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# Clio's Psyche

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

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## The Making and Makers of Psychohistory and Psychological Society

Paul H. Elovitz

Ramapo College and the Psychohistory Forum

This article discusses the Makers and Making of Psychohistory research project and the book on the subject, and aims to encourage practitioners to join in the process of providing data on the history of psychohistory. It is important to document and analyze the history of this exciting field. The major result of the project will be the book, *Pioneers of Insight: The Making and Makers of a Psychological Society*. In the spring of 2004 I have a sabbatical semester to make considerable progress

(Continued on page 55)

## Emotional Life of Nations Symposium

### Responding to deMause's Examination of the Emotional Life of Nations

Andrew Brink

Psychohistory Forum Research Associate

It is very difficult to be a pathbreaker and pacesetter, even if you clearly explain the expected destination. Lloyd deMause has long known the limited value of historical writing utilizing only commonsense theories of individual and group motivation for the cataclysm of war and social change in general. Historians may record facts, narrate

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## IN THIS ISSUE

### Emotional Life of Nations Symposium

Responding to deMause's Examination of the Emotional Life of Nations .....	33
<i>Andrew Brink</i>	
Editor's Introduction .....	35
<i>Paul H. Elovitz</i>	
So Wrong Yet Right .....	36
<i>C. Fred Alford</i>	
Empirical Metahistory? .....	37
<i>Joseph Dowling</i>	
A Hedgehog's Opus Reviewed by a Fox.....	39
<i>Paul H. Elovitz</i>	
Wanted: A Book with Feeling .....	42
<i>David Felix</i>	
Modifying deMause.....	45
<i>Peter Petschauer</i>	
Efforts of a Daring Innovator .....	47
<i>Leon Rappoport</i>	
The Emotions of Lloyd deMause .....	48
<i>J. Lee Shneidman</i>	
DeMause's Psychology Is at Odds With History .....	50
<i>Lawrence A. Tritle</i>	
My Reply to the Reviewers .....	52
<i>Lloyd deMause</i>	

The Making and Makers of Psychohistory and Psychological Society .....	33
<i>Paul H. Elovitz</i>	
Psychobiography of Brazil's "Son": Lula da Silva .....	58
<i>Book Review Ted Goertzel</i>	
Senator Byrd: From Klansman to Senate Patrician .....	61
<i>H. John Rogers</i>	
Shooting, Rescuing, Mythologizing Private Lynch.....	64
<i>Dan Dervin</i>	
Psychoanalyzing Israel and the Peace Process .....	65
<i>Book Review by Neil Wilson</i>	
Muhammad and the Islamic Community .....	66
<i>Book Review by Jay Y. Gonen</i>	
Response to Kobrin's References to Spanish History .	69
<i>J. Lee Shneidman</i>	
Kobrin Replies to Shneidman.....	70
Psychoanalytic Explorations of the Other as Rationalization of Vengeance .....	71
<i>David Lotto</i>	
Kobrin Replies to Lotto .....	72
Editorial Board Appointment: James W. Anderson .....	72
Call for Papers, December 2003: "America as an Imperial Power?" .....	73
Bulletin Board .....	74

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events, and supply causation, but they seldom satisfy our hunger for reasons why events occur as they do and the possibility of avoiding similar events. Freud opened up new vistas in the theories of individual and social motivation that have induced much speculation, but there has been little work on unconscious motivation in history as sustained, thorough, and convincing as deMause's. His latest book is *The Emotional Life of Nations* (New York and London: Karnac, 2002, ISBN 1892746980, i-ix, 454 pages, \$45.00).

I write "convincing," realizing that only a handful of scholars and writers, with very few professional historians among them, actually assent to deMause's theories and their scholarly demonstrations. Those who do, however, are usually broadly based with training in the social sciences and, especially, in the psychodynamic theories of Freud and his followers. One might well ask, as Freud has recently been "cut down to size," and much revisionist theory seems incomplete and sometimes incoherent, how can we have a workable theory of something as complicated as history?

This is the problem that *The Emotional Life of Nations* sets out to solve and, as some of its readers agree (with certain caveats), brilliantly accomplishes. Nevertheless, for it to have standing among students of individual and group destructiveness and in the debates among historians of political struggles and wars, it needs to be more available. Normally, scholarship as mature and accomplished as deMause's would find a leading university press as publisher or, if not, a commercial press with social conscience to take it on. But this has not happened, as it did not with his earlier books. Will a promised sequel, specifically on why nations go to war, fare any better?

After all, most original thinkers eventually break through into awareness via their publishers, much though their ideas may be resisted or even denounced. Protestants didn't like it when R.H. Tawney asserted in *Religion and the Rise of Capitalism* (1926) that modern capitalism's individualistic aggressive form is only explicable within the history of Protestantism. People in the so-called liberal democracies were not pleased when they learned from C. Wright Mill's *Power Elite* (1956) about how manipulations of power actually work. Nor did we like to learn from Jacques Ellul's *The Technological Society* (1964) the extent to which traditional religious and secular values have been negated by rampant technology. Yet these sobering books have worked their way into the thinking

of most informed and reflective people.

Their unpleasant messages could not be held back, nor can deMause's. But it can be delayed, with debate retarded by failure to communicate exactly what deMause is saying. His demands on the reader are much in excess of Tawney's, Mills', or Ellul's, who worked within an established framework of Judeo-Christian social concern. DeMause also works within that framework but with the addition of hard research findings about traumatic childrearing that render hypocritical our moralizing. We cannot go on moralizing about the stupidity and destructiveness of war, or any manipulations of power, without knowing that there is a developmental route to their necessity, however irrational and wasteful the results. DeMause offers a science of motivations unlike any other before, and it is urgent that we give his ideas the fullest possible hearing.

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historian of his Dutch and Huguenot ancestors, and psychohistorian, who taught at McMaster University in Hamilton, Ontario, from 1961 to 1988, and from 1988 to 1993 directed the Humanities and Psychoanalytic Thought Programme at Trinity College at the University of Toronto before deciding to devote full time to research and writing. He served as a Trustee of the Holland Society of New York and is a Founding Psychohistory Forum Research Associate and Member of the Editorial Board of Clio's Psyche. See "The Creativity of Andrew Brink" for his Featured Scholar Interview (September 1999 issue, Vol. 6 No. 2:75-81). From 1979 to 1988 he was an editor of the papers of Lord Bertrand Russell and subsequently published *Bertrand Russell: The Psychobiography of a Moralizer* (1989). His other books include *Loss and Symbolic Repair: A Study of Some English Poets* (1977), *Creativity as Repair: Bipolarity and Its Closure* (1982), *Obsession and Culture: A Study of Sexual Obsession in Modern Fiction* (1996), and *The Creative Matrix: Anxiety and the Origin of Creativity* (2000). This year he published *Invading Paradise: The First and Second Esopus Wars, 1659 and 1663*. Professor Brink may be reached at <brink@netinc.ca>. □

## Editor's Introduction

Paul H. Elovitz

In early January, Andrew Brink, a founding member of the Forum and of the Editorial Board of Clio's Psyche, contacted me, requesting that Clio's Psyche do a symposium on Lloyd deMause's *The Emotional Life of Nations* which had been reviewed favorably in our December 2002 issue by Howard Stein ("Exploring the Emotional Life of Nations," Vol. 9 No. 3:150-152). I asked several Editorial Board members and the majority of their responses were positive. David Beisel suggested that we publish the symposium no earlier than June and preferably in September, so authors would have enough time to carefully write a thousand words, or more if they should so desire. We decided that we would ask, with a personal request from me, each of the members of our Editorial Board. Fred Alford (Maryland), Andrew Brink (McMaster, Toronto), Joseph Dowling (Leigh), Peter Petschauer (Appalachian State), and Leon Rappoport (Kansas State) responded with comments on the book. Because Professor Brink ex-

pressed bewilderment as to why historians in general were not more accepting of deMause's work, I decided to ask some additional historians each of whom had published at least one book of psychohistory. The idea was that only psychohistorical scholars, or those quite open to the field, would be part of the symposium. Professors Lee Shneidman (Adelphi) and David Felix (CUNY), both of whom I saw at the Forum's Biography and Autobiography Research Group, readily accepted the assignment, as did Professor Lawrence Tritle (Loyola Marymount University in Los Angeles). In the end, what emerged were extremely divergent comments by six historians, one literary scholar, one political scientist, and one psychologist. As always, the views expressed represent those of the authors and not of Clio's Psyche.

Because we do not usually have symposia on psychohistorical books, I think it a good idea to remind the reader of Lloyd deMause's contributions to psychohistory. They are impressive, innovative, numerous, varied, and well-known. He is one of the most widely known of the colleagues who have devoted their scholarly careers to the field and he has had far more institutional impact than anyone else. He founded the Psychohistory Press, Creative Roots Publishing, the *Journal of Psychohistory* (initially named the *History of Childhood Quarterly*), the Institute for Psychohistory, and the International Psychohistorical Association (IPA -- of which he has twice been president). He is a pioneer of online psychohistory. As Director of the Institute for Psychohistory, IPA President, Editor of the *Journal*, editor (and author) of *The History of Childhood* (1974) and (with Henry Ebel) *Jimmy Carter and American Fantasy* (1977), deMause has encouraged the work of others and often published it. He is the sole author of *Foundations of Psychohistory* (1982) and of *Reagan's America* (1984). His work in the early 1970s on childhood was and remains pathbreaking, inspiring many psychohistorians to integrate the history of childhood into their work. His subsequent probing of historical group fantasies has been less widely accepted within the academic and psychoanalytic communities. In the IPA and elsewhere, he is admired for his staunch devotion to the rights of children and the struggle against war. □

**CFP: "America as an Imperial Power?"  
December 2003. See page 73.**

## How Could a Famous Author Get so Much Wrong and Still Be Right?

C. Fred Alford  
University of Maryland

Few surprises are in store in this book for anyone familiar with the work of Lloyd deMause, which likely includes most readers of *Clio's Psyche*. That's both good and bad. His evocation of the horrors of childhood has lost none of its power. What deMause said over three decades ago in *The History of Childhood*, his great work, still stands: "The history of childhood is a nightmare from which we have only recently begun to awaken."

But what is one to think about claims such as the following? "The real reason" Bush senior attacked Iraq was to "cure ourselves of our depression and flashbacks of punitive mummies by inflicting the punishment we felt we deserved as children" (*The Emotional Life of Nations*, p. 30). One wants to say there are lots of reasons, complex reasons, latent reasons, subtle reasons, and manifold reasons, but no "real reasons." At least not for such a complex event as a war.

Some authors delight us with their subtlety. Donald Winnicott comes to mind. Other authors beat us over the head with a sledgehammer. After finishing deMause's book, one wants to say, "About every particular thing he said I find something to disagree, but the cumulative effect is powerful and persuasive." The question is whether this cumulative effect is to be welcomed or resisted. Let me give a little example, which is familiar to me from my own work, and then a big example, in order to illustrate the dilemma.

Drawing on the well-known work of Samuel Oliner and Pearl Oliner, *The Altruistic Personality: Rescuers of Jews in Nazi Europe* (1988), deMause writes that rescuers' parents "invariably" used reason rather than violence in correcting their children. In fact, if one looks at the appendix of *The Altruistic Personality*, one finds that 32 percent of rescuers, compared to 39 percent of non-rescuers, received physical punishment as children. It is on tenuous distinctions like these that vast theories rest, and not just deMause's. I've seen Oliner and Oliner cited in at least a dozen different works in similar contexts.

The big example, by which I mean an example with big implications, is deMause's claim

that "since England led the rest of Europe in ending swaddling and wet nursing, it is no accident that soon after it also led the world in science, political democracy, and industrialization" (p. 245). England also led the world in colonization and imperialism during this same period.

It is deMause's thesis that over the centuries childrearing has become more humane, and with it the behavior of nations, beginning in the modern world with England and America. Acknowledging that the 20th century was the bloodiest century in world history, deMause responds that the percentage of humans killed by violence has declined steadily over the last several thousand years (pp. 220-221). Perhaps, though one might as well argue, as Norbert Elias does in *The Civilizing Process* (1978), that what has changed is the quality of violence, so that it has become more rational and bureaucratic, the property of states rather than individuals, such as parents. It is this transformation that accounts for the change in the quality of violence: less frequent, but more intense, organized, and destructive when it occurs. Destructive isn't just measured by the percentage of the population killed, but who and how and where and why.

Like deMause, Elias understands that even "civilized" violence retains the quality of a blood ritual, a perverse purifying process. Consider Elias' example of the carving of meat. Once the carving of the animal was spectacle, performed to honor guests and gods. Gradually, however, the display is felt to be distasteful, an insult to civilized sensibilities. Carving does not disappear, however. People still eat meat. Rather, the distasteful is removed to the realm of experts.

It will be seen again and again how characteristic of the whole process of civilization is this movement of segregation, the hiding "behind the scenes" of what has become distasteful. The curve running from the carving of a large part of the animal or even the whole animal at table, through the advance in the threshold of repugnance at the sight of dead animals, to the removal of carving to specialized enclaves behind the scenes, is a typical civilization curve (Elias, *The Civilizing Process*, p. 99). Here it is good to recall that the carving of the animal at the table was not just an act of hospitality, but an act of sacrifice, replayed every time we carve a turkey or roast for our family and friends.

If Elias is right, then deMause is not just exaggerating, but wrong. Less physically violent childrearing is not associated with a less violent society, but only with one in which violence is ra-

tionalized, and so become the realm of experts and bureaucrats. In other words, violence is no longer reproduced in the home, but in the larger institutions of society. But reproduced it is, as there is something in men and women that loves violence, and not just because they want to punish others as mommy and daddy punished them. The Second Gulf War, before which many of us sit amazed at the awesome power and precision of our weapons, is exemplary. Fewer are killed, but this is not the only measure of the satisfaction of aggression.

DeMause's exaggerations, his tendency to avoid qualifiers and modifiers, are not the problem. The reader sees through that easily enough. More problematic is deMause's intentional ignorance of multiple causality, the belief that complex events have many causes working at several levels. Still, one might argue that this neglect, too, is rhetoric, and, as such, has its place. How else would he persuade us to take a troubling thesis seriously but to reiterate it relentlessly? Most troublesome is deMause's failure to engage with a variety of authors who might strengthen his argument while making it more subtle.

Elias is one. Another is Christopher Lasch, who portrays subtleties of violence that might lead to less optimistic conclusions: not that childrearing has become less violent, but that its violence has itself changed, taking on the qualities of abandonment and engulfment at the same time, leading to what Lasch calls "the culture of narcissism." Such a culture is not necessarily more warlike, but it is not a very attractive place to live, either. To be sure, deMause recognizes the singular pathological power of abandonment when it is coupled with engulfment (the book is filled with fascinating reproductions of cartoons, engravings, and the like, many of them illustrating this combination), but it does not lead deMause to a more subtle understanding of violence. On the contrary, the book ends with several chapters designed to demonstrate that so-called primitive societies exhibit almost none of the physical closeness between parents and children that anthropologists idealize. Debunking has its place, but it is no substitute for the full range of scholarship.

I could go on to mention the way in which Alice Miller's work might also provide deMause with a more subtle understanding of the violence of childhood, just as the work of the group psychoanalyst Wilfred Bion might provide deMause with a more subtle understanding of the relationship between leaders and followers. For Bion, the

leader is almost always the craziest member of the small group, and usually the most articulate paranoid. DeMause's brief reference to Miller and Bion in the notes is not an indication that he has really integrated their ideas into his work.

The strength of deMause's work is also its weakness. Not just in the exaggerations and tentativeness, which are easy enough to spot, but in his failure to engage other minds working along related lines. The result is a powerful idea lacking the subtlety and complexity that this engagement could provide. One appreciates and admires deMause for restating this powerful idea for over 30 years. Disciplines are slow to respond, and dogged persistence is required. One wishes, however, that deMause had drawn on the theoretical work of others during this time in order to render his own theory more complex, less one-dimensional. One-dimensional isn't always bad. The nightmare of childhood is a dimension of experience that scholars and experts have worked hard to ignore. But because the application of this idea to the life of individuals, to say nothing of the life of nations, is no simple matter, other dimensions would be welcome.

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## Empirical Metahistory?

**Joseph Dowling  
Lehigh University**

It is an intimidating task to evaluate a work like *The Emotional Life of Nations*, which ranges so widely over so many fields and exhibits such a plethora of data. Lloyd deMause even quotes articles from my daughter's analyst! As the author himself states in his Preface, "Much of this book is upsetting and difficult to believe, despite the extensive historical, anthropological, clinical, and neurological evidence I will present" (p. vii). It is, therefore, almost impossible to deal with all the conclusions and assertions in each chapter. Take, for example, the sections in Chapter 4, which deal with fetal memory. DeMause overwhelms the reader with research data, which supports, or at least

seems to support, his assertion that neurological evidence undergirds his theory of social change. It is difficult to argue with this claim without going through the same rigorous reading to which the author subjected himself. Personally, I have tried to keep up with the continuing debate among and between neurobiologists, and my sense is that there seems to be less unanimity in that field than deMause suggests. But, again, he produces data, which has, at least, to be taken at face value. It is unclear if one can then make the leap from clinical and neurological research to deMause's central claim as stated below:

However disguised, the Poisonous Placenta and the Suffering Fetus are the most important images of the fetal drama, and the restaging of their violent encounter is a central religious and political task of society. I suggest that this battle with the persecuting placental beast constitutes the earliest source of war and social violence, traumas that must be restaged because of the neurobiological imperatives of early brain development (p 76).

Perhaps this is so, although the passage contains theoretical assumptions which make me, as a historian, a bit skeptical. Lloyd deMause goes on to maintain that this restaging "is thus a homeostatic mechanism of the brain, achieved by groups through wars, economic domination and social violence" (p. 79). To deMause, once the concept is grasped, the "rationalizations of history become transparent" (p. 79). His example, the German desire for revenge after WWI for the day of shame (the Versailles Treaty), is really a reference to the real source, namely the abuse that German children suffered from their parents, particularly the father. A strange thought occurs to me at this point: What if Germany had won the war? Would there still have been a "day of shame"? Or, to put it another way: Didn't the historical event awaken "the shame?" Is this an over-determined outcome? Or, to put it even another way, did the event trigger, or cause, the emotions rather than the emotions triggering the event?

I suppose I am entering the old problem of the chicken and the egg, and what I write now may be considered nit-picking, but that is a tendency of historians. Later I will raise more theoretical caveats, which I hope will be resolved in this symposium. I admit that, as deMause himself comments, "Much of this book is upsetting and difficult to believe" (p. vii), and I find myself having difficulty

with such concepts as the poisonous placenta.

Let me give some random thoughts on historical assertions. It is true that the Germans cheered Hitler at the start of WWII (p. 155), but this was the result of a string of diplomatic successes and, therefore, euphoria about Germany's rise to pre-eminence politically and militarily. During the Czech crisis, Hitler pulled out all the propaganda stops (parades, etc.), but was unable to muster very much public support to go to war in 1938. There is evidence that Munich was not what he wanted, and some historians label it as a defeat for Hitler. By the time we get to September 1, 1939, an entirely new psychological stage was set. There had even been a plot by German generals to assassinate Hitler if he went to war at that time (1938). The question which bothers me is the one I will keep coming back to: Are the Germans people (and that is another problem), acting out childhood traumas, or is the messianic leader capable at a certain historical junction of arousing childhood memories?

Although I do agree with deMause on the emergence of different psychoclasses, I have the same difficulty defining psychoclass that many other historians have defining economic class. As deMause admits, there exist various psychoclasses at any one historical period. I found his section on the Reformation particularly persuasive, but I was confused by the section on German childrearing, where he states that the German workers held to democratic ideals, a higher level of psychoclass (p. 183), yet on the next page the evidence shows that "autobiographies of late nineteenth-century working-class childhoods found the German ones far more brutal and unloving..." (p. 184). Since these children would be adults during the Hitler regime, one would expect them to be less democratically inclined than the earlier generation. I also find the assertion that the German people "knew deep down they were committing suicide" to be problematic (p. 155). How does one document that?

On a subject closer to my heart and reading is the question of the Japanese attack on Pearl Harbor. DeMause has swallowed whole the "revisionist" theory that FDR deliberately lured the Japanese into attacking. As I recollect, this version has been around since Charles Callan Tansill wrote *Back Door to War: The Roosevelt Foreign Policy, 1933-1941* (1952). Given the limits of space and time, it is impossible to recapitulate the extensive scholarship devoted to this topic. Suffice it to say that Joseph Persico's recent work, *Roosevelt's Se-*

cret War (2001), ably summarizes recent revisionist theories and just as ably refutes them, including the work of Robert Stinnett, on which deMause relies. There is no doubt FDR was intent on getting into the war against Germany, but, as he said to Churchill, a fight with Japan would be "the wrong war in the wrong ocean at the wrong time." They agreed that the first priority was the defeat of Hitler.

FDR was dealing with an American public rather strongly opposed to going to war and he saw his job as leading them into an awareness of the danger posed by Hitler. Even after Pearl Harbor, the American public would have opted for America only being at war with Japan, while Britain was at war with Germany and Japan. What a mess that would have been for Churchill! On the other hand, it should also be borne in mind that Hitler didn't have to declare war on the United States, since the pact with Japan called for mutual assistance in case of aggression by another country. I have belabored this point because it reveals one of the problems attendant on macro theory, namely the dependence, in certain instances, on secondary sources.

Let me turn to the issue that bothers me most: the relationship between leaders, institutions, and the psychogenic theory of history. In a recent review article in *The New York Review of Books*, Robert Skidelsky ("The Mystery of Growth," Vol. L No. 4. March 13, 2003:28-31) reviewed two works: one by Liah Greenfield, *The Spirit of Capitalism: Nationalism and Economic Growth* (2001), and the other by the Nobel Prize-winning economist Robert E. Lucas, *Lectures on Economic Growth* (2002). It is not my intention to enter that debate. I simply want to use it as a springboard to raise some questions.

For the sake of discussion, I want to pose a question to deMause. Accepting as a premise that Max Weber was right when he said that Protestantism was the carrier of the "spirit of capitalism" and the Protestant ethic is behind the great economic and scientific success of the West, particularly Britain (and I note the more advanced psychoclass in Northern Germany compared to Catholic Bavaria), how does one determine the role of the psychoclass(es) in creating the institutions of capitalist society, and when do the institutions begin to have momentum of their own? It is little bit like the problems Marxists have with their concept of structure and superstructure. The Scots turned to Calvinism, which became the engine for great Scottish successes in both trade and intellectual

achievements. How did their childrearing lead them to Calvinism, and how did that interact with the social base which was the family?

A further problem I have with the overall thesis is the question of what constitutes a group (or a nation). I was once burned by this problem when I served on a panel with Graham Gibbard (Yale University), who wrote *Analysis of Groups* (1981) with John Hartman (University of Michigan). Gibbard found that my attempt to apply small group theory to the millennialist movements of pre-Civil War America failed to establish the boundaries of the groups.

To end on a positive note, I think the "debate" between Greenfield and Lucas would have been enhanced by the insights from *The Emotional Life of Nations*. There are many valuable ideas contained therein.

*Joseph A. Dowling, PhD, is Distinguished Professor of History at Lehigh University. Among his many publications are: American Issues (with Curti, Thorp, and Baker); articles in journals such as the Psychoanalytic Review, Dalhousie Review, Journal of Psychohistory, and Journal of Psychoanalytic Anthropology; and book chapters on John Adams and on terrorism. Professor Dowling is a member of the Editorial Board of Clio's Psyche, and may be contacted at <jad5@lehigh.edu>. □*

## A Hedgehog's Opus Reviewed by a Fox

**Paul H. Elovitz**  
Ramapo College and the  
International Psychohistorical Association

The range of *The Emotional Life of Nations* is breathtaking. It starts with how personal experiences determine political behavior, stresses psychohistorical theory, and concludes with psychohistorical evolution. Childhood, violence, and war are Lloyd deMause's main psychohistorical foci. These are vitally important subjects to which he brings the erudition of four decades of psychohistorical research and thousands of footnotes. He uses extensive anthropological, clinical, historical, and neurological evidence. I will examine his book from my perspective as a historian, psychoanalyst, psychohistorian, and "intellectual fox." First I will explain what I mean by the last term.

I first developed the psychohistorical hedgehog-fox dichotomy in the Rudolph Binion

"Group Psychohistory Symposium" in *Clio's Psyche* (December 2000, Vol. 7 No 3:148-149). An idea of Tolstoy's inspired Sir Isaiah Berlin to write his well-known essay "The Hedgehog and the Fox" in 1953, in which he divided all intellectuals into two separate categories: hedgehogs and foxes. The hedgehog sits on his mound viewing the prairie in every direction, enabling him to know one big thing and therefore build an intellectual system. By comparison, the fox knows many little things, as he sniffs around, but not one big thing. Berlin saw Marx as a hedgehog and himself as a fox. In these terms deMause is a hedgehog and I am a fox. We see the world from rather different perspectives. Let me as a historian explain some of the predilections of my profession.

The main focus of historians is on archival research, primary sources, and concern for careful, logical argumentation. The profession tends to be conservative and slow to accept theories from psychology or any of the social sciences. In practice, most of the educated public needs to utilize certain psychological terminology before more than a handful of historians will be inclined to put it in print in order to face the scrutiny of their colleagues. Broad generalizations about periods of history and the human condition are usually taken seriously by the profession only when they emanate from colleagues who have earned their credentials by painstaking archival work and have the prestige of holding endowed chairs at major universities. To reiterate, historians consistently stress evidence, archival research, and traditional processes of argumentation.

Lloyd deMause does not work in the dusty archives on the private papers of individuals, nor does he usually follow many of the canons of the historical profession. He makes sweeping generalizations; creates numerous terms of his own invention ("fetal psychology," "poison containers," "poison placenta," "psychogenic pump theory," "social alters," etc.); and uses technical psychological language ("borderline," "phallic," "schizoid," etc.) on the one hand and commonplace language on the other ("bad children," "killer mommies," "punitive mommies," etc.). He tends to jump from era to era, and is sometimes careless with details. He quotes himself and the authors he has published far more than is customary, and does not cite scholars who are not affiliated with him as much as he should, though in some areas this can be difficult because he is working in virgin territory. He has little regard for the historical profes-

sion: deMause thinks that "most of what is in history books is stark raving mad" and reports that these books, as well as the news, literally leave him in tears (p. 108).

There are a variety of careless errors and questionable usages in *The Emotional Life of Nations*, as well as some omissions. For example, Glenn Davis' surname is misspelled as "David" (p. 13). On page 223, the subject heading is "War in the Next Century," but clearly the author is writing of our current 21st century. He refers to the first President Bush (George Herbert Walker Bush) as "George H. Bush" (p. 14), which is not an acceptable usage, to differentiate him from his eldest son, George Walker Bush. He could have differentiated the two presidents Bush as "Bush the 41st president" and "Bush the 43rd president."

DeMause jumps to conclusions on the basis of limited information, for example, claiming that Ronald Reagan's childhood "was more [than that of Carter and Eisenhower] like that of most presidents: a nightmare of neglect and abuse" (p. 13). Recently, I spent most of a year reading psychoanalytically informed studies of American presidents, and it is clear to me that we simply do not have data to support this claim of presidential "neglect and abuse." Furthermore, deMause has insufficient evidence to claim, on the basis of Reagan's autobiography (pp. 9 & 11), that the future president's mother was obsessively religious" or that her husband was a "violent alcoholic father." Information in Reagan's autobiography raises these possibilities, but deMause does not do the interviewing and detailed archival research to confirm or deny his assumptions.

Alice Miller, whom he cites as a source for Hitler's childhood (p. 49), is a pathbreaking author on child abuse. Nevertheless, what she writes on Hitler, while providing valuable insights into family dynamics based upon her clinical experience as a psychoanalyst, is derived from secondary sources and is historically weak. Regarding omissions in *The Emotional Life of Nations*, there is no bibliography and the authors cited in the notes are not included in the lengthy index. The author fails to credit Professor Rudolph Binion with developing the concept of traumatic repetition, which is used extensively in this volume.

From my perspective as a psychohistorian, deMause is too quick to make sweeping generalizations, with broad categories such as "The Schizoid Psychoclass of Tribal Societies," "The Borderline Psychoclass of Later Christianity," and "The

Depressive Psychoclass of the Renaissance.” I sometimes find his categories to be valuable as hypotheses, but not as proven fact. While I do not have the time and space to challenge the above generalizations about large time periods, I can easily point out two examples of questionable generalizations from the last decade, starting with his claim that “no American war began in the first year of any president” (p. 5, note 4). Did not the American war against the Taliban of Afghanistan, as part of the War on Terrorism, begin in the first year (2001) of George W. Bush’s presidency, with the Afghan capital of Kandahar being captured in early December 2001? DeMause asserts that presidents go through “the four leadership stages of (1) strong, (2) cracking, (3) collapse, and (4) upheaval,” stating that “in the first year or so of his term of office, the leader is portrayed as grandiose, phallic, and invincible” (p. 129), while my own research on President Clinton directly contradicts this pattern. (See “Childhood, Personality and Clinton's First Year: Why Was There No Honeymoon Period?” in the *Journal of Psychohistory*, Vol. XXI, Winter 1994:257-286.)

As an intellectual hedgehog, deMause sees psychohistory as a science, which does enable him to probe the life of nations and even attempt the unorthodox claim of making predictions. I wonder how many have actually come true. By contrast, as an intellectual fox, I see psychohistory and history as art forms, using intuition as well as the scientific method. His evidence is based upon what he calls group fantasy derived from advertisements, cartoons, comics, fetal research, newspapers, and other soft evidence, as well as the standard scholarly monographs. Like most historians, who are foxes, I prefer to work on individuals rather than large groups and to mostly limit my generalizations to shorter periods of history.

Besides being a historian, I am trained as a psychoanalyst and naturally examine the notion of historical group fantasy analysis from the perspective of psychoanalysis. In professional presentations, deMause has often referred to himself as like a psychoanalyst listening to the emotions and fantasies, not of the individual, but of the nation. Yet as a trained psychoanalyst I find his categories to be too broad and his generalizations to be much too sweeping. For the sake of clinic intake or insurance forms, I make rather quick judgments about diagnosis, but the reality is that it takes years to really understand many patients as the layers of defense are slowly lifted in treatment. As a fox I sniff

around to learn more and more about the person I am working to understand and help, and sometimes only have a clear understanding of the full psychodynamics involved after many years of work. While the concept of historical group fantasy analysis has considerable appeal to me, I have never been able to reconcile its sweeping generalizations about the millions, hundreds of millions, or billions of people one has never met with the reality of how difficult it is to understand even one individual and how inadequate diagnostic categories sometimes are in this process.

Lloyd deMause is self-trained and has not had the long supervised apprenticeship of the psychoanalyst-in-training teaching him how not to project his own unconscious desires onto the subject, always a problem for any scholar, psychohistorical or not. Psychoanalysts-in-training spend many years in individual and group psychoanalysis where they learn about their own unconscious. One learns to observe and listen carefully and not say much. An important part of listening is to encounter one’s own unconscious -- the normally not articulated fantasies about and in relationship to the patient.

My inability to reconcile the promise and reality of historical group fantasy analysis is not for want of trying. I learned the rules of fantasy analysis, taught the subject to my students, and used the methodology for about a decade until discontinuing its regular use, mostly because the fantasies uncovered almost always reflected the psychic needs of the analyzers more than the public being observed. After a late 1980 meeting of the Institute for Psychohistory, when deMause formed a seminar on American Group Fantasy, I was one of the regular members of this group. We met in Manhattan for about six months. By the time of Hinckley’s assassination attempt on President Reagan on March 30, 1981, it was apparent to me that the group was split between the members who saw increasingly violent fantasies in the media and those who mostly saw other things. Personally, I found abundant pollution fantasies. Several years later, I organized the American Fantasy Analysis Research Project and in 1985 published its findings in the *Journal of Psychohistory* with Henry Lawton and George Luhrmann. Our conclusion, based upon the fantasy analysis by psychohistorians of the same documents was that there was some value in the methodology. However, this does not mean that I find deMause or anyone else’s use of fantasy analysis any more than merely sug-

gestive.

The problem with group fantasy analysis continues to be: What is the analyzer projecting into the materials as opposed to what feelings are induced by the materials themselves? All psychoanalysts face this dilemma of the countertransference, which is why the training involves a long apprenticeship during which there are a variety of control analyses in which the analyst-in-training describes and analyzes his work in detail and is helped to improve it by a seasoned psychoanalyst. In my case, there were 10 control analyses, averaging over a year each and in some cases overlapping. If group fantasy analysis is to have wide credibility in the psychodynamic community, it needs this type of careful supervision. In any case, it seems unlikely that it will find ready acceptance among non-psychological scholars.

To improve the methodology of group fantasy analysis, I put considerable time and energy into writing a major grant proposal to study it. A large cost of the project would be to pay a group of highly respected psychoanalysts, who were open to the ideas of psychohistory, to supervise those doing group fantasy analysis to help them understand how their psychic needs influenced their interpretations. Another goal would be to determine how closely different analyzers, working independently and not being part of a particular school of thought, would replicate each other's analysis. Regrettably, funding was never forthcoming. To my mind, the question of the value of group fantasy analysis remains open.

DeMause is so passionate in applying the psychohistorical methods he has devised, especially group fantasy analysis, that he appears to have none of my doubts, though he is aware that "much of this book is upsetting and difficult to believe" (p. vii), and he has occasionally said that even only a small number of people in the IPA understand and accept his ideas. In surveying his book, I am reminded of a point the late Professor Sidney Halpern of Temple University made about certain advocates of new approaches to understanding. They are like prophets who have a vision of a wonderful future they are so eager to achieve that they see it happening even when it is not occurring. The author of *The Emotional Life of Nations* may show some of these tendencies when it comes to the quality of historical group fantasy analysis and the results of the helping mode of childrearing -- the helping-mode children he writes about are empathetic and "lack all need for nation-

alism, wars, and other grandiose projects" (p. 430).

War is the subject of Lloyd deMause's next book, as he continues his lifelong struggle to understand and prevent it. It is my hope that in writing it, he will tighten his argumentation and draw more on the recent scholarship of those outside his immediate circle to find a larger audience of psychoanalysts, historians, psychohistorians, and foxes like me.

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## Wanted: A Book with Feeling

David Felix  
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The historian Christine Stansell has recalled that "Lucien Febvre, the great French historian of the Annales school, ... called urgently in 1941, from occupied Paris, for a new history of the emotions, without which 'there will be no history possible'" ("The Pages of Eros," *The New Republic* 222, March 6, 2000:30). *The Emotional Life of Nations* is not that history.

In our time at least two historians have produced works closer to Febvre's wish than the deMause book. In his series *France: 1848-1945*, Theodore Zeldin published two volumes addressing the emotions broadly: *Ambition and Love* (1973) and *Anxiety and Hypocrisy* (1977). The prodigious Peter Gay has more recently completed the five-volume *The Bourgeois Experience: Victoria to Freud* (1984-1998), which includes *The Education of the Senses*, *The Tender Passion*, *The Cultivation of Hatred*, *The Naked Heart*, and *The Pleasure Wars*. Both Zeldin and Gay communicate a great range and depth of feeling, a quality lacking in deMause's massive conceptions and strident right-

eousness. Yet he has a worthy subject and has applied ambitious thought to it.

As a historian of childhood, deMause has produced a study of good and bad childrearing practices and the related emotions, good and bad, felt by parents and children. But this is a narrow band of emotionality, which is not examined in any depth, while place and time studied are similarly restricted to scattered selections of medieval and modern European experience, American political history, and anthropologists' views of timeless New Guinea.

While he has limited his emotional range, deMause has also effectively bypassed the "*Nations*" of his title. Indeed, he excludes them to the benefit of his "psychoclasses," which displace political and economic man with *homo relatens* oriented to a quest for love rather than money and power (p. 98). These healthier or traumatized psychoclasses, according to deMause, originate in good or bad childrearing modes. The essence of the book is the concerns of parenting. A more accurate title would be *A Selective History of Childrearing Through the Ages*. It is an important subject and deMause's emphasis on it has helped to repair much undeserved neglect.

If his investigations base themselves on childrearing, deMause's conceptions range throughout boundless history. He begins the book with a blockbuster sentence:

This book demonstrates how the source of most human violence and suffering has been a hidden children's holocaust throughout history, whereby millions of innocent human beings have been routinely murdered, bound, starved, raped, mutilated, battered, and tortured by their parents and other caregivers, so that they grow up as emotionally crippled adults and become vengeful time bombs who periodically restage their early traumas in sacrificial rites called wars (p. vii).

Granting the enormity in this vision, the author continues: "Much of this book is upsetting and difficult to believe..." (p. vii). I must confess that I cannot find the book upsetting because it is not only difficult to believe, it is impossible. DeMause arbitrarily pronounces: "changes in child rearing precede social change..." (p. vii). Thus his childrearing is elevated to the first cause of social events like wars. Such a statement should come only as a conclusion to an extended, reasoned

study based on hard, provable fact, none of which is evident. In fact, all of his major conclusions have been reached before he began the book and presented here as established truths.

DeMause has rejected the findings of most social scientists -- and anthropologists perhaps more particularly -- whose data he uses against them. Similarly, in the long chapters "The Gulf War as an Emotional Disorder" and "War as Righteous Rape and Purification," he posits war as a psychic experience and denies such motives as land, oil, water, ethnic hostility, political aims, or defense. Similarly, he rejects Freud's "instinct for hatred and aggression" as "wholly tautological, saying no more than 'the group's desire for war is caused by the individual's desire for war'" since the group is made up of individuals (p.138). In this he casually denies the existence of the individual and his Freudian id, with its potential for aggression, as a first cause. He argues paralogically that since "tribes and states spend more of their time at peace [than at war] one must also posit an instinct for peace" (p.138). Why should the one exclude the other?

DeMause's method, which his sources document, is to generate data shaped by his *a priori* conclusions. In *The History of Childhood* (edited) he proposed six modes of childrearing (and in the *The Emotional Life of Nations*, has expanded them to seven). These were then further developed in *Jimmy Carter and American Fantasy* (co-edited), *Reagan's America*, *Foundations of Psychohistory*, and more than 100 articles. He wrote or edited these books and published the articles in the *Journal of Psychohistory* under his editorship. Similarly, he inspired studies in German childbearing through the German branch of his Institute for Psychohistory (pp. 245-246; n. 246). Since he influenced the data when he did not initiate it, this risks becoming an exercise in socially organized circular reasoning.

On another question, deMause would reject Darwin for Lamarck, while denying what he is doing and claiming: "This isn't Lamarckian" (p. 235). Well, a bit of acknowledged Lamarckianism might be useful. Upon a few suggestions by theorists of molecular biology, he has evolved his "psychogenic theory of historical evolution," which would have behavior changing genes. In fact, DNA sequencing has led to the observation that the effects of a few genes can be switched on and off. This can hardly lead to the deMausian-italicized conclusion: "epigenetic neuronal varia-

tions originating in changing interpersonal relationships with caregivers are the primary source of the evolution of the psyche and society" (p. 235). He has no right to lay down the absolute law that "changing interpersonal relationships" are the "primary source" for the huge change he wants, the "epigenetic chance to rewire the psyche."

Armed with his psychogenic theory, deMause attacks anthropologists on maternal love in primitive society. All of them report loving relations of mothers with children. By contrast, deMause collects data on infanticide, outright cruelty, incest, sexual games, and other derelictions. By expanding on them and minimizing the majority of cases, and so reversing the proportions, he triumphantly conclude that all the experts were wrong and that he was right -- that there had been a steady improvement over time in the treatment of children (for example, the long, repetitive, overlapping chapters "Childhood and Cultural Evolution" and "The Evolution of Child Rearing," pp. 229-379). Yet in another passage, he grants "perhaps half of the adults today were sexually abused as children, that most of us were physically and emotionally abused to some extent..." (p. 382). He refuses to let these contradictions inhibit his progress towards his happier conclusions.

In the book deMause is driving toward an epiphany of perfected childrearing and peace. Below is his "Table of Historical Personalities," schematizing it (from p. 395).

According to the scheme, mankind's child-rearing practices begin with tribal "early infanticidal" action and improve with time to the contemporary post-modern "helping" phase. In tandem with each stage of childrearing are "personalities" from "schizoid" to "individuated," while the

"Mother/God" figure begins by devouring, seducing, or abandoning the child, and ends with trusting and loving it. The scheme demands that the reader believe (1) that each childrearing era and mode is associated with a unique personality, ideal, Mother/God, and sacrifice, and (2) that parallel improvements occur, which in the end produce the perfectly adjusted, perfectly socialized individuals of the post-modern era. At this point one is forced to ask: Why has this perfection not eliminated the suffering and wars so much deplored by deMause?

Indeed, the Table of Historical Personalities denies the need for the author's hastily appended happy ending. With its post-modern, helping mode of individuated, loving activists, it comes after continual references to bad childrearing as a source of suffering and war. In the face of this, evidently not trusting his own scheme, deMause proposes a new and redundant solution in the book's final section of one-and-a-half pages (pp. 431-432). He places his faith in the creation of physician-psychohistorian Robert McFarland. This is "The Parenting Place," an establishment in Boulder, Colorado, where obedient parents of infants receive weekly visits for parenting instruction. DeMause trusts that this method, which seems intrusive to me in any case, will "make our world safe for the first time in our long, violent history." He has more faith that this unreconstructed reviewer.

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**Table of Historical Personalities**

<i>Child Rearing [Era: Mode]</i>	<i>Personality</i>	<i>Ideal</i>	<i>Mother/God</i>	<i>Sacrifice</i>
Tribal: early infanticidal	Schizoid	Shaman	Devours, seduces, abandons child	To animal spirits
Antiquity: late infanticidal	Narcissist	Hero	Kills, punishes evil child	To human gods
Christian: abandoning	Masochist	Martyr	Forgives hurt child	Self-torture
Middle Ages: ambivalent	Borderline	Vassal	Dominates, beats worshipful child	Subservient clinging
Renaissance: intrusive	Depressive	Holy Warrior	Disciplines obedient child	Obeying
Modern: socializing	Neurotic	Patriot	Manipulates child	Incomplete separation
Post-Modern: helping	Individuated	Activist	Trusts, loves child	No sacrifice of real self

## Modifying deMause

Peter Petschauer  
Appalachian State University

Reviewing Lloyd deMause's writing is truly rewarding intellectually; *The Emotional Life of Nations* is no exception. It is a brilliant work that will push the parameters of several areas within psychohistory onto new levels. Most historians will unfortunately not read this book simply because our field is such that few members of it explore beyond the so-called core of it; we do not like to be at the margins. If we did, the field would be enriched, and as a group we would enjoy a deeper understanding of the origins of war and many other political/social/economic processes. If we did, deMause's insights and challenges would be enlivened and deepened. Unfortunately, too, no review can do justice to his erudition.

One of deMause's major theses comes on p. 97, where he says that "...each generation of parents tortures, abuses, neglects, and dominates its children until they become emotionally crippled adults who repeat in nearly exact detail the social violence and domination that existed in previous decades." In spite of this horror, deMause goes on with a hopeful next sentence in which he sees a decrease of abuse and neglect, and, thus, a somewhat more secure and loving environment: one that will allow history to move in surprising directions. All the same, children are still crying, and deMause's assessment remains an accurate picture of much of what children experienced and still experience. But this is not the only assessment available.

One must ask again: Is history only about the working out of children's experiences without significant alteration, even improvement, from other experiences in a person's, or a nation's, life? My answer continues to be that other experiences shape both individuals and nations. Thus, to argue that England made the industrial breakthrough in the 18th century because of its advanced childrearing ignores five major considerations: Even if England was a place for improved childrearing, it was also the one where child labor was extensively used in factories and mines. Switzerland is also now shown to have made the industrial breakthrough during the 18th century as well. The kingdom of Württemberg had a functioning parliament from the 16th to the late 18th centuries, that is, until Napoleon abolished it. The economics of France and the then Germanies, if there was such a being as a national economy, were different from that of

England. Children in the Germanies may not have been treated as miserably as deMause maintains.

Allow me to stay with just two of these points. What accounts for Württemberg's unicameral parliament? Was it the high literacy rate? Was it unusually advanced childrearing that may be implicit in its high literacy? Then, too, one must ask about England's success. Can we really ignore its location and access to raw materials? Or, on the other hand, can we ignore the Continent's lack of such resources and still its plethora of courts and their brilliant cultures? Said differently, are we to ignore the music and art of 18th-century France and Central Europe, and 19th-century Vienna? If childrearing was as miserable as it is purported to be in these parts of Europe, whence came this creative genius? While England was industrializing, Central Europeans and Frenchmen created the Baroque and the Rococo. Were the beautiful artifacts they created a release for childhood oppression? Maybe, but my evidence shows otherwise. Who will want to argue that the brute abuse of human beings associated with industrialization is a higher accomplishment than Beethoven's Quartet for Piano and Strings in E-flat or Strauss' *Blue Danube Waltz*?

Reading the letters of composers of symphonies and operas; builders of churches, palaces, homes and cities; and literati of the time, shows men and women, German and Jewish, who were treated well in their families. Even those who were not as talented as Mozart found in art an astonishing outlet. In the more than 20 years I collected data on more than 2000 German women artists, musicians, and writers of the 18th century, one of the most significant findings is that the vast majority of them attended public schools, and that families and marriage partners supported many in their later endeavors. Central Europe had the most advanced public education system then, and one reason we can research abuses and lack thereof in families and in classrooms is that there were classrooms and literate people. By 1800 the state of Württemberg enjoyed a literacy rate of over 90 percent; that is why an ordinary farmer could write about his exploits with the Napoleonic army in Russia. Yes, that is why Schiller, Goethe, and many other men and women could flourish.

I am, in other words, unconvinced of overlap among industrialization, democracy, and other creativities. To find such an overlap violates the evidence from Athens and India; more importantly, it violates the concept that different forms of child-

rearing are consistent with different forms of democracy, industrialization, and other forms of social/cultural expression. When we speak of abused children, and women, we think of course of Athens, Sparta, and Rome, favorites of world civilization instructors. Yet I have often wondered why the Athenians with their repressive childrearing could be the inventors of the Western form of democracy. How indeed could these very Greeks be at the forefront of every science we study today? The Romans abused their children and yet invented several forms of government, one of which the American forefathers felt free to copy in their own right. Conversely, whatever happened to the Etruscans who treated their women much better than their eastern neighbors?

One day I would like to address the issue about why Hitler and the Nazis took over Germany. I have read most of the materials that deMause has read, and I am convinced as well that they do not get at the heart of the matter. But I am equally unconvinced that we must only look to childrearing for our explanation. I am thinking of all the older Germans I have known over the course of my own life, and I continue to be surprised at how few of them had miserable childhoods. No, they were not just ignoring or suppressing this part of their lives; in their stories, they emphasize a rather mundane reality of National Socialist Germany. It is that they and their families, or households, took small steps to accede to the National Socialist order once the dictator had taken power in 1933. True, in the 1930s and early 1940s, Germans showed a different face in public than they did in private; the private face was that of love of family, worry about jobs, fear of losing respect, thinking of having to go along, not wanting to stand out, and the tradition of respect for authority. While many people acted up at parade grounds, these and many other ordinary people made very ordinary decisions that supported the regime not because they were more abused as children than the citizens of other nations. Unlike many other national leaders, the National Socialist regime was particularly adroit in using to its advantage: traditional themes, latent hatreds of the other, the media, and war.

Another concern pertains to families and households. We know that childrearing was the duty of women, with some assistance from men. This is a good approach for recent history, but a problem remains with trying to understand childhood primarily through the lens of the nuclear fam-

ily. Families of the past need to be understood as being in households, even in the West, more than 90 percent of which were subsistence farms. Having grown up in such a situation, I can say with assurance that deMause's mother- or father-centered situation does not hit the mark. Households were not nuclear families in which fathers and mothers were principal reference persons. A household often included several siblings, an older grandparent, an aunt or uncle or two, adoptees (like me), and, of course, servants.

Childrearing in a household is therefore different from childrearing in a nuclear family. The latter probably did not begin to emerge fully until the 16th century, a time to which deMause has now moved the emergence of the intrusive family. When the businessman Balthasar and his wife Magdalena brought up their son in 16th-century Nuremberg, they were not only being intrusive, they were also living in a nuclear family and away from the usual household setting of the time; they were exceptions even in their time. The personality that has emerged from households has not yet been studied sufficiently, and I suspect that the rage often expressed in pre-modern societies had at least as much to do with confused role models as with mothers.

Finally, deMause was kind enough to cite me several times in support of his arguments. It may interest readers that I wrote almost all of my articles to modify deMause's approach to the history of childrearing.

This review indicates that I disagree with some points in deMause's work. Indeed! But I also continue to find the full range of his arguments insightful and stimulating; hardly anyone else I know has had the courage to tackle the way we do history now. That is a good thing indeed.

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**CFPs: "Election 2004" and "The Psychological Impact of Television on Politics"**  
**Contact Paul H. Elovitz. See page 34.**

## Efforts of a Daring Innovator

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As someone who has been following the development of Lloyd deMause's work on the psychogenic theory of history for the past 30 years -- George Kren and I had our paper on "Clio and Psyche" published in his *History of Childhood Quarterly* in 1973, and on his visit to our university about that time, his challenging ideas upset most of our colleagues in history and psychology -- it is very clear to me that *The Emotional Life of Nations* provides a wonderfully readable, comprehensive, and, thankfully, still challenging review of current psychogenic theory. In many respects, the term theory does not do it justice, because it is also an ontology and philosophy of human behavior. (I recall in this connection deMause's saying he named his son after A.S. Neill, the British pioneer of enlightened childrearing and education practices at Summerhill.)

But rather than commenting further on the history of psychohistory, one that remains to be written and will someday make fascinating reading [see "The Making and Makers of Psychohistory and Psychological Society," p. 33] I would like to emphasize here what I see as the three most outstanding contributions this book makes to the field: the careful, abundant documentation of how prenatal and childhood traumas translate into adult behavior tendencies; the presentation of the methods and theory of group fantasy analysis; and the discussion of parent training centers. In the first instance, I consider the citations of relevant research findings throughout the book to be particularly important partly because this stands on its own as an unusual tour de force of multi-disciplinary scholarship, and partly because it provides much of the substantive evidence needed in order to answer critics of psychohistory.

The discussions of group fantasy analysis presented in the chapters on assassinations and war are especially impressive to me because I recall being quite skeptical about the idea that one could find important indications of national moods and their likely consequences by analyzing magazine covers, cartoons, ads for films, and other media representations. I am still not entirely comfortable with the technique, but over the years since the work covered in these chapters first appeared, I have found it increasingly hard to deny the media imagery of terrifying mothers and poisonous pla-

centas, and even occasionally see them myself. It is even harder to deny the predictive and postdictive significance of group fantasy analysis. The view that artists of one sort or another are sensitive to the feeling tones of society and consciously or unconsciously represent them in their work is in itself widely accepted. It required a very bold, innovative effort, however, to pursue the implications of this view and create the technique of fantasy analysis.

Finally, there is the relatively brief but important argument for the large-scale introduction of parent training centers in our society and others as well. If nothing else, this stands out as a major attempt to move from theory to practice, from diagnosis to remediation. While there is still only anecdotal or illustrative evidence available supporting the effectiveness of parent training, at least it offers a welcome hint of optimism about what may be possible in the future.

My own view of the future, however, remains quite dim. As much as I admire the insights and achievements presented in *The Emotional Life of Nations*, it seems to me that conditions in our society, and in the world at large, are such that we are still light-years away from the promised land of enlightened childrearing. All sorts of studies indicate that we are increasingly living in a two-class world system divided between haves and have-nots. More specifically, there is the familiar litany of American problems concerning the well-being of children: single parent families, child pornography and abuse, scandalous foster care systems, ineffective schools, poor health care, and other issues that are all exacerbated by the current economic downturn. In short, the question I would have liked to see discussed is whether good parenting is contingent on minimally adequate socio-economic conditions. Or are we destined to see steadily improved parenting among the educated, securely well off, while the *lumpen* underclass continues to "take their chances." And what about those so-called "resilient children" who apparently emerge intact from the underclass despite the odds against them? We clearly need to learn more about such questions.

Consequently, while sincerely applauding *The Emotional Life of Nations*, I can't help wondering how much it may depend on the economic life of nations. Or is this a chicken and the egg question? In any case, I heartedly agree with the laudatory blurbs on back of the book jacket, especially the richly deserved reference to deMause as "an endlessly daring innovator."

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## The Emotions of Lloyd deMause

J. Lee Shneidman  
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The first sentence (which is also the first paragraph) of Lloyd deMause's new book, *The Emotional Life of Nations*, is seven lines long and states, "This book demonstrates how the source of most human violence and suffering had been a hidden children's holocaust through history..." (p. vii). Before reaching the end of the sentence/paragraph, it is clear that what we have under review is another well-written, provocative polemic by deMause, which tells us more about the author than history, for reasons I will enumerate below.

The second sentence/paragraph states that "Much of this book is upsetting and difficult to believe, despite that extensive historical ... evidence I will present." My remarks will be confined to the historical evidence presented, though I cannot judge the validity of all the cartoons and comic books the author cites. DeMause uses copious footnotes. Unfortunately, at crucial points the authority cited is either a previous publication of his or an article in the *Journal of Psychohistory*, a publication owned and edited by deMause, in which some authors express their gratitude for the owner/editor's brilliant insights.

"The Assassination of Leaders" (Chapter 1) deals with Presidents Kennedy and Reagan. In opposition to deMause's findings, my memory and research do not permit me to view the American public as being disappointed and angry that we did not go to war over the presence of Russian missiles in Cuba. In fact, just the opposite occurred; the feeling was, "Thank God, there will be no bombs

on Times Square!" Even though deMause lives just two blocks to the west of me, when I read his statements I sometimes wonder if we inhabit the same universe. Certainly, I found no evidence that the public gave permission for Kennedy's assassination. As for his alleged death wish, or willingness to be sacrificed, again, my research found no subjective evidence to support this point. In fact, if Kennedy had such a death wish, because of his terrible health, he would have been dead before his 10th birthday. As for the inclusion of the Hinckley assassination attempt on President Reagan, the purpose seems to be an excuse to describe the adulation of the deMause's undergraduate students, right after he predicted it would happen.

"The Gulf War as an Emotional Disorder" (Chapter 2) begins with Ronald Reagan's castration fear. *Where's the Rest of Me?*, the title of the actor/politician's autobiography, seems to prove that point, except that line is actor Reagan's most famous line. In the movie *King's Row*, he says it when he wakes up in the hospital to discover that both his legs had been amputated -- viscerously and needlessly, as it turns out. (Actor Reagan was usually cast in Grade B movies; *King's Row* was one of his few Grade A movies.) As for George H.W. Bush, allegedly creating a recession and the 1991 Gulf War to punish America for its prosperity and victory in the Cold War, too much of the evidence comes from deMause's previous writing, others' articles in the *Journal of Psychohistory* and *Rolling Stone*, and cartoons. The evidence for using Iraqi women and children as sacrifice for American prosperity is also problematic.

"The Childhood Origins of Terrorism" (Chapter 3) explains everything in terms of "abusive families." The section on female mutilation (clitoridectomy) is well-researched in English sources. Lacking, however, is any attempt to explain why women wish to inflict upon their daughters, that which has been done to them. Also missing in this section is any attempt to discuss the ETA (a Basque separatist group), IRA (Irish Republican Army), Bakhunist terrorists, Ku Klux Klan, or the whole mélange of non-Muslim terrorists.

Regarding "Restaging Early Traumas in War and Social Violence" (Chapter 4), there is no question but that childhood is both difficult and painful for children and their parents. The report that Adolph Hitler had an abusive father, the boy "once enduring 230 blows of his father's cane" (p.

49), is presented as proof of the horrors of Austrian childrearing. As evidence, the author cites two secondary sources, and one wonders who kept score. DeMause then begins to develop his theories of the terrible mother, the poisonous placenta, and fetal psychology. All philatelists are familiar with vignettes of Athena (the goddess of Athens), Marianne (the symbol of France), Britannia, and, although less so, Freyja (a Norse goddess). At no time are they represented as "devouring, raping, and ripping apart [their] children." In fact, the first three are always represented as positive, even when armed, because they are protectors rather than destroyers, as wrongly claimed in this volume.

In "The Psychogenic Theory of History" (Chapter 5), the author writes, "My overall conclusions have not changed after three decades of additional research from what I wrote in *The History of Childhood*" (p. 96), published by his Psychohistory Press in 1974. By this time the reader begins to concern himself with the author, who has constantly interposed himself in the narrative. The author has supplied sufficient data for the reader to imagine a most harsh childhood, where the author felt responsible for his mother's leaving the family and that he deserved the beatings he received from his father (p. 104). Since he also refers to often crying over a 25-year period when he watches the news or reads history books, whose materials he calls "stark raving mad" (p. 108), I wonder about the state of his emotions. The author places the origin of his problems in the womb, with the battle between the fetus and the placenta. Now, it is true, that the placenta is restrictive, but it is also nourishing and protective. The author has little interest in this latter aspect. The author demands to be heard and feels that for three decades he has failed in his quest, so he repeats and repeats in the hope that someone will eventually hear.

The author states that "The psychogenic theory of history is a scientific, empirical, falsifiable theory based on a model that involves shared restaging of dissociated memories of early traumas the content of which changes through the evolution of childhood" (p. 97). What does that mean? For the next 39 pages he elaborates, but too often he simply cites previous writings or supportive material from his *Journal*.

In "War as Righteous Rape and Purification" (Chapter 6), deMause states that "if German childhood around 1900 is recognized as a nightmare, murder, neglect, battering, and torture of innocent, helpless human beings, then the restaging

of this nightmare four decades later in the Holocaust and World War II can at least be understood." To accept his logic, you must go beyond the raising of children in the Hapsburg Empire, and explain why the childrearing practices of the United Kingdom and France did not allow their leaders to stop Hitler early in his career of aggression. History is over-determined. Simplistic solutions to complex problems, such as those suggested by deMause, are not satisfactory.

"Childhood and Cultural Evolution" (Chapter 7) contains some interesting data on New Guinea, while "The Evolution of Child Rearing" (Chapter 8) confirms that there have been changes in the practice of childrearing. The last paragraph of the last chapter, "The Evolution of Psyche and Society" (Chapter 9), begins with "Only by starting now on a vast worldwide program to end child neglect and abuse and raise all our precious children with respect can we avoid the likely coming of global holocaust" (p. 432). This heartfelt plea is personal, but it has nothing to do with history.

A famous quote from Omar Khayyám's *The Rubaiyat* comes to mind: "The moving finger writes, and having writ, moves on...." One cannot undo the past. It is there and will always be there. The best one can do is come to terms with it -- to resolve the gambit, even if it is a draw. Perhaps someday Lloyd deMause will finally be heard, and then the placenta can receive some positive attention and we can have some progress in childrearing and reducing violence. Until then, *The Emotional Life of Nations* is a work that tells us more about the author than about its purported subject.

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## DeMause's Psychology Is at Odds With History

Lawrence A. Tritle  
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In his well-known and useful study, *What Is History?* (1962), E.H. Carr tackles a perennial challenge to the historical discipline: explaining causation, or why things happen. Carr begins his discussion of causes by telling the story of Mr. Robinson who went out one dark and rainy night for cigarettes, only to be struck and killed by Mr. Jones' car. Who was to blame? Jones for driving after one too many on a dangerous night unaware he had bad brakes, or Robinson who needed smokes? Assigning responsibility for the accident is by no means simple. This is precisely what most historians see, and most reasonable people as well: causation is a murky thing and subject to many arguments and interpretations as well as appeals to evidence.

Life's complexities, however, are of little concern to Lloyd deMause, whose study of human history through the ages, *The Emotional Life of Nations*, argues that "most human violence and suffering has been a hidden children's holocaust throughout history, whereby billions of innocent human beings have been routinely murdered, bound, starved, raped" (p. vii). He argues further that an evolution in childrearing, in which children are increasingly loved and cared for, gradually brought about new "psychoclasses," which explains why the violence known from the beginning of time has decreased to today's level.

These assertions I find a little hard to accept. Hardly a newscast goes by, or an issue of the daily newspaper -- and this in just about every country in the world -- without some sordid story of child abuse (and some of it by children on children) or kiddy porn on the Internet. These stories make a mockery of the argument that deMause attempts to sustain. In a long Chapter 8, deMause recites a long list of different forms of past child abuse: rape of girls, the ubiquity of child sex molestation, child abandonment -- but their presence today surely robs his ideas of any credibility. Efforts, then, to explain events such as Mr. Robinson's death, or the outbreak of the First World War (or any war for that matter), are rarely explained convincingly by one factor, and attempting to explain war and violence by the rearing of children is even less so.

As the above remarks show, my discussion of this work comes from the perspective of history rather than psychology. While I would decline to call myself a psychohistorian, I have, more than most historians I think, taken into account the human psyche, particularly the impact of war and violence on individuals, society, and culture. While I take some exception to deMause's criticism of historians ("what is in most history books is stark raving mad -- the maddest of all being the historians' belief that it is sane" or "I often cry when ... [I] study history books" (p. 108) -- and he wonders why historians remain unenthusiastic about his work?), I would agree with him that social scientists and historians (the latter in my view are not social scientists) do not pay enough attention to psychology (p. 87). Recently, an argument made by my University of Chicago teacher Walter Kaegi about the seventh-century CE Byzantine emperor Heraclius, that his post-Persian War neuroses were perhaps war-related and symptomatic of PTSD, was pooh-poohed in the *Times Literary Supplement* by a reviewer who thought it so much silliness. Such criticisms (short-sighted in my view) are made because determining motivation is difficult and seldom do historians in particular and scholars generally have the information necessary to know to what extent psychological factors are involved. For this reason most historians tend to look to "concrete" factors to explain events and the reasons why people do things, not considering underlying social and psychological factors that might have a bearing.

DeMause's major concern is to explain wars and violence, a topic in which I share not only a professional interest but a personal one: my father flew with the 8th Air Force in Europe in WWII until being shot down over Germany, an experience that certainly marked him, and I fought in Vietnam as an infantry lieutenant, something that changed me, too. The remainder of my remarks will inquire into deMause's assessment of how war and wars come about, looking, too, at the underlying factors.

"Happy people don't start wars," deMause declares (p. 137), though the degree to which people are "happy" about the outbreak of wars seems distorted (see, for example, Niall Ferguson, *The Pity of War*, 1998, pp. 174-211, which argues against any euphoria of war in Europe in 1914). What reading I have done suggests just the opposite: war is regarded as bad and something that must be accepted just like bitter medicine. De-

Mause asserts that emotional disorders are behind all this and after dismissing social scientists' views on the origins of war (pp. 138-142), argues that war is brought on by harsh childrearing practices (p. 142) that lead to neurological changes in the brain, which incite violence (p. 144). Similarly, sweeping statements like "although the battle-grounds may change, wars are inevitably about the basic feelings of infancy: trust, security, approval, domination, envy, rage, threats, shame, and independence" (p. 152) do not help his cause and sometimes simply ignore what really happened. His explanation, for example, that deficient forms of childrearing in the South caused the U.S. Civil War (p. 253) omits any consideration of the great debate over slavery, the catalyst that led to secession and conflict.

Such sweeping generalizations are unfortunate because the discussions about neurological changes in the brain do have validity and should be looked at by all scholars, including historians, attempting to understand why people do what they do. At a fall 2002 symposium at UCLA, specialists in a number of fields demonstrated quite clearly that the brain does change when it is subjected to stress, which certainly would include child-abuse as well as that stemming from the violence of war. DeMause's approach, however -- the dismissal of historians, the single-minded focus on child abuse, and his use of obscure (and obscuring) jargon-laden language -- does not encourage receptivity.

DeMause seems also to think that soldiers are able to kill "without overwhelming guilt" (p. 109). This is so much foolishness (the sort of thing that could easily get him into trouble with combat vets) and something disproved by: Aeschylus' play *Persians* and its sympathetic portrayal of the Persian "other" by the playwright who fought them; Erich Maria Remarque's *All Quiet on the Western Front* (Paul Baumer's speech to the dying Frenchman he killed); and U.S. Army Captain W. Winters in Stephen Ambrose's *A Band of Brothers* (his 1944 killing of a young SS soldier in Holland, troubling him still, 50 years later), among others.

Generally, deMause treats all cultures as if they were alike, not allowing for any differences, and all people as if they, too, were alike and responded to conditions in the same way. The life and acts of Timothy McVeigh are brought up (pp. 98-100), but without any thought given to others reared in similar or worse circumstances, who don't blow up buildings. DeMause doesn't seem to imagine that this is even possible. The reason

most historians distrust arguments such as those advanced in *ELN* is that they are too general, based on models, and do not allow for the individual to rise above circumstances -- what philosophers would call "displays of free will" (and which is not listed in the book's index).

Other disquieting factors are to be found in questionable etymologies: p. 180, *infantry* from the Latin *infans*, or "infant," is actually from the 15th-century Italian *infante*, or "boys" as in the boy-soldiers of Liberia today; p. 108, German "*die Sham*" for genital area, is in neither Cassell's or the Oxford-Duden German dictionaries; p. 429, Greek *damar* does not mean "broken into submission," but rather "made subject to a husband," probably the result of a woman (more likely girl) leaving her father's household. There are some unfounded charges, such as the genital mutilation of women in Muslim countries "from Somali ... to Pakistan" (pp. 40-41, who become Arab females at p. 308), ignoring the reality that this occurs either in African nations where the practice is cultural and not religious (Islamic) or among the poorly educated. (Thanks to my Palestinian colleague Najwa al-Qattan for some relevant information here.) *Civilization* and *culture* are used interchangeably (p. 281), they ought not to be; not all children were exposed so as to kill them (p. 303); the famous Oedipus of Greek legend is just one example of a child given away to a childless couple, a reality then as today; and the frenzied women pictured by Euripides in *Bacchae* with their breasts swollen by milk (p. 406) is a literary allegory, not reality.

DeMause cites numerous cases of child abuse and I would accept that raising children in an era before Huggies and other disposable diapers must have been incredibly challenging, and this surely accounts for some of the things he recounts. Yet, that children were loved, too, seems to escape his notice. Human beings congregated in family groups and then settlements in order to protect their otherwise vulnerable young, and in doing so created the first towns and cities that led to the great civilizations of the world. In closing, Andromache in Euripides' *Trojan Women*, epitomizes this love as she says farewell to her young son Astyanax, about to be killed by the Greeks, asking her son to embrace and kiss her (lines 757-763), but again deMause prefers to ignore evidence like this.

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## My Reply to the Reviewers

Lloyd deMause  
*Journal of Psychohistory*

Almost four decades ago, I submitted the text for *The History of Childhood* to Martin Kessler, President of Basic Books Publishers, who three years earlier had signed a contract for the book. He handed it back to me, pointing to the opening sentence that said, "The history of childhood is a nightmare from which we have only recently begun to awaken." He was furious. "I can't publish that!" he told me. "No one will believe you!" That there were hundreds of pages of evidence and thousands of references to primary sources showing this to be true made no impression on him. No one was going to believe me, no matter what my evidence. I had to publish the book myself.

Martin was right. Over the past four decades, dozens of books on the history of childhood have come out claiming parents in the past were loving and children were mainly happy, just like they claimed was true today. None of them referred to any of the evidence we had found, and none mentioned any of the several hundred articles in the *Journal of Psychohistory* over three decades that expanded the research we had done and found childhood an even more horrible experience than we had imagined. Instead of encountering our evidence, they substituted drawings of happy children playing or cite -- like Lawrence Tritle in his review above -- a line in a play by Euripides where a mother asks her son to kiss her, which proves, Tritle says, "that children were loved." The kinds of original source material that my associates and I cited -- from diaries, doctor's reports, family letters, visitor's observations, etc. -- were never encountered. Instead, they regularly cited the work of one family historian, Linda Pollock, who, they claimed, "has disproven deMause," so they needn't mention my work.

Pollock's methodology was breathtaking. She read mothers' diaries over three centuries, and counted the number that wrote down their abusive childrearing. She found that about a third in each century mentioned childrearing practices that were

terribly abusive. So she concluded that there has been no change in abusive childrearing. The other two-thirds of the mothers' diaries made no mention of childrearing at all. These, Pollock claimed, "must have been good mothers," since "they would have mentioned abuse if it had existed." By this standard, rape didn't exist either in the past, because rapists didn't write their acts down in diaries.

In order to try to get historians to even begin to begin the difficult task of investigating real live children and their parents, and not just simply conclude without evidence that parental love has been the rule, I offered to give a prize to anyone who could find one "good-enough" mother -- defined as a mother who would not be thrown in jail for child abuse today -- before the 18th century. No one has yet applied for the prize. I offer the same prize to the reviewers above.

My findings on how routine historical child neglect and abuse has been and how horrible its effect on wars and social violence has been, have been confirmed by the research published in the *Journal of Psychohistory* over the past 31 years: nearly 1,000 articles in over 13,500 pages and with almost 70,000 references. Critics like Lee Shneidman in his review above handle this massive evidence by simply ignoring it, saying none of it can be trusted since the *Journal* "is edited by deMause." I see. Talk about breathtaking denial!

Behind all these denials I see (as you might predict I would see) a denial of each of the critics' own childhood abuse and neglect. The clue came when I gave a speech recently and someone in the audience got up and shouted, "Don't listen to him! He's a *mother-basher!*" By tracing wars and social violence to early childhood, I am "just blaming our mothers." But a part of us still *needs* them so much -- in the right hemispheres of our brain, the storage place for our early fears -- that it is better to say our social violence is our own fault ("it's our instinctual aggression," "it's because we're greedy") than to try to remember that we were really afraid mommy meant it when she said, "I wish I never had you!"

That the tidal wave of fury that has greeted my work for four decades is mainly personal resistance seems impossible, but it is confirmed by the nearly total lack of serious research that challenges my evidence. After all, the major conclusion of my life's work is simply that if we ever begin to treat children more lovingly, the world will in fact be happier and more peaceful. One would think this would be an unobjectionable conclusion. But, no, it

cannot be true, not in the past, not today. Wars and other social problems are analyzed in theories termed "neo-realism," because they assume from the start that motives for social violence must be "rational," that is, must only stem from the left hemisphere of the brain, and cannot have anything to do with early developmental history of children, stored in the right hemisphere. I gave considerable evidence from recent neurobiological research that social relations are determined mainly from early emotional alarm systems which are permanent in the brain -- particularly from the right orbitofrontal cortex and amygdalan networks -- and in my next book, *War as a Psychological Disorder*, I will present thousands of neurobiological research findings in just the past couple of years that expand upon and conclusively prove that murders and wars and other violence are *all* psychobiological results of abuse and neglect from the first few years of life. But this, too, like *The Emotional Life of Nations*, will be totally rejected, because any developmental view of violence will seem like it "blames mommy rather than ourselves." Our violent *social* problems simply cannot be psychopathological disorders, even though murders and other individual forms of violence might be due to developmental sources.

Some of the comments of reviewers above are not just wholesale rejections of my book and deserve individual replies.

The relationship between economic and psychological sources of wars I have tried to begin to handle in Chapter 6 of my book, where I showed economic downturns are motivated sacrifices, like wars, and have tended to be earlier in the group-fantasy cycle than wars; I will analyze this in greater detail in my next book. I have never said, of course, that poverty is anything but bad for parenting. There is a large literature of studies on how parenting is somewhat worse in poor families, especially in families headed by single mothers, who, besides having been badly neglected and abused in their own childhoods, are being badly neglected and abused as adults by society. I confess, as a professional economist (I published 18 economic newsletters over 35 years, while earning the money I used to support much of psychohistory), knowing a great deal about how debilitating poverty has been, past and present, that I am astonished by how caring so many poor parents are able to be toward their children, undoing their own abusive childhoods and evolving new ways of giving their children love and independence. Yet I certainly believe that taking the \$400 billion Bush just gave to

wealthy taxpayers and providing proper food and care for poor children would vastly improve the overall level of emotional maturity of America in future years. That my findings are in any way "anti-economic" is simply untrue.

When Paul Elovitz calls my work "well-known" and Fred Alford terms me "famous," I am flattered, but must object that almost no one in academia has read my work; that despite my spending over \$2 million of my own money in the past 31 years on promotions of the *Journal* to academics, there are few who have remained as subscribers; that references to my work in scholarly journals are nearly non-existent (*Reagan's America* received no reviews anywhere in America from the 385 review copies I sent out, and the same goes for *The Emotional Life of Nations*); and that only one course in any college in America uses my books as texts.

When Fred Alford suggests I should "engage other minds working along related lines" and must read and learn from people like Alice Miller and Norbert Elias about historical motivations, I must wonder if he noticed my references to their work in my book, much less the praise Elias has given my work or the fact that Miller cited my work extensively in her books and has written that "Lloyd deMause is probably the first scholar who has made a thorough study of the history of childhood without glossing over the facts." His suggestion that I should refer to Bion's work on small group psychodynamics overlooks that I refer to him on page 105, that the entire section of the book on small groups is based on Bion's work, and that I and small-group theorists like Howard Stein and John Hartman have written extensively on his work in relation to psychohistory in the *Journal of Psychohistory*.

When Alford attacks me for saying the Oliners' study found rescuers' parents "invariably used reason rather than violence in correcting their children," he is misquoting what I said. I nowhere used the word "invariably" in connection with the Oliners' study. My entire reference reads as follows:

The Oliners interviewed over 406 rescuers of Jews, compared them with 26 nonrescuers, and found that their economic class, their religion, their education, jobs, and other social characteristics were all similar, only their child rearing was different. Altruistic personalities, they found, had families that showed them more respect, more concern for fairness, more love, and

had less emphasis on obedience and more on individuality. They were almost never sent out to others to be cared for, and if they were sometimes hit by their parents, the parents often apologized.

That Alford uses this misquotation of my book to prove I "exaggerate" and show "ignorance of multiple causality" gives a glimpse of how furious my work has made him -- again, I must admit, similar to the fury shown by virtually all academics to my research in seven books and more than 80 articles over the past four decades.

Alford's vigorous objection to my using the decline of percentage of people killed by violence -- whether by murders or wars -- is more puzzling. Both historians and anthropologists consistently use percentage of population to compare homicide and suicide rates and severity of wars. Otherwise, one concludes that a war killing 100,000 people out of a million population (10 percent) is less severe than one killing 150,000 out of 100 million (1.5 percent). I just do not know what Alford could mean by saying that violence in recent years has been "less frequent, but more intense." The recent invasion by the U.S. of Iraq, he says, is worse than earlier wars because "many of us sit amazed at the awesome power and precision of our weapons" although "fewer are killed." I still don't understand. What I have shown statistically (I even drew a graph of declining murder and war death rates over the centuries) is that you would have approximately a 75 percent chance of being killed in your lifetime by murder or war if you had lived in tribal societies, whereas the rate slowly declines as childrearing improves over the centuries to less than one percent today in the average democratic society around the world. Alford does not challenge these statistics in any way, so I am puzzled by his "less frequent, but more intense" argument, even if he thinks Elias also says this.

Puzzling to me, also, is Paul Elovitz's claim that I am not a real historian who sits in dusty archives and reads primary sources. Since I have spent several days of nearly every week of my life for 40 years in the dusty archives of libraries around the world (I have to read 20 diaries and family letter collections for every useful sentence about childhood I can cite), I'll match my dustiness with Paul's any day. Just as puzzling is his claim that I am untrained, both as a historian (my teachers, starting with Jacques Barzun, at Columbia College for 4 years and at Columbia Graduate Faculties for 5 more years will be upset at his accusa-

tion) and in psychoanalysis (again, I'll match my training with Theodore Reik and his associates at the National Psychological Association for Psychoanalysis and with Reuben Fine at the New York Center for Psychoanalytic Training, where I have taught and of which I am still a member). That my 24 years of personal psychoanalysis did not teach me what Paul learned in his psychoanalytic training ("how not to say much") I admit. That my psychoanalytic teachers praise my work (Charles Socarides: "A masterpiece"; Reuben Fine: "Neither history nor psychiatry can ever be the same again") I am proud of. But that I am "self-trained," as Paul says, is simply untrue, unless what he means by that is that I continue to read and benefit from current psychoanalytic books and journals nearly every day of my life.

Just as inaccurate is David Felix's statement in his review above that I "triumphantly conclude" in my book that all childrearing moves in lockstep progressively up the evolutionary modes into the "happier conclusion" that every child is treated wonderfully today according to the helping mode, producing "the perfectly adjusted, perfectly socialized individuals" we have around the world now. I cannot help but wonder what book Felix read! I must have outlined 10 times in my book the evidence that the evolution of childrearing modes is extremely uneven, that only a handful of parents in a few nations today bring up their children with the love and independence of the helping mode psychoclass, and that "parents from each of the six child-rearing modes coexist in modern nations today" (p. 251). I even drew a chart of the six modes, showing lagging childrearing modes, and showing all six modes present today. I rather suspect Felix didn't read my actual book, but just picked up small portions of it on the Internet. He too often misses what I actually said. For instance, he calls the weekly visits of outreach parenting helpers in the Boulder, Colorado, Parenting Place "intrusive," although where I mention them in the book I clearly say the families "choose to be visited in their home for parenting instructions," which they enthusiastically welcome. No force, no intrusiveness, just help.

Felix's attack on me for daring to dispute the picture of loving parents in New Guinea is equally puzzling, since he claims to know that I cannot "triumphantly conclude that all the experts were wrong and that he was right" in saying New Guinea parents are routinely infanticidal, cruel, incestuous, and neglectful. How does he know

they are not wrong? He is neither an anthropologist nor obviously has he read all the primary sources by professional New Guinea anthropologists that I cite. He doesn't dispute that they said routine infanticide, neglect, and cruelty were present -- he only claims that they don't conclude that infanticide and sexual abuse are to be termed abusive. Nor does he dispute my evidence showing these New Guinea anthropologists approved of using little boys for daily fellatio (along with the natives), some even using them themselves and being brought to trial when they brought the boys back to the U.S. for sexual use. I, of course, cannot be right, no matter how many references I give that this is the truth. More informed is the opinion of Melford Spiro, chairman of the Anthropology Department of the University of California, San Diego, perhaps the world's leading psychoanalytic anthropologist, who, when I sent him the chapter, praised it and said it was high time someone revealed the truth about New Guinea.

Equally inaccurate, unfortunately, are many of the paraphrases of what I was supposed to have said by the reviewers. Peter Petschauer is mistaken in saying I claim that most early households are nuclear ("deMause's mother- or father-centered situation" in "nuclear families"). I devote considerable sections to what I call the earlier "gynarchy" that brought up children, made up of mothers, grandmothers, aunts, and other women -- to the main exclusion of fathers -- which was the rule in the past and remains the rule for much of the world today. I nowhere said that Reagan's autobiography proved his mother was obsessively religious or his father alcoholic; there are no less than 25 biographies that give massive evidence for these two facts. I did not "fail to credit Rudolph Binion with developing the concept of traumatic repetition as used extensively in this volume." I elsewhere have written admiringly of Binion's traumatic repetition concept; only since he refuses (good-naturedly, since he is both a good friend and a member of the editorial board of the *Journal*) to consider childhood trauma as of any importance and only considers adult trauma in history, I do not cite him in this book in this respect. The sole accusation of "careless errors" I do admit to is misspelling "Davis" once in a footnote (I spelled it "David"). But I'm not perfect. That's the only word any of my reviewers could find misspelled. One word out of 250,000. Not perfect, I admit.

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## The Making and Makers of Psychohistory and Psychological Society

*(Continued from front page)*

on the project and the book.

This paper also aims at providing historical information to those new to the field. It surveys the development of the fields of psychohistory, psychobiography, and psychopolitics, usually not differentiating among them. It should be noted that the concept of psychohistory predates Erik Erikson who popularized it with his work on childhood and society (1950) and identity (1959), and his psychobiographies of Luther (1958) and Gandhi (1969).

American society in the last half-century has ambivalently come to accept a psychological approach to personal issues and society. Psychology has become a part of American consciousness to the point where the language of psychology permeates our society. For example, *ego*, *id*, *identity*, *post-traumatic stress disorder* (PTSD), *superego*, and *survivor's syndrome* are everyday terms. In 2003, American troops sent to fight in Iraq are provided with psychological counseling and group therapy to help avert PTSD.

The psychosocial approach is a powerful instrument of understanding our society. It concentrates on the "why" of history and current events, especially the difference between stated intention and actual behavior. Childhood, creativity, dreams, group dynamics (and fantasies), mechanisms of psychic defense, psychobiography, and psychopolitics are some primary areas of research. Since applied psychoanalysis' nascent beginnings early in the last century, scholars, psychotherapists, and authors have used the instruments of psychological insight applied to societal and institutional issues to provide a depth of knowledge not otherwise attainable.

The early practitioners were European psychiatrists and psychoanalysts who were steeped in

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a profound historical sense leading them to regularly use historical examples. Freud and his circle did rudimentary psychobiographical and psychohistorical studies. His work on da Vinci, Moses, and Wilson is thought-provoking but flawed. Early advocates of the psychosocial paradigm sometimes chose historical subjects to avoid speaking or writing directly about patients who were known within the tight Viennese community. Their initial studies tended to be couched in technical psychoanalytic language and were based on theory rather than in-depth historical research. Hitler's domination of continental Europe led to the dispersal of many of these talented individuals to England and the Americas.

Not long after Freud's ideas became known to Americans, there were some U.S.-born advocates of applied psychoanalysis, three of whom I will mention here. The distinguished Luther scholar, Preserved Smith (1880-1941), published *Luther's Table Talk: A Critical Study* (1907) and "Luther's Early Development in the Light of Psycho-analysis" in the *American Journal of Psychology* (1913). L. Pierce Clark (1870-1933) and Harold Lasswell (1902-1978) are two other good examples of this phenomenon. Late in his life, Clark commonly used the term psychohistory and wrote on Alexander the Great, Lincoln, and Napoleon, while Lasswell wrote *Psychopathology and Politics* (1930) and much else of value.

In the two decades after World War II, depth psychology and a profound concern for psychosocial issues became well-established in the United States, leading to the important work of Eric Erikson, Robert Jay Lifton, Richard Hofstadter, and a variety of other scholars. In this period, studies tended to focus on Hitler, the Nazis, and Richard Nixon. Practitioners such as Bruce Mazlish and Robert Waite inclined to identify themselves as historians rather than as psychohistorians while Erik Erikson was never comfortable using the term psychohistory, which many wrongly believe he originated. The Harvard historian William Langer, whose psychiatrist brother Walter had done a pioneering, classified intelligence study of Adolph Hitler during World War II, in his 1957 presidential address to the American Historical Association referred to psychohistory as the "Next Assignment." The response was mixed, with both positive responses and the rolling of eyes and mutterings of disagreement. Also, the *American Historical Review* published some explicitly psychoanalytic, psychohistorical studies, such as one by

Otto Pflanze, entitled "Toward a Psychoanalytic Interpretation of Bismarck" (Vol. 77 No. 2, 1972: 419-444). In 1964-1965, the Wellfleet Group was established on Cape Cod, and, to the best of my knowledge, it continues to meet under the direction of Robert Jay Lifton as a select, by-invitation-only group.

In the middle of October 1976, the first national conference of psychohistorians was held at Stockton State College in New Jersey. It was organized by the late Professor William J. Gilmore (1945-1999), psychohistory's bibliographer (see *Psychohistorical Inquiry: A Comprehensive Research Bibliography*, 1984). There were heated debates over the relationship of psychohistory to history, political science, psychology, psychoanalysis, psychiatry, sociology, and other disciplines.

The organized fields of psychohistory and political psychology came into existence with the establishment of a variety of groups in the United States. These included the Group for the Use of Psychology in History (GUPH; 1972-meets intermittently), the International Psychohistorical Association (IPA; 1977-), and the International Society for Political Psychology (ISPP; 1977-). Today the ISPP, IPA, and GUPH have been joined by a variety of other organizations including the Bay Area Psychobiography Working Group (early 1990s-); the Center for the Study of Mind and Human Interaction (CSMHI; 1987-); the Psychohistory Forum (1983-); the Group for the Psychohistorical Study of Film (1989-); the University of California Interdisciplinary Psychoanalytic Consortium (1991-); and the Association for the Psychoanalysis of Culture and Society (APCS; 1995-). Some of these organizations are large, while others are small. Most meet annually or more often. Around the world there are other active psychohistorical organizations, especially in Germany and France.

In addition to groups there are numerous publications including the *Journal of Psychohistory*, *Political Psychology* (published by the ISPP), *Psychoanalysis and History*, *Mind and Human Interaction* (published by the CSMHI), *Psychohistory: The Newsletter of the International Psychohistorical Association*, *Mentalities/Mentalités*, *Clio's Psyche* (published by the Psychohistory Forum; 1994-), and the *Journal for the Psychoanalysis of Culture and Society (JPCS)* (published by APCS), which in 2004 is changing its name to *Psychoanalysis, Culture, & Society (PCS)*. As with all things humans create, psychohistorical in-

stitutions do not last forever. The *GUPH Newsletter* (1972-1976) was transformed into the larger, much more impressive, *The Psychohistory Review* which continued the Newsletter's numbering. Regrettably, *The Psychohistory Review* (1976-1999), an academically very successful publication, decided to cease publication despite a solid subscriber base of libraries and individuals. Also, the Center for the Study of Violence and Human Survival (1985-2002) closed a year after its founder, Robert Jay Lifton, left, and it has been replaced at John Jay by the Center on Terrorism and Public Safety, led by Charles Strozier.

Psychohistory has found its way into the classroom at the undergraduate, graduate, and post-graduate levels. Most commonly, classes are offered at major universities such as Harvard, though not necessarily under the title of "Psychohistory." For example, future U.S. Vice Pres. Al Gore took Erikson's life cycle course, where he wrote a paper on his father, U.S. Sen. Albert Gore. However, unlike with other historical paradigms such as economic and social history, there has not been the systematic training of a new generation of psychohistorians in the graduate schools. Peter Loewenberg's excellent though small program at UCLA is an exception to this generalization, but, regrettably, a number of its graduates have had trouble finding university positions. At the undergraduate level, a variety of universities and colleges offer courses. For example, at Ramapo College there have been psychohistorical courses on the history of childhood, the life cycle, death and dying, psychobiography, presidents, assassination, the Holocaust, and terrorism.

It has been my good fortune to spend over three-and-a-half decades as a participant-observer in psychohistory, even though my initial introduction to the field as a graduate student in the Rutgers History Department was jarring. In 1963 a bright fellow student in a "Renaissance and Reformation" class was denounced in the strongest terms for wanting to do psychohistory and contemptuously told that if he persisted in this folly he should go to Harvard to do it. Five years later, I was thrilled when I read my first psychohistorical book, by Frank Manual (1911-2003) on Sir Isaac Newton. This occurred when I was a young professor at Temple University from 1965-1971, where a colleague with some psychoanalytic training introduced me to psychoanalysis and the major psychohistorical/psychopolitical works. Two years after coming to Ramapo College in 1971 as a founding

faculty member, I entered psychoanalytic training and soon connected with those doing psychosocial work in the New York area.

I also have been a participant-observer in the development of psychohistory, psychobiography, and political psychology as organized fields from the first workshop of the Institute for Psychohistory in 1975, to the Stockton conference in 1976, to the IPA and ISPP conferences in Manhattan in 1977, right down to the present. My organizational leadership has been much more in the field of psychohistory rather than in political psychology, though I founded and have co-lead since 1988, with Herbert Barry of the University of Pittsburgh, the Childhood, Personality, and Psychology of Presidents and Presidential Candidates Research Group. My leadership positions have included president of the IPA (1988-1990) and founder (1983) and director of the Psychohistory Forum. As a historian of the movement, I have sought to consistently maintain good relations with all people associated with it regardless of their particular views. As Editor of *Clio's Psyche* I have invited articles from scholars of the most varying viewpoints, challenging them to write in jargon-free English.

Psychohistory, psychobiography, and political psychology are but some of a series of mostly interrelated movements, including social history and women's history, that blossomed in the 1960s and 1970s, adding to our collective knowledge. At the minimum, each represents a lens to be added to the microscopes and telescopes of knowledge and, at the maximum, a major paradigm of the 20th century. At Ramapo College, while teaching some psychohistory and political psychology courses, I have also been able to apply the insights of my field to more traditional historical fields.

Over nine years ago, *Clio's Psyche* began the process of doing in-depth interviews with some of the pioneers of the psychosocial paradigm. As of this date, we have published 44 interviews with distinguished scholars. Those featured include such accomplished individuals as Rudolph Binion (Brandeis), Lloyd deMause (Institute for Psychohistory and *Journal of Psychohistory*), John Demos (Yale), Peter Gay (Yale), Betty Glad (South Carolina), Lynn Hunt (Stanford), Norman Itzkowitz (Princeton), Sudhir Kakar (author and psychoanalyst), Robert Jay Lifton (Harvard), Peter Loewenberg (UCLA), Bruce Mazlish (MIT), Stanley Renshon (CUNY Graduate Center), William McKinley Runyan (UC-Berkeley), Howard Stein

(Oklahoma), Charles Strozier (CUNY Graduate Center), and Vamik Volkan (Virginia). More interviews must be conducted, for example, with scholars such as Robert Coles, Doris Kearns Goodwin, Fred Greenstein, and John E. Mack, and especially in the field of political psychology. We welcome interviews by colleagues.

In looking over our full list of interviewees and their affiliations, several things should be kept in mind. Some have achieved great distinction, for example, Lynn Hunt, Eugen Weber Professor of Modern European History at Stanford, was the 2002 president of the American Historical Association, while Sudhir Kakar was awarded a Goethe Medal and visiting professorships at a number of the world's most distinguished universities. A few have died and many have retired or will be retiring shortly. Further, although psychohistory, psychobiography, and political psychology are alive, well, and growing, many of the pioneers, finest practitioners, and nurturers are aging, retiring, struggling with diseases, and ultimately dying. In *Clio's Psyche* we have already published 17 obituaries of scholars lost to the field.

Though it is early for conclusions, there are a few things that are already clear. Unlike prodigies in math and physics, psychohistorians do not make their great discoveries in their 20s, but later in life as they accumulate more knowledge. In most cases, scholars have come to psychohistory not because of contact with Erik Erikson, Lloyd deMause, Peter Gay, Alexander George, Betty Glad, Harold Lasswell, Robert Jay Lifton, Peter Loewenberg, Elizabeth Marvick, Vamik Volkan, and other well-known contributors to the field, but on their own as they tackle historical problems which benefit from psychological insight. Women are not quantitatively well-represented in the psychohistorical community with the exception of the International Society of Political Psychology which was founded by a woman and which has had a number of different women presidents.

The Project is a psychosocial study working to answer questions about the background, common characteristics, education, psychology, and beliefs of those who have made significant contributions to psychohistory. It delves into questions about their social classes, parents, parental identification, siblings, birth order, education, and much more. It wants to know what brought people to psychohistory, what books they read, who mentored them, and what special training enabled them to do psychohistory well. Their images of psycho-

history and definitions of it are two important issues, as is the relationship of psychohistory to the university and the psychoanalytic institute. Fundamentalism, violence, and war are some common issues discussed with leading psychohistorians. They are also asked for ideas as to how to do better psychohistorical work and how to recruit and educate the next generation of psychohistorians.

This is a history of the creators of psychohistory and of the field itself, which, when published, will greatly add to our record of the movement. It is an analysis of the work and thoughts of some enormously creative and innovative individuals, including their current views of the movement they created and its future. Further, it is an opportunity to show the relationship between the personalities of the innovators and some of their ideas and decisions. Consequently, this research project is far more than a collection of interviews of distinguished individuals! It is a psychosocial study of ideas and movements, examining them in detail, as well as their acceptance. In it I probe the backgrounds, educations, personalities, and writings of these innovators. Finally, I examine the challenges confronting advocates of the psychosocial paradigm. Most especially in this regard, is the tendency to kill the messenger, while taking the message and accepting the language, but not the real insights, of psychoanalysis, psychohistory, and political psychology. In publishing this preliminary study, my hope is that readers will join in this endeavor by sharing their recollections, interviewing major contributors, and bringing manuscripts documenting the movement to our attention. Finally, the major result of the project will be the book, *Pioneers of Insight: The Making and Makers of a Psychological Society*.

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## Psychobiography of Brazil's "Son": Lula da Silva

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*Review of Denise Paran, Lula: O Filho do Brasil (Lula: Brazil's Son). So Paulo: Editora Fundao Perseu Abramo, 2002. Portuguese, ISBN 8586469742, 527 pages, \$35.00 Brazilian Reais (\$12.00 U.S.).*

Brazilians are not accustomed to books that reveal intimate details of the lives of their political leaders. This is too bad, because Brazilian political history is full of colorful personalities and dramatic events that cry out for psychological interpretation. Luis Carlos Prestes' quixotic march into the jungle at the head of a column of Communist revolutionaries inspired a generation of would-be revolutionaries, but no psychobiographer has probed his martyr complex. Nor have depth psychologists dissected Jânio Quadros' surprise resignation from the presidency in 1961 or the bizarre family conflicts that sabotaged the Collor de Mello administration in the early 1990s. Although he is a psychiatrist, Eduardo Mascarenhas managed to write 125 pages about former President Getulio Vargas without analyzing his personality or exploring the reasons for his suicide.

Denise Paraná's study of Brazil's new president, Luiz Inacio Lula da Silva, may shatter the Brazilian proscription against serious biographical inquiry. Written originally as a doctoral dissertation at the University of São Paulo, *Lula: O Filho do Brasil* had modest impact when it was first published by Xamã in 1996. But Lula has been elected president, and a new edition is prominently displayed in all the bookstores. In it, Paraná explores Lula's private and emotional life in detail and even draws explicitly on psychoanalytic concepts to probe his unconscious mind. Paraná is well prepared for the task, having done postgraduate study at Cambridge University in England after her doctoral work in Brazil. She draws widely on American and European psychological and anthropological theories.

*Lula: Brazil's Son* is modeled on Oscar Lewis' classic *The Children of Sanchez: Autobiography of a Mexican Family*. It could have been titled *Dona Lindu's Children: Autobiography of a Brazilian Family*. The leading figure in the family is Dona Lindu, Lula's mother, not his father, who abandoned the family soon after Lula was born. Lula's father had eight children with Lula's mother and then ran off to São Paulo to start another large family with his wife's cousin. The book contains valuable transcriptions of extensive interviews with Lula and several of his siblings, which Paraná conducted in the early 1990s. The Silvas were very cooperative because Paraná had served as an advisor in Lula's political campaigns.

Oscar Lewis' concept of the *culture of poverty* has been criticized by American scholars for "blaming the victim," but Paraná found that it fit

the Silva family well. They lived in terrible poverty in the Brazilian northeast, buying rice only when they were too sick to digest manioc flour; walking to the river to wash their clothes; and having no shoes, electricity, or household appliances other than a wood stove.

The Brazilian poor feel they know that Lula understands them because he was one of them. They are inspired by the fact that he overcame terrible obstacles to become the leader of the nation. Although Lula is the leader of a leftist party that focuses on the social forces that oppress the poor, his life story is that of a self-made man who rose above poverty through individual initiative. His saga is Brazil's version of a Horatio Alger story.

This tension between individual achievement and social change is an important theme of Paraná's remarkable book. To solve it, she develops the concept of the *culture of transformation* as the alternative to the culture of poverty. The culture of poverty is characterized by fatalism and hopelessness, by a focus on immediate gratification instead of on plans for the future, by a profound feeling of alienation from society. Growing up impoverished in the northeast, Lula's family experienced all of these feelings. But they were able to transform their alienation into a struggle for personal improvement and social change.

Lula's escape from poverty began when his mother made a courageous decision to sell her meager belongings, load her children onto the back of a truck, and move from the impoverished northeast to the southern state of São Paulo. The 13-day journey was an adventure for Lula and the other children, but a daring plunge into the unknown for a mother with limited education and almost no resources. Lula's father was already living in São Paulo with his new family. Working as a longshoreman, he had barely enough income to support one family, let alone two. All of Dona Lindu's children had to work.

São Paulo beckoned because Brazilian capitalism was booming there, and workers could get much higher wages than in the northeast. By working very hard, Lula could afford to go to school and get trained as a lathe mechanic. This got him skilled jobs in the auto industry, which had been built by multinational corporations. Skilled labor was scarce, and the multinationals preferred to negotiate with the labor unions rather than ask the military government to repress their own workers. Lula succeeded as a labor leader because he

put aside leftist ideology, which he knew well from an older brother who was a Communist Party militant. Lula focused on bread-and-butter unionism, an approach that the establishment in São Paulo was willing to accept.

The growth of Brazilian capitalism gave Lula the opportunity to break from the culture of poverty, but how did he get the psychological strength? Here is where Paraná turns to psychoanalytical theory. She does so apologetically, repeatedly warning the reader that her psychohistorical speculations are just hypotheses that cannot be proven. This may be true, but no more so than many other psychohistorical analyses. Indeed, hers are better grounded than many because of her extensive interviews with Lula and his family. Often different family members tell the same stories, but with variations in emphasis and interpretation that provide insight into their psychological meaning.

When Lula was five, his father had returned to the northeast for a brief reconciliation with his mother, a visit that left her pregnant once again. Lula and his brothers remember an incident when the father was beating one of Lula's older brothers, as he frequently did. He then started to beat Lula, the baby of the family, but Lula's mother intervened to protect him. It was shortly thereafter that Dona Lindu moved out, taking the children with her. In Lula's recollection, his mother left his father to protect him. He felt that he was the most favored, most loved of his mother's children, if only because he was the smallest. From a Freudian perspective, Paraná observes, Lula triumphed in the Oedipal struggle with his father for his mother's love. This, she observes, might account for the remarkable self-esteem that enabled him to triumph over the culture of poverty.

Paraná's observations about Lula's ways of coping with the situation are interesting. He denies having any anger or resentment against his father for mistreating him or his siblings, or for abandoning the family. Paraná is understandably skeptical: how could a boy not resent such treatment? Lula concedes he is angry at his father, but for his ignorance, not for his treatment of the family. For example, the illiterate father bought a newspaper every day to "read" on the way to work, but sometimes attracted embarrassing attention by holding it upside down.

Lula channeled his anger into a struggle to do better than his father. He resolved never to fall into the "well of ignorance" that his father represented. He admired his father for his physical

strength, his sexual prowess, and his ability to earn enough to support two families and various girlfriends (albeit inadequately). Challenging his father in these areas would have been difficult, and disloyal to his mother. So Lula threw himself into studying, something that his father had always opposed. His father insisted that all his children work as early and as much as possible. He apparently feared that his authority would be undermined if his children learned to read while he could not. He also humiliated Lula and his siblings, in comparison to his other children. In an anecdote that several mention, he refused to buy them ice cream when he bought it for their half-siblings because, he said, they didn't know how to lick it.

Denial, Paraná observes, was common among emigrants from the northeast. Instead of complaining about the conditions they left and giving thanks for their new opportunities, they idealized the past. They remembered the positive values of life in the rural northeast, minimizing the hardships. This idealization helped them be more assertive in demanding better wages and working conditions in São Paulo. They were proud sons and daughters of the northeast who had sacrificed much to help build a new Brazil.

Although Paraná does not make this point, it can be argued that Lula's use of socialist ideology is a similar idealization. Because they are socialists, he and his supporters are not mere supplicants seeking a larger slice of the capitalist pie. They are partisans of a much purer, nobler ideal. Theirs is a vision of a world where human need, not capitalist greed, reigns supreme. This vision has important psychological functions: It raises the self-esteem of its adherents and gives meaning to their suffering. But it has little to do with the real world economic policies that they advocate. Lula's vice-presidential running mate was a "liberal" in its classic European sense, as a believer in free markets. If ideologies were taken literally, liberalism (free markets) and socialism (collective economics) would be opposites and could never be on the same ticket. But this doesn't matter if everyone (except a few true believers) realizes that they are idealizations not to be taken at face value. As president, Lula's economic and social policies are virtually indistinguishable from those of his pro-free markets/privatization/multinational capitalism predecessor, Fernando Henrique Cardoso. Lula's socialist vision may help him build a stronger Brazilian capitalism, just as the vision of the idyllic northeast helped him build a stronger

urban industrial labor movement. If Lula's leadership succeeds it will be more for who he is than for any new ideas or programs. His life is a story of how a culture of poverty can be replaced with a culture of transformation.

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## Senator Byrd: From Klansman to Senate Patrician

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In the long debate about the impending U.S. invasion of Iraq, many veteran political observers raised an eyebrow when U.S. Senator Robert C. Byrd (Democrat of West Virginia) first emerged as the "point man" for the Congressional opposition to what became Gulf War II. When the war actually began, though, Senator Byrd immediately declared a "separate peace" with the White House for the duration of the conflict. After the administration's swift and decisive victory, one might have thought that Senator Byrd (1917-), a man who has held state and federal legislative office for 57 consecutive years, would not continue to oppose a popular president who had just won a spectacular victory. However, beginning with his speech on the floor of the Senate criticizing the President's "campaign commercial" declaration of victory aboard the *U.S.S. Abraham Lincoln*, Byrd's assaults on Bush have become more trenchant and much more personal.

This article will discuss this complex 86-year-old man who rose from humble beginnings to a position of great power. Byrd has shown great consistency in his motivation and behavior and has overcome many obstacles, including his not being a natural politician who glad hands others. Rather,

he is a rather private, inner-directed man who rose to his prominent position by dint of compulsively hard work. Raised in one of the poorest, most backward states in the nation, he has fantastic drive and desperately wants recognition to compensate for a profound sense of inferiority, a sense of inadequacy shared by so many of his fellow West Virginians. He has a deep resentment of Ivy League fraternity types, like George W. Bush, who have the advantages of family name and connection, money, and the best education. When stroked by presidents such as LBJ, he could be quite cooperative, but the current President Bush has not given him the recognition he feels is his due.

First elected to the U.S. Senate in 1958, Byrd has been at the very epicenter of the Senate for 35 years, serving, for example, as Majority Leader, Chairman of the Appropriations Committee, and as President pro tempore. Probably the closest congressional analogue to Byrd's current popularity is another Southern conservative, U.S. Senator Sam Ervin, a Democrat from North Carolina who chaired the Senate Select Committee which investigated presidential campaign activities after the 1972 election. Ervin's folksy ways and partisan willingness to hold the feet of Nixon's political and administrative subalterns to the proverbial fire made him the darling of the center-left of the political spectrum. However, despite the fact that during their 15-year period of overlapping service their voting records were quite similar on the salient issues, Byrd and Ervin came from the antipodes, as it were, of the "Dixiecrat" coalition. I will refer to their respective camps as the "patricians" and the "peckerwoods." "Peckerwood" is a word that some Southern blacks apply to what others might call "poor white trash." The denotation, aside from its sexual implication, is to wood that's been so thoroughly worked over by woodpeckers that it is not fit for any use. One branch of this dichotomy can be traced back to the civilized master of Monticello, Thomas Jefferson; the other, to the rude frontiersman from Tennessee, Andrew Jackson.

Senator Byrd came from the humblest of beginnings, an out of wedlock child born in North Carolina, who was subsequently adopted at age two or three by a southern West Virginia couple who were probably relatives. His adoptive father was a coal miner, living, as did his neighbors, a hardscrabble existence with large components of death, disease (for example, miner's "asthma"), and regular periods of unemployment, because of

the vagaries of the market, automation, and frequent strikes. In a state where military service is deemed an almost religious calling, Byrd passed on the opportunity to enlist in the service in WW II and chose rather to obtain employment as a civilian welder in the shipyards at Norfolk, Virginia. After the war, Byrd returned to his home county in West Virginia and obtained employment as a meat cutter at Posey Rhode's Grocery in the hamlet of Crab Orchard.

It was during these years that Robert Byrd was an active member of the Ku Klux Klan. He has claimed for years to have almost immediately resigned, but according to former three-term Republican Governor Arch Moore (later a federal felon), Byrd was actually a Kleagle, a major leader in the organization. Byrd's membership in the Klan did not become public knowledge until years later, and then he was able to brush the matter off as a "youthful indiscretion." Yet there is nothing in Byrd's public record that indicates that he has ever deviated from the basic socio-political philosophy of the Klan. A year or so ago, Senator Byrd pronounced the N-word on national television. (Byrd's statement was not a slip of the tongue -- he actually intended to say something positive about African-Americans.) When a man like Senator Ervin argued for states' rights, he was defending a familiar way of life. The predicate of his philosophy was a certain paternalism, the "white man's burden," as it were, predicated on the notion that the patricians who had heretofore managed matters had a duty, perhaps even a Christian duty, to continue doing so. The "peckerwoods," however, view racial matters from a very different perspective, from the very bottom of the American socio-economic system. They are frequently in direct competition with African-Americans for marginal jobs. At no stage of his career did Sam Ervin have to worry about being replaced by an African-American. Robert Byrd, in the Norfolk shipyards and at Posey Rhode's store, might well have been replaced by an African-American. Few blacks probably could afford a home in Sam Ervin's North Carolina neighborhood, but there was a direct competition for miners' shacks in rural Raleigh County, West Virginia.

Certainly, there is no evidence that Byrd ever moderated his views, although like many Southerners he became more discrete in expressing them, relying on code words such as "law and order." Over the years, Byrd has consistently opposed welfare, supported the Vietnam War, casti-

gated that war's protesters with great fervor, and opposed the vast bulk of civil rights legislation. With the exception in recent years of a relatively high rating from the AFL-CIO (West Virginia is a highly unionized state), Byrd's social philosophy remains that of the *lumpen* proletariat from where he sprang.

By all accounts, Byrd's first years of Senate service were marked by a fawning demeanor and a near total sycophancy to the leadership of Richard Russell of Georgia and Sam Rayburn of Texas, entrenched Southern Democrats who held or controlled the chairmanships of the major committees. He followed slavishly Speaker Rayburn's famed dictum, "If you want to get along, you go along." After he ascended through the Senate hierarchy from Secretary of the Democratic Conference to Democratic Whip (thanks to Ted Kennedy's accident at Chappaquiddick) to Majority Leader, and, finally, to -- his self-professed goal -- Chairman of the Senate Appropriations Committee in 1989, Byrd's personal attitude and demeanor slowly changed. The predicate for such a change has been attributed to various politicians over the years, including, most famously, Mayor James Curley of Boston, who reportedly said after an election, "For years, I've been kissing your ass and now you are going to kiss mine." Thus, with near total success in the intramural politics of the Senate and a near invulnerability in West Virginia, a cold *hauteur* slowly replaced the fawning mien in Byrd's dealings with the world.

However, Byrd was required to relinquish his chairmanship after the Gingrich Republican "revolution" in 1994. As a senior Democrat, though, he was able to use his position to reinvent himself an authority on Senate history. *The Almanac of American Politics* says that Byrd's turgid *The Senate 1789-1989* (written with the assistance of Senate historian Richard Baker) "surpasses any previous work on the subject."

Byrd is the basic autodidact, with the strengths and flaws of a person who started out from an occupational *tabula rasa* and received a good deal of on-the-job training. When Byrd was in the state legislature, he took several courses at then Morris Harvey College. While in Congress, Byrd was admitted (without an undergraduate degree) to the night division of American University's law school and was awarded a degree in 1963. However, he never took a bar exam, either in the District of Columbia or his home state. One suspects that this may have been because of fear of

failure. The results of the exam are published, so Byrd's failure would have been legitimate news, as was that of the young John Kennedy. Kennedy's ego could handle the publicity. Byrd's ego may not have been able to, which I suspect is why he never sat for the examination. Many people who do not have a formal education feel certain inferiority in dealing with the degreed. Even a person with a massive ego like Lyndon Johnson was constantly on his guard with the scholarly crew than he inherited from Kennedy. Byrd's enormous efforts to become an authority on the history of the Senate are, one suspects, basically compensation for his lack of a formal education. It may afford him some small advantage in debate but it is problematic as to how many other senators would actually defer to Byrd's alleged expertise.

Some years ago the national media started calling Byrd the "King of Pork." Citizens Against Government Waste say that Byrd brought \$298 million home in the 2003 budget alone (under a Republican congress and president!). A vast portion of the political "pork" that Byrd has brought to West Virginia over the past two decades literally bears his name. Nearly 25 years ago, I was contacted by the town officials of Pine Grove, a hamlet of a little over 500 souls in the outback of Wetzel County. They wanted a new city building, and I suggested in semi-jest that we write to Senator Byrd and then add that we wanted to name the building after him. To my surprise, they did, and Byrd delivered a large two-story monument. All this brings to mind the words of Cato the Elder from ancient Rome: "After I'm dead I'd rather have people ask why I have no monument than why I have [only] one."

A U.S. Senator, a senior U.S. Senator, is a person to whom at least a ceremonial deference is to be paid. This deference is the oil of Congressional politics. Robert Byrd grew up with this system. He spent half of his political life stroking his elders and now he believes that he is owed the same deference. Being the "King of Pork" in West Virginia is all right, but in Washington Byrd likes to be thought of as the conscience of the Senate. However, as "conscience" of the Senate, Byrd has never addressed the actual morality of any issue that I can recall. What concerns him is the formal status of the institution and its perquisites, and by indirection (perhaps narcissistically) his own status and his own "perks." Byrd demands that a certain obeisance be paid to the body (primarily, of course, by the executive branch) and by indirection to him.

What he seeks to compel is not morality, but protocol.

Like all powerful individuals, Byrd fears being marginalized, which, of course, he has been to a degree by a Republican president and a Republican congress. But, this is precisely what the administration did in its conduct of Gulf War II. The Bush administration simply ignored Byrd, as it basically ignored the Senate itself. There was, after all, no need to consult any Democrat if the Republicans held a clear majority, and especially a Democrat as curmudgeonly as Byrd. Perhaps no one in the administration was interested in being lectured by a wizened relic of another era. Perhaps no one in the administration was interested in paying the quid *pro quo* that the way Byrd might have demanded.

During the run-up to the war, Byrd's speeches dealt generally with the illegality of Gulf War II. They were trenchant, pithy, and -- I should confess my own bias -- very much on the money. When the war began, Byrd swiftly declared his support for the troops and his silence for the duration of the conflict. He knew that the charge of giving "aid and comfort to the enemy" had led to the defeat in the next election of his two Senate colleagues who voted against the *Gulf of Tonkin Resolution* in 1964. After the president landed on the flight deck of the *U.S.S. Abraham Lincoln*, though, Byrd's attacks resumed and became more virulent and *ad hominem* in nature. It was almost as if he had been laying in wait for the president:

As I watched the president's fighter jet swoop down onto the deck of the *Abraham Lincoln*, I could not help but contrast the reported simple dignity of President Abraham Lincoln at Gettysburg with the flamboyant showmanship of President Bush.... Real lives have been lost. To me, it is an affront to the Americans killed or injured in Iraq for the president to exploit the trappings of war for the momentary spectacle of a speech.... I do question the motives of a deskbound president who assumes the garb of a warrior for the purposes of a speech.... I am loath to think of an aircraft carrier being used as an advertising backdrop for a presidential political slogan, and yet that was what I saw.

T.S. Eliot in *Murder in the Cathedral* said that the most difficult action to judge is when a person does "the right deed for the wrong reason." Senator Byrd, in my opinion, falls into this cate-

gory. Why did this man in the twilight of his career choose to make nearly *kamikaze* attacks on a popular president and a popular war?

There is certainly nothing in his long career that would lead one to think that these sallies are anything other than his reactions to personal affronts, a product of the same congeries of deep-seated inferiorities that propelled Byrd to join the Klan, and an acting out of the same psychological complexes that led him to spend his career opposing nearly all progressive legislation. Byrd claims to defend the prerogatives of the Senate, but the psychological impetus for his conduct comes, I would suggest, from that long-abiding mind-set which made him see the Klan as a viable vehicle to defend the prerogatives of Caucasians. Back then it was blacks, Jews, and Catholics who needed "to be put in their place." Today, it is a president who needs to be put in his place.

It may have been worth putting up with the Senator's fawning support of the Southern Democratic leadership, fragile ego, and many faults all these years just to hear him so forcefully denounce the president's conduct. Bush's flight was in the worst of taste, almost as bad as Reagan's honoring the SS at Bitburg. The last civilian leader that I can recall who gratuitously donned a military uniform to deliver a speech was Adolph Hitler when he went before the Reichstag on September 1, 1939, to announce the invasion of Poland. Unless Bush is totally shameless, I suspect Byrd may have shamed him a little.

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## Shooting, Rescuing, and Mythologizing Private Lynch

Dan Dervin  
Mary Washington College

Out of the deadly chaos of invasions and fields of combat, heroes arise to provide narratives of courage and survival. A Davy Crockett, a Sgt. York, an Audie Murphy have traditionally reinforced American values and validated a national mythology. Such has not been the case in more indecisive contests like the Korean War, or more ambiguous, wrongheaded ones like Vietnam. Cur-

rently, the post-9/11 War on Terrorism has strained the production of enemies as well as heroes. For, despite the Bush administration's struggles to put a human face on elusive evil, the Iraqi enterprise often seemed to drift in a miasma of aims and missed opportunities. Along with the "Shock and Awe" pyrotechnics, a human face was desperately needed to emerge from the fog of war. That face turned up on Jessica Lynch.

On April 3, the *Washington Post* ran a front-page headline, "'She Was Fighting to the Death'; Details Emerging of W.Va. Soldier's Capture and Rescue." Pfc. Lynch reportedly "fought fiercely and shot several enemy soldiers after Iraqi forces ambushed the Army's 507th Ordnance Maintenance Company, firing her weapon until she ran out of ammunition." She "continued firing at the Iraqis even after she sustained multiple gunshot wounds and watched several other soldiers in her unit die around her." She "was fighting to the death. She did not want to be taken alive," and was stabbed when the Iraqis closed in (Michael Getler, "Reporting Private Lynch," *Washington Post*, April 20). When her photo played on the covers of *Newsweek* and *People* magazines, no one seemed bothered by a patent recycling of the Alamo saga, or that the "facts" were receding into the fog of spin and PR.

However, a BBC documentary that aired May 18, maintained that the "ambush" had occurred because, following a series of miscommunications, her Humvee driver had made a wrong turn into a jackknifed U.S. truck; no gunshots or stabs were discovered; she had been treated kindly by the Iraqi medical staff; and her rescue was a trumped-up Hollywood stunt, performed and filmed after a tip-off that her captors (Fedayeen Saddam militiamen) had departed. Another news source reported that the Iraqi doctor who treated her discounted any wounds and claimed she was given a transfusion with blood donated by his staff (Cox News Service, May 18). These versions of her injuries as accident-incurred have been confirmed by her father who ruled out any entry wounds. The U.S. Government remained silent.

With so many conflicting versions circulating, Pfc. Lynch has become a vehicle weighted down with considerable baggage. She has been reported as unconscious and thus lacking any memory of these various events, raising the minimal question of how her wishes not to be taken alive became known. No doubt, everything will be made clear in due course, though the young soldier

was noticeably silent about the details upon her homecoming to West Virginia in July.

For the present we may ponder the possible meanings of her apparent construction as a female action-figure. Not another G.I. Jane, which has already been turned into a Demi Moore movie, or a Jane Wayne, as some have noted, but rather a figure more in keeping with the new line of female video warriors. These may be "clever, karate-kicking protagonists controlled by players of either sex. They can also, depending on the player's ability and the games design, be victims of breathtakingly violent assaults by men with fists, feet, knives or bullets" (*The New York Times*, May 15). Assuming, then, that Pfc. Lynch is a fantasy-figure created by males for males -- as seems to be the case at least in part -- she would then be a vehicle for issues of gender transgression and anxieties over castration.

Given, in addition, the recent high incidence of violence against women at West Point and the Air Force Academy (*The New York Times*, May 22), one may hazard a guess at the sources of the imaginary wounding of the trooper. After targeting her for such aggressive assaults, her comrades-in-arms (Rangers and SEALs) fittingly initiated reparative measures to effect her rescue, also largely but fittingly a fantasy that redistributes the heroics among equally deserving males. To make sure everyone got the message, her rescue was recorded on night-vision cameras, but the final cut was severely edited. Reality or simulacrum, the whole episode forms a fitting specimen of warfare in the new millennium. We know something terribly traumatic happened to Jessica Lynch, like happened to the country of Iraq -- we just don't know what and we don't know why.

*Dan Dervin, PhD, Professor Emeritus of Literature at Mary Washington College, is a prolific psychohistorian whose more recent books are Enactments: American Modes and Psychohistorical Models (1996) and Matricentric Narratives (1997) on questions of gender and agency in women's writing. He was born in Omaha, Nebraska, and makes his home in Fredericksburg, Virginia. Professor Dervin may be*

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## **Psychoanalyzing Israel and the Peace Process**

Neil Wilson

Private Practice, Teaneck, New Jersey

*Review of Ofer Grosbard, Israel on the Couch: The Psychology of the Peace Process. Albany: State University of New York Press, 2003. Paperback ISBN 0791456064; 195 pages, \$21.95.*

Although Ofer Grosbard offers a sane, psychoanalytic understanding of a nation in conflict, it is with sadness that I review this book: Today marks the 10th day of the ill-advised Iraq war of 2003. My sadness evolves from the realization that, regardless of the awareness of the personal internal conflicts of national leaders, and the dynamics of societies in mutual hatred, probably nothing can or will change.

Grosbard is a *sabra* who adopted his parents' right-wing views, served in the Israeli army, and eventually became a clinical psychologist. He entered psychotherapy and noted that his political views turned sharply to the left. He states that many psychotherapy patients in Israel eventually experience the same leftist shift in political attitude.

Essentially he sees Israel as a country in transition, rebelling against its religious past and moving towards becoming a secular state. He compares this rebellion to that of a teenager's attempt to gain a sense of identity. Parallels are generally drawn regarding growth and development between the country Israel and a human being. Israel had a traumatic beginning. At its birth there were major attempts to destroy it. This awful beginning can be compared to attempts at infanticide, with the infant somehow surviving the most hostile of environments. The world for Israel, and the surviving infant, was in reality toxic and dangerous. What this leads to, Grosbard indicates, is a type of paranoid attitude. Originally wronged, a self-justified sense of always being right may pervade one's outlook. Again, Grosbard sees this for both the individual and Israel.

The author has no hesitation in employing psychoanalytic principles for an understanding of relations among nations. The United Nations is for Grosbard a group of nations operating not unlike any therapy group. Israel in turn is the personality-

disordered member of the United Nations. Israel always feels it is unfairly wronged and picked on, yet also feels morally justified. This role has been repeated since the beginning of the State of Israel. Additionally, he compares Israel the country to someone with a narcissistic disorder. When one's early life is so lacking in empathy there is a tendency to become self-absorbed and grandiose. The need of Israel for empathy from other countries is great but so often not forthcoming.

Grosbard sees America as usually empathetic to Israel's plight. Like the good parent, it offers security and comfort. The European countries, by contrast, are seen as impatiently attempting to impose their own solutions on Israel. The author notes that, like with a needy child, this approach will only lead to resentment, due to a lack of true empathy and a controlling attitude.

As one continues to read this book, it seems more and more natural to experience world conflict in psychoanalytic terms. Countries, as do people, have an unconscious. Jewish history, starting with the Old Testament, is analyzed as an analyst would attempt to comprehend the preverbal life of a patient. The Jewish God is seen as a monumental invention, all-powerful, narcissistic, never wrong, and, importantly, an abstraction. Christianity is in a sense a regression since there is a reappearance of more tangible factors such as idols, a Son of God, etc. Grosbard reminds us that the separation phase of development that we all experience allows for the same process. The mother initially is experienced in concrete, part-object terms and is not at first incorporated within her child. Over time she is introjected and becomes an abstraction within us. We can then mother ourselves to a great extent.

Freud would say that anti-Semitism in part stems from the Christian belief that Christ died for the sins of man. If one believes this, one is personally saved. Because Jews reject this notion, negative traits are projected and externalized onto them. A realization of the above offers an understanding of another basis of Israel's conflict with the world at large.

National anthems of many nations are examined. Every nation chooses an anthem that reflects its deepest feelings. Israel's anthem is focused on Jewish feelings, yearnings, fears, and suffering, and the cruelty of the world. Grosbard sees it as the anthem of a paranoid nation. He proposes a major change in the anthem that would reflect hope and inclusion.

Grosbard's four-page postscript is worth the price of this book. He employs Margaret Mahler's concept of separation-individuation to describe the plight of the Palestinian-Israeli conflict. They are so merged that separation, and therefore the creation of a separate Palestinian state, is approached but never occurs. He notes that suicide bombers die with their body parts intermingled with those of murdered Israelis. A recent suicide bomber actually was disguised as an orthodox Jew, making Grosbard's view even more eerie. They are thus attached also out of hatred.

Essentially, analyzing Israel has as its purpose the advancement of the peace process, which in itself appears unending. Grosbard actively encourages Israel to attempt to comprehend the position of the Palestinians and the surrounding Arab states. He suggests the almost impossible task of putting oneself in the shoes of the enemy, understanding them, and recognizing their pain. May we all attempt to achieve that lofty goal.

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## Muhammad and the Islamic Community

Jay Y. Gonen

Psychohistory Forum Research Associate

*Review of Subhash C. Inamdar, Muhammad and the Rise of Islam: The Creation of Group Identity. Madison, Connecticut: Psychosocial Press, 2001. ISBN 1887841288, pp. xix + 266, \$40.00.*

Subhash Inamdar has written an informative and a very suggestive book about Muhammad and the rise of Islam. His narrative serves as an example of how psychobiography (Muhammad's personal life) and group psychohistory (the creation of the entire Islamic community, or *umma*) can be successfully wedded together. The author is a professor at New York University School of Medicine in the Department of Psychiatry. In the book's preface he informs the readers that he was born in the port city of Mombasa, Kenya, where Africa collided with the seafaring Indian, Arab, and European worlds. It becomes clear that he has been

exposed to many cross-cultural winds that enabled him to examine both lovingly and critically the early rise of Islam as a culture that succeeds in providing a sense of well being to its members.

Nevertheless, the reader, who by now anticipates an exciting portrayal of Muhammad as a creator of a group identity, needs to be patient. There are academic dues to be paid by plodding through Part I: The Formation of a Group and Group Identity as well as through Part II: Psychoanalytic and Sociological Perspectives. It is all written in the style of a doctoral dissertation in the behavioral sciences. These chapters provide an excellent summary and integration of the contributions of psychology, sociology, and anthropology to the fields of individual growth and group formation. For a narrative that is burdened with social science jargon, it is written quite clearly and is of value to teachers and researchers. Moreover, it can serve as a somewhat abstract introduction to any group story, not just that of Islam. But in the meantime, Muhammad and Islam need to wait for the readers to be properly educated in the social sciences so as to be better able to appreciate the history of the new Islamic group when they finally come to read it. The social scientist is not likely to complain about the book's division. The general reader, however, might possibly have benefited more if, instead of the lengthy social science prolegomena, the author would have delved right away into the rise of Islam and inject more social science insights into the story to illuminate specific events as they occur. In fairness to the author it should be acknowledged that he has done some of that, especially with regard to the theoretical contributions of Erik Erikson. What is more, both Part III: The World Before Islam and the Birth of a Prophet and Part IV: The Rise of Islam, make for a suspenseful reading that compensates for the earlier more laborious reading of the theoretical sections. One could easily sense that the last two sections of the book were written by someone who knows this world from the inside and whose vivid outlook was enriched by cross-cultural perspectives.

Inamdar provides the readers with a lucid description of the diversity of pre-Islamic Arabia. There were geographic and climatic differences, tribal and ethnic divisions, different spoken dialects, and there was a contrast between city dwellers and groups leading nomadic life that prompted both economic cooperation and competition. There were also the threats from surrounding empires that operated on a politico-military scale far

larger than that of the limited Arab tribal framework. What is more, the major polytheistic cults among the Arab tribes and clans felt an increasing challenge posed by the universalist religions, mainly Christianity and Judaism. In the seventh century it all added up to a rising cultural, economic, and military challenge for the divided tribes and clans of Arabia. An adequate solution for this mounting challenge required nothing less than the creation of a new group identity.

Muhammad stumbled into this psychohistorical calling through a series of "revelations." His somewhat precarious life circumstances of being orphaned and of lacking adequate clan support to insure his physical safety in the face of clashes or feuds served as springboards for his creative compensations. His firsthand experience of vulnerability to and dependence on the actions of the group reinforced his predilection to seek creative group solutions for problems which he experienced individually. But in and by itself, being in a precarious situation does not guarantee the generation of creative solutions. An added impulse is necessary to turn a person into such a unique individual as Muhammad was. It manifested itself through "revelations" that signaled his own dawning recognition that he was charged with the prophetic task of forging a new identity not only for himself but for the yet to be united Arabs.

Muhammad's father died before he was born. His mother died when he was six years old and his grandfather died when he was eight years old. Consequently Muhammad's physical and emotional needs as a child had to be taken care of by his extended family on which he had to depend for basic security. The extended family came through for him. But he was aware of his vulnerability. This experience taught him the pitfalls of insecurity and the vital importance of the larger group for providing security. At age 25 he married the 40-year-old Khadija, a merchant woman, who was a constant, and probably motherly, source of strength for him at a crucial point in his life. She trusted in his revelations even as he had doubts and wondered whether he was insane. With her support he persisted in his struggles to create a new group identity for the Arabs before they became united by Islam.

Permeating Inamdar's discussions of the rise of a new Islamic identity are three central principles of group formation. The first is that the representational world of a group should tie the individual identities of its members to the larger group

identity. The second is that the representational worlds of either a small child or the group at large must satisfy basic physiological needs, safety and security needs, and the need for basic trust or a sense of justice. Following Erikson's notion of the importance of social institutions that would tend to these needs, Inamdar identified them as a free economy, police and army, and a legal system, respectively. The third principle, following Freud, was that an effective leadership model that successfully binds individual members to their group includes both the vertical identification with a leader/father figure and the horizontal or brotherly identification with fellow group members.

The author attributed Islam's rapid spread and durability to Muhammad's intuitive adherence to these basic principles of group formation. Having internalized the traditional representational world of his clan in pre-Islamic Arabia, Muhammad now transformed it. He advanced the notion of an *umma*, a single community whose political power was converted into a religious authority. It had a small beginning in Medina but it had an almost limitless growth potential. Divine grace was now symbolized by the worshipers themselves. Under an overall religious umbrella, a moral and financial solidarity was established that propped up military enterprises. Eventually these enterprises gave rise to an empire whose success was regarded as a validation of the universalist religion of Islam. By tracing Islam back to the truly original religion of Abraham the Patriarch as well as of Moses, and by identifying Islam as the original and true version of monotheism compared to the Jewish and Christian false versions, Muhammad made Islam independent of Judaism and Christianity and fully capable of responding to the challenge that universalist religions posed to the pre-Islamic polytheistic culture. In essence he provided a representational world of the Islamic group that transcended tribal limits, geographic borders, or language barriers. This new representational world of a would-be huge religious and political group confirmed as well as transcended the individual identities of its members.

Muhammad also was attuned to the duty of the group to satisfy basic physical and emotional needs of its members. Both power and justice were needed for that purpose. Power was provided by a metamorphosis of the old tribal *razzias*, or raids, into *jihad*, or striving, as the expanding *umma* was to fight the unbelievers. Growing Arab armies provided more power and economic largess. Equitable

distribution of loot provided justice. Furthermore, embracing Islam provided safety and security from tribal blood feuds. A central mechanism for peaceful arbitration of conflicts was established with Muhammad at its head. Only he was "God's messenger," and through various steps he dissociated himself from any links that would imply favoritism toward any particular tribe or clan. To insure justice and a sense of trust, the payment to support the poor and the needs of the general community was included as one of the five Pillars of Islam. Somehow Muhammad understood that in order to ensure a project one must fund it! He therefore enshrined it in the religious law.

Lastly, Muhammad had an intuitive grasp of the special role of the leader. He took care to remain a unique and unrivalled messenger of God so as to serve as an undiluted focus for identification. He reinforced the perception that he represents the *umma* at large and not any specific subgroup. Vertical identification with the leader was therefore facilitated. Moreover, the major idea of the new Islamic community with which he came to be identified could now even substitute for his active leadership role. Muhammad may have opted for just such a substitution when he chose not to name a successor. As for the horizontal identification of members of the *umma* with each other, Muhammad reinforced it by special acts such as instituting a pact of brotherhood between the "Helpers" group and the "Emigrants" group in Medina. By and large, though, the horizontal identification among all Muslims was strengthened by the shared representational world of their new religion and further reinforced by the sense of brotherhood that fellow *jihad* warriors were likely to share.

The book includes other intriguing topics such as group immortality and the promise of heavenly paradise for fallen *jihad* warriors. All these make reading the book truly worthwhile. The focus of the book is on Muhammad and the rise of Islam. It was not meant to deal with Islam's subsequent decline, its current crises vis-à-vis modernity and its clash with the West. But the author was of course aware of these issues that concern both Islam and the West. The West has its own crisis as the result of industrialization and modernization. What happened in the West is that, in industrialized nations of the post-Enlightenment era with a secular and scientific worldview, major changes have taken place. Extended family, clan, religion, and kingdom have given way to nuclear family, class, and nation state, respectively. The

author believes that the conflicts that these changes generated could wreck Europe from within. At this point one may wonder whether the author contemplates at least some Islamic solutions for the ills of the West. On one occasion and in reference to the Quranic verse (60:7), "It may be that God will establish love between you and those with whom you are at enmity," the author made the following statement concerning this theme of reconciliation with the hated other: "The revelation that the revered founder of Islam fulfilled is the most powerful message that Islam has for a changed world of today where our capacity for mutual and assured destruction poses immeasurable risk." This statement serves as a timely reminder that the voices of Islam are not only the voices of extremist fundamentalism and violent hatred. The ills of the West are surely there. But let us also remember that, during its Golden Age in the ninth and tenth centuries, Islam was actually the "West" of its time and fairly secular in its pursuit of science.

*Jay Y. Gonen, PhD, who retired from the practice of psychology to a career of scholarship, is the author of A Psychohistory of Zionism (1975) and The Roots of Nazi Psychology: Hitler's Utopian Barbarism (2000). He has recently completed writing Yahweh Versus Yahweh: The Enigma of Jewish History. Dr. Gonen may be contacted at <jygonen@yahoo.com>. □*

## A Response to Nancy Kobrin's References to Spanish History

**J. Lee Shneidman**  
Adelphi University

In "Psychoanalytic Explorations of the New Moors: Converts for *Jihad*" (Clio's Psyche, March 2003, Vol. 9 No. 4:157, 172-187), Nancy Kobrin makes a number of interesting points about converts to Islam and is quite right in referring to Osama bin Laden and many Arabs as racists who favor full-blooded Arabs over converts. However, medieval and early modern Spanish history does not support her generalizations. Moreover, she seems to base her historical analysis partly upon the statements of Osama bin Laden and other Islamic fundamentalists who have ideas about Iberian history that do not withstand reality.

The Muslims' being driven out of Castile in 1492 (the historical basis of the so-called Al Andalus Syndrome) was not a crucial loss for the Is-

lamic world since their civilization was in decline due more to internecine struggles than to wars with Christians. It wasn't the Christians who destroyed the glory of Muslim Spain; it was the Muslim Berbers from North Africa. The conquest came about when the Bishop of Toledo in Spain asked Musa, the governor of all Muslim lands west of Libya, whose capital was Kairouan in Tunisia, to help overthrow the Visigothic King Roderick. In 711 Musa sent his Berber slave Tariq, who, with a Berber-Arab army, defeated Roderick someplace near Jerez de la Frontera and conquered Spain. Then the governor took his Arab army and arrested Tariq and sent him in chains to Damascus. Meanwhile, Kalif Walid I (r. 705-715) the ruler of the Muslim world, sent a spy who killed Musa and sent his own ministers to rule Spain. So, though it was a mostly Berber army that had invaded, it was the Arabs who sent them, and there was an ongoing conflict between the Arabs and the Berbers and other North Africans such as the Riffs and Touregs.

The Arabs are racists, as Kobrin notes, but unfortunately she does not apply this knowledge to Spanish history. The problem was that the Arabs had sent only men, so they were busy impregnating local women. The Arabs kept themselves separate from the Berbers, whom they looked down upon. This racist attitude still exists and is reflected in Osama bin Laden's proudly declaring that he married only full-blooded Arabs, as did his daughters.

Civilization thrived in the Iberian Peninsula. The Arabs had done a much better job of preserving and building upon the knowledge of the ancient Hellenistic world than had Christian Europe. Spain became a great center of science, medicine, and intellectual development. The Muslims had knowledge that others valued and it was disseminated to Christians and Jews. The Christian King Alphonso VII (r. 1126-1157) called himself the "King of the Three Faiths." The Christians were busy translating from Arabic. A scriptorium was set up in Toledo after 1085, and there were scholars like Gondisalvo translating Arabic scientific works into Latin.

Unfortunately, right after the high point of Omayyad rule in Spain (about 1000) there was a revolt against Hisham II (r. 976-1009). It was a North African anti-Arab, anti-intellectual, anti-secular, fundamentalist revolt led by Berbers, but others were involved, including some of the Slavic slaves who were quite numerous. In the 11th and 12th centuries, the North Africans burned the great

libraries and many of the learned fled to Cairo, Baghdad, southern Italy, and elsewhere. The Jew Maimonides was among those who fled to other parts of the Islamic world.

After 1037, Muslim Spain was divided into 20 petty warring states. Their rulers hired unemployed Christian knights to fight their battles. These knights were paid in silver and gold coin, thus helping to spark Western Europe's economic and intellectual development. The Christians eventually eliminated the Muslim principalities one by one, with Granada holding out the longest. The Arabs became only a tiny elite dominating different African Muslim groups in Spain.

That the date of 1492 looms large in the minds of some contemporary Islamic fundamentalists is a reflection of their ignorance of Spanish history. It is even less meaningful than Osama bin Laden's talking about the "crime of 1924," which is the abolition of the Caliphate by the Turkish Republic. The Caliphate was a shadow of its former self, just as Islamic Spain was in 1492 or the Holy Roman Empire was when Napoleon destroyed it in 1806. What is also significant is that by insisting on the fantasies of 1492 and 1924, the fundamentalists refuse to accept any responsibility for the collapse of Muslim civilizations. Omayyad, Abbasid, Fatimid, and Ottoman glory was in the secular states, not the fundamentalist ones. Süleyman the Magnificent (r. 1520-1566) is in Turkish called "The Lawgiver." It was the Muslim ability to absorb Greco-Roman, Hindu, and Chinese ideas and build upon them that created the great Muslim civilizations. It was the fundamentalists that destroyed them.

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## Kobrin Replies to Shneidman

**Nancy Hartvelt Kobrin**  
**Hennepin-Regions Psychiatry Training Program**  
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In response to Professor Shneidman's comments, a close reading of my essay indicates that I do not claim that it was the Christians who de-

stroyed the glory of Muslim Spain. My point is precisely that the Muslims experienced and continue to experience their military defeat and subsequent military expulsion *as if* the Christians had destroyed it. This illogical belief began the moment that Boabdil, the defeated Nasrid king, gazed for the last time at his surrendered Granada. The spot from which he gazed is called to this day "The Last Sigh of the Moor."

He [Boabdil] gave a deep sigh of despair and burst into tears.... His mother, who had once been a slave in a harem, did not extend a word of sympathy to her distraught son. Her rancor overwhelmed her. 'You do well to weep like a woman for what you could not defend like a man,' she shouted at him (Paul Fregosi, *Jihad in the West: Muslim Conquests from the 7th to the 21st Centuries*, 1998, pp. 273-274).

I use the word "destroyed" in the Kleinian sense of feeling annihilated to the point of losing one's identity. Muslims cannot tolerate being defeated. An example of this is the first, for them essentially unsuccessful attack on the World Trade Center in 1993 followed by the second, for them spectacularly successful attack on September 11, 2001. They feel that they are being persecuted when they lose.

Moreover, it was not I, but Akbar S. Ahmed, the *Muslim* sociologist, who coined the concept of the "Al Andalus Syndrome" with specific reference to "regular" Islam (Ahmed, *Discovering Islam*, 1988, pp. 2-3), preceding Osama bin Laden by at least 10 years. He cites the inability to mourn the loss of the land and a fixation/obsession about reconquering it. In addition, Malise Ruthven and Bernard Lewis, to cite only two among many, have noted that Muslims adhere to a doctrine of irredentism -- that any land which is taken from them must be re-captured and re-claimed. Bernard Lewis stresses that "For Muslims, no piece of land once added to the realm of Islam can ever be finally renounced..." ("License to Kill: Usama bin Ladin's Declaration of Jihad," *Foreign Affairs*, 77:6, 1998, p. 16). (See also Ruthven, *A Fury For God*, 2003, p. 203.) This is an ideology of Islam, *not just the Islamists*.

Finally, 1492 looms large not just in the minds of the fundamentalists but also the *ummah* (the world community of Islam) in all its diversity. Concluding by way of this point, Robert Baer, former CIA agent, who is also fluent in Arabic, has put it well in his recently acclaimed *Sleeping with*

*the Devil: How Washington Sold Our Soul for Saudi Crude* (2003), where he writes:

On June 5, 1967, Israel launched a preemptive attack on Egypt, Syria, and Jordan, quickly and decisively defeating all three countries. From Jordan, Israel captured the West Bank and Jerusalem; from Syria, the Golan Heights; and from Egypt, the Sinai Desert. *It was maybe the most humiliating defeat the Arabs had ever suffered, at least since they were forced out of Spain in 1492* (p. 88; emphasis added).

Baer is referring not only to Osama bin Laden and the fundamentalists, but also to the Arabs and by extension the *ummah*.

*Nancy Hartevelt Kobrin, PhD, is a psychoanalyst who supervises psychiatry residents in the Hennepin-Regions Psychiatry Training Program and maintains a private practice in St. Paul, Minnesota. She is author of "Psychoanalytic Notes on Osama bin Laden and His Jihad Against the Jews and the Crusaders" in the forthcoming Annual of Psychoanalysis (Volume 31) and is currently working on a book on Islamic suicidal terrorism as political domestic violence. Dr. Kobrin may be contacted at <nhkobrin@comcast.net>. □*

## Psychoanalytic Explorations of the Other as Rationalization of Vengeance

David Lotto  
University of Massachusetts

On reading Nancy Kobrin's article, "Psychoanalytic Explorations of the New Moors: Converts for *Jihad*" (Clio's Psyche, March 2003, Vol. 9 No. 4:157, 172-187), I had a strong negative reaction and felt compelled to write a response. Kobrin's piece is just one example of many which have been published in this country since 9/11 which use psychoanalytic, psychological, or psychohistorical perspectives to pathologize the behavior and motives of those alleged to be involved in, complicit with, or in support or sympathy with the "Islamic fundamentalist terrorists" who are reported to be responsible for 9/11.

The Kobrin article has some harsh things to say about Islam and its followers. It is long and covers much ground. I will briefly summarize only

those parts of the article, which are relevant to the issue I wish to address.

Kobrin starts her paper with the statement: "Conversion is a central concept of Islam...." She then goes on to argue that there is a very dangerous subset of contemporary converts to Islam who she labels as the "New Moors" and describes as "emotionally unstable personalities given to violent terrorist acts, which they rationalize as justified by the Islamic faith."

Kobrin then argues that the majority of Muslims identify with these "New Moors" because they share with them strong feelings of shame and humiliation. These shameful feelings have two sources. One is the unresolved mourning for the loss of Andalus -- the "crown jewel" of the Western Caliphate -- the Moorish kingdom of Granada, which was established by conquest in the 8th century and lost, by conquest, to the Christian Kingdom of Ferdinand and Isabella at the end of the 15th century.

The second source of shame, according to Kobrin, comes from the bad feelings Muslims have about themselves because they engage in imitative behavior and feel ashamed of their lack of creativity and originality. The Muslim majority identifies with terrorists who are "rude imitators who think on the level of young children and act out their fantasies with the murder of innocent people."

For me, this kind of writing has serious problems related to the issues of bias and credibility. If one bears hatred toward the group one is trying to understand because they are held to be responsible for violence done to you, your loved ones, or members of the group with whom you identify, it is highly likely to skew one's perceptions. This is not to say that one shouldn't try to understand, or publish articles about, the behavior of others, even if they are one's enemies. However, it is my contention that if you want to have credibility, that is, if you want to be taken seriously when you are trying to say something critical about the behavior and motives of others, you also have an obligation to address similar behavior and motives that characterize one's own group, culture, or nation. As Jesus is reported to have said: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine own eye" (Matthew 7:3-5). If one wishes to lay claim to some form of moral authority and wishes to avoid the charge of arrogant ethnocentrism, it is necessary to demonstrate one's objectivity, neutrality, and evenhandedness by starting with

self-examination and self-criticism.

For example, to speak of the unresolved mourning of Muslims leading to violence toward others without any mention that this is precisely what we in the United States are doing by striking out against Afghanistan and Iraq following 9/11 seems to me to be a glaring omission. (David Lotto, "Emotions and Ideology," *Clio's Psyche*, March 2003, Vol. 9 No. 4:157-159)

In reference to the issue of forced or coerced conversions, there is again absolutely no acknowledgment of the long history of religious intolerance and forced conversion on the part of the Christian West toward "heretics" and "unbelievers." The very Spanish Catholic monarchy which drove the Moors from Andalus was the birth place and center of the Inquisition, perhaps the most notorious coercive religious organization that has ever existed, one of whose specialties was the forced conversion of Jews and Muslims.

Kobrin's article describes the invasion of the Iberian Peninsula in 711 by a Muslim army led by Tariq ibn Ziyad, who is said to have burned the ships that transported the army across the straits of Gibraltar so that there was no option of a retreat. Tariq's actions are described in the following manner: "His sadistic pep talk and pyrotechnics against the West call to mind that of another. Yet Osama bin Laden pales in comparison as a poor imitation because he vicariously engages in holy war (*jihad*) -- he hides in caves and is not seen in battle." Bin Laden is basically being called a coward because he remains safe while sending his minions into danger and death. Dr. Kobrin is silent on the bomber pilots who rain death on those below from the safety of their cockpits in the skies over an Iraq whose air defenses had been totally destroyed, and the naval officers aboard their warships, also well out of harm's way, who stare at video screens and push buttons which send Tomahawk Cruise Missiles with their high-explosive warheads crashing into downtown Baghdad.

There is another, to my mind more serious, reason why I find articles such as this so troublesome. This kind of written attack on a group or a nation that is under the threat of having the horrendous destructive power of the United States armed forces unleashed on them, borders on being a form of hate speech. If one writes inflammatory and provocative prose accusing the "other" of being evil and inferior, and one's words are used in the service of promoting the massacre of innocent people -- specifically, both the civilians who were victims

of "collateral damage" and the soldiers who were doing nothing worse than trying to defend their country from foreign invasion (in both Afghanistan and Iraq) -- then I believe that one bears some degree of responsibility for the consequences which have been visited on the people of these countries.

The U.S. has responded to the narcissistic injury of the destruction of the World Trade Center buildings, the damage to the Pentagon, and the loss of 3000 innocent lives by striking out in rage, killing more than 3000 civilians in both Afghanistan and Iraq as well as killing many tens of thousands of soldiers in both locations, and destroying huge quantities of property and goods. The Taliban fighters and the armed forces of Saddam's Iraq may well have been guilty of much but they were not responsible for the events of 9/11, nor were they a meaningful threat to this country. It is hard not to see these events as spasms of vengeance, fueled by the righteous indignation of those who have had nothing to say about the violence perpetrated by their own government but who are now able to claim the status of wounded innocents since they have become the targets of violence.

### Editorial Board Appointment

We are pleased to announce the appointment of **James William Anderson** to the Editorial Board of **Clio's Psyche**.

Jim Anderson is a psychologist/psychoanalyst in private practice and Clinical Associate Professor at the Northwestern University Medical School in Chicago, where he has taught since 1981 and was named Outstanding Teacher by the Division of Psychology in 1995. In 1998 he also became a Faculty member of the Chicago Institute for Psychoanalysis. In 2000 he was appointed Associate Editor of the *Annual of Psychoanalysis* (Volume 31) and as such has played a key role in the special issue on psychohistory that will be published later this year.

Anderson is author or co-author of 29 publications. Among his subjects are Sigmund Freud, the Jameses (William and Henry and their mother Mary), Henry A. Murray, Woodrow Wilson, and the methodology of psychobiography. His forthcoming article in the *Annual of Psychoanalysis* is on the relevance of recent psychoanalytic theorists (Kernberg, Kohut, and Winnicott) to psychobiography. □

*David Lotto, PhD, is a psychologist and psychoanalyst in Pittsfield, Massachusetts, who is a Psychohistory Forum Research Associate and an adjunct professor at the University of Massachusetts. He is passionate in his devotion to peace and concern for social justice. Dr. Lotto may be contacted at <dlotto@Berkshire.rr.com>. □*

### Kobrin Replies to Lotto

I welcome Dr. Lotto's criticism but I find it problematic. Just because I offer an honest critique of Islam which is not flattering and which he interprets as "negative," he equates it with being false and not true. In addition, Dr. Lotto is of the opinion that I am obligated to criticize Christianity, the Christian West, and especially the U.S. in order to offer a point of view that is valid. This is clearly fallacious. Criticisms of both Islam and Christianity should be judged on the basis of the facts upon which they offer their respective views.

I have no problem with Dr. Lotto's having personal feelings about my essay. Indeed, I would assume that each reader has feelings about the article. However, the personal response of the reader is not at issue. What is at issue and of interest is precisely what such "personal feelings" might have to do with the facts of the matter at hand. By this I mean, what might we learn from those who insist, as Dr. Lotto does, that I should have criticized both religions and that such criticism would have allegedly led to a more "balanced, evenhanded" view? If I had criticized Christians, this would not guarantee that I have offered a balanced and accurate view. If anything, such supposed, even pseudo-, "evenhandedness" towards both religions may proffer an illusion of balance to the detriment of the facts. His wish for such balance is clearly erroneous because it is the accuracy of the information and the cogency of the criticism that carries weight.

It is important to recall the fine critiques of Islam and Islamism by both Salman Rushdie and Ibn Warraq. They do not let Islam off, because they consider it impossible to separate Islamism from Islam. See Rushdie, "November 2001: Not about Islam?" in *Step Across This Line* (2002), pp. 339-340, and, most especially, Ibn Warraq, "The Totalitarian Nature of Islam," pp. 163-171; "Arab Imperialism, Islamic Colonialism," pp. 198-213; and "The Arab Conquests and the Position of Non-

(Continued on page 74)

### Call for Papers

#### America as an Imperial Power? Psychological Implications Special Theme Issue, Dec. 2003

Some possible approaches to this topic include:

- The psychohistorical/psychological "whys" of American economic, cultural, military, and technological imperialism
- The trauma of September 11 as the impetus for 21st-century American imperialism
- Bush's Preemption Doctrine as a cover for imperialism
- Afghanistan, Iraq, and the Middle East: images, fantasies, and realities of imperialism
- In what ways is/is not the "American character" imperialistic?
- Religion as a motivation for imperialism
- Contrasting American self-images as democrats and imperialists
- The implications of an American empire in denial
- Emotions aroused by words such as "manifest destiny," "world's policeman," "globalization," "occupation," and "empire"
- Comparing modern America with the Roman and British empires: The psychodynamics of democracy becoming empire
- The psychology of the "imperial personality" from Cecil Rhodes to George W. Bush
- Psychobiographic profiles of the Roosevelts and Douglas MacArthur (in Japan) as proto-Caesars
- Psychodynamics of the neo-conservatives who advocate imperialism
- Psychologically oriented review essays of recent relevant books such as Clyde Prestowitz, *Rogue Nation*, and Warren Zimmerman, *First Great Triumph*
- Symbols of American imperialism/empire
- Using "presidential theater" and "stagecraft" on television to promote an imperial presidency
- In the age of television, does America have the staying power for imperialism?
- Imperialism in literature: Beyond Conrad and Kipling

**Articles of 500-1500 words, due Oct. 15**  
**Contact Bob Lentz, Associate Editor**  
 <lentz@telusplanet.net>

(Continued from page 73)

Muslim Subjects," pp. 214-239 in *Why I Am Not a Muslim* (1995). Both noted authors were born and raised as Muslims. Having had intimate experience with Islam, they write from within the tradition. Having seen the "emperor naked," they do not fear to speak out.

See author profile on p. 71. □

## Bulletin Board

The **Lawrence Friedman** (Indiana University) **Psychohistory Forum WORK-IN-PROGRESS SATURDAY SEMINAR** presentation, "**Erik Erikson and Erich Fromm**," originally scheduled for September 20, will be rescheduled to the late winter or spring. For the fall and winter seminars we are working to schedule **Vamik Volkan** (Center for the Study of Mind and Human Interaction of the University of Virginia), who will present "**Signs and Symptoms of Large Group Regressions in the World and Post 9/11 America**." **CONFERENCES:** At the **International Psychohistorical Association** 26th annual conference in Manhattan on June 4-6, among the many presenters were Forum members **Rudy Binion, Jennifer Eastman, Paul Elovitz, Nancy Kobrin, Richard Morrock, Denis O'Keefe, Edryce Reynolds, H. John Rogers, and George Victor**. At the **International Society for Political Psychology** conference, among the Forum members who participated on the program were **Fred Alford, Herbert Barry, Rudy Binion, Alan Elms, Paul Elovitz, and Jacques Szaluta**. The **Center for the Study of Mind and Human Interaction** is scheduling a **November 15-16, 2003**, seminar in Charlottesville, Virginia, on "**Understanding Traumatized Societies**." Among the presenters are Leo Rangell and **Vamik Volkan**. For details contact Liz Olmsted by e-mail at <mind@virginia.edu> or by telephone at (434) 982-1045. **HONORS:** From September 2003 until March 2004, **Vamik Volkan** will be the **Erik Erikson Scholar** at the **Austen Riggs Center** in Stockbridge, Massachusetts. **NEW MEMBER:** We welcome **Dereck Daschke** to the Forum's membership. **OUR THANKS:** To our members and subscribers for the support that makes **Clio's Psyche** possible. To Benefactors Herbert Barry, Ralph Colp, and Mary Lambert; Patrons David Lotto, Peter Petschauer, and H. John Rogers; Sustaining Members David Beisel, Robert Pois, and Connie/Lee Shneidman, and Jacques Szaluta; Sup-

porting Members Rudolph Binion, Andrew Brink, and Jacqueline Paulson; and Members Suzanne Adrion, Sander Breiner, James Booth, Alberto Fergusson, Ted Goertzel, Geraldine Pauling, Margery Quackenbush, Howard Stein, and Richard Weiss. Our thanks for thought-provoking materials to Fred Alford, Andrew Brink, Lloyd deMause, Dan Dervin, Joseph Dowling, David Felix, Ted Goertzel, Jay Gonen, Nancy Kobrin, David Lotto, Peter Petschauer, Leon Rappoport, H. John Rogers, Lee Shneidman, Lawrence Tritle, and Neil Wilson. □























































### Call for Papers

## Psychology of the Arab-Israeli Conflict & Terrorism in the Middle East

### Special Theme Issue

December 2002

Some possible approaches include:

- The Nature and Causes of Terrorism: Comparative Middle Eastern Examples
- Applying Psychodynamic Concepts to the Israeli-Palestinian Struggle
- Factual, Historical Survey of Israeli-Palestinian Relations
- Finding Chosen Traumas and Chosen Glories in Israeli and Palestinian Histories
- Identification and Ethnic Rituals in Large Groups
- Comparative Suffering and Victimization: Violence in the Name of Suffering
- Getting Beneath & Beyond Recrimination
- The Relationship Between Childrearing Practices and Political Behavior
- Women in Palestinian Society and the *Intifada*
- Unconscious Sado-masochistic Elements
- Mutual Self-destructive Behavior of Israelis and Palestinians
- Psychobiographical Studies of Arafat, Barak, Sharon, and Other Leaders
- The Changing Identity of Arab Israelis
- Leader-Follower Dynamics
- Fundamentalist Jews and Muslims
- Internecine Clashes -- Violence Against One's Own
- Cycles of Violence and Exhaustion, War and Peace, Conflict and Resolution
- Journeys to Peace: Crossing the Psychological Borders to Conflict Resolutions
- Implications of the Israeli-Palestinian Dispute for the U.S. War on Terrorism
- Changing Views of Israel and the Palestinians in Europe and America
- Anti-Zionism as Anti-Semitism? Case Studies
- Book Reviews, for example, of Sharon's *Warrior*

**500-1500 words, due October 1**

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

### Announcement & Call for Volunteers

**Robert Quackenbush, PhD**, counselor, teacher, and author/illustrator of numerous books for children, has accepted the invitation of the Branton-Peale Institute and Counseling Center, in Manhattan, to direct the **Liberty Avenue Program**. The program's purpose is to help young people to discover ways of coping and resolving emotional conflicts with the events of 9/11 through art, writing, music, and dance. Every Saturday, professionals in the arts will teach and help; also at hand will be a psychiatrist as well as therapists. In addition, training programs for adults who work with young people will be offered. Professionals in the arts and clinicians are invited to participate. Contact Robert Quackenbush, PhD, P.O. Box 20651, New York, NY 10021-0072, <Rqstudios@aol.com>.



### The Best of Clio's Psyche - 1994-2002

This 153-page collection of many of the best and most popular articles from 1994 to the June 2002 issue is now available for only \$30 a copy. Contact Paul H. Elovitz. See page 63.

### Back Issues Wanted

The Makers of Psychohistory Research and Publication Project of the Psychohistory Forum is searching for copies of the *Newsletter of the Group for the Use of Psychology in History (GUPH)* and some early issues of *The Psychohistory Review*. Please contact Paul H. Elovitz at (201) 891-7486 or <pelovitz@aol.com>.

### Next Psychohistory Forum Meeting Saturday, September 21, 2002

Paul H. Elovitz

"Psychoanalytic Approaches to the  
American Presidency"

November 8, 2002, Psychohistory Forum  
Meeting on "Violence and War"

## In Memoriam: Melvin Kalfus (1931-2002)

Paul H. Elovitz  
Ramapo College and the  
Psychohistory Forum

Mel Kalfus, psychobiographer, psychohistorian, professor of history, institution builder, business executive, and Jewish intellectual, died on February 24, 2002, a week short of his 71st birthday, of congestive heart failure after a lifetime of struggling to maintain his health. He left behind a legacy of scholarship (published and unpublished) and courage.

Courage in the face of illness and death was a most outstanding characteristic of this talented scholar. Shortly after his birth in a Manhattan hospital he contracted whooping

*(Continued on page 49)*

## Letter to the Editor

### Praise for Clio's Psyche

"I like to think the [*Psychohistory*] *Review* has been reincarnated in **Clio's Psyche!**" Charles Strozier as quoted in "A Conversation with Charles B. Strozier on Heinz Kohut," (**Clio's Psyche**, Vol. 8 No. 2, September 2001, p. 90).

"Paul -- It's up to you now -- good luck with **Clio**. Larry" was a hand written note on the May 1, 1999, letter from Larry Shiner, Editor of *The Psychohistory Review*, advising that the *Review* was ceasing publication. (Published with permission)

CFP: Arab-Israeli Terrorism - Dec. 2002  
See page 124.

### Comments on the March Special Issue on Terrorism and "Home"

*[Editor's Note: We do not normally keep track of comments on Clio's Psyche by readers. However, after the first half dozen e-mail or in-person remarks on our March issue, we kept a record of the next 10 which are listed below.]*

- "The recent issue of **Clio's Psyche** was indeed great, especially [the article on] mourning ... superb." -A distinguished eastern professor

### Call for Papers Psychoanalysis and Religious Experience Special Theme Issue September 2002

Some possible approaches include:

- Personal Accounts on How Your Perspectives on Religion Have Been Changed by Psychoanalysis
- Reconsidering Classic Thinkers Such as Freud and Weston LeBarre
- Religious Development in Childhood
- Religious Dreams and the Use of Dreams by Religious Leaders
- Terror in the Name of God (e.g., anti-abortionism, *jihad*)
- Sexual Abuse of Children by Priests
- Psychobiographic Sketches of Modern Preachers, Prophets, Messiahs (e.g., Robertson, Farrakhan, Koresh)

**500-1500 words, due June 15**

**Contact Bob Lentz, Associate Editor**

**<lentz@telusplanet.net>**

**Professor Charles Strozier** recently established a new **Center on Terrorism and Public Safety** at John Jay College, CUNY. The purpose of the Center is to study terrorism in ways that are familiar and appropriate for a university but also to search for concrete applications of that research to make the world a safer place. Professor Strozier's own particular area of research is a psychological study of the World Trade Center Disaster through interviews with witnesses and survivors; his special concern is with the apocalyptic meanings of the disaster. The Center on Terrorism, in other words, seeks to blend scholarship and commitment in the context of traumatic historical memory. Professor Strozier may be contacted at <chuckstrozier@juno.com>.

### Call for Papers Psychoanalysis and Religious Experience

#### Special Theme Issue, September 2002

Some possible approaches include:

- Personal Accounts on How Your Perspectives on Religion Have Been Changed by Psychoanalysis
- Religious Dreams and the Use of Dreams by Religious Leaders
- Terror in the Name of God (e.g., anti-abortionism, *jihad*)
- Sexual Abuse of Children by Priests
- Psychobiographic Sketches of Modern Preachers, Prophets, Messiahs

**500-1500 words, due June 15**

**Contact Bob Lentz, <lentz@telusplanet.net>**

## Book Review

**There are no negatives in the unconscious.**

### Melvin Kalfus (1931-Feb. 24, 2002)

Mel Kalfus died of heart failure after a long struggle to maintain his health. There will be an extensive obituary in the next issue of **Clio's Psyche**. We urge friends and colleagues to **send us their memories** of this valued colleague, friend, and member of the Psychohistory Forum's Advisory Council. We wish to express our condolences to his wife Alma and their children.

## "Home" Symposium

**CFP: Psychoanalysis and Religious Experience - Sept. 2002 - See page 225**

### Call for Nominations: Halpern Award

for the  
**Best Psychohistorical Idea**  
in a

**Book, Article, or Internet Site**

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

**Call for Papers: Children and Childhood -  
June 2002 - See page 224**

## Call for Papers September 11 and the Psychology of Terrorism Special Theme Issue March, 2002

Some possible approaches include:

- Initial Emotions: Shock, Disbelief, Sadness, Anger, Hate, Humiliation, Victimization, and Frustration: Case Studies
- Fears, Fantasies, and Realities of Anthrax, Bio-Terrorism, and Nuclear Terrorism
- Group Feelings of Victimization and Entitlement in the Face of Trauma
- The Power of Symbols: Blood (Shed and Donated) and Flags in the Face of Trauma
- The Power of Altruism in the Face of Danger: The Psychology of Fireman and Other Relief Workers
- The Psychological Defense Mechanisms of Israelis and Others in Facing Terrorism
- Bush's Personalizing the Hydra-Headed Monster of Terrorism
- The Psychobiography of Osama bin Laden and Various Terrorists
- Islamic Fundamentalism: America as the Great Satan
- Why Many People Hate the U.S.
- Presidents Bush as War Leaders
- Psychohistorical Perspectives on Terrorism: Case Studies
- The Sense of Obligation to Avenge the Dead: Turning Anger into Vengeance
- Cycles of Terrorism, Retaliation, and Violence
- Denial and Disbelief in Facing Terrorism: Fortress America and "It Can't Happen Here"
- Why Intelligence and Security Were Negligent or Ignored
- Security, the Cloak of Secrecy, and the Open Society
- Effects on America's Children
- Nightmares, Dreams, and Daydreams of the Attack
- Mourning and Closure
- Survivorship and Post-Traumatic Stress Disorder

**500-1500 words, due January 15**  
**Contact Paul H. Elovitz, PhD, Editor**  
**<pelovitz@aol.com>**

### Forthcoming in Clio's Psyche

- Among the already submitted articles on "The Psychology of Terrorism, Tragedy, Group Mourning, Bio-Terrorism, and the War on Terrorism" are:
  - "Apocalypse Now"
  - "A Nation Mourns"
  - "Terror Victims"
  - "Enemy Images After 9-11"
  - "Pearl Harbor & World

### Call for Papers Children and Childhood Special Theme Issue June 2002

Some possible approaches include:

- Changing Childhood
- What Is It Like to Grow Up in the Modern World?
- Growing Up With a Single Parent, With an Immigrant Parent, As a Refugee
- The Effects of Television or Video Games on Children
- Why American Students See High School as a Type of Prison
- Sonograms as a Prelude to Female Feticide (China, India, America, etc.)
- The Effects of Custody Disputes
- Children of Divorce
- Children in the Courts
- Children and Childhood Through the Ages
- Are Children Better or Worse Off in the Modern World?
- Cross-Cultural Childhood Comparisons

**500-1500 words, due April 15**

Contact Paul Elovitz, PhD, Editor

<pelovitz@aol.com>

### Book Review

Inform colleagues of our March, 2002,  
**Psychology of Terror Special Issue.**

### Call for Papers Children and Childhood in The 21st Century June, 2002

500-1500 words, due April 15

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

**CFP: Psychoanalysis and Religious Experience - Sept. 2002 - See page 225**

**There are no negatives in the unconscious.**

**Wanted: In-depth Insight during Wartime**  
See call for papers on page 162.

### Next Psychohistory Forum Meeting Saturday, January 26, 2002

**Eli Sagan**

**"The Great Promise and  
Anxiety of Modernity"**

**Proposals** for Psychohistory Forum Work-in-Progress Seminars are welcomed. Contact Paul H. Elovitz, PhD, Editor, at <pelovitz@aol.com>

Nominate a graduate student or psychoanalytic candidate for a **Young Scholar Award Membership & Subscription**. Contact Paul H. Elovitz, PhD, Editor, at <pelovitz@aol.com>.

**Call for Papers**  
**Psychobiography**  
 Special Theme Issue  
 December, 2001

Some possible approaches include:

- Original psychobiographical vignettes
- Psychobiography-focused mini-interview with distinguished psychobiographers such as George, Mack, McAdams, Solomon, Strouse, and Tucker
- Symposium on Erikson's *Young Man Luther*
- Your experience in researching, writing, and publishing psychobiography
- Developments in psychobiography in the last 15 years
- Issues in doing psychobiography:
  - pathology and creativity

**Call for Papers**  
**Psychobiography**  
 Special Theme Issue  
 December, 2001

Some possible approaches include:

- Original psychobiographical vignettes
- Symposium of the pros and cons of Erikson's *Young Man Luther*
- Your experience with psychobiography
- Recent developments in the field
- Issues in doing psychobiography:
  - pathology and creativity
  - the use of empathy
  - evidence and interpretation, reconstruction, and reductionism
  - countertransference
  - assessing childhood's influence
  - interpreting dreams
  - assessing living individuals
  - alternative approaches
- Reviews / review essays

**Call for Papers**  
**Children and Childhood in**  
**The 21st Century**  
 Special Theme Issue  
 March, 2002

500-1500 words, due January 15  
 Contact Paul H. Elovitz, PhD, Editor  
 <pelovitz@aol.com>

- the use of empathy
- evidence and interpretation, reconstruction, and reductionism
- countertransference
- assessing childhood's influence
- interpreting dreams
- assessing living individuals

- alternative approaches
- Reviews / review essays of psychobiographies by others
- Woman's (or Feminist) psychobiography
- Your choice(s) for exemplary psychobiography(ies)
- Oral history as psychobiography
- Film and docudrama psychobiographies

**The Best of**  
**Clio's Psyche -**  
**1994-2001**

New for 2001.  
 This 132-page collection of many of the best and most popular articles from 1994 to the September, 2001, issue is now available for only \$25 a copy.

It will be distributed free to Members renewing at the Supporting level and above

**Next Psychohistory Forum Meeting**  
**Saturday, September 29, 2001**  
**Britton, Felder, and Freund**  
**"Freud, Architecture, and**  
**Urban Planning"**

**Call for Papers**  
**PsychoGeography**  
**Special Theme Issue**  
**March, 2001**

"PsychoGeography is the study of human projections upon geographic space and the psychic interaction between people and geography" (Elovitz). It investigates "how issues, experiences, and processes that result from growing up in a male or female body become symbolized and played out in the wider social and natural worlds" (Stein and Niederland).

Some possible approaches:

- The gender of geography (e.g., "motherlands" and "fatherlands")
- Psychogeography of rivers, islands, mountains, etc.
- Borders and borderland symbolism
- Cities, states, and countries as symbols of

**Call for Nominations**  
**Halpern Award**  
 for the  
**Best Psychohistorical Idea**  
 in a  
**Book, Article, or Internet Site**  
 Contact Paul H. Elovitz, <pelovitz@aol.com>.

**Presidential Election 2000**

**Book Reviews**

**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"**

**Invitation to Join**

Join the **Psychohistory Forum** as a Research Associate to be on the cutting edge of the development of new psychosocial knowledge. For information, e-mail Paul H. Elovitz, PhD, Director, at <pelovitz@aol.com> or call him at (201) 891-7486.

**Call for Papers**  
**Psychological Uses of 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)

**Group Psychohistory Symposium**

- Jury psychology
- Law as a system of gridlock
- Insanity and the law

**Saturday, November**  
**Psychohistory Forum**  
**Psychoanalysts Co**  
**Creative Pro**

**Call for Papers**

**Psycho-  
 biography  
 of  
 Ralph  
 Nader  
 Special**

**Theme**  
**March, 2001**

Possible approaches:

- Psychodynamics and childhood
- Nader's appeal to intellectuals and Inde-

**Next Psychohistory Forum Meeting**  
**Saturday, September 15, 2001**  
**Britton, Felder, and Freund**  
**"Freud, Architecture, and Urban Planning"**

**September 10, 2001**  
**Forum Meeting**  
**Confront the**  
**Process**

**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>

**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"**

**Call for Papers**  
**Crime, Punishment, and Incarceration**

**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>

### **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.**

**The Psychology of**

**Call for Papers  
The Psychology of Crime,  
Punishment, and  
Incarceration**

**Special Theme Issue  
September, 2001**

Some possible approaches include:

- Emotion in the courtroom
- Jury psychology
- Children and women in prison
- Immigrants and the INS
- The crime of punishment
- Comparative international studies
- Case studies
- Crime and punishment on TV
- How cameras change the courtroom dynamics

500-1500 words, due July 10

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

**Next Psychohistory  
Forum Meeting  
Saturday, September  
15, 2001  
Britton, Felder, and**

**The Best of Clio's  
Psyche**

This 93-page collection of many of the best and most popular articles from 1994 to the September, 1999, issue is available for \$20 a copy.

It will be distributed free to Members

**Call for Papers  
Our Litigious Society**

**Special Theme Issue  
March, 2001**

Possible approaches:

- Psychodynamics

**The Makers-of-Psychohistory  
Research Project**

To write the history of psychohistory, the Forum is interviewing the founders of our field to create a record of their challenges and accomplishments. It welcomes participants who will help identify, interview, and publish accounts of the founding of psychohistory. Contact Paul H. Elovitz, <pelovitz@aol.com>.

**See Calls for Papers  
on pages 164 & 165:  
PsychoGeography  
Psychobiography of Ralph Nader  
Psychological Uses of Law  
Crime and Punishment**

***The Best of Clio's Psyche***

This 93-page collection of many of the best and most popular articles from 1994 to the

**Saturday, November 10, 2001  
Psychohistory Forum Meeting  
Psychoanalysts Confront the  
Creative Process**

**Clio's Psyche of  
Psychohistory  
Call for Papers**

- Violence in Mass Mur-  
cide
- The Future  
the Third  
2000)
- Assessing  
Millennial-  
2000
- Psycho-
- Election  
biographies  
Gore,  
et al
- The Psy-  
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- Legalizing  
Society
- Psychobiog-
- Manias and  
nomics and
- The Role of  
server in
- Psychohis-

**Volkan Honored**

In honor of the retirement of **Vamik Volkan** and the work of the Center he created, the University of Virginia Center for the Study of Mind and Human Interaction (CSMHI) conducted a major conference entitled "Identity, Mourning and Psychopolitical Processes" on May 25-26. The featured presentations and discussions were on the human processes that lead to ethnic tension, conflict resolution, and the healing process. The speakers came from several disciplines -- psychoanalysis, psychiatry, psychology, political science, history, and anthropology -- and hail from the U.S and abroad. **Peter Loewenberg** of UCLA presented "The Psychodynamics of a Creative Institution: The Bauhaus, Weimar, Dessau, Berlin, 1919-1933" and **Howard Stein** of the University of Oklahoma Health Sciences Center, "Mourning and Society: A Study in the History and Philosophy of Science."

Volkan, who will retire later this year after 38 years on the University of Virginia staff, is currently the director of the CSMHI and a former president of the International Society of Political Psychology (ISPP). Volkan founded CSMHI in 1987 as an interdisciplinary center to specialize in conflict resolution and peace work, primarily in Eastern Europe and subsequently the newly independent countries from the former Soviet Union. He has developed theories for caring for severely traumatized populations in the wake of ethnic tension. "At the Center, we study preventive medicine for ethnic issues. In that sense, the Center is very unique," Volkan said. "When large groups

are in conflict, people die, they become refugees, they lose homes and their loved ones, and so they have to mourn. Without mourning, they cannot adjust. Ethnic identity is related to mourning. When people do not mourn, their identity is different." The Center is on the forefront of studies in large-group dynamics and applies a growing theoretical and field-proven base of knowledge of issues such as ethnic tension, racism, national identity, terrorism, societal trauma, leader-follower relationships and other aspects of national and international conflict.

For further information on Dr. Volkan and the Center for the Study of Mind and Hu-

**the  
Forum**

American Life and  
der as Disguised Sui-

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Millennium (June,

Apocalypticism and  
ism Around the Year

Geography

2000: Psycho-  
of Bradley, Bush,  
McCain, Buchanan,

chology of Incarcera-  
Crime

Life: Our Litigious

raphy

Depressions in Eco-  
Society

the Participant Ob-  
Psychohistory

torical Perspectives

**November, 2001**

**Psychohistory Forum Meeting**

**In conjunction with the National Association for  
the Advancement of Psychoanalysis (NAAP)**

**"Psychoanalysts Confront the Nature  
and Process of Creativity"**

announces an American  
dation research training  
CORST candidates (full-  
teachers) who have been  
rently in training in an  
lytic Association Insti-

**Call for CORST  
Grant Applica-  
tions**

The Committee on Re-  
search and Special  
Training (CORST) of  
the American Psycho-  
analytic Association  
Psychanalytic Foun-  
grant of \$10,000 for  
time academic scholar-  
accepted or are cur-  
American Psychoana-  
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## 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: 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 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

**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**

- Television, Radio, and Media as Object Relations in a Lonely

### 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>**

## The Best of Clio's Psyche

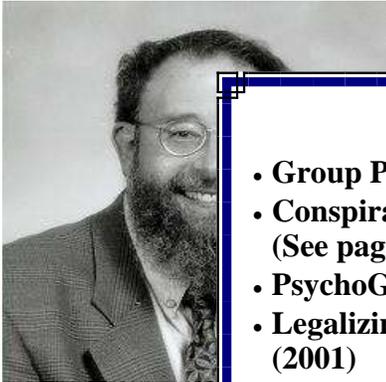
This 93-page collection of many of the best and most popular articles from 1994 to the September, 1999, issue is available for \$20 a copy.

It will be distributed free to Members renewing at the Supporting level and above as well as Subscribers upon their next two-year renewal.

Contact the Editor (see page three).

**Clio's  
 Psyche**  
 Now on

## Letter to the Editor



**Howard F. Stein**

(Editor's Note:  
We welcome  
scanned pic-

### 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

### 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).

## Book Reviews

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

## Letters to the Editor

## Nader, Political Nightmares, and Leaders' Morality Editorial Policies

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

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

### Invitation to Join

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• **Letters to the Editor**

## The History of Psychohistory

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

## Awards and Honors

### Award

The Psychohistory Forum has granted a **Sidney Halpern Award** of \$300 to Bob Lentz, Founding Associate Editor of **Clio's Psyche**, for Outstanding Work in Psychohistorical Editing.

**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).

### 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.

### Free Subscription

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 MAKERS OF PSYCHOHISTORY RESEARCH PROJECT

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).

☆☆☆

### 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.

There are no negatives in the

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Contact the Editor (see page 51).

Letters to the Editor

### 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"

## Call for Nominations for the

### 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 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

## Clio's Psyche of the Psychohistory Forum

### Call for Papers

- Future of Psychohistory and Psychoanalysis in the Light of the Demise of the Psychohistory

## The Best of Clio's Psyche

The Psychohistory Forum is pleased to announce the creation of The Best of Clio's Psyche.

This 94-page collection of many of the best and most popular articles from 1994 to the current issue is available for \$20 a copy and to students using it in a course for \$12.

It will be distributed free to Members at the Supporting level and above as well as Two-Year Subscribers upon their next renewal.

## 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"

## 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