constructor of meaning, the sociohistorical moment, and so on. Yet the online communication revolution presents neither a new conception of reality -- a virtual reality -- nor a new VR technology (VRT).

The Construct of VR Is Old But Only Viewed as New. VR is implicated in the oldest and most basic pursuit of philosophy and philosophical psychology -- epistemology. Is there an objective reality towards which one can virtually approach through sensation (cf., Hume) or reason (cf., Plato or Kant)? Is objective reality *a priori* an

apocryphal conception masking what can't be apperceived (cf., Hinduism-based texts), falling away through a succession of appearances (cf., Buddhism-based texts), or flying away before language clarification (cf., Wittgenstein)? If there is an objective reality, does *mind* preshape perception and cognition as VR experience, or is it the product of VR experience? These questions and attempts to answer them may reflect the angst of being in a world of ambiguous and tenuous meaning and stability as posited by existential philosophers.

In lay psychology, VR usually denotes approximating one's notion of reality through self-reflection and reflection of the other. In one's naive phenomenology, thinking and feeling about the past, present, and future underlines that VR as construct is anything but new. In fact, psychologists have long noted that varying conceptions of VR often become a basis for cooperation or conflict within the self or between self and other. Ultimately, conceptions of VR -- under assault by alternative logics and rationalities that may be perceived as illogics and irrationalities -- are girded only by faith and can become motive forces in the world's sublime and evil moments. For example, to foster the sublime or attenuate evil -- with mixed results at best -- revolutionary movements target government, science, technology, art, society, and culture through engendering VRs as utopian mythologies.

The Construct of VRT Is Old But Only Viewed as New. Mental health intervention techniques have long constituted VRT via role-playing, psychodrama, hypnosis, meditation, cognitive and cognitive-behavioral therapies, psychochemotherapies, and tension-relaxation exercises. VRT also comprises ritual -- above and beyond mental health intervention techniques -- through the immersion in cultural experiences such as dance, drama, epics, myths, paintings, sculptures, and even computer-generated prostheses supporting intrapsychic processes. Moreover, VRTs have been espoused by purveyors of so-called "brainwashing," "thought control," neurolinguistic programming, and mass marketing geared towards commercial products and political candidates and policies.

Conclusion. The VRTs exemplified by online communication modes -- e-mail and the World Wide Web -- are as offline as past modes. They are as instantaneous or slow, as reality-approximate or reality-divergent, as immersion-

imbued or not, as other modes. They in no way take us any closer to Objectivism or Subjectivism, or for that matter, Heaven or Hell. Paeans to a brave new world may reflect the primary process of a *sociology*, not the *psychology*, of new technology.

Richard Bloom, PhD, ABPP, is Associate Professor of Political and Clinical Psychology at Embry-Riddle Aeronautical University in Prescott, Arizona. He specializes in psychological assessment for personnel security programs and theoretical/philosophical psychology in matters of international security affairs. He may be contacted at <bloomr@pr.erau.edu>. □

And Then There Was Fire: Computers, Anxiety, Obsession, and Self-Efficacy

**Anne and Patrick Chang
Ramapo College of New Jersey**

Having taught a variety of computer classes to undergraduates, graduates, faculty, and staff, we've oftentimes been fascinated by the fact that our biggest challenge in all of these classrooms is not the teaching of technical concepts but dealing with how difficult it is for people to respond to change. It is how the learners *feel*, not the "how to." From Freud on, observers of human behavior have tried to explain this phenomenon and we don't profess to understand it either. Change has raised so much anxiety that originally we considered comparing the process of accepting new technology to Elizabeth Kubler-Ross' five stages of death and dying. What we now see around us we will try to illustrate through the use of a fable about an earlier incident of radical change.

Exactly how and when fire became permanently incorporated into human culture is unclear, but it changed everything. Some said it was punishment from the gods and was to be feared and avoided at all costs. Some said it was a gift from the gods and was to be worshipped for its magical powers. And some said it was an interesting accidental discovery and pondered its use and meaning in everyday lives.

Computer literate readers could do a "search and replace" function on the above text and replace "fire" with "computers." We might use this loose prehistorical comparison to look at the

human reactions to the onslaught of computers as just another reaction to yet another development in our history. In many ways we are looking at human reaction to radio, television, and the automobile, and, more essentially, reaction to change in general. But what makes it so useful to look at our reactions to computers through the lens of the distant story of the incorporation of fire into our lives is the fact that computers, unlike any other technology in our recent history, have become a pervasive element in so many aspects of our lives at such a rapid speed that it is more difficult to see what we are really going through. According to an April, 1998, U.S. Commerce Department report, radio existed 38 years before 50 million people were using it. It took television a mere 13 years to reach the same number of people. Once the general public could have access, the Internet got to 50 million people in just four years. In addition to the speed at which computers have entered our civilization, they are everywhere - - including in our radios, televisions, and automobiles. So, allow us to return to this fable of fire to better understand some human reactions to this current change.

Regardless of what people thought about fire, their lives were changed. Daytime could literally be extended throughout the night. It was easier to stay warm. Flames could be used as a form of protection. Those who saw fire as godlike tried to use it for everything, like drying their garments through direct application on the fire, even if such tasks could be accomplished better by some older means (setting them in the sun). While not every food tasted better cooked, everything was prepared flambéed or blackened. Such individuals could be readily identified by their obsessive staring at the fire in the belief that endless vigilance would ensure that the flames wouldn't be extinguished. There were also some horrible accidents (and the use of fire as an instrument of war) where entire villages were burned to the ground. Those who feared fire soon resigned themselves to its being an inevitable part of their lives, but took great pains to avoid learning how to use it, even when they saw obvious benefits to their neighbors. The remaining pondering populace was wowed by this recent innovation, but they took a more contemplative approach, considering what everyday aspects of life could and couldn't be better served by fire's usage. (Some foods tasted better raw.) They were perfectly happy at achieving a certain mastery of skill, but it didn't take over their lives. Some of these individuals

began to caution against seeing fire as the "cure-all" for all of society.

We are seeing a similar stratification around us now. The cyber-worshippers must amass any and every piece of hardware or software trumpeting the alleged benefit of making life easier and more efficient. They will obsessively spend days "migrating" data between faxes, e-mail, voice-mail, palm pilots, laptop computers, desktop computers, and mainframe computers without questioning whether or not it might be quicker and easier to just walk over and have a conversation. The phobic naysayers are crowing about the impending doom Y2K will reign down upon us all for worshipping a false digital deity. To a quieter extreme, there are those deep in avoidance who covertly do all of their math with paper and pencil and then type the results into a computerized spreadsheet program.

In one fell swoop the entire social order was subverted. There was great concern over how much time the younger ones were spending with something which the elders did not fully understand. While admiring their complete lack of fear at this new tool, the elders were worried that their youth, who were quickly surpassing their parents in fire expertise, would have too much power without the accompanying levels of responsibility. Some individuals proclaimed themselves masters of the fire and developed a language and ritual which particularly served to cloak fire in even more mystery, ensuring their authority and control -- especially with the more anxiety-ridden members of society. And, even though starting one's own fire wasn't a particularly onerous task if one just learned the basics, the masters sometimes argued that they should be the sole dispensers.

While the debate raged on about control and distribution of fire, there was an entirely different paradigm growing within the community. Some people discovered that when one lets a neighbor light a torch from their fire, their own flame didn't diminish. In fact, conversations held over the fire began to result in a refinement of its use. Instead of waiting for the fire masters to upgrade their lives, safety, portability, and preservation were addressed with several innovative methods. Perhaps it was during this period that the alternative of a roasting spit to the burning down of a barn when one desired dinner was discovered.

The social order is essentially being

subverted today. The bulk of the cyber "knowledge elite" continues to grow younger and younger. Teachers must face the fact that often their students have a far greater mastery of computers than they have. It has been argued that part of the reason for the cumbersome integration of computers into the curriculum relates to the reticence harbored by some teachers in attempting to teach within an arena in which their students might be more expert.

Many a parent reacts with disconcerted humor when describing how their nine-year-old helped them recover a bank account statement from the home computer. Whereas 100 years ago parents were able to control the flow of information to their children who were too young to read, now the children are able to withhold power from their parents who are either unable or unwilling to be technically literate. This adds a new dimension to adolescent rebelliousness, where breaking the rules of the adult world can mean breaking into and disrupting (through the creation of viruses) the everyday operations of banking, business, and government from the comfort of their personal computer. Of course, it's not just chronological adolescents who do this sort of thing, there are those arrested adolescents, too.

Today's "keepers of the fire" are often the ones on the other end of the help line. Not unlike other occupations ranging from medicine to auto repair, these guardians have developed a specialized language which clarifies meaning within the group of practitioners but often creates a barrier to understanding for the lay person. (Whether intentional or unintentional, language begets power.) Similar to conversing with, for example, your auto mechanic, this otherwise common experience becomes more of an obstacle in computing due to the "do it yourself" nature of being a computer user. If our car makes a funny noise, we take it to the mechanic. In the case of computers, we have the option of speaking to a "mechanic" and working on the equivalent of "the funny noise" ourselves. In computing it might just be that we're hitting the ALT key instead of the CTRL key -- in essence, driving with the parking brake on. Because in the everyday use of this machine, we are implicitly expected to find our own operational solutions, getting advice in a language we can understand is a bigger issue.

Currently we have two opposing principles for distribution and ownership of our contemporary "fire." Some technological entities, the "masters of

the fire," adhere to the time-honored concept of patents protecting profits, where the close guarding of the product's design is thought to be essential to the survival of the company's financial security. They claim exclusive ownership of design, known as program code, and periodically release upgrades or "improvements" as they see fit. Although some would like to attribute such diabolical planning solely to Bill Gates and his Microsoft empire, he is not alone in this methodology. Others, to coincide with the new technology, are banking on a new paradigm known as "open source software," where the user is invited to not only view the code, but is encouraged to make his/her own modifications or improvements and then share them with users at large. This software is entirely free in its downloadable form; profits come from purchasing packages with optional technical support. So, in this paradigm, making a point of clear communication between whomever the experts might be and the novice user is the main basis for profit.

And so, fire became one of the four elements, which the ancient Greeks viewed as the fundamentals of matter. As refinements to fire usage developed over time (lamps, ovens, chandeliers, etc.), people became less and less cognizant of its fundamental nature. But regardless of size, intensity, fuel source, or containment device, fire is fire. Usage without understanding of its properties leads to charred rubble. Building upon its understanding leads to skyscrapers supported by beams forged from fire. Adding imagination and a sense of adventure leads to a rocket to the stars.

From the early football field-sized Census Bureau computers to the most state of the art palm pilots, all electronic computers are and always have been based on whether an element is a "0" or a "1," the binary system. While one can technically type their word-processing without appreciating this essence, one has a better understanding of its limitations (it cannot think for you) as well as its boundless capacities if one feels more "connected" to the machine. Usage without understanding leads to printing page after page of meaningless letters. Building upon understanding leads to the Internet. Adding imagination and a sense of adventure leads to an Amazon.com, the online bookseller, where a sense of aesthetics is seamlessly integrated with binary technical achievement and an understanding of human need.

Fire has a natural tendency to expand and

intensify. Although computers may not be a natural phenomenon, they are a human phenomenon with similar qualities. With networking, the Internet, and open-source software, computers have the capacity to ignite knowledge exponentially. The next time we may want to set our computers on fire, we might want to step back and examine our reactions in the greater context of the human response to innovation.

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Intimacy on the Internet: The Dilemmas, Limits, and Opportunities for Intimacy Online and Offline

Paul H. Elovitz

The Psychohistory Forum and Ramapo College

Intimacy with another human being is one of the peak experiences of life. It is a wonderful feeling of closeness, which one can have with a spouse, lover, child, parent, brother, sister, friend, teammate, schoolmate, comrade in arms, co-editor, or colleague. The closeness can be physical, as between lovers, or intellectual as between psychohistorians developing a new paradigm. In this article I explore aspects of intimacy and how the experiences of intimacy are effected by online communication.

Intimacy is a continuing process involving closeness and distance rather than a fixed state or location. It is a goal to strive for in one's life. For over a quarter century, my wife Geri and I have experienced various stages of intimacy amidst daily life, loving, fighting, raising our children, burying many loved ones, and exploring the world and our own inner selves together. I can think of no greater feeling of intimacy than when, after lovemaking, my wife rests her head on my arm and

shoulder while our thoughts drift into sleep. We are completely free of tension. As she falls asleep, I feel not only like her lover, but also like a parent with a totally relaxed, newborn child. My thoughts or hers drift away and the boundaryless sense of closeness passes.

Though my greatest feelings of intimacy are with my wife, it was another woman who inspired this article on intimacy. Evelyn Sommers is a psychotherapist in Toronto, Canada who answered my call for papers on the psychology of online communication with the suggestion that she write a paper on the ebb and flow of intimacy on the Internet. I thought it a wonderful idea, but Evelyn dashed my hopes when she e-mailed that she would only write if she were paid for her efforts. I took offense at what appeared to be a devaluing of scholarly writing, and e-mailed back to that effect. Evelyn responded that while she had the highest respect for scholarship, as part of a shift of focus in her life she wished to make writing a professional, paid endeavor. We sparred for a bit as each of us strove to be understood, but it soon became apparent that we respected each other's values as we created a dialogue on intimacy. Our disagreement led to friendship which I doubt would have happened had Evelyn simply agreed to write the article she originally proposed. As we chatted online, I liked her response ("I can always use another friend") to my suggestion that we correspond as friends.

Disagreement as a step towards friendship is something that has fascinated me ever since I discovered the unconscious. Disagreement/fighting/conflict can be a powerful, unconscious step toward connection as in my exchange with Evelyn. When I feel the impulse to be critical of another, I try to remember to ask myself "why expend so much energy?" Unconsciously, what do I really want from the other person that leads me to disagree so strongly? I developed this impulse in my own training psychoanalysis and after years of watching patients denounce and disclaim things that they ultimately embraced and incorporated into their lives for the better. So our disagreement has actually led to a continuing friendship online.

The 1998 film, *You've Got Mail!* dealt with the vagaries of intimacy established over the Internet. Meg Ryan meets Tom Hanks online, and a romance blossoms because both find their real-life romantic relationship to be predictable and tedious. Then fantasy meets reality. Meg Ryan discovers that Tom Hanks is an owner of the chain

bookstore that is putting her neighborhood children's bookstore out of business. Its closing does not keep the two friends, turned adversaries, from ultimately getting together by the end of the film. The film highlights the limited sense of the other person online and the hazards of information that is given out of context. It also underscores the role of projections in relationships. What if the other person is ugly and you expected them to be beautiful or handsome? What if they had a disagreeable smell or reminded you of a disagreeable ex-spouse? What if one has projected his/her own values onto the words of the other? The happy ending in the movie does not occur as readily either online or offline. Evelyn Sommers reports to me about the power of projection online of many of her patients and friends as well as of the highly addictive quality of online communication.

Intimacy normally ebbs and flows in all relationships. The closer we feel to another human being, the more we may have to come to grips with our own frightening complexity and disclaimed impulses. Intimacy between the sexes is hard to establish and maintain both on and offline. Online communication offers some advantages. People have more time and space to work out potential problems in the relationship without the pressures that come from immediate contact. At a distance, sexuality is not as likely to be an issue as it is in face-to-face relationships between the opposite sexes. A comfort level and a degree of trust can be developed before difficult subjects such as money and sex have to be dealt with as they must in close relations. There is less pressure, and the relative safety this provides leaves more room for friendship to grow.

My use of the term "close relations" above, however, is a reminder that we are used to making friendships up close on a face to face basis and my sense is that at a distance we are much less likely to really know the other person. The online friendship may be based on false premises: What if you just hate the way the other person looks when you meet them in person or if they have presented an unrealistic, idealized version of themselves, or you have put your best foot forward by failing to mention some idiosyncrasy? Risk and safety are vital to all relationships. If we care, we risk being disappointed, betrayed and hurt. If we choose only a "safe" relationship with somebody with whom we can not be too close, then our level of intimacy is always going to be limited. In therapy, the rule

of abstinence (limiting psychotherapist/patient contact to talking for therapeutic purposes) can be very frustrating to the patient. But it also protects the patient from the myriad of complications -- not just sexual ones--which would stand in the way of the special type of closeness between analyst and analysant. Anonymity is an important part of the protection that a patient has and a therapist will not normally acknowledge even the existence of any therapeutic relationship with the client unless the latter requests it as in the case of dealing with third party insurers.

E-mail connections often have the anonymous quality that one associates with meeting a stranger on a train or plane. Since it is not expected that there will be any subsequent relationship, people often feel freer to say things that they would not risk divulging to their close friends or family members for fear of the consequences within that or other relationships. The irony is that when one feels so close to the stranger because of the ease of communication, the tendency is to want to continue the relationship that developed so warmly because of the anonymity. Most friendships based on this type of anonymity do not survive attempts to continue them in person. Online there is a better chance for continuity because of the safety-in-anonymity and distance.

Safety is a fundamental requirement for intimacy both online and offline and can be created in many ways. Psychohistory Forum meetings are designed to avert the types of criticism and fighting that so often plague interdisciplinary fields such as psychohistory where the tendency is to pay homage to one's primary discipline or favorite theorist by criticizing all others. Montague Ullman developed a wonderful technique for dream appreciation in groups based upon a high level of protection being offered to the dreamer who thus is much freer to probe the unconscious even among strangers meeting for the first time (Montague Ullman and Nan Zimmerman, *Working with Dreams*, 1979). Psychoanalysis provides considerable safety to the analysant so there is the freedom to free associate.

Though the media loves to capitalize on the lack of safety on the Internet by carrying accounts of women who are raped by men they met over the Internet or boys who are lured into homosexuality (or even murder) on the Net, the central fact of the relative sexual safety of Internet friendships should not be ignored. This summer there have been

gender wars on the Psychohistory Mailing List discussion group. I suspect these mostly dead-end discussions have as much to do with anxiety over the impending establishment of a new psychohistory discussion group as they have to do with relations between the sexes. (Mailing lists seem to provide a safe outlet for the expression of anxiety and in so doing sometimes fosters a sense of intimacy among the participants.)

At times however, gender and intimacy may come into real conflict. Clearly, to some people intimacy means sex. Though this is not the type of intimacy I am writing about, sexual feelings certainly are present in relationships. Few things are more appealing than the closeness of lovers who share most things. This is very much the opposite of those who are simply looking for anonymous sex. Every morning my AOL account has offers of pornographic type sexuality that have nothing to do with intimacy but much to do with titillation and voyeurism. In ordinary relations, mild sexual feelings can take the form of a pleasant type of flirtatiousness. But, if they are too intense they can become a problem. I note that online I am much quicker to form friendships with women than I am in person where there is more room for misunderstanding about intentions. In this sense, the Internet heightens my abilities to have friendships with the opposite sex. Sexuality can be a problem in parent-child relations: I think of a girl who had a wonderful relationship with her father until she reached the age of sexual maturity. Then she was then rejected by a parent who was frightened by the very idea that he had some sexual feelings regarding his daughter.

Age too can enhance or diminish intimacy. Growing old together can mean that a couple, of whatever gender combination, can learn to anticipate each other's every need. The vision of young people is often clouded by the thrill of newness, idealized versions of other people, counterdependency needs, sexual urges, and inexperience. The other day I heard myself say to the new clerk in the cleaners, "what is your name? The letters on your necklace are too small for my eyes to read?" She responded, "Ellen, and I have trouble seeing things too as I get older." My response was, "My eyes don't see as well with age, but my vision is much better than when I was young." In short, I was feeling that the perspective of increased experience that enhances with age, offers a better view than youthful eyes can often provide. On the Internet I feel frustrated when I do

not know if I am communicating with a 20-year-old or an 80-year-old. My desire to have a sense of the age of the respondent is based partly on my inclination to relate differently with people on the basis of their ages. When I have a good sense of the temperament, values, views, and age of a respondent, I find that I am much more relaxed than when I do not. For example, when I learned that Evelyn was close to my age I felt closer to her than before.

Fear of loss is the enemy of intimacy. If we are too fearful we will not establish closeness. Some people respond to the fear by becoming highly dependent and needy; others by saying, "who needs this person anyway." I think of a several times divorced woman, capable of enormous intimacy, whose automatic response to some problems with her fiancé, was to declare "go find someone else!" She sought to avoid the repetition of her trauma of abandonment by driving away her lover. In counseling, the couple had to develop ways of overcoming her strong impulse and his hurt reactions. On the Internet when the online "honeymoon period" is over, the question becomes just how will the relationship be nurtured. Online, friendships do need to be cared for especially since proximity cannot enable the parties to facilitate the relationship by reading body language and listening for slight intonations of the voice. Inaction is all that it takes to kill an online friendship. If one person doesn't write for a while this may prompt fears of rejection and end the online friendship.

Time and care are essential for intimacy on and offline. My wife and I had to struggle to make enough time to nurture our intimacy. Even in my online relationship with Evelyn Sommers this issue came up as she kidded me about my cutting short my messages so that I could go water my plants to keep them from dying in the drought. As previously stated, the big problem with Internet friendships is that you do not really know if the other person is presenting an idealized version of themselves, based upon how they think they ought to be, or if they are allowing the full range of their personality to show. I doubt if we can ever know. Secrecy is the enemy of close relations. It is what allows the "false self" to dominate and thus allow the friendship to be built on a crumbling foundation. A relationship based upon false premises can, like a romantic novel, have lots of actions, but little intimate feeling. Openness and honesty, in person and on the Internet, remain the

most solid base for friendship. On the Internet the challenge is greater or at least different because it is harder to check the reality.

In conclusion, intimacy is an ideal for which we strive on and offline. Though it is best in person, there are some positive aspects to online intimacy which I recommend. When I first began to think about this issue my sense was that there was a much more limited space for Internet closeness than in fact I found it to be, and I recommend it as a nice adjunct to in-person friendships. My new friendship with Evelyn illustrates this point, as well as the role of disagreement as a step towards friendship. The ebb and flow of closeness may be interesting to observe and participate within -- it has certainly been for me.

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Professor Elovitz took his doctoral degree in history before training for ten years in psychoanalysis as part of becoming a psychohistorian. For five years he was Program Co-Chairman and then Chairman of the Saturday Workshops of the Institute for Psychohistory. He is a founding member and past president of the International Psychohistorical Association, and a contributing editor of the Journal of Psychohistory. As founder and director of the Psychohistory Forum (1984-), editor of Clio's Psyche (1994-), and coordinator of Forum research projects, Elovitz has set the goal of writing a psychohistory focused on adaptability, creativity, empathy, and innovation rather than upon psychopathology. Besides his numerous publications on creativity, dreams, methodology, Presidential candidates, psychobiography, and teaching, he has edited several volumes: Historical and Psychological Inquiry (1990), and (co-edited with Charlotte Kahn) Immigrant Experiences: Personal Narrative and Psychological Analysis (1997). He may be reached at <pelovitz@aol.com>. □

Cyber Glossary

Bob Lentz
Clio's Psyche

Thanks to Michael Hirohama of the Psychohistory Mailing List for his suggestions and for directing us to the following Web sites from which the definitions are adapted: Computerhope, <www.computerhope.com>, and the more technical, The Online Hacker Jargon File, version 4.1.4, 17 June, 1999, <www.tuxedo.org/~esr/jargon/html>.

Items in **bold** within definitions are separate entries.

address (e-mail address, Net address): see **Internet address**

AOL: abbreviation for America Online, the largest **Internet Service Provider (ISP)**

browser (Web browser): software that gives access to and navigation of the **World Wide Web (WWW)**; lets users click a button, icons, and menu options to access commands; allows users to **download** pages at different **sites** either by clicking **hyperlinks** or by entering a **Web page** address, called a **Universal Resource Locator (URL)**; at this time, no one browser can search all aspects of the **World Wide Web**

bulletin board: small computer network where you can dial up and connect to a main computer where you can talk to different people, share software and information

chat: computer-facilitated text-based interaction with others in which responses arrive in seconds, which contrasts to the longer delays of **e-mail**

chat room (chat channel): computer-generated location in which to participate in **chat**; run on a network, it gives people all over the world the ability to talk (type) to one another in real-time -- each user has a nickname (handle) and "converses" with other users

cyber: having to do with cyberspace

cyberbabble: **online** communication that is unduly technical, unclear, obscure, or otherwise exclusionary to the educated layperson who is new to the field [coined by Paul Elovitz for this issue]

cyberspace: the world of information created by computers; the **Internet**

download: electronic retrieval of data from another computer either by using a network or modem

e-mail (electronic mail): text messages and or files, and images, sent through a network to a specified individual or group; contrast with **snail-mail**; to send electronic mail

flame: to post an **e-mail** message intended to insult and provoke; to speak incessantly and/or rabidly on some

relatively uninteresting subject or with a patently ridiculous attitude; an instance of flaming; flames range from satirical witticisms and sarcasm to vicious name-calling

flame war: acrimonious dispute conducted on a public electronic forum

home page: main page in a **Web site** where users can find **hyperlinks** to sub-**pages** in the site

hyperlink: see **link**

Hypertext Markup Language (HTML): language used to create electronic documents, especially pages on the **World Wide Web**, that contain connections called **hyperlinks**

Internet (Net): set of loosely connected networks linking millions of computers for communications purposes; a site is generally considered "on the Net" if it can be reached through an **Internet URL** such as <www.computerhope.com>

Internet address: e-mail address reachable through the Internet; of the form <foo@bar.baz>, where *foo* is a user name, *bar* is a sitename, and *baz* is a domain name; the five most important functional Internet domains are *com* - commercial organizations, *edu* - educational institutions, *gov* - U.S. government civilian sites, *mil* - U.S. military sites, and *org* - non-profit organizations; examples of geographical domains are *us* - U.S.A., *ca* - Canada, and *uk* - United Kingdom

Internet Service Provider (ISP): company that allows subscribers into its computers to connect to the **Internet**; will give you an Internet account, **e-mail** address, and Web space for your own **Web page** for around \$20.00 a month; with commercial **online** services such as AOL and Prodigy, you get proprietary features such as **chat rooms**, software, and financial market quotes, sometimes for more money

link: icon, graphic, or different-colored text that, when clicked on with the mouse, automatically opens another file for viewing

LISTSERV: trademark of a specific mailing list management software system; sometimes used to mean **mailing list**; also known as **LISTSERVE**

lurking: reading **online Usenet newsgroup, bulletin board, and mailing list** messages or **chat room** conversations without taking any part, to get a feel for the flow; a lurker is one who practices lurking

mailing list: Internet discussion group for persons with a shared interest; participants receive each message posted to a list via **e-mail**; sometimes signified by **LISTSERV** or **LISTSERVE**

modem: a device that lets a computer transmit and receive information over telephone lines

network: set of computers conjoined by cable connection, or indirectly by telephone lines or satellites, and can be part of a small-office system or a global Web of numerous other networks including commercial time-sharing gateway services (such as CompuServe and

AOL)

newsgroup: on the **Internet**, an area reserved for the exchange of messages on a certain topic

online (on-line): ~~interacting with the Internet~~

real-time: doing something while people are watching or waiting, e.g., communications such as **online chat** sessions are said to be real-time if they are fast enough to be perceived by the user as a conversation instead of a series of messages with significant wait between them

site (Web site): **World Wide Web** location managed by a single entity that provides information such as text, graphics, and audio and video files to users as well as connections or links to other **Web pages** on the **Internet**; every Web site has a **home page**, the initial document seen by users, which acts as a table of contents to other available offerings at the site

snail-mail: traditional paper mail sent by a postal service, taken from its relative slowness to arrive compared to electronic mail; contrast **e-mail**; one's postal address is, correspondingly, a "snail address"; to send paper mail

software: set of instructions that tells a computer what to do; Microsoft *Word* is the most famous software for **word processing**

spam: to cause a **newsgroup** to be flooded with irrelevant or inappropriate messages, e.g., asking "What do you think of abortion?" on the *soc.women* newsgroup; to send many identical messages separately to a large number of **Usenet** newsgroups; to bombard a newsgroup with multiple copies of a message; to mass-mail unrequested identical e-mail messages, particularly those containing advertising; any large, annoying, quantity of output

URL (Universal Resource Locator): standardized naming, or "addressing," system for identifying documents and media accessible over the Internet, e.g., <<http://www.computerhope.com>>

Usenet: giant distributed **bulletin board** system which hosts thousands of **newsgroups**; newsgroups can be accessed through the Internet

virtual: artificial or simulated, performing the functions of something that isn't really there, e.g., an imaginative child's doll may be a *virtual* playmate

virtual reality: computer-generated images and sounds rather than actual objects, e.g., role-playing games in which users interact with the environment and objects in it through specialized input devices such as goggles, headphones, and gloves

virus: program designed to destroy or modify data, or cause other problems with the computer; viruses can be prevented by getting a virus protection (anti-virus) program

Web browser: see **browser**

Web page (page): contains information graphics and hyperlinks to other Web pages and files that can be accessed on the **Internet** by addresses called

Universal Resource Locators (URLs)

Web site: see **site**

word processing: ability to create, store, and print documents using a special computer program called a word processor, e.g., *Word* or *WordPerfect*; lets users edit documents, move and copy text, insert graphics, perform some desktop publishing functions, and delete text in a far easier and more efficient fashion than possible with typewriters

World Wide Web (Web, WWW): collection of Internet server computers which provide documents composed of text, graphics, audio, video, and most significantly, **links** to other documents, multimedia files, and **sites**

Bob Lentz is Associate Editor of this publication. □

Presidential Prediction 2000

(Continued from front page)

cannot be predicted with certainty before election day or the Superbowl game.

Many people make bets or predictions on the outcome of the Superbowl football game. I will venture a prediction on the Presidential election. In contrast to the Superbowl, when the two opponents are selected less than a month before, the Presidential nominees in 2000 are most likely to be Democratic Vice President Al Gore and Republican Texas Governor George W. Bush.

Three conditions that favor the election of Gore are listed in sequence of predicted influence. The first advantage of Gore is that as Vice President, he has much name recognition and is widely respected. A generally unrecognized advantage is his difference in temperament from Clinton. The dutiful, earnest, introspective Gore will be attractive to many voters after the flamboyant, gregarious, self-indulgent Clinton. Popular Presidents who were less sociable and charismatic than Gore include Madison, Grant, Cleveland, Wilson, Coolidge, and Nixon.

A general psychological tendency is to become adapted to a familiar stimulus, so that a contrasting stimulus is more conspicuous and attractive. This is the basis for the saying "the grass looks greener on the other side of the fence." Eight years of one President tends to stimulate the desire for a contrasting President. The history of the United States indicates that the voters usually elect a contrasting President when the incumbent is approaching the end of his second elected term. There have been nine such transitions. Six

transitions have been to a member of the incumbent's party. The tall, athletic, diplomatic military hero Washington was followed by the short, intellectual, contentious John Adams. The tall, affable Jefferson was followed by the short, reclusive Madison. The successor of Madison was the tall, charming Monroe. The tall, aggressive military hero Jackson was followed by the short, diplomatic, clever Van Buren. The friendly delegator Reagan was followed by the competitive, diligent Bush. Three transitions have been to a member of opposing party. The assertive reformer Cleveland, who served two interrupted terms, was replaced after his second term by the genial, conservative McKinley. The scholarly, idealistic Wilson was replaced by the gentle, hedonistic Harding. The elderly, conciliatory military leader Eisenhower was replaced by the young, assertive Kennedy.

The second advantage of Gore is Democratic President Clinton's support. The incumbent claims the credit for the current economic prosperity. Republican majorities in Congress have alienated the majority of voters. Impeachment of Clinton has united the Democrats and split the Republicans. Acquittal of Clinton has boosted his popularity.

The third advantage of Gore is his residence in Tennessee, a Southern state. Because of current Republican dominance in the South, Gore can attract electoral votes that otherwise would be won by the Republican nominee. Clinton's Arkansas residence likewise was an advantage in 1992 and 1996. An opposite situation for the Democrats was from 1837 to 1945, when they were dominant in the Southern states. During that long time span, the Democratic Presidential nominee was always a Northerner.

Three conditions are advantageous for the probable Republican nominee, George W. Bush. His first advantage is that he has taken a centrist position, rejecting the Christian moralistic wing of the Republican Party. This is similar to Clinton's centrist position in 1992, rejecting the "tax and spend" liberal wing of the Democratic Party.

The second advantage for Bush is that as a son of a recent President, Bush has even more name recognition than the incumbent Vice President. The desire for a contrasting personality to the two-term Democratic incumbent, Clinton, might extend to the desire for the son and namesake of the President whom Clinton defeated in 1992. Some voters will choose the Republican

nominee because of hatred for Clinton or disapproval of Clinton's sexual activities.

The third advantage of Bush is recent preponderance of Republican Presidents and a Republican majority in both the Senate and House of Representatives. It is possible that the United States has shifted from prevalent preference for Democratic Party leadership, from 1933 to 1969, to prevalent preference for Republican party leadership, beginning in 1969. The Republicans were the dominant party in a lengthy earlier era, 1861-1933.

I believe that the three reasons favoring Gore are stronger than the three reasons favoring Bush. I therefore conclude that Gore will probably be elected President on November 7, 2000.

The foregoing advantages omit the probable most influential condition, the national economy. This is because of the potential for a major change prior to the Presidential election of 2000. The current situation of prosperity, low inflation, and a federal budget surplus is highly advantageous for the Democratic nominee. In the 1992 election, shortly after the recession of 1991, a slogan of Clinton's campaign was "It's the economy, stupid." The same slogan will favor the Democratic nominee if the current economic prosperity continues.

A possible change is an economic recession. Stock market prices are unusually high. A reversion to traditional values would be a traumatic decrease in the stock prices, probably followed by an economic recession. I expect a stock market crash, but it seems unlikely to occur prior to the election. Such crashes in the past have occurred more often in the first year of a Presidential term, such as in 1929. If the stock market does crash before November 2000, the Clinton administration will strenuously attempt to counteract its effects. The long-term consequence of this attempt may be severe inflation, but that adverse event may be postponed until after the election of 2000.

Former basketball star and United States Senator Bill Bradley is competing with Al Gore for the Democratic Presidential nomination. If Bradley wins, his New Jersey residence will deprive him of Gore's advantage of being a Southerner. A possible advantage for Bradley would be his weaker association and therefore stronger contrast with President Clinton.

Numerous Republicans are competing with

George W. Bush for the Republican nomination. Most of Bush's rivals are allied to the Christian moralistic faction of the Republican Party. If any of these moralistic candidates is the Republican nominee, many Republicans will vote for the Democratic nominee or for a minor party candidate.

My prediction of the election in 2000 is largely based on inferences from previous Presidential elections. The possibility of drastic change adds to the uncertainty of the prediction. I believe that a drastic change is impending. Two previous major stages of United States history both had a duration of 72 years. The first was 1789-1861, ending with the onset of the Civil War. The second was 1861-1933, ending with the onset of Franklin D. Roosevelt's New Deal. If the 72-year cycle of 18 Presidential elections is a valid tendency, a new, different stage may be expected to begin in 2005. A small variation in duration could shift the onset of the new stage to the election in 2000.

I encourage other people, in addition to myself, to predict the outcome of the Presidential election of 2000 and specify the psychohistorical reasons for the prediction. The election will either support or contradict the prediction and therefore the reasons for it. Either outcome will advance our understanding of elections and psychohistory.

Herbert Barry, III, grew up in Cambridge, Massachusetts, and took his BA in Social Relations at Harvard College before going to Yale University to earn his PhD in Experimental Psychology with a minor in Social Psychology. Since 1963 he has been at the University of Pittsburgh where he is Professor of Pharmaceutical Sciences in the School of Pharmacy with an adjunct appointment as Professor in the Anthropology Department in the College of Arts & Sciences. Since 1979 his publications on the Presidents of the United States include their birth order, longevity, first names that induced special affiliation with their father or mother, and slogans associated with their Presidencies. Professor Barry is Co-Director of the Psychohistory Forum's Childhood and Personality of Presidents and Presidential Candidates Research Group and a past president of the International Psychohistorical Association. He may be reached at <barryh@vms.cis.pitt.edu>.

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Why Al Gore Will Not Be Elected President in 2000

Aubrey Immelman
Saint John's University

Paper prepared for the March 6, 1999, Psychohistory Forum meeting

Unlike President Clinton, Vice President Al Gore possesses well-consolidated character integrity; however, its outward expression in discernable personality traits does not auger well for his candidacy in an era where political campaigns are governed by saturation television coverage and the boundaries between leadership and celebrity have become increasingly blurred. It is for this reason that I predict that Al Gore will not be elected President of the United States in 2000 -- provided the Republicans field an outgoing, relatively extraverted, charismatic candidate. [See the author's "The Political Personality of George W. Bush" on page 74.]

In support of this contention, I quote and paraphrase from the abstract of my 1998 study of Al Gore, following which I present my "worst-case" scenario for a prospective Gore Presidency (formulated in June, 1998). I conclude with some observations on emerging electoral trends framed as personality effects in the context of the growing impact of television on election outcomes.

Al Gore's Personality Profile

I found Vice President Gore "to be primarily conscientious/dutiful and introverted/alooof." Based on Millon's *Index of Personality Styles Manual* (1996), Simonton's *Presidential Style: Biography, Personality, and Performance*, and the model of Costa and McCrae, it is implied "that Gore is highly deliberative/conscientious, somewhat lacking in interpersonal/agreeableness, and low in charisma/extraversion." If we turn to Renshon's *The Psychological Assessment of Presidential Candidates* (1996), we find that "Gore's profile suggests that his ambition is rooted in a sense of duty; that his character integrity is well consolidated; and," to conclude, "that his interpersonal relatedness is marked more by detachment than by a tendency to move toward, away from, or against others." [Editor's note: See the June issue for the full citations of these studies.]

"Conscientiousness and low susceptibility to ethical transgression" are "major personality

20th-Century U.S. Presidents Ranked In			
President	Dev'n.	Rank	Class.
Theodore Roosevelt	+2.28	1	Extra. +
Franklin D. Roosevelt	+1.78	2	Extra. +
Bill Clinton	+1.38	3	Extra. +
John F. Kennedy	+1.27	4	Extra. +
Lyndon B. Johnson	+1.23	6	Extra. +
Ronald Reagan	+0.91	7	Extra.
Harry Truman	+0.89	8	Extra.
Warren Harding	+0.30	11	Extra. -
Dwight D. Eisenhower	+0.25	12	Extra. -
Woodrow Wilson	+0.14	16	Extra. -
George Bush	+0.06	18	Extra. -
Jimmy Carter	-0.04	22	Intro. -
Gerald Ford	-0.05	23	Intro. -
William Taft	-0.16	26	Intro. -
(Bob Dole)	(-0.52)	N/A	(Intro.)
Richard M. Nixon	-1.01	37	Intro. +
Herbert Hoover	-1.43	40	Intro. +
Calvin Coolidge	-2.27	41	Intro. +

strengths" of Al Gore. On the other hand, "his major personality-based limitations," which would affect his performance as President, "are deficits in the political skills of interpersonal, charisma, and spontaneity, and his self-defeating propensity," as I pointed out last year when I presented on him at the International Society of Political Psychology meetings in Montreal, "for tenaciously pursuing a pet policy or dogmatically advancing some central principle in defiance of legislative or public disapproval."

A Personality-Based Assessment of Political Risks

In the unlikely event that Vice President Gore should succeed Bill Clinton as President, my tentative "worst-case" prediction is that by virtue of the moralistically conscientious features in his profile he may be inclined, like Woodrow Wilson, to relentlessly advance a defining policy or program in which he has a vested interest (e.g., the environment, government efficiency, or the high-tech industry). Such single-minded, dogged

determination incurs the risk of alienating some constituencies and diverting inordinate energy, attention, and resources from other endeavors, tasks, and duties.

The prominence of the introverted component in his personality style could further erode his support if a President Gore were to withdraw to the Oval Office and disregard the important Presidential tasks of coalition building and public relations.

Regarding the risk of scandal, there will be none of consequence that personally involves the President. Respectful, dutiful personalities are much too scrupulous in matters of morality and ethics; in fact, like Woodrow Wilson, they run the risk of being overly moralistic, if not condescending. Finally, Al Gore's introversion, in stark contrast to the narcissistic-outgoing pattern exemplified by President Clinton, is associated with meager affective and erotic needs, which attenuates the risk for sexual misconduct -- even without factoring in the potentiating effect of the principled scruples of the conscientious character. The dominance of conscientious features in Gore's profile suggest that he is not likely to be a visionary, highly imaginative, President or a transformational leader.

Polls Versus Personality and Electoral Trends

The 2000 election is too distant to attach great significance to polls, which fluctuate with the vagaries of the moment (although even at this early stage Al Gore is lagging behind likely Republican contenders). Polls change, but personality does not. What, then, can we learn from an analysis of long-term electoral trends, framed as personality effects? The extraversion-introversion dimension, as shown by factor-analytic studies, is the key personality attribute in reference to impression formation. In addition, extraversion is a major element in interpersonal, charisma, personal charm, and warmth. Extraversion, as supported by the research of Rubenzer, Faschingbauer, and Ones (see table below, modified) support a series of inferences: (1) Every U.S. President (relative to other U.S. Presidents) has been extraverted, starting with Franklin D. Roosevelt. The exceptions are Richard M. Nixon, Gerald Ford (a never-elected President), and Jimmy Carter (who is an anomaly as a result of the Watergate scandal). (2) Despite the lack of empirical data for defeated candidates Barry Goldwater,

Hubert H. Humphrey, George McGovern, and

Walter Mondale, it can be confidently speculated that, at least since John F. Kennedy, the more outgoing candidate has consistently won the Presidency. The exception is Richard M. Nixon in 1972 as McGovern was almost certainly more outgoing than Nixon, and perhaps in 1968 since Humphry was perhaps more outgoing (S. Rubenzer, T. Faschingbauer, & D. Ones, "Personality Scores and Portraits of U.S. Presidents," paper presented at the 104th Annual Convention of the American Psychological Association, Toronto, Ontario, August, 1996).

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The Political Personality of George W. Bush

Aubrey Immelman
Saint John's University

I conducted an indirect assessment of the political personality of Texas governor George W. Bush from the conceptual perspective of Theodore Millon's model of personality. Information concerning Bush was collected from published biographical accounts as well as political profiles and then synthesized into a personality profile using the Millon Inventory of Diagnostic Criteria, which yields 34 normal and maladaptive personality classifications congruent with Axis II of the DSM-IV. Governor Bush's primary personality patterns were found to be outgoing/gregarious and dauntless/adventurous. (A. Immelman, "The Political Personality of Texas Governor George W. Bush," paper presented at the Twenty-Second Annual Scientific Meeting of the International Society of Political Psychology, Amsterdam, The Netherlands, July, 1999).

Outgoing leaders are gregarious, confident in their social abilities, skilled in the art of social influence, and have a charming, engaging personal style that makes people like them. Although they have a tendency to become easily bored, especially when faced with repetitive and mundane tasks, their enthusiasms often prove effective in energizing and motivating others. These outgoing

qualities, which Bush shares with President Bill Clinton, are diametrically opposed to Vice President Al Gore's more introverted disposition.

Adventurous leaders are characterized by strong independence strivings, an ambition to excel, competitiveness, and often by sensation-seeking and risk-taking behaviors. These personalities also have a tendency to be overconfident, and their trademark charm may be somewhat glib and superficial. Bush's adventurous traits account for what Gov. Bush has characterized as the "so-called wild, exotic days" of his youth -- now tempered by age, experience, lifestyle modifications, and political ambition.

An accurate measure of George W. Bush should take into account the joint effect of the outgoing and adventurous facets of his personality. Personality theorist Theodore Millon suggests that this particular blend typically makes for independent-minded individuals who "exhibit a strong need for autonomy and self-determination." They "seek to do things their own way and are willing to take the consequences of doing so." In addition they "dislike following the same routine day after day" and tend to be more expedient than conscientious. These traits imply a distinct risk for acting "impulsively and irresponsibly." (Millon with R. D. Davis, *Disorders of Personality: DSM-IV and Beyond*, 2nd ed., 1996)

A dimensional reconceptualization of my Millon-based findings in terms of Dean Keith Simonton's empirically derived dimensions of Presidential style (which mirror the five-factor model of personality (P.T. Costa & R.R. McCrae, eds., *The NEO Personality Inventory Manual*, 1985) suggests that Bush is a highly charismatic (extraverted), somewhat interpersonal (agreeable) leader, but not very deliberative (conscientious). This profile suggests that a President George W. Bush -- despite attempts to cultivate an image of disdain for public opinion -- will actively refine his public persona, skillfully maintain his political viability, and be activist and energetic (outgoing qualities) rather than cautious or conservative in his role as Chief Executive. (Simonton, "Presidential Style: Biography, Personality, and Performance," *Journal of Personality and Social Psychology*, 55, 1988:928-936)

A less-than-deliberative President Bush, however, will run the risk of failing at times to fully appreciate the implications of his decisions, displaying sufficient depth of comprehension, or effectively weighing alternatives and long-term

consequences of policy initiatives. Furthermore, an outgoing, relatively unreflective President Bush may not keep himself as thoroughly informed as he should (for example, by reading briefings or background reports), may force decisions to be made prematurely, may lose sight of his limitations, and may tend to sacrifice effective policy for political success.

In summary, George W. Bush's major personality strengths as a Presidential candidate are the important political skills of charisma and interpersonal skills, which should enable him to connect with voters and maintain his early lead in the race. His personality-based limitations include a propensity for superficial command of complex issues, a tendency to be easily bored by routine, a predisposition to act impulsively, and a predilection to favor personal connections, friendship, and loyalty over competence in staffing decisions and political appointments -- all of which could render a Bush administration vulnerable to errors of judgment or ethical misconduct.

Ironically, if indeed America suffers from "Clinton fatigue" -- in my opinion, a myth perpetuated by the media -- it would be better served by electing the conscientious, deliberative, more introverted Al Gore. Relative to Gore, Bush's personality quite closely approximates that of Bill Clinton. □

[Editor's note: As a scholar of Presidential character, group psychology, and the Presidency, I must confess my profound ambivalence regarding the issue of electoral prediction. There are just too many variables to make predictions reliable. Yet for years, Herbert Barry, Aubrey Immanuel, and other respected colleagues have been making predictions at professional conferences I have organized or attended and they have often been correct. For example, Barry's two Presidential prognostications that Clinton would beat his Republican opponents in 1992 and 1996 were vindicated. As an editor, I have decided to publish the contradictory predictions of these two Presidential scholars because of the light shed on the issues. Also, I am hopeful that their publication will prompt our readers to write articles and letters to the editor on the subject. My own discussion of it as well as exploring the personality of Governor George W. Bush have been postponed to the December issue because of a lack of space in this one.] □

The Creativity, Introspection, and Pacifism of Andrew Brink

Paul H. Elovitz

Ramapo College and the Psychohistory Forum

*Andrew Whitelaw Brink is a literary scholar who has researched and published extensively in artistic creativity, psychobiography, Colonial America, and pacifism. Professor Brink was born January 1, 1932, in Madison, Wisconsin. He received all three of his degrees in English literature -- BA (1955) and MA (1958) from the University of Toronto, and PhD (1963) from the University of London, United Kingdom. Prior to devoting himself totally to research, writing, and publishing, he taught literature at McMaster University in Hamilton, Ontario, from 1961 to 1988, and then headed the Humanities and Psychoanalytic Thought Program at the University of Toronto from 1988 to 1993. Brink has an abiding interest in the British "object relations" theorists and the durability of their ideas about personality formation and psychopathology. Brink's well received series of three review articles of books on John Bowlby, Ronald Fairbairn, Harry Guntrip, and Donald Winnicott appeared in **Clio's Psyche** Vol. 5, Nos. 2-4, September and December, 1998, and March, 1999. He serves as a trustee of the Holland Society of New York and of the Psychohistory Forum.*

Brink is the author of Loss and Symbolic Repair: A Study of Some English Poets (1977), Creativity as Repair: Bipolarity and Its Closure (1982) -- a study using Fairbairn's account of the split and repressed ego as starting point for consideration of what creativity may be about, Bertrand Russell: The Psychobiography of a Moralizer (1989), and Obsession and Culture: A Study of Sexual Obsessions in the Modern Novel (1996). His first edited book was The Life of Reverend Mr. George Trosse, Written by Himself (1714) (1974) -- a spiritual autobiography of a non-conformist minister who recovered from alcoholism and delusions, an important English historic example of diagnosing and treating mental illness, and he co-edited The Collected Papers of Bertrand Russell, Vol. I (1983) and Vol. XII (1985). He may be contacted by e-mail at <brink@netinc.ca>.

PHE: Please tell us about your early childhood.

AWB: I was born by Caesarean section.

The important fact is that my mother almost died in giving birth and was debilitated for the first year of my life. Nursing was sporadic and mostly unsuccessful, despite her wish to give the best maternal care. Fortunately she regained full health and entered mothering with dedication, but the risk had been frightening, as she later told me. It is evident why, when I later discovered John Bowlby's attachment theory of anxious attachment, my reaction was "Aha! This is it!"

PHE: Tell me about your illustrious ancestry and its impact on your interest in history. What impact did your Dutch and British ancestors have on your development?

AWB: Family history and genealogy have always fascinated me. My father made certain that I knew all my Canadian relations and remained connected to them, as did my mother. My mother's Scottish forebears, who began settling in Ontario in the 1830s, were well documented and I was introduced to them early. My mother was one of three daughters in the third generation of a Woodstock industrial family. Her grandfather, Robert White-law from Roxboroughshire, Scotland, learned the foundry trade near Hamilton and in 1856 established the Whitelaw Foundry at Beachville. Upon moving it to Woodstock in 1870, he became the city's leading manufacturer of heavy machinery -- steam engines, turbines, and, eventually, roller mills for wheat in western Canada. My grandfather carried on the business, but as his daughters did not take up careers as industrial managers, after my grandfather's death, my father sold the Whitelaw Foundry. As the only male descendant, and named for the family, I was nonetheless not destined to inherit the business.

My father was descended from late 18th-century Upper Canadian (Ontario) pioneers from New Jersey and New York; he was born and brought up on a farm near Woodstock (west of Toronto). I was slower to realize my father's colonial New York heritage, although it, too, was well documented. Pursuing New Netherland family history has become a passion, and I assisted Laurel Shanafelt Powell compile *A Brink Book ... Some Descendants of Lambert Huyberts and Hendrikje Cornelisse...* (539 pages + charts, privately published, 1996). Lambert Huyberts Brink and his family left Wageningen, Gelderland in 1660 and settled to farm in the mid-Hudson Esopus territory, now Hurley, New York. From 1666 he was ex-Director Peter Stuyvesant's designated farmer on some of the most productive

lands in the colony. The presence of Dutch settlers, however essential to food production, was a disaster for the indigenous people. My family were involved in one of the worst genocidal wars, the Second Esopus War of 1663.

Historical studies, such as Ronald Wright, *Stolen Continents: The "New World" Through Indian Eyes* (1993), force a new realism about such episodes in the European settlement in North America. Using psychohistorical precepts, I am trying to go beyond conventional history to discover the motives of certain ancestors whose lives were formative in the colony. The first of these is my "The Ambition of Roeloff Swartwout, Schout of Esopus," (*de Halve Maen: Magazine of the Dutch Colonial Period in America*, Vol. LXVII, No. 3, Fall, 1994).

A second historical reconstruction, "The Van Schoonhovens: Enterprising Immigrants," will appear in the Spring, 1999 issue of *de Halve Maen*. From 1651-1654 my ancestor Claes Hendricks Van Schoonhoven from Utrecht was one of the first developers in the Wall Street area of Manhattan, and he continued in Fort Orange (Albany, New York). Briefly successful, Claes's self-aggrandizing drive took him beyond his financial means and eventually beyond ability to manage his multiple holdings in Albany. Over-extended and in debt, he died at 32. This is really a psychohistorical reconstruction but without any theoretical trappings.

These forebearers excite and unsettle me because of their assumed right of conquest and displacement. They exhibit a state of mind which has gone on to dominate and despoil nature at a rate which should have been predictable. The family connections appearing in *A Brink Book* are but a small sample of New Netherland, but they are fully enough documented to allow some conclusions about states of mind leading to rampant development in North America.

PHE: Some Psychohistory Forum researchers have been struggling with the issue of identification with a particular parent and achievement. In your experience and life, are high achievers more identified with their fathers, or mothers?

AWB: Both parents broke ties with Protestant (mainly Calvinist) upbringings, angering some members of their families by becoming "freethinking" agnostics. They left rural and small-city Ontario, Canada, for the U.S.A. to join a

progressive elite then forming in the biological sciences at the University of Wisconsin in Madison. They were attracted to progressive ideas but not to religion, so I was brought up to be sceptical of revealed religion. As a child, I was given Darwin, Huxley, and H.G. Wells to read on evolutionary theory. When I began thinking for myself about religion, I was attracted to the Society of Friends (Quakers) mainly because of their "peace testimony." I still have strong sympathy with the "universalist" sort of Quakers, although my practice is Buddhist Vipassana meditation.

My parents remained together in a long but unbalanced marriage. My father far outpaced my mother who suffered neglect and ill health, and predeceased him by many years (I was age 30 at the death of my mother and 52 at the death of my father). My mother loyally helped my father socially and raised his children, but she did not share his science. Starved for affection she turned to me, and later to my sister, adopted when I was six, for companionship. She had good women friends, clubs, and social causes, but her real needs and hopes were not met. She loved her house and garden; she read widely, valued historic architecture, and surrounded herself with antiques, mainly from her family. She created an exquisite little realm of house and garden, but it was emotionally empty except for associations to the past and to her children. My father had his farm to which he was devoted, and he ran it as a business through a manager. My mother was little interested in the farm, preferring her rock garden and wood lands at the Madison (Nakoma), Wisconsin, house. She often turned to me in her emotional neediness; gentle and bright, she was good company. But the need for emotional closeness became too much, and I felt impinged upon, especially as her health worsened. My own two serious childhood illnesses are, in part, attributable to having internalized tensions between my parents; in both sicknesses, my recovery depended on my mother's intensive care.

We were all devastated by her breast cancer when I was about 15. She had a massive mastectomy and survived, but recovery was exceedingly difficult. My father was deeply frightened but, always reliable, he saw us through the crisis. I was shocked by what had happened, and was not as willingly available to my mother as was my sister. I had powerful empathy but also withdrew as never before. My mother's need for me to "witness" her scarred chest was not

unwelcome, but it was emotionally laden and still reverberates through my imaginative life in ways needing exploration. A long developing ambivalence became a feature of my inner life and has remained so. There was enough residual awareness from my childhood analytic treatment for me to realize that I was over-stimulated, and I began reading psychoanalysis at about this time. But the reading was sporadic (centered on *Neurotica*, a magazine from New York), and I knew that my imagination was activated in worrying ways. I began looking for correlatives in the fine arts and literature. This pursuit has been of long duration, and I was finally able to make a statement about the obsessive male imagination and literary creativity in *Obsession and Culture: A Study of Sexual Obsession in the Modern Novel*, with studies of H.G. Wells, Hermann Hesse, Vladimir Nabokov, John Fowles and John Updike. I have not forsaken my mother -- all that she valued is what I value -- but she is "anxiously" internalized in ways that are still motivational and need to be better understood.

The urge to study creativity is thus attributable to anxious attachment to my mother, but the will to do so intellectually is from my father. He was always interested in his own creativity in science, having been one of Anne Roe's subjects in "A Psychologist Examines 64 Eminent Scientists" (*Scientific American*, Vol. 187, 1952: 21-25). He knew from Roe's findings that early loss of mother was an important variable in the lives of men who distinguished themselves as biological scientists. He had been unprepared for the death of his mother when he was 11, and it seems that he never fully mourned her loss or forgave her for abandoning him and the other children still at home. He neglected to mention her in his autobiography for the National Academy of Sciences, and only with the greatest difficulty was he persuaded to have one of her accomplished landscape drawings framed for hanging in his house.

Early photographs of my father show an isolated, melancholic young man whose intentions cannot be read. Over the years he relaxed and mellowed, but his intellect was always formidable, driven by great energy. He read widely and had liberal democratic sympathies. Scepticism about received opinions and dogmas was encouraged, as was critical inquiry into anything interesting. Books of all kinds abounded in the household, and there was good music along with access to theater,

films, concerts, lectures, and an endless succession of extraordinarily gifted people visiting or staying with us. But he was a puritan agnostic with razor sharp critical abilities. As editor of *Genetics*, he could loudly condemn the ineptness of a submission, then see its merits and spend hours re-writing its highly technical language. His graduate students revered him, but they were a chosen elite (he taught *only* graduate students). He would go to any lengths for them if he thought they were capable of good experimental science. He had no time for the second-rate in any part of life, and growing up with such a father could be daunting. Unclear statements or, worse, evasions, were not allowed to slip by, and whatever I thought I knew, he knew more. Often I felt slighted and inadequate as I wasn't really interested in the abstractions of genetics, or even in plant breeding to which he devoted much effort. But I spent a lot of time with my father, pollinating corn and alfalfa, and working alongside him at his farm -- on his own terms, to be sure, but I enjoyed it more than I let on. I couldn't agree with his second marriage, yet it did not seriously interfere with our relationship which went on improving until the end of his life.

I realize now that my father's quirky somatic symptoms and moods were a function of depressiveness never worked through. He knew he needed treatment of some sort but never quite got around to it, realizing perhaps that in part it would be psychological. But he was always keen to know more theory of creativity, even while resisting its implications. I am deeply grateful to have had such a father and still miss him with an almost physical ache. My *Loss and Symbolic Repair* (on poets John Donne, Thomas Traherne, William Cowper, John Keats and Sylvia Plath) was a groping attempt to understand the sort of emotional predicament from which my father suffered and which had consequences for our family life.

PHE: Tell us about your forthcoming book, *The Creative Matrix*.

AWB: The book is subtitled *Anxiety and the Origin of Creativity*, and is projected to be published by Peter Lang later in 1999. This study shows how Freudian and Kleinian theories of creativity are giving way to an attachment model, owing to the research of John Bowlby and others into how anxiety arises in human development. We are entering an era of rapprochement between psychoanalysis, neurobiology and attachment theory, with important implications for how the creative arts are best understood. They are seen as

attempted self-healing and ego repair in circumstances of developmental and relational impairments. The book offers a theory of creativity as adaptational for the avoidant-controlling personality organization typically found in our culture.

It has implications for how group fantasies are formed and how they may be modified. The book's historical section reviews the main object-relations theories of creativity to find common pathways and to show how attachment theory enhances and sharpens their insights. Readers of my article, "Creativity Without Dual Training" [*Clio's Psyche*, Vol. 4, 2, 1997:54-56], will appreciate the reasons why I continue to pursue the question of artistic creativity, and how it helps me to work with the internalizations of my mother and father.

PHE: You have devoted much of your scholarly life to the study of creativity. Do you think your interest in artistic creativity is deepened by your strong sense, as reflected in that excellent article, on missing out on an adult psychoanalysis? Do you think this may have heightened your fascination with analysts and seeking them out in research and at universities?

AWB: Probably I'm looking for what I know I need, or at least would benefit from, and have been "taking rides" on analytic insights not experienced myself. I am very aware of this lack of direct transference experience of myself in certain areas of obsessiveness. I have not decided whether my further work depends on doing something about this.

PHE: How do you see psychohistory developing in the next decade? What can we as psychohistorians and psychobiographers do to strengthen our impact in academia?

AWB: It is unrealistic to look to universities to support psychohistory and psychobiography. The study of motivation in history and individual actions is discouraged. The "why" of history is still looked for in economic, political, and religious causality, not in personal motivation and group fantasy arising from modes of childrearing.

My pessimism arises from mismanagement of a crisis in the Bertrand Russell Editorial Project at McMaster University in Hamilton, Ontario, many years ago. I might have known that my interest in Russell's depression and Don Juanism would lead to conflict with other editors and the

university, but I was unprepared for the explosion over the Introduction to Vol. XII of *The Collected Papers*. My section contained some of Russell's most confessional essays written early in the century, grouped around his famous "Mysticism and Logic," a cry of pain at an indifferent cosmos. I spoke of his "existential anxiety" and "divided self" -- indicating that there were psychobiographical questions but not offering to answer them in the Introduction. This departure from portraying Russell as "the Lord of Reason" brought a near psychotic reaction from my historian co-editor which wrecked our working relationship. While I was away, he persuaded the ambitious post-doctoral assistant to rewrite my Introduction and they tried to pass it off on the advisory editors. The rewriting was done in secret and strings were pulled to give it official status. The ruse was discovered and a modicum of justice was done, with the post-doctoral assistant fired and my original version mainly reinstated.

But I knew that the administration's sympathy, and that of some on the advisory editorial board, was really with censorship. The censorship had been so blatant that it was easily exposed, but what it represented was the will of the working editorial group and the university with its huge financial investment in the project. Nothing suggesting that Russell had been a conflicted and, in some ways, destructive personality, could be tolerated. I was told that if I must I could publish my opinions -- as I did in *Bertrand Russell: A Psychobiography of a Moralizer* -- but they would not be welcome in *The Collected Papers*. Thus, intimidation and muzzling made continued work impossible. My resignation from the editorial project was accepted. I was warned in a legal letter from the university president not to mention personalities. To this day I don't think it safe to speak in detail of the actual psychopathology underlying this eruption.

How is that for encouraging academic freedom? This is only a small vignette of the academic world, but I regard it as symptomatic of the terror of emotion and over-control of intropunitive tendencies, which limit what can be attempted in a university. Editing Russell opened my eyes to what is wrong with universities and why psychohistory and psychobiography are unlikely to find much reception in them.

PHE: How effective, compared to other academic education, was the training you coordinated at the Psychoanalytic Thought

Program of the University of Toronto from 1988-1993?

AWB: The Humanities and Psychoanalytic Thought Program which I coordinated at Trinity College, University of Toronto, is a partial exception to the ban on study of emotion in the Humanities. It has done better than any other initiative of which I know to break the taboo on inquiry into the genesis and operation of emotion in the study of history, religion, and literature. It upholds psychobiographical inquiry and psychoanalytic understanding of all of human activity. But it is still an undergraduate program centered on *thought*, sponsoring thinking about impulse and action via the categories of psychoanalytic theory. Contending psychoanalytic theories is its most active area. Applied psychoanalysis need not bring in the question of who is doing the applying and why. The program lacks an experiential component, other than the personal analyses a few of its students pursue and bring into their work. Various attempts to make the program more experiential have met with resistance from other professors, at least in my time. The program is chronically underfunded and cannot appoint its own faculty, other than the coordinator. It draws upon courses throughout the university related to psychoanalysis and has very little control over them. It runs on the enthusiasm and good will of a few committed professors, but the academic departments take little notice of its alternative way of seeing their phenomena and research techniques. The program is a brave little sideshow with "business as usual" all around it. I was exceptionally lucky to be part of this pioneering venture -- it showed me that courage to explore the inner world is not entirely lacking in academia, but not to expect big changes soon. I did all I could to advance psychohistory with prepared students and heard some good seminar papers. Such undergraduate programs are the best possible way to advance the claims of psychohistory, and should be identified for visits by speakers and other approaches.

PHE: Your academic life and residency in Canada was shaped in part by your unwillingness to be subject to the U.S. draft during the Korean War. How did you develop that stance, and what are your thoughts and feelings on war and peace today?

AWB: A leading feature of my growing up during World War II was its pervasiveness in all areas of life. My parents were eager that the war

be won against Hitler, having observed the situation in Berlin where my father did post-doctoral work in genetics. They were apprehensive at what they saw of pre-fascist politics and were deeply upset by the persecution of Jews. (Later my father helped Jewish scientists to relocate in U.S. universities.) They had also lived in Britain and were distressed when London was blitzed.

As young Canadians during World War I, my parents had witnessed the terrible deaths and mutilations of their contemporaries, including family members. My mother, in particular, believed that war is seldom, if ever, justifiable. So I was brought up to see war as evil. As a leading geneticist, my father was close to the nerve center of American science, and he knew a number of the physicists who built the A- and H-bombs. He did not vilify them, but neither did he agree with the bombings of Hiroshima and Nagasaki. He was acutely aware of the long-term somatic and genetic damage done by nuclear weapons testing and usage. He called the H-bomb an "obscenity" and, although never high-profile, he backed U.S. scientists' resistance to the arms race with Soviet Russia. It is little wonder that from an early age I should have become involved in the peace movement.

I believe that there is no advance towards an understanding of what promotes a more peaceful world other than by psychohistory and psychobiography. Human destructiveness in political strife and wars, and attacks on the environment, cannot be understood in the current categories of political science, economics, and history. The study of motivation, the "why" of history, is essential. The style and force of motivations depend upon dominant childrearing practices in the society under consideration. The concept of how modes of childrearing produce characteristic "psychoclasses" is powerful, but more discriminating use by psychohistorians must be made of developmental theory beyond Freud. Attachment theory is redefining understanding of mother-infant anxious attachments that lead to adult maladaptive and destructive motivations. The developmental distortions of potentially "good" human nature must be understood in studies of how anxious attachments aggregate as fantasies, social institutions, and political movements. The work of Erik Erikson, Alice Miller and Lloyd deMause is foundational, and deMause is just now in his most creative period of

synthesis.

I would hope to see integration with experimentally attested psycho-biology and revised psychoanalytic theory in order to stop the drift of psychohistory away from main lines of inquiry. It will take attachment theorists too long to come to social applications unless psychobiographers and psychohistorians force the issue. I am myself more a psycho-cultural investigator and would urge attention to works of the creative imagination as indications of how members of psychoclasses express themselves. They do so in ways that reveal dominant developmental maladaptations, resulting from abusive and anxious parental attachments, and calling out for correctives. Obsessive-compulsive psychopathologies are especially prominent in Western art and literature and their developmental background needs fuller study.

PHE: Have you had any special mentors?

AWB: Special mentors in thinking about these questions have been the psychoanalyst Anthony Storr and the literary critic David Holbrook in the United Kingdom. The life-stories of analysts such as Ronald Fairbairn, Harry Guntrip, and Donald Winnicott show that childhood trauma is modifiable with analytic work, and that forces of healing and repair are present to mobilize. John Bowlby exemplified the courage of pressing ahead with insights despite the disapproval of one's profession. The book that best captures the importance of Bowlby's attachment theory for psychobiographers and psychohistorians is Felicity de Zulueta, *From Pain to Violence: The Traumatic Roots of Destructiveness* (1993).

PHE: How do you see the human condition?

AWB: The human situation is grim but not hopeless if pathbreaking lives such as those mentioned above are taken as guides by therapists, scholars, and educators. Liberal humanism needs a tough new program of psychobiographical and psychohistorical studies, but I'm not sure just where they will come from if not the training institutes and universities. I was fortunate to have the support of several members of McMaster University's Department of Psychiatry (where for 10 years I was Associate Member) during battles in other sectors of the university. I know that there are people of ability and integrity in the mental health profession who should be engaged in

psychohistory to meet their wider social concerns - but how is this going to happen?

Paul H. Elovitz is Editor of this publication. □

An Early Overview of Psychohistory

Herbert Barry, III
University of Pittsburgh

Review of Jacques Szaluta, Psychohistory: Theory and Practice. New York: Peter Lang Publishing, 1999. ISBN 0820417416, 296 pp., \$48.75.

I believe this is the first book that summarizes the topic of psychohistory in a manner that is suitable as a reference for practitioners and as a textbook for students. It describes several psychological theories intended to explain historical events and the behavior of famous people. It also summarizes and discusses psychobiographies of several political leaders and other famous men.

A brief introductory chapter includes a definition of psychohistory as "the application of psychology, in its broadest sense, or psychoanalysis, in a specific sense, to the study of the past, of history." Psychohistory therefore "is concerned with the question of motivation in human behavior, whether of the individual or of the group." This chapter includes examples of psychohistorical interpretations of Napoleon's leadership, compared with the explanation by a conventional historian.

Chapter 2 summarizes Sigmund Freud's psychoanalytic theory. It emphasizes repression of feelings from conscious awareness; descriptions of the oral, anal, phallic, and oedipal stages of development; and the functions of the id, superego, and ego. The chapter includes biographical details about Freud and a discussion of his philosophy of history. Chapter 3 summarizes arguments for and against psychohistory. The author does not attempt to synthesize or explain the rival opinions. Instead, he concludes "that the differences between them are intellectually irreconcilable, that compromise is not possible."

Chapter 4 summarizes the contributions by Erik H. Erikson. He emphasized identity crises. In common with Freud, he specified successive developmental stages. Erikson extended them to old age and defined them as different identity

crises rather than different psychosexual stages. The successive [dichotomous] stages are trust vs. distrust, autonomy vs. shame and doubt, initiative vs. guilt, industry vs. inferiority, identity vs. role confusion, intimacy vs. isolation, generativity vs. stagnation, and ego integrity vs. despair. The chapter includes a summary of Erikson's psychobiography of Martin Luther and a discussion of both favorable and derogatory assessments of Erikson's writings.

Chapter 5 describes several post-Freudian developments of psychoanalytic theory. Prominent doctrines are ego psychology, advocated by Anna Freud, Heinz Hartmann, and Fred Weinstein; object relations, advocated by Melanie Klein and Donald W. Winnicott; emphasis on importance of language and the relationship of individual to society, advocated by the French psychoanalyst Jacques Lacan; and self psychology, concentrating on narcissism and empathy, advocated by Heinz Kohut. This chapter describes the rival points of view with a few examples of applications to psychobiography.

Chapter 6 summarizes and discusses some applications of psychohistory. The principal applications are psychobiographies of United States Presidents Wilson and Nixon, and European leaders Adolf Hitler and Marshal Henri Philippe Pétain. There is a section on group dynamics, such as the concept of national character. A section on childhood emphasizes effects of individual differences in early experiences. A section on the family discusses effects of different social customs in different countries.

Chapter 7 is entitled "Conclusion: The Future of Psychohistory." It contains a brief discussion of the current status of Freud's theory and of psychoanalysis. It presents new information rather than conclusions based on the preceding chapters.

Each chapter is followed by a collection of endnotes, identifying the publications cited in the text. Successive statements in the text, referring to the same publication, are usually documented by separate endnotes that specify the page number. A bibliography at the end of the book contains more than 250 publications. The detailed documentation contributes to the usefulness of the book as a reference source for psychohistorians and as a text for advanced students.

This book represents a great advance beyond prior attempts to summarize the topic of

psychohistory. *The Psychohistorian's Handbook* by Henry Lawton (1988) is a manual for psychohistorians rather than a textbook. *Enactments: American Modes and Psychohistorical Models* by Daniel Dervin (1996) interprets several historical events according to a single, controversial theory of group fantasy.

Most books do not include the most recent information because of the interval of a year or more between completion and publication. This lag may be somewhat longer than usual in the book by Szaluta. It is an expanded version of book published in French in 1987. Most of the publications in the endnotes and bibliography are prior to 1987. Very few are after 1995.

The book describes and discusses complex concepts in a clear, fluent style. There are a few spelling and grammatical errors. Some of them might be attributable to the French language of the prior version. For example, on page 179 "Marshal" instead of "Marshall" should be the rank of Petain. A small factual error, conspicuous to me because of special interest in the Presidents of the United States, is the statement on page 186 that Nixon's Presidency ended in 1975 instead of 1974.

This book emphasizes historical study of individuals, in psychobiographies, rather than of groups. It omits a highly controversial theory of group fantasy, described in the books by Lawton (1988) and Dervin (1996). This theory includes speculative assumptions that war is a group-fantasy of birth, that group anxiety may be alleviated by the sacrifice of lives in warfare, and that under some conditions the group fantasy demands the sacrifice of the political leaders. Inclusion of this theory would have broadened the scope of the book by Szaluta.

A more plausible and better documented theory of group behavior is the tendency for irrational, risky decisions by groups of people. This was described in a book *Groupthink: Psychological Studies of Policy Decisions and Fiascoes* by Irving Janis (1982). This theory ought to be included in a summary of psychohistory.

The field of psychohistory is in an early stage of development. There are many rival theories and methods. The book by Szaluta, therefore, is an empirical summary of different approaches rather than of their resolution. The organization of the book might have contributed to the lack of conclusiveness. The psychohistorical merits of the rival theories are hard to assess

because Chapters 2 and 5 are mostly limited to the descriptions of the theories, and Chapter 6 generally does not relate the psychobiographical excerpts to a particular theory. The last chapter does not attempt to synthesize the large amount of information.

Psychobiography has generally been applied to a single individual. I believe that future psychobiographies will include identification of similar patterns of behavior in multiple people exposed to the same childhood conditions. A recent report of this type, not cited by Szaluta, is *Born To Rebel: Birth Order, Family Dynamics, and Creative Lives* by Frank J. Sulloway (1996). It is on the effects of birth order and other early influences, applied to historical information on groups of people. Differences between supporters and opponents were identified for participants in the Protestant Reformation, the French Revolution of 1789, and the innovative scientific theories of Copernicus, Darwin, Freud, and Einstein.

The famous people studied by psychohistorians have been almost exclusively men. This male bias is only partly attributable to the larger number of famous men. Famous women in the past have included Joan of Arc, Queen Elizabeth I of England, Catherine the Great of Russia, and the novelist Jane Austen. Recent female political leaders have included Indira Gandhi, Golda Meir, and Margaret Thatcher. Application of psychohistory to famous women and to female groups will broaden the scope of the field to humans of both genders.

The book by Szaluta contributes impressively thorough and well-documented summaries of theories and psychobiographies. The principal deficiencies are attributable to the field's early stage of development. This first general summary of the field by Szaluta will have a good influence on future research and future summaries. I hope that one of the future summaries will be a second, updated edition of this book.

See author credit on page 72. □

Trudging to Survival and Success

Charlotte Kahn
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Review of Victor Klemperer, I Will Bear Witness: A Diary of the Nazi Years 1933-1941, trans. Martin Chalmers. New York: Random House, 1998. ISBN 0679456961, 519 pp., \$29.95.

How was it possible for Victor Klemperer, a Protestant, to become a Jewish victim of Nazism? The obvious answer to that question is, of course, that he was born a Jew and converted -- twice! Klemperer was an associate professor at the University of Munich for a year and, since 1920, a full professor at the Technical University, Halle, Germany. He was "Retired from his duties in accordance with the [Nazi] Law to Re-establish a Professional Civil Service" in 1935 (page 500). He described this process and the minutiae of his private life in tedious detail in his voluminous secret diaries, *Ich will Zeugnis ablegen bis zum letzten: Tagebücher 1933-1945 von Victor Klemperer* (1995).

These diaries were abridged and translated into English by Martin Chalmers. Why the translator stopped with the December 1941 entries is not explained; however, a second volume covering the remaining years will be published November 15, 1999. In a 22-page Preface, Chalmers records most major events in Klemperer's life, including the catastrophic bombing of Dresden, which, paradoxically, saved Klemperer's life. In the confusion of the raging firestorm, he tore the identifying yellow Star of David, which all Jews had to wear, off his outer garment, and he and his "full Aryan" wife, Eva, merged into the crowds. They left Dresden and traveled west, claiming to have lost their papers in the air raid. Three months later, they arrived in a Bavarian village occupied by American forces.

While Klemperer's family history is recorded in the Preface to *I Will Bear Witness* and his literary accomplishments in a Chronology appended to the text of the book, his conversions to Protestantism were ignored by the translator. Victor was born in Landsberg an der Warthe on October 9, 1881, the youngest of nine children. His father, who held a doctorate, was a reform rabbi who moved his family to Berlin in 1890. Victor's oldest brother Georg, 16 years Victor's senior, was a famous surgeon; the next, a well-known lawyer; and the third, a successful physician. All three had converted to Protestantism, and Georg, often arrogating a paternal role to himself vis-a-vis Victor, prevailed upon him to convert in 1903, just after the completion of his university preparatory education (subsequent to a commercial apprenticeship, which had not suited him at all). In his earlier books, *Curriculum Vitae: Jugend um 1900 (Curriculum Vitae: Youth around 1900)* (1989) and *Curriculum Vitae: Erinnerungen (eines Philologen) 1881-1918 (Curriculum Vitae: Memories [of a Philologist]*

1881-1918) (1989), Klemperer recorded how uncomfortable he had been with the declaration of belief in the Trinity. Accordingly, in 1906, at his civil marriage ceremony to Eva Schlemmer, a pianist and musicologist, he did not officially identify himself as Protestant. However, in 1913, again for unstated reasons, Klemperer found a minister who was willing to convert him without the declaration of belief in the Trinity; all that was required was a promise of loyalty to the Protestant Church. One can surmise that, at the time, Klemperer, who had worked as a journalist between 1905 and 1912 and received his doctorate in 1913, wished to make himself more acceptable for a university appointment. He could hardly have been motivated by anything other than opportunism, because he was a non-believer through and through. He recorded his discomfort when, on the occasion of a Friday night meal in the home of Jewish friends, the men kept their heads covered while eating and reciting the traditional prayers. Similarly, an entry on January 24, 1933, recounts part of a conversation when his friend Annemarie tells Klemperer of a mutual acquaintance's death:

'Where is his immortal soul? There are happy people who firmly believe in it.' Annemarie, almost shocked, very vigorously: 'But Victor! Every Christian does!' So she, the surgeon, who has the corpse, the brain under her knife, who has a university education -- and yet quite evidently for all her cynicism and lack of religiosity -- is at bottom a believer (3).

On November 12, 1939, Klemperer wrote, "Either 25 percent of income tax has to be paid to the National Association of Jews or 13 percent to it and 12 percent to the church. So in accordance with my confessional bigamy" he paid to both. And he added, "The Jewish Communities in Germany today are all extremely inclined to Zionism; I shall go along with that just as little as I do with National Socialism or with Bolshevism. Liberal and German forever" (318-19). Just four years earlier, on Sunday July 21, 1935, Klemperer had recorded a conversation with an acquaintance who had returned from a visit to Jerusalem to report that a certain immigrant "feels at home and yet previously 'had been assimilated as you were, Herr Professor.' I replied: 'Were? I am German forever, German nationalist. The Nazis are un-German'" (129).

No matter how German they felt and regardless of how patriotically they fought alongside their Christian-German comrades during

World War I, as did Klemperer in 1915-1916, neither the Protestant nor the Catholic Church protected its converts during the Nazi era. After World War II, an SS officer expressed regrets that, in their battle against the church, the SS had committed a grave sin, and closed his appeal to Bishop Hans Meiser to include the SS men in his spiritual work with the biblical words, "Ask and ye shall be given." Bishop Meiser replied with Jesus's words, "Whoever comes to me, I will not cast aside." [Thus,] in the same measure as the churches remained silent about the persecution of victims before 1945, so they committed themselves after 1945 to [saving] the perpetrators" (Ernst Klee, "Vergebung ohne Reue" ("Forgiveness [Pardon] without Remorse"), *Die Zeit*, 9-21 February 1992:49).

The official church and university policies notwithstanding, most of Klemperer's non-Jewish friends, shopkeepers, and laborers remained in contact with him. When direct contact became impossibly dangerous, they attempted to assist him indirectly and to comfort him until the bitter end -- indeed risking their own safety by secretly storing the Diary. To these notations, interspersed throughout the diary, Chalmer reacts with disbelief in the pervasive German "eliminationist anti-Semitism" (xv-xvi) proposed by Daniel Goldhagen, *Hitler's Willing Executioners: Ordinary Germans and the Holocaust* (1996).

On December 3, 1938, the Day of German Solidarity, Klemperer recounted the previous day's meeting with "Striege or Striegel, who is in charge of the lending section" of the library. A year ago he had

announced the reading room ban so he now showed me the complete ban on using the library. The man was distressed beyond words, I had to calm him. He stroked my hand the whole time, he could not hold back the tears, he stammered, 'I am boiling over inside. If only [o]ne could get at them. But not just kill them -- torture, torture, torture.' Even before that Fräulein Roth, very pale, had gripped my hand in the catalog room." Then he added, "But these few, sympathizing and in despair, are isolated, and they too are afraid. The developments of the last few days have at least rid us of inner uncertainty; there is no longer any choice: We must leave.

He felt as if he "could not breathe," could not "bear it anymore" (277-278).

Too late! The immigration quotas were

restrictive and Victor Klemperer lacked the funds to buy his way out of Germany and into another country. In fact, unlike his successful older brothers, he had always been in poor financial straits. Throughout this Diary -- and throughout his prior journals -- Victor whimpered and moaned about money. Earlier, when he was a journalist, his penury was due to the uncertainty of selling his articles; later, due to the certainty of not placing them because of his Jewish background; and finally, when he was forced to retire, due to the cut in his meager university salary. His wife Eva seemed oblivious. Enervated by real or imagined ailments and often severely depressed, her goal in life was to build a little house outside the city. Victor complied, agonized, and borrowed funds from his brother, whose assets had been frozen in Germany at the time of his emigration to the United States. The house was built, but before long, the couple had to endure the humiliation as well as the camaraderie of living in the cramped, primitive quarters of a *Judenhaus*, a Jewhouse. It was from there that they escaped during the night of the Dresden bombing.

After the war, Klemperer returned to Dresden in the German Democratic Republic and joined the Communist Party despite his prior criticism of Bolshevism. Uncharacteristically, Klemperer became politically active; he was determined to punish the academics who had supported Nazism, and he demonstrated for the victims of Fascism. In *Ich will Zeugnis ablegen* he declared in November, 1945, that only the Communist Party is intent on a radical elimination of the Nazis. However, he is aware that it replaces the Nazi restrictions on freedom with new ones. In 1946 he yearned to assist in the "pumping out of the German cesspool" so that the country will become decent again.

What makes *I Will Bear Witness* both interesting and tedious reading are the minutiae. Pedantic day-by-day accounts of the meetings with friends, the food and drink served or restricted, Eva's depressions, Victor's heart problems, his resentment about having to do housework when Jews were no longer allowed to employ "aryan" help, the exact amounts of money to be paid and the paucity of funds -- altogether they convey the effects of the political changes as they impacted individual lives. Klemperer attempted to save his sanity by continuing his work on French literature and his *LTI*, a philological treatise on Nazi terminology, that is, the words and acronyms coined to represent the Nazi doctrine (*LTI: Lingua Tertii Imperii: Notizbuch eines Philologen*

(*Language of the Third Reich: Journal of a Philologist*, 1975).

Klemperer seems to have embodied the best and the worst of what is German. He was committed to scholarship, culture, and decency. And he was staid, ponderous and plodding, conservative and slow to act. "Trudging" was Klemperer's style, always limping behind as a result of his fearfulness and indecision. His personal development progressed by fits and starts. As the youngest, he was last in a family of achievers; he had much to live up to and often felt inadequate and uncomfortable in the presence of his condescending oldest brother:

I have never made an impression on my family. What [a] celebration there usually is for a school graduation, doctorate, a professorship, etc! Whenever I got that far, it was already nothing out of the ordinary in my family -- *m'ont devancé mes neveux* (my nephews surpassed me) (129).

Taking two steps forward and one step backward, he aborted his education and resumed it with his brother's encouragement and financial support. He disavowed religion but let himself be baptized twice. He abjured Bolshevism no less than Nazism, but joined the Communist Party. He experimented with two vocations before settling on an academic career. Last to arrive in the family and late in starting his life, he was 38 when appointed to the associate professorship in Munich. Steeped in 18th- and 19th-century French literature, he was late in becoming aware of the 20th-century assaults on reason.

"Modernism" had passed him by, and perhaps on that account, too, he underestimated the power of National Socialist doctrines. Like many other Germans, Klemperer was late in recognizing that Nazism was not a temporary, "un-German" phenomenon and late in realizing that -- notwithstanding his lack of confidence in his ability to earn his livelihood in a foreign country -- emigration would be a safer route to take. In 1938, when he could not "bear it anymore," he was already 57 years old. To his credit, Victor Klemperer remained professionally active, teaching and writing, until his death in his 79th year on February 11, 1960.

While the translation of Victor Klemperer's Diary is accurate and easy to read, it was impossible to keep track of the many characters. (A diagrammed family tree would have been immensely helpful.) Despite this and the tediousness of slogging through the recorded

details, this reader could not give up. What would happen next? Where would it end? For anyone wishing to learn about the effects on individual lives of the progressive, stifling restrictions of organized tyranny, the book to read is *I Will Bear Witness*.

Charlotte Kahn, EdD, is a psychoanalyst and family therapist in private practice in New York City and Englewood, NJ. She has held tenured college and university faculty appointments and has taught at post-graduate institutions since 1966. She is currently on the faculty of a North Jersey psychoanalytic institute and is a member of the editorial board of the Psychoanalytic Review. She is a co-editor with Paul Elovitz of Immigration: Personal Narrative, Psychological Analysis (1997) and with Judith Kestenberg of Children Surviving Persecution: An International Study of Trauma and Healing (1998). Her most recent book is Ten Years' German Unification: One State, Two Peoples (in press). Dr. Kahn emigrated with her parents from Germany during the Nazi era. She may be contacted by e-mail at <gm Kahn@rcn.com>. □

Life Is Beautiful and Seven Beauties

George Victor
Psychohistory Forum Research Associate

People who commented on the movie, *Life Is Beautiful* (*Clio's Psyche*, June, 1999), shared an assumption: partly set in a Nazi concentration camp, it seems obviously to be about the Holocaust. But a setting does not necessarily define a movie's theme.

Life Is Beautiful is about a father's devotion to his son. What is meant to be beautiful is neither the Holocaust nor surviving it. It is the father's devotion -- his gift to his son -- which is obsessive, creative, and self-sacrificing. He saves his son from mental trauma and death by creating a fantasy world -- creating it so well that the boy loses touch with reality.

Creating an illusion is the father's characteristic method of solving problems. He is a silly, charming conjuror and, in that sense, charismatic. In one long scene he impersonates a Fascist official expounding the illusion of Aryan racial supremacy. Later, in a parallel scene, he takes on the role of a concentration camp official, expounding camp rules. Both times, what he expounds is a mockery. Nonetheless, both times,

he speaks for the totalitarian state.

Seeing him use his manipulative method with his son troubled me. I suspect it was meant to have that effect. We are -- or should be -- troubled (even if charmed) by people who interfere with our sense of what is going on. Hitler and Mussolini -- the villains behind the movie's scenes -- offered to save their people by creating fantasy worlds for them. Perhaps the parallel was unintended. In any case, I pursue reality obsessively and take too many things seriously. The idea of solving a life problem by living an illusion upsets me. My sensitivity to parents' fostering illusions in children is extreme and applies even to misleading children about trivial things.

Writers in **Clio's Psyche** compared *Life Is Beautiful* to *Seven Beauties*. Both movies are farces and both are surreal. In *Seven Beauties* the surrealism is made obvious by dreamy cinematography. In *Life Is Beautiful* the cinematography is realistic in style, making the surrealism subtler. That may be a reason why viewers are more troubled by implausibility and by discrepancies between movie scenes and historical facts in *Life Is Beautiful* than in *Seven Beauties*. All farces resemble life; otherwise they would be pointless. But taking the resemblance literally is an obstacle to resonating with the theme.

I share the view that the Holocaust should not be made light of. Nonetheless, I believe one can make useful jokes about it without detracting from its importance or impact. Both movies do this: *Life Is Beautiful* does it gaily; *Seven Beauties*, grimly. But a joke that works for one person may be inappropriate or disgusting to another. In watching *Seven Beauties* I had the most trouble accepting the "reality" of -- and was most disgusted by -- the camp commandant, who was presented as both beautiful and ugly. (I also had trouble accepting any woman as a death camp commandant.) Being drawn to her pornographically, disgusted by her, and frightened by her -- simultaneously -- was upsetting. This was probably the intended effect, enabling the viewer to experience what the hero was experiencing. For him the problem was intensified by his being starved and her being the dispenser of nourishment.

Although partly set in a death camp, *Seven Beauties* is also not about the Holocaust. I think its main theme is the relationship between totalitarianism and prostitution -- both sexual prostitution and prostitution of one's self in a broad sense.

After surviving the death camp by participating in its corruption, the hero returns to his mother, who is a gentler, less aware alter ego of the camp commandant. Having thought him dead, in her joy she declares, "You are alive." But he is dead spiritually and has become a figure of death. As the movie ends, he is about to complete the spiritual murder of the once innocent child who adores him by marrying her -- a crime to which she naively consents.

Sexual prostitution in *Seven Beauties* is so literal and blatant that the viewer may miss the movie's more disturbing observations on prostitution of the self under totalitarianism. The theme of prostitution in *Life Is Beautiful* is subtler but similarly profound. The father and hero -- while rejecting the appeal of totalitarianism -- has been prostituting himself, along with the majority who consciously accept it. Particularly he has been playing up to the most insidious representative of the totalitarian state -- the doctor, who is a gracious patron of the restaurant where the hero works as a waiter. The hero encounters him again as an official in the concentration camp and plays up to him again. He hopes the doctor will make an exception of him and his family, and save them. His disillusionment is painful, as he realizes he can rely only on himself. If the tragedy of his prostituting himself goes unnoticed, then we (like the hero's son) are being taken in by his charm, or being put off by his buffoonery. If so, the loss is ours.

George Victor, PhD, is a psychologist with a lifelong interest in World War II. His last book, Hitler: The Pathology of Evil, was published in 1997, and his next, The Myth of Pearl Harbor, is approaching completion. It will be followed by an anthropological and psychological volume on Japanese motivations in World War II. □

Elephant Walk, Donkey Serenade, and the Independent Counsel Act (ICA)

**John V. Knapp
Northern Illinois University**

[Editor's Note: The demise of the Independent Counsel Act (ICA) in June of this year brought a sad end to an act of legislation which many of us initially viewed with great optimism.

(Note that Kenneth Starr will continue in office for some time after the act expires.) With Nixon's Watergate in mind we naively believed that this legislation would serve as an effective check on Presidential malfeasance without disrupting the government. Starr's inquisitorial enthusiasm and failure to sufficiently distinguish between personal and Presidential behavior demonstrated the wisdom of the Founding Fathers' belief in checks and balances on all forms of power. Last June, I asked Professor Knapp to commemorate the legislative demise of the Independent Counsel Act with a poem and his muse brought forth what follows.]

Wee Kenny Catch-em went into the town;
Uptown, downtown, and forthwith all
around,
Bound by the ICA. No El'phant grinned
To see him, when first he hit solid ground.
Gonna catch tricky Dick? then he bet them
And all the Donkeys said: "go on; get 'em."
Fade to some twenty-six cycles o' bright
Sun,
Hence few Donkeys in town see any fun

In the current catch-em cowboy, smiling
Into coffee cups; he spies a touch of lying
Where-ever it may be; and if he's not
All that sure, he'll indite 'em any-weeeeeeeee!

Now Donkeys grouse; that Catch-em's judg-
ment reeks;

His sex-life obviously must need peeks
To get up for Congressional stories
'Cause every Tom, Dick, and Henre glories

In making slick Willie pay, and pay today.
He'll pay, as peeping Tom DeLay screeched
Or we'll huff, and we'll puff, and we'll blow
the House Down!

Kenny caught him; the House impeached

Then walked Senate-wise with friends of
Henre

Giving them the fruits of their ICA.
They gave it them with motives pernicious
In hopes that LAW might prove as auspi-
cious.

It didn't, but that's another tall tale
To tell. June-wise, these same Congress'nal
snits
Cudged their wits; must each gust in a
male

President's inclination need a Catch-em's

Investigation? Or should ICA
Find it's own way out of the public's ken?
"Cause Ken Catch-em's fun
has undone the trust

Of people, for whom Willie's immodest lust

Was just a private affair. Why then care?
Must we sport RULES for Presidential
Fools enough to touch a Monica's ... wits?
Or are there other alternative writs?

Sure, I say! just look across to Britain.

Clio's Psyche of the Psychohistory Forum Call for Papers

- Americanizing the Holocaust and Comparative Genocides (December, 1999)
- Violence in American Life
- The Psychology of Incarceration and Crime
- The Psychology and Politics of Victimization
- The Future of Psychohistory in the 3rd Millennium
- Election 2000
- The Truth and Reconciliation Commission as a Model
- The Processes of Peace Making and Keeping
- The Psychology of America as the World's Policeman
- Assessing Apocalypticism and Millennialism around the Year 2000
- PsychoGeography
- Manias and Depressions in Economics and Society
- Legalizing Life: Our Litigious Society
- Entertainment News

Articles should be from 600-1500 words with a brief biography of the author. Electronic submissions are preferred.

Contact Paul H. Elvoitz, PhD, Editor

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Victimization Olympics: The Collective Psychology Of Comparative Genocides

Ralph Seliger
[Affiliation???

In his new book on the impact of the Holocaust on American Jewish identity, *The Holocaust In American Life*, historian Peter Novick discusses what he dubs "the victimization olympics." This is an unseemly phenomenon of ethnic one-upsmanship which pits groups against each other with self-serving interpretations of historical grievances and suffering. The psychological dimension involves how the need to feel ethnic pride has created this mutually antagonistic competition.

I experienced an instance of this on a recent social occasion. While visiting a Jewish immigrant from Holland, one intimately familiar with her parents' Holocaust-era struggle for survival, I discussed murderous events of more recent vintage. I noted that the only close modern parallel to the Jewish catastrophe of World War II was Rwanda, where as many as 800,000 defenseless Tutsis were butchered during 100 days beginning in April, 1994. I hit a nerve in pointing out that this was a rate of slaughter which may have exceeded Auschwitz at its worst, even though I had not done so to minimize the Holocaust, but rather to emphasize the magnitude of this more recent horror. Still, her angry reaction should not have come as a complete surprise.

As a child of refugees from the Holocaust, who never knew his grandparents and numerous other relatives as a result, I inherited an intense interest in both the legacy of Jewish suffering and the cataclysmic experiences of other peoples. I am pained, personally, when the injustices visited upon others become a source of acrimony against "the Jews" for having so successfully memorialized our bitter encounter with genocide.

I might find this at work where -- *a propos* of nothing -- a usually cheerful black man turns scornful about "the Jews talking about their Holocaust" when African Americans suffered a "holocaust" of their own in the "Middle Passage" of slave ships transporting and killing en route untold numbers of victims. Or, over a decade ago, when I waited in the hospital with my mother for news on my father's emergency heart surgery

alongside an elderly Armenian-American woman and her adult children in the same situation. As almost inevitable with my mother under stress, she mentioned their survival of Hitler. This elicited a diatribe from the old woman, decrying "the Jews" for thinking they are the only ones who have suffered.

Psychiatrist Vamik Volkan applies his psychological and psychoanalytic knowledge to shed light on this issue in *Bloodlines: From Ethnic Pride To Ethnic Terrorism* (1997). Dr. Volkan observes in this study of a variety of contemporary international and inter-ethnic conflicts that "Rarely was there empathy for the suffering of the "enemy" group...; instead there was an inability to identify with the anguish of the other. There was only an isolated concern with one's own helplessness and losses."

He quotes Anwar Sadat's speech in Jerusalem in November, 1977, that "70 percent" of the problem between Egypt and Israel was psychological. Dr. Volkan then illustrates this with an example from an Egyptian-Israeli group dialogue when an Egyptian found it difficult to accept that Israelis have genuine fears about the Arab world. A zero-sum competitive psychology is at work: If the Egyptian acknowledged the Israelis' fears, "he would be granting Israelis the status of an injured party, thereby compromising the unique, injured status of Egyptians.... [and his reluctance underscored] his belief that Israelis, unlike Egyptians, lacked emotions; they were nonhuman."

Dr. Volkan employs a mix of psychological insight and metaphor to explain the longevity of ethnic grievances, some -- such as the Serbs on Kosovo and "the Turks" -- enduring for centuries. Volkan refers to "selectively-chosen trauma" and a collective "unresolved mourning" over historical events which are remembered inexactly or even inaccurately. Together with "selectively-chosen glories" which depict events and eras in idealized terms, these are transmitted through the generations as "psychological DNA." "The influence of a severe and humiliating calamity that directly affects all or most of a large group forges a link between the psychology of the individual and that of the group." The trauma is too painful to be mourned to completion. "Because the traumatized self-images passed down by members of the group all refer to the same calamity, they become part of the group identity, an ethnic marker on the canvas of the ethnic tent."

The psychological aspects of this competitive "sport" of ethnic suffering may also be disguised within, or supplemented by, ideological agendas. An article in the Spring, 1999, issue of *Holocaust and Genocide Studies*, "The Politics of Uniqueness: Reflections on the Recent Polemical Turn in Holocaust and Genocide Scholarship" by Garviel D. Rosenfeld of Fairfield University, pinpoints the issues as presented by leftists in indicting mainstream Holocaust scholars as "Jewish exclusivists" or Zionist apologists. One such work, examined independently by Rosenfeld and myself, is a contentious book by Ward Churchill, an Amerindian activist and professor of Native American studies at the University of Colorado at Boulder, *A Little Matter of Genocide: Holocaust And Denial In the Americas, 1492 To the Present* (1997).

Prof. Churchill disputes official estimates of the native population of the Americas and the Caribbean at the initial moment of European contact in 1492. He favors a population estimate of about 25 million north of Mexico, about 15 million in the Caribbean Basin, and about 125 million in the Western Hemisphere as a whole. Hence, he argues that the European colonizers brought on a "holocaust" in the Western Hemisphere of far more massive dimension than what the Jews suffered in World War II. Churchill not only indicts Western civilization for its treatment of indigenous peoples in the Americas but also attacks prominent Jewish Holocaust historians -- including Deborah Lipstadt, Lucy Dawidowicz, Yehuda Bauer, and Steven T. Katz -- for being "Jewish exclusivists" in arguing that the Jewish Holocaust ranks as the world's worst instance of genocide, or, in the view of Cornell historian Steven Katz, that it was the only "true" genocide.

Prof. Rosenfeld regards Katz's terminology as unnecessarily inflammatory:

Katz could have ... argued that the Nazis' intent to kill the entire Jewish people made the Holocaust different from all other cases of mass murder, AND referred to these cases (as did Yehuda Bauer) as "genocide." By failing to do so, his book needlessly offended groups extremely sensitive to the neglect of their historical experiences, opening its author to the charge of establishing a "hierarchy of victims."

Churchill and other leftist scholars attacked Yehuda Bauer of Hebrew University for

minimizing the extent of genocide against Gypsies and Slavs, especially Poles, in World War II. Yet Rosenfeld indicates that Gypsy populations were not consistently rounded up for extermination in all countries under Nazi occupation. And, although ten percent of non-Jewish Poles perished, every Pole was *not* targeted in the same way as every Jew. Indeed, it is this concept that, to paraphrase Elie Wiesel -- there were many other victims, but *every* Jew was intended as a victim -- which Churchill fails to credit or to understand.

Churchill prefers to see this "interest in Jewish exclusivism" as an ethnocentric Jewish conceit or perhaps a Zionist tactic to win world sympathy. He quotes writer Edward Alexander to the effect that allowing for other's experiences of genocide "converts to moral capital in the political arena at Jewish expense." Still, Churchill plays the same zero-sum game he accuses "Zionists" to advance his own agenda of aboriginal rights. As "demonstrably one of the most victimized groups in the history of humanity, [American Indians] are entitled to every ounce of moral authority we can get," he writes.

It is sometimes said that suffering ennobles the soul. Indeed, the best in the ethical and compassionate teachings in Judaism, Christianity, and other great religious or philosophical traditions are based upon instances of suffering or persecution. Yet the group- and psycho-dynamics of history suggest that suffering is more likely to embitter than to ennoble, and that the latter is rare - - a product of profound human growth and maturity.

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Next Psychohistory Forum Meeting
Saturday, January 30, 1999
Charles Strozier
"Putting the Psychoanalyst on the Couch: A
Biography of Heinz Kohut"

Call for Papers
Special Theme Issues
1999 and 2000

- The Relationship of Academia, Psychohistory, and Psychoanalysis (March, 1999)
- The Psychology of Legalizing Life [What is this???
- Psychogeography
- Meeting the Millenium

Forthcoming in the March Issue
Special Theme:
**The Relationship of Academia,
Psychohistory, and
Psychoanalysis**

Additional papers are still being accepted. Contact the Editor -- see page 71.

Also:

- Interview with Arthur Mitzman, author of *The Iron Cage: An Historical Interpretation of Max Weber*
- Ralph Colp, Jr.'s Review of Vadim Z. Rogovin, *1937: Stalin's Year of Terror*

Call for Nominations
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Letters to the Editor

The History of Psychohistory

Clio's Psyche's interviews of outstanding psychohistorians (see "An American in Amsterdam: Arthur Mitzman," page 146) have grown into a full-fledged study of the pioneers and history of our field. Psychohistory as an organized field is less than 25 years old, so most of the innovators are available to tell their stories and give their insights. Last March, the Forum formally launched the **Makers of the Psychohistorical Paradigm Research Project** to systematically gather material to write the history of psychohistory. We welcome memoirs, letters, and manuscripts as well as volunteers to help with the interviewing. People interested in participating should write, call, or e-mail Paul H. Elovitz (see page 119).

Awards and Honors

Professor Janice M. Coco, Art History, University of California-Davis, American Psychoanalytic Association Committee on Research and Special Prize, will present her paper, "Exploring the Frontier from the Inside Out," at a free public lecture at 12 noon, Saturday, December 20, Jade Room, New York City.

Award for the Best Psychohistorical Idea • The Psychohistory Forum is pleased to award Michael Hirohama of San Francisco for starting and maintaining the Forum's mailing list (see page 98).

Student Award • David Barry of Fair Lawn, New Jersey, has been awarded membership in the Forum, including a subscription to **Clio's Psyche**, for his part of the Makers of the Psychohistorical Paradigm Research Project.

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Next Psychohistory Forum Meeting

Psychohistory Forum Presentations

September 27
George Victor on Hitler's Masochism
November 15
Michael Flynn, "Apocalyptic Hope — Apocalyptic Thinking"

Call for Papers

THE MAKERS OF PSYCHOHISTORY RESEARCH PROJECT

To write the history of psychohistory, the Forum is interviewing the founders of our field to create a record of their challenges and accomplishments. It welcomes participants who will help identify, interview, and publish accounts of the founding of psychohistory.

Call for Nominations

THE MAKERS OF PSYCHOHISTORY RESEARCH PROJECT

Independent Variable of Internal Stability – May, 1945

Stagnant/Disintegrating Negative Trend						Stable/Creative Positive Trend				
-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
Nazi Germany										USA

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The Psychohistory Forum is pleased to announce

The Young Psychohistorian 1998/99 Membership Awards

John Fanton recently received his medical degree and is doing his five year residency in Providence, Rhode Island. Currently, he is at the Children's Hospital, Women and Infants Hospital, and the Butler Psychiatric Hospital. His goal is to become a child maltreatment expert working in the area of Preventive Psychiatry. At the IPA in 1997 he won the Lorenz Award for his paper on improving parenting in Colorado.

Albert Schmidt is a doctoral candidate in modern European history at Brandeis University who plans to defend his dissertation in April when his advisor, Rudolph Binion, will return from Europe for the occasion. Rather than do a biography of SS General Reinhard Heydrich as originally intended, he is writing on the German protectorate of Bohemia and Moravia under Heydrich's dominance. In the last four years this talented young scholar has been awarded nine fellowships, grants, or scholarships.

Dreamwork Resources

The **Historical Dreamwork Method** is available to help the biographer better understand the dreams of the subject and other aspects of psychobiography. **Clio's Psyche** welcomes papers on historical dreamwork for publication and for presentation at Psychohistory Forum meetings. Contact Paul H. Elovitz (see page 43).

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Also:

- Interview with Arthur Mitzman, author of *The Iron Cage: An Historical Interpretation of Max Weber*

- Having previously chickened out of the

Letters to the Editor

military, he demoralized it by integrating

homosexuals into it. He disarmed the

Call for Nominations Halpern Award for the Best Psychohistorical Idea in a Book, Article, or Computer Site

This Award may be granted at the level of Distinguished Scholar, Graduate, or Undergraduate.

American People with the Brady Bill.

Call for Papers Special Theme Issues 1999 and 2000

- The Relationship of Academia, Psychohistory, and Psychoanalysis (March, 1999)
- Our Litigious Society
- PsychoGeography
- Meeting the Millennium
- Manias and Depressions in Economics and Society

Contact the Editor at

Next Psychohistory Forum Meeting

Saturday, October 2, 1999

Charles Strozier

"Putting the Psychoanalyst on the Couch: A Biography of Heinz Kohut"

Letters to the Editor on
Clinton-Lewinsky-Starr

Book Review Essay

Political Personality and

**Additional Articles
Are Requested for the
September Issue of
Clio's Psyche:
The Psychology of
Online Communication**

**Call for Nominations
for the
Best of Clio's Psyche**

By July 1 please list your favorite articles, interviews, and Special Issues (no more than three in each category) and send the information to the Editor (see page 3) for the [???:]August

**Additional Articles
Are Requested for the**

**Call for Papers
Special Theme Issues
1999 and 2000**

- Our Litigious Society
- PsychoGeography
- Meeting the Millennium
- Manias and Depressions in Economics and Society
- The Psychology of America as the World's Policeman
- Truth and Reconciliation in South Africa

600-1500 words

Contact

Paul H. Elvoitz, PhD, Editor
627 Dakota Trail
Franklin Lakes, NJ 07417

Forthcoming in the June Issue

- Interview with a Distinguished Featured Psychohistorian
- "The Insane Author of the *Oxford English Dictionary*"
- "Jews in Europe After World War II"
- "A Psychohistorian's Mother and Her Legacy"

Hayman Fellowships

The University of California Interdisciplinary Psychoanalytic Consortium announces two \$5,000 annual fellowships to aid psychoanalytically informed research on the literary, cultural, and humanistic expressions of genocide, racism, ethnocentrism, nationalism,

**Call for Nominations
for the
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