

Transcript of the National Association for the Advancement of Psychoanalysis  
conference: Trauma and Change: Psychoanalysis in a Time of Crisis  
April 27, 2002

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**Speakers:** Vamik D. Vulkan, Charles R. Strozier

**Location: The Lighthouse**  
111 East 59 Street, New York, NY

Introduction: Ronnie Greenberg, MSW

Fellow analysts, supervisors, students, mental health professionals, family and friends: We welcome you to NAAP's thirtieth anniversary and this year's conference: Trauma And change, Psychoanalysis In A Time Of Crisis. We've traveled many different paths to and from the labyrinth of the psyche in the name of cure, in the name of healing, in the name of archetypes, of beingness, of mirroring, of the inner and outer object, of the ego as a knower and of joining and progressive communication. We also are here for the self as a knower in helping those to become whole for those patients that we work with. This past year has been both a very troubling and challenging time for this time we have all gone through the synchronicity of life and of the therapeutic relationship has been illuminated in our resonating with patients for we have all gone through this terrible tragedy together at the same time, and in our home. The conference committee this year ... the goal is to deepen our understanding of the very profound effect it has had on all of us and finding new and different ways of working together with patients as an analytic community to promote healing, change and unity as a positive force in the chaos during this very significant and difficult time for us all.

I now have a very few brief announcements. While we have arranged for a very stimulating program this year we regret to inform you that Dr. Robert Lifton has not been able to come. He was ill and is recovering and sends his regards. He has an extended illness but he is recovering. In the afternoon, following the morning workshops, we're going to have a Grandiva(?) Awards luncheon on the second floor

in the Benet Venuda Hall, following by a NAAP business meeting in the Aime Auditorium for about twenty or thirty minutes or so. We will then all meet back in Aimes Auditorium promptly at 2:20 for our afternoon program. Those of you that have not signed up for lunch, we've included a list of nearby restaurants that you can have lunch at.

I now would like to introduce Dr. Richard Lewis, our current and regrettably outgoing President. He has been a member of NAAP since 1998 and shortly after he gracefully and with much finesse stepped in as acting President for Maricido Lee. He then served another two years as President. He is also on the Board of the Jungian Institute and is both a very dedicated leader and a great facilitator and listener as well. He has been a very pivotal force in getting our Committees up and running for the past number of years in the NAAP Association. He's been easily accessible and a great listener and one of our consultants of our conference this year. It has been a pleasure working with him. I now present Dr. Richard Lewis. (applause)

Introduction By Dr. Richard Lewis

Thank you. Thank you for the introduction. And welcome everyone, --all of the people that Ronnie mentioned. So welcome everyone to this years' conference. It also is the thirtieth anniversary of the founding of NAAP so to note that. I feel that Ronnie and her Committee have planned an interesting and stimulating time for all of us today: Trauma And Change, Psychoanalysis In A time Of Crisis. As you can see by the conference brochure cover that the attack on the World Trade Center on 9-11, New York City's portion (?) of that awful day. The conference theme almost presented itself when our Committee was searching about for what are we going to focus on. But more specifically it's the examination of various aspects of trauma from a psychoanalytical standpoint. To do this we have for you the several modalities distinguished speakers to an audience, small group workshops, dialogues between speaker and audience, and finally, a reception, last but not least, where we can talk to one to another just at a reception room.

I wanted to mention two housekeeping details. One is on the conference (inaudible) -is one of the tables out there. It's a joint conference that NAAP and the Colorado Center For Modern Psychoanalytic Studies are presenting called: Join Us To Explore

The world Of Dangerous Attachments. It's in Marina Del Rey in California in October, and the information is out there. The other is in your packet, a questionnaire prepared by David Darymple from the American Board For Accreditation In Psychoanalysis, our sister organization, on institutes, and would all analysts be good citizens and fill this thing out. It would be a great help to them. They're trying to get a sense of what ... of the state of institutes. It's pretty self-explanatory. It's in your packet so we'd appreciate greatly your filling that out.

Now, to begin our day we have two fine speakers. Our first one, Dr. Vamik Vulkan, comes to us from the University Of Virginia. Well, actually, he most recently comes from Germany but he's all over the world, but basically from the University of Virginia where he is Professor of Psychiatry there and a founder of the Center For The Study Of Mind And Human Interaction. This lat is an interdisciplinary center bringing together psychoanalysts, psychologists, psychiatrists, ex-diplomats, historians and a political scientist to study large group psychology, and particularly as it relates to national and ethnic conflicts, very much related to our topic today. Dr. Vulkan is a training analyst at the Washington Psychoanalytic Institute and founder and past President of the International Society For Political Psychology. His interest in psychological cause s and consequence of group conflict were stimulated, interestingly, in the '70s, in 1977, he says, by a speech given by Egypt--at the time Egyptian President Sadat given to the Israeli Cabinet in which he said that he thought that a large part--a major part--the major part of the conflict of Arab/Israeli conflict was psychological. Since then he has been active in psycho-political work throughout the world, Israel, Russia, Rumania, Slovakia, Hungary, Cyprus, Tunisia, Turkey, Albania, Croatia, Kuwait, and it goes on. Anyway, he's the recipient of numerous awards including the American Orthopsychiatric Association Max Hyman Award for his outstanding contribution to the psychology of racism and genocide, and the American Anthropological Association Boyer Award for the study of post-Chouczescu Romania. He's the editor, actually, of "The Journal Of Mind And Human Interaction" and the author of twenty-four books, the most recent of which is entitled The Third Reich In The Unconscious. If this conference were a day ... a week later I think we'd have it on the book tables. It's out on the 1st of May. The best comment that can be made about a speaker is that you ask them back. He was our speaker four years ago when we had our meeting ... part of our meeting at the United

Nations. Some of you may remember he gave a fine talk. So join me in welcoming back Dr. Vamick Vulkan. (applause)

Address By Dr. Vomick Vulkan:

Good morning, everyone. Can you hear me way back? Where to start? I think that I'm going to focus on religious fundamentalism. As you know, it is now a household word. Some years ago there was Waco but it wasn't international. About two years after Waco I'm sitting in my office and a call comes and this guy says to me, "I'm from FBI." Hmm. And he says, "We would like for you to chair a meeting at FBI to help FBI about their reactions to Waco." as you know, the behavioral scientist types in FBI wanted a more peaceful solution and those who had the guns, they wanted to shoot them. And there was a conflict and Janet Reno was extremely conflicted about this and they wanted to study it. So I said to the guy, --you know, --here I'm with an accent and everything, I said to the guy, "why me?" And a moment of silence and the guy says on the phone, "We know all about you. (Laughs along with audience) So this is my introduction to religious fundamentalism and so on. By the way, I did chair that meeting and gave some suggestions to FBI and to my delight they followed all the suggestions. That's another story. I'll tell you later.

We cannot understand extreme militant religious fundamentalism without understanding what is large group regression, so I will talk about large group regression in general and then we will, at the end focus on large group regression in militant religious fundamentalism. Okay? So what I want to do is to show you a bunch of slides. Let me put this way. What in the heck is large group regression? Everybody writes about it. If you ... if you have papers, and so on, they write about large group regression but they do not describe what it is. We have some signs and symptoms so I kind of figured out there are about twenty signs and symptoms. So I will show you these signs and symptoms one by one, give a little example and then we come to religious fundamentalism. Is okay? Alright. Now, I'm supposed to ... where do I do this? This way? Okay, great. Okay. The first two you know about it from Freud so I'm not going to stay with those too much. President Bush's approval rate went up to eighty percent, a hundred percent, ninety percent. Groups rally blindly around the leader. Mila Omer, you know Omer, Taliban guy? Do you know the story how--you know-- he was the leader of about a hundred people and then

they came to Khadahar. And they couldn't conquer rest of Afghanistan. And even in Afghanistan people use large group psychology. You know how ...how he did it? In ... in Khadahar there is this place where Mohammad's cloak resides in a ... in a silver box, many, many silver boxes at the end, and so on. Long story, but I'll just tell you that he managed to go there and take this Mohammed's cloak, ran on top of a roof and put his hands into the sleeves of the cloak, thus merge with the divine power. People ran wild and he became Will Armor. Okay. Now, let me tell you about what happens, as things get more malignant. The leader/follower relationship begins to change and they basically then start ruining the basic trust in ...in people, especially in children. You see, we have family connections; we have a Klan connection ... That is more natural. What happens is that the basis trust--the children's basic trust about their parents are rushed. The gaps open so that the leader, like putting cement in these racks, they come and in and they pour in their religious fundamentalism or ideology. Example: I don't know if anyone of you ha been to Albania. Anybody? I can see you.... Anybody? No, nobody raised hands. Albania is a European country, by the way. It's in the middle of Europe. And for fifty years was under Enver Hoxa. And since they did not have enough money, we didn't care. But the Enver Hoxa was worse than Stalin. And in that country the children would go to school and they would say, early in the morning, "I love Enver Hoxa. I love Communist Party. I love Albania. I love my mother." Mother was number four. But that was not true because then the inspector would come in and would say to the kids, "Any of your parents last night ... did any one of them spoke of Enver Hoxa?" If the kid raised his had and said, "my mother said something nasty about Enver Hoxa" then that family would be ruined. Okay? So this is what I mean that the basic trust gets ... so that most parents--almost all parents would have ...would ... would be in secrets. They could not talk in front of their children. If you have such a parental environment that means that your basic trust gets ruined. Is that little example? Those of you who study the Nazi Germany propaganda machinery, you also know how they went into the business of ruining the basic trust of the German children by.... through design by a. a lady basically, Johanna Harder. They had books how to treat the kids so that you would let the kid fall down but you would not go and help the kid, and soon. I'm not going to get into that too long. But they were also a very good example of how basic trust gets.... gets ruined. Okay. These things we know a lot. As the group regresses there are divisions in society and the society ... those who follow the leader are perceived good and those who do not follow the leader are perceived

band. Before I proceed further, I am talking about large group processes. Obviously, in every society you will find dissenters and individuals, and so on. I'm not focusing on them. I'm talking about large group processes. The group becomes divided. In Albania, for example, literally people were divided into good families and families with a black spot. If anybody was against the dictator then he would be put in jail and the family would be exiled to the mountains, for example. And of course, the division also occurs between us and them and you see this in many parts of the world right now where there are hot conflicts. The perceptions become. As the regression takes more.... becomes more and more prominent, then the perceptions become black and white. We are all good. They are all band. Okay. We know of this also. I'm not going to stay on that. And then good morality changes. We know this also.

Let's go to Nazi Germany. An SS officer would be rather caught dead than stealing somebody's watch, but he wouldn't blink his eye being part of destroying unwanted groups. So the morality changes. By the way, I'm giving you symptoms. I'm not telling you unconscious, psychological reason for that. Okay? We can come to that later on. Group swings. It becomes involved in shared introjective and projective processes. Introjective processes mean that the regressed group is in the position to peek in whatever the leadership is dishing it out so become like a big mouth, so to speak, and the ... the ideology, fundamentalism, --whatever it is--it just gets into the group. But at the same time there are shared excessive projections, which makes the external world very dangerous and thus group also becomes paranoid. And this shows mood swings. As the group regresses you see magical thinking. You know who wrote about this first? Marie Bonaparte who took Freud from Vienna to London, and so on. Marie Bonaparte has a paper, if you are interested. I think it was 1947.

During the World War II the magical beliefs among Germans, among the British ...I'll tell you one example from my own country. I am from Cypress. I'm a Cypriote Turk. During the ethnic conflicts when the Cypriot Turks were pushed to live in three percent of the island they had hopelessness and helplessness. They only had one mountaintop under the Turks. The rest of them were under the Cypriot Greeks. And the Turks developed a magical belief. The belief was that there was a tremendously huge cannon on top of this mountain, and there was no way you could get the Turks.

You see? They could push a button and blast off the whole world. And if you talked to the kids you would see they are drawing this imaginary cannon all over the place. Magical belief occurred after September 11th among the fundamentalist Christians in this country. Remember, they said, that this tragedy was due to the fact that our sexual morals were being ruined because of homosexuals and lesbians, and so on. These kinds of things happen when there is stress and a group or part of a group regresses. Now, the next one I want to stay it a little bit. What we found out ... If you put the enemy groups together in a room, --let's say, influential people, --and you are not doing official diplomacy so they can say anything, you know what they do first? They list their grievances. You list your grievances. You just compete. And you wonder why in the heck ... They're going to negotiate and they're Russians, and suddenly after five minutes or half an hour in front of little Estonians, Russians begin talking about how they suffered at the hands... at the hands... at the hands of Tartars four hundred years ago. And we wondered about this and slowly we formulated some ideas. Let me just tell you. Each group has a memory of a tremendously bad event during which time the group lost a great deal, suffered, felt helpless, humiliated. If you cannot reverse your humiliation, if you cannot reverse your helplessness, if you cannot do your mourning process for your losses, what are you going to do? The group then, I mean member, obviously, even if they are different people, they pass certain tasks to the next generation. The next generation has to do the reversal of the humiliation, reversal of helplessness, and do the mourning for the original generation.

This is a process that takes place in very interesting ways. But as this transmission occurs there is a change of function... the mental image or the event now has another function because, since it is shared, becomes an ethnic marker or religious marker for the next generations. Okay? This is why when you put a group under stress, they go back to tell you about their past traumas—special past traumas-- because by reference to past traumas in a sense glues them together. So the main thing is that if a group is under stress its identity is under stress and they would do anything to protect their identity. And one way that they protect their identity, they go back to their what I call chosen traumas and they ... they speak about it. These are extremely, extremely important concepts, as far as I know, in international relations because wherever we went we see the reactivations of chosen traumas. They do not start wars. They are the fuel for wars. Once wars and war-like situations

occur, chosen traumas become the fuel of this. The most classic example occurred when Mr. Melosovich reactivated the chosen trauma of the Battle of Kosovo, which had taken place six hundred years ago in order to prepare the atmosphere for the horrible thing that happened to Bosnians. And some of you may know it, some of you may not, he had done many, many things. One was the most drastic thing which was happening in front of our eyes but nobody did anything about it was that they dug out the bones of Prince Lazar, who was the fallen Serbian hero six hundred years ago, and he was then buried near Belgrade. And they took this coffin from Serbian village to Serbian village. Every place they went they buried the man and they reincarnated him the next day. Priests came, people came. They screamed and yelled. BBC has a six-hour documentary on this. It's just unbelievable to watch it. So that they created a time collapse. Feeling, perceptions, emotions of an event--six hundred year old event-- was condensed into current events and created an atmosphere by ... by doing this. So chosen traumas are extremely important. And as soon as a group regresses than there is a turning to those traumas. We had--you know, --the American regression of ... after September 11th. I'll come to it at the very end. It has been a kind of average, expectable regression. We had some elements of this for a while. Like we began remembering Pearl Harbor, but it was not like you see in some other countries. Chosen glories are not as effective as chosen traumas because they are not involved in universal of processes. They are there just to labidinalize your world and make you to belong to other ...The most classical one is used by Saddam Husan who in his speeches he speaks of Salandin who was a Muslim hero against crusaders. Salandin, by the way, was not an Iraqi. He was a Kurd. But it doesn't matter. Saddam uses it to bring emotions against the infidel. And you see this. If a group is regressing, you see increased elements of references to chosen glories and chosen traumas and time collapse. Okay? I said that, didn't I? Okay. This is just quickly because this is not my topic. They get generational transmission. They change function. They become ethnic markers. Then a leader comes, reactivates it. It enhances leader/follower interactions. Time collapse occurs. And then entitlement for revenge, if they have power or even if they don't have power, gets reactivated. It magnifies the current large group conflicts, irrational things are done and mobilization of large group processes. And what do you know? You have another chosen trauma. It takes about a thirty-year cycle. Okay.

Let' go back to regression. Let me go to Albania again. You know, if you go to a country ... I mean, you guys travel, I mean, South America, Europe, and so on. You go to any country you see man, many statues. I mean, right? I mean, how many statues do you see? You have statues on horses all over the place. But if you go to Albania only you see one person's statue. Would you believe it? Trust me. That's true. Maybe now are changing. I haven't been there for the past three years. It's Candor Bay who had fought against some Ottomans. And if you look at the history, he was a coward and he wasn't really good. But never Hoxa had chosen him to identify with so it had two statues, Enver Hoxa, Candor Bay. After Enver Hoxa was ruling after Communist died, there's only one statue left. So leadership comes in and they take a scissor ... You see, this is the history of the country. They cut it from, here, they cut it from here. It's now empty. You see? And then a leader comes in and fills it in with his or her own version of history or culture. For example, Albania was part of Ottoman Empire until 1912 -- that means yesterday -- so they love to play backgammon. I love to play backgammon. If you're from Middle East you have to play backgammon. I mean, if I don't play backgammon, life is not so fun. But in Albania in those days if you play Backgammon the prison sentence was twenty-two years. So I interviewed one guy who was in prison for twenty-two years and he claimed that only thing he did was he played backgammon. So the culture and history was cut and they put something new in it, and this is also a part of regression. They put religious fundamentalism, ideology, new morality ... We will come to that in a minute. Shared symbols become proto-symbols. They are. If you see a swastika it is not a symbol anymore. It is Nazi. Shared images of enemy groups: We go back to Lawrence (?) Some people my age remember Lawrence Tribian from Baltimore, but in those days of classical Freudian, everything was oral, anal. You see the enemy in anal terms, absolutely correct. You know? They become shit. And geographical boundaries are ... are perceived as secondary skin. Israel is not a regressed society. Israel is both regressed and progressed. I mean, in. I was ... I had the honor to be the Usiac Robin (?) fellow at the Usiac Robin Center, just before the hell broke loose. I was there for four years. That's a slip of the tongue. That's my wish. Four months. I was in Tel Aviv for four months. And they treated me so well. They gave me all the money. They said, "Do whatever you want to." So one of the things I did was study the second skin in Israel, which is. I don't have time to tell you but I'm writing it so it will come out. You know, since the realistic danger is so great, who in his right mind is going to study psychological aspects of protection.

But crazy guy like me, I decided to study it and it is fascinating. And, of course, this is going to happen in America. Then the borders become absolutely psychologized and so that any threat to the border is perceived as a threat to large group identity. And this is also part of the regression. And I'm not talking about realistic protection. Okay? I'm not that naive. Minor differences with the enemy become exaggerated. As you know, Freud wrote about minor differences starting in 1917 in relation to virginity, and soon, and then only once, I think in 1921, he has a paragraph about international relations and minor differences. And he thinks that this is a very playful, non-important way of creating divisions and expressing of aggression. No true. It is deadly. If you go around the world and find out minor differences, you'll find out that minor differences kill when regression takes place. You know what I mean by minor differences? Let me give you some examples from Cypress again. In Cypress, my country, the Greek and Turk ... Turkish Cypriotes wore the same dress and we all look the same, I mean, the same color... You cannot tell people. Who's Greek, who's Turk? But if I were traveling with you I could pick up somebody. I would say, "There's a Greek. There's a Turk in the field. You know why? Because they would wear the same dress, black sashes and black baggy pants, and Greeks would put a blue sash around their belt, --you know? --And Turks would put a red one. When you do this when the regression takes place they kill you. They know you are the enemy and they shoot you. Many examples of minor differences. You want more, I'll tell you more. But you understood what I'm saying? They become. Singhalese and they had the Tamils and Singhalese. They also look alike but Milas put little holes. That's "manhood." And if the enemy sees you with a hole, that means you are different and they shoot you. Okay? Preoccupation with blood: Best example, of course, is Nazi Germany, that they did with ... especially with the gypsies, gypsies were divided into eight different kinds of blood, and if you had it you would be killed. The reason is that children do not. Do not show interest in blood quickly because they don't see it. But, of course blood ...--you know, ---you bleed after a while. At the time when you know something alive under your skin, your identity, you also know the blood and then you combine them. And when Armenian earthquake occurred and twenty-five, perhaps ...perhaps thirty-five thousand people died, they needed blood. Azurites came to give blood. Armenians would rather be caught dead than allow Azurite blood to enter their body because that means you confuse your identity. That is also group regression. Beautiful and ugly we cannot differentiate when you're regressed. Vladimir, the most beautiful

place about a hundred miles from Moscow, was the.... which was the center ... capital of Russia, they have the most beautiful churches there. And what did they have during the Communist regime? They put every God damn ugly tractor plant and acid thing. You go there and you don't know what is beautiful, what is ugly. You don't know whether you want to cry or get mad. So the regressive societies ... the best writing about this is by Michael Shabec, a Czechoslovakian analyst. Well, you also make the other earth as shit. And then you get into purification. I'm going to stay with that a little bit because think it has something to do with Al Quida. And one of the obligatory rituals of large groups, which are regressed, is to ...--do I have time? Yes. I'm not ten minutes yet? Okay, --is that wheat group regresses, ---let's say there's a war or war-like situation, --or empires collapse or colonials leave Africa, and the groups says who are we now? And they go into purifying things. And this purification takes place from non-malignant to malignant. For example, after the Greek War of Independence.... Until then, if you were a Greek you had to speak both Greek and Turkish in order to communicate because Greeks were under Ottoman Empire for four hundred years so the language was mixed up. After they won their independence, they purified their language from the Turkish words, except food. You see? When you go to food, that's the same. It's still the same. Turks had Greek words are same as far as food is concerned. But rest of it, they ... they created a new language. Nobody died because of it. This is a non-malignant, wonderful way of purifying who you are. Okay? A hundred years later Ottoman Empire collapsed and Turks come along and they do the same thing but this time they want to be westernized and they purify their language from Arabic and Iranian words. So if I didn't go to Turkey every five years I couldn't talk the language. I had some Turkish students who knew English sit in the front seats so they could interpret my Turkish. It's still going on in Turkey. Then, of course, it becomes malignant as regression takes place. You know what the Serbs and Croats did in Bosnia? They ruined the culture. the most wonderful building, Even Mustard Bridge .. Anybody has seen Mustard Bridge before it was ruined? It was all ruined. Some of you have seen. So there is cultural cleansing and... When we were ... After the Soviet Empire collapsed we had a grant to help new Russia and Baltic Republics to have divorce (?). And we were in Latvia and Latvian government passed a law to purify their cemetery. The National Cemetery in Latvia has Mother Latvia, a very huge woman, in stone, of course, looking down at the graves. One grave has a swastika. Next one to it has hammer and sickle. Next one has a cross. A few of them even have Star of

David. Here is a country new to. Of its history got divided, pieces. There were Nazi sympathizers. There were Soviet sympathizers. There were nationalists. There were religious people and they were all buried ... they are all buried in National Cemetery. Now, time comes and I say: Okay. Let there be really independent Latvia. We are all Latvians together, meaning they are going to put a Nazi sympathizer and a Communist sympathizer together and thus you will have more and more extensive projections to others. And the projections went to about forty dead Russians in the Cemetery. And so Latvians wanted to remove these twenty, thirty Russian corpses and hell almost broke loose. And we were able to handle it. But this is called purification. And of course you have ethnic cleansing which was demonizing. Okay. So I quickly give you some signs and symptoms of when. When groups regress. I'm not telling you the psychological reasons except the main thing. The main thing is that it is the group identity, an abstract thing, I mean this abstract. You cannot touch it, becomes the most important power in international relations when conflicts start. So psychoanalysis, you know ... It was very difficult to free ourselves from Freud's influence. Psychoanalysis still writes about large groups, I'm talking about ethnic groups, religious groups, from the point of view of an individual perception: what large group means to him other. That's fine. I have no question about it. I agree with most of them. It started with Oedipal level. Now with Didier, Oozier and Kernberg, and so on. They're now talking about it from pre-oedipal way that the large group is like a mother and takes care of us, and so on. Now, if you go and talk to diplomats like that, they laugh you out of the room. So you have to tell them what is practical. That means you have to show large group processes its own right.

Side Two ... is main hot thing in the international relationship is a thing called identity. And if you invite me I'll give a lecture on how it develops. It's another thing. But it is an abstract thing that gets into.. . Sits in the hot seat, so to speak. Now, when we come to religious fundamentalism ... And let me just say this, first of all. I made a mistake here and I don't have. I didn't have time to change it. I should put extreme religious fundamentalism or I should put malignant religious fundamentalism. So if there are nice fundamentalists among yourselves and you come and say to me you have been saying nice things but you're wrong here, you're right. I should have said extreme, regressed religious fundamentalisms because religious fundamentalists are ... are. Some of them are not violent. My best ones are

all believers in Lake Estonia. Every time I go there they want to baptize me and that's the only... I have but it was fun, and so on. I'm talking about regressed fundamentalist groups. Now, first of all, if you have theologians among you they will attack me so let me just tell you where they're going to attack me, because I would compare cults and things like Taliban. One is small, one bigger. For me they, they are dynamically same. One have a very. Is very different when it becomes political power or military power, versus if you are just Waco or--you know, --small regressed, religious fundamentalism. They're pessimistic. That means that somebody is going to get them. And it. It's ...they will have one leader which has absolute power, who is the only one who knows how to interpret the text. All of them have texts. Solar ... solar--whatever you call it--what. What we call Solar something? Tual temple people didn't have texts, for example.

But they had tapes and books. So they have a text, which is the true religion, their version of it, and the leader is the one who is the only one, who knows how to interpret it. Okay? There is not much democracy in extreme religious fundamentalist groups. And so since they know. Since they know the true religion they're very omnipotent. But since they expect that others who do not believe or lukewarm believers are against them, they're also victimized and that makes it deadly. If you're omnipotent but victimized it becomes a deadly process. And so what do they do? They create borders. Now going back to border psychology, these borders can be in all kinds of ways. I mean, the dress, for example. You dress differently. You only wear green. That's a border.

We were talking. He's studying some of the followers ... I was telling him, my little country Cypress, a small island, for God's sake, and maybe one plane on the Turkish side, never mind. The Greek side is very, very rich. The Turkish side is a very poor state, unspoiled yet. So you go in a plane, one plane maybe every five hours not every five minutes, and you get in the Customs, --you know, ---you're going to go through. And every time I go there there are two or three Americans dressed in green and they go like this because there is a cult in Cypress, a peculiar Sufi cult ... they are not malignant, they are not militaristic but these people come and they are wearing their border, their green. Understand? And Harandie in Jerusalem/ you can see the borders, the borders among themselves. And they also discuss this family dynamics a while ago about general regression. They. They are ...they changed the

family dynamics one way or another. (A sentence or so is missing and sound returns unevenly) ... leader usually owns all?? Especially in Christian fundamentalists, and he starts marrying younger and younger and younger children, and most. Most leaders (words missing) so that they turn and they become the savior. The become mother and father to their groups. This is all --by the way, also true ... in information that now we are gathering on Bin Ladin that ... you see, his father had ten wives. He was the son of the Syrian wife. He was the seventeenth son. The Syrian wife was an outsider because this Yemeni guy living in Saudi, the father, always married Saudi women And he married this. Osama's mother who's nickname in the family was the slave. And Osama's nickname was the son of the slave. And after two years father got tired of this woman and exiled her to north of Saudi Arabia but the boy was not allowed to go. So there are all kinds of indications that there was unbelievable amount of humiliation in Osama's life. And instead of becoming Jim Jones, when his father died he got eighty million dollars. If you are a crazy id with eighty million dollars you do things differently. So we. We are collecting data on this. And they feel like there is increased danger and they get into magical beliefs. And then they induce, in fact, a lot of band feelings and morality changes. Again, I told you of the?? Thing and they put their own ideas in the society and they also show other signs and symptoms. Very quickly I'll finish this, if the leader dies there is chaos and the chaos becomes more fusion of sex and aggression. So you see a lot of criminality, prostitution ... If you go to Mali, south?? --That's where I work now, -- beautiful people in chaos. I mean, it's so sad and ... unbelievable. And the progression also has purification but not malignant one. Again, shed. Like a snake you shed your skin in order to get out of... So I'm going to say. Show these two things just quickly, two. two seconds, to show that, thank god not all the time large groups do not stay in regression, there is also progression. And these are the first signs that the progression is taking place. That means that, basically I say that democracy is a good sign for progression, but democracy absolutely is not an antidote against regression. Thank you very much. (applause)

Address By Dr. Phyllis Cohn:

In an instant scenario of panic and horror brushed New York, psychoanalysts and others were mobilized to provide emergency counseling to survivors, for families of victims, for firemen, policemen, rescue workers who had been scared. I see a lot of

nonverbal reactions out there. How many of you have been involved in it? Yeah. So you know exactly what I'm talking about. Nearly eight months have passed since that terrible morning. By now we have seen all the vivid documentaries on television. We have seen the extensive coverage in the newspapers. In fact, I think the New York Times is still printing them every day, --the photographs of the carnage. But my view has been that of looking through the wrong end of the telescope. I have seen the trauma of 9-11 in very small frames, not international, not national, not state or even city, but in this small borough of Manhattan, in the words and the cries of the individuals who live and who work here. The theme I'm going to explore can be simply stated but in fact, is fraught with complex problems of method and treatment. I want to look with you at the therapeutic value of the personal stories, the ones that came pouring out in the weeks and the months following the disaster at the World Trade Center. The newspapers, as we said, have carried hundreds of pages of personal narratives. The television news dwelled on family interviews and grief. And my patients, as I'm sure yours, became totally absorbed by their sense of shock and their sense of grief. Everyone told their stories and everyone used them as a way of expressing their fears, their confusion and their terror. But at the same time they were also striving to make contact and this was a way of creating some sense of safety in a collapsing world. Clearly, as Freud told us all those years ago, people in pain need to talk. And so we found, ---pr perhaps I should say were found--that one of the most effective techniques we could offer was to encourage the telling of those personal stories, and this was the first step toward working through the traumas in the search for solace. And in this search, this emerged as one of the most powerful tools in our therapeutic arorarium.

As I'm sure you all remember, that day started as a brilliant, sunny morning. A frantic call from my secretary alerted me to an unimaginable event. And from my widow, high above much of the City, I saw billows of black smoke. On the television screen were images vivid in colors of flame as we saw the horror striking collapse of the Twin Towers and I think we all knew then, every one of us, that our lives, both personal and professional, would not be the same. The phone calls began immediately, first from family and friends around the world to assure themselves that we were safe. Then the calls for therapeutic aid came flooding in with requests to report to special centers being set up to care for victims and families of those lost. As therapists we new what was needed to take care of ourselves, but on that

daytime and thought for self care certainly did not exist. There was too great a rush to cope with the survivors, to cope with the rescuers, the grieving families and friends, the religious leaders of decimated congregations. It was, in fact, a total City in mourning and the sense of six degrees of separation had never been clearer. Chaos and terror had exploded into every day normalcy in a magnitude far beyond any nightmare we might have envisioned and collectively we were all effected. That day was to be the beginning of what was to become many weeks of work with colleagues, with supervisees, with former and with present students. Never were therapists more in demand and never, I might add, have I been more proud of my profession. Group therapists, family therapists, analysts, social workers, and all kinds of therapists rallied to answer the needs. And now, eight months later, after all the debriefing, after all the working through, the hours and days that we've all done of processing, it is the stories most remember. As we worked with the vastly diverse population of those hurting we soon realized that we were dealing not only with loss and grief but, of course, with widespread post-traumatic stress disorder and with shock. How could such a meaningless act of violence be made into something comprehensible? How could we aid in making the unbearable bearable? Somehow, in spite of the cataclysm of evil, a coping mechanism for a mode of life and forgoing on did have to be found and this was a place we all recognized. Our therapeutic task was not that different from what we ordinarily do but now we were called upon to use the ultimate creative degrees of our skills and our professional training. And so we returned once again to drawing upon the intrinsic value and the power of stories, possibly mankind's oldest way of trying to understand and accept that that is inexplicable and unacceptable. Let me share a few of the more poignant stories and touch on the purpose that their narration served. The first week into the crisis I was asked by a landing insurance firm that had lost three hundred and fifty of its people to accompany family members flown in from around the world to ground Zero so they might say their farewells to the missing family members. The full force of what this meant didn't hit until I was given a security badge, complete with photograph and found myself in a luxury van with eleven stunned and bereft relatives of victims of the attack. They had come from Japan, from Sweden, from Georgia, from Washington. Who did you lose was the first question, and so the stories began: my mother, my sister, my father, my wife, my husband, my son. We walked on the cobblestones on the deserted streets between the parks van on Canal Street to the closest point of safety. And If I had known I was going to be doing that

I would not have worn high heels. There we were and they alternated between silence and seeking contact. This was my role, to be there fully, to provide support and to ease the way through restrictions as soldiers lifted barricades for us and quietly saluted my charges. Later, standing amidst the firemen, the National Guard, the searcher dogs, the Red Cross women handing out water and candy bars and sandwiches to numbed viewers, a discovery was made. A young blond woman began to cry for her mother lost up on the ninety-fifth floor. An older black man and woman from Atlanta, come to mourn the loss of their sister, heard her and asked, "who was our mother? What was her name? Where did she work?" And then the miracle. Their sister and her mother had been coworkers and friends. Their desks had been next to each other in the same office, and each one knew the other relatives by name. And so the end of that story was rewritten. There was consolation for them in the thought that neither had died alone. They envisioned their lost relatives embracing at that very end, having each other to hold, and then they did the same. They made a hugging sandwich of the young girl, and they, and I might add I, wept together. Several days later a team from Blanton Peel Institute was asked to provide aid for the personnel of a Wall Street firm located only blocks from the site. Having been so close, having seen too much, staff, associates and partners found themselves fearful of returning to the office building. The arks of the explosion were etched into the glass and the foul odor of burning bodies had left a constant invisible reminder that there really was no safety in their world. We worked in groups there and at one point, after each had told where they were at the time and how it had effected them in ways that would not go away, in nightmares, in panic attacks, in anxiety when family members weren't within sight, I asked: What has soothed and comforted you in the past? The answer came without a pause from a woman sitting across the conference table: "Now there isn't enough chocolate in the whole world," she said. A grown of collective agreement went around the room. Everyone understood the metaphor. There isn't enough midnight eaten chocolate anywhere that would now provide a sense of security or solace for this taste of fear and sudden loss. How does none grieve when there is no body to grieve over? There was the Fire Chief who kept repeating. "After the building collapsed there were no people. I couldn't find any people. My men were in there with fire hoses and then they just disappeared. My friends, my colleagues for ore than twenty years, the new young kids, where are they? Where did they go?" His need was to go back to that black pit and find them. And so we talked and talked and talked. That need was

echoed in fire houses around the City, empty numbered blast coats hang on all their walls, photos and flowers, banners and letter symbolically telling their stories. And we helped them put into words and create individual legends that will live for each of those precincts. I remember the young secretary from an investment firm who came in unable to stop crying. She had been asked to help identify her good friend but all that had been found was an arm. The arm haunted her dreams like a ghostly apparition. So here the stories were to be of their earlier times together. We had to recreate the person connected to the arm, lost to the world but found in memory. And then there were the tales of the orthodox girls from Yeshiva University who chose to sad, watch in turn all day and all night at Peer 92 on the Hudson River where the bags filled with remnants of body parts were taken for DNA identification. They were fulfilling the ritual of orthodox Jewish faith where a ritual is kept for those who have died until the time of their burial. How can one's religion be known when body parts of all faiths are so intermingled? So rather than risk that any might go unattended they kept the vigil for all. And as those young girls stood for weeks at the gates of the peer mourning relatives of all religions came and stood with them and told them their stories. And so we as therapists learned. We learned how to deal with protracted trauma, and what to do when the familiar becomes strange and the ordinary becomes perilous. We knew w first had to hear the story and that most frequently we had to hear it over and over and over to allow the intensity of the emotion to be release gradually and then the repetition to know the psyche would find ways to cope. Then we needed to find tools. We had to select those that would allow work to be done by us under extreme circumstances. Caregivers needed insulation so they could truly be with someone and utilize transient identification without a loss of self. There was a prerequisite to find something positive to hold onto, something solid to grasp while accepting that pain does exist. One had to reach for understanding and acceptance that there are no definitive answers. In fact, often it was the questions themselves that boggled our minds. Both therapists and patients had to acknowledge that there was strength in weakness and we had to be willing to accept help from each other. We had to know that it was all right to identify the anger so often lying beneath the surface of the grief and that it was even all right to recall that there's still much goodness remaining in the world and that there was an entitlement to have it. If there was some point to which we consistently returned it was to the tremendous value of connectedness and intimacy. To paraphrase a comment by Dorothy Becvar on the role of the therapist in times of mass stress, we

had to be willing and able to be with the bereaved, allowing them to cry, to rage, to despair, to express of their feelings rather than soothing or, as so often we get trapped into, trying to make things better. We had to try to provide a sense of strong support, sometimes simply by being there. Survivors would recognize that they were not alone and we allowed ourselves to cry with them, to express our own shock and disbelief, to talk about the person who's died, to have memories. And it is for us to provide a sense of community and a sense of safety, container for their grief and to give permission and validation for the telling and often the retelling of each one's very unique experience. As the weeks after the inferno lengthened into months my colleagues and I confirmed that a durable, functioning individual or group of people cannot be helped only through the constant retelling of personal tragedies no matter how traumatic the experience had been. This is only the first step towards recovery. If healing is to proceed it must grow from numerous acts of interpersonal contact and numerous times of positive identification, through working through the anger in the here and now and from all we have professionally learned to use to foster progressive communication. It is in this state of intimacy that a sense of safety can be recreated and it was the doing of this that was surely the most demanding professional task most of us ever had to face. In the trauma and terror generated from Ground Zero it seemed that half of New York was engaged in the talking cure. It has been and continues to be our tasks to foster this performing analytic work and doing that for which we are trained. Looking back at that work with colleague and survivors the word that stays in my mind and my heart is courage. There's also a new sense of pride among therapists. New York City has long been identified as a center of psychotherapy, of innovation and of education. We were called upon to fulfill an unprecedented role and the high expectations of care giving to which the analytic profession is committed were met and met very well. What I believe will be most remembered of 9-11 is the courage of ordinary people in extraordinary circumstances, and that courage will be remembered through the stories. Thank you. (applause)

Thank you Vammick ... Dr. Vammick Vulcan and Dr. Phyllis Cohn for a very powerful talk that kind of resonated in the audience, and I heard several people sniffing and having intense emotions. We'd like to invite Dr. Vammick Vulcan and Dr. Phyllis Cohn back on the stage for an audience/panel dialogue. Can you hit the lights please, Peter? (Pause) and I'd also like to call Roberta Slayvinand Dorothy Ander

who is going to walk around with cordless mikes. As you know, the program started fifteen minutes late so everything will be fifteen minutes late. Okay? We'll just join with that. Thank you so much, Roberta and Dorothy.

Right on the side. You still don't have the lights on? Peter, can you hit the lights on the stage? Oh my goodness. (Pause) Right there. No, no, no. It's on the side. Right there. Dorothy? Okay. They're going to get mikes. We're going to have ... now have questions and answers. Okay. Could we have a mike in the front please? Right over here, Dorothy, by the exit sign.

Q: Dr. Vulcan, you referred to your work with the FBI in the Waco crisis. Could you expand on that and tell us what you did in your work?

A: I referred to my work with ... I referred to my work with the FBI and the lady wants to know what I did. Okay? Since this is a little bit outside of this general topic I'll make it very brief. That's the only time in my whole world I worked for FBI. And briefly, we came up the suggestion that we should. They should come up with two new positions and one I called... I remember that one is called Futurist and this job is going to somebody--and I know who they hired, a very nice man, --and his job is to look at the. Scan all the horizon and find out where such things may be happening. Now we've got problems here because there're legalistic problems how much you can intrude your nose into other peoples' business. So they came with a job description. This person has been hired and is functioning. We insisted that this person should be at a university, not in ... in the FBI building and he can call. You know, FBI call people, understand, professors and so on. But this man organized the idea of looking at the horizon. The second one, which was given to one of my students, --the job is going to one of my students. His name is Greg Sad off, -- Dr.Sadoff. He is the. He is a liaison man between the ground people in FBI and behavioral science people. So when a trauma occurs he helps them therapeutically so that they don't burn people. And in fact, they have been very successful, --if we have time I will tell you where, --and Greg is at the University Of Virginia and is doing this job extremely well. By the way, for your information, I also looked at ... had a chance to look at the training program of the behavioral scientists at the FBI and it is fascinating. They read more psychoanalysis than psychoanalytic candidates, not. Not ...of course, not ere. Some other places. (chuckles) It's amazing how

much they use psychoanalytic conceptions in order to catch serial killers, and so on, like repetition compulsion, and so on. But they use it quickly and they became experts in how to use them. Thank you.

Q: I wanted to ask Dr. Vulcan a question. You referred to the fact that we seem to do our explanations in terms of these extreme fundamentalists in terms of early childhood experiences, in terms of attachment disorders or border line disorders of that sort, as opposed to what you refer to as group identity, --the influences of group identity. I wonder if you'd say another word of that and I wonder if you can. Do you think about that as a uniquely American kind of way of looking at things? Because we do tend to underestimate, I believe, the whole notion of identity, --the power of our identity.

A: In my old age I am coming... becoming compulsive so I put?? Three or four. I came up with seven threads that when you put them ...weave them together becomes a cloth, and cloth is identity. Let me just briefly say this. If you look at Freudian idea of large group it is a pole--Maypole and many people dancing around it. It is very Oedipal. You chance around the pole, the pole is the leader, in order to protect the leader, --okay? --And you idealize it, which is true, --absolutely true. You see it only in regressed groups, by the way. Okay? What we did was we put a... If you go into international relations, they don't talk about the pole. Of course they do, because the pole is the main source standing there. But we put a canvas around this pole. We made a tent. And the canvas of the tent is the identity. And if you listen, what you hear from groups who are in. in difficulties or regressed is to protect the tent, to repair the war and tear of the tent. And the going around the pole and protecting the leader remain risen for the individuals maybe, Oedipal. But for large group is to keep the tent erect. So that that's what you hear. America, like Israel, or like Indonesia, is a synthetic country, as Peter Lowenberg will tell you this ... and America especially is very different. America is a continent. So it is very difficult to see such identity issues in real force in this country. So in the sense you are correct. You have to go to more cohesive thing. Even ... even Israel is synthetic. There, of course, you see it extremely in a prominent way but even. If you look at a microscope and look at it you see that there are divisions and synthetic things. There is the Minister absorption in Israel. I knew the older one. The new one I don't know. They are trying to absorb people coming in from different cultures and different

backgrounds to make.... The nation is what, fifty-three years old, so this is very much known by the Israelis. When I was a guest at the fifth-second Independence Day, Barak whom I admire, the head of the Parliament, in fact made this the theme. They had twelve people from different backgrounds, Israelis, and put them in the audience in order to say how they are going to be one. So in synthetic countries, if it is like America, you don't see this issue very well. But in Israel, because of the realistic danger, you see it. In other countries, how the country is born makes a difference. Country. Like Kuwait was born by three families. That's a very different kind of country. But now, after the invasion, the identity will be different. And when you go to Europe and you see cohesive groups then you can really hear the references to identity. Thank you.

Q: Thank you. I have a question for Dr. Vulcan. When you talk about identity ... when you talk about identity it sounds to me that people are not confused once they decide who they are, in terms of identity. I'm working with a population in Poland where people who have been cushioned their entire lives are discovering that they're Jewish. And the identity confusion is tremendous. Would you say something about the path of identity confusion?

A: Maybe you can send me some information on this because it is very interesting. The lady -- I'm sorry; I don't know your name -- was talking about a society, a group of people ... They aren't a huge group but big enough to be a society who perceive themselves Christians but now they are figuring out that they are really Jewish and they have identity confusion. You see this also in, for example, in where I'm working now, (?) where during Soviet times when people were forced to be Soviet and so Georgians and south Osetians got married. And when the War broke out the ... the families, -societies, shall we say, who are in trouble are the children of these mixed marriages. The same thing if you go to Transylvania where--you know--Hungarian and Romanians are married. After the ... After. when Czaoczescu was .. When. When the problem started, hell started breaking loose, and then you have confusion there to. So you should go and help them. Yes. Good.

Q. Hi. Would you say that the destruction of those religious statues in Afghanistan was some kind of a prelude or indication of the strengthening of their power or ...

and in some way could you might. Would you might, in hindsight, be able to predict that there was something that was going to me after that?

A: (Vulkan) There are events that we, meaning average people, see, some of them as drastic as the destruction of Buddha thing; some of them as drastic as Melosovich digging out Lavar's body and going from there to there. Some of them are also dramatic as Sharon going to the mosque with one thousand people. And there are, as you see, we sense there are some signs. And ... But there is political powers and governments are not yet ... You see, things changed. World became s small but we have not evolved yet things to deal with them, even we see them. The destruction of the Buddha thing.... You see, Bin Ladin and his people, they ... they got certain kind of philosophy, not only ?? but their ?? And .. And in their regression they pick up certain specific things from the beginning of Islam. And at the beginning of the Islam when. I don' know how many of you .. Now, I read the Koran from the beginning to the end the first time in my life two months ago so I am an expert,--you find out that when Mohammed returned from exile, from Medina to Mecca or even to Cabal and they were .... They were all the statues there. And he had a cane and he---you know--hit them all and broke them. So that kind of concrete example in the regression becomes a modus apparendi. So that when you saw that, you saw the extreme regression, definitely, but not much was done. Maybe we couldn't do it. Thank you ...

Q. I have a question for Dr. Cohn, since I'm closest to the microphone. Okay. I do. I'm wondering ... With patients that I'm working with I notice that the analytic frame has changed. And I'm wondering if you could tell us a little bit on your thoughts and feelings about it, when the analytic frame changes a bit, when you're working with someone that has gone through the trauma, how that feels to you as an analyst?

A: (Cohn) I think first I'd have to ask what you meant by the analytic frame.

Q: Kind of the therapeutic relationship where the analyst doesn't reveal too much about them personally or their deep feelings--counter transference feelings.

A: (Cohn) I think that in a sense--can you hear me? --In a sense that touched on that because extreme times call for creative measures. I think ... there were many of

us who cried with people, who held people, who were available in the middle of the night when we might not have been otherwise. I think frames were made to be flexible. And ... and if they weren't I think we'd be in terrible trouble. M. Thank you.

Q. Dr. Vulcan, I'm wondering if your insight ...

V.V where are you?

Q. Back here, --

V.V. Okay.

Q. Would throw some light on the current crisis in the Roman Catholic Church.  
(Audience laughter)

M. Phil I've just told Dr. Vulcan that he can refuse to answer that.

V.V. I. I have not studied it. You know? It's so sad and so band. I haven't studied it so I cannot say much about it. I have personal ... personal reactions but it's not a-- you know--something that I studied and I can give you some explanation or.... I cannot do that. I can give you a personal reaction.

Q. I have a question for Dr. Cohn. I was very moved by your stories and the way you framed it and I was wondering if you could say a little bit about the effect all these stories have been having on us as analysts. We're. We're subject to the trauma over and over and over again by listening to hem so I was wondering if you could say something about that?

C. I think it's been the same kind of effect. I think we, as therapists, have been having dreams. I think we've had more of a need for intimate contact with friends, with family, with...certainly with knowing where our children are, or perhaps where our parents are. There seem to be more frequent phone calls going back and forth between offices, and I think a greater appreciation for the people that we do work with. I also think that we have an increased sense of knowing when we need our

own seminars; when we need to put into place pier groups. And I know this sounds absolutely trite, but I think there's been an increasing appreciation of loving and being loved.

Q. I . I have a question regarding what is fundamental about identity, which I keep translating in my mind as a kind of attachment where the person cannot differentiate himself or herself. Somehow they don't really exist in who they are and their own bodies. They seem to be connected ... [words missing from tape ending] ... to sustain that kind of relatedness.

M. Who are you addressing? Either? Okay. Thank you.

V.V. I gave you this tent analogy. Okay? There's a tent canvas and under it there are thousands and millions of people who are a group themselves, psychoanalysts. Firefighters, ... these people there that people are ... Without going into detail, the canvas and the ... our core identity--basic identity--are connected and I can give a lecture on that later on. But take my word on it ... for this. When the (?) shakes the large group identity, we, even the ordinary people, become preoccupied with it. If you have in your own personal identity a sense of sameness, as Erikson would say, or a sense of knowing your body and a sense of knowing past, future and present, all this things that define what is identity, if you have problem with that you pull down the tent canvas and you wear it instead of your individual identity. Under tremendous stress, then ore people start wearing it because they kind of push it. And so, to understand, for example, the ... We have to understand the psychic reality of the enemy, whether we don't want to understand. There's no choice but we have to understand. So, for example, if you want to understand he psychology of the suicide bomber you cannot apply personal psychology. You go nowhere with it. You have to apply large group psychology which. Which gets into the crux of these peoples' patch of their identity. So ... I don't know if I'm answering your question, but it ...

Q. No.

V.V. No.

C. May I add. Let me ... I'm not sure if this will answer it either, but as Dr. Vulcan was talking I was thinking of the. The multi-determination of identity. We have gender identity. We have birth order identity. We have religious identity. We have national identity. And I could probably go on with another fifty different kinds. So it's very difficult to. To answer the question unless it's. it's more specific. Does that ...

V.V. Now I ..... Because it's very important and because I think that you deserve that we try to answer this question, everybody. Okay. As my colleague says, there are many, many identities. But there's one kind of identity, which is the core identity. It takes place at the age of thirty-six months when we put together our various opposing self-images together. And we psychoanalysts depending on your school, call it self-representation, --cohesive self-representation. It's never a total thing. There are pieces that stay out and you project them here and there. Now, if you are going into schizophrenia and if you are old enough like me who would see schizophrenic becoming schizophrenic--adult one, not from childhood on but adult schizophrenic, it is the most horrible thing that can happen to an individual. It is horrifying. It. it is ... you feel like stars are bursting. If. If you are a good schizophrenic who. You are verbal; you describe the terror of losing that identity. That identity is the core identity. All others are professional identities, family identities ... Part of family identity is included in this. In this core identity that gets connected with your large group identity. How? Because cohesion of your thirty-six months putting things together is never total. Part of those absolutely good images goes into your ethnic identity, your large group identity and you get connected, number one. Number two, in the making the cohesion of your identity at that time, some of the identifications are very early and not every identification connects you to your large group, but some of them do. Because of that large group identity can--canvas and your own garment are connected psychologically. So when you have a problem with your own garment you go and sometimes use this large garment. And if you look at the cult leaders, including Bin Ladin, you find out this is what he had done. The converse is true too. When the large canvas is under tremendous stress even the normal people begin to say I need to straighten this out, so the individuality disappears, large group psychology takes over. Group psychology takes over.

M. Thank you. I think his question was answered. I saw by the shaking of your head. Was that satisfactory?

Q. (Inaudible)

M. Absolutely. Could we get somebody in the back or the middle? We seem to be gravitating ... I want everyone to have their question answered within the amount of time we have. Yes.

Q. I'd like to thank the speakers for presenting this morning. And I had a question regarding ... In this large group scenario that you're talking about, --you know--it's a new subject for me, --I'd like to get an understanding of going from how these groups form and work to what are the, sort of, in quotes, interventions we can take on a global scale to defuse and resolve these situations that are arising? And we may not know yet, but if you want to speculate, that's fine.

V.V. We don't know much. Again, I want to say: individual psychology is one thing. Obviously it appears in large groups but we need to study also large groups on their own right. This is what we are doing. What do we do? Again, I want to say just a few words. For example, the Center that we establish has diplomats, psychoanalysts, and historians. I think those are the main three professions to work together. And we are experimenting in various countries what we can do. Our most successful one has been between Russia and Estonia, five years. Now we are in the fifth year in Georgia and South Odessa (?) so that there are things ... If you want to read methodology that we are evolving I will not be able to tell you in two seconds. I will be happy to send it to you. Okay? We are trying to develop methodologies those we psychoanalysts, not along, --absolutely not alone ... You get laughed out. You have to go and work with others in an interdisciplinary way, to understand the complexity of large groups and the real politique and psychological aspects of large groups. But we are developing a technique, which takes about five years, six years, in each country. But we are talking about.... Millions of dollars is required to carry it out. The only time we carried it out from beginning to the end, maybe to the tune of about three million dollars, was in Estonia, which was fantastically successful.

C. I. I wanted to say just one thing about the large group concept. From a point of view of professional training, the International Group Associations, both GAS which comes out of London, and the International Group itself, --there are two different organizations, --at their conferences very year all around the world we have large groups. In other words, the entire conference, anywhere between five hundred and seven hundred people met once a day for an hour and a half as a large group as an attempt to try and understand and work out what it is like in a big group, how can we make it work, and how can we then translate it into the outside world. Because as therapists we believe that what we do within our walls is a microcosm of what we can send out there. So we are working on it at a lot of different levels.

M. We have time for two short questions. Dr. Lewis?

Q. For Dr. Cohn, there's ... You had referred to post-traumatic stress symptomatology in association with the 9-11 event. There has been some talk recently about a resurgence of symptoms at six or eight months after the event. And I just wondered if you would care to comment on having noticed anything of that or how ...your thoughts on it.

C. I think that, yes, we've seen it that ... As I said before, it seems to be emerging in nightmares, in terms of panic attacks. People who successfully thought they had tamped it down and hidden it are now having it come out. And frankly, we're hoping it will. Because if we don't get it out, we're not going to be able to work it through with them and it's going to come out next year and the year after and intergenerationally.

Q. (inaudible question)

C. Yeah. Yeah, exactly. Yeah. And probably a third and a fourth.

M. Dr. Lewis, there was an article which just came out in "The New England Journal Of Medicine" about a week and a half ago regarding a study that was done post-tragedy, so I can give you a copy of it. I just got it from the Internet. In the back. Somebody in the back. We don't want to ...

Q. This is Francis.

M. Francis?

Q. This goes for both of you. I think. This is not a question, just a response. You talked about Tamils (?) and ?? I'm a Tamil, plus I'm coming from India. When I was in the culture--know, --when I was living in the same culture, I also same feeling, --know? --From the same blood. We come from the same culture. You had to stand together. Actually, many times I went for?? Santiago Gragano hunger strike for the liberation of the Tamils. But when I came here, --know---a few years ago and when I went ... when I'm going through training and experience, changing. And especially this World Trade Center thing which has happened and it has profound--profoundly effected me. I feel people even though they are--you know--in regression are ... they are going through whatever. But if they go ... when they. Some things happen differently it effects them,--changes them. That's what I feel internally. So I feel this?? Whatever happened World Trade Center here, I feel in some way not only New Yorkers, the American society is going through repression. So this has even helped a lot of people to come up kind of?? Progress like Dr. Cohn you told about--you knows--how this helped to connect, and so on. I don't know whether you agree or not but I would like to share my opinion. How do you feel? Do you want to agree or different reflection. Want to share?

V.V. I'm glad that--you know--I'm glad that personally we are able to change. I mean, like the gentleman there. I'm an immigrant. We change, and so on. I mean, I'm not saying anything unusual, I hope. What I'm simply saying is that beside the individual psychology, when you get into these international things, massive aggressions and so on, we have to study something different. With all due respect, if you have one hundred people or one thousand people and have a therapy group that is very different than psychology of ethnic groups: how they relate to each other. You agree with that? Okay. And after massive tragedy it is not only that individuals suffer. Obviously we have to go. Therapists help them, PTST, and so on, but there are also other processes that start and there also we psychoanalysts have something to say if we study it. One is, after every massive tragedy thee are societal and political and cultural processes that start. Okay? I can give you an example. Take Chernobyl, never mind massive things. People do not get married. They don't want

to have babies; that is a new thing. Or after Kuwait invasion the marrying age changed in society because the man ... perception is that everybody is raped. And in a society like that you don't get married. In Southeast Asia (?) now men are marrying thirteen-year-old girls because prostitution is so wide that if you marry somebody younger, she is more. She is going to be a virgin. So societal ... some of them are deadly, like in Kuwait (?) because the fathers were humiliated by Iraqi soldiers, the younger the children were the more they were separated from their fathers. Fathers were humiliated so Oedipal situation, --personal Oedipal situations were all messed up. This became a societal process. The youngsters' hero in Kuwait is Saddam Hussan so they .. that you have to do interviews to figure out. So there are political processes. And secondly, ... Third one is .. Are personal processes. We have to deal with them like you are doing beautifully. We have to. That's our profession. But what I was trying to tell you today - there are something else, societal processes. And then there is a third thing. That is transgenerational transmissions. So your question, Richard, that symptoms kind of come up. The symptom will come up in children also. Okay.

C. Intergenerational.

M. Francis, was your question answered?

Q. Yes. Wonderful. I want to thank our wonderful ... We can, yeah. I want to thank our illustrious speakers for a very stimulating and profound and moving program. (applause) Okay. I'm going to bring Rosemary Gates up on the stage and following a very brief talk about the workshops we're going to have a fifteen-minute break. And then the workshops will start fifteen minutes after that for an hour and fifteen minutes,--Rosemary will give you the exact time,--and then lunch. Bye. Bye.

[Introduction, Daniel Shaw]

I think we will plunge ahead. Welcome back, everyone. It's been a very fascinating and, I think, thought provoking morning and feeling provoking as well. And we continue to have a great deal more to offer this afternoon. I'm Daniel Shaw. I'm a PAP member affiliated with NAAP and I'm very happy today and honored to introduce Dr. Charles Stormier, a recent Gandhian Award winner for his biography of Hans

Coat which I was able to read almost immediately after it was published and which I enjoyed tremendously and I recommend to everyone. Dr. Strozier is a prominent professor of History at John Jay College and the Graduate Center, CUNY. Dr. Strozier is also a training and supervising analyst at the Training And Research Institute For Self Psychology and on the faculty of The New York Institute For Psychoanalytic Self Psychology. He has recently been appointed as the Director of a newly created Center n Terrorism at John Jay College. He has lectured widely and is the author and editor of numerous books including Apocalypse; The Psychology Of Fundamentalism In America. He's currently conducting a psychological ... psychological interviews with the survivors and witnesses of the World Trade Center disaster. Please welcome Dr. Charles Strozier. (applause)

Address By Dr. Charles Strozier

Thank you, Dan, and it's delighted. I'm delighted to be here. It really is a great pleasure. I'm ... I'm still on a high from my Grandiva (?) Award, which I have here underneath my left had. And I .. I have to say I've ... was quite taken this morning with all the ... all the markers I have on my left lapel. But, you know, I need a little more light. Don't ... don't put m in total darkness here. --Including as ... as several of my students are here from my course, the corsage looks like I'm off to the prom tonight and the ribbon looks like I'm the. The prize pig in the 4-H show. So I've ... I've never been so honored.

I have in my had my bag of tricks sort of two talks that I was trying to, up to the last minute, I was trying to decide which to choose from, one. On victims and one on perpetrators; one ore on the World Trade Center and one more on the psychology of terrorism, and I. so I've been ort of feeling my way around the ... the scene today. And I've decided to talk about the World Trade Center, and. and it also reflects my ... my long standing feeling in my own work on terrorism that for both moral but also conceptual reasons I think it's important to enter this subject of terrorism from within the experience of the victims. So I'm going to ... On Tuesday, September 11th, I arrived at my office, just south of Union Square, early. Actually, I had a patient and then I had some time off and was sitting at my computer-looking north out of my window--tenth floor window, --and was numb to all the sirens down on the street. And finally, after a while, my brother called me to tell me of what was

happening. And I rushed down on the street there on 13th Street and University Place, looking at the Towers and watched in my horror as first one tower went down and then another. Now, phones, of course, that day were a complete wreck. I mean, you'd get a dial tone and then you'd lose it and you would. You wouldn't ... you couldn't find somebody and. and. for two hours and then suddenly you could. But my ... it took me a couple of hours before I finally talked to my. My wife who was in Brooklyn and she was in a high state of panic knowing that I was in--she was in Park Slope, --knowing that I was in lower Manhattan. I'm sorry. For some reason there's a ... a sort of rustling and it takes it out of focus, my ... my overheads but you can ... you know what it is. And ... it was very confusing for her because that day was, because of the wind patterns, --you know, --the beautiful, beautiful clear day that was called technically severe clarity, --that's what the weather people that morning called it, ----and a very strong westerly, --unusually strong westerly wind blowing that way, and so what happened that day was that the. The smoke--the first few hours of the smoke, until about two-thirty or three that afternoon, was lifted up over the Lower East Side and deposited... the worst of the... of the debris was deposited centrally in Carroll Gardens and then it radiated out to Brooklyn Heights and to Park Slope. And when I finally connected with my ... my wife she could see nothing because she was completely buried in the debris and she was sure it was the end of the world. And I could see it all but smell nothing while she could smell everything and feel it but could see nothing. `

Now, within a very few days I felt like I not only had been born to study this but fate had drooped me into it and decided to do a ...a study and I. I got in touch with my good friend and colleague Robert J. Lifton who unfortunately, as. As you know, has been sick, and we dialogued that week and into the weekend. He ... he was living in Cambridge and has been since last summer. He came down to meet with me and we worked out the design of the study and worked out the method and the ... wrote a protocol and ... well, I wrote a protocol and consent form a few days later. And it grew out of a collaboration that we had some. About ten years ago on a major study funded by the MacArthur Foundation and ... we did an in depth, --following his method, a sort of shared the best method, --in depth psychological interviews with ... with people trying to ascertain how they took in a nuclear threat. That was our study of a decade ago. So I was familiar with the method and was very much in (?) the topic and in time gathered some other people around ... around me at John Jay,

including at my newly created Center, and began--by the beginning of the second week began doing interviews. And the interviews are two-hour interviews with each respondent so it's very much in depth. And those, of course, as ... as many of you have come up... many discussions throughout the day, including the workshop I was in the. And Phyllis this morning, we ... we all have it in our. In our practices as well so that everybody is ... is deeply immersed in the ... in the stories of 9-11. Now, the. The event itself--and I want to ... That was very strange ... The event itself, the sort of exceedingly familiar television images of the plane--the second plane hitting the south towers and the tow--towers collapsing in that scene of death is ...has the peculiarity of leaching out the actual experience of death within the disaster the ... and it. And it ... the television imagery has left, in fact, or has created in our minds something of a. of a cartoon quality in the way the. The way the narrative unfolds, -- the visual narrative unfolds. The. The death has been leached out. There was that one picture on the New York Times on Wednesday of the man falling head first, and after that, I've learned actually from a. a friend at ABC, was a very conscious decision among top media people not to show people jumping. And this was discussed and memos were written, and they ... they felt it was ... was important for a lot of probably basically good reasons, not to show the actual death. But it does mean that the. That our experience of it through the media has a ... has one.... we're removed one step from it. One of my respondents, Darrell M. said that the world watched the movie while he was in the play, and I think that. That comment captures the ... the difference between the New York experience of the disaster and that of the country. I think it was somewhat different up close. For example, Tom, who was a respondent, worked at Merrill-Lynch there and he got off the subway right at--Park Place and was walking across the.... just north of the North Tower next to--you can't see that that's where World Trade Center 7 is; it's blocked and the. The Customs House, just north, --and was right in the middle of the ... of he block when the first plane hit the North Tower. And he doesn't remember hearing anything. It's interesting how ... how in my respondents, that's the most common thing. Not everyone, but that's he most common thing they report. They can't remember the sound. But suddenly he was aware that there was ...there was ... there was fire and things were falling down from the top, and people started screaming and they said get up against the... flatten yourself against the building. So he flattened himself against the ... the Customs building. And there was a small awning over the head ... over his head and he ... he looked out and he saw debris and fire falling down and he

realized I'm not going to stay here. And so he ran toward West Street here and his idea was to jump into the Hudson if he needed to. Now, interestingly, I've talked with Robert Lifton about this and in his book, of course, interviewing Hiroshima survivors the. One of the common themes in Hiroshima, which is a town with a lot of rivers in it, is that peoples' first response was to run to the rivers and jump into it. Anyway, de Sanctus got to. He got to West Street and looked back and what he saw was a street filled with people on fire and what had happened was both the. The. The fire falling from the.... from the plane landed on people, but also the fire hit some of the elevator shafts and it. It shot down a bolt of. Of, like, lightning, a fire down ninety stories and came bursting out into the. Into the lobby. So people sitting there waiting to catch the elevator were suddenly engulfed in flames. And then they went running out into the plaza so it was a scene of remarkable horror. Three blocks to the south of the Tower just here, Henry B. was walking to work on Rector Street when the first plane hit. No, if you notice, the .. The North Tower was just. Although ... was just to the west of the South Tower so when the first plane hit her it punched a hole in the south side of the North Tower. And so he was walking, again, heard nothing, had his coffee, and suddenly ahead came rolling down the ... the street at his feet and other body parts and he learned that what had happened was a number of people were thrown out of the building and they went a far as four blocks and all the buildings in this area were filled with bodies, --the rooftops. And then he walked ... he walked a little further and suddenly he. He saw a wheel from one of the planes. And so there's suddenly an airplane wheel and it. And it. And it was mashed against a telephone ... a pole of some kind that was bent over and was right ext to where he was standing. And he realized that he had almost just. Just died. He walked over to West Street here and the cars, --there's an exit on Rector Street turning this way, --and al the cars coming down rector Street had pieces of body parts an blood all over the window. And they were trying to wash the windows and people were totally confused. At that point he heard a roar and looked up and watched as the second plane flew right over his head into the South Tower here. Deirdre L was ... had a day job catering meetings on. In World Trade Center 7 jut to the north of here, and was on the thirty-ninth floor of the fifty story building and she. And that was the building that collapsed at 5:20 that afternoon. And she was in the room when the first pane hit and heard nothing consciously, --can't remember anything. And. and then they were.... they started evacuating everybody and the terror--she had no idea; they didn't explain it. Half way down the second plane hit

and the whole building moved and shook and that was the moment of great terror. Came out onto the Plaza and everything's on fire, total chaos is reigning, watched as one man was hanging by, like, a drape or something and ... as long as he could and then he just sort of fell back like that. And she realized this was a moment of great danger and terror and started walking up Greenwich here, going.... going north, and her. Her travels, --her progress was impeded because of people going the wrong direction, coming back own this way, including three women with babies, two in strollers. And the third woman was pushing the stroller and the baby was so young she was holding the baby in her arms. And Deirdre went up to that woman and. and shook he and said, "don't ... You're going the wrong way! What are you doing?" And the woman sort of numbly continued on her way. And the. The nightmares that she suffered were of those three women dying in the.... after the collapse. There was a community college on Chambers Street, BMCC, and they had ... they had an office right in there, --a new.... a new classroom building, and the students there, -- hundreds of students including Ramona L, came out onto the street and. and watched for the next forty-five minutes people jumping and she literally couldn't move. She tried to walk away but couldn't move until the first building collapse and then she had to run. But what she saw in watching all the people jumping is that when a body falls a hundred stories or ninety stories, it often falls apart. The whole Plaza was filled with blood. And it's a. it's an image that has been completely lost because it was all later covered with debris. But it is truly a scene out of the Book Of Revelation. Now ... now, reactions to this scene of horror vary enormously and depend on all kinds of factors. And in trying to sort out ...to ... to bring some sort of unity and clarity--conceptual clarity to the ... to the varied reactions, I'd like to make a distinction between sort of vertical and horizontal axes. The ... the ... The vertical axis is the one that we as therapists would be most familiar with and that is the issue of retraumatization: what people have experienced in their early lives in relationship to other kinds of trauma that get reawakened where the World Trade Center and their reaction to it and their experience in it represents one of retraumatization. So, for example, Ellen M who lived on Canal Street, --it's wobbling so much I can't... I can't even tell where ...--anyway, lived on Canal Street and went down to the ... to the street, took some pictures. And then, after the buildings collapsed there were two survivors that came walking toward her and she ... she took them in. And that was really how she got through the day. It was very... She helped them, she gave them ... they took a bath, she fed them, and ... and then the next day is when she

collapsed and ...and all of the trauma that she had experienced of as a child, including the sexual abuse by a step-brother and the ...the dealing with her father's schizophrenia, came flooding back and that was true with ... with any number of people whom I've talked with and also some of my patients who ... who had that experience of traumatization. But I also want to emphasize another dimension, and I went to bring this ... and that's a horizontal dimension. And these are horizontal dimension that ... that distinguishes the response into what I all zones of sadness. And within the zones of sadness I think ... I think one can differentiate the psychic responses within these zones that ... that overlapped geography. Now, I don't want to ...I don't want to be rigid about this at all, but I think there is ... there is an important principle that the further the re--the further the person was to the actual scene, the more likely they were to have ... to be less traumatized by the experience that day. The experience was not the same for ... for all people in all places in ... in New York. There was a very definitely a definable landscape of trauma that can even be mapped. And the zones, as I would define them, as obviously most immediately Ground ... Ground Zero, sort of the ...the scene of the actual horror, but then up to certainly Canal Street and maybe a little ... a little further. It would de-- ... It can't be a rough line, --this is Canal Street obviously and that's Chambers, -- where people directly witnessed death. They were participants in the death. They watched people jump. And as we now know, I knew this from the very earliest interviews, that it wasn't--you know--a few score but maybe been a few hundreds of people who were jumping. The. The number is.... has not been calculated at all, although I think eventually it will come out. I think there are enough visual images that haven't been ... that are still archived. But it was ... it was a scene of death and carnage. And to participate in it, to watch it, to see it is.... was to participate in it. People over in Hoboken, by the way, were standing on the ... on the water's front and they could also see jumping. And now, the next zone would be, --this is 14th Street, --up to about 14th Street which includes ... includes the Village and there-- which was my experience, --one can see everything but you couldn't see people dying. You couldn't see people jumping. And I think that--sorry, --that that had a different reaction in terms of sort of the ... the ... the trauma moving out in concentric waves of sadness. For example, Jennifer, who lives right there sort of on the West Side, came ...heard some commotion. She walked out onto the street and watched the Towers on fire, --by the time she got to the street the Towers were on fire. She didn't - she's alert, writer, very ... very open, even, even passionate, very

in touch with a lot of feelings, cries often --her reaction was to become hyper vigilant, to totally close down and to... She watched both buildings fall and then turned to the ... remember, it was voting day even though the. By then the election had already been canceled, --turned around and tried to find a ... a polling station so she could go vote, and. and was ... had ... had basically no conscious feelings of sadness. That was to come later. Darrell M who's another ... also lived in The Village right around in there, had been listening to the ... the events on the radio, walked down ... finished getting dressed, walked down to the street, watched for about twenty minutes, said, Well, I guess I'll go to work, went down into the subway and went to work in midtown. And he perhaps ... His brother had been dying the previous year, had cancer in Chicago and he had.... he had been dealing ... his own understanding of his ... of his sort of own failure to respond, --and that's how he experienced it, --had to do with perhaps being unable to suffer again after all he'd been through with his... with his brother. And it wasn't at least until the next afternoon, actually, that Darrell M began to respond. Now, I want to talk briefly about an issue a sort of ... sort of history--that I all disaster's organic process, and here ... here the. The question I want to raise is that. That usually we, as therapists we encounter trauma long after the event. It seems, and in. in a sense is, sort of frozen in time, encapsulated, kind of a static load even as its memory touches everything and effects everything. But the, And been the societal experience of collective trauma, --things like the Holocaust, --feel often frozen in time even as their meanings reverberate through the generations. But up close, as we all have been with September 11th, trauma is... is hot intense, confusing, constantly changing, an evolving process that is ... that is completely integrated into ... into the self. Now, just.... I don't want to dwell on this too long but just to remind you, some of the confusions.... You know, that first day was one of utter shock. The people escaping across the bridges, particularly the Brooklyn ridge, ---I've talked to some people who experienced that like crossing the River Jordan and into the Promised Land and ... and--this is the Queensborough Bridge, I guess, ---and all the bridges going into Brooklyn and Queens were. Were ... close down for traffic and there was this experience of sort of chaos and. and. and confusion. And for the next day or so, through Wednesday, maybe Thursday, people stayed ... they stayed at home, they watched TV--endless hours of TV. Then by Thursday and Friday and by the first weekend people began to come out. They talked and talked and talked. There was a sense of. Of needing to touch people. I'm sure you all kind of remember that.

Anybody you knew just slightly you always, if you ... you knew that all you'd hug him or her If you touched ... If you saw them you'd shake hands, the first question being "did you lose anybody?" And that was ... We all were kind of survivors of ... of trauma and there was a sense of rebirth. Many observers of other disasters have not there's this sense of survivors experiencing a rebirth of the community. And for many that was a ... that was a very powerful experience, actually. It was the first and last time that New Yorkers looked each other in the eye in the subways. By the next week there was the beginning of a return to normality. Almost nobody worked that first week. By the second week people did try to go back to work and ... but clearly the shadow remained. I had a patient who had seemed to be perfectly fine the first two weeks and then had three panic attacks the second weekend, and I think that was not accidental. And of course, it's ... it's evolved since then. We're now eight months out and we are ... we are witnessing some of the delayed effects. And we certainly went through all kinds of things in the ... in the fall around.... You know, it came and.... it came and ... and left us throughout the... throughout the fall but refuses to entirely go away. And that evolution or sort of its natural history is ... is a very uneven process. It's more kairos than chromatic. Just when it .... Just when you feel you have it in ... in memory then it slips away. And it seemed to be better for many people until the .... for many people until the ... seemed to be getting it under ... somewhat contained and under control until the Anthrax scare came along. And ... and then that receded and a lot of people experienced, reading the portraits of Sadness, as ... as very .... as sort of a daily experience of ... of mourning. Now, this .. This history that is unfolding before us and in us and which we're still very much a part is ... is curiously paralleled in the actual and territorial ground of Ground Zero; that is, --you know--from the beginning this. This ten story high pile of one point two million tons of weight belching smoke and threatening all kinds of further damage and destruction and ...and collapse and belching forth smoke and with rushed trained underneath, all of that slowly began to be taking away, literally bucket by bucket, then the Iron workers taking apart some beams and pulling out things, and then there would be more recovery of ... of body parts, reaching at one point that crucial image that ... the fragile wall that they did take down which always seemed to me evoked the a-bomb monument in Hiroshima. And, --you know, --and then... then lower Manhattan became ... kind of looked like a war zone with soldiers walking around with rifles--loaded rifles and. and camouflage. And of course, we're still ... You know, that process although it's bas--it's almost cleaned up and the hole

is. Is down to the ground, --although as recently as just a few weeks ago they found more bodies, --now the EPA is finally going to clear up the buildings in the lower ... in lower Manhattan. Two hundred and eleven buildings are going to be washed. Is that going to stir up more ... stir up the air to make it worse again? Now, let me. I don't know ... Because of the flutter I don't know if you'll ... you'll be able to tell this, but from my early interviews I. I was struck ... This is sort of ... two things I want to say about what I call the language of disaster. I was struck by the. The extent to which people would talk about the disaster as unbelievable, horrible, terrible. Everybody said, Oh My God! How could they? It dominated all discussion. And it struck me very early that the ... that the trauma was so deep that language was inadequate to the experience and that therefore everyone was speaking in clichés and that we ... we didn't have adequate ... adequate language. And I ... and I think that that in a way even continues. But ironically I was ... actually I was talking about this stuff early on in the fall at ... at Lifton's home on Cape Cod and. and there was a poet there, Peter Blakian, who's a friend of mine. And Peter Blakian listened to a passage I read and he said, "You know, Chuck, that sounds like poetry." So I took the passage and I ... I put it in verse. And it's. It's very roughly ... If you look at it, it's very roughly iambic pentameter which is the language of Shakespeare. And she says, --this is Karen's passage, --I think just a million things are going through my ... At that point I was kind of trying not to. It was like, every second, something worse kept happening. And between what was actually happening and--you know--what they were saying was happening, it was like every time you ... as soon as you thought it couldn't get any worse, a building fell down. Or as soon as you thought it couldn't get worse than that, the second plane ... the second building came down. The planes are ... You know, they're saying the planes crashed into Camp David or there are fires burning on the Washington Mall. I ... It was like, as soon as you thought it was over, something else kept happening." And I think there's ... there's something ... there's much more to explore in this. And I just wanted to ... I just wanted to mention that here. The ... The ... and I think ... You know, people don't even have a word for what to call it so they call it the event, the catastrophe. I call it the disaster, although I don't like it. It's sort of. It's. It's too much of a social scientific word. One. One of my respondents called it a holocaust although he careful to have it with a small "h." And in my practice I've started noting the sort of metaphors that patients use. People talk about two worlds hurtling each other or explosive dangers, or buried in work or falling apart or setting the world on fire.

Now, I would note that this broken... It seems to me that there's a broken narrative in New York and that it contrasts sharply with the false coherence of the call for a crusade and the talk of evildoers at the national level. There's a real disjunction there, a kind of an epistemic confusion. But in one... in one and only one respect has there been clarity about language and that is the designation of the site as Ground Zero which is itself a contradiction because Ground Zero is, of course, the once technical term that described where the nuclear bomb above the ground, where it hit the center of its violence which then radiates out in concentric circles of ... of destruction until it eventually dissipates very far from Ground Zero. And Ground Zero emerged ... the term emerged quite spontaneously and within ... within a fifteen, twenty minutes. It was not something that was made up by television viewers. Now, I want to make a ... I want to draw a little further back sort of in this ... this. This process of ... of attempts at attempting conceptualization and make a few general conceptual observations about what I think are some of the important ideas to try to understand the World Trade Center disaster. And I won't talk about the economic consequences or the social consequences but I think they are ... they are very important to note, nor the war. Maybe we can ... wean ... in discussion we can turn to some of those more political issues that are.... that are extremely important. But there are several things I want to note. One is that the World Trade Center disaster seems not to be conceptually contained but to open up into vast new threats and dangers. Ground Zero is going to be cleaned up. It's almost cleaned up now. It's--you know, --it's like six tonight months ahead of schedule. They may break ground in June on World Trade Center 77, which is going to define the architecture. The question now which. Which pushes the whole question of memorialization and how much of the site is going to be a memorial, and so it's--you know--it has ... it has a kind of ending that--you know--life will come out of this ... of this death. But the disaster itself seems to be a process that I without end. Now, --you know--disasters generally have a ... a place in our minds that ... since the beginning of culture and--you know--most of our sacred texts, --you know--Matthew 24 within Christianity. And most. Most sacred texts have some discussion of natural disasters and they have different meanings for different religions. And there's ... there's ... But the crucial thing about them is that they have a beginning, middle, and most of all, an end and they have ... That is, the suffering and the death may continue for a long time, through the traumatic reaction of the individuals and survivors, but for the culture the ... the victims are buried and the culture moves on. Life recovers and is

sustained. In this disaster the ...the experience we have of it, certainly in my respondents, is that there is no end. We seem to live in a new ethos of malice. People... Tom de Sanctus says he ran across the Brooklyn Bridge, having gotten away from. From up West Street, was sure that they were going to be ... His immediate thought ... he was. He was sure that there were going to be further biological had chemical attacks. I've talked to people who saw in their mind's eye that the cloud of. Going up from the buildings was, in fact, looked like a mushroom ... a mushroom cloud. The.... I think for weeks in the city it was ... it was an article of faith, of belief, that there would be further attacks, The Brooklyn Bridge, the Empire State building. There were constant evacuations. They would evacuate ...All over midtown they were evacuate one building and then people in the next building would see that building evacuated and then they would evacuate, so there was kind of a... it would spread. And. and I think it's important to understand ... And then came anthrax, of course, and. and now. And now the Middle East, and we have to ... we have to ask when will it end. But such apocalyptic fears are ... are perhaps preexistent to begin with and touched in some basic way by this ... by this disaster. The.... It's hard not to believe that if. Of Osama Bin Ladin had had nuclear weapons he would have used them and that nothing ... at some level, we know nothing will restrict future Somas. And. and. and what that does is extend the. The dread associated with the disaster significantly, maybe infinitely, and we live with that.... that ... It seems to me that that threat of violence, --that threat of ultimate violence is analogous to the kind of experience that we had ... that we. We went through during the Cold War where the trauma of extinction became chronic and ... and deformed the self in some very profound ways. Now, I think that what that calls for is. Is the need to think and to formulate for ourselves a psychology of annihilation? This is something that--you know, --Lifton's been working half a century on, it's something that I've been writing about for fifteen years, mostly in dialogue with him. And I think we need to ... we need to extend our psychology to encompass these kinds of issues of death and ultimate extinction. Now, just to give it one very short example from my ... from my interviews bout how different the experience of death was in the Trade Center let me return to Deirdre very briefly. She. It happened that she got out of college and was working ... she lived in San Francisco and was working as a ... a nanny for a family when the earth.... when the San Francis o earthquake occurred. Her mother was, in fact, in a hospital near the epicenter and the. In a building that collapsed. There was a ... a couple ... She got the kids out ...

Everybody.... you know, you hear a rumbling in California and everybody knows what to do. You go outside and you get on the grass, and she got the. She got the kids who were in charge out. And she had a couple of hours when she was worried until she talked to her mother. It turned out her mother had sort of ripped the IVs out of her arm and got out of that building and was fine. And ... and she said she had almost no reaction after that. Once she ... once she knew that her mother was okay she had almost no emotional, certainly not a traumatic reaction. It didn't affect her at all. Whereas in this disaster she was totally devastated, was still in bed ... was still unable to work, --not in bed but still unable to work two months after the ... after the event. The ... I have a man I supervise who's bilingual who treats a ... a Dominican boy, nine years old, and he still every week comes in for his therapy, builds a tower and spends his therapy session making paper airplanes and throwing them at the ... at the buildings. And I'm sure those of you who work with children have experienced many of the same things. Even the.... Even the architecture of lower Manhattan carries the sadness. I was at a conference not long ago with some architects and engineers and it turns out that `.... that it's possible that as many as two thirds of the building in lower.... buildings in lower Manhattan suffered some kind of structural damage that they don't even yet have any estimate about the extent to. The ... the extent of that damage. Now, the second point--psycho-historical point I want to make has to do with. With the. The extent to which the.... the totalness. To totality of our.... of the reaction in trying to understand why it was so traumatic. And I think that--you know--it's not a simple matter. I mean, America has always ... long history of exceptionalism. We have always felt isolated from when--you know--the Puritans created the city on the hill. We were ...The most famous document in our political history about our.... the benefits of our isolation are actually Lincoln's 1838 speech and he too--he said. He says in that speech that one thing we don't need ... he prefaces his argument, the lead is. is: One thing we don't need to worry about is any Bonaparte coming and drinking from the Ohio. Right? And you read that now it's almost quaint. And certainly,--you know--we have the best democracy,--we had the first and real best democracy in the world. we had ... we had the best land, we had the best food, we had the best opportunities. Well into the twentieth century we didn't ... people .. w didn't need to feel foreign invasion and we were the mightiest and we ... except for Vietnam we won all our wars. And that sense of ..of confidence,--perhaps overweening confidence,--reached its apotheosis in the 1990s, sort of loose talk of the new economy endlessly expanding, we never

would have any economic collapse and we would rule the world, post-Cold War kind of stuff. American hegemony would ... would conquer all. So that it's fair to say that the state of panic that we were thrown into as a nation has something to do with out quite unreal and exaggerated sense of confidence that immediately preceded the disaster. And thirdly, I want to just mention the smell. Now, I .. I was first attuned to the significance of the smell as I watched the buildings--just after I watched the buildings collapse when I talked to my wife on the phone and .. and she was responding to the dust and the ... and the sell. And I realized that there was a crucial part of it that I wasn't ... I was seeing it but I wasn't feeling it. and so I .. I .... I started tracking that in my respondents and also in my own sort of research notes, and it did have a ... a very complicated history. You know? Initially, as Is ay, until about three o'clock in that afternoon it all was basically dumped on Carroll Gardens. Then it went to the Lower East Side. It didn't ... The . the winds continued to be westerly that day. The next afternoon the wind suddenly shifted and the smell drifted to the upper West Side as far as the nineties. That's where actually Darrell that I mentioned first smelled it and that's when he responded. When the smell hit him is when he had an emotional reaction. After that, of course, it stayed for weeks and weeks everywhere in lower Manhattan, certainly past Canal Street, and ..and for most of the first month or so close to 14th, and it depended ... Because the stories prevail it was very commonly in Brooklyn Heights. and anyone who, of course, took the train, all those train down there, would ... would smell it. And ... and there was a..

[side two]

It was a very difficult thing to ... a very difficult thing to talk about because--you know--in that collapse of those two buildings each floor about an acre, two hundred and twenty acres collapsing, there were computers, there were chairs, there were ... there were ... there was all kinds of chemicals that were released, but there were also close to three thousand bodies, human bodies--two and ah half thousand were not just crushed but incinerated. And so within the smoke was the smoke literally of death. And I think that ... that people have wondered where the victims are. Well, the victims are in us. we've taken them literally into our lungs and they've impacted our ... our souls. And I think in that sense the smell creates--eerily creates echoes of Auschwitz. I want to end with two stories is hope 'cause I think one needs to cling, wherever possible, to hope. One is a woman I call Pam who, although I

usually interview people two times, she's ... inevitably there's a therapeutic--and appropriately so—a therapeutic dimension to these interviews. I have five mines. I'm right on target. And she .. she used me in a very creative way in the interview process and wanted four interviews rather than two. So, of course, I granted it, the interviews stretched out over... over close to a month, and she was able in the interview process to deal with what had been her central problem—emotional difficulty--in ... in the reaction---a very, very strong reaction to the Trade Center, and that was that her boy friend couldn't tolerate her continued crying and and ... He was an artist but he... he couldn't .. he couldn't get it,--he couldn't tolerate it,--and she ... she had to keep crying. And so the ... the outcome, by the end ... By the fourth interview she walked in very proudly saying she had broken off her relationship. So she had been able to mobilize ... to use me in that process to free herself of .. of something , of, of a relationship that was obviously toxic for her. But the other story is the story of Grace The ... I don't have the map up but four blocks to the south of the South Tower the ...Mr. and Mrs. L lived on about the fifteenth floor facing north. And when the first plane hit,--miraculously their ... their windows didn't break and they had a little veranda,--but suddenly the ...the veranda had body parts and they couldn't figure out what, what to do. Well, it turned out that Mrs. L was nine months pregnant. At that moment she went into labor. They stupidly stayed for a little while, called their mother, and then realized that this was not wise, to stay in the apartment. They got into the elevator, got down to the ground floor, and the super called the mover to go--saw that she was--you know--in labor and called them other to go into the vault. There ... It had once been a bank and there was a vault in the basement where they thought they'd been safe. so they went down there for about twenty-five minutes and continued to be in labor, but felt terribly unsafe and said we had to go. So she went up--she and her husband went up to the street and they ... the only way you could walk way south. Right? So they had to... In order to get north again they had to walk south and then come back up Broadway. as they were walking south the first building collapsed and they darted into ... it was ... The subway entrance was facing the opposite direction so they got into the subway entrance and then didn't get buried in the cloud so she didn't breathe too much of it. Then they came back out, got to ...started walking north on Broadway, having to stop every now and then when she had another contraction, and got just sort of opposite .... not far from where the Towers were. And an ambulance came along which had, in fact, another pregnant woman in it who was in

much worse shape,--she had breathed a lot of the debris,--and they were able to flag it down. they got in the ambulance and they took them to .... I guess it was NYU Hospital. And she was—you know--came into the emergency--into the .. the .. go out of the ambulance and ... and they got out and got onto the Gurney and they rushed her into labor. And about two hours later she had a perfectly little baby girl whom they called Grace after "Amazing Grace." Thank you.

(applause)

Thank you, Dr. Strozier. I think my own ... my own thought sometimes as .. as I look upon events that have to do with 9-11 is, Oh gosh, isn't it too much? Haven't we had enough? And clearly there's enormous benefit and value for all of us to relive and rethink, as I think Dr. Strozier has demonstrated in his excellent talk. And I'm going to now introduce Sheila Zeretsky who will moderate the discussion. And Dr. Strozier will speak with us in a dialogue with the audience. Sheila Zeretsky is the chairman of the of the Assembly of Psychoanalytic Institutes of the American Board For Accreditation In Psychoanalysis. She's a founding Director of the New Jersey Center For Modern Psychoanalysis and also the Psychoanalytic Center Of Northern New Jersey. She's currently writing a book on intimacy. Please welcome Sheila Zeretsky. (applause)

S.Z. Dr. Strozier, I want to thank you for a very powerful talk. I'm putting on a conference next weekend on ... on Neuroscience And Psychoanalysis and we're been thinking a lot about--you know--the two hemispheres but also about the talking cure. And something about your talking very forcefully about pretty horrible stuff somehow or another was very helpful to me here. getting it up into language out of .. out of--I don't know—the right hemisphere with all its gloom and into that left hemisphere where we can take a good look. Okay. we're going to have two people helping us with microphones, Roberta Slavin and Bob Wolf, and we welcome your questions. So let's go. Have one here. Thanks.

Q. Chuck, thanks. It was wonderful. They've expected ... I'm reminded, having worked with Nazi Holocaust survivors for over thirty years, they and their children always speak about having no words. And practically the most famous saying that Eli Wiesel who is so articulate, said was we have no words. I .. I want to comment. I want to ask your opinion. I think that using the word disaster is a terrible mistake

because it confuses natural disasters--is has the potential to confuse natural disasters and man made disasters and they have rather different consequences, as we know in the trauma field. the man made ones created far worse consequences. But well, I .. I an stop there. But just to also take the time dimension that you mentioned, those disasters that you think had a beginning, a middle and an end didn't have those to the people in the midst of them. You see. Okay? The Holocaust was six years. Every disaster, even natural disasters, continues for along time until you find new roots, food, new neighborhoods, etcetera. I think we are in the midst of it. And to sort of expect closure is not only unrealistic but almost dangerous in a sense, and .. and sort of in a vacuum from what .. what is really going on. I mean, the Middle East takes away the attention from all else that is going on related to this disaster. But, I mean, I'm sure you'll have a lot more to say.

C.S. No. I .. I mean, I think I understood you. I .. I completely agree about the problem with the term disaster. I mean I . I wish .. I think we do need another term. well, maybe, because it does confuse. You know, an earthquake is ... And an earthquake is not the same as the Holocaust and it's not the same as the World Trade Center disaster. And--you know--these are . these are .... these are such different experiences and they .. and they operate so differently within society and within history. I .. I certainly would say that the...the symbols--the key symbols of the twentieth century are Hiroshima and Auschwitz and I think we .. we have defined our existence partly in relationship to Hiroshima and Auschwitz. And those are the symbols we need to return to and w need to understand. And .. and--you know--it's partly .. One of the ... one of the reasons for the... thee confusions in the power of the way we experience the World Trade Center is it occurs in a context of a world with nuclear weapons, and ... and that we need to really begin to talk about, to understand and .. and confront because that's what it touches. And that's the ... that's the deepest dread that it ... that it touches. I did ... I wanted I mean, I tried to make that distinction between the experience of the people within something as total as... as the Holocaust although more .... less big with, say, the--you know--the San Francisco earth quake. I mean, traditionally disastrous floods and earthquakes and volcanoes and those kind of things, they ... they kill a lot of people, but once you bury the dead and mourn them you. The. The culture moves on. And ... and I think we--you know--I would agree we can't move on from the Holocaust. You know? The world history is ... is permanently changed. And. and I don't.... I'm not

sure we can move on from the World Trade Center, at least now. I ... I don't know how we're going to. We're going to.... We certainly are changed and we're changed ... Everything changed, but we're changed because we... it's that relationship, - -it's the way it connects with ultimate threats that is ... is ... that's ... that's how it's so. So profoundly disturbing 'cause it touches ... After all, the existence of ultimate weapons in the world is the existential dilemma of human. Human beings right now and that's what's evoked. Yes. I ... I can't hear you too well. Do you have a mike? Oh.

Q. Thank you. It ... it's ... It came through the media in terms of the military in Afghanistan about collateral damage. Do you have any information or did you study any of the collateral damage that occurred with very close relatives of people who were down at Ground Zero?

C.S. Collateral means sort of indirect. I mean, one way to think about the indirect damage is the. The ... the way the air not only carries death for all of us but it also carries a lot of pollutants. And--you know--people in lower Manhattan still talk about the WTC cough. And we have no extent of the ... of the damage to the air that we have suffered. Firemen. I'm just beginning to get access to firemen. You know, their lives... Not only their emotional lives are a wreck but their physical lives are a wreck. Many of them have. Have lost half the capacity ... Several people I know lost half the capacity of their lungs because one of the things the firemen did was not only work that day, the ones who survived, but they then were involved in the clean up and were actively involved in the clean up. And many of them, because they were so traumatized about their loss, many of them on their ... on their off shifts would sneak back down and so many of them spent more time than they even should have. And, of course, who's going to turn them away. And ... and they spent sometimes weeks and weeks. And those first few weeks were when it was most toxic. So I don't know if that. If that answers your question....

Q. Well, if I could get a little specific, my stepson was on the eighty-fourth floor of the North Tower. He lived across the highway and gateway, Battery Park City. And he was on his way to his office, ---he has a small law firm, --when the planes consecutively hit. And he and his staff was on the ... he lobby of the North Tower, -- all got out--and he made his way north to Chelsea Piers. My wife, who was at her

office in midtown, heard about this and was sure that her son was dead, He is in total and complete denial of whatever he saw, burning bodies coming down, and so on. She has reflected. And he made calls three to eight times a day to her. She reflects a great deal of difficulties with nightmares, with fears, with anxieties. And I was wondering if this was something unique or if you heard any more about these sorts of things?

C.S. Oh, absolutely, I mean, all kinds of examples where people who. Who ... families of survivors and people that kind of indirect.... people carrying ... carrying the pain, if you want, --carrying the trauma themselves, trying to deflect it. But the only thing I would ... I mean, your ... the person who's numb is probably going to ... that doesn't mean they're going to suffer consequences and they may be highly delayed. And I think it came out this morning that people ... there's a certain kind of ... It's just now beginning in people. There was somebody ... Along those lines, there was someone I interviewed just last week who had been working at Marshall McClenon and the Thursday before that Tuesday she had been reassigned to midtown and she was.... --you know, --like the thirtieth floor, and. and looked out after the planes were on fire and realized that the first plane had hit--you know-- where her desk was and that all thirty-five people she knew and had been working with for years and were her best friends were dead. And she, in the interview, was.... It was incredibly powerful for her and she started crying. And she also reported that she had, just the week before that, possibly in anticipation of the interview, had gone on vacation with her partner and had had her first World Trade Center dream. And then between ... had another one between the two interviews: between the first and the second interview. And that's not quite what. What ... what you're saying, but I think it. It--you know--it radiates out. It radiates out and people can. Can take on ... I mean, there are also ten, twelve thousand children who've been orphaned. Right? There's a very ... along those lines ... I'm free associating but permit me one .. one point. There's a very interesting gender aspect to the disaster and that is it was ... far out of proportion the victims were .. were men. Certainly the rescuers----certainly the firemen and the policemen were all men. But because of the nature of the ... of the people that work, it's like an eighty to twenty percent. And. and so it. It lends the disaster ... The victims are mainly male and therefore the, --- you know--it's husbands and fathers, for the most part, who have been lost. Now, there's also a class dimension. They're mostly white, mostly middleclass, not quite

the ethnic dimension that one would expect, given that it's the financial district. And that's mainly because Cantor-Fitzgerald had a practice ... the Fitzgerald half of the Cantor and Fitzgerald had a practice of hiring Catholics so there.... there's a higher percentage of Catholics than you might find in a bond company, and not as many ... not as many Jews so that there's more ethnic diversity among the victims. But certainly the. the nature of the disaster in the gender aspects has left .. has less.... left, for the most part, widows and fatherless children and they will certainly have that kind of indirect long term effect. Yeah?

Q. Sorry. My question kind of touches on the last one which's when you were talking about zones of sadness you described it geographically. But once you left the area of carnage wouldn't these zones really have to do with people who were affected by knowing that their loved ones were down there and not knowing what was happening? Wouldn't the emotional response be more dependent upon that rather than the geographical areas?

C.S. Well, yeah. But .. But for most New Yorkers they. They--you know--were at least one .. one step removed from actual victims. I mean, most people know somebody who knows somebody who died, I mean, not . and so the ... the experience of New Yorkers, for the most part, was how they responded to the death and ... and to the destruction. And. and it's a very rough ... I mean, the woman I just mentioned who was ... and happened to be in midtown, I mean, she had a ... had a view of the Towers burning and then collapsing because she happened to be on a high floor of a midtown building with a southern exposure so that she was ...--you know--her experience was not unlike some of the people who were in The village or where I wa standing on 13th Street. So it's ... And. and I don't mean ...--you know, --and I wouldn't underestimate the significance of the vertical access, --you know--how one ... The... the extent to which one suffers in reacting to the disaster depends, in part, on the way it touches earlier experiences of trauma. But I think there is, additionally, these zones of sadness where. Where--you know--the trauma kind of radiated out like a ... like a nuclear bomb, concentric waves of sadness. And it did matter how far you were from it in terms of your. In terms of your ... your responses and in terms of the enduring trauma. But because of the smell ... and the smell is the critical thing that unites all New Yorkers so that everyone in New York encountered the smell. And that's what

distinguished...distinguishes, I think, the New York experience from that of the nation or the word for that matter, which is also very important and very important to understand. It's just that---you know--we're in New York and I'm in New York and that' what I'm studying, and that I want to try to focus on, and I think is at the hart of ...of understanding this.

Q. Dr. Strozier, I wanted to just comment on the. The name of this event, even though event's not a good word. I have a group that is in the village on Tuesday nights, and obviously that Tuesday it was canceled except for two people who in an act of tremendous denial, made it to the office anyway. And the following week, when the office was still filled with the smell of perhaps death or electrical cables, aluminum, cement, they, I think partially defensively and partially in an attempt to contain this... this trauma, named it the assault.

C.S. The assault?

Q. The assault because they wanted to make it something other, that happened to people. And I think it also has a very time limited connotation. And I think that was a defensive operation.

C.S. Yeah.

Q. In subsequent weeks other aspects came up. But I think the language was really an attempt to avoid the very primitive repetition of early trauma that this ... that the 9-11 event triggered in people.

C.S. Um-hum. Yeah, assault. You know, you get assaulted when you walk down the dark alley at night. You. When Osama Bin Ladin directs two planes into the World Trade Center and three thousand people die it ... somehow it seems in a different ... different realm. But I understand the struggle. I mean, --you know, --I don't. I don't. I don't think disaster works either and it. And it's an indication of what we're ...--you know ... That we don't have a word is an indication of how we don't understand it and how we're very confused about it.

Q. Yeah. I'm not supporting the use of that word. I think it was a ... clearly defensive operation to make it imaginable and something that could be integrated

C.S. Right.

Q. 'Cause it was too large and it threatened too many of the supports of everyone's lives.

Q. I wanted to say two things. I'm over here. Hi.

C.S. who's ques-- ... Who's talking?

Q. Here.

C.S. Oh. Oh, I'm ... Okay. Yeah.

Q. First of all, about the name I think ...

C.S. I'm hearing voices. Right?

Q. Okay. (both laugh) The name .. I think 9-11 for me really epitomized it because it's not just the date but calling for help,--you know,---when you call 911,--you know--the police. So...

C.S. Right.

Q. Or the attack,--WTC attack. The aspect that I wanted to ask you about is one also that's beyond most of the other cataclysmic events that we've talked about, except the Japanese suicides, --you know--kamikaze pilots, --is that these people, they were willing to die; that there was no sense of their own mortality. Does that play any kind of a role conceptually in the work that you're doing?

C.S. the. the suicidality of the attack?

Q. Yeah.

C.S. well, ...

Q. That... that these were people who were willing to die -- the life, which usually is the highest quality that people cherish, wasn't a factor in this situation.

C.S. Well, it is extraordinary, the. The ... I mean, it kind of leads into more the. The topic of the sort of psychology of terrorism and terrorism as it exists in the beginning of the twenty-first century, and the willingness to die--the eagerness to die in the process of inflicting great violence on others, which you see on a . On an individual basis in the Middle East all the time now, now more than in the past, and certainly with the World Trade Center is part of a . is part of a process ... You know, it's relatively new. I mean, we. We didn't note the ... There were a lot of wake-up calls in the '90s. I mean, you mentioned the Japanese cult, the Aum Shinrikyo, of course, Lifton wrote a wonderful book about, Destroyed The World To Save It, and—you know--wasn't alone. You know? And there were also two decades of violence in Sri Lanka where sixty thousand people were killed, including the perfection of ... perfecting the use of suicide ...suicide bombers and women doing it. And now it's ... and now it's moving on to young children in. in the Middle East among the Palestinians. So it's. It's a ... There's something ... there's lot of moral lines that have been crossed. And there's a ...there's intensification and a. and a radicalization of the way in which the violence unfolds. And. and I think that's a very fearsome process and it. It's absolutely extraordinary. I mean, the biography that I'm most struck with is that of Mohammed Atta,--you know--a well educated, middle class ..... father's a lawyer in Cairo; ended up educated in Germany, was in Munich,---you know? He got an MA in Urban Planning, which is one of the great contradictions of higher education if there ever was one. then he got--you know,--radicalized with some of the Muslim students and he ended up going to Afghanistan and getting training and then spent,--you know--as much as two years sort of coming in and out of the United States planning the ... the attack. And America ....America's a very seductive culture. Right? I mean, there's so many things to sort of lure you way from your intense passionate ideological and .. and suicidal commitment. and it was like He never lost his focus,--absolutely never lost his focus and was able to lead an otherwise normal and relatively nondescript American life until the day he had to get in the plane and fly it into the Trade Center. so ... so I think .. I think understanding

the ... You know? And there's a move that started, actually a week and a half ago in the White House, Ari Fleisher, to not call them suicide bombers but homicide bombers. that's .. that's a good ... I agree, except you don't want to lose the sight that .. of . ... for understanding the process and the psychology of it, that it is a suicide in the ... in the act of committing homicide. And it does get to the heart of... of trying to... fathom what ... psychologically what some of these contemporary forms of violence are. And, of course, they ... they become increasingly fearsome given the availability of weapons of mass destruction and we know that. And there's ... we're right on the cusp of that. And that's why in Lipton's book about Aum Shinrikyo he argues then,--and people didn't pay any attention to .. to it until after 9-11,--he argues that that is the turning point in world history because it was a cult, crazy Shoko Asahara, probably somewhat schizophrenic, but he was actively engaged on a project to commit arm--to . to bring about Armageddon. And he was ...—you know--he released sarin gas, he was making biological weapons, and.. and in the end, he was in the process of negotiating with some of his Russian followers to import plutonium in order to make a nuclear bomb. He got .. He had to hurry it up and that' why there weren't more people killed in the sarin gas attack. the idea was to.. to create a big battle, confuse the Japanese, make them think the Americans did it, the Americans ... Then the Japanese would attack the Americans and then the Japan---then the Americans would attack back an blow up Japan. and then you'd start the Third World War and then .. and then end the world. And then the followers of Aum Shinrikyo would magically inherit the--you know--the newly created world. Now, that's ... that' where we're going. That was 1995,--right?--the first half of the 1990s. And .. and i think now we're .... we're just at the point of beginning to--you know .. We need to go back to that .. that kind of ... of group and reflect on it. there's a ... there's a .. there's a new history that needs to be written and it's very much a .. a new history. w need to .. We need to refocus our lens in trying to understand the emergence of these .. this new form ... these new forms of ... of violence. That's what I hope to do in my .. my Center. Incidentally, I call my new Center The Center On Terrorism And Public Safety. John Jaylost a hundred and ten students because we train cops and firemen so a quarter-- a good quarter of the firemen who died were—you know--were our students. and so there's a real ... there's a real commitment to this. And we--you know--we have some responsibility for at least trying to ensure public safety. so my idea is that I think w need to reflect on these issues in their ... in their deepest ... as deeply as we can, but then to try to

make that knowledge serve useful public purposes to enhance public safety. And I think there are some things we can do. we don't need to search little old blue ... blue haired landies at airports, but we do need to collect the .. an ensure that there is some safety to the well over a thousand tons of plutonium in the former Soviet Union. We do need to do something about that. We need to worry less about ..about--you know--an authoritarian regime and taking away our freedoms and worry about our ports. There are a thousand ports in America and these huge containers come in. All you need is ... all you need is one bomb in .. snuck in . sneaked into one of ... the bottom of one of those containers. those ar the things we can do immediately to enhance public safety. It's not a hopeless cause but it's ..it's a serious problem that we .. that we face. S.Z. I have a question back here or ... How about standing so we can see you. There's something bout the bright lights makes it very difficult to see out into the audience. I have no idea who's speaking or where.

Q. Did you want to ... Go ahead. I'll wait.

C.S. Diane?

Q. Okay. Thank you very much. Chuck, you said that nothing will restrict future Osamas and I think that in psychology and psychoanalysis that we're putting a lot of energy which is needed in dealing with working with trauma--reactions to trauma and psychoanalyzing the perpetrators. and I'd like to see us do much, much more to apply our knowledge to politics, to the political realm, because I think that there is a lot that we can do. I just wrote a chapter for a book on inner subjective dimensions of terrorism and its transcendence. And i think psycho-- .. i would just like to encourage people because I also, a few weeks ago, was at the nuclear nonproliferation treaty review meting at the UN. And I'm always the only psychologist and I'm raising psychological issues. And it has a lot to do with repeated trauma, rejection, humiliation. I think terrorism is a form of objective identification where their intolerable affects are projected into us and we're in an inner subjective relationship now with the terrorist. We're possessed by some of the terror: feelings of helplessness domination. And as in psychoanalysis, when we feel this way, we want to retaliate. But if you're trained, especially in inner subjective analysis, you're trained how not to do that. It's a psychological fact, s Jung aid, that people are most

dangerous when they're afraid, even more than when they're angry. I think also there are unintended consequences. Now we know about the law of unintended consequences, and a lot of that is due to psychological ignorance and failure to have empathy for the enemy and see how they're produced. We understand a lot how socially, collectively, dynamically we create more recruits and more leaders and more susceptibility to manipulation, more despair, the desire to turn from victim to master of one's fate. I think also asymmetrical warfare. Terrorism is a form of asymmetrical warfare. You know? You can call it a David and Goliath complex. And—you know—I've worked with you on this Citizen Panel For Ultimate Weapons on... with weapons of mass destruction. maybe before we could dominate other people, but now with weapons of mass destruction, there is no amount of domination that won't provoke an asymmetrical response. and I think that there's a lot. A whole body of knowledge in violence prevention, political psychology, and there's very little clinical application to that. And I think there's ... Our knowledge is extremely rich, extremely useful, very applicable to reducing fear, reducing tension, paying attention to just grievances. There's much we can do and ...

You know, I'm ... I'm a man of hope and sometimes I wonder why I am, but I .. I have a lot of hope. And I do think that the most important immediate thing is to ... is to prevent further violence. I mean, that's what... that's what creates new arenas of trauma. You know, at the same time you mentioned asymmetrical warfare. It is a form of asymmetrical warfare and it's been remarkably successful in the last half century. You know, one of the curious things about 9-11 was it immediately solved the problem of terrorism in Northern Ireland and basically they won. the .... Sri Lanka is .. is, after twenty years and sixty thousand people killed, including assassinating the Prime Minister of India, Rajiv Gandhi in 1990, that the Tamils are about to basically win, achieve sovereignty over the northern third of the island. And I think the Palestinians are winning in the Middle East. So it's proven a very robust and resilient form of warfare and political struggle and I think we need to recognize that. and .. and also we are very much a part of that process. I mean, we ... It .. it seemed to me remarkably unhelpful to talk initially of a crusade and then, in the State Of the Union address in January for Bush to talk about the evil excess of power. I mean, that kind of mirroring of apocalyptic languages creates a situation which ... which severely exacerbates the .. the geo-political situation.

M. Okay. I'm told we have time for one more question and there's a woman in the back on the on the right.

Q. Yes. I'm .. I'm right here. this isn't so much directed at the material that you spoke of but it's evoked by it. And what I'm thinking of is the use the country is making of the losses New York fire fighters have .. have faced and the way in so doing firefighters, whom I'm been working with since January, feel commodified, made into an object for other peoples' uses. And therefore, their own mourning is significantly impeded. And yet I fully understand he nation's need to have some vehicle for bear our own process of working through the impact of this event. I just wondered if you might have something to say about that.

C.S. Oh, absolutely. I mean, the firemen I know, they're sotired of being heroes they could--you know ... they're sick todeath of it. sometimes, of course, they're willing to .. to be heroes. and they're understandably, in a very human sense, they're very conflicted about it. But it does crate a .. the a way in which.. You use the word commodified and I think there are many aspects of the way in which the disaster has been commodified. You know, it's part of American culture. We commodify everything. That's what we do. And we put it on cups and we have television about it and we show the narrative over and over. We - and then we sell it. And then we make documentaries. I mean, wait until the first anniversary. I mean, I'm already bored, although I must say that the documentary that was ... that was a moth ago, the CBS, I thought was brilliant. And I don't think there'll b another one that'll be nearly as good. But the .... But he way in which it gets packaged and commodified and the way the suffering and the .. and the ... Many .. I interviewed several people who had had--you know--special stories. One rescuer who was a female Hispanic and so she's sort of unusual and she'd done a million TV commercials. And it was very interesting because she ... she was at first quite tentative about doing the interviews, but then completely got into it and loved it, and said it was ...--you know,--it helped her work it through in ways that it hadn't; and that all of the TV .... all of the media interviews she had done, she felt incredibly violated because there's that .. that .. that .. It's very intrusive and they want go to right to the--you know--right to the disaster andthen leave you. And .. and it's . it's not a .. it' not a healing telling of the story. It's just ..It's a .. it's a glorification and it's a commodity--and it

gets commodified. And then you put it on TV and, of course, you sell Tide soap in order to have the time on TV to listen to the disasters.

S.Z. Okay. I want to thank you very much.

S. Thank you all

S.z. It's ben most exciting. (applause).

11 hours