Clio's Psyche

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

An Intellectual Partnership: Jay Gonen and Mary Coleman

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Psychogeography Special Issue

Workplace Psychogeography: An Overview and Case Report

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Introduction

Over the past two decades, in studies ranging from international relations to the structure of workspace in corporations, I have explored the unconscious imputation of meaning to social and natural space. First independently, then in collaborative work, William Niederland and I coined the term *psychogeography* to denote this subjective

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and intersubjective region in which "outer" embodies and plays our "inner" developmental space in all human groups. (See Howard F. Stein, "The Scope of Psychogeography," *Journal of Psychoanalytic Anthropology,* 1984; *Developmental Time, Cultural Space*, 1987; and Howard F. Stein and William F. Niederland, eds., *Maps from the Mind*, 1989). Following a brief review of the history of the concept, this paper explores the uses of psychogeography via a workplace case study. It not only continues my own work, but draws implicitly upon the seminal work of Vamik Volkan, Harold Searles, Sandor Ferenczi, Richard Koenigsberg, Peter Petschauer, Avner Falk, Henry Ebel, and Rudolph Binion, all master cartographers of the inner and intersubjective spaces.

Brief Historical Overview

First used to study human or cultural geography -- projections onto and into mostly natural forms -- psychogeography quickly came to signify any spatial symbolism for the sense of place, sense of identity, or borders and boundaries. If one may speak of "classical" psychogeographic objects, they would consist of rivers, bridges, oceans, lakes, islands, continents, mountains, national and ethnic boundaries, "outer" space, and the image of the earth (e.g., Gaia). There is nothing in the unconscious, in childhood, and in family life that cannot (and does not) wend its way into psychogeographic symbol and act. The way we think and feel about, and behave toward, our enemies and allies constitutes an expression of psychogeography. We experience sense of place as an extension of the sense of self. Space repeats, embodies, contains, and symbolizes developmental and psychohistorical time.

Borders, boundaries, and transition zones perform vital psychological functions: distinguishing inside from outside, me from not me, us from them. For largely unconscious reasons, people cross, establish, protect, violate, destroy, and renew group boundaries. Reality represents, embodies, and enacts projected fantasy. What we commonly call the "social construction of reality" is the projective embodiment of the self in a group. At the individual (or dyadic) level, "play therapy," as developed by Anna Freud, Melanie Klein, and Erik Erikson, is a putting to therapeutic use the "intuitive" lessons of psychogeography. In sum, the concept of psychogeography may be used as a fruitful way of thinking in any discipline.

In recent years I have directed my attention to the unconscious roots of the sense of place, and

of its fusion with personal and group identity, in organizational workplaces such as hospitals, factories, universities, and corporations. Workplaces, like all cultural spaces, can condense pre-oedipal, oedipal, sibling, and other family themes. They can also represent parts and functions of the human body and of the psyche.

There is a popular literature and folklore about the organizational psychogeography of corporate status and power: For instance, where one sits in a conference room makes a statement about one's power; a building's "corner office" is a place of power; the greater number of windows in one's office, the larger one's status and power; the higher up in a building one's office is, the greater one's authority and stature. In this scheme, "who-ness" comes to be assessed, defined, and responded to in terms of "where-ness." These folkloristic clichés are based on a keen sense that psychogeography somehow governs workplace relations and decision-making.

Informal organizational language offers clues to its members' psychogeographic sensibilities. For example, in one large academic medical department, the first floor is widely regarded as "the place where real work gets done," while the second floor is called "the penthouse," where academics and administrators supposedly have the easy life of luxury, sloth, and high pay. In many clinical facilities there is constant conflict between what is often called "the front" and "the back" of the medical facility. The former is characteristically the domain of the business office, medical charts, and reception, while the latter is the domain of patient care. Battle lines are frequently drawn between offering health care and asking for money. Members of both zones strive to be "good," yet are often seen by the other, and often perceive the other, as being unreasonable or "bad." The (Melanie) Kleinian world of projective identification often dominates the workplace and interferes with both morale and productivity.

Work regions and domains can become emotionally and even sexually charged. In one multi-story clinical facility, the fifth floor was supposedly inhabited by physicians (often called "real doctors"), while the sixth floor was supposedly the exclusive habitat of social scientists and mental health professionals. Although actual office use was far more variable, department personnel held to a fixed view of the division of labor by space. One physician who frequently worked with colleagues on both floors was, in anxious humor, la-

beled "bifloral" or a "bifloral float." He was intolerable because he violated the separation of realms. He was out of place.

In biomedical folklore, work is gendered, so that the "hard science" work of physicians is classified as "masculine," while the "soft science" work of social workers, psychologists, and family therapists is labeled "feminine." The physician who was branded "bifloral" was, in fact, accused of being symbolically "bisexual" in a rigidly "heterosexual" realm. He was accused of confusing and confounding realms, mixing what must culturally be kept apart and distinct. He was an anxiety-creating anomaly -- even though the department was ideologically committed to integrating biological and psychosocial models. He left after only a few years.

These brief vignettes illustrate the presence of psychogeographic issues in workplace organizations and their influence upon work. The case study to follow depicts these issues at length.

Case Study

The following case study typifies how workplace organization participants often wish away problems (via processes of denial and undoing) with superficial and very expensive artifactual fixes, such as new buildings, massive site renovations, and physical moves. When they find that the change does not alleviate these problems, workers and managers get upset and are perplexed as to why the elaborate effort to improve things has not made a significant difference in human relations. Magical thinking supplants and prevents organizational reality testing. (Michael Diamond, personal communication, 2000)

Consider a large department of medicine located in a metropolitan health science center in the U.S. For its first 20 years, the department was situated in many dispersed buildings, many of them miles apart, and some of which were refurbished homes in the vicinity of the main medical school campus. In the early 1980s a new, dynamic, ambitious, and charismatic chairman was recruited by the university to revitalize the department. His vision and mission from the outset was (1) to build a state-of-the-art internal medicine center that would set a national standard of excellence, and (2) "to bring the (departmental) family into a home under one roof." The building would symbolize and realize these goals. Immediately upon arrival, he "cleaned house" of all but two of the faculty he had "inherited." He demanded unwavering loyalty from his staff. He recruited two dozen new, young faculty members, and relied on their naiveté and dependency in the academic world to obtain fierce allegiance from them.

His decade of chairmanship was single-mindedly dedicated to securing the funds to build "*The* Building," as it came to be called. All other departmental functions -- teaching, medical practice, faculty and student recruitment -- were subordinated to this goal. The department "lived" and suffered for "The Phantom Building."

During the department's first 20 years, its clinics had been located in three sections of the city: South, Central, and North. The South and Central Clinics were devoted to residency training and medical education, and they drew mostly medically indigent patients. The North Clinic was a faculty clinic that attracted "paying patients," that

is, those who were privately insured or self-paying. Both South and Central consisted of multiple contiguous sites, including brick and wood buildings, houses, and mobile homes for break rooms and medical transcription. North consisted of a single, fashionable, if compact, brick building located several miles from the city center. Parking at South and Central was always difficult, while at North, it was easy to find a space.

North was regarded by all as the preferred clinic at which to work. Although an official policy had stipulated equal financial, personnel, and equipment resources for all three clinics, those in the Central and South clinics felt unjustly treated, even slighted. They felt that their physical facilities were antiquated, crowded, inhospitable, and poorly supplied. They felt that they had to take care of a more difficult, more complicated patient population, and that they were slighted and neglected by the chairman and by the wider health sciences center hierarchy because their clinics were located in impoverished "inner city" areas. "You only came here for medical care if you had to. If you could afford it, you went to North," was the widespread belief. They felt that the mostly unavailable chairman and his inner circle of administrators, tended to play favorites with the "Cadillac" clinic, and ignored the "Ford" and "Chevy." The chairman's pursuit of departmental "excellence" inspired contempt for those who did not possess its trappings.

In the mid-1990s the chairman left under mysterious circumstances, which many thought to be related to "inappropriate" use of funds. He was replaced by a status quo-style chairman who had retired from the military. The fall of 1997 saw the completion of *The* Building, immense preparation for "*The* Move," and elaborate plans for highly publicized opening ceremonies. Lapel buttons, three inches in diameter, suddenly appeared pinned to the shirts and blouses of the over one hundred employees: "Everything will be better in the new building," it read. There was Dilbert-like anxious humor in anticipation of the move to what obligatorily was called "*The* Center."

In this building, the long-time leader's dream was to come true: (1) the department would at last have the dignity of occupying a single edifice (like respected clinical departments with whom they compared themselves) and (2) the entire medicine "family" would be united under one roof. Resident and faculty clinical practices were also merged, so that residents would have a better opportunity to experience "real world" medical practice by working alongside their preceptors.

In *The* Center, internal medicine clinics were named for regionally prevailing tree species: Maple, Oak, and Buckeye, and some specialty clinics (cardiology, gastroenterology, and dermatology) were Elm, Hickory, and Cottonwood. All the clinics are connected by a maze of (long) hallways in which labs, pharmacies, X-ray, and other medical units are located. During the first months following *The* Move, everyone worked hard to "make things work at *The* Center." As the physical plant began to feel familiar, and as routines took shape, many "old" problems surfaced that *The* Move was supposed to have solved. Even though physician residents trained and faculty practiced in all of the clinics, those in Maple and Oak became disgruntled at the "special treatment" Buckeye was (supposedly) receiving.

Just as some of the "old" fracture lines between the "administrative" and "clinical" floors and zones once again cropped up, so did those between clinics. Nurses, medical assistants, and transcriptionists resigned from Maple and Oak not only individually, but also in groups. A physician or two would raise the topic of recent multiple staff resignations for discussion at faculty meetings and inquire into the "morale problem" in the department. Characteristically, such concerns spoken from the heart would be met with dead silence or with immediate rebuttal testimonials about "how much I look forward to coming to work here in the department." When a faculty member described how a departing nurse or secretary had faulty work conditions, others quickly countered that the departing staff member was offered a far better paying position elsewhere, or that the staff member was "hard to get along with," and the like. Of all the possible variables considered, any that might cause the discomfort of inward-looking at the department of medicine was summarily dismissed -- as if to say, "It couldn't be us who's the problem."

At one such group meeting three years after *The* Move, one senior physician said candidly that

It often feels like nothing's changed in the move, that what was promised didn't happen. It's like we brought North, Central, and South with us. The only difference is that we now have them under one roof. Morale is the pits, when the morale problems were supposed to have been resolved.

Several people nodded in assent, but no

one would speak to the point. I said that it was difficult to address this issue, because problems that were supposed to be over were not. How could we have these problems when the very fact of the new building was supposed to have removed them? No one would continue on this sensitive subject. Another agenda item was introduced. The "autistic-contiguous" (a felicitous term of Thomas Ogden) atmosphere of deadness and isolation prevailed over any official "depressive" or reparative-sounding rhetoric. Psychogeography, not mere medical geography, made and enforced the emotional separation and isolation.

The psychohistoric past was imbued in the mortar and bricks, in the interior design, and in interpersonal relationships. "Unity" failed to happen. The former chairman's "presence" haunted the new building. Through complicated group mourning over loss, the influence of a former idealized, yet often cruel, leader persisted long after his departure.

Brief Discussion and Wider Implications

This case study has highlighted the influence of charismatic, narcissistic, and ultimately destructive organizational leadership upon the current and subsequent history of a medical organization through its use of space. Via group identifications, leadership and its loss cast a long shadow on subsequent group history. Thus, while "place" might radically change, "sense of place" remains the same. Group process enacts repetition compulsion on the "stage" of architectural design and space utilization. Together these constitute a form of what might be called the "psychogeography of everyday life." Put formulaistically, group psychogeography embodies and plays out group psychohistory.

Conclusions

Via a brief review of the history of psychogeography and a case study, I have shown psychogeography to be a fruitful framework for understanding how natural and human spaces are imagined and used. In workplaces as in other cultural spaces, a psychogeographic framework can help the student, scholar, clinician, and consultant gain considerable breadth and depth of comprehension into spatial meaning and action on its stage.

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Psychogeography in German Academic Geography

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In this essay on German academic psychogeography I will discuss the problems a psychogeographer encounters, what conditions made possible the recent development of psychoanalytic perspectives, and how this approach can widen the scope of traditional geography.

References to psychoanalytic thinking virtually do not exist in German academic geography up to the 1980s. There were -- and probably still are -- particular unconscious undercurrents in geography and among geographers hampering psychoanalytic thinking. Geographers seem to have a close personal involvement with the traditional object of their discipline, the "landscape," and an urge for traveling. (Oskar Meder, "Die Geographen -- Forschungsreisende in eigener Sache" (Geographers -- Explorers for Themselves), *Urbs et Regio*, Vol. 36, 1985)

A common childhood characteristic of geographers is a close relationship with the mother and a relative distancing from the father, who frequently may be partially or completely absent. The relationship to the mother was embedded in a secure scenic environment of a landscape that the growing child experienced with her and which at the same time may have provided a certain relief from the problematic aspects of this closeness. The warm feelings for the mother are transferred into a lifelong love of nature's scenery.

The "*wanderlust*" of geographers may be regarded as an expression of a flight from the mother and a subsequent search for her within a specific scenic environment. Their journeying is an expression of the wish for autonomy that includes the desire for a new relationship with the father as well as the mother. An actual journey is not a necessary condition for this process of using landscapes for landscapes for intra-psychic purposes as part of a process of sublimating primary process desires. As shown in psychoanalytic discussions of art theory regarding the artist and his work: there is the symbolic reconstruction of lost desires by indirect, symbolic satisfaction.

Psychoanalytic thinking may threaten the closeness a geographer feels in relationship to the landscape. The analytic approach may confront the individual with those problematic life history experiences that are responsible for his personal involvement in his profession -- a confrontation that geographers usually prefer to avoid.

What is it, then, that may encourage geographers to develop psychoanalytic and psychogeographic approaches? In the early 1970s in the aftermath of the German "cultural revolution," younger "critical" social scientists of various fields (including sociology, political science, educational science, psychoanalysis, psychology, history, and geography) assembled in an experimental new social science department of the newly founded reform university of Kassel in Germany. They were eager to experiment with alternative forms of interdisciplinary research and teaching. This development was decisively supported by the open research atmosphere of the university and the geographers' close links to a new psychoanalytic research institute at the university, oriented towards the analysis of cultural processes. To make themselves heard, the geographers founded -- together with some members of the Kassel town and landscape planning department -- the well known publication serial *Urbs et Regio*. They also placed psychogeographical articles in journals of psychology, psychoanalysis, psychohistory, interdisciplinary urban research, and, finally, in journals of geography. (*Urbs et Regio* can be reached through <www.uni-kassel.de/fb10/urbs/Welcome.html>.)

A topic of urban geography is the change of territoriality and symbolism of Western cities

from modernity to postmodernity. Here a psycho-geographic approach may provide specific clues when and why particular scenic-spatial arrangements emerge or undergo a new evaluation and utilization, for example, the "romantic" Old Town. The now renovated old town cores (previously partly demolished) represent a sort of illusionary counter-world with psychic-symbolic connotations of security, timelessness, and passive well being, but also of play-like adventure and liveliness -- a world which temporarily seems to balance latent and manifest feelings of loss, anonymity, loneliness, and helplessness being evoked by "modern" and "rational" forms of cities since the 1970s.

A psychogeographic perspective may explain spatial segregation of social groups as a result of particular historical-social conditions. The increasing social tensions of the Industrial Revolution can be interpreted for the individual as increasingly "chaotic." Position, power, and security were searched for and expressed by a spatial "being among ourselves" and an exclusion of "the others." The urban quarter of "the others" developed into a suitable "target of externalization" of intra- and inter-psychic virulences that were suppressed in the spatial "here" ("our own" urban quarter), but were easily evoked by prejudices and enmities against "the others." (Vamik Volkan, *The Need to Have Enemies and Allies: From Clinical Practice to International Relations*, 1988)

In the newly developing gender geography, as a result of feministic impulses, psychogeography can interpret the scenic-spatial separation of feminine and masculine experiences corresponding with a restriction of autonomy and mobility, especially of women. For example, the traditional scenic-spatial constellations of sexes in Arabian-Islamic cities can be understood as expression as well as a form of regulation of pronounced ambivalences between the sexes. These ambivalences are perpetuated over the generations through "mechanisms" of socialization that, in turn, tend to be conditioned by the same scenic-spatial separation of the sexes. The origins of such "mechanisms" and their related scenic-spatial organization forms may be seen in the formation and development of Islamic-Arabian societies. A similar perspective can be used on the pronounced scenic-spatial separation of female and male life worlds in patriarchal horticultural societies of 19th-century Western and Central Europe.

Academic geography has difficulties in trying to interpret the "underdevelopment" of the Third World in the context of a varying set of historical-political, economic, and cultural conditions. A psychogeographic perspective seeks to elaborate on the particular "mentality" and psychodynamics of traditional societies in a time of increasing Westernization and globalization. It may try to reach understanding of the underdevelopment of "Black Africa" by following up at least two approaches: an elaboration of the long-lasting effects of psychic deformation during the time of colonialism, a process "through which the black" became "trapped within the white's imaginary construction of him. The alternative" was "internal exile, an intolerable experience of being lost to oneself" (Paul Hoggett, "A Place For Experience: A Psychoanalytic Perspective On Boundary; Identity; and Culture," *Environment and Planning: Society and Space*, 1992, pp. 345-356), and a consideration of the still-lasting effects of traditional authoritarian gerontocratic patterns as they have been analyzed by ethnopsychoanalysts.

A psychogeographical approach may deepen understanding of the development of German geography itself. Such an approach may be able to interpret the field as an outgrowth of particular group fantasies concerning the nature of space and in the context of psychosocial functions of geography for German society as a whole. This can be shown with certain psychocultural functions of geography before World War II, especially in its role in schools, and also in the case of its relationships to colonial research and geopolitical strategies. (Particularly remarkable is that the infamous role of German geography and geographers in the Third Reich and World War II gained attention only about a decade ago when the first research was published in *Urbs et Regio*.)

During the Wilhelminian period and the Third Reich, geography took part in the ideological task of strengthening ideas of a harmonious social structure of the German nation. It presented schoolbooks where problems resulting from the Industrial Revolution -- growing social-spatial disparities in the industrial towns and arising industrial relations -- were either ignored or presented according to an idealized pre-modern patriarchal model. The varying regions of Germany were highly aestheticized and romanticized as landscapes of mainly rural or semi-rural character often connected with timeless German tribal traditions. Idyllic, symbiotic, heroic, and sexualized attributions to geography helped to fixate the students at an infantile regressive level. German geography

thereby helped to defuse growing tensions within society.

At the same time, German geography supported the shifting of latent aggressions against real or fictitious external enemies through means of appropriate research strategies and interpretations. For example, the inhabitants and the cultures of Germany's colonies and of Poland were presented as uncivilized and inferior, to whom German culture and civilization had to be brought. Geography used in particular the two enigmatic words *Landschaft* (landscape) and *Heimat* (home country, but the German term has more regressive and symbiotic connotations). These terms had gained their regressive meanings in the framework of psychocultural trends traceable to the German Romantic Movement. *Landschaft*, for example, had obtained a special accentuation from the powerlessness of the German bourgeoisie in the political arena. More than elsewhere, the Romantic Movement in Germany developed, with the topics of "nature" and *Landschaft*, imaginary spaces for regressive compensation and retreat -- of "stilling" (calming) and erotic qualities situated outside of societal and political reality. Yearnings for basic security and primary union found a temporary fulfillment, and erotic-libidinous wishes could be set still. The "construction" of heroic landscapes gained significance also, as a sort of male ego-ideal-spaces, in which the hero far away from societal reality could fight for the building and stabilization of his endangered self.

German geography still treats Germany as a rather conflict-free space. It usually omits from its research practices and theoretical considerations any societal conflicts of a spatial nature. These conflicts include the growing polarization of rich and poor in German cities with the social erosion of entire urban quarters, the increasing numbers of homeless people, and burgeoning urban crime. Neo-Nazism has not drawn any close geographic attention. Appropriate methodical and theoretical approaches from abroad that could make such conflicts better accessible are likely to be ignored. This correlates with German geography's need to dissociate from approaches focused on finding the reasons for underdevelopment of Third World countries in the industrialized countries themselves. Only recently have German geographers given closer attention to the social-spatial problems connected with the presence of numerous foreign workers and their families.

Particularly fruitful is the use of a psycho-geographic perspective in the geography of perception, a new branch of the academic discipline oriented towards the study of human perception of spaces and landscapes, which developed out of traditional landscape geography during the last three decades. I want to demonstrate this with the help of the theme-centered association drama that I developed together with Oskar Meder as a projective method for the investigation of symbolic meanings of landscapes and spaces. (Peter Jüngst and Oskar Meder, "Towards a Grammar of Landscape: The Relationship Between Scene and Space," *Urbs et Regio*, Vol. 42, 1990) The psychodramatic game "Meadow" took place in a university course on "Inner and Outer Landscapes."

The group of 10 students associated to various spatial terms and then selected one term, *meadow*, for the game. Playing the game shortly before Christmas influenced their choice of *meadow* because students were stressed by the need to complete their assignments and their impending return to their families for the holiday. Perhaps in choosing *meadow* the group evaded the consideration of their scenic stress situations -- they just wanted to relax. They did not choose other terms such as *library*, *my room*, *doctor's waiting room*, and *Sunday afternoon at Granny's*. The group then associated a broad spectrum of terms with *meadow*: disparate forms of *meadow* (for example, *valley meadow*), scenic and biological aspects of a meadow that possess different emotional echoes (such as *fruit trees blooming* and *mosquito bites*), and activities (such as *loading a wagon with hay and sweating*). During the narrowing process the group decided to choose terms that were expressions of retreat and recreation.

The participating students were then asked to enter into the game by imagining themselves in particular roles. With the start of interactions and the construction of a thematic spatial architecture appropriate to the game, there occurred a gliding into the roles with a gradual transition from conscious to more strongly preconscious through to unconscious components of the encounter. Right from the start two types of stationary elements crystallized: 1) the landscape elements "Blue Sky," "Swamp," "Stream," and "Plastic Buttercup" and 2) "Dreaming" and "Sleeping," lying and sitting in positions of retreat on chairs, and "Resting," lying down in the open under the "Blue Sky." "Grasshopper," "Children," and "Mosquito Bites" expressed themselves as dynamic elements. "Grasshopper" frequently changed her location.

"Children" romped around, blundered into "Swamp," lay down for a while, and finally joined "Sleeping" and "Dreaming." "Mosquito bites" moved around between "Resting," "Dreaming," and "Sleeping" as well as the playing "Children," seeking, as befitted her role, to satisfy her "malicious impulses."

The associations established in the spatial setting were accentuated during follow-up interviews and discussion. "Blue Sky" felt happy about the "pretty, colorful meadow" and "felt powerful" standing above it on his chair. "Children" enjoyed romping around, though it was afraid of "Swamp," which it was afraid of sinking into; finally, "Children" "got tired" and flopped down in a trance-like state beside "Sleeping" and "Dreaming"; time was experienced as "virtually endless." The acoustic effects imagined by "Dreaming" -- the "chirping of Grasshopper" and the "splashing of Stream" -- made it sink into a state of "timelessness"; the "warmth of the meadow" and "Blue Sky" furthered these feelings and made it sink deeper into the dream. "Sleeping" simply slept. "Stream," in his stretched-out nature, felt himself to be the "expression of continuous flowing" and "timeless splashing." The activities of "Mosquito Bites" opposed this mood; she was constantly experienced as a "nuisance" and a disturbance by "Sleeping," "Dreaming," "Resting," and "Children." During the game "Plastic Buttercup" had taken a peripheral position; her emotions matched her position: she felt "dead" and "isolated," and did not respond during the interview.

The strong support for the elements "Dreaming," "Sleeping," and "Resting," -- which, despite their partial synonymity, were all selected -- expresses an important regressive component that the group associated with *meadow*. These elements are connected with a certain perceived timelessness. "Mosquito Bites" and "Grasshopper" introduced elements that evidently disturbed or relativized these regressive components, and as external reality threaten to disrupt the idyll, the sinking into a different, internal world. The emphasis placed on the evidently important "colorful flower-world of the meadow" was striking. Several participants expressed their yearning for childhood experiences and fantasies connected with experiences in colorful flowery meadows. Obviously this memory runs counter to today's reality of well-cut meadows.

The game "Meadow" showed that scenic settings, or landscapes, experienced or fantasized during childhood are available as internal recreation spaces where retreat can be sought when necessary. Natural landscapes become a trigger or amplifier of latent moods that have their origins in life history. We are not only exposed to such spaces, we seek them out, perhaps during vacations or even in adventure films. During and after stressful situations humans have a tendency to put themselves back into the family circle where one felt safely cared for. Closeness to nature stimulates archaic forms of relationships, and evidently cancels temporality. In consequence, we might say that in order to relax and re-create we must have appropriate landscapes at our disposal. As far as urban or regional planning is concerned, this could mean that the real landscapes that have been handed down to us should be retained since it is a space for relaxation, and a space which is evidently connected with early experiences. It is worth considering the future spatial consciousness of children who have grown up in deprived urban environments and who have inadequately experienced and "stored" such spaces of retreat, if at all.

Spaces of retreat and reflection are spaces of regression. These include: natural landscapes (meadow, ravine, desert, sea, woods), artificial "idylls" (spa complex, beautified old town), and mystical spaces (church, monastery), but also spaces of real and symbolic threat (ruins, woods, tunnel) and taboo/prohibited spaces (sex shops, brothels). The term *regression* is taken very broadly here -- embracing a spectrum ranging from regressive-relaxing to regressive-threatening scenes. This term always encompasses primal desires and fears that are reactivated and find scenic-spatial expression. For example, the sea is a space for variable moods. In the game "Sea," "Wind and Clouds" and the view into the "distance" assuaged yearnings, dreams of another place, where sadness is annulled forever. But "Storm Wind" and "Waves" symbolized "power" and the elemental forces of nature. The "eerie depth" of the ocean triggered feelings of being swallowed up, the fear of "drowning."

The possibilities which the theme-centered association drama has for a psychogeographical geography of perception may be further appreciated through a brief overview of other spaces of symbolic meanings, established on the basis of psychodramatic games Oskar Meder and I "produced" over several years.

Typical of spaces where people earn a liv-

ing -- factories, workshops, and offices -- there has been, at least in our societies, an authoritarian style of communication and, at least since the Industrial Revolution, a monotony of the work process. Both give such spaces an atmosphere of oppression and humiliation of the majority, but also an enhancement and elitist separation of the minority. Space is defined hierarchically and by an interior territorial structure. People in charge have offices they can withdraw to, and can usually observe and give orders from these spaces. Aspects of an individual worker's life history as well as existing scenichierarchical structures prevent the person from autonomous articulation and help to create a particular mood during interactions. Accordingly, the participants of the game "Factory" afterwards described the work situation as monotonous, threatening, and degrading, and as conducive to dissatisfaction and latent aggression. They claimed that their feelings of alienation would be fantasized and aggressively vented off the job, for instance, on the soccer field.

It is not until the subject has acquired a capacity for conflict and is capable of insights that scenes can be structured differently and spaces defined differently. Such places are structured less in a scenically hierarchical fashion and more in a scenically equivalent way. Encounters tend to be based on rational discourse, which presupposes a capacity for mutual sensitivity. More or less scenically equivalent spaces have been formed as a product of institutional developments in late capitalism. Strategies for solving complex problems today require increasingly democratic styles of communication. The creative potential of the leader may be still of advantage in the case of crises, but increasingly the relatively free access of the group members to their unconscious, made possible by the decrease of oppressive spatialscenic situations and authoritarian communication styles, is the creative reservoir for reaching solutions.

Spaces of ambivalent coloration (parks, public squares, urban and village festivals) are characterized by a varying relationship between anonymity and intimacy. Biographically precarious situations are typical, which are determined from anxiety and hope in an ambivalent relationship. On the one side, curiousness, needs for contact, and the flight from the narrowness of one's own "intimate space" and family relationships can be satisfied in public places. On the other hand, there may emerge feelings of being lost, of being

confronted with the sights of the others, or the feeling of being subjected to overwhelming "imaginings." The formation of public spaces has always related to such ambivalent inner configurations. The architecture of, for example, fountains but also sausage stalls on public squares has always had "stilling" and "nourishing" qualities, which on differing psychic levels of sublimation relate to such a mixture of wishes and anxieties. In this context, conscious and unconscious intentions of the society and its elites are also involved, who with the help of the symbolic might of imposing statues and impressive architecture (like the mighty houses of the urban "aristocrats" around central market places) seek to keep onlookers and users fixated at an early psychic level.

The "between" space from "here" to "there" has a special position among the spaces of symbolic meaning. The concept of the "between" was originally developed from the game "Way To School" and was differentiated and deepened with further games like "Long Corridor/Tunnel." Interactions in the "between" are of an accidental, fleeting, and indeterminate nature. Emotions involved with "here" have not yet been abandoned, and those associated with "there," not yet accepted. The "between" is denied. It involves being detached from the scenically calculable and relatively secure of the "here" and "there." Here threats and real accidents may happen such as women's anxieties of rape in the "Long Corridor/Tunnel" game. Latent early fears arising from this detachment become particularly virulent when spaces of threat and danger have to be crossed, where the subject feels itself in a particularly exposed position. The subject seeks to overcome the "between" as quickly as possible. "There" becomes the fantasized fulfillment of the "here"'s deficiency. What we have said can be applied to a large number of spaces. We must cross the "between," the space of overcoming, more or less consciously every day -- the way to school, work, shops, a neighbor's place, or the place of holidays.

Other types of spaces of symbolic meanings include intimate spaces (bathroom, bedroom), transitional spaces (schools, apprentice shops), brevitemporal spaces (being used only for a short time for a specific purpose, such as retail shops), spaces of exotic coloration (circus, zoo), and unreal projective spaces of imagined scenes (hell, paradise).

Noteworthy, as it may help to focus more unconscious connotations of spaces, is that certain spaces may be classified in several categories. For

example, *woods* shows aspects of a "space of real and symbolic threat" as well as of a "space of retreat and reflection." *Ravine* is not only a place of potential and actual danger but also a place for sorting oneself out, a place of quiet and seclusion. Other natural landscapes such as the *desert* and *mountains* -- and perhaps *sea*, too – can be regressive spaces of retreat and reflection but can also be places of proving oneself, of going through an ordeal, of overcoming. As such they are connected with internal processes of psychological maturation.

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Separation and the Need for Geographical Attunement

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For as long as I can remember, I felt a desire to live "somewhere else." I grew up in Small-town, southwestern Ontario, Canada, then lived for 25 years in Toronto while the restless urge to pack up and leave smoldered inside me. Rather than act on this urge, I followed a traditional path of marriage, childbirth, and divorce, and made several attempts at settling on a career path before committing to psychology as I entered mid-life. During those years I traveled, taking short vacations which did nothing to mitigate my desire for relocation.

On the contrary, these brief adventures fanned the flames, deepening my internal schism.

It would be easy to make omniscient comments, in hindsight, about the nature of my longing. I could say that I sensed a personal mission waiting to be accomplished or that my thirst for adventure needed slaking. The urge to pull up stakes and head into unfamiliar territory had all the earmarks of the theoretically prescribed need for separation and individuation, and flew in the face of my skepticism about the theory. What I had observed was people struggling not to individuate but to find ways to embrace both a sense of individuality and an ever-deepening connection with loved ones. None the less, there I was, feeling a need to leave my supportive web of friends and family. In spite of my observations, I seemed compelled to live out traditional theory in a very physical way.

When I finished graduate school I acted on this long-held desire and initiated a move to Vancouver, British Columbia, on the west coast of Canada. Although my appetite for adventure craved a more exotic destination, the prospect of living in Vancouver was attractive because work would be relatively easy to find, it was in many ways different from Toronto, and it was near the Pacific Ocean. (Like so many people, I am drawn to big, rushing water.) Still, I had a premonition that the relocation might not be lasting. As the aircraft circled the city for landing on a scouting weekend, I suddenly noticed, with a start, how small the city appeared. How long, I wondered, could Vancouver hold me?

I negotiated the move with relative ease, found work and a house to rent, hired a moving company, and secured tenants for my house in Toronto. My 21-year-old son was also in the mood for adventure and moved with me, creating the best of all possible worlds for me. We said "*au revoir*" to friends and family, and off we went to begin our new lives.

Vancouver real estate is valued by the view that can be seen from it. With beginner's luck I found an affordable house perched on the side of a steep hill with a spectacular, unobstructed view of mountains, water, and cityscape. Only later would I become cynical about the disproportionate value placed on "view" compared to interior spaces. Initially, I was smitten by the grandeur that surrounded me. Shifting clouds mingling with mountain tops, ocean vessels loading cargo across the inlet, crimson and orange sunsets on clear eve-

nings, all exhilarated me. Occasionally I traveled the six-hour trip to a stunning, miles-long strip of beach on the west coast of Vancouver Island to explore tide pools replete with sea anemones and starfish, where the ocean spewed yards of kelp tubes and bulbs for me to stomp and pop with great relish, an activity I named "kelp therapy." To complete the seduction, work was better than expected and I was meeting people who became and remain good friends.

I am not sure when the mountains began to trigger claustrophobia or when I began to feel trapped between them, the continually hovering clouds, and the lineups at the United States border. A new friend felt embraced by the mountains, a sentiment I could not share. Perhaps it was significant that she had been born in British Columbia, unlike most of the people I met there. Vancouver is a city of immigrants, many from other parts of Canada. I had landed in a city of wanderers and began to suspect we all had journeyed there to work something out or to escape. The longer I stayed the more I appreciated the low, rolling hills of my home province, where I could roam and stretch without bumping into walls.

Although at first I was so taken with being in a new place that I was able to rationalize any inconvenience, the climate became a serious problem. Vancouver was not nicknamed "Rain City" on a whim. In southern Ontario I had acquired a fondness for refreshing spring rains and summer thunderstorms but in Vancouver I began to feel the need for gills and a permanently installed umbrella. Something wet was always falling on me, intensifying the sensation of having no room to breathe. The constant dampness encouraged the mold which grew on stuccoed walls and -- I suspect -- inside my lungs, setting off a perpetual cough. In the long winter months from October to June, the sky so rarely entertained the sun that when the strange, luminous ball did appear I would rush outdoors *sans* sunglasses to soak up every bit of UV I could sponge from the heavens. On too many occasions I watched from my downtown office building, as the streetlights flickered in confusion at the noontime dusk. The respite from rain which occurred during late July, sometimes for as long as six weeks and into September, was welcome, but failed to warm me. In my wildest dreams I could not have imagined missing the mugginess of a July night in Ontario, or the brilliant, ice-cold days of January, but I did. I craved the intensity of Toronto's climate and sensed an invisible filter at

work in Vancouver, muting my relation to the weather. The seamless gray meant there was only one season, for all practical purposes.

Not long into my five years in Vancouver I found ways to escape, spending long weekends in Ontario, making day trips to Washington State, vacationing in Central America or Europe. At conferences in Santa Fe or San Diego, Dallas or Los Angeles, I would tell people I was from Toronto but lived in Vancouver. On one memorable trip to Spain I noticed that Vancouver entered my mind only when I realized I would have to return there. When I thought of home it was Toronto -- the City. The draw towards "home" had little to do with friends and family. In fact, I had more one-to-one contact with some family members in Vancouver than before or since.

The draw towards home was much more a physical thing. Separated from it, I came to realize the depth of my attunement with Toronto's streets, trees, buildings, cultural mix, ravines, bicycle trails, shopping areas, transit system, and climate. The seasonal changes and their colors and smells, mechanics of the city, interactions between people, and ways of speaking were part of me that I could not -- and then, did not want to -- shed. They were made of the same material as me.

From the other side of the Coastal and Rocky Mountain ranges, I could see that I had been the blind man who touched parts of the elephant and came to erroneous conclusions on the basis of fragments of information. Stepping over the mountains I was able to grasp the whole. With my back to the edge of the country, looking east I could see that in my restlessness I had not acknowledged a need to ground myself in a home that works well with my body and spirit, a place in which to refuel my soul. My desire to live elsewhere had blinded me to my need for geographical attunement.

It has been almost three years since I left my cough behind, in the foothills near the British Columbia-Alberta border. For the first time I have a sense of permanence which, to my continuing amazement, is exciting. Paradoxically, home and adventure now coexist rather than conflict. My need was to heal the extant split within myself, to embrace the duality of permanency and freedom, both of which I need in order to be content. Moving away from my geographical center exaggerated the split which had plagued me all my adult life. Moving back with understanding was the healing balm which has freed me to make choices about

what to do next with my life.

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Psychogeography of India's Sacred Rivers

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India is a crucible of mystique and contradiction. During a recent month-long visit, I found it filthy, polluted, chaotic, and crowded, yet nonetheless beautiful and enchanting. The more I learned about India, the more astounded I became by the depth of its culture and history. I had felt myself drawn to India for many years, although I've never been sure of the source of my attraction. Perhaps it is the promise of the mystical and the unquestioning faith of the population. Many other people with whom I've talked have absolutely no desire whatsoever to visit a dirty Third World country with a billion inhabitants. People who have been there often describe a love-hate relationship with the country. Yet I had known for many years that it was a place I not only wanted, but indeed *had*, to visit. As I expected, I found it completely overwhelming, arriving from my structured and predictable North American life to find myself swept along in the current of humanity that never stops flowing in this vast country. There seems to be no hour of the day that isn't filled with activity, worship, commerce, travel, and family. When I arrived I truly felt that I was finally in the center of the universe, that this was the place where real and significant things happen. I was very happy.

I began to see that the Indian psyche and way of life are so interwoven with the geography of the country that the boundary between animate and inanimate seemed to blur, particularly so when considering the love affair that Indians have with their rivers. To Indians, the rivers come alive as goddesses, manifestations of mother-love and nourishment. They are "she," not some lifeless "it" as in the West. Indian rivers are capable of purify-

ing the most heinous of sins and washing clean the souls of the devout. No matter the city, town, or village, the important historical, cultural, and everyday sites of activity are inevitably on the local body of water, usually a river. The Indian collective unconscious is nourished by the flow of sacred rivers, the lifeblood of this vast land and its people. The recitation of the names of the seven holiest rivers -- each the embodiment of a goddess -- is a common object of prayer and mediation. These rivers serve as a connecting web for India's one billion inhabitants. People are drawn from remote jungles, mountains, deserts, and plains as well as cities, making the pilgrimage to congregate on their living banks for festivities and prayer. Filled each year with the swell of the monsoon, the rivers sustain both physical and spiritual life during subsequent months of heat and dryness. Inextricably bound to India's culture and history, the rivers are incorporated into every aspect of life, both the mundane and the most sacred.

From origins in a Himalayan ice cave, the river Ganga (Ganges) traverses 1550 miles across the northern plains, emptying into the Bay of Bengal. Her mystique is known throughout the world. She is

the river of India, beloved of her people, round which are intertwined her memories, her hopes and fears, her songs of triumph, her victories and her defeats. She has been a symbol of India's age-long culture and civilization, ever changing, ever flowing, and yet ever the same Ganga.

- Jawaharlal Nehru, First Prime Minister of India, born in Allahabad on the Ganga
(source: www.cs.albany.edu/~amit/ganges.html)

During my own voyage to India, I was drawn to this most auspicious river and had my first glimpse of her traveling through the city of Haridwar, literally translated as, "gateway to the gods." Haridwar is situated where the Ganga emerges, deep and clear blue-green, from the foothills of the Himalaya. The city draws millions of pilgrims yearly and once every 12 years hosts the Kumbh Mela, arguably the largest religious gathering on earth.

According to Hindu myth, the gods once fought demons for a *kumbh* (pitcher) containing the nectar of immortality. During the ocean-churning struggle, four drops of nectar were spilled onto the earth in the rivers at Haridwar, Allahabad, Nasik, and Ujjain by the god Vishnu fleeing overland with

the *kumbh*, demons in hot pursuit. After 12 days of fighting, the gods triumphed and drank the nectar. Thus, every 12 years -- because one day in the life of the gods is equivalent to 12 mortal years -- the Kumbh Mela (pitcher festival) is held at one of the four holy cities. The largest festival occurs at Allahabad, due to its powerful location on the confluence of the Ganga, Yamuna, and mythical Saraswati rivers. It is occurring as I write, mid-January to mid-February, 2001. Attendance estimates as high as 70 million pilgrims have been made. It is the largest human gathering for a single purpose in the world.

During my own visit last fall, I continued traveling about eight miles further up the bumpy road from Haridwar following the Ganga to the smaller town of Rishikesh, known for its abundance of *ashrams* and a 1960s visit by the Beatles. There I first touched the deep blue-green, holy waters of the Ganga, feeling a sense of sheer awe at its breadth and significance and a shiver up my spine. I found it hard to believe that there I was, finally, standing on the banks of the holiest river in the world half a world away from my everyday life, friends, and family.

The mist shrouded the fertile tree-clad hills descending towards the river valley. Surprisingly large fish jumped for flour pellets thrown by delighted pilgrims. The riverbanks were crowded with hawkers of various forms of *puja*, offerings of worship for the river goddess. Marigold petals floated down the river, released by devout Hindus.

I spent a delightful week in Rishikesh on the banks of the Ganga, devoting my time to daily yoga stretches, meditation, breathing exercises, and discourse and discussion of ancient yoga techniques and theory dating back thousands of years. Each day's rising was enlivened by a dip in the cool morning river, clearing my soul and mind for meditation. The days assumed a comfortable, peaceful rhythm and regularity. Each afternoon during our break I would wander with other students of the *ashram* along the river bank, resting on the warm sands, watching the devout on the *ghats* [broad flights of steps to the river] -- young and old praying, bathing, gossiping, and playing -- simply living out their lives. Once I even went white-water rafting down 11 miles of the river upstream from Rishikesh -- it seemed almost sacrilegious, but the Ganga didn't seem to mind. I felt completely cleansed and nurtured by her strong and surging waters.

Further along the Ganga as she crosses the great northern plains, people journey thousands of miles at the end of life hoping to be graced by dying on her holy banks in Varanasi. This is considered the most propitious place to leave this earth in hopes of a better birth next time or ultimate release from the endless cycle of birth and rebirth. There are daily funeral pyres, processions through the streets, the wailing and mourning of the grieving, and throngs of pilgrims arriving to cleanse their sins in sacred Ganga water, by now muddy and terribly polluted, but still, apparently, spiritually purifying. No river in the world is so associated with a continuous history of song, story, and respect as the Ganga.

The rivers of India serve as a metaphor for life itself. To Indians the sweep of the river seemed to represent the comfort of the mother's bosom, the flow of mother-love, accepting and forgiving all who worship her. They symbolize the flow of life itself, from nascence in mountains or jungles to the inevitable emptying into vast seas. The custom of scattering ashes of the deceased into river water illustrates the faith of the Indian mind in the sanctity of the waters, and the belief that the human soul will be safely borne from one life to the next, following the laws of *karma*, within the loving embrace of the mother river. The ever-flowing rivers provide a sense of comfort for a billion Indians.

I don't think I will ever move from my Calgary home -- the mountains are too much a part of who I am, always just within reach on the western horizon, promising beauty, loftiness, perspective, adventure, and freedom. The openness of the prairies to the east, too, frees my soul, allows me to breathe deep and long. These are things that are a part of who I am, but so, too, is the connection I feel with the real, simple, and heartfelt devotion of the Indian people to their lifeblood, the goddess of the river.

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A Psychogeographical Lament for the Jewish Children of São Tomé

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When Jews travel they take with them a burden of memory that defines and constitutes the raw materials for their historical achievements in those places to which they have come. A restless people, yet weary of the journey, always longing for home and familiar signs of where they first were, where they rested for a short while -- a year or two, a century, or a millennium --and that eventual achieved land in which they shall be like all other peoples again. For the medieval Jew, exile, dispersion, wandering, anxious waiting for the knock at the door or the gathering on a wet cold morning, or the distant cries of a pogrom in progress, all warn that the expected time has come to be on the way yet again.

It is in the light of psychogeography that we now examine the long history of the Children of São Tomé, Jewish children forcibly taken from their parents in 1493 by authorities in Portugal, converted to Catholicism, and shipped to the uninhabited African island of São Tomé where they were meant to establish the sugar industry. Up to 2000 children, between the ages of two and thirteen, were sent to this crocodile-infested island off the Bight [Bay] of Benin, where at least half died within the first year of tropical diseases and injuries by wild animals or in hard labour among thieves, whores, soldiers, and black slaves. Though some children were married to each other in the critical hours before the abductions in Lisbon, the survivors were later coupled with Congolese slaves on São Tomé, each of the pair was manumitted [freed on the island] in return for this Christian marriage. In the final years of the 16th century, their *mestizo* grandchildren and great grandchildren, the core of a land-owning elite on the island, sailed to Brazil when a combination of unrest and slave rebellions, invasions by pirates, and a diversion of the slave and the sugar trade elsewhere in Africa or South America undercut the viability of the local economy. After about 40 years of mental "wandering in the wilderness" when northeastern Brazil was occupied by the Dutch, descendants of the Children of São Tomé came out as Jews and joined the synagogues established in Recife and other coastal towns.

Three things point to a hidden, probably unconscious, Jewishness of the immigrants and their *mestizo* descendants while they reformulated themselves as a mixed European-African landowning class for a century on São Tomé. One is the slur fellow settlers made against them as Judaizers; second, the suspicion of the Church that they were backsliders and heretics, contrary to the evidence; and, third, the violence, rebelliousness, and xenophobic quality of the island's history during the 16th century, making it stand out amongst Portugal's tropical colonies.

This collective hostile behavior signals a shared trauma and resentment of *father* (civil and monarchic government) and *mother* (Church), since the original Jewish children felt that both their own parents and their new surrogate parents and godparents had failed them. Their natural parents, in being too weak to resist the Portuguese soldiers and priests who took them away and sent them into exile. The clerics who were supposed to give them paternalistic care; criminals and eccentrics swept up on the streets of Portugal for forced settlement on São Tomé who were supposed to act as guardians; the Church herself which professed spiritual guidance and protection; and the king as father of his people, who sold them to his captains as virtual slaves to work the sugar plantations on the island. The reputation for both extreme cruelty to slaves and others on São Tomé and anti-authoritarian independence signals the kind of projective cruelty typical of abused children.

These Jewish children of São Tomé were not from assimilated families, but from pious communities in northern Castile who resisted conversions throughout the 14th and 15th centuries and who crossed into Portugal in 1492 but could not afford the transit tax imposed by Lisbon. After nearly a year, many adults were arrested and enslaved by the crown. As parents became frightened and disoriented, their demeanour changed. They lost patience with their children and demanded a strict obedience -- how else could they survive the dislocations? Jewish mothers and fathers behaved with uncharacteristic irrationality, anger, and rage -- projecting their own sense of guilt and shame. The children sensed the anxiety and fear in their families, and were explicitly instructed in the possibilities of self-inflicted martyrdom (*kiddush ha-shem* or Sanctification of the Name). These youngsters felt ambiguous disappointments and shame at the inability of their par-

ents to protect them or of God to rescue them, along with the physical wounds of the kidnapping and the hypocrisy and cynicism of their Christian captors, civil and ecclesiastical.

The most painful feature of the separation of the youngest children -- two- to five-year-olds -- from their mothers on the dockside in Lisbon would have been their inner experience of the fear in their mother's eyes, the terrible "red glow" that Alan Schore speaks of -- they looked into their parent's eyes for reassurance and support but could find only fear. For the older children it was surely the humiliation of their parents by the soldiers and friars grabbing the youngsters from them and then submerging them in makeshift baptismal fonts. This nightmare on the docks became concentrated into the long ordeal of the voyage to Africa.

But how could a sea voyage of escape from São Tomé a century later still function in a both mythical and psychological way to begin the healing process for the third and fourth generations of survivors, culminating in the re-establishment of personal and collective identity that would become visible under Dutch rule in Brazil? The first journey's overcrowded ships laden with frightened, confused children formed the physical matrix for the traumatic memories to begin their somatic gestation. These youngsters, used to the loving care and respect which Jewish parents typically gave to their offspring in the late Middle Ages, were suddenly pushed about by rough soldiers, and forced to accommodate themselves to a cargo of robbers and whores, rapists and murderers -- the riffraff of Lisbon's underworld -- men and women who would take great delight in teasing, mocking, and assaulting these newly "converted" Jews. The clerics were likely to be the same individuals who in the first years of the colony were notorious for spending more time in the slave trade than in their ecclesiastical duties. These boys and girls were given a cursory but frightening introduction to Catholicism. Siblings, cousins, and friends might have tried to stay together, but the spiteful and sadistic character of the adults would counter these wishes. Whatever the children were told about why they were taken from their parents, baptized under duress, and being transported to São Tomé would make no sense, even if they could understand Portuguese. Aboard the crowded ships, the trauma of abandonment was compounded by the harsh treatment and jibes of the sailors, whores, and thieves sent along with them.

The adolescents may have heard stories about the fate of other Jews put aboard ships bound for Africa and then, if not shoved into shark-infested waters or drowned in storms which wrecked the vessels, deliberately abandoned on some desert coast or sold to Muslim slave-traders. There were also the traditional biblical tales and rabbinical anecdotes concerning the Babylonian Exile and the legends of the Exodus from Egypt. On the eve of the Spanish expulsions, rabbis "reminded the [expellees] of the miracles of the exodus from Egypt." (Valeriu Marcu, *The Expulsion of the Jews from Spain*, trans. Moray Firth, 1935, p. 151) In the children's confused, frightened state these iconographic journeys would merge with their experience for a dual form of rejection and despair.

Each ratcheting-up of abuse and humiliation wore down the structures of consciousness and reasoning in these children sailing towards São Tomé, debilitated their normal modes of evaluating the differences between reality and fantasy, and drove the minds of these young people, individually and collectively, into a focus on the myths of dispersion, exile, and wandering, providing the only approximation of meaning possible under the circumstances. Later, Jewish chroniclers lamented the seizing of the children and retold their stories in terms of the monstrous reptiles on São Tomé which devoured more than half who arrived, perhaps as a way of mythologizing the havoc of tropical diseases and harsh physical labor needed to carve sugar plantations out of the jungle. However, the real trauma for the children remained embodied in the visceral memories of the sea voyage.

The second collective journey proved quite different for the descendants of the Children of São Tomé, yet similar enough to play a mythic and psychological role in the resolution to their long post-traumatic stress. On the ships to Brazil, the descendants -- the *mestizo* landowners and middle-class brokers in the slave and sugar trade -- felt they were leaving an island with no hope and going to begin a new life in the richness of Brazil. Escaping from the anarchy and instability of the island, they also shared fragments of memory from their parents and grandparents about the first journey from Lisbon in 1493, as well as hints of a lost Jewishness, triggering deeper, unconscious anxieties.

How these psychosomatic triggers work can be explained by psychogeography. The children's journeying on less-than-royal roads -- the paths of exile, the back alleys, the tracks of humili-

ating defeat, and the uncharted seas of slavery -- leads us to the highly complex, multi-layered illusions of minds reshaped by stress and trauma. Unable to cope with the intensity and suddenness of their experiences, an entire psychoclass may reorganize its *structures of conscious being* and its *psychic body*. (Henri Ey, *Traité des Hallucinations*, 1973) This is partly in response to affects and memories too painful to accept as part of the real and rational world, so that the group of individuals rejects the traumatizing event altogether or in part, substituting a more acceptable version, in which a different act altogether occurred, other people suffered, the secret meaning of their suffering is disclosed, or they are the dominant beings or what they do is praiseworthy and inverts their helplessness.

These mind-generated fantasy characters mixed with culturally-produced mythic heroes in scenarios which parodied reality. Such hallucinations were sufficiently constituted of real memories to convince the weakened structures of censorship and reality-testing that they were true perceptions of experience. Because the phenomenon was collective, the traumatized children of São Tomé reinforced one another's impressions of this pseudo-reality. Fifteen years later, their pains were renewed by their forced marriages to black slaves from the mainland, thus integrating African experiences, memories, and myths into the Jewish *converso* imago. Because those African slaves, too, had to be shipped to São Tomé, the central somatic memory of the Jews' voyage absorbed retrospectively the Africans' traumatic experiences as well.

The image of the voyage joins several strands: the existential ordeal on the docks and of the voyage; the culturally-inherited Jewish mythology of journeys of exile and redemption; the reinforcing experiences of cruelty and abusiveness on the island; and the integrated memories and tales of the Africans they were forced to marry as a condition of manumission.

When social and economic life on São Tomé became untenable in the last decades of the 16th century, the *mestizo* elite decided to move to Brazil. Their mixed-race experience, hitherto accommodated to conditions on the island, as a New Christian-African class that formed the core of the land-owning and governing population, underwent a transformation. To get to Brazil they had to sail across the Atlantic Ocean by ship. The descendants of the original forced converts at once consciously re-experienced the physical journey as an exodus -- an escape from the hopelessness of the failing island economy and social hegemony -- and at the same time unconsciously re-established contact with the more or less dormant images of Jewish identity embodied in the myth of the journey.

The first journey by sea to São Tomé would have been ambiguously remembered. The forced departure from familiar life to the harsh unknowns of a sugar and slave island condensed the cumulative memories, apprehensions, and internalized physical pains of the entire experience of the group. The memory-image of this journey suppressed for three or four generations was awakened by the collective exodus to Brazil, and then, precisely because it was an unconscious, deeply somatic container of individual, group, and mythic-historical meanings, provided means to begin the healing processes for the trans-generational traumatic abuse of the children. For many, though obviously not all, of the descendants of the original young *anusim* (forced converts) a sign of their recovery was their eventual re-joining of the Jewish communities established by the Dutch during their brief rule in northeastern Brazil.

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A Therapeutic Relationship Between People and Their Geography in the Andes

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For the past six years I have been involved in a research project with indigenous people who live in isolated villages in the high Andes of Peru, near the old Inca capital of Cuzco. One of the more striking aspects of their lives is the therapeutic way in which they interact with their geography. They engage in meditative-like processes that experientially connect them to nature and that establish what they experience as a loving and mutually supportive relationship with the non-human world around them. Within this relationship they can call upon their geography to serve as a therapeutic resource for problem resolution and personal growth, and this in turn leads to a sense of intimate connection to the Cosmos, which has additional therapeutic effects. I will begin by describing their world

view from the perspective of one standing within it, and then move to my more familiar stance as a Western psychologist trying to make sense of a philosophical tradition that has little in common with our own.

Many of the meditations I have encountered in the Andes involve interacting with elements of nature (e.g., the earth, a river, a tree) with specific therapeutic outcomes in mind. The actual process for connecting with nature -- for example a river -- was translated as "blending your spirit with the spirit of the river." The way to accomplish this blending is through "intent." Several different definitions are possible for the term, a useful one is to think of "intent" as "sincere pretending." Through this process of "sincere pretending," subjectively real experiences emerge. After experiencing the meditations for a period of time I found that the "pretending" aspect began to recede in favor of an experiential understanding of "intent" and how to evoke it.

The selection of which element of nature with which to connect depends upon the type of effect that is desired. For example, sitting quietly on the bank of a river you can connect your spirit with that of the river and have your worries, neuroses, and various other problems be gently washed downstream. You can sit with your back against a tree and connect with it to learn how to work with vertical (transcendent) energy, and how to keep rooted while reaching for the stars. You can stand in the wind and ask it to help you expand your consciousness. As the sun rises in the morning you can ask it to help you focus and mobilize your energy for the tasks you face during the day, while at sunset it can help you diffuse your energy in preparation for entering the mysteries of the evening: the unconscious and dream time.

Specific to the Andean geography are the Apus, the major mountain peaks in the area around Cuzco, which measure an inch longer at night than during the day. The high mountain peaks are experienced as some of the greatest spiritual beings on the planet making it possible to connect your spirit with the Apus, with the effect depending upon the nature and role in the cosmos of that particular Apu (e.g., one Apu creates order out of the energy of the universe while a different Apu rips that order apart).

Of all the aspects of nature, the one that plays the greatest role in the processes I learned is the Pachamama, the great mother who is the planet earth. A simple meditation for beginning an explo-ration of these processes is to find an appropriate place to sit on the earth, and then just experience sitting in the lap of the Pachamama, the way a child experiences sitting in the lap of a perfectly loving and nourishing mother. Another meditation is to lie on the ground, bare your navel to the earth, and then give the Pachamama all of your problems and worries, or ask her to give you what you need to solve your problems within yourself. These simple processes can lead to peaceful and supportive experiences.

Relationships are bi-directional, and thus within this approach there is a corresponding responsibility for humans to reciprocate the love and nourishment offered by nature. All of the ceremonies I attended in the Andes involved *despachos*, offerings made to various aspects of nature, particularly the Pachamama. These offerings are not payments or bribes to nature for favors granted or requested; they are instead a nourishing of a relationship, as a lover gives flowers to a beloved. This has, in turn, evoked within me and many others involved in this project a greater desire to support the health and well-being of all of nature, not as a moral obligation but as a natural act of caring for a loved one.

In addition to the benefits of calling upon specific aspects of geography for specific therapeutic effects, another level of benefit arises from the general relationship with nature that is engendered by these processes. All of these meditations presuppose that nature can and will support and nourish us; that the earth will absorb our problems, that the river will take away our anxieties, that the wind will expand our consciousnesses, and that a tree will help us become enlightened. This can evoke a strong sense of validation and support for our existence, as children of nature, compared to what we may experience as children of Western society. This, in turn, can assuage issues of purpose, meaning, belonging, and connection to life.

This concludes my description of the experience of this Andean approach. Now I would like to turn to the issue of the actual validity of the worldview which supports these experiences. Within psychology there are many ways to explain the therapeutic effects of the meditations without having to believe that there really are spirits to be found in nature. For example, one approach is to view the meditations and resulting experiences within the framework of how we project elements of ourselves upon other people and other things. Another approach is to view the meditations as

therapeutic metaphors, where we experience the river as being able to wash away our worries because that is what rivers mean to us, they wash things away. While these approaches serve the logic of science, they also move us away from the beauty of the experience (its true essence), as analytic thinking often does. We could, instead, accept the existence of a spirit in the river as being literally true, and believe that it is willing to aid us within the context of a loving relationship. We seem to be faced with these two options: that the meditations have an effect because we experience reality "as if" the river had a spirit, or that the river "really does" have a spirit.

The anthropologist Gregory Bateson, in his efforts to approach the issue of the sacred (in R.E. Donaldson, ed., *A Sacred Unity*, 1991, pp. 265-270), directly addresses this dichotomy. He points out that in the 16th and 17th centuries Catholics and Protestants were killing each other over just such a choice, arguing about whether the wine of the Mass "really is" the blood of Christ, or just "stands for" the blood of Christ. Bateson proposes that both viewpoints are in some sense anti-sacred, that the sacred lies in coming at the issue from another direction. It calls for a mode of thought that is unconcerned with the Aristotelian distinction of true or false -- so emphasized in both science and Western religion -- and is instead concerned with beauty, harmony, health, and the sacred. This other mode of thought is curiously slippery to conscious analysis and is inexpressible by prose. We know this mode, however, for we use it when we enter a theater, approach a work of art, stand at a vista and view a sunset, or sit with our backs against a tree.

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The *Yin-Yang* of People, Geography, and Health

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Life evolves as a force that dynamically transforms us without our awareness. Freudian psychotherapists and traditional Chinese medical practitioners are likely to agree on that. That force is psychic energy for Freud and *qi* for the Chinese. Freud used an iceberg to explain the interplay of the conscious, the unconscious, and the preconscious. The Chinese think of the body as a landscape full of five elements: fire, metal, wood, earth, and water. Just as a psychodynamic therapist would examine a person's intrapsychic conflicts, a Chinese healer would manipulate a person's *qi* through, for example, the placement of a potted plant or an aquarium. In discussing people or earth or sea, the Chinese focus on the issues of *yin-yang* (or opposing forces), the five elements, and the dynamic relationship between people and environment.

Throughout my childhood in Hong Kong, I heard from adults which "dry and firey" food I should not eat, what "*yin* and damp" place I should not go, or with which "*yin* and damp" person I should not associate. I did not really understand how a dehydrated person could be called "damp," or why a catatonic individual could be "windy," or how one could be "woody," living in a plant-free concrete jungle of high-rise apartments full of metal furniture.

My main question was: Why are people described in geographic terms? Now, years later, I am still examining what they said from the perspective of traditional Chinese medicine and beginning to try to understand it from the Western psychological perspective in which I am trained. I am quite intrigued by the body-geography link and the body-mind-soul connection, and have begun to name myself "sealandsky" or "bodymindspirit" in cyberspace.

Psychology, as we know it in the West, does not exist in the traditional Chinese worldview. It has not been popular in Chinese universities or bookstores. To many modern Chinese, psychology is only for the serious mentally ill. Some psychological insights, however, are introduced by way of other fields such as philosophy, religion, ethics, and medicine.

In lieu of Western psychological concepts, *yin* and *yang* are major concepts in the Chinese psyche. Including concepts of geography, meteorology, environment, and health, *yin* and *yang* encompass the concept of opposites such as between hill and valley, sun and moon, light and shade, hot and cold, active and passive, positive and negative, expansion and contraction, clear and unclear, and masculine and feminine. I was and still am puz-

zled about the assignment of all these qualities to people, landscapes, and health.

Another concept is *tien-jen-hsiang-ying* or microcosm-macrocosm correspondence. This concept originated from the Taoist naturalist worldview that the microcosm and the macrocosm maintain a correspondence. The microcosm refers to the person comprised of internal organ functions, sensations, and emotions -- roughly the body and the psyche. The macrocosm is the environment including geographic systems such as weather, seasons, and time. According to the Chinese, there are six body/psyche-environment parallels: *feng* (wind), *han* (coldness), *shu* (hotness), *shih* (dampness), *tsao* (dryness), and *huo* (fire). Each of these states in both the body and the environment can cause harm when they are excessive. For instance, a Chinese person may describe himself as having *kan-huo*, or "liver fire." "Liver fire" is regarded as the cause of a syndrome including symptoms such as dizziness, blurred vision, bad temper, and fatigue, rather than a fever as measured by a Western thermometer. Such terms are not just cultural idioms, but address culture-specific health concepts.

How does *yin-yang* relate to microcosm-macrocosm correspondence? According to Taoism, everything is constantly changing to maintain a dynamic equilibrium between the person and the geographic environment. *Yin-yang* is the process of constant cyclical transitions, as shown by the *yin-yang* diagram, indicating the cycles of water-ice, day-night, summer-winter, and heat-cold. Health in traditional Chinese medicine is maintaining a balance between *yin* and *yang*.

Besides the concept of *yin-yang*, w*u-xing*, or the five phases or elements, also suggests a steady sense of change. *Wu* refers to the number five; *xing* refers to the five major inorganic elements in the geophysical world: metal, wood, water, fire, and earth. Each element corresponds to an internal organ system and psychological functioning. Metal corresponds to the lung and large intestine, and is responsible for anxiety. Wood corresponds to the liver and gall bladder, and is responsible for anger. Water corresponds to the kidneys and the urinary bladder, and is responsible for fear. Fire corresponds to the heart and small intestine, and is responsible for happiness. Earth corresponds to the spleen and the stomach, and is responsible for desire. Excesses of any one of the five elements will upset the balance in the person's environment and disrupt his health. To restore physical and psychological health, treatments are given to manipulate the person's *qi* or life energy, or *feng-shui* (wind-water) is practiced to control the external environment. *Feng-shui* is the correct placement of houses and furnishings or the geographic modification of a person's location.

To a Western psychotherapist, manipulating geographic factors may seem unrelated to a person's psychological and physical health. Body, mind, and geography seem contradictions. But history is full of contrasts, and cultures deal with antithetical forces directly or indirectly. Throughout Chinese history, statues of different religions coexisted in the same temple. In 1997, Great Britain returned colonial, capitalist Hong Kong to communist, socialist China. Thereafter, China added to its constitution a "one country, two systems" clause. How can the antithetical forces of market capitalism and a command economy coexist? I believe it's the acceptance of ambivalence and contrasts, and the ability to let go of the urge to categorize and compartmentalize.

To balance *yin* and *yang*, my mother still tells me not to drink too much beer because it's too "cold," or not to eat too many fried or spicy foods, such as potato chips, because they are too "hot." For the practice of *feng-shui*, my family buys only houses that face south and my friends still place an aquarium strategically in their houses to maintain the right flow of *qi*. My fellow Americans, of Chinese origin or not, use acupuncture to restore proper *qi*-flow and maintain their health.

Frankly, I do not always understand it all. But I know that if I use only Western science and empiricism to try to understand traditional Chinese medicine, I can never achieve a fully objective understanding or subjective experience of it. Whether or not we can deny its validity and its proposed relationship between the person/psychology/health and the environment/geography/macrocosm, we need to understand how the concepts of balance and dynamic equilibrium have allowed contrasting thoughts -- for example, Buddhism and Taoism, capitalism and socialism -- to coexist in Chinese culture literally under the same roof. For thousands of years, China has been a pragmatic culture with concurrent, opposing values. A short-lived science alone is not adequate for furthering knowledge and achieving health.

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psychosomatic symptoms, acupuncture treatment, and holistic healing. This article combines two of his ongoing interests: traditional Chinese medicine and the holistic integration of psychology and other fields. He may be contacted at <d s o @ f a c . h o w a r d . e d u> or <sealandsky@juno.com>. ❑

Sound Knows No Borders

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Borders are lines drawn upon a map. They denote place, spacing, confinement, and order. But lines are visual features. Outside of a map a border is invisible but not impenetrable. One thing slides across them, under them, around them: sound.

A sound made at a border is heard in both nations. That is one reason why music is considered subversive. You can stop a person at the border, but his voice can be heard on the other side, as when Paul Robeson performed on the American side of the U.S. border with Canada for a workers demonstration held on both sides of the border in 1952.

Our culture has a visual bias with lines of force radiating outward from a center towards infinity -- the individual ego in a painting's lines of perspective. As go the lines, so go our ambitions and hubris. We draw lines on a map to show the maximum extent of some empire, but the lines creep back as the empire crumbles. We build walls to keep the barbarians out, but their shouts can be heard over the ramparts and the fear sinks into the souls "protected" by the wall. What safety!

Sounds are fields of activity that radiate outward from the sound source. Sounds absorb the listener. We become one with the sounds as a "raver" will readily tell. The absorption is of self into something larger. The sound world is a sphere of inclusion. Such acoustic spaces have no walls, no boundaries except when out of earshot.

The bells of the church used to tell to which parish a person belonged. They told us where we were and what our destiny was: to belong to the owner of that sound. But go beyond the sound and you were free, or damned. Go into another sound and...

Each place has its own *soundscape*, its own *sound-marks*. (R. Murray Schafer, *The Tuning of the World*, 1977) These acoustic features define the inner and social meaning of the place and the people. We differ in the sound worlds we inhabit. A modern one is that of urban roar, grandly praised by the Futurists of 1909 and exemplified in the music of Leo Ornstein. There is also the silence of the deep forest, the whirling of the prairie wind and grass, and the peaceful, echoing refrain of the mountains.

Sound-marks and soundscapes change, and people and cultures change with them. When the church bells can no longer be heard above the urban din, how do we know they toll for us? They don't.

Each sound that we hear is for each of us alone, each of us even in a crowd alone. When the bells don't toll for us because we can't hear them, our sense of tragic fate fades. We cease to be part of the parish, part of the destiny of the group who hear the same sound.

When we can no longer hear because the background noise is too loud or too ugly or too uninformative, we start to carry our acoustic space with us. Not just the voices in our minds, but the Walkman, cell phone (disembodied voices in our pockets), and MP3 player with our "personal music." These come to define shifting soundscapes as we go about our lives. It is the sound world which defines us even if our lives are lived in vertical-linear high-rise apartments, aboard trains going and returning along seemingly infinite lines, and at neatly rectangular desks in cozy cubicles, all perfectly bordered.

So we take our sound world with us. We define who we are and where we are and what we are at each step. It doesn't matter that no one else hears, it doesn't matter that this shifting boundary is not visible to others. It is ours, we are a part of it, and that is enough. But if we are part of that, we may not be part of something else.

Music is indeed a subversive force, which is why Plato and all dictators have worked so hard to control it. Music, as sound, transports a listener past the border, past the guards, past the walls, past the visas and travel restrictions, into a world beyond the confines of political systems and even planetary existence.

Our borders separate us. Sound is an invisible eraser of the lines on geography maps.

Gordon Rumson is a pianist, composer, and independent researcher in Calgary, Alberta, Canada. He has performed extensively, composed over 80 works in a variety of genres, and has

written numerous articles on a wide range of topics published in such places as the <u>Wisconsin Academy Review</u>, the <u>Journal of the American Liszt Society</u>, the <u>Grove Dictionary of Music and Musicians</u>, <u>Other Voices</u>, and <u>Music and Vision</u>. He has done extensive research into little known composers as well as aspects of the soundscape, and may be contacted at <rumsong@cadvision.com>. ❑

An Intellectual Partnership: Jay Gonen and Mary Coleman

(Continued from front page)

1928, in Washington, DC. She took her BA in political science from the University of Chicago, MA in economics from Johns Hopkins, and MD from George Washington University. She did graduate training in neurology and has published extensively in that field. Her social activism has included union organizing as well as work with C.O.R.E. (Congress of Rational Equality, 1950-1960), Physicians for Social Responsibility (1978-1982), and Physicians for a National Health Program (1993-1998). She is currently working on the engagé, anti-war novel, <u>Prisms of Identity</u>. The interview was conducted at Ramapo College on July 23, 2000. Our thanks to Marnet Mersky Kelly for doing the draft transcription.

Paul H. Elovitz (PHE): Your marriage on May 12, 1990, was the first psychohistorical wedding I ever attended. It was delightful to see two colleagues join together in matrimony and various intellectual endeavors. I should note that you two are a study in contrast and similarity. One was born in the U.S. to an old WASP family and the other was born in Israel and connected to an European intellectual tradition. Each of you is committed to the life of the mind and scholarship. Each of you has two children. Both trained in the helping professions, neurology for Mary and clinical psychology for Jay. Both of you have taught at various points in your careers and more recently retired to devote the rest of your lives to scholarship.

Mary Coleman (MC): In preparation for this interview, I thought about my family history and realized that my grandmother and grandfather were an intellectual couple, they both had PhDs. I am a fourth generation intellectual, my great grandfather was an intellectual.

PHE: Jay, what brought you to psychohis-

tory?

Jay Gonen (JG): In 1967 I got my PhD in psychology in Cincinnati. The Six Day War broke out that year, but I didn't go back to Israel to defend the country. This brought up the question: In what sense was I still an Israeli? I reached the conclusion that I was not and would stay in the U.S. for the rest of my life. So I applied for American citizenship. However, coming from Israel I was quite naturally interested in issues of Jewish history. The Six Day War was portrayed as presenting the danger of a second Holocaust. My PhD in psychology gave me a new set of glasses with which to look at history and current events. With a diploma I was so much smarter than I had been before; after all, I had a document to prove it! I wanted to analyze Jewish history in new ways. The result was *A Psychohistory of Zionism*. Because I was not in contact with colleagues, the book was all self-generated, stemming from a combination of life events, war, and a changing self-concept prompted by graduation issues. The book was a consequence of my dialogue with myself, in the course of which I became a psychohistorian. I was happy with the results.

PHE: I was quite impressed by *A Psychohistory of Zionism*. The very idea that you can apply psychohistory to groups as well as individuals inspired me. I also enjoyed learning more about Zionism. Mary, what brought you to psychohistory and when did you come to it?

MC: At the end of World War II, as an adolescent horrified at the killing -- the full extent of which was first coming to the light of day -- not even my wise father, a history professor, could answer my questions about what caused war and why civilians and Jewish people were being exterminated. No one seemed to know any answers. I decided then to find out what causes group hatred and war. In college, I took political science and found no answers there. Then I took a master's in economics and found no answers there, either. I studied other fields with equal frustration. I was about to give up when I heard about psychohistory. At my first International Psychohistorical Association (IPA) convention, about 1980, I immediately realized that there was a new set of glasses that might provide some understanding of these basic questions. I have been working on these issues ever since. At the moment, I am in the process of writing my conclusions to my book on war about how shame and guilt are related to group hatred and war.

PHE: How did psychohistory help you understand war in a way your father, political science, and economics couldn't?

MC: The basic answer to that is that war is a human endeavor which is crazy and you have to have a discipline to study the craziness to understand it. Psychohistory, a discipline capable of understanding craziness, helps us understand war.

PHE: Obviously, you are not someone who enjoyed war. I think of Ferris Kirkland, who unfortunately died in February, 2000. As a soldier he enjoyed war and the triumph of a successful battle he helped win in Vietnam. It strikes me that people can use psychohistory for different purposes in analyzing war: to work to eliminate war or to solve the problem of war and why America failed in Vietnam.

MC: I would say in Ferris' defense that he had considerable nuance in style and understanding. He invited me to lecture to a group of soldiers who were all quite troubled by the fact that we had to go to war. Ferris was ambivalent about war. I would not say that he enjoyed or glorified it.

PHE: Certainly, Ferris was ambivalent about war. My reference to his enjoyment was based upon my recollection of one of the two lectures he gave to students here at Ramapo College. In presenting to serious students in my War, Peace, and Conflict Resolution course, his tone was hesitant, measured, and even painful at times. In contrast, when Ferris spoke to a History Club audience about military tactics used in a successful battle in which he participated in Vietnam, his tone was one of excitement and enjoyment. As a psychohistorian, I always note the emotional connections that people have to their subjects. Nevertheless, I would agree that he was ambivalent about war and deserves credit for being one of a small number of scholars struggling to use psychohistory to lessen war.

MC: I just had a conversation with a psychohistorian friend, who said World War II was a "good war" -- a common saying in the community. "If there has to be war, at least World War II was a good war." I find that horrifying. If you count the Japanese excursion into China as part of World War II, a hundred million human beings were killed. How under any circumstances the word "good" could be applied to that much suffering is troubling.

PHE: In the mind of old soldiers who want to return to the simplistic times of their youth and those wanting a world in black and white, it was "a good war." Yet, I'm always suspicious of nostalgia. When, a decade after my Army service (which I hated), I suddenly felt warm feelings towards my ill-fitting Army uniform, I said, "Oh, my God, this is how people join the Veterans of Foreign Wars and drink themselves into oblivion exchanging nostalgic stories."

MC: I have a chapter in my book on the attitude of warriors who feel it was the "highlight of their life."

PHE: I look forward to reading the chapter and the book. Studying the craziness associated with the glorification of war is an important part of overcoming war. Jay, you have observed warfare and perhaps been part of some of its craziness. What are your thoughts about it and are they influenced by military service?

JG: I have some comments about war in my recent book, *The Roots of Nazi Psychology*. War is a mixture of things. People jump into the fray with the elation of omnipotence and an enormous oral greed. They think that they are going to devour the loot of this world. For them, war is a great border settler. They are going to demarcate who gets disaster and who gets utopia. The loser is supposed to get disaster, but the winner doesn't always get utopia. There is no question about war being a mixture of a lot of crazy stuff.

You asked me why I am interested in crazy things. That is the whole topic of my book. National Socialism was a crazy thing if ever there was one. Yet, the biggest mistake one can commit is simply to dismiss it as something crazy without going into the era and movement, and examining their internal logic -- as crazy as it might be. There is always a logic in the madness and a system in the craziness. Yes, I am interested in describing crazy phenomena in a systematized yet emotional and highly colorful way. I try to be vividly immersed in such phenomena without losing my bearings and getting lost. These are my personal predilections -- probably the kind of personality characteristics contributing to push me towards psychohistory.

PHE: Did you have personal experiences with war?

JG: My involvement was minimal. My only war experience was in the 1956 Sinai Campaign when, as part of the Israeli Army, I went to Rafah and El Arish. Prior to that experience, during military exercises in the reserves I was what

you might call the "Good Soldier Schweik." I was the last person to embody the new type of Jewish, Israeli warrior. My military behavior included bending the rules -- it could easily be the subject of a humorous movie.

I wasn't "Mr. Fixed Bayonet" in the war -- I was in communications. We came right after the tanks when everything on the battlefield was still smoldering. There were charred bodies and skulls chopped in half. It was the type of sight that would turn your stomach, but mine was not upset. It was war. You see such things, but then you happen to run into a friend and go hunt for some Egyptian halvah. Your appetite is not spoiled, you share a meal, because in the war situation your adrenaline level is so high that you have shifted to a different gear. I remember that I felt manly and strong at my newly discovered ability not to be upset at the sight of blood and gore. I knew that these were unforgettable experiences and I felt an increased sense of competence because of my ability to absorb the sights without being shaken up.

On the other hand, years later, I watched an autopsy in a veterans hospital for the first time in my life. My appetite was killed for 24 hours. Though the sight was nothing to compare with what I had seen in the Sinai Campaign, I wasn't in the highly mobilized state of warfare, allowing me to brush things like that off. Nowadays, I prefer thinking about how I was a joke of a soldier in the Israeli army who got away with a few shenanigans.

PHE: My own recollection of Army service includes putting a pebble in my boot so that I would be limping on a long march and wouldn't have to be in the middle of a line of soldiers, but could straggle along at the end. When I was assigned to Tank Company B and drove a tank, I felt like I was in a moving tomb filled with explosives and gasoline. As I sucked in dirt in the driver's seat, I realized that you die quickly in the tank corps. By the next day I had talked my way out of that job.

JG: Maybe Michael Dukakis got a high out of riding in a tank, but you did not.

PHE: In the famous 1988 Presidential campaign picture of him driving a tank, Dukakis seemed like a little boy which did not help him get elected Commander in Chief. How did your experience in war affect what you have done as a psychohistorian?

JG: My limited war experience did not change my basic attitudes towards war. From day

one, I was mad at the Israelis and Palestinians for not settling their differences diplomatically in a civilized fashion with decent compromises. I always regarded war as a stupidity and defeat. My brief brush with war didn't change my basic attitude.

PHE: Mary, would you elaborate on your approach to war, starting with why you consider war to be so crazy?

MC: The main occupation of many women is raising children. They raise sons, devoting an enormous amount of effort, and then send them off either to murder other people or to be murdered during a war. The main occupation of men is building or creating things. I see a situation where many men only feel control over life by killing -- by ending life. Men have instituted this program of war because they cannot create life the way women experience the creation of life by giving birth. Women are so life-oriented, yet the fact is that women go along with war. Remember that women are half of every population and most populations get excited and are interested in war. In the chapter, "Women and War," I describe how women get sucked into the destruction of their own work in raising sons. They are as responsible for war as are men. No country can run a war if more than half the population (most women plus enlightened men) oppose the war. I see war as a triumph of the macho world of men over the nurturing world of women. In war there are always arguments as to whether you should save cathedrals or people. Is it more important to save works of art than human beings?

PHE: As a historian, my impulse has been, however ambivalently, to save historical treasures. Psychohistory has been curing me of going with some of these impulses.

MC: Wonderful!

PHE: What did you learn from medicine that affected your work in psychohistory and which is going into your book on war?

MC: On a superficial level, my experience in medicine is a contradiction to my work on psychohistory. My main role in medicine has been to rescue some of the psychiatric illnesses that were being blamed on women based upon psychoanalytic theories. I showed that they are, in fact, neurological-genetic, infectious, and toxic diseases rather than the result of child rearing. Because my main work in medicine rejects psychoanalytic explanations, it is somewhat surprising I would come

to use psychoanalytic tools to understand war.

PHE: In psychoanalytic training, I was taught about schizophrenogenic mothers unconsciously creating terrible mental illnesses in their children.

MC: At least in the United States, these ideas are now pretty much thrown out of the window. I have been a factor in the rejection of these explanations.

PHE: From your tone, I would say very proudly a factor.

MC: I am very proud of this contribution. It started in medical school when the psychiatrist lecturing said that autism was caused by bad mothering. A student asked, "If the mother was responsible, how come the child had the symptoms of autism at birth?" The lecturer announced that the autism was caused by the first woman nurse who slapped the baby. I burst out laughing and then said to myself, "Someday!" Just this month, the third edition of my medical textbook on autism will be published.

PHE: I know that the traditional treatments for autism based upon the psychoanalytic model haven't been very effective. How effective are treatments based on the biological model?

MC: Previous treatments, which forced parents to be psychoanalyzed, made the children and their parents worse. The best treatment available today for all autistic children is the behavior conditioning educational mode. But the main contribution which I, along with many others, have made in the field is that autism is not one disease. It is a long series of diseases and each disease has to be specifically diagnosed and specifically treated. Some of the diseases that present with autism are now medically treatable by diet, medicines, or in a couple of cases neurosurgery, but the majority of diseases that cause autism do not yet have medical therapies.

PHE: Jay, please tell our readers something about the basic ideas of *A Psychohistory of Zionism*?

JG: I focused on the timeless love for Zion by the sons of Israel with its oedipal components and its mystical attachment to the motherland of Zion (Israel). I touched on the rebuilding of the land as part and parcel of the Zionist revolution. Zionism rejected the traditional course of Jewish history, along with traditional Judaism, as only succeeding in keeping the Jews in exile and out of playing any active role in history. I dealt with the suicidal Samson and Masada complexes.

I also examined the enormous narcissistic knockout punch delivered to Jews and Israelis by the Holocaust. In terms of their psyche, it branded them with passivity as a fatal flaw -- with some kind of congenital *nebbish* attitude exposing them to the worst vagaries of life. It reinforced the notion that it was high time to reverse the course of Judaism. The book probed the psychological issues of Zionism, especially the grab for omnipotence. That particular theme came to a head after I published the article, "The Israeli Illusion of Omnipotence Following the Six Day War." (*Journal of Psychohistory* 1978 Vol. 6, No. 2, pp. 241-272) These were the issues I was dealing with then.

Currently, I am coming back to some of these same issues, as well as dealing with some new ones. I am contemplating writing another book, *The Duality of Jewish Psychohistory*, on Jewish history focused on an analysis of the basic tenets of Judaism from a psychological point of view. It will take some time.

At the moment, I am living and breathing Maimonides, *A Guide of The Perplexed*. I was Professor Shlomo Pines' star pupil in 1960 when we just flew away with Maimonides. I am rereading Maimonides and his commentators as well as reading recent scholarly assessments of him. I am doing all of this because Maimonides treats issues touching upon central themes and problems in Judaism both before and after his time. To encompass all I have in mind, I will have to deal with philosophical, mystical, political, psychological, Biblical, and Talmudic approaches. It is no easy matter to analyze a mosaic like this, with dominant themes stretching across centuries. I am interested in the psychological baggage that accompanies each dominant theme and the historical developments catapulting each theme into the forefront of the *zeitgeist*. That for me is group psychohistory.

PHE: Tell us more about group psychohistory.

JG: Group psychohistory is an analysis of the dominant, prototypical themes in a group's life (or lore) across generations, as well as an analysis of the different factors which contribute to bringing each of these themes into prominence and action at a particular time. There are different themes at different times, depending on the connection of historical, political, and cultural developments sometimes referred to as the spirit of the times. All

of these must be taken into account. Group psychology is like plunging into a multidimensional grid.

PHE: Mary, in trying to understand war, have you focused primarily on individual or group motivation?

MC: War is a group behavior and, like all group behaviors, it has a beginning, middle, and end. There are ways of predicting when something is going to happen in a group. However, I have focused to a small extent on violence, which is an individual action, and its neurological/biochemical basis in an effort to understand how people can be violent. The psychological and social science tools turn out to be much more useful than the physiological tools in understanding individual violence, even though it is often limited to people with biological brain illnesses.

PHE: Because you have helped me to understand genetic elements in human behavior, I want to explicitly ask: Are you saying that war has biological and chemical components determining we should go to war?

MC: No, I don't think that war has a biological component that is determinative in any sense.

PHE: So, you are saying it is there but not determinative?

MC: Aggression/killing is a phenomenon that is documented as starting literally millions of years ago between two different kinds of dinosaurs. Killing for food is a different matter. The amount of war is related not to how violent the particular, individual participants are, but to population density, cultural phenomena, identity, values, and sometimes economic factors. In other words, it seems to me that determining the causes of war is in the realm of the social sciences rather than biology.

PHE: What are the specific tools you found in psychohistory to help with your struggle to understand war?

MC: As far as psychohistory goes, it was the understanding of shame and guilt as applied to group phenomena. Shame, which is always negative, leads to violence in these group phenomena. Guilt is a very fascinating human concept which has both positive and negative sides. Nonviolence is based on using guilt to change politics without violence. One of the things I have explored in great detail is how groups use both shame and guilt

to determine whether they are going to become warlike or not.

PHE: Please give us an example of how shame and guilt can determine the outcome of warlike situations.

MC: Gandhi's life is a dramatic example of how you can use guilt to prevent massive violence and civil war. In the course of his nonviolent struggle for Indian independence from the British Empire, at Amritsar in 1919, the British killed 379 and wounded 1,137 people at a peaceful, political, gathering. Gandhi used his *satyagraha* technique, called the demonstrations off, guilt-tripping the British for years over these 379 dead people. Basically, after many years, the British couldn't stand to hear about it one more time, so they gave up control of India, the richest province in their empire, without being militarily driven out. Of course, there were a lot of other historical factors at work, but guilt-tripping was the vital ingredient.

PHE: Are you saying that guilt is stronger than bullets and in fact controls bullets?

MC: I'm saying it is very complex and very interesting. A similar example of the use of guilt and shame occurred with the use of nonviolence under Hitler. In 1943, during the height of the war when the Nazis were attempting to cleanse Germany of all Jews, remaining Jewish men in Berlin married to non-Jewish women were jailed in a separate facility from other Jews. More than one thousand non-Jewish wives circled the Rosenstrasse detention center loudly calling for the release of their husbands, despite being ordered away by SS troops. Goebbels decided to release 1200 Jews, mostly men, but also a few Jewish women. So, even in the extreme situation of Hitler's capital in wartime, nonviolent action made a difference on one occasion.

PHE: Mary, what is your source for this extraordinary incident?

MC: The incident is included in Gene Sharp's three-volume book, *The Politics of Nonviolent Action* (1973). This is the *bible* of nonviolence. I also recommend Eric A. Johnson, *Nazi Terror: The Gestapo, Jews, and Ordinary Germans* (1999).

PHE: Jay, because we're speaking about the Nazis, I'd like you to tell me about your recently published book, *The Roots of Nazi Psychology: Hitler's Utopian Barbarism*, reviewed by George Victor in our September issue.

JG: Included in my *A Psychohistory of Zionism* was a chapter on the Holocaust written from the perspective of Jews and their reactions to it. It is a gruesome chapter which was hard to swallow, causing me to have the psycho-physiological reaction of nausea. Nevertheless, my curiosity was evoked by the issue of how on earth this could have occurred. I wanted to know from the point of view of the perpetrators rather than from the viewpoint of the victims.

Why, in the name of self-defense or what-ever, would you want to do something so horrible as the Holocaust to other people? What kind of psychology could have motivated you? So, I was interested in the psychology of Nazis. I also devel-oped an interest in examining psychologically an-other issue that I had become aware of in writing my first book: the fear of Jewish fascism present in the Jewish settlement in Palestine. I wondered: What was there in fascism that looked alluring but dangerous to Jews? Could it possibly relate to some older issues in the Jewish tradition? I thought that I had found the answer to that in notions of leadership, mostly of the Italian fascists, which could have inspired some of the Jews in Palestine. It did relate to older issues in Judaism: fascination with the idea of having kings as strong leaders yet being warned by the prophets not to take that route. They took it nevertheless. I thought that what proved alluring and dangerous in biblical times could explain the contemporary Jewish fears of the dangers of the Jewish attraction to fascism.

After delving into fascism I soon realized that German Nazism was altogether a different ket-tle of fish: a category by itself, more mysterious, much more barbaric and horrible than Italian fas-cism ever was. So, since 1970, I developed an in-terest in the entire phenomenon. I have been think-ing about it on and off, reading books about it, and Hitler's writings and speeches. Mulling it over in my mind, I developed a kind of group psychohis-torical grid, as a detailed framework into which I plugged the different components to get a sense of what it was all about. Needless to say, this en-deavor required understanding not only of the vari-ous underlying psychological components of Hit-ler's ideology, but also their connection to German history. The Hitlerian notions did not come out of the blue. They took hold because there were old roots.

PHE: Returning to the issue of your simi-larities as a psychohistorical couple, what are some of the values you hold in common?

JG: Neither of us is into nationalism or religion. We are secularists devoted to the human race at large. I could be called, in the words of Isaac Deutscher, "a non-Jewish Jew." Some might even call me "a rootless cosmopolitan." Mary and I feel more like members of the human race than members of any particular group. We do share this common human identity though some people think this may be a pipe dream.

Turning to a very different area, we both love 20th-century classical music with a passion and we live in the right metropolitan area [New York] for it. This July we had the pleasure of at-tending three concerts devoted to the work of Oliv-ier Messiaen, that were a great treat for us. People who exalt in 20th century classical music don't grow on trees and may be hard to find. But we found each other.

MC: I would add something else we share. We both suffer from grandiosity, having a tremen-dous interest in solving huge problems. In Jay's case, Nazism and the whole of Jewish religious history. In my case, the causes of war. These top-ics are gigantic, but we both share the point of view that anything can be understood in the end if you work hard enough.

PHE: These are certainly big topics that you help make understandable by many small ac-tions. Let me give an example. The Psychohistory Forum's Research Group on War, Peace, and Con-flict Resolution used to have a working luncheon at the annual June IPA meetings. Though you always insisted you did not do much, Mary, you were such a key participant that when the IPA ceased to be a part of your and Jay's yearly ritual, these luncheons ceased. Without your inspiration and energy, one could easily just shrug and, like Candide at the end of Voltaire's story, prefer to tend one's garden be-cause there there one can make a difference. You seem to have organized much of your life around the issue of preventing war. Would you tell our read-ers how you have applied this to the raising of your children?

MC: I would be glad to discuss it, but I don't think I have organized my life around that issue at all.

PHE: Please explain.

MC: I am not a war buff at all -- the type that reads books about the battles of World War II or re-enacts Civil War battles. I abhor war. My life has been centered around having loads of fun as well as around my children, my patients, my medi-

cal research, and liberal politics. My reluctant interest in war came from the realization, at the end of World War II, that wars at that point of history appeared to happen once every generation. This means that later in my life, when I hopefully would become a mother, I might be asked to send a son to the army to deliberately be shot at or, equally bad, be trained to murder complete strangers from another country. This possible horror in an otherwise great future was not acceptable to me as a young adult. Because this is a psychohistorical interview, I will discuss what I have done about that war question but in terms of time spent and thought given, war was and is a necessary but minor theme in my life.

I have three hobbies, only one of which is the psychohistory of war. My second hobby is classical music. I compose songs in the style of 20th-century classical music. The song cycle I am working on now is called "Songs of Synesthesia." My third hobby, which Jay and I share, is studying ancient Middle Eastern languages. I am fascinated by the Sumerian people. Theirs was the most creative culture in human history. In all three cases, we came to these hobbies independently before we met each other. Psychohistory is Jay's major theme. I was studying Akkadian when I met him, and he was planning to start the study of Aramaic, which is a related language. Instead, he joined me in studying Akkadian and Sumerian. Together, right now in fact, we are working on a book on the oldest medical texts in the world, which were written in a combination of the Akkadian and Sumerian languages.

PHE: That sounds wonderful. I'm looking forward to your sharing some of your knowledge of the ancient Mesopotamian world on January 30, 2001, at the Psychohistory Forum meeting on the psychological origins of law. Mary, let us turn to how your ideas affected the raising of your children, which took place prior to your marriage to Jay.

MC: My two grown sons' fathers are Jewish by ethnic identification, but not religion. I am Christian by ethnic identification, but not religion. In our families, when the children were 13 years of age, on my side there were confirmations and on the fathers' sides *bat mitzvahs* and *bar mitzvahs*. Instead of the usual religious preparation, I devised a course for each of my sons, who were six years apart in age, which they nicknamed "the Sunday Night Candle." I taught it on Sunday night and each child got an individual course on the ethical

questions religion usually addresses. They learned exactly what I thought about it to answer the legitimate question all children have of where they come from. I started with hominids, and then went through the whole history of evolution and of humans, lingering a little extra on the history of Jews because my children are half-Jewish. At these Sunday night sessions, I always read one anti-war poem and talked about nonviolence. It was crucial that I explain to them how important nonviolence is to me. To reinforce this, I created a family holiday on Gandhi's birthday (October 2). In our home this was one of the biggest holidays of the year. We celebrated the fact that you can change politics, even in non-democratic societies, without killing people. The Sunday Night Candle course started at the age of six with graduation at age 13, when their cousins on both sides of the family had different kinds of celebrations. Their friends attended the graduation. The only adults present were the graduate's father and myself. It was a big party where they got to drink champagne and liquor for the first time and I made it into a very big deal, so they would have something comparable to what their cousins experienced.

PHE: Please tell me some more about your family's unusual course.

MC: I explained to my sons that most people in most families are mystical in a religious way, but that our family is not, and that the effect of the candle I always lit during the hour of the course is an example of mysticism. I described what I knew of mysticism, including that mysticism is a normal part of any human brain. I told them how I use mysticism in music, sex, and all kinds of wonderful things, but that I don't use it in group identification and religion because I don't believe in those things. The course answered questions such as why you don't cheat in school and all the ethical issues a child is entitled to know about. It laid out my point of view and my values, explaining that we are all human beings and social animals rather than solitary mammals and that helping others gives us deep satisfaction. As extremely social animals, the opinion of our friends and our community is important to us so we always want to work to improve the society in which we live. I am thrilled about how my children have developed. Instead of rebelling, they both work for the homeless and have done many other admirable things. They are good human beings.

PHE: This is good to hear. As the mother of two sons, as a mother who passionately doesn't

want there to be war, how did you deal with the fact that they might be drafted? Depending on their ages, this was the reality they faced, even if it was only the required registration should a draft be reinstated.

MC: Though I dealt with it effectively, I am not willing to answer that question.

PHE: Regarding your opposition to war, the Quakers certainly come to mind. What are your thoughts about their special role as pioneers in relinquishing certain traditional behaviors, including war? I also think of their struggles against slavery and the subjugation of women. They were way ahead of the curve of Western societal development.

MC: As far as war goes, the Quakers are the only group in the world I know of who actively tried to prevent World War II. The Society of Friends (Quakers) in England were opposed to the harsh reparations provisions of the Treaty of Versailles which were imposed on Germans at the conclusion of World War I. They traveled to Germany, fed the starving people, and personally did everything they could to lessen German suffering. If there had been enough Quakers, they might have made a huge difference in the atmosphere in Germany at the time.

I have tremendous admiration for the Quakers and find the difference between European and United States pacifist religious groups quite interesting. The Quakers, Amish, and Mennonites all came from Europe to the British Colonies of North America between 1680 and 1740. There were so few pacifist religious groups left in Europe that the left wing in continental Europe was almost completely Marxist/socialist in the 19th and 20th centuries. By contrast, in the United States, there have been two major groups of people involved in the left-wing protests against war: those coming from a Marxist, socialist point of view and the pacifists who are generally Quakers and Mennonites. When I used to picket for hours against the Vietnam War in front of the White House, I would break up the boredom by trying to visually differentiate Marxists/socialists from the pacifists. Eventually, I got pretty expert in making the distinction based upon clothing. (I myself was picketing as an individual, not as a member of a group.)

A fascinating thing is that the Amish, the most pacifistic people, were created and nurtured in a different century very near the same region (Munich) where Hitler created his Nazi movement.

Thus, the same general area of Germany produced extremes of the Left and the Right.

PHE: I am reminded that the political extremes sometimes come together: the Left and the Right often share rigidity and hatred of democratic government based upon compromise. However, in America, right- and left-wing groups have been much more for democratic government than in Europe, although how much is rhetoric and how much is reality is always a difficult question to answer.

MC: The Amish are very hierarchical and patriarchal, making no apologies for their system. When they first came to the United States, they actually allowed the Indians to kill them rather than resort to violence. It is documented that on at least one occasion, they knew the Indians were coming to kill and scalp their families, yet they would not violate their religion's prohibition on violence even though they had guns which they used to kill animals for food. I have great admiration and amazement for their devotion to pacifism.

PHE: One of my friends, with whom I taught history at Temple University, was a convert to Quakerism as was his twin brother. He insisted that the true Quaker pacifists were the converts and that those born as members of the Society of Friends tended to abandon their pacifism when it counted. He cited Richard Nixon and the Pennsylvania Quaker farmers in the Civil War who fought for their farms against the invading Southern army. Do you have any thoughts on this subject?

MC: The Quakers in the United States are divided into two different groups. Nixon's mother was part of a hierarchical Quaker group, very similar to other Protestants. Most Quakers run a non-hierarchical meeting and are quite liberal. I would say that the Quakers are the least fanatical about their pacifism among the pacifist religious groups. What is most important is that they are a wonderful influence on our society. On Capitol Hill, this tiny group helps hold down the military budget, generation after generation.

PHE: You are talking as someone who knows Washington quite well. I am reminded that, while you presently live in Upper Grandview (part of Nyack) in New York State, where you have a glorious view of the Hudson River and the Tappan Zee bridge, you lived in different places most of your lives. Jay, you were in the Chicago area for 19 years where you worked as a psychologist at the Veterans Hospital. Mary, you lived and practiced

in Washington, DC, for all of your 25-year medical career. I saw your beautiful home when you hosted a party for the IPA and when I gave a seminar on historical dream work to the psychohistory group you organized. I remember chatting at the party with former Senator Fulbright, who had only been a name in the news to me before that occasion. I was informed by your observations about how Washington politics works, especially the role of endless social events in the political process. Do you have any thoughts about Washington you would like to talk about?

MC: It was quite dismaying to a person of my values to live in Washington, watching the influence of special interests on the legislative process. The labor unions and Ralph Nader's group were two small voices working for the people's best interest against the phalanxes of special interest lobbyists on the wrong side of the issues over and over and over again. In the liberal circles in Washington in which I used to socialize, I would be embarrassed to admit that I was a physician because the American Medical Association was the group that had originally developed those lobbying techniques. They had a very bad reputation among my liberal friends.

PHE: Jay, what was it like in Chicago in terms of the intellectual and cultural communities?

JG: Chicago for me was not a place where I lobbied the government. It has its universities and intellectual community, but in terms of my psychohistorical interest, I did not feel connected and was pursuing my own interests alone -- as I have most of my life. Chicago was a good place to live, with its theaters, orchestras, operas, museums, and varied culinary culture. In many ways I enjoyed living there, though with only two years exposure to Manhattan, I find it is true that there is nothing like it. I enjoyed Chicago. I enjoy New York more.

PHE: What are your thoughts about the future of psychohistory?

MC: I see psychohistory and psychobiography as the long-term remnants of the religion of Freud. In many respects, Freudianism is already in the process of being dismantled, especially where it applies to real medical illnesses -- though it still exists in France. French parents of autistic children are still psychoanalyzed which is a disgrace. But I see Freudian concepts remaining because they are so powerful and interesting relative to so-called *normal* human behaviors such as groups

who go to war, normal individuals who are creative, and people who have real life problems that need solving.

PHE: Mary, do you consider personal psychoanalysis to be part of the medical uses of Freud?

MC: The answer is No. I think his ideas are a mixture of brilliant insights and idiotic theories jumbled together. When Freud asks, "What do women want?", my answer is, "Not to be demonized as mothers." The majority of mothers do a wonderful job of raising their children. He is one proof of it himself. In medicine, most of Freud's theories were more negative than positive. They held back the understanding of mental illness as a biochemical phenomenon.

PHE: Jay, do you agree with Mary on the issues of the value of medical psychoanalysis and Freudianism or do you have other light to shine on them?

JG: Well, I agree with her that Freudian psychology is losing some of its appeal -- certainly in clinical practice. I think more of it will be preserved in application to the arts, literature, and history. As an American pragmatist, I accept any model that works. I say fine to anyone starting with whatever model, even if it is not my type of psychodynamic approach, who arrives at useful, thought provoking conclusions.

Regarding my thoughts about psychohistory, I see it divided into the two major branches of psychobiography and group psychohistory. It is a mistake to pit one against the other because they are not in opposition. Not infrequently psychobiography, as it deals with the life of one subject, crosses over into the protagonist's milieu (the group's life), shedding light onto more generalized issues that relate to group psychohistory. Group psychohistory is a questionable field to many academics and clinicians who are not sure just what it is. People understand psychobiography as delving in depth into all sorts of life details of a single subject, including interpersonal relations. However, when you say group psychohistory, people frequently don't get it. The only thing they might buy is the notion of national character which is not quite group psychohistory.

PHE: Why do you consider national character to be "not quite group psychohistory?"

JG: Studies of national character usually are focused on tests and measurements of personality traits so as to determine the modal personality

within each culture. Such studies tend to neglect the dynamic interplay of art, politics, religion, and ideologies in the group's history.

I would like to see more works done in the realm of group psychohistory, because I think that on many life or death issues (not the least of which is war and peace) it is group psychohistory which exposes the arena in which all of these forces actually interact. Certainly, I would definitely be happy to see all forms of psychohistory flourish.

PHE: We certainly need more group psychohistory, although I am sometimes troubled by people jumping, in its name, to broad and often erroneous generalizations about groups. But this is a discussion for another time. In the meantime, we have our Group Psychohistory Symposium in Clio's Psyche. (December, 2000, Vol. 7, No. 3, pp. 102, 141-155) I want to thank the two of you for a most interesting afternoon.

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Nader, Political Nightmares, and Leaders' Morality

Elovitz is collecting materials for a book on the history of psychohistory and the people who created it. He may be reached at <pelovitz@aol.com>.❑

Childhood Denied: The Roots of Ralph Nader's Righteousness

Peter Habenczius and Aubrey Immelman
St. John's University

Ralph Nader failed to accomplish the ostensive goals of his Presidential bid in the 2000 election -- to stop the shift to the right in American politics that began with Ronald Reagan in 1980 and to gain the five percent of the national popular vote required to qualify the Green Party for Federal matching funds in 2004. Still, his campaign could be considered the most consequential crusade of his public life. In retrospect, Nader may well have played a "spoiler" role that handed the Presidency to Republican nominee George W. Bush. That is the opinion of many political commentators, and of several political scientists in a forthcoming issue of the journal, *American Politics Research*, who cite "the Nader factor" for the failure of their statistical election-outcome forecasting models, which predicted a convincing win for Democratic nominee Al Gore.

Ralph Nader must have been aware that his candidacy had the potential to determine the election outcome, given that the margin separating the two major-party candidates on the eve of the election was within the five percentage points that he hoped to garner on Election Day. Indeed, significant numbers of Nader's own supporters implored him to drop out of the race when it became clear that the nation was headed for one of its closest Presidential contests in decades.

Why did Nader persist in his crusade when it should have been clear to him that his personal political values, goals, and ideals stood to suffer more under a President Bush? Nader knew that a Bush administration might move to privatize Social Security and Medicare, making seniors more dependent on HMOs and insurance companies; drag its feet in the fight against global warming and other environmental concerns near and dear to Nader; introduce sweeping tax cuts that would benefit the rich and reward corporate America; jeopardize constitutional protections for women's reproductive rights; and back away from affirmative action programs. In spite of that, Nader chose to remain in a race in which he would undeniably siphon a significant segment of his support from voters who would otherwise back Gore, the only viable candidate with realistic prospects to make a difference in these matters.

Prior to the 2000 election, Nader clearly had strong feelings against both the Vice President and President Clinton. On August 6, 2000, on NBC's "Meet the Press," he acknowledged that he would have voted to impeach and convict Bill Clinton. When asked why, he told moderator Tim Russert, "Well, first, he disgraced the office, dragged the country through it for a year. He could

have owned up to it. He stole a year of journalism from the American people. Think of all the stories about things going on in this country that never made it on the news. And then he lied about it!" There also is little love lost between Ralph Nader and Al Gore, of whom Nader has said, "Gore changes his clothes three times a day. He has absolutely no idea who he is." (Ruth Conniff, "On the Road With Ralph Nader," *The Nation*, July 17, 2000) Most revealingly, on November 12, 2000, on the CNN program "Late Edition," Nader sardonically denied that he had stolen the election from Gore, countering that *Gore* was the one who stole the election from *him*.

In choosing to run against his own core values, undermining principles he had pursued throughout his career, Nader, in effect, chose to run against his own self -- thus turning on its head the ancient Chinese proverb he so often quotes in his speeches: "To be and not to do is not to be at all." In his campaign, beyond *not doing*, Nader in a fanatic denial of political reality chose to *undo*.

Our evaluation of Ralph Nader's personality reveals that Nader has a highly conscientious personality pattern with strong retiring characteristics, imbued with distinctive distrusting elements. The conscientious style is displayed in utter dedication to work and deeply held convictions of conscience and moral principle. At 66, Nader "continues to work seven days a week, often putting in as many as 80 hours." (Ken Silverstein, "Candidate Nader," *Mother Jones*, July/August, 2000) Nader once said he had to decide whether to have a family or a career, that he couldn't have both. Adulterating the Freudian notion of *lieben und arbeiten*, for Nader work *is* love.

The retiring style is reflected in the observation that Nader "may be the most intensely private man ever to run for public office. He has never married, and only a handful of close friends know the address of his apartment in Washington, DC." His distrust and efforts to control others are evident in the assertion that few of Nader's acquaintances "will speak about him for publication, saying they respect his privacy -- and fear the anger he often directs at those he feels have wronged him." ("Candidate Nader")

With his controlling, distrusting qualities, social aloofness, and extreme conscientiousness, Nader closely matches the profile of the "puritanical compulsive" syndrome, if in attenuated or non-pathological form. These individuals are "austere, self-righteous, [and] highly con-

trolled." Their "intense anger and resentment ... is given sanction, at least as they see it, by virtue of their being on the side of righteousness and morality." (Theodore Millon, *Disorders of Personality*, 1996, p. 520)

The world of puritanical compulsives is dichotomized into good and evil, saints and sinners -- and they arrogate for themselves the role of savior. They seek out common enemies in their relentless pursuit of mission. This might account for Nader's apparent inability to draw a clear ideological distinction between Al Gore and George W. Bush, and his description of Gore as "the lesser of two evils." But certainly, it is hard to imagine a personal orientation better suited to the "spoiler" role in politics. Puritanical compulsives are prone to vent their hostility through "sadistic displacements" and their "puritanical's wrath becomes the vengeful sword of righteousness, descended from heaven to lay waste to sin and iniquity." Of greater concern in politics, puritanicals instinctively seek ever-greater degrees of fundamentalism, "because literalism makes it much easier to find someone who deserves not only to be punished but to be punished absolutely." (Theodore Millon and Roger Davis, *Personality Disorders in Modern Life*, 2000, p. 178)

From a psychodynamic perspective, parental overcontrol in early childhood is the critical influence in the formation of compulsive character structures. Ralph Nader evidently had a strict, traditional upbringing steeped in discipline, with no small measure of parental control.

Ralph Nader was born in 1934, in Winsted, Connecticut, to immigrant parents from Lebanon, Rose and Nathra Nader. He had two older sisters, Claire and Laura, and an older brother, Shafeek, now deceased. According to one idealized account of Ralph Nader's childhood, young Ralph's mother "always did exercises" with her children before bed and only allowed her children "to go to a movie if it had a moral" and -- quoting Nader's sister Claire -- "often told the children hero stories for the 'examples of strong character traits'." Nader recalls his mother's stories as "'full of lessons, homilies, things to be concerned about and self improvement'." For snacks, Rose "gave the children raw chick peas instead of chocolate" and "[w]hen the children did not want to eat nutritious food, she would ask, 'What does your tongue have against your heart, kidney and liver?'" Despite their parents' firm injunctions and restrictive child rearing practices, the Nader children, peculiarly,

"never rebelled against their parents because corrections were given in the form of 'advice' rather than 'demands'." (Annie Birdsong, *Ralph Nader's Childhood Roots*, <www.wam.umd.edu/~song/natra.htm>, undated)   This raises the question: What happened to tension and anger in the Nader family?

A brilliant student, Nader graduated magna cum laude from Princeton in 1955, going on to Harvard Law School, where he graduated in 1958. He burst upon the political scene in 1965 with his book, *Unsafe at Any Speed: The Designed-In Dangers of the American Automobile*. In 1966, passage of the Highway Safety Act and the National Traffic and Motor Vehicle Safety Act authorized the federal government to set and regulate standards for motor vehicles and highways, a mechanism necessary for effective prevention. Thus, he became the founder of the modern consumer movement, attracting a following of dedicated activists, the famous "Nader's Raiders" -- some of whom would later plead with Nader to drop out of the 2000 Presidential race to prevent a Republican victory.

After the death of Nathra Nader at age 98, Ralph Nader's Center for Study of Responsive Law published Rose Nader's book, *It Happened In the Kitchen: Recipes for Food and Thought* (1991). The book included her philosophy on child rearing and some of Nathra's many sayings, including such rare insights as "Every time I hear someone say 'dumb animal,' I have to laugh. Dumb animals ... don't kill their own, they don't wage organized war, they don't soil their own nests." Nathra Nader, a restaurant owner, clearly had a powerful influence on his son, actively coaching him to think critically and independently, and raising his awareness of public affairs and social justice issues -- "decrying," for example, colonialism and the "stifling of small business by big business." (*Childhood Roots*)

Nader's righteousness is rooted in a caring but controlling, virtuous but moralistic upbringing. Such child rearing practices can breed adults who "displace anger and insecurity by seeking out some position of power that allows them to become a socially sanctioned superego for others," whose "swift judgment ... conceals a sadistic and self-righteous joy behind a mask of maturity." (*Personality Disorder*, p. 184)

Ralph Nader is not merely one of the great voices of the past century in American public life. To many he is America's social conscience personified. The brilliant mind of a dedicated scholar and the uncompromising single-mindedness of a crusader helped Nader achieve remarkable success as a consumer advocate. But his moral certitude as an unrelenting crusader may make him unsafe in any position of substantial political power, where his puritanical rigidity and sense of righteousness undercut precisely those values he had so effectively advocated throughout his prior career in Washington.

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Democratic Dreams of Bush's Election

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During the indecision following the 2000 Presidential election voting on November 7, many people have been so obsessed by it that they not only thought about it all day, but also dreamed about it all night, too.

I have been doing research on dreams and Presidential elections since 1992. I've passed out surveys to hundreds of college students, contacted the members of various political organizations, posted requests on electronic bulletin boards, and pestered my friends and neighbors. As you might imagine, I've received far more responses this year than I did in either 1992 or 1996. What I have found offers an amusing nocturnal commentary on the waking world's political turmoil.

First of all, many people simply couldn't get the election out of their minds when they went to sleep. Numerous people have reported annoyingly recurrent dreams of ballots, voting, flashing TV news reports, counting and recounting votes, and even those notorious chads. One person, a Republican who voted for Bush, told me, "*I was talking with someone about pregnant, dimpled, and hanging types of chads, and which should be*

counted as a vote. This dream looped over and over again for most of the night."

A few people had dreams that use surprisingly biting symbolism to vent feelings of frustration at the bitter electoral contest between George W. Bush and Al Gore. A 38-year-old man from California dreamed, "*I was watching two King Vampires battling it out for ownership of the human herd.*" A 45-year-old man from Colorado dreamed, "*Bush and Gore are pit bulls going at each other, while Ralph Nader walks off into the sunset.*"

The most intriguing finding of my research so far is that many more Democrats than Republicans reported election-related dreams. Most of these dreams are nightmares about the prospect of an ultimate Bush victory. Aliens taking over the earth and turning all humans into slaves; terrorists attacking the country with biological weapons; falling into the ocean and being chased by a hungry shark; losing control of a car and driving off a cliff -- these are some of the distressing images that filled many Democratic imaginations.

A few Democratic dreamers used rather wicked sarcasm to express their feelings of anger, outrage, and disbelief. Two nights after the election, a 38-year old woman from Colorado reported, "*I remember dreaming about George Bush. He was talking to his mom Barbara. He whined like a two-year-old, saying, 'But, Mommy -- you said I could be President!'*" The night of the election an 18-year-old woman from New York dreamed, "*I was in my room watching the news on the election and eating chips. Then George W. Bush came into my room and stole my chips! I was surprised and caught off guard.*"

The fact that so many more Democrats than Republicans reported election-related dreams may simply reflect the limited scope of my research. Possibly, it also reflects some differences between people who are attracted to Democratic political beliefs and people attracted to Republican political beliefs during the election turmoil, but I would need more data to develop this points. Certainly many Democrats feel the election was stolen.

There were also "non-partisan" or "bipartisan" dreams, dreams that point to values and virtues *beyond* the vengeful desire to beat one's opponent into a bloody pulp.

The night of the election a 26-year-old Democratic woman from New York had this dream:

"*I'm in a busy NYC street. The polls have closed and everyone is running around. We know that Gore has lost. I see Gore, crying. He looks exhausted, disheveled. Tipper helps him walk, and I ask her, 'Does he want anything to eat? Or drink? Anything?' She says, 'No, sweetheart. That's OK'.*" Here is a dream that goes beyond expressing bitter outrage at the winner to show a deep sense of compassion and consideration for the loser. How many people have given even a second's thought to the emotional suffering this election has caused the candidates and their families?

A couple of nights before the election, a 43-year-old woman from Pennsylvania, an ardent Democrat who was anxiously bracing herself for an actual Bush victory, dreamed this: "*I am with George W. Bush, going with him through a breakfast buffet line in a large auditorium. We sit next to each other and eat together. As we're chatting, I realize that he's really not a bad guy. The idea that he's not utterly without character brings me relief.*" Such an image of political reconciliation had little parallel in the waking world. Immediately after the election, the possibility of a reunited country seemed to be nothing but a dream.

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The Morality, Character, and Leadership of Government Officials

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In recent years a public official's private morality has been used to question his "character" and his ability to lead. This tendency has run rampant during the presidency of William Jefferson Clinton. The purpose of this article is to examine the issue of private morality and the popular and historical attitudes toward acts which are considered immoral. Perhaps it will also help to understand the personal problem(s) which may cause the official's "fall from grace."

Edward VIII of England was forced to abdicate when he wished to marry a divorced woman.

The Church of England considered divorce immoral, which is quite interesting since that Church was specifically created by Henry VIII to grant him the divorce which had been refused by the Roman Church. Times, however, do change. The present heir to the British throne is divorced and recently his mistress was granted an interview with the Queen.

In Malaysia a leader of the opposition was convicted of sexual misconduct under Islamic Law. That did not reduce his popularity with the electorate who considered the charges irrelevant.

At the funeral of former French President Mitterrand both his wife and acknowledged mistress were in attendance. That should be no surprise since the "office" of Royal Mistress was created by "His Most Christian Majesty" Louis XIII. Perhaps, if such a tradition were available in Latin America, history might have been changed and no one would cry for Argentina.

It would seem that attitudes toward morality shift. Perhaps. It is my view that the question of private morality comes into significant play only when there is a "feeling" that the official either has failed to lead or when the leader threatens to lead in what is considered an erroneous or dangerous direction. A thorough study of Edward VIII's political ideology might reveal that that ideology had more to do with his forced abdication than his liaison with an American divorcee.

An official, even if "born to the purple," must surrender some humanity to fully serve the needs of his public. A problem arises: most individuals cannot fully surrender their humanity and are frequently forced to use clandestine means to maintain a feeling of self. The good old days when reality and legend intertwined -- when the reality of a sovereign dressed as a peasant or barmaid allowed that individual considerable freedom to enjoy his or her humanity -- no longer exist. Then, the populace accepted the disguise and in their minds separated the person from the office of a good sovereign. Elizabeth Petrovna could be more human than Russian Empress Elizabeth.

Some called upon to serve are not willing to give up some of their humanity. On October 10, 1802, Daniel Tilton of Philadelphia sent Secretary of State James Madison a letter rejecting the offered post of judge in the Mississippi Territory because those duties were incompatible with his duties as husband and parent. John Jay resigned the unique post of Chief Justice of the United States to become Minister to Great Britain because, in part, his backside could no longer endure the pain of riding circuit. Pierpont Edwards refused to run for the Congress because he could not afford the loss of income form his legal practice.

With few exceptions, individuals who reach for the top of the political ladder must sacrifice many human concerns. Money, for example. Jefferson and Kennedy spent more money as public servants than they earned. It bankrupted Jefferson. With Kennedy it made no difference -- he contributed his salary to charity. All the lavish parties he and Jackie gave in the White House were paid out of his pocket. Hamilton died a pauper -- his friends bought his home at a lavish price and then resold it to the widow at a pittance so she could have his pension. Truman had no money and his Presidency was one of the dullest social seasons in Washington's history. Carter had little money and had to charge admission to the celebration of the Camp David Accord.

Friendship is also a problem for leaders. Napoleon wrote: "Conquest has made me what I am and it alone … sustains me. I love nobody. I know perfectly well that I have no real friends. A man must be firm, with stout heart, or else leave war and government alone." John Adams and Jefferson were friends until politics separated them. Hamilton and Burr had been friends -- their daughters played together. Political leaders cannot afford lifelong friends -- it could create political problems as Jackson, Grant, Harding, Eisenhower, Lyndon Johnson, and Carter learned.

Being at the top is isolating. Dedicated executives work very hard at their jobs. One may dislike Philip II or Nicholas I, but they worked at their jobs. In the United States the "buck stops" with the President.

One cannot allow physical pain to bar the way to political activity. If John Kennedy's older brother, Joseph, Jr., had not been killed, I am not sure what John would have done. He had only one dream -- to be the first Catholic President of the United States. But that post was reserved for Joe, Jr. Sickly, depressed, and frequently hospitalized -- sometimes under an assumed name -- John wandered through school and an early job. Then he sneaked into the Navy and, despite constant pain, emerged a real hero. With the death of Joe, Jr., Joe, Sr. recognized "Jack" as Number One and Jack sprang to life. The constant pain from his back, his poor eyesight and hearing, his numerous allergies and non-functional adrenal glands mat-

tered little. He would shake hands until has hand was bloody. He would stand without crutches, leaning on something until he almost fainted from pain. In the end it was the braces and bandages that contributed to his death -- he could not slump forward when the first shot struck.

Both Roosevelts had physical problems. Teddy was sickly, could not walk as a child, and had extremely poor eyesight. His parents built a pool and gym in their New York town house. Franklin was in perfect health until polio struck. To achieve political office both men pretended to be healthy at great personal costs. Teddy became the great hunter and polo player. Six-foot-four Franklin was seen standing (although held up by his sons, the braces and wheel chair well hidden). The pain of their bodies would not still their political ambitions.

Cut off from normal relationships and normal feelings, leaders have to find some type of contact or diversion. Surrounded by people, leaders cannot reveal themselves. They are isolated in a crowd.

Jefferson would constantly tear down and rebuild Monticello, write and rewrite. Jackson and Grant drank. Teddy Roosevelt would hunt, play polo, and write. Wilson sermonized and wrote. Harding played bridge. Hoover went fishing but learned to play bridge to please Harding and Coolidge. Franklin Roosevelt would collect stamps and talk. Churchill, who stuttered, would paint and write. Truman walked at a fast pace and played poker. Eisenhower had golf. Kennedy had his compound on Cape Cod, his sailboat, football, and "rat pack."

But for some leaders such activities were not sufficient substitutes for human feelings.

The American courts have finally realized that rape has little to do with sex. It is a power play. Perhaps the courts will soon realize that womanizing -- or manizing, given the realty of modern society -- also has little to do with sex. While it is not quite the same type of power play, it does involve power. It could be either an abuse of power or the attraction of power, where both partners receive some sort of gratification. In either event it is a symptom of loneliness or depression. For some it is an attempt to have some sort of human contact without strings. Instead of Prozac, one has a brief encounter but not a meaningful affair. The issue has less to do with marital fidelity and morality than to reaching out for human con-

tact -- an attempt to feel whole for a minute, to have some human relationship. It is a private "non-rational" moment. Remember, leaders and their spouses usually have separate bedrooms and are frequently apart for long periods.

Jefferson had Sally Hemings. Burr and Hamilton had anyone who was willing -- John Adams wrote that there were not enough whores to drain Hamilton's semen. Harding had his encounter in the Senate; Cleveland in the New York Governor's Mansion; Franklin Roosevelt, Kennedy, and Clinton in the White House. Napoleon, Francis I, Henri II, Eisenhower, and Bush had their encounters in the military -- with women; Caesar, Richard the Lion-Hearted, Alexander the Great, Frederick the Great, and Philippe, Duke of Orleans (brother of Louis XIV) also had theirs in the military -- but with men and boys. Empress Elizabeth and Catherine the Great had an organization to provide studs. Isabella II of Spain did it with anyone willing -- even in the dentist's chair at the American Embassy; and Charles II did it with anyone but his wife.

Who cares? That is the interesting question.

In the Presidential election of 1884 the Democratic Party nominated Cleveland while the Republican Party nominated James G. Blaine. Cleveland had rather dubious private morals. Blaine had dubious public morals. Having lived through the Presidency of Chester Arthur, who had spent a few nights in jail because of some hanky panky and the New York Customhouse scandal, the American public elected Cleveland. If there is going to be hanky panky better that it be in bed than with government bonds.

John Locke, defending his position about the right to remove officials, explained in the second of his *Two Treatises on Government* that human foibles are not an excuse for removal -- only a continuous threat to the governance of the state is a legitimate reason for removal. "Only when rulers," he wrote, "grow exorbitant in the use of their powers, and employ it for the destruction of people's right, is removal legitimate." In Talmudic tradition there is the concept that "Great Men have Great Appetites" which they should try to control. How else could the Talmudists defend David and Solomon. Islamic Law, which recognizes the reality of *harem*, would consider the private immorality of public officials as something between the individual and Allah.

By and large, the public and the historians have separated the private and public lives of leaders. I remember how Fawn Brodie and James Flexner were attacked by scholars for wasting so much space on the sexual activities of Jefferson and Hamilton. Some scholars would seek them out at professional conferences just to denounce them. Both authors were correct, but that has not changed the attitude of the public.

Who bothers with the homosexuality of Frederick the Great or the bi-sexuality of Richard, Alexander, and Caesar? "Caesar conquered Pergamon, but the king conquered Caesar," charged the Roman wags. Who cares how many lovers Catherine had or that she gave her studs 75 million rubles and 200,000 serfs -- even made one King of Poland -- or that James I had male lovers on both sides of the Tweed River? Some Boston gossips wondered why James Madison had no children or why James Buchanan never married. Those "facts" do not even deserve a footnote in historical studies.

But, Edward II, who was bi-sexual, confused the bedroom and the stateroom. Both he and his lover, Piers Gaveston, also a bi-sexual, were murdered because of favors and power Edward granted Gaveston. Isabella II of Spain, forced to marry her homosexual cousin, had numerous affairs but could not govern. She was disposed in the hope of stabilizing the nation. Henry III of France was a transvestite, but was murdered because he did not kill enough Calvinists. Enrique IV of Castile could not keep law and order or stop runaway inflation, and was deposed in favor his half-sister, Isabella, while his daughter was a bastard. He became known as Enrique the Impotent, which he was not. Frederick the Great preferred a Casanova to a woman. Louis XIII did sire children, but under protest. David Lloyd George was called "Old Goat" because of his womanizing activities. So what? Only when the rulers failed to provide domestic tranquility did the morality card some into play.

Did American Presidents knowingly obstruct justice and violate their oaths to defend the Constitution and the laws of the United States? Probably constantly. Washington showed the way to them. At the suggestion of his Secretary of State, Jefferson, he refused to give Congress documents involving the defeat of General Arthur Saint Clair's 1100-man force by 800 native Americans. Adams violated the neutrality act by supporting the undeclared war with France. Jefferson refused to allow federal officials to testify in the trials of

Smith and Ogden. He knowingly submitted forged documents, bribed witnesses, and withheld evidence during the trials of Aaron Burr. Jefferson and Jackson specifically ordered that Supreme Court decisions not be obeyed. Madison illegally occupied Spanish territory and sanctioned Jackson's invasion of Florida. Teddy Roosevelt sanctioned -- if not instigated -- the Panamanian revolution against Colombia. Franklin Roosevelt knowingly signed unconstitutional acts believing that by the time the Supreme Court got around to hearing the case, the legislation would have accomplished its purpose. But, frankly, who remembers the Congressional investigation of the defeat of General Saint Clair? All we remember is Parson Weems' delightful fabricated tale of little George Washington's confessions to his father that he chopped down the cherry tree: "I cannot tell a lie."

What about telling the truth? Should we expect leaders to always tell the truth? Jefferson lied about covert operations against Spain and Tripoli; Madison lied about the plot to seize Baton Rouge; and Monroe lied about American involvement in the Peruvian Revolution. Wilson called for "open covenants, openly arrived at," yet he gave part of the Trentino and the Trieste Peninsula to Italy because he was bamboozled by a New York Italian-American Congressman name LaGuardia. Eisenhower signed a treaty with Franco, which was never submitted to the Senate, and funds were never appropriated by the House, yet the bases were built -- one by the sea, two on land. That was why Wisconsin Senator William Proxmire could find $2,000 toilet seats in appropriation bills -- the money secretly diverted to Spain. Then, of course, there was the U-2 incident. Johnson lied about the battle in the Gulf of Tonkin. Nixon, Ford, and the entire majority and minority leadership of the House and Senate lied about the American bombing of Cambodia. When it comes to foreign policy, most leaders do not tell the truth. In 1810, Jefferson wrote a letter specifically defending such behavior, as long as such action ended well. What good is it, he wrote, to scrupulously obey the constitution if in the end you lose the country and its constitution?

Marvin Olasky in *The American Leadership Tradition* (1999) insists that one cannot truly compartmentalize morality and public service: flawed morality leads to flawed leadership. Perhaps. But neither the citizens nor historians seem to agree. From David and Solomon, Alexander and Caesar, Harun al-Rashid, Ferdinand and Isabella,

Charles V and Philip II, Suleiman the Magnificent and Kublai Khan, and Peter the Great and Catherine the Great to Jefferson, Hamilton, Jackson, Polk, Wilson, the Roosevelts, Eisenhower, Kennedy, and Clinton, great leaders have not been squeaky clean. It may seem ironic, but in the latest impeachment the House entrusted the leadership of the impeachment to a distinguished looking representative who had publicly advocated his right to violate political and moral laws if it so suited him.

Really, does one think of Catherine's numerous abortions while walking through the Hermitage, or of James I's bi-sexuality when reading the Bible he authorized, or of "the Hamilton Woman" when relating the accomplishments of Lord Nelson, or of Sally Hemings when reading the Declaration of Independence? Standing in the Sistine Chapel, does one consider that it was painted by a homosexual on the orders of a Pope who was more famous for his military exploits than for his piety, in order to honor his relative, a previous Pope who is best known for organizing a plot to kill members of the Medici family?

Perfection may be found in heaven, but here on earth all is a bit flawed.

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Steven Spielberg's Creativity and the Film *Jaws*: Psychohistorical Considerations

Richard Harrison
Private Practice of Psychoanalysis
and
Jacques Szaluta
United States Merchant Marine Academy

Steven Allan Spielberg is the most celebrated film writer, producer, and director of our time. Not only are his films critically and commercially acclaimed in the United States, they are also box office successes abroad. Spielberg has delighted literally billions of people and his films have grossed billions of dollars. Just a partial listing includes *Jaws* (1975), *Close Encounters of the Third Kind* (1977), *Raiders of the Lost Ark* (1981), *E.T.* (1982), *The Color Purple* (1985), *Jurassic Park* (1993), *Schindler's List*, (1993), and *Saving Private Ryan* (1998). In the words of actor Robin Williams, Spielberg is "the storyteller to the world." (*Biography of the Millennium*, four videos, A&E Television Network, 1999)

What makes Spielberg so successful? This paper will explore some of the sources of Spielberg's creativity and some of the reasons for the enormous appeal of his films (through a discussion of *Jaws*). In addition, it will study Spielberg from a psychoanalytic and psychohistorical perspective. Although the literature on Spielberg is quite extensive, approaches of a psychoanalytic nature are rare. Our approach is unique in that we emphasize Spielberg's creativity as producer and director without a pathographical or reductionistic viewpoint. Spielberg's accomplishments are adaptive, whatever his unconscious motivations. The observations we make also have a wider application to understanding the creative person.

In the field of psychoanalysis, the subject of creativity has received much attention. However, we depart from the usual explanations for creativity, such as it being a reparative act, or stemming from a traumatic experience, or from a dysfunctional childhood. Even if we recognize that creativity may be spurred by character disorder, this in itself is inadequate in explaining ultimately why an individual makes creative leaps, or why Spielberg's films are phenomenally popular and he has become the pre-eminent filmmaker of the 20th century.

In the shadow of World War II, Steven Spielberg, the eldest child of Arnold and Leah Spielberg, was born December 18, 1946, in Cincinnati, Ohio. By the time the future filmmaker graduated from high school, he had resided in three other states. The Spielbergs had lived in suburban middle class homes in the Camden area of New Jersey, in the Haddonfield area in Arizona, and in the Silicon Valley of California. Leah Spielberg -- trained as a concert pianist and attuned to her audience -- was perhaps not adequately prepared for her role as full-time mother. With her children she

was playful, emotionally open, interested in the arts, and free spirited -- a permissive, laissez-faire mother. Arnold Spielberg was a computer engineer who, relative to his wife, was self-disciplined, technology-oriented, results-minded, emotionally-controlled, and a workaholic. He was the disciplinarian, but was often unavailable because of his professional pursuits.

Spielberg's childhood experiences had much to do with the development and evolution of his inborn gifts. When Spielberg was about five years old, he was haunted by a spindly tree, illuminated by a streetlight, in front of the family house. He perceived the moving shadow it cast at night on the wall of his second floor bedroom as monsters with gnarled heads and tentacles. He was convinced that other monsters were living under his bed and in his closet.

During this period, Spielberg was exhibiting a penchant for aggressively acting out, terrorizing younger and physically weaker children, especially girls. For example, he frightened a neighbor's younger child while she was in her playpen and knocked her down when she walked outside it. When Steven became older, more advanced versions of this aggressive acting out phenomenon appeared, involving his three young sisters and their girlfriends. He frightened them with stories that he created and told, with props he created and exhibited, and with makeup or masks he put on his face. (Joseph McBride, *Steven Spielberg: A Biography*, 1999, p. 51)

The sources of this behavior by the slight, introverted, non-athletic, and nerdy Jewish boy are perhaps found in sibling rivalry and the need to compensate for his feelings of being powerless with the boys in his neighborhood and school. His tendencies to act like a monster to other children subsided with time and essentially disappeared when he left his family and became a filmmaker. (Silvano Arieti, *Creativity: The Magic Synthesis*, 1976, p. 297)

There was a positive side to Spielberg's acting out in targeting his sisters and their friends. They were his first audience. With them, he discovered that he had the power to manipulate others' imaginations and feelings. These experiences would mature into Spielberg's abilities to direct movies. He was learning that audiences could be fascinated while they are being frightened. We can see the beginnings of a path from neurosis toward a healthy adaptation useful for creativity in film.

A particular element of a film director's function is especially noteworthy. Under the financial and time pressures of production, he is not able to logically make all of the necessary choices. Rather, he may resort to a highly educated guess where one of several actions is chosen on a partly non-conscious level of thinking or feeling. Finally, some actions are created by what we call "primed-professional-intuition."

Primed-professional-intuition is a mental process beginning with a preparatory effort consisting of purposeful reviews, studies, and unsuccessful attempts to organize the seemingly non-organizable or unsolvable. Just as the old-fashioned water pump had to be primed to ultimately start pumping much larger amounts of water from the earth, the individual's mind must be consciously and unconsciously primed or saturated with preparatory mental effort to trigger professional intuition. The non-conscious activity ultimately produces a sudden, unexpected, and surprising conscious result where the formerly non-organizable is organized or the unsolvable is solved. These sudden, unexpected, and surprising conscious results have been described as the "Aha!" experience. (*Creativity*) Some regard this mental process as instinctive rather than intuitive.

After the screenplay for *Jaws* was completed, Spielberg and the film's art director looked at countless films featuring various aquatic creatures. A decision -- an educated guess -- was made that they needed a more realistic look than had been achieved previously through the use of a studio water tank. They decided to shoot the film on location in the open sea. A mechanical shark was designed and built at Spielberg's direction. Many complications in the shark's functioning caused numerous delays in the shooting schedule. Spielberg modified the screenplay to accommodate the shark's ability to "act." In effect, Spielberg, through his educated-guessing, or primed-professional-intuiting, created the set and action that enabled him to manipulate the audience's emotions. (Donald R. Mott and Cheryl M. Saunders, *Steven Spielberg*, 1986, pp. 31-53; Jim Hargrove, *Steven Spielberg: Amazing Filmmaker*, 1988)

Essentially, all films are rooted in national experiences, reflecting particular historical conditions and group fantasies. This certainly applies to the films that Spielberg has produced. Paul Monaco, in his pioneering psychohistorical work, *Cinema and Society: France and Germany in the Twenties* (1976), identifies a connection between

the films that are produced in a particular country and are popular, and that people's collective group fantasies. He found that the most popular films in France and Germany after World War I differed significantly. Their themes reflected their diverse national experiences following the war. The most popular French films normally dealt with the theme of abandonment by parents of their children, especially of orphaned children who undergo extreme deprivation but in the end find happiness and security. The most popular German films dealt with betrayal. These films reflected the countries' respective "group minds." The French felt abandoned by Great Britain and the United States following their harrowing national trial of World War I. Germans used the myth of having traitors in their midst to explain their surprising national defeat. A popular metaphor of the time, which eventually served as a political explanation, was that of having been "stabbed in the back." (*Cinema and Society*, pp. 84-113)

Jaws, released in 1975, was an immediate box office success because it caught the *zeitgeist* of the time. In all eras or times, and amongst all peoples, there are issues, problems, and conflicts to be faced and resolved. (Henry Lawton, "Towards a Psychohistorical Theory of Film," *Journal of Psychohistory*, Summer 1992, Vol. 20, No.1, pp. 85-133) In the United States, the 1970s were marked by grave domestic and diplomatic issues. Although many had their causes well in the past, of more immediate consequence were political assassinations, the war in Vietnam, the Civil Rights movement, the Great Society with guns *and* butter, general social unrest, and Watergate. Candidates like Jimmy Carter and Ronald Reagan successfully ran for President on anti-Washington platforms.

The protagonists in *Jaws* represent archetypical American figures of the 15 years prior to its release. They symbolize the groups who have been at odds with each other: divided over the war in Vietnam and what constitutes the public good. When a young woman disappears in the water, the chief of police, Brody (Roy Scheider), becomes alarmed and wants to close the beach. The mayor, Vaughn (Murray Hamilton), refuses to do so and rationalizes his inaction. Even when Vaughn recognizes the danger to the bathers, and at the risk of his own children's lives, he refuses to close the beach because he fears this will hurt the economy of the town, Amity. Hopper (Richard Dreyfuss), who dresses and acts like a college-educated hippie, is a young oceanographer and ichthyologist

called upon for his expertise. Stereotypically, his hair is long, and he has a beard. Quint (Robert Shaw), the salty sailor hired to kill the shark, is his opposite. This veteran of World War II is uncompromising in his hatred of sharks. The relation between Hooper and Quinn is contentious, revealing generational and class differences. Vaughn, the elected official, is the object of anger, frustration, and scorn: he is the villain. This scenario of conflict taps into the national mood of distrust for Presidents Johnson and Nixon.

Although the nature of the appeal of *Jaws* is universal, the film has a distinctively American setting. The issue of how to respond to the danger is related to its timing -- the Fourth of July celebration at the height of the Amity Island (Martha's Vineyard) tourist season. The jovial mood of the town's people, the tourists, and the beachgoers is contrasted with the tension and the conflict between the chief of police and the mayor. A highly public, daylight shark attack quickly leads to disillusionment and discontent among the people. A woman who has lost her child to the shark accuses Chief of Police Brody in front of the other beach goers and slaps his face. The movie audience is drawn in ever more emotionally and confronted with a grave moral dilemma of conscience -- of superego values -- of making the proper choice for the town: public safety or financial prosperity.

Criticism of elected officials is a thread in *Jaws*. As the drama continues, skepticism toward authority is tracked back to 1945, the year that Quint's naval vessel was torpedoed. As Brody, Hooper, and Quint search for the shark aboard Quint's boat, the *Orca*, Quint recounts a moving personal experience. On June 29, 1945, the *USS Indianapolis*, on which Quint was aboard, was torpedoed by a Japanese submarine. Significantly, the mission and route of the ship were highly secret because it had delivered an atomic bomb. The authorities did not do their job of protecting the ship and its sailors, therefore no one knew the ship had been torpedoed and there was no search for it. Of the 1100 sailors who had to abandon ship, only 316 escaped being devoured by sharks. Quint presented a vivid description of the mangled bodies. Yet Quint's recounting of this incident is done without questioning the merit of the war. Toward the sharks, however, he is relentless in his bitterness, suggesting displaced anger. In a following frame, in a lighter moment, during which Brody, Hooper, and Quint are singing lustily, "Show Me the Way to Go Home," the shark shatters the jovial mood by

knocking against the boat. This initial attack causes the boat to shudder, revealing that it is rickety and perhaps unable to withstand an attack by the huge shark.

In the daylight of the next day they all see the enormity of the Great White shark: about 25 feet long and three tons in weight. Alone they face the raging shark, in what appears to be a repetition of Quint's experience in the South Pacific. The shark approaches the boat and lunges at it. The terrible nature of the shark's size and of its teeth is revealed. The teeth of the shark are particularly striking as the shark bites into the stern of the boat, causing it to list. Quint slides down the deck toward the mouth of the shark and is slowly devoured. This scene is gruesome as the shark eats not only Quint but also much of the boat. Finally, Brody throws the shark a combustible air tank to swallow and shoots the tank in the shark's mouth causing it to mercifully blow up. The remainder of the boat sinks, but Brody and Hooper paddle to shore on some debris.

Any motion picture, as any work of art or production, can be studied psychoanalytically, and *Jaws* is no exception. But Spielberg goes further, has more innovative techniques than other directors, and is therefore better able to engage, to terrify, an audience. The meaning of the Great White, its ferocity, can be considered on many levels. Even if its attack on the boat, which is relatively large, may seem unrealistic, Spielberg by manipulating the nature and size of this shark, with its threatening teeth, is able to thereby tap into the unconscious feelings of the audience. The fear this devouring monster evokes is reminiscent of the fear of *vagina dentata*.

In *Jaws*, the water, or the sea, also plays a prominent role. There are many moments in this film when only the ocean is visible. It is a thematic focus. What does this mean and what is its latent content? Symbolically, as in dreams, water may represent birth, and sometimes death. In *Jaws*, the sea is threatening, as is often the case in reality (e.g., the popular expression, "the cruel sea"), and in its latent meaning appears to be a displacement of the mother. Venturing onto the sea, for whatever reason, therefore, is fraught with danger, with the implying threat of castration. This suggests that it is an area that perhaps should not be explored. As Freud points out, in dreams, water symbolically tends to represent the relation between mother and child.

As is evident in *Jaws* and his other films,

Spielberg's films reflect his personal and national background. He intuits the kinds of pictorial motifs and images mass audiences will find appealing. These reflect the American collective psychology. In this context, Spielberg's artistry is compelling in engrossing film spectators and, in respect to his creativity, he accounts for this by declaring insightfully: "I am the audience."

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Dysfunction in Higher Education

Richard Booth
Black Hawk College

The academy is currently embracing some generally dysfunctional trends. Such behavior is maladaptive and problematic because it fails to serve the highest goals of a person or a system. Colleges and universities are deviating ever further from the tradition of what becoming an educated person means. To advertise higher education as an ever-ready, technological product, or otherwise seduce students into taking courses for which they may be ill-prepared, reinforces the pathological narcissism that promises students what they want, when and how they want it. Many problems begin here as pragmatism ignores tradition and principle.

Cardinal John Henry Newman was, probably unwittingly, an early educational psychologist. His classic book, *The Idea of a University*, written in the 1850s, follows the path of his ideological progenitors in understanding education as liberating people from the darkness of ignorance through learning. Parmenides birthed the notion that the mind should engage in abstract thought independent of particular external facts. Socrates, at considerable peril, peripatetically asked questions whose responses demanded consummate cognitive complexity.

From the tradition of profound concern about complex ideas, the university was born. For Newman, education's goal is the development of the mind -- thinking, analyzing, comparing, reasoning, and judging -- as a worthy end in itself. If the mental faculty is developed, Newman thought, the person would be developed and then specific training in applied areas could occur. First, however, the person must be "liberated." Both historically and for Newman, the liberal education interacted with but was superior to a "useful" education. This point is a contentious one today.

William James, writing slightly later, concluded that professors -- whose responsibility is to carry on the traditions of the academy -- have two essential functions: to be as knowledgeable as possible and to teach the truth. Neither Newman nor James heralds education as a fiscal, occupational, or mercantile advantage, since learning is its own goal. Basic skills were to be taught early in life so that, when students reached the university, they would be ready to grapple with lofty ideas.

Some of contemporary psychology echoes these ideas. Psychologist James Maas advocates that we render technology secondary to the teaching-learning process. "I have sat through far too many sleep-inducing *PowerPoint* presentations that have had a lot of power and no point," he says. Interestingly, even the effective use of the Internet requires an ability to generate heuristic problem-solving strategies for obtaining appropriate information.

Several major contaminants influence the academy today: the reduction of faculty, students, and ideas to monetary equivalencies, outcome measures, and computerism; the irrational fear of lawsuits; the administrative ignorance of human behavior and the learning process; and the devaluing of the academy's traditions.

We live in a world in which academics are increasingly dependent on administrators, whether they are well- or ill-equipped to manage. These bureaucrats build budgets, allocate resources, and make decisions that directly affect the learning environment. Some of these decisions deviate significantly from the tradition discussed above and appear to be impulsively engaged merely for the sake of novelty itself. Newman had similar problems, and, when his antagonists argued that education should be "useful," Newman countered that nothing could be more useful than for the mental faculty to be developed, since human development is a good in itself. All that is good is useful, he said, but not all that is useful is good.

Dysfunction is most probable when ignorance is fueled by the pathological power pursuits of those who, perhaps unconsciously, feel inferior to those whom they would control. Administrative narcissism and unconscious oedipal strivings, combined with résumé-building agendas and an underlying fear of failure, frequently ground overcompensations that manifest in intransigence and authoritarian leadership. In situations like these, professors are viewed as incorrigible cogs in a wheel who resist change and, regrettably, fail to see the "big picture." This is not an environment in which the free flow of ideas is welcomed or central to the educative process. It is, rather, a world driven by rash judgments, money, current fashion, and teaching loads that stagger the imagination.

It is becoming increasingly more difficult to teach. Students, on average, are ill-prepared for college, so the university compensates by teaching basic skills. Still, many fail because they cannot read the texts and have not learned self-discipline. The culture subtly teaches students that they deserve to succeed in college, and the university reinforces that sense of entitlement. A degree has virtually become a "right." When success eludes the "entitled," the teaching may be scapegoated and responsibility displaced onto the faculty. The reality is that the ability to learn is both genetic and learned. Professors cannot negate the bestowals of Nature and all prior experience.

Money is literally being poured into online courses and degrees despite typically low enrollments in them and students' relative inability to do independent work. We now have the "virtual campuses" that many assumed would remain apocryphal. They are convenient and trendy. Never mind that the research clearly shows that online time is strongly correlated with increased anxiety, depression, and inadequate social skill development.

Also convenient and quick (the American way?) are so-called "mini-mesters" -- several weeks to absorb an entire area of study. What about the research that tells us information is best remembered when spread out and studied in relatively small amounts? What of the role of incubation? Educational incubation is not so different from therapeutic incubation. Change requires time. But, even though Nature is not kind to those who rush it, "popular culture" is in a hurry and the academy panders rather than leads.

Sometimes administrative decisions reflect

fear of lawsuits, just as children's behavior is motivated by fear of punishment. It is problematic when administrators fail to recognize even the most obvious manipulations, and urge faculty to reconsider grades or teach differently rather than to confront real issues. To assuage threatening students, administrators may seek out faculty whose standards are relatively low and persuade them to teach complaining students. Unfortunately, some faculty members cooperate with the manipulation.

But, some faculty leaders are equally problematic. Utilizing the "diffusion of responsibility" defense, they pretend egalitarian leadership styles while evading responsibility for decision-making. Other faculty, for whom complex thinking is a relative stranger and knowledge of human behavior and evaluation methodology are virtually absent, nonetheless assume administrative positions and feel comfortable evaluating others' teaching and setting policy. Still others passively comply, sometimes for the sake of "peace."

Just as blurred boundaries negatively affect families, they also impact organizations. Nonetheless, it has become fashionable, in some places, to include representatives from virtually every campus group on hiring and policy-setting committees. Frequently, members know little about the discipline for which they are hiring and are not necessarily skilled at the complex cognitive tasks required for making academic policy. We need to re-evaluate: support staff are not the faculty. Both groups play an essential but different role, with the faculty possessing the primary responsibility for student learning and academic policy-making, and the staff, literally, "supporting" that endeavor. When fiscal sleuths or other staff persons assume these responsibilities, role-blurring and demoralization ensue and dysfunction follows.

I urge a return to calm, clear thinking in the academy as an antidote to impulsive trendiness and poor administrative, and sometimes faculty, judgment, which create the climate for organizational madness. The race toward technological instruction together with the rush toward outcomes assessment clearly require reconsideration. Every clinician knows that some aspects of healing defy reduction to documented outcomes. Educators know the same thing: not everything can be measured. In fact, it is the very core of the process that defies this reductionism. No one can measure the "Aha!" effect or the "Wow! I understand!" phenomenon, both of which sometimes occur years after first exposure to an idea. One can measure

increments of information, but higher education strives toward loftier goals -- or should.

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The Persistence of Popular Prejudices and Hatreds

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In our politically correct society, it is easy to forget just how persistent are human prejudice, denigration of the other, and hatred. The pervasiveness and persistence of popular hatreds is striking and troubling to those who are interested in having a world less torn by strife and warfare. In this article, I will give examples from popular culture, history, and my experiences as a professor teaching a wide variety of students from around the world. I will be stressing that change does not come about because of codes of conduct and new constitutions, but as a result of one human at a time renouncing the hatreds that abound in society. My essay will not probe how to eliminate the hatreds, but rather focus on their persistence in the U.S. and among international students representing future leaders of the world.

Hatreds are not inborn, but learned. This is evident from popular culture. In the musical *South Pacific*, Lt. Cabel, a very proper upper class White Anglo-Saxon American, has fallen in love with a young Polynesian woman. He is conflicted. In anger and frustration he sings:

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

While children are not born as a tabula rasa, attitudes and values are not part of their biological inheritance. The teaching, though, is not

necessarily articulated. It comes by example and subliminally in phrases and games. I have heard the following in my life as, I suspect, have most of my readers:

"Eenie, meenie, miney, moe -- Catch a nigger by the toe…."

The little baby-shaped fudge candies in a box are called "nigger babies."

"*Shiker vei a goy*[alcoholics are non-Jews]."

"Don't Jew me down." "Jew" as a verb is still in most dictionaries.

"Oats are eaten by men in Scotland, and horses in England."

"Leeks make the Welsh stink." Used by Shakespeare.

"Sicilians can't speak Italian"

"Perfidious Albion [Britain]"

The list of phrases and rhymes that belittle people is endless. As a historian, almost wherever I turn to in the past, I find additional evidence of the human tendency to denigrate the other. For example, in one of my freshman history course reading books, there is a section from a Russian General Staff meeting in 1916 reporting a discussion by the generals regarding the pros and cons of recruiting Jews for the Imperial Army. Lest the prejudices of the students keep them from seeing the point of including the selection, the editors added a footnote asking the readers to notice the accepted anti-Semitism.

In my class I recently had an American-Serbian freshman who supported the Serbian ethnic cleansings in Bosnia and Kosovo. I asked from where he got his information about the Balkans. He said from his father and uncle. With indignation, he told of an important monastery that was ravaged by the Muslims. I asked when it happened and why the monastery was so important. He was not sure when it happened, but he stressed its holiness, again citing his father and uncle as sources. He could not answer my question as to why it was holy. Because the student was not sure of the facts behind his family's sense of outrage at the alleged actions of the Muslims, I suggested that he write a term paper on the monastery's history. He could find no information as to its significance beyond his relatives' assertions.

A Ghanaian student in my course on nationalism demonstrated similar prejudices. The class was discussing the problem of nation-building in West Africa, when he suddenly remarked that you could always spot a Senegalese. This is, he asserted, because the Senegalese were the blackest people in Africa because they lived on the equator. When I double-checked the map, I found that the most northern part of Ghana is closer to the equator than the most southern part of Senegal. Both are *north* of the equator. His facts represented his group's prejudices rather than the reality.

The Communist leaders of Russia liked to think that they had eliminated idolatry and emperor worship. They were wrong. A study of Russian peasant homes after the Communist revolution of 1917 revealed that the peasants had placed the pictures of Lenin or Stalin in the exact same spot where, before the revolution, they had placed a picture of the tsar or a saint. Standing in Red Square on a cold snowy January afternoon, our Soviet guide began to make fun of all the old Russians waiting to enter St. Basil's Church. I asked about the greater number waiting in front of Lenin's Mausoleum. There was no reply! These examples illustrate the persistence of human behavioral patterns and that governments do not have all the answers.

There were two Iranian students in another of my nationalism classes. The female brought in a symphonic setting of Omar Khayyam's *Rubiyat* as important for Iranian pride. The male stated that he did not understand its importance for the study of nationalism. The female shot back, "How could you? You come from Tabriz!", meaning that he was not a true Persian but an Azerbaijani. Such group distinctions remain extremely powerful.

Countries in Latin America have had dozens of constitutions, but little has changed in attitudes and values. When my wife and I were in Montalban, Mexico, our guide insisted that he was a Zapotec and not an Indian or a Mexican.

I am not saying that change is impossible, but rather that the wrong method is frequently employed. Politicians tend to think in political terms, such as that changing the constitution will solve societal problems. It won't. Since 1789, France has had five republics, two empires, three monarchies, and one puppet government, and it is still illegal to write *hamburger*.

The word *revolution* means a complete 360° turn. Too often all that a *political* revolution in society means is exactly that. All that changes is the veneer. Because people must implement change, change must evolve slowly, almost subliminally.

See author credit on page 205. ❑

Psychoanalysis and History: Andrea Sabbadini
A Meet-the-Editors Interview

Paul H. Elovitz
Clio's Psyche

Andrea Sabbadini is a practicing psychoanalyst, psychoanalytic supervisor, teacher of analysis, and editor of <u>Psychoanalysis and History</u>. He was born in 1950 in Milan, Italy, and for over 25 years has lived in London, England. His professional memberships include: the British Psychological Society, the British Psychoanalytical Society, and the International Psychoanalytical Association. He is the Book Review Editor and on the Editorial Board of the <u>International Journal of Psychoanalysis</u> and is an Advisor to the <u>British Journal of Psychotherapy</u>. In addition to being the author of numerous book chapters, articles, and reviews in leading professional journals, he is editor of <u>Il Tempo in Psicoanalisi</u> [Time in Psychoanalysis] (1979) and <u>Even Paranoids Have Enemies: New Perspectives on Paranoia and Persecution</u> (1998) (with J. Berke, S. Pierides and S. Schneider). He co-edits Web site <www.psychoanalysis.org.uk>. Dr. Sabbadini was inter-viewed over the Internet in October, 2000. He may be reached at <a.sabbadini@appleonline.net>.

Paul H. Elovitz (PHE): What brought you to psychoanalysis?

Andrea Sabbadini (AS): A deep-seated curiosity to understand the complexities of human experiences and interpersonal relationships in a developmental (i.e., historical) perspective.

PHE: Tell me about your publication and its editorial policies.

AS: *Psychoanalysis and History* is a relatively new journal (the first issue came out in 1998). It is in English and is published twice yearly. Its papers are peer-reviewed and are sent to us through a network of International Associate Editors. The journal intends to fill a gap by providing a scholarly forum for historians who either research psychoanalysis or who use psychoanalytic ideas in their work. [For more information, visit <www.artesianbooks.co.uk>.]

PHE: As editor of a publication called *Psychoanalysis and History*, please tell me if your publication is at all psychohistorical and how you feel about psychohistory.

AS: I am not hostile to it, but I would feel uncomfortable about myself and our journal being described as having a psychohistorical approach. I think we don't.

PHE: Is your North American Editor's (Nellie Thompson) background in history and psychoanalysis, an aberration or typical of your editors?

AS: I would say quite typical not only of our editors, but also of most of our contributors.

PHE: Do you see psychohistory as the natural extension of applied psychoanalysis, or as another genre altogether? One you are uncomfortable with?

AS: An extension (how "natural" I don't know!) of applied psychoanalysis, but one about which I have reservations, on the grounds of what too often seem to be rather wild speculations about past individuals and events -- especially when mechanisms about interpersonal relationships are applied to macrosocial/political phenomena of the kind: the Koreans suffer from an inferiority complex in relation to the Japanese and react to the ensuing castration complex by projecting their envy. Or when the only effort to understand, say, the Nazi period boils down to deciding whether Hitler was a psychopath or a paranoid schizophrenic, given what we know of his early relationships with his parents. Of course, these are caricatures, but based on papers submitted to our journal by authors calling themselves psychohistorians. Please accept my apologies if you think I am being grossly unfair -- if I am it is out of ignorance, not of malice.

PHE: Your comments do not surprise or offend me. I see your comments as a reflection of your being unfamiliar with much important and interesting psychohistory. My model of psychohistory is based on my 10 years of training in psychoanalysis and a quarter century of practice of psychotherapy and psychoanalysis. It is not prone to wild speculation, but careful observation and research. Normally, I do not hang psychological labels on my subjects, or even use psychoanalytic terminology. As the editor I have had partial success in getting our authors to follow my lead. It is true, there are many people who have the notion

that wild analysis is acceptable in psychohistory, which is certainly not the case. However, wild analysis of historical situations is not psychohistory, it is just ill-founded speculation cloaked in psychological language. I am also fascinated by what people project onto history -- especially when they are professional historians.

If you are not publishing psychohistory, and those submissions have some merit, feel free to forward them to us. Our editors and referees help educate people about what constitutes good psychohistory. A minority of submitters offering weak articles will work diligently to improve their work and perhaps change their notion of what constitutes psychohistory in the process.

Do my comments at all affect your view of the field?

AS: As I have said earlier, I am aware that my views about psychohistory may be colored by my insufficient knowledge of the field. Your comments, as well as the opportunity of this interview, encourage me to get more accurate and less biased information. I am in agreement with your suggestion that some people project onto psychohistory all sorts of fantasies which belong somewhere else. Of course, many have been, and still are, doing exactly the same with psychoanalysis.

PHE: Which of your psychoanalytic works are you most proud of? How might it be used by those doing psychohistorical work?

AS: Perhaps some of my publications on the concept of time and how it represents a crucial dimension to the psychoanalytic experience -- but I just don't know whether it would be of much use to historians.

PHE: What are you working on now and when do you expect to have it published?

AS: I'm currently involved in the application of psychoanalytic ideas to film studies and I am working with a colleague on a Japanese film dealing with the issues of memory and time, which we hope to publish in the next few months.

PHE: What special training was most helpful in your doing psychoanalytic work? How has it affected your scholarship?

AS: No special training as such. But I find reading, discussing my work with colleagues, attending conferences, teaching and lecturing, and the disciplined focusing of mind on a topic which is a condition for writing (and for answering interview questions!) to be always enriching.

PHE: Have you published, or do you plan to publish, an autobiography or any autobiographical writings?

AS: I have written a book with an autobiographical component, but I do not intend to publish it for the time being.

PHE: What brought you to England?

AS: I came here in the early 1970s, attracted by the prospect of exploring alternatives to conventional psychiatric treatments, and in particular by the work of R. D. Laing and his colleagues. But I stayed for a variety of other complex personal and professional motives.

PHE: How do British and Italian analysts and analysands differ?

AS: I can only answer this by generalizations. For instance, by suggesting that Italians are more prone than the British to follow cultural trends and to abandon them when they perceive them as being no longer fashionable. I must add I have very limited experience myself with Italian analysands.

PHE: How do you see psychoanalysis developing in the next decade and beyond?

AS: I do not feel too optimistic about the future of psychoanalysis as a form of therapy, nor do I think its success will depend on its presenting itself as a (natural) science and on a vast investment of energies in so-called research. I am more optimistic about extending the application of its ideas to cultural fields, including history.

PHE: What do we as psychohistorians need to do to strengthen our work in the eyes of psychoanalysts?

AS: Probably try and publish first-quality psychohistorical articles in first-quality psychoanalytic journals, so that more psychoanalysts will familiarize themselves with your approach.

PHE: For 35 years I have been a strong advocate of both psychoanalysis and psychohistory. A major disappointment to me has been how few American-born psychoanalysts have any interest in applying what they comprehend about the unconscious beyond their own clinical work. I have gone to innumerable meetings of analytic institutes where there are case materials, psychoanalytic theory, and discussions of Freud, but rarely anything that we would term applied psychoanalysis or psychohistory. The last historical subject I went to at an institute involved three veterans of World War II, who are psychoanalysts, recounting

their war stories. In doing this they functioned not as analysts, but as literate older men reminiscing about their youth. Do you have any ideas as to why this lack of application of analysis beyond the consulting room is the case, if indeed it is the case in Europe?

AS: I guess that in the U.S. the medical background required to become a psychoanalyst, at least until recently, must play an important role in terms of the professional identity of psychoanalysts, and therefore of what they may consider as their fields of expertise or interest. This mostly does not apply to our European colleagues (the French are a good example), who seem more open to move out, metaphorically speaking, from their consulting rooms and explore other territories.

PHE: Some Psychohistory Forum researchers have been struggling with the issue of identification with a particular parent and achievement. If you would like to comment on this, it would be helpful to them.

AS: Identification is an important developmental process -- and even later in life we mostly learn through identification with those we love and respect. But of course we must also be capable to dis-identify from old objects when the models they provide are no longer satisfactory.

PHE: In your experience and life, are high achievers more identified with their fathers?

AS: Fathers and mothers! But parental loss may affect the children in all sorts of different ways -- from turning them into big achievers to paralyzing their creativity -- depending on the quality of their previous identifications, on their own personality or psychopathology, and on their capacity to mourn their losses.

PHE: What are your thoughts on the psychodynamics of violence in our world?

AS: That we have to live with it but, at the same time, also keep working for a more peaceful world -- also through gaining a deeper understanding of the causes of violence.

PHE: In light of your having edited a book, *Even Paranoids Have Enemies: New Perspectives on Paranoia and Persecution*, what are your thoughts on paranoia in leaders and nations?

AS: I would say that paranoia is a most destructive component in interpersonal and macrosocial relationships. I am, however, reluctant to entirely blame social ills on the pathology of leaders. Too often nations tend to have the leaders they deserve.

PHE: Any advice to leaders on how to deal with paranoid leaders and nations gripped by paranoid delusions?

AS: Early diagnosis, maybe?

PHE: What books were important to your development?

AS: Where to start? Dante. Dostoyevsky. Shakespeare. And, of course, Freud.

PHE: Who was important to your development as a student of psychosocial phenomena? Did Erik Erikson have any impact on you?

AS: Ervin Goffman and R.D. Laing, back in the early 1970s. Yes, I do admire some of Erikson's books. I think he is a much better writer, less dry and more creative, than many other psychoanalytic authors.

PHE: Thank you for granting this interview, I would like to wish you every success with your publication.

AS: Thank you, Paul, for giving me the opportunity to reflect on some important questions.

Paul H. Elovitz, PhD, is Editor of this publication and Director of the Psychohistory Forum's Research Project on the History and Makers of Psychohistory which welcomes proposals for interviews submitted to him at <pelovitz@aol.com>. ❑

Sudhir Kakar's Ascetic of Desire

Jerry S. Piven
New School University

Review of Sudhir Kakar, The Ascetic of Desire. Woodstock, NY: Overlook Press, 2000. ISBN 1585670073, 256 pages, $25.95.

The Ascetic of Desire is a fictional portrayal of Vatsyayana, the fourth-century author of the *Kamasutra*. This is Indian psychoanalyst Sudhir Kakar's first novel, and he transports us to an ancient culture, ponders the sensual wisdom of the *Kamasutra*, and recites a drama suffused with intense eroticism and psychopathology. The text opens with the thoughts of a young Brahman narrator describing his overwhelming confusion and panic over prostitutes, who are simultaneously seductive and threatening. He hopes to overcome his "dread of women," but becomes impotent. In one page we have a protagonist who craves women yet fears and loathes them as predators, who cannot

trust women, surrender to them, or maintain an erection inside them. It is this youth who seeks out the author of the *Kamasutra*, for enlightenment on the mysteries of sex.

Vatsyayana adopts the narrator as a symbolic son while the narrator himself leaves the disapproval of his father behind in pursuit of erotic wisdom. The disciple's encounter with Vatsyayana's wife is equally profound. Malavika is almost indescribably beautiful and sensual, yet gentle and compassionate. The narrator experiences intense sexual desire for the ideal(ized) woman but feels mortified as well. The narrator seeks an understanding of *kama* (desire) to free him from his distress and guilt.

This illicit eroticism presages the dramatic fulminations of the novel. We are told of Vatsyayana's childhood, of growing up in an elegant brothel, of exposure to prostitution and exhibitionism. Seduction is the norm in Vatsyayana's childhood, and the mysteries of sexuality engender the pursuit of sexual enlightenment. Vatsyayana's father is absent. When he brings Vatsyayana along on his merchant trip, the father is killed, leaving Vatsyayana with a dramatic sense of loss. Vatsyayana's youth ends when he enters an ascetic hermitage, as he engages in a paroxysmal sexual encounter with his guru's wife which leaves him in a feverish coma.

The novel accelerates with this catastrophic sexual encounter, the only one of Vatsyayana's life, and the horrific event which renders him ascetic. We return suddenly to the narrator, who has been having an affair with Malavika for months. We learn mere pages from the end of the novel that Malavika has her own story, where she is possessed by feverish orgasmic bouts of sexual delusion, culminating in an affair with the man who had inspired her delusions, and a life with Vatsyayana where she is required to sanitize herself of every feminine secretion, odor, and desire to attain the purity of a goddess. Vatsyayana discovers their affair, and suddenly the narrator and Malavika are found living in a distant city with their four-year-old daughter. The concluding wisdom of the novel is that the experience or satiation of pleasure is not what people want, but that blissful static union after the consummation of love. Finally, the heart endures.

We do not know how the narrator, so permeated by the dread and loathing of women, could suddenly have a passionate affair. We are told that the narrator has been practicing with prostitutes for

months in preparation. But his patronage of prostitutes and his liaison with Malavika are out of character. He is disgusted with his master for having had sex with his guru's wife, and now we find that the narrator had planned a subversive affair and had practiced in advance. Nor is there any explanation of his surmounting his inhibitions. The narrator suddenly transcends his impotent sexuality through *kamic* catharsis.

Perhaps Kakar envisioned a youth who needed to be guided by a compassionate lover, who would gently provide him with a safe holding environment where he could learn to love, trust, and feel vulnerable, where he could maintain an erection inside an non-predatory, loving, and sincere woman. Orgonomic fantasies aside, we are not prepared for this by any element of the novel. It is difficult to believe that such entrenched conflicts and feelings would simply disappear under the tutelage of the right woman. The novel describes the search for guidance amid excruciating psychosexual debilitation. For these struggles to end precipitously in ecstatic and blissful transcendence deflates the text. Some narration of their intimacy, his struggles to overcome his inhibitions, resentment, and disgust, her support and erotic initiation, might have been useful if unlikely solutions to such serious sexual problems.

Malavika's transformations are equally inexplicable. Until 20 pages before the end of the novel, Malavika is presented as the apex of voluptuous feminine beauty and aplomb. We read suddenly of her delusions, massive orgasms, and psychotic episodes, and then she is the vision of female tranquility again. The idea of a woman in conflict with her sexuality is interesting, and the portrayal of a person possessed by sexual delusions and the return of the repressed is fertile. However, the transitions here are immediate and baffling.

The most carefully drawn character is Vatsyayana, who slowly transforms from a wizened guru into a defeated man. His conflicts make him the most convincingly human, and the most pathological. Vatsyayana is less a sage immersing himself in erotic experience, than a pitiable nomad fleeing his terrors. He pontificates sex in escape from sex, the only experience of which culminated in overwhelming trauma. Vatsyayana experienced sexual intercourse as disintegration and psychotic fragmentation. Thereafter the author of the *Kamasutra* became ascetic and impotent. While Vatsyayana explicated tolerant sexuality, he demanded utter renunciation from his wife, requiring her pu-

rity and asexuality.

One of the most perverse aspects of Vatsyayana's story is his testing his wife's fidelity. He adopts our narrator as disciple because he would be an ideal lure for Malavika, hoping that she will attain the status as goddess by not giving into sexual desire. Vatsyayana refuses sex with his wife, moves her to a hermitage, orchestrates secluded forest rendezvous between his wife and a young disciple studying sexuality, and expects her to be asexual.

Did Vatsyayana desire an illicit liaison between his wife and disciple? Vatsyayana suffered from the trauma of sexual psychosis, the guilt of having betrayed his teacher, and the rage of his wife having engaged in previous infidelitous sexuality. Vatsyayana is displacing his revenge upon women who have injured him. Requiring purity and abstinence from one's wife is sadistic and cruel, and orchestrating an affair as moral test repeats the need to engender illicit sexuality and blame the transgressor. This is a compulsion to repeat and abreact Vatsyayana's youth, where his mother and sister cultivated their sexuality as prostitutes. Vatsyayana's incestuous desire, coupled with his confusion and shame, engender a desire to know, and a need to escape that confusing and seductive childhood. The liaison is a reenactment *and* denial of the primal scene.

Purity is the sequestration of illicit sexuality, where rage and anxiety demand that the feminine be purified and separated from images of its frightening and disgusting qualities. Vatsyayana demands that his wife be the opposite of the illicit feminine encountered in his youth, his asceticism a reaction formation away from his own desire. While Vatsyayana is disappointed by his wife's transgressions, he experiences unconscious gratification attaining evidence that women are deceitful prostitutes. He is thereby justified in his asceticism, his retreat from sexuality, and his rationalizing disappointment in sexuality into a philosophy where abstinence is a virtue. Vatsyayana revenges himself upon the women who seduced him and later abandoned him to a hermitage during adolescence. From such seductive yet disappointing sexuality arise the requirements that women be pure, and the motive to punish them for not being so.

Vatsyayana undoubtedly derives satisfaction from the voyeuristic discovery of illicit sexuality. By seducing his own guru's wife, Vatsyayana is violating in the manner his mother and aunt were being violated by patrons of the brothel. Covetous of the bodies of his mother and aunt, whom he wished to possess sexually and exclusively, Vatsyayana attains the erotic joy forbidden him by invading what is not his. The guilt of his opprobrium and his overwhelming cathartic sexuality lead to psychotic breakdown, and finally demand expiation through orchestrating the seduction of his wife by his disciple years later. However, that revenge still contains his childhood arousal of watching his aunt masturbate. Finally, Vatsyayana becomes a recluse, vanishing from human intercourse.

The soul of Vatsyayana is executed with poignancy and fascinating psychological complexity. *The Ascetic of Desire* is an exciting and insightful read, and it certainly tells an absorbing and original story. Kakar succeeds is in his insight into the madness of passion and the fear of the feminine. His narration sometimes lags, and abrupt interpolations of dramatic events and significant changes can be disruptive. This novel relays the conflicts somewhat rigidly, thought they otherwise communicate the tangible crises of alienation, betrayal, and loss. Kakar is exciting when depicting conflicted characters, but they sometimes lack depth or consistency. The way he exposes the reader to dramatic sexual encounters, amidst their failures, passions, and pathology, is gripping. Nevertheless, the narrative tumescence dissolves prematurely. This novel is definitely worth reading, but the reader craves further narrative.

The Ascetic of Desire is a novel set in ancient India, but Kakar has constructed a text which is susceptible to modern European psychoanalytic interpretation. While the setting consists of specific cultural dynamics such as life in a brothel, the guru-disciple relationship, and sexual possession, these are nevertheless depicted by a psychoanalyst who intentionally plays with the notions of primal scene, transference reenactment, and oedipal conflict. For those fascinated by a drama which expresses timeless human themes, the novel succeeds in depicting them with such force in a unique and intriguing setting. For those who believe that a distant culture is impenetrable to Western psychoanalytic interpretation, the novel will be rejected as inauthentic. Kakar is both an authentic psychoanalyst and a native of India. His narrative contains indigenous Indian cultural dynamics, but the psyche remains fundamentally transcultural and transhistorical, sustaining the desires, conflicts, and frailties endemic to all human beings.

Jerry S. Piven, PhD, is Adjunct Professor

of the Psychology of Religion at New School University and New York University as well as Vice President of the International Psychohistorical Association (IPA). The primary focuses of his courses are death, sexuality, and psychoanalytic investigations of culture and history. Professor Piven is also in training at the National Psychological Association for Psychoanalysis (NPAP). His book, Death Denial *and Religious Evolution: Psychopathology and Sexual Violence in History* is under consideration for publication. ❑

Editorial Board Appointment

We are pleased to announce the appointment of **Charles Fred Alford** to the Editorial Board of Clio's Psyche.

Fred Alford is Professor of Government at the University of Maryland, College Park, where he has taught since 1979. He is author of ten books on moral psychology, and more than 50 articles. Most of his works are an application of psychoanalytic theory to social theory. His three most recent books are: *Whistleblowers: Broken Lives and Organizational Power* (2001), *Think No Evil: Korean Values in the Age of Globalization* (1999), and *What Evil Means to Us* (1997).

What Evil Means to Us compares what a group of convicted murderers and rapists think about evil with what so-called average people think. It turns out that murderers and rapists are less imaginative about evil, which suggests that an imagination for evil might be an alternative to doing it. *Think No Evil* considers why the Eastern half of the world doesn't believe in evil.

Alford is co-editor of the Psychoanalysis and Society book series with Cornell University Press. He recently published a novel, *Ashes of the Moon: Environment and Evil in the Amazon* (2000). ❑

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Bulletin Board

The next **WORK-IN-PROGRESS SATURDAY SEMINAR:** On **March 31, 200l**, **David Lotto** (Private Practice and the University of Massachusetts) will present "Freud's Struggle With Misogyny: An Exploration of Homosexuality and Guilt in the Dream of Irma's Injection." **CONFERENCES:** The Nürnberg 2001 psychohistory conference is scheduled at the Evangelische Technische Universität and the Deutsche-Amerika Institüt for July 5-7. **Herbert Barry** recently presented a paper on names in the novels of Charles Dickens at a conference sponsored by the Modern Language Association. **Ted Goertzel**, Herbert Barry, and Paul Elovitz of the Psychohistory Forum's **Research Group on the Childhood, Personality, and Psychology of Presidents and Presidential Candidates** will present a panel at the **International Psychohistorical Association** (**IPA**) Convention on June 6-8, 2001, in New York City. **TRAVEL: Lee and Conalee Shneidman** recently spent several weeks in Costa Rica and **Rudolph Binion** has been touring on the West Coast and in Alaska. **Peter and Joni Petschauer** are spending March 9-19 in Tokyo. **ANNOUNCEMENTS: Flora Hogman** presented "Hatred and Reconciliation: The German and the Jewish Journeys Following the Holocaust" at the NGO (Non-Governmental Organizations) Committee on Mental Health at the United Nations on Feb 8, 2001. **Norman Simms** has organized a Waikato University Jewish Studies Seminar on August, 16-19, 2001, in Hamilton, New Zealand. The Armenian American Society for Studies on Stress & Genocide and the International Society for Traumatic Stress Studies are sponsoring a March 9, 2001, workshop for first and second generation survivors of the Ottoman Turkish Genocide of the Armenians. For information, contact Anie Kalayjiana at <Kalayjiana@aol.com>. **OUR THANKS:** To our members and subscribers for the support that makes **Clio's Psyche** possible. To Benefactors Herbert Barry III, Ralph Colp, and Mary Lambert; Patrons Andrew Brink, Mary Coleman/Jay Gonen, Peter Petschauer, H. John Rogers, and Jacques Szaluta; Sustaining Member Mel Kalfus; Supporting Members Anonymous, Rudolph Binion, and David Felix; and Members C. Fred Alford, Geof-

frey Cocks, Alan Elms, Ted Goertzel, George Gouaux, Richard Harrison, Flora Hogman, Jacqueline Paulson, and Caroline Scielzo. Our thanks for thought-provoking materials to Richard Booth, Kelly Bulkeley, Linda Carlson, Mary Coleman, Jay Gonen, Oakley Gordon, Peter Habenczius, Richard Harrison, Aubrey Immelman, Peter Jüngst, Peter Petschauer, Jerry Piven, Gordon Rumson, Andrea Sabbadini, Lee Shneidman, Norman Simms, Dominicus So, Evelyn Sommers, Howard Stein,

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Next Psychohistory Forum Meeting
Saturday, March 31, 2001
David Lotto

"Freud's Struggle With Misogyny: An Exploration of Homosexuality and Guilt in the Dream of Irma's Injection"

Martha Simms for editing. ❑

Call for Papers
Psychology and Law

**Special Theme Issue
June, 2001**

Possible approaches:

- **The diffusion of law into every aspect of life (i.e., "the legalization of life")**
- **Emotional uses of law (e.g., legal expression of anger, law as intimidation)**
- **Jury psychology**
- **Law as a system of gridlock**
- **Insanity and the law**
- **Dysfunctional family courts**
- **Legal rights of children**
- **The law and individual freedom**
- **Humor in the law and lawyer jokes**

500-1500 words, due April 10

Contact Paul Elovitz, <pelovitz@aol.com>

Call for Papers
Crime, Incarceration, and Punishment

**Special Theme Issue
September, 2001**

500-1500 words, due July 10

Contact Paul Elovitz, <pelovitz@aol.com>

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

Contact Paul Elovitz, <pelovitz@aol.com>

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and Jacques Szaluta. Thanks to Brett Lobbato and

Call for CORST Grant Applications

The Committee on Research and Special Training (CORST) of the American Psychoanalytic Association announces an American Psychoanalytic Foundation research training grant of $10,000 for CORST candidates (full-time academic scholar-teachers) who have been accepted or are currently in training in an American Psychoanalytic Association Institute. The purpose of the grant is to help defray the costs of psychoanalytic training. Payments will be made over three years of training in installments of $3500, $3500, and $3000 directly to the candidate.

The application is: a) A brief statement of 1000 words about the research proposed, b) A letter from a scholar in the field (e.g., department chair, colleague, or dissertation advisor) attesting to the validity and significance of the research, c) A letter of endorsement by the Education Director of the institute certifying the candidate is in, or has been accepted for, full clinical psychoanalytic training at an institute of the American Psychoanalytic Association, and d) An up-to-date Curriculum Vitae.

Applications are to be submitted in three (3) copies by April 1, 2001, to Professor Paul Schwaber, 258 Bradley Street, New Haven, CT 06511.

Clio's Psyche

The Psychology of Conspiracy Theories

Call for Nominations

Halpern Award
for the
Best Psychohistorical Idea
in a
Book, Article, or Internet Site

Contact Paul H. Elovitz, <pelovitz@aol.com>.

Group Psychohistory Symposium

Presidential Election 2000

There are no negatives in the unconscious.

Next Psychohistory Forum Meeting
Saturday, January 27, 2001
Jay Gonen, Mary Coleman, et al
"Role of Law in Society"

Call for Papers

Psychobiography of Ralph Nader

Special Theme
March, 2001

Possible approaches:

- Psychodynamics and childhood
- Nader's appeal to intellectuals and Independents; his campaign style
- His pro-Arab stance
- The Psychology of Disillusionment

500-1500 words, due January 15

Contact Paul Elovitz, <pelovitz@aol.com>

Clio's Psyche

Call for Papers

Our Litigious Society

Special Theme Issue
March, 2001

Possible approaches:

- **Psychodynamics**

Contact Paul Elovitz, Editor
<pelovitz@aol.com>

Clio's Psyche of the Psychohistory Forum

Call for Papers

- Violence in American Life and Mass Murder as Disguised Suicide
- The Future of Psychoanalysis in the Third Millennium (June, 2000)
- Assessing Apocalypticism and Millennialism Around the Year 2000
- PsychoGeography
- Election 2000: Psychobiographies of Bradley, Bush, Gore, McCain, Buchanan, et al
- The Psychology of Incarceration and Crime
- Legalizing Life: Our Litigious Society
- Psychobiography
- Manias and Depressions in Economics and Society
- The Role of the Participant Observer in Psychohistory
- Psychohistorical Perspectives on Loneliness
- The Truth and Reconciliation Commission as a Model for Healing
- The Processes of Peacemaking and Peacekeeping
- The Psychology of America as the World's Policeman
- Entertainment News
- Elian Gonzales Between Two Worlds
- Television, Radio, and Media as Object Relations in a Lonely World
- Kevorkian's Fascination with Assisted Suicide, Death, Dying, and Martyrdom
- The Psychobiography and Myth of Alan Greenspan: The Atlas Who Has Not Yet Shrugged

Many of these subjects will become special issues. Articles should be from 600-1500 words with a biography of the author. Electronic submissions are welcome on these and other topics. **For details, contact Paul H. Elvoitz, PhD, at <pelovitz@aol.com> or (201) 891-7486.**

Call for CORST Grant Applications

The Committee on Research and Special Training (CORST) of the American Psychoanalytic Association announces an American Psychoanalytic Foundation research training grant of $10,000 for CORST candidates (full-time academic scholar-teachers) who have been accepted or are currently in training in an American Psychoanalytic Association Institute. The purpose of the grant is to help defray the costs of psychoanalytic training. Payments will be made over three years of training in installments of $3500, $3500, and $3000 directly to the candidate.

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- The Processes of Peacemaking and Peacekeeping
- The Psychology of America as the World's Policeman
- Entertainment News
- Television, Radio, and Media as Object Relations in a Lonely

Next Psychohistory Forum Meeting

Michael Britton

"Countertransference: Royal Road Into the Psychology of the Cold War"

Saturday, September 23, 2000

Contact Paul Elovitz, Editor
See page 51

Call for Papers

The Psychohistory of Conspiracy Theories

**Special Theme Issue
December, 2000**

Possible approaches:

- **Psychodynamics and childhood roots of conspiracy theories**
- **Case studies of conspiracy theories in American history**
- **Survey of the psychohistorical and psychological literature on conspiracy theories**
- **Film and television treatment of conspiracy theories**

**Contact Bob Lentz, Associate Editor
<boblentz@cliospsyche.com>**

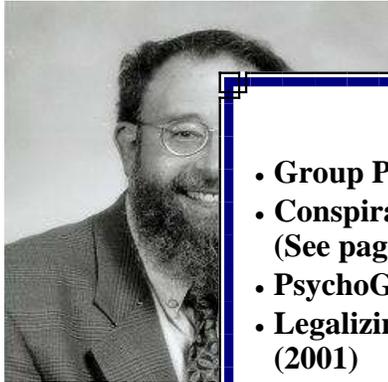**Clio's Psyche**
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Contact the Editor (see page three).

Letter to the Editor

Howard F. Stein

(Editor's Note: We welcome scanned pic-

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 51).

Call for Papers

- **Group Psychohistory (December, 2000)**
- **Conspiracy Theories (December, 2000) (See page 100)**
- **PsychoGeography (March, 2001)**
- **Legalizing Life: Our Litigious Society (2001)**
- **The Psychology of Incarceration and Crime (2001)**
- **Television as Object Relations**

Contact Paul Elovitz, Editor
See page 51

Book Reviews

Life: Our Litigious Society
Contact the Editor (see page 3)

Letters to the Editor

Editorial Policies

Clio's Psyche
Now on the World Wide Web at
www.cliospsyche.com

Call for Papers on
The Psychology of Incarceration and Crime
Contact the Editor (see page 3)

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Psychohistorians probe the "Why" of culture, current events, history, and society.

• **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

CORST Essay Prize • Professor Janice M. Coco, Art History, University of California-Davis, winner of the First Annual American Psychoanalytic Association Committee on Research and Special Training (CORST) $1,000 essay prize, will present her paper, "Exploring the Frontier from the Inside Out in John Sloan's Nude Studies," at a free public lecture at 12 noon, Saturday, December 20, Jade Room, Waldorf-Astoria Hotel, New York City.

Sidney Halpern Award for the Best Psychohistorical Idea • The Psychohistory Forum is granting an award of $200 to Michael Hirohama of San Francisco for starting and maintaining the Psychohistory electronic mailing list (see page 98).

Psychohistory Forum Student Award • David Barry of Fair Lawn, New Jersey, has been awarded a year's Student Membership in the Forum, including a subscription to **Clio's Psyche**, for his contribution of a fine paper as part of the Makers of the Psychohistorical Paradigm Research Project last June.

Next Psychohistory Forum Meeting
Saturday, January 30, 1999
Charles Strozier

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

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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**

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.

Contact Paul H. Elovitz, Editor -- see p.

THE MAKERS OF PSYCHOHISTORY RESEARCH PROJECT

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For every paid library subscription ($40), the person donating or arranging it will receive a year's subscription to Clio's Psyche free. Help

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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Contact the Editor (see page 51).

Letters to the Editor

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.

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

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

Clio's Psyche of the Psychohistory Forum
Call for Papers
●Future of Psychohistory and Psychoanalysis in the Light of the Demise of the Psychohistory

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Best of Clio's Psyche

By July 1 please list your favorite articles, interviews, and Special Issues (no

Clio's Psyche of the Psychohistory Forum
Call for Papers

- Violence in American Life and Mass Murder as Disguised Suicide
- Assessing Apocalypticism and Millennialism around the Year 2000
- PsychoGeography
- Election 2000
- Psychobiography
- Manias and Depressions in Economics and Society
- The Psychology of Incarceration and Crime

Call for Nominations

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"**

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 publication.

- Legalizing Life: Our Litigious Society
- The Truth and Reconciliation Commission as a Model for Healing
- The Processes of Peacemaking and Peacekeeping
- The Psychology of America as the World's

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, inter-ethnic violence, and the Holocaust.

The

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