
Clio's PsycheTM

Examining the "Why" of History

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Viewpoints: Why Some Arab Immigrants Choose Terrorism

Paul H. Elovitz

The people of New York, a city of immigrants, were appalled by the World Trade Center bombing. That act and the subsequently revealed plot of Islamic terrorists to assassinate and bomb set me thinking about why a few newcomers choose the path of violence.

Immigrants are often drawn to the USA by unrealistic expectations of opportunities. The converse view of the streets of America being paved with gold is the longing for the glorified abandoned homeland left behind. The idealization of the homeland may even contribute, in the most extreme cases, to the immigrant's supporting terrorism or becoming a terrorist. A perfect homeland is certainly worth

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Olive Schreiner: Feminist Prophet of South African Democracy

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University of Massachusetts (Amherst)

Were Olive Schreiner (1855-1920) alive today she would exult in the transformations in South Africa that climaxed in the 1994 presidential election of Nelson Mandela. By the mid-to-late 1890s Olive Schreiner had emerged as the foremost South African critic of British imperialism, ethnocentrism, and racism - Cecil Rhodes' most eloquent opponent. Through political treatises, public addresses, and works of fiction replete with trenchant argument and fiery warning, she labored valiantly but in vain to alter British attitudes and policies. A staunch Cassandra, she predicted the disastrous outcome of an Anglo-Boer War (1899-1902) and the racist legislation and constitution of the South African Union to follow upon the war's end. Simultaneously, she prophesied the eventual triumph of a multiracial and feminist South African democracy.

A pragmatist no less than an idealist, she set forth for consideration by the South African National Convention (1908-9) constitutional measures to realize her democratic vision, proposals that culminated in her treatise, *Closer Union* (1909). This document eerily anticipated current political directions in South Africa. Fearful of large centralized nations, Schreiner advocated a fairly decentralized federal constitution, with two legislative houses, akin to the American Congress, forging equal political and economic opportunities for all races and both sexes. She appealed to white self-interest, warning whites that they could not progress amid millions of subjugated peoples and that blacks would ultimately revolt. Envisioning the new capital for the nation, she called for a

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Viewpoints: Why Some Arab Immigrants Choose Terrorism

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sacrificing to save. For this to occur, a number of conditions have to be met including the sense that the motherland is being ravaged by a foreign power. Thus, Irish Americans have long been major contributors to the Irish Republican Army and its terrorist activities. A number of Arab immigrants were convicted for the February 26, 1993, bombing of the World Trade Center in New York and implicated in a subsequent plot to terrorize New York for which Sheik Abdul Rahman was put on trial.

As absence makes the heart grow fonder of the land left behind, it also seems to heighten the rage towards the hated occupier of the homeland. Thus, it becomes easier to plot against the government one is sworn to destroy from a distance 5,000 miles removed from its police. A case in point is the World Trade Center bombing. It shocked Americans because they did not expect such a random act of violence and had not seen themselves as targets, in America itself, of Islamic extremists. Muslims, living in Brooklyn and Jersey City suddenly came under suspicion and suffered from vandalism reflecting the easily aroused suspicions and anger at the immigrant as dangerous alien.

Living in the free and economically well-off United States, Arab immigrants can easily feel guilt and remorse regarding the less-fortunate brethren they have left behind. They literally feel strange, as strangers in a strange land. Many in the group feel alien and watched. A few of the newcomers give in to the temptation to create in reality that which they feel within. This is what happens when they join a terrorist party and consequently come under the suspicion of the police. The police scrutiny, which they have brought on themselves, diminishes certain internal conflicts. The sense of being alien and estranged is verified by the reality, and even though their objective situation may be much more precarious, they may suffer from less internal conflict. The world is clearly split into the idealized homeland and the denigrated, persecutory and satanic U.S.A. and Israel.

Such conflicts among immigrants are

legion. This is why radical groups have often drawn much of their membership from immigrants. Ninety percent of the membership of the small American Communist Party of the 1920s were in foreign language-speaking sections which did not even conduct their business in English. This ninety percent membership in the Communist Party represented but an infinitesimal proportion of any particular immigrant group.

The strain of coming to America and from a culture with radically different values can be enormous. It helps to explain why many immigrants disparage the new culture as they try to hold onto values of the old one. Violent acts sometimes occur, as in the case of a Palestinian, married to a Brazil-born woman, who in 1989 killed his 16-year-old daughter, in the words of one of the St. Louis jurors, "just because she wants to be an American teenager." The girl, named Palestina (Tina to her American friends) in honor of the homeland, was stabbed to death by her father whose house was wire-tapped because of his terrorist activities on behalf of the same (not yet independent) country. Sometimes a new generation must be born to escape these conflicts. ❖ ❖ ❖

Olive Schreiner: Feminist Prophet of South African Democracy

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changed site, free from local chauvinist British and Dutch traditions that alienated outsiders and also apart from commercial and financial centers that aroused anxiety over business influences exerting undue power in the new government. Concluding *Closer Union*, Schreiner proposed that the political leadership her new constitution demanded must understand and sympathize with all of South Africa's peoples, prize the unique virtues of each of its people's culture, and work to reconcile the races. Without such capacities, a South African union would "be a poor piddling thing when we [finally] have it...."

As we know, the new South African constitution enabled, instead, passage of hideous racial policies. Schreiner vigorously protested. Vice-President of the Cape Women's Enfranchisement League, Schreiner stepped

down from her post and resigned from the group when it refused membership to black and colored women.

Since the young Schreiner had not believed in an egalitarian multiracial nation, her arrival at such a position involved complex psychological shifts. The study of her life (see *my The Healing Imagination of Olive Schreiner: Beyond South African Colonialism*) offers invigorating challenges to the psychohistorian.

Schreiner, the ninth child of her British mother and German-born father, was born in a remote, mud-floored Wesleyan mission house on the border of Basutoland. In her youth she suffered asthma and angina spasms, the death of her beloved younger sister, and corporal and verbal abuse for her anti-Christian beliefs and unconventional behavior. Her parents and older siblings, who called her queer and sinful for her "tomboy" and wilful behavior, propelled her, if we apply Kohut's concepts, to find alternate, self-confirming self objects. These she found among the maligned and marginalized Boer and African women. Many of their ways of being she heralded as equal if not superior to those of English women. She also found solace in the South African landscape, the unimpeded stretches of the *karoo*. As a child meditating in nature, she experienced ecstatic visions of a peaceful universe, free from arbitrary judgment and cruelty. These visions inspired her lifelong efforts for societal change.

Schreiner's turbulent adolescence as a governess included a wrenching love

relationship. Early adult frustration followed as she strove to become a doctor. Her 1880s stay in England as the famous author of *The Story of An African Farm* (1883) had a double-edged impact on her mental health. She formed close and self-affirming ties with leading scientists, social reformers and sexologists (e.g., Edward Carpenter and Havelock Ellis) and championed progressive literary, political and social causes; but health and interpersonal pressures led to her breakdown. Ever resilient, she resorted to travel, writing, and in 1889 a return to South Africa to gain insight into her distress and strength to persevere.

In South Africa in the mid-1890s Schreiner faced assault by Boers and Britons, including family and friends, for becoming an outspoken opponent of all forms of social and political injustice and oppression. Her marriage in 1894 to Samuel Cron Cronwright-Schreiner (her husband honored her request that he adopt her surname) nourished her political radicalism. Despite numerous miscarriages and the death of one infant, and though her marriage later weakened, she composed important fiction and nonfiction (e.g., *Dreams* and *Woman and Labour*) to the end of her life. ❖ ❖ ❖

The Early Years of Charles Darwin

Ralph Colp
Columbia University (Retired)

When Charles Darwin was growing up in the English country town of Shrewsbury he heard about the distinguished past achievements in industry, medicine, natural history, and poetry of his maternal and paternal grandparents, the potter Josiah Wedgwood and the physician and author Dr. Erasmus Darwin. He daily submissively confronted the imposing physical presence and the power and prestige of his father, Dr. Robert Darwin, who was Shrewsbury's leading physician, savant, financier and philanthropist.

When he was eight his mother died and he repressed his grief and his memories of her. Afterwards he had trouble verbalizing his feelings of grief, anger and fear, and these

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feelings were often expressed in psychosomatic symptoms. He was then brought up by his older sister Caroline and he responded to her criticisms of him by becoming indifferent, a response which later enabled him to often become indifferent to the criticisms of others.

From the ages of one to sixteen he attended Shrewsbury School where he largely ignored the lessons in Greek and Latin, and came to be rated by his father and teachers as "a very ordinary boy, rather below the common standard in intellect." This rating pained him, and caused him to sometimes have strong feelings of self "contempt." Before and during his school years he had begun forming, by himself, passionate interests in organic nature, that would be lasting and that included: collecting and naming plants around his home; observing, collecting and comparing, diverse objects in natural history; experiencing "vivid delight" and "poetic" feeling for natural scenery; and forming a wish to travel in remote countries. While he probably regarded himself as "born a naturalist" he does not appear to have thought of a definite future career. Selection of a career was the prerogative of his father.

His father's wishes were that he become a physician, and, after this failed, that he enter Cambridge University and begin studies to become a clergyman. Darwin's years at Cambridge - from the ages of nineteen to twenty two - were the "most joyous" of his life. He liked the idea of becoming a country clergyman who would make observations in natural history; he freely indulged his aggressive energies in collecting unknown beetles, and when a notice of a beetle that he had discovered was published in an entomological magazine it marked his first publication, and became the "proudest moment" of his life; and he became intimate friends with Cambridge professor Henslow - a clergyman naturalist - whom he regarded as "the most perfect man I ever met with."

It is well known how through the efforts of Henslow, Darwin was offered the position of naturalist on the *Beagle* and how his father reversed his initial objections and gave his assent to the offer. What is less known are the mental conflicts Darwin experienced as he waited for the *Beagle* to leave England and begin its voyage. While occupying the position

of a naturalist made him feel as if he were undergoing a rebirth and beginning a "second life," contemplating the very real dangers of the voyage (drowning and tropical diseases) caused him to have severe psychosomatic disease and the fear that he had heart disease. Yet he was determined to go on the voyage "at all hazards." This resolve to risk death in order to be a naturalist was the beginning of his adult scientific identity. ❖ ❖ ❖

Some Reflections on Environmentalist Psychology

J. Donald Hughes
University of Denver

Environmentalist psychology is based on the correlation of our inner psychic and outer physical lives. This interdependence will help to recover lost values for the modern world. Among these values are ways of healing the spirit as well as the body, recovery of community on a deep level, affirmation of Earth as a living organism, and avoidance of environmental degradation.

Environmental degradation can result from a psychological or cultural dysfunction which blocks the achievement of environmental consciousness. Reverence for life disappears. Nature is treated as a means to serve frustrated psychological drives.

One or more archetypes can be projected onto various aspects of nature. One thinks of the television commercial in which a vindictive woman appeared, produced a storm by snapping her fingers and screamed, "It's not nice to fool Mother Nature!" The identification of nature with woman, and the mistreatment of both, has been the subject of much recent study. See Carolyn Merchant, *The Death of Nature: Women, Ecology, and the Scientific Revolution*. (San Francisco: Harper and Row, 1983).

Projection onto nature is a force both in environmentalism and in environmental degradation. It is easy enough to organize opposition to the clubbing of extremely cute seal pups in the Canadian Arctic. But the movement to restore the wolf to Yellowstone has to overcome the negative symbolism of the wolf in the collective and the individual

psyches. The tragic image of Moby Dick has probably preserved more than one species of whale. But the recent campaign to save the shark saw much less support.

Environmental health and psychic health are linked, both through physical factors that affect the nervous system and through perception of the degree to which the natural order has been disturbed. On a conscious or unconscious level, the psyche must deal with threats such as radioactive pollution, the diminishment of the ozone layer, increasing acidity of precipitation, global warming, expanding populations, and the extinction of thousands of species. Denial and repression as the defense mechanisms of choice are becoming less and less effective as the visible signs and effects of destruction increase.

Psychotherapy could have a role in environmental healing if it could assist in evolving a new ecological consciousness compatible with the world views that science is developing. Leff has offered a description of modern "ecological consciousness" which includes the following elements: (1) a sense of self as a part of a larger holistic system; (2) an understanding and awareness of the ecological processes within this system; (3) a high ability to enjoy and appreciate things in themselves (that is, without concern for their usefulness); (4) a life-affirming value system; and (5) a creatively cooperative motivational orientation toward people and other living things. See H. L. Leff, *Experience, Environment, and Human Potentials*. (New York: Oxford University Press, 1978), p. 13.

Psychologists could also consider whether the evolution of some forms of "ecotherapy" might be salutary. An environmental psychologist has advocated such a program, including "exercises for shifting from egocentrism to ecocentrism in feelings and thoughts; cross-species empathy training; and 'finding and feeling' one's sense of connection in the web of life." See Richard J. Borden, "Personality and Ecological Concern," in *Ecological Beliefs and Behaviors: Assessment and Change*, edited by David B. Gray, et. al. (Westport, CT: Greenwood Press, 1985), pp. 121-122.

What may be most needed psych-

ologically is enabling the individual and groups to deal with inner and outer crises that arise from ever more threatening environmental crises such as Love Canal, Three Mile Island, and oil well fires in the Gulf War. Useful exercises are in Joseph Cornell, *Listening to Nature: How to Deepen Your Awareness of Nature*. (Nevada City, CA: Dawn Publications, 1987).

It would be perverse to expect that psychotherapy should limit its role to helping people to adjust to - to live tolerably in - a world of environmental disasters that threaten existence not only for a large proportion of the human race but for all forms of life. When the identity of self with nature is recognized, it will become clear that the restoration of both is part of the same necessary process. ❖ ❖ ❖

The Praxis of Peter Loewenberg

Bob Lentz

Clio's Psyche is proud to feature psychoanalyst, psychohistorian and University of California at Los Angeles professor, Peter Loewenberg. He was born in 1933 in Hamburg, Germany, before his family fled the Nazis to Shanghai and then California where he teaches European cultural and intellectual history; German, Austrian, and Swiss history; Psychohistory; and Political Psychology. He is a Training and Supervising Analyst of the Southern California Psycho-analytic Institute. Also, he is the primary author of the California Research Psychoanalyst Law and Chair of the Research Clinical Training Committee which has trained over 15 UCLA faculty members from 11 departments in clinical psychoanalysis for use in their research. In 1993 he co-founded the University of California Interdisciplinary Psychoanalytic Consortium of 43 clinicians, social scientists and humanists, who use psychoanalysis in their research and teaching. Peter has authored over 100 historical and clinical research publications, including the book collection of essays *Decoding the Past* which your Editor uses as the core text in his psychohistory course at Ramapo College. Peter's theory repertoire includes psychoanalytic ego psychology, object relations, and counter-transference.

I selected "praxis" for the title because of how Peter applies both his academic and his analyst skills, especially how he uses them together. He has stated elsewhere (*The American Psychoanalyst*, Fall 1990, p. 9), in the context of his father's taking his family from Nazi Germany, "One of the things I have always admired both in history and in life is the ability to act, to act in a self-preservative fashion."

Peter, ("PL") spoke with us ("CP") from Los Angeles. His enthusiasm for psychohistory, the integration of history and psychoanalysis, was clear from how many events in the field are "exciting" to him.

CP: Peter, what does "psychohistory" mean to you?

PL: I'd like to get away from the idea of applying psychoanalysis to history because I think the integration of psychodynamic perceptions with historical conceptualization should take place at the moment that the historian contacts the data or the archives. Both history and psychoanalysis are fundamentally historical enterprises - they're models of explanation. We want to know what caused the Civil War, what caused the patient's pain. So we construct complex narratives. But they're also both hermeneutic - they're sciences of meaning - not random. The patient makes a slip, or presents a dream, and together we explore its meaning. The same thing is true in history. Most of the exciting reinterpretations are less from new discoveries of data and more from the restructuring of the meaning that we give it in the nineties of an event such as slavery, or hysteria, or miscegenation in American history.

CP: Where is your current research?

PL: I'm very interested in the specific that makes certain groups culturally creative. I begin with the universal experience that institutions are deadening of creativity - that means being under bureaucrats and writing reports and having to conform to a lot of outside imperatives. But we have had in Western culture certain groups where there's a spark of fecund creativity - a spark of genius sometimes - that has reshaped the modern world. Such centers of mutual stimulation of creativity as the early Freud circle in Vienna; the group of his early

followers in Switzerland around the Burghölzli in Zurich - the first group that brought psychoanalysis to the university - Bleuler, Jung, Binswanger and Karl Abraham; the early Cubists in Paris led by Pablo Picasso and Georges Braque; the *Blaue Reiter* group in Munich who created modern Expressionism, who lived together, worked together, and exhibited together; the *Brücke* in Dresden - you get the catalogs of *Brücke* and in the beginning they didn't sign their paintings (and neither did Picasso and Braque) - they were indistinguishable - they interacted intensively. Even scientific groups: the first integrated group of physicists who conducted research together were the Enrico Fermi group in Rome, 1925-1938. They had the qualities of a work group: division of labor, joint authorships, and they had a target: the next Nobel Prize. One of the keys to these groups is intense social interaction, even psychological fusion of boundaries.

What is the specific that makes for this kind of creativity? The answer I find is in the conceptualizations of D.W. Winnicott: that creativity takes place in a secure holding space, such as a mother makes for her child so the child feels free, and that play is the first creativity and the first symbolization. You see: "Here's my wonderful town I've built, Mom. Here's the railway. This is the garage." The persons have to feel secure enough to take what is "in me", what is fantasy, and to modify reality and be willing to venture outside with it. If the receptivity isn't there, they're not going to do it, or they'll only do it once. If the sand castle gets trampled on, kicked apart, then it's not going to happen anymore.

CP: Will your new book, *Fantasy and Reality in History*, be published next year, 1995 [by Oxford University Press]?

PL: Yes. It begins with an examination of psychohistorical method - the problem of going from evidence to inference. Other themes include Weber's reminding social scientists that any value judgements they make are subjective and have to do with their inner life; the ironies of Gladstone the politician and moralist who in fact was a flagellant and who wrote this kind of language: "there be need for whipping"; Freud's adoring and taking, both in imagery and content, from the Hellenic culture of the ancient Greek world and Freud's psycho-social identity as

culturally marginal; that under great stress populations can feel hopeless and helpless and then succumb to radical movements and chiliastic, demagogic, charismatic leaders who promise stability and security; the fantasies behind anti-Judaism and how much they're alive today and how it's the same psychodynamic of hating the foreigner at a time of great crisis; and the self-presentation of the "hero" - the inner world of Vladimir Zhirinovsky, the Russian right-wing radical.

CP: Please tell us about your psychohistory courses and programs at UCLA.

PL: There's a big one-term undergraduate lecture course with teaching assistants. [A syllabus summary follows this interview on page 8.] I also give a full-year graduate sequence of three terms. It begins with political psychology and moves into a seminar and research. The seminar this year was on nationalism. There's an interdepartmental program in political psychology which I recommend that people take - it's taught by the departments of history, political science, sociology and psychology. They get many different kinds of psychology, not just psychoanalytic, applied to politics. In our history doctoral program we require four fields to be offered. One of these may be psychohistory - as the major field or one of the minor fields. We have a number of colleagues in the history department and at UCLA who have various kinds of psychoanalytic sophistication. And we can offer clinic analysis through the Los Angeles and Southern California Psychoanalytic Institute clinics - many have done that.

I have the pleasure of what I call the "grandfather phenomenon" out of the psychohistory program. For example, a former student, Mauricio Mazon, who's Chairman of the History Department at the University of Southern California, told me last evening that one of his students had just won the Heinz Kohut Prize for an essay in psychohistory. I feel like a grandfather! I trained Mauricio, and he's training students who are doing well.

CP: Of which of your many achievements so far are you most proud?

PL: I really want to emphasize at the

outset that there are things I enjoy and am proud of but they're not uniquely individual in the sense that none of them could have been achieved without the cooperation of lots of other people.

I take pride in the psychohistory program at UCLA. I take pride in the psychoanalytic research program at the Southern California Psychoanalytic Institute which is the only program that has a research training fellowship and has trained 23 people over the last 25 years. I was the first research trainee and graduate and chairman of the research selection committee. I take pride in California's Research Psychoanalyst Law which I worked for, lobbied for, and saw through. It was passed in 1977, so we've had 17 years of state recognition of the importance of the profession of research psychoanalysts in the university for research, teaching and training. It's a unique law. In other states people who are not coming to psychoanalysis from a clinical profession such as social workers or psychologists have a very hard time becoming psychoanalytic practitioners. Ours is a dual-identity profession - you're not just a clinician, and you're not just an academic - it's a real integration of the two. In this world of legal cover, of legal sanction, it's very important for what you're doing.

I'm very pleased and proud of our University of California Interdisciplinary Psychoanalytic Consortium. It's a creation of Nancy Chodorow at the Berkeley campus, Bob Nemiroff at the San Diego campus, and myself. We took an initiative to the president's office a couple of years ago and said, "Look, there're a number of people in the University of California system who use psychoanalysis in their teaching and research, and we'd like a small grant to have annual meetings, facilitate interchange and communications." Then with the credibility of each of these people going to their deans and provosts and saying, "Look, this is something that's important for our teaching and research. Give us some help.", we had a budget of \$13,000 that was raised entirely within the university system. I was the coordinator for our first meeting in 1993 of 30 faculty and graduate students from the 10 different campuses. We had 14 different departments and many kinds of analysis represented: biology, literary criticism, social science and anthropology, psychiatry, psychoanalysis and humanism. (This year we

had 43 people from 10 campuses and a budget of \$24,000.) It was very exciting. We didn't present papers to each other. We had a whole three-day meeting of workshops on racism, ethnicity, nationalism, femininity, gender, self psychology and many other topics. The people wrote very brief five-page statements of how they use analysis and how they see their research agenda. This Consortium is one place where people from many different disciplines can get together and exchange views and stimulate each other. Research projects have grown out of it, and joint teaching. We brought Nancy Chodorow down to lecture, for instance, on **psychoanalytic** feminism. She presented a fine psychohistory class and a stimulating lecture.

The Consortium has also created some new sources of funding for University of California graduate students and faculty to do **psychoanalytic** research. The Hayman offers two \$5,000 awards for psychoanalytic research in racism, ethnicity, or the Holocaust. We also have two Stoller essay prizes, one pre-doctoral and the other post-doctoral in psychoanalytic research. There's also an annual lectureship - this year it will be on October 6 by Professor William J. McGrath of the University of Rochester on "Demons, Witches and Saints: Freud's Path to Psychoanalysis." He's culling the Medieval inspiration for Freud's structuring of hysteria. Funding for graduate students and faculty to carry on their psychoanalytic research is something that's very needed because many of the big funding agencies won't fund **psychoanalysis** and psychoanalytic training.

CP: How would you like to see psychohistory develop in the next couple of decades?

PL: It has an important place in academia and the university and education. There's a lot of excitement coming just as it is being de-emphasized in psychiatry which seems to be going in a psycho-pharmacological direction. I'd like to see more training interest, more resources put into developing it in university and graduate training and in cultural analysis. In the mentoring programs we need fellowships; we need good people who can do the training. And a chance for our graduate students to do some clinical work so that they can fit theory and praxis. I think the lack of that

set has resulted in a lot of disasters. It's in the application of both together that a sense of conviction comes. Yes, the integration of psychoanalysis and culture has an exciting and important future.

Peter has graciously allowed us to summarize the syllabus for his undergraduate psychohistory course.

PSYCHOHISTORY COURSE AT UCLA

Purpose: To introduce the evolution and state-of-the-art of some psycho-social approaches to understanding human development, adaptation, and behavior to see many levels of meaning in historical materials and in the present.

Examinations: A midterm and a final. Essay problems.

Format: Lectures, films, guest presenters and class discussion.

Topics: Methods; Transference; Oedipal and Psychoanalytic Libido Psychology; Ego Psychology; Aggression; Pre-oedipal Object Relations; Culture, Personality and Psychodynamics; Feminism and Psychoanalysis; and Psychodynamics of Groups.

Major Texts:

Sigmund Freud, *Character and Culture*, (New York: Crowell-Collier, 1963)

Peter Loewenberg, *Decoding the Past: The Psychohistorical Approach*, (Berkeley: UC Press Paperback, 1985)

William M. Runyan, *Psychology and Historical Interpretation*, (New York: Oxford University Press, 1988)

D.W. Winnicott, *Playing and Reality*, (New York: Tavistock, 1971)

Films:

"The Rat Man," (London: BBC, 1974), 52 min., docu-drama, color

"The Psychological Birth of the Human Infant," (New York, 1964), 50 min., bw video

"John, 17 Months: Nine Days in a Residential Nursery," (England, 1969), 45 min., bw

"Four Families," (1959), 60 min., bw ❖ ❖ ❖

Health Care, Third Parties and Transference

Paul H. Elovitz

Last October the Psychohistory Forum had an interesting session on the subjects of "Transference, Third Parties and Health Care." The presenters were John Sonne, a psychiatrist/psychoanalyst in private practice who is also affiliated with Hahnemann Hospital and the New Jersey College of Medicine, and David Lotto, a psychologist/psychoanalyst in private practice in Pittsfield who is also affiliated with the University of Massachusetts.

The Forum's goals in arranging for the lectures and discussion were threefold. One, to focus on a subject of considerable importance and interest to Forum members. Two, to explore some of the ways in which the presence of third-party insurers, health maintenance organizations, licensors and so forth influences therapy. Three, to understand the transference and countertransference feelings that we as practitioners, insurees and patients have and how these affect the course of treatment.

My special interest was how the countertransference feelings of practitioners affect the course of treatment since practitioners are ambivalent about having patients with insurance companies that are difficult or who have caused difficulties in the past. Recently, an insurance company official had made a special, and effective, effort to sabotage my treatment of an insured patient.

Both presenters raised a large variety of issues in addition to sharing some of their own experiences and countertransference issues. John Sonne thought that the transference of patients to insurers and health care organizations was to "mother" and wondered if the transference to the psychoanalyst was not to "father." By implication he suggested that this was a more distant transference. He pointed out his own feelings that his insurance company should cover all of his bills during a recent procedure. David Lotto described being in a state of war, for a period of time, with health maintenance organizations in Massachusetts. This raised many questions in my mind because of his important work on the role of war and

sacrifice and his determination to avert nuclear war.

By *any* number of measures the meeting was a success. First, there was a better-than-average turnout, especially in light of the fact that the meeting was held at a location that was inconvenient for most of our regular attendees. Second, people listened intently, raised numerous questions and continued the meeting longer than planned. But our success in understanding the role of transference and countertransference issues was limited. Though the priority of the need to understand transference was clearly stated as the central issue of this discussion the group preferred to devote most of its energies to concrete questions of the Clinton health proposal. Clearly, the perceived threat to our patients' health care, our intellectual base (psychoanalysis) and our own economic base was and is too great for people to grapple at great length with the more amorphous transference issues. ❖ ❖ ❖

Good Things in Colombia: Fungrata and Psychohistory

Paul H. Elovitz

Colombia in the North American mind is synonymous with addictive substances, corruption, organized crime, rebellion and gratuitous violence. Colombia last flashed across my consciousness when the Colombian soccer player, who inadvertently scored a goal for the other team at the World Cup Games in the USA, was shot dead upon returning home.

The Colombia I experienced in Bogota in May, 1992, was a different story. It was comprised of bright, friendly people so eager to learn about psychohistory that I lost my voice endlessly explaining and lecturing on it. It also had the most effective program for the homeless mentally ill I have ever seen. I visited the Fungrata Institute for Homeless Psychotics at its main facility, about half-an-hour by car from downtown Bogota, where I found a thriving therapeutic community. It is housed in low tile and cement buildings surrounding a larger multipurpose center. The physical environment is pastoral and beautiful. The lack of locks and gates adds to the sense of freedom.

The patients were identifiably psychotic, but their attitude was generally cheerful. They were much more open and friendly than I have found chronic schizophrenics and manic depressive patients to be in or out of institutions in the USA. They felt protected and proud of their home. A number came over to greet me and Alberto Fergusson, the psychiatrist/psychoanalyst who is the organizer of both Fungrata and psychohistory in Colombia as well as a Psychohistory Forum member.

I was introduced to the patients, the staff and a number of student interns, one of whom took me on a tour of the facilities. A group of patients on their lunch break from work or therapy joined in the tour of their community of which they were justifiably proud. One talked to me a great deal and somewhat inappropriately which on occasion caused some embarrassment to the other patients who explained that she was "loco." All patients, I discovered, are in intensive treatment. The modalities are occupational and group therapies as well as **psychotherapy** and psychoanalysis. Drugs are not used extensively. The entire facility is organized effectively to further therapeutic goals, preparing the homeless psychotics to live within the confines of society. Most are trained to work in a laundry, bakery and on the farm. I also visited a busy laundry in downtown Bogota where "graduates" of Fungrata worked while living in a dormitory nearby. It seemed to be an efficient operation.

Overall, I was thoroughly impressed with the dedication of the professional staff and employees and mostly with the success of the Fungrata Institute in helping a mostly forgotten group. Some of the homeless psychotic outcasts of Bogota have found a temporary home and a hope for a better life. I marvel at the most caring and efficient program for homeless psychotics, to the best of my knowledge, being in a society with incredible poverty and social problems.

The enthusiasm for psychohistory of the Colombians I met is also most encouraging. They eagerly listened to lectures on childhood, creativity, methodology, politics, psycho-biography and war, but were at their best in small discussion and dream groups. Though, like all beginning **psychohistory** groups, they have to struggle with the varying levels of knowledge of

their members, they have made a good start. So, I hope the next time you hear about some atrocity in Colombia, you will stop to think of Alberto Fergusson and some of his delightful colleagues and good works. I certainly do.



What Strange Behavior Do You Predict for the Year 2000?

Would you like to contribute to an upcoming issue by sharing your predictions of unusual behavior associated with the coming of the Second Millennium? The predictions may be in the form of a list or a brief essay which should be less than 600 words. They may cover many fields of activities or be limited to religion, cults, politics, nuclear fears or popular cultures. Eventually, we want to compare these predictions with the actual events of the years 1999 and 2000. Where possible, we would like you to include psychological insights in your discussion. With your predictions please include some biographical information and a bibliography of your writings.

Credit for this idea of predictions belongs to Professor Ted Goertzel of Rutgers who suggested it last year as a way of generating interest in the subject as a step towards establishing an ongoing Psychohistory Forum research group, APOCALYPSE, CULTS and MILLENNIALISM. The group would study the psychological manifestations of *anxieties* associated with the Second Millennium. The main issue is to identify researchers and an effective coordinator who need not be a researcher. The Forum welcomes new members in a variety of capacities. Below is the draft mission statement to which we would like to get your response.

"Since the year 2000 will soon be upon us, it is important to start thinking about and preparing for the bizarre phenomena that will in all probability follow from the unusual fears and fantasies that many people will have. Religious groups awaiting the Second Coming of Christ may take center stage. The goals of this research group are to provide a forum for the following activities. One, the study of earlier millenarian movements. Two, an examination of current millenarian groups and tendencies in society.

Three, the investigation of the psychological underpinnings of the hopes and fears involved in millenarian thinking of individuals and groups. Four, the exploration of the impact of millennial thinking on the Presidential election in 2000. Five, the impact of millennial thinking on issues of war, peace and nuclear weaponry. Finally, presentations at professional conferences and publication in journals and monograph series and mainstream magazines. Grants to help fund these activities will be explored." ❖ ❖ ❖

Some of Your Definitions of Psychohistory

We are pleased to note a response to our call for definitions of psychohistory. Rudolph Billion, Leff Families Professor of History at Brandeis University, writes "psychohistory studies the motives, conscious and unconscious alike, of human beings whether individual or collective."

Thomas Gehrman of Rüsselsheim, Germany, declares that the "nucleus of psychohistory" is "the 'foetal' drama (plus birth trauma)" which "is the fundamental experience of human beings. People gather in small groups for collective regression and re-enact this experience in various cultural forms...." and "the evolution of child-rearing modes establishes different psychoclasses, that show different social, mental and cultural abilities...."

Gehrman left some of the 1994 International Psychohistorical Association Convention (IPA) sessions in June wondering in what sense they were psychohistorical which prompted him to think about definitions.

"A Statement of Principles," written by Richard Morrock, but unsigned, was distributed at the June IPA Convention. Despite a disclaimer in small print, it was mistakenly thought to be issued by the organization. The Editor wondered if it were prompted in part by our call for definitions. In the interests of space we have abbreviated it.

"Psychohistory is a discipline which defies disciplinary boundaries." It "draws the connections between seemingly unrelated social

currents...and the irrational element which appears so often in history and politics" and "relates all of these phenomena to child-rearing practices.... Among the subdisciplines in psychohistory are:" psychobiography, the history of childhood, group fantasy analysis, psychoeconomics, psychoanthropology and the history of psychology.

Peter Loewenberg, our distinguished featured **psychohistorian** of this issue (pp. 5-8), welcomed our including his definition from his fine book, *Decoding the Past*:

"Psychohistory, one of the newest methods of historical research, combines historical analysis with social science models, humanistic sensibility, and psychodynamic theory and clinical insights to create a fuller, more rounded view of life in the past. [page 14] ...it is the only model of research that includes in its method the countertransference phenomenon - the emotional and subjective sensibility of the observer.... [page 3]"

Subscriber Paul Roazen, Professor in Social and Political Science at York University, Toronto, offered these thoughts on psychohistory from his book, *Encountering Freud* (New Brunswick, NJ: Transaction Publishers, 1990). It is an "interdisciplinary collaboration" of "psychoanalysis and history" that "reconstruct[s] the past on the basis of fragmentary evidence, yet in as scientific a spirit as is compatible with the frequently subjective nature of the material." Through psychohistory "we can be partially freed from the parochialism of our own educational background" [page 261] and "professional training." [page 280] ❖ ❖ ❖

The Psychohistory Forum

The Forum publishes *Clio's Psyche* and holds regular seminars to further the progress, study and teaching of a psychosocial approach to knowledge. Our focus is on the relationship between the conscious and unconscious motivations of individuals and groups. Members are active scholars/therapists and interested laypeople from a variety of disciplines who write and meet to present and discuss work in progress. The Forum is a non-profit organization which welcomes new members. For more information, contact the Editor. ❖ ❖ ❖

Bulletin Board

NOTES ON MEMBERS AND THEIR RESEARCH: **Marga Speicher** of the C.G. Jung Institute in New York City, who works so hard for important **psychoanalytic** organizations, is currently serving as President of the International Federation for Psychoanalytic Education (IFPE). **Andrew Brink**, after so many years of hard work, is pleased to announce the forthcoming publication of *Obsession and Culture*. He is now hard at work on the life of Roeloff Swartwout, a Dutch settler and sheriff in New Amsterdam, who bore considerable responsibility for one of the Indian wars. Congratulations also to Harry **Keyishian** on the publication of *Political Essays on William Saroyan* (Twain Publishers) and the forthcoming publication in October of *The Shapes of Revenge: Victimization, Vengeance and Vindictiveness in Shakespeare* (Humanities Press). **Olga Marlin**, after spending most of her adult life in the United States, has returned to the land of her birth to accept a teaching position in psychology at Charles University in Prague in the Czech Republic. We hope she will keep us updated on developments in central Europe. **Caroline Scielzo** was off to Moscow in June and is looking forward to completing a long program of psychoanalytic course work. **Marvin** Goldwert has published a number of articles on the religious and messianic component in the psychoses, and is working on a larger study: *The Touch of God: Religion and the Psychoses - A History and A Psychology*. **Roy** Matthews has moved back to Michigan, but is thinking of relocating to Flagstaff, Arizona, as he works to make the shift from devoting most of his time from the law to psychology. **JOURNALS:** There is an interesting psychopolitical journal in Spain, *Psicologia Politica [Political Psychology]*. Its November, 1993, issue published a review of **Ted Goertzel's** recent book, *Turncoats and True Believers: The Dynamics of Political Belief and Disillusionment* and a preview of his September, 1994, presentation at the Psychohistory Forum, "Ciclos en la Psicología de Masas de la Conducta Electoral Americana" ["Cycles in the Mass Psychology of American Elections."] **NEW MEMBER-AT-A-DISTANCE:** There are many new members to welcome, but we thought it appropriate to cite the one at the

greatest distance: **Johan Schioldann-Nielsen**, MD., DR.MED., FRANZCP, Clinical Associate Professor at Graylands Hospital, Perth, Western Australia, and author of *The Life of D.G. Monrad (1811-1877): Manic-depressive Disorder and Political Leadership* as well as a bibliography of psychological writings on famous individuals. **NEW SUBSCRIBERS:** We welcome Louis Censullo (USA), Thomas Gehrman (Germany), Brett Kahr (England), Richard Liris (France), and Paul Roazen (Canada) as subscribers and think it worth noticing that four of the five are not residents of the USA. **MEETINGS: The Psychohistory Forum's next meeting is September 17 (Saturday) when Lloyd deMause**, "The Methodology of Fantasy Analysis," and Ted Goertzel (see above) will have a lively discussion. The International Federation for Psychoanalytic Education (IFPE) is holding its Fifth Annual Conference on October 8-9, 1994, at the Palmer House in Chicago. At the June International Psycho-historical Association (IPA) Convention the following members made presentations: Herb Barry, Rudy Binion, Sandra Bloom, Mary Coleman, Lloyd deMause, Paul Elovitz, Jay Gonen, Charlotte Kahn, Joan Lachkar, Richard Morrock, Sally Robles, Vivian Rosenberg, and Deborah Tanzer. It was delightful to see **Joan Lachkar** win the Evelyn Bauer Award and Sally **Robles** the Michael and Rose Elovitz Award for their presentations. We were glad to welcome Herb Barry, Rudy Binion, Sandra Bloom, Lloyd deMause and Bob Lentz to the Teaching Psychohistory and Psychohistorically Workshop which we hope to sponsor again next year. And our appreciation to Lloyd deMause for organizing almost everything as Convention Chair. **OUR THANKS** to our members for their support in making *Clio's Psyche* a reality. Especially, Patron Herb Barry; Sustaining Member Ralph Colp; Supporting Members Andrew Brink, Avtandil (Alexander) Papiasvili and Jerome Wolf; and Contributing Members Joyce Berkman, Sandra Bloom, Sandy Breiner, David Felix, Mary Lambert, Roy Matthews, Peggy McLaughlin, David Lotto, Peter Petschauer, Mena Potts, B.K. Ramanujam, Rita Ransohoff and Sally Robles. Thanks for their enlightening articles to this issue's contributing authors: Joyce Berkman, Ralph Colp and Don Hughes. Also to Anna Lentz and Pauline Staines for their assistance in producing this newsletter. ❖ ❖ ❖