



## Creating Social Action: Transforming and Mobilizing Bystanders

*A Center Colloquium with Linda Stout  
and Ervin Staub, November 18, 1991*

Linda Stout and Ervin Staub live on opposite ends of the action/research spectrum and they differ in class and gender. More often than not, she tells stories and he cites research. One might expect them to have difficulty communicating, but they don't. In their different styles, and drawing upon their different resources, they communicated to each other and their Center audience a message of hope: People can take control over their lives and improve conditions in their communities both large and small, but they must be encouraged to do so in various ways. Her stories and his research described the ways.

Linda Stout is Executive Director of the Piedmont Peace Project (PPP) and winner of the 1990 Peace Development Fund's award for excellence in grassroots leadership. PPP serves twelve counties in rural North Carolina, where the Ku Klux Klan is strong, fundamentalism shapes the school curriculum, and incomes and literacy rates are low.

A high school-educated daughter of a tenant farmer, Stout built PPP from a one-person organization to an organization with a staff of seven and a base membership of 500, which swells at times to about 3000. Its members are poor and have an average reading level of third grade, but, thanks to PPP, they are far from disempowered. How does PPP do it?

They begin by listening. They learn what is on the minds of the people. Then they link the hard conditions under which people struggle every day with local power structures, systemic structures of oppression, and national issues, especially the defense budget. They address problems on many levels through, for example, voter registration drives, lobbying, and workshops on

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## Seeking Collaborative Solutions in the Balkans

*by Paula F. Gutlove*



*Center researchers Paula Gutlove and John Woodall meet with international peace researcher Johan Galtung (center) and fellows of the Austrian Institute for Peace Research and Peace Education, Wilfried Graf (far left) and Josef Binter (far right)*

While the winds of war blew through the Balkans in July 1991, an idealistic and ambitious local peace initiative was taking hold. Serbian and Croatian physicians joined in an effort to utilize their powerful influence to change the direction their country was taking, in order to try and avoid or minimize what has become one of the bloodiest European battles since World War II. Calling themselves Physicians Against War (PAW), they sought to influence the former federal Parliament, a surprising number of whose elected members were physicians, and act at the community level where their patient populations spanned ethnic and cultural boundaries.

Present at the initial meetings of PAW was British psychiatrist Lynne Jones, who had recently returned to Yugoslavia from Helsinki where she had been attending the annual meeting of the International Society of Political Psychology (ISPP). Many of the presentations and discussions at the ISPP meeting, including several I was engaged in, focused on the use of interactive conflict resolution methods in a variety of acute and chronic violent conflicts around the world (see *Center Review*, Fall 1991, "Transforming the Confrontation Mentality.")

During the ISPP meeting, Dr. Jones, I, and a number of other colleagues discussed applying lessons learned from interactive conflict resolution interventions to the brewing conflict in Yugoslavia. When Dr. Jones brought this discussion to PAW and to others, including the Ljubljana Peace Institute and the newly formed Yugoslavian Peace Network, these groups were interested in organizing workshops to learn more about conflict resolution and dialogue-promotion techniques. Dr. Jones and I agreed on the concept of three-day participatory workshops in Croatia, Serbia, and Slovenia. I put together a

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## A New Name for the Center

by Penelope Hart Bragonier, Executive Director

The Center has both modified and expanded its vision over the past two years, in response to its own accomplishments and to the dramatic unfolding of world events. In recognition of these changes, by this summer it will have acquired a new name that is more descriptive of its current mission: the Center for Psychology and Social Change.

A group of mental health professionals, led by John Mack, Richard Chasin, and Robert Jay Lifton, founded the Center in 1983. Their intent was to contribute psychological expertise to the broad-based effort to reverse the arms race and end the Cold War. While they recognized that there were significant political, economic, and strategic dimensions to the problem, they focused on an underlying but neglected factor: human psychology. The fact that human beings had created the threat of self-annihilation made that threat fundamentally psychological, if not pathological, in terms of both cause and effect.

Although the changes in superpower relations have defused the imminent threat of nuclear devastation, it is evident that the future of life on Earth continues to be imperiled by destructive human behavior: ethnic strife, nuclear proliferation, and the degradation of our global support systems. There is a psychological dimension to each of these complex problems. Therefore the Center applies psychological insights to develop methods and tools for intervention, in order to change for the better the ways in which individuals, groups, and institutions interact with each other and the environment.

These psychological insights are based on an evolving new psychology currently being articulated by Center researchers and other innovators in the field. A new psychology is needed because the model of reality that governs Western thought is based on the separation of subject and object, mind and matter. This separation both invites and rationalizes human beings' exploitation of each other and the natural world.

Conventional psychology serves this world view by dichotomizing experience into the inner world of the psyche and the outer world of external reality. It pathologizes individual pain, rather than exploring the connections between individual pain of the self and the sufferings of society and the planet.

The new psychology being developed by the Center challenges this tradition of separation. Center researchers are helping to redefine the psyche as being inseparable from social and material conditions. Personal and global problems are shown to be linked, as are personal health and collective, or global, welfare. As people begin to recognize the connections that exist between inner life and external reality, they can come to feel increasingly creative power created by these connections and act to bring about social change that will enhance the welfare of all.

The Center's revised mission is to define, apply, and promote new frameworks of thought that encourage creative patterns of behavior that are more protective of the Earth and more intrinsically satisfying to its human inhabitants. As our ongoing projects attest (see pp. 10—12), we are carrying out that mission in concrete ways. For example, our interactive conflict resolution projects help peoples long separated by ethnic and religious strife to identify a common ground on which to build a lasting peace. Our environmental sustainability work will help students of all ages, including decision makers and opinion leaders, to discover ways to protect and preserve the vitality of our planet.

We live in a turbulent age, but human behavior need not be a wild card. The new psychology that we are helping to develop shows how human beings can change their behavior and how individuals, groups, and institutions can live more harmoniously with each other and the natural world. Our mission is to use the new psychology to help the world to change. The challenge of achieving this goal is expressed in our new name. □



Penelope Hart Bragonier

## CALENDAR

April 7 8:00 PM

*Macht Auditorium, Cambridge Hospital*  
**Beyond the Limits: The Environment's Challenge to the Human Psyche**

**Donella Meadows**, co-author of *Limits to Growth* and its sequel, *Beyond the Limits*, will discuss the behavioral changes required to create an environmentally sustainable society. Psychiatrist **John Mack** will respond by considering the psychosocial implications of Dr. Meadows's work for human fulfillment and freedom.

April 30 7:30 PM

*Macht Auditorium, Cambridge Hospital*  
**Abroad in the Balkans: Discussing Conflict Resolution in (ex)Yugoslavia**

In March 1992, a team of interactive conflict resolution practitioners traveled to Slovenia, Croatia, and Serbia. The goal of the tour was to meet with community leaders, peace activists, and academics in multi-day workshop sessions to help these groups think creatively about the conflict in their communities and to help them mobilize and add to their resources in dealing with the conflict. Members of the team, **Eileen Babbitt, Paula Gutlove, and Lynne Jones**, will report on these workshop sessions, with observations on the process of intervention in areas engaged in violent conflict.

June 6 9:30 AM—5:00 PM

*Massachusetts School of Professional Psychology*

**The Self-World Connection in Psychotherapy: Toward a Model of Eco-Therapy**

**Sarah A. Conn** will lead a workshop to look at ways in which an expanded view of the self-world connection has practical application in both individual and group psychology. 6 CE Credits, \$90. Write MSPP/CE, 322 Sprague St., Dedham, MA 02026 to enroll.

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*Many thanks to Cynthia Goheen for her work on this newsletter.*

## Center Honors Joan and Erik Erikson

Most tributes are paid to individuals. The tributes paid to Joan and Erik Erikson on November 21, 1991 at the Center's Annual Recognition Award Ceremony were paid to a partnership. The work produced by this partnership is generally associated with one or the other of these two remarkable people, but it has drawn life from both. It is hers with his spirit, his with her spirit, and theirs together. The process of Joan and Erik Erikson's work, and its substance, constitute transcendence of boundaries: boundaries between individuals, peoples, and nations; and boundaries between disciplines that split human experience into discrete categories—psychological, social, moral, and spiritual. Thus, it was fitting that the tributes were offered by a diverse group of people known for work in psychiatry, history, diplomacy, and religion.

Joan and her son Kai attended the ceremony. (Erik was unable to attend.) John E. Mack gave the opening remarks and presided over the event, which drew a standing-room-only crowd. Mack spoke briefly about Erik's early "wander years" and read a quote from another young wanderer, Hermann Hesse, who once described borders as "pain and prison." The lifework of the Eriksons, Mack said, "is an invitation to us to break down borders between ourselves and between peoples. They invite us to discover a wider human identity." In connecting the Eriksons' work with the mission of the Center, Mack highlighted Erik's concept of pseudo-speciation, which Mack described as the "malignant" habit human beings have of narrowing their definition of themselves to encompass only a particular group. Humans become so intensely attached to that group that they are willing to kill others over relatively minor differences.

The main speaker of the evening, psychiatrist Robert Jay Lifton (see p. 7), described his first meeting with the Eriksons over three decades ago, a meeting that set into motion a mentorship between himself and Erik. His first and lasting impression of the Eriksons, he said, was that they were

an aesthetically exquisite couple, in the way they looked, the way they carried themselves, and the way they acted with each other. Lifton then spoke briefly about four themes in Erik's work: 1) the inseparability of history from clinical work; 2) the placement of the "great person in history" in a broad psychohistorical context; 3) the interplay of humane behavior with evil and "totalism"; and 4) the ethical dimensions of psychological research. Lifton said that he once asked Erik how it was that his work "touched religion at every point." Erik responded: "Ultimate psychological questions take you there." Lifton closed his comments with praise for Joan's "human-



*Joan and Erik Erikson celebrate the 35th anniversary (1985) of the publication of *Childhood and Society**

centered" principles of recovery and rehabilitation and her recent work with Erik on aging as a part of the life cycle.

Mack then introduced four scholars, each of whom spoke briefly about the ways in which the Eriksons had touched their lives, their souls, and their thinking. Joseph V. Montville, who, after years of work in traditional diplomacy, has dedicated himself to developing innovative methods of conflict resolution, credited Erik with crucial insights about identity needs and the roots of violence. Montville also spoke of Joan's and Erik's marriage as an inspirational model for his own.

Dorothy Austin, a theologian and longtime associate of the Eriksons (she shares with them an intergenerational coopera-

tive household), offered selected quotes from the Eriksons on politics, ethics, psychology, and gender. She spoke eloquently of the spirit that connects the Eriksons to each other and their work. She then spoke directly to Joan: "Dancer, writer, and lover of life, you yourself are a magnificent work of art.... Stubborn and enduring, graceful in all your sensibilities, you have the patience of a saint and the lust for life of a great-hearted sinner." She described the Eriksons as teachers of "the irreducible importance of trust, the ethic of care, the path to non-violence, the wisdom that can be learned only through the doors of the human senses, through awareness, through discipline and attention, through the practice of the arts, through the living rituals of religious life, through the well-worn habits of an artful household, through a vital involvement in one's life, right through old age to the edge of nothingness."

Gerald Holton, a physicist and historian of science at Harvard, spoke about the roots of Erik's ideas in his "wander years" in the early 1920s. Holton described Erik's journals from those years (which are soon to be published) as revealing a mind and heart probing dialectic tensions between apparent opposites: physical/spiritual, necessity/freedom, and impetus/mastery. He described Erik as a healer who has sought to soothe and unify,

one who sees the central task of the individual as (in Erik's own words) "to articulate a coherent all-inclusive world view that allows the individual, even in the absence of delusional omnipotence, to boast of a sense of centrality in the world, and at the same time a leeway of action."

Margaret Brenman-Gibson, a psychologist and peace activist, spoke about a desire she had in 1937 to integrate the thinking of Marx and Freud, a desire that was satisfied when she read a piece on child's play by Erik (who was then publishing under the name Homberger). She had the opportunity to work with Erik seven years later when he was a consultant at the Menninger Clinic. Later, they were fellow staff members at

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## Blowing the Western Mind

by John E. Mack

*This article was written as part of the participants' follow-up to the conference on strategies for environmental sustainability, sponsored by the Center last Spring. (See Center Review, Fall 1991.)*

We hear the expression "consensus reality" used more and more often to distinguish the conventional Western/Newtonian/Cartesian world view from other possible philosophies or frameworks of thought. The frequent bracketing of these words in writing and conversation implies that there is one accepted version of reality, which includes a social agreement about what the mind may or may not legitimately countenance if its owner wishes to remain within mainstream discourse. Yet there is also a connotation of questioning or doubt in the use of the modifying adjective "consensus," even a certain defensiveness. It is as if the speaker, who may generally accept the prevailing paradigm, does not completely agree that what we have been acculturated to believe is, in fact, the only reality.

In order to carry forward my argument, I will try to define the dominant Western view of reality in my own words, appreciating that this may be an oversimplification. The two pillars of this world view are materialism and mental dualism. According to the materialistic conviction, all that exists outside ourselves is the physical or "material" world apprehended by our senses. Everything other than this "objective" reality is "subjective," that is, belongs to the realm of feeling, the psyche, the spirit, or something similar. Mental dualism is the ability of the psyche to experience separateness and difference, beginning with the distinction between the psyche itself and the material world. Dualistic thinking is characterized by the dichotomizing tendencies that we take for granted, such as stereotyping, the pairs of opposite words and phrases like good and evil or black and white that fill our language, and the insistence of parents that children learn to distinguish what is "real" from the products of their imaginations.

The materialist/dualist version of reality has proven useful for Western society

in its attempts to dominate the material world, other peoples, and nature. This philosophy has also led us to the brink of nuclear war—the ultimate expression of self-other division—and the extinction of the planet's many life forms, as human beings pursue their own material well-being at the expense of weaker humans, other animals, and plants.

The Western world view is, however, under assault due to a number of scientific discoveries. These include research that has demonstrated the paradoxical and probabilistic ambiguities of matter and energy at the subatomic level, and contemporary studies of human consciousness that have shown us that what we have previously accepted as "reality" is but one of a virtually infinite number of ways of con-

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***The established version of reality no longer "works" in all the operational and normative senses of that word.***

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structing or experiencing existence.

It is a curious fact, perhaps reflective of the operation of some sort of universal intelligence, that the assault upon the Western world view is both scientific and exigent in nature. The Western view is contradicted by new knowledge of the physical world and the nature of the psyche, while the simultaneous urge to reject that view is demonstrative of imperative need in the face of the planetary crisis that humans have caused. It is as if our minds are being opened to new realities in some sort of synchrony with the conscious and unconscious, individual and collective, perception that we cannot go on as we have been without destroying life itself. Science, need, pragmatism, and morality have all fused. The established version of reality no longer "works" in all the operational and normative senses of that word. Stated more positively, facts that we are discovering about nature, and ourselves in nature, seem to correspond to the knowledge that will be required to preserve life and well-being on the planet.

The new paradigm emerging from the

current discoveries of laboratory science and consciousness research is in some ways embarrassingly old and familiar. This model embraces truths known to virtually all past cultures and most contemporary societies, however much the latter may be influenced by materialism and dualism in their pursuit of modernization, political power, and market advantage. How we in the West could have succeeded in forgetting this knowledge is one of the great untold stories of our time.

Essentially what we are relearning is that intelligence and connection are pervasive, not only on this planet, but throughout the universe, and that complex relationships exist in the cosmos, ones that we are only beginning to grasp. Whether or not we accept the holographic model (the idea that the whole is contained in each part) of the universe, it seems clear that the universe functions like a vast interconnected information system, in which an action or thought occurring in one part has an unpredictable effect upon other dimensions of the system. The central tasks confronting humankind at this critical juncture are to limit our destructiveness, to learn to live harmoniously in the natural world, and to discover the appropriate outlets for our remarkable creative energies. We will also need to cultivate, really to liberate, those capabilities of the psyche that allow us to experience the numinous in nature and to perceive realities beyond the empirically observable physical world.

In order for psychologists to help support the emerging paradigm described above, we need first look to our own profession. The fact is that academic departments of psychology and psychiatry, and even our therapeutic models, are dominated by a mechanistic, dualistic view of the psyche, based on the Newtonian/Cartesian world view. Defenses and rigidly defined mental structures, compartmentalized divisions of the psyche, and self/other or self/object dichotomies are the stuff of everyday discourse in the psychology and mental health fields. However, change is occurring gradually, due to the influence of several factors: experiential and growth-promoting transformational models, the transpersonal psychology movement, the introduction of non-

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Western healing methods, a new emphasis on spirituality in therapeutic dialogue, and the feminist-inspired emphasis on relationship and connection. But fear of subjectivity and "mysticism," confusion of spirituality with traditional religion, reliance on exclusively sensory/empirical or cognitive/intellectual knowledge, and habitual dependence on quantifiability for academic respectability and advancement have made the psychology professions particularly slow to move toward the new world view.

New psychological or, more accurately, psycho-spiritual approaches are helping to accelerate the shift in world view within the psychology field. These techniques include meditation; various bodywork techniques; Grof breathwork; affectively powerful art, music, and dance; new forms of educational mentoring; and men's and women's experiential workshops. All share the healing and assumption-shattering power of non-ordinary states of consciousness. By reaching affectively to the deepest levels of self-awareness, these methods release creative psychic energies and, most importantly, overcome the dualities that the Western mind has assumed are the only ways of experiencing reality. These techniques also bring us into contact with spiritual realities outside the material world, force us to confront the cycles of birth, death, and rebirth, cut through the intensity of our attachment to the material world, and allow us to discover our true place in the universe.

The shift in world view is also being accomplished through the efforts of scientific and political leaders willing to take professional and personal risks in order to disseminate new ways of perceiving reality. Australian pediatrician Helen Caldicott probably did more than any other individual in the past 25 years to raise public awareness about the insanity of the nuclear arms race and the danger of nuclear annihilation in order to divert us from our apparent march towards destruction. Her transformational impact included both a leadership model and the creation of a non-ordinary state of consciousness. Through her presence in the US as a leading physician and political activist, Caldicott effectively challenged the male-dominated nuclear

weapons industry and its political and scientific supporters, at great personal risk. She was eventually attacked by the media and felt compelled to return to Australia.

Hearing Dr. Caldicott lecture was a mind-altering experience, reaching to the deepest levels of the psyche. In addition to penetrating the audiences' defenses by using powerful images of nuclear destruction, while simultaneously revealing the fear, senseless greed, egoism, and stereotyping that lie at the root of the nuclear weapons race, Caldicott would also do something else. She would plant an infant in the audience and, at a dramatic moment in her talk, step down from the platform, pick up the baby, and speak of the intergenerational cycles of life, embodied in the infant, that would be interrupted forever by a nuclear war. The emotional impact of this performance, reaching to the perinatal level of the psyche and beyond, was so powerful that the consciousness of many who experienced it was forever changed. Literally thousands

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of members of the anti-nuclear movement were recruited by Caldicott in this way.

The global crises of the late twentieth century, especially the proliferation of nuclear weapons, ethnic clashes that could escalate to become nuclear disasters, and the devastation of the environment, have all been aggravated by the Western materialistic world view and a rigid adherence to its dualistic economic ideologies, whether socialist or capitalist. The extension of a new world view that derives from our experience of the interdependence and interconnectedness of all living things, together with a recognition of the fragility of the Earth's ecosystems, will be an important step in the preservation of the planet.

But blowing the traditional Western mind is not enough. Leadership and action on behalf of life and the environment will be required. We will need to take risks and expose our vulnerabilities. Perhaps it has always been so, but I am struck by

how many of the political and intellectual leaders I admire for their efforts on behalf of human life have spent time in prison. Facing up to the established order, taking a stand with one's whole being, exposing one's vulnerability and risking the loss of personal freedom all seem to inspire both leaders and their followers.

Finally, the dissemination of the new world view must be accompanied by the transformation of existing social institutions and the creation of new ones. Schools, churches, corporations, and governments must all change in order to become consistent with a sustainable future. Institutions become repositories of conglomerated power, tradition and habit. They resist change intensely, sometimes violently, even when many of the individuals involved recognize the institutions' anachronistic nature. In particular, the worldwide military complex has become obviously incompatible with a sustainable future for the planet. Yet wars continue and arms sales are booming.

The mass media, especially television, have been used predominantly to preserve the status quo. But their redirected application can also help accelerate the process of transformation through powerful images that shatter old assumptions and mental structures and allow the creation of new narratives and world views. For instance, films that show the accelerating damage to the Earth's biosystems from the perspective of outer space have been particularly powerful vehicles for the transformation of consciousness about the vulnerability of the planetary environment.

Vaclav Havel, President of Czechoslovakia, in his February 1990 address to the US Congress, was the first world leader to link the various global crises to the need for a change in human consciousness:

*Without a global revolution in the sphere of human consciousness, nothing will change for the better in the sphere of our being as humans, and the catastrophe toward which this world is headed—be it ecological, social, demographic, or a general breakdown of civilization—will be unavoidable.*

(Washington Post, February 22, 1990)

A growing global community is committed to expediting the revolution in human consciousness so well described by President Havel. □

**Printing: C.W. Beane**

## Autonomy of the Body

by Michael Blumenthal

The trees fall, slowly at first, then with increasing regularity and speed under the chain saw's roaring bite. Almost before we know it, we are standing above a mass of downed trees and decimated brush in the hills of Vermont, looking down on my friend John's house. There are five of us here: John, myself, his son Tony, his nephew David, and a neighbor, Bruce, who is running the chain saw. On the day after Thanksgiving's overindulgences, we've come to clear a hillside of now mostly bare maples, oaks, birches, and pines in order to open up a better view of New Hampshire's nearby Presidential range, both for John's family and for the many locals who come to this spot to camp, picnic, hike, linger, or just relish the scenery.

It's been some years now since I've engaged in an act of such unmitigated (though not malevolent) destruction—since, in fact, several amateurish stints at construction work years ago, when I spent much of my rather ecstatic time tearing down walls with a crowbar. But it doesn't take long to recognize the familiar emotion: It's fun, this wrenching and tearing, this bending and breaking, this decimating and destroying. And I think of a not entirely comforting comparison: It's a helluva lot *more* fun than many of the painstaking and laborious *constructive* acts (building masonry walls, painting, gardening, sometimes even writing) I've engaged in over the years. In short, this rending seems somehow more viscerally satisfying than much of my rendering.

I have also seen these feelings displayed by my eight-month-old son: the joy with which he tears, sunders, shreds, rips, breaks, scratches, and attempts to take apart virtually anything he can get his hands on, the pleasure he, too, seems to take in destruction. Though I realize there are doubtless other motives to his pleasure—childish curiosity, the taking apart of things to see how they are constructed, rather than merely the brute pleasure of dismembering them—there is also, I have no doubt, the sheer joy of making things crumble, the already-formed sense of power in knocking things down. And the five grown men here—most of us, I suspect, of the “kinder, gentler” variety—are also finding pleasure in this rather tha-

natic enterprise, a joint feeling of satisfaction in our small acts of destruction.

About mid-morning, John's wife Sally and my wife (the latter carrying our son) appear on the scene. “Do you think the trees are weeping as they fall,” my wife asks. Sally adds that she has trouble watching as the bare trunks bend and break under the chain saw's relentless bite. And there is a part of me that would like to agree with them. And does—at least intellectually.

But as I continue happily to bend, break, cut, and heave, it occurs to me that my feelings are *not* intellectual matters nor fodder for some abstract rumination on a gentler self. They are palpable, real, irresistible, and deep. Having watched other men sometimes suffer through the painstakingly slow processes of a “creative” task, yet cruise blissfully through the quicker, more brutal, pleasures of a destructive one, I would suggest that such feelings are archetypal, that the disparity in pleasure results from something deeper than the mere fact that the former task is usually more difficult than the latter.

The great Austrian writer, Robert Musil, sensed this, too. In his beautiful story, “The Perfecting of a Love,” he speaks of “the body's autonomy and its mysterious power to disregard all decisions of the mind,” a sentiment that the poet Adrienne Rich, in her “Twenty-One Love Poems,” seems to echo. “You know,” she writes, in a rather more accusatory and less sympathetic mode, “I think men love wars....”

Though I don't necessarily agree with Rich's generic accusation (that is, that all men love wars), I do agree that there is something in men—even in good, kind-hearted, peace-loving men—that relishes a certain kind of violence. And, if Rich is suggesting that there is something in virtually all men's philosophical, intellectual, and moral stance that must contend with such forces, I would certainly agree. Because if the body and its many delights and desires—positive and negative, creative and destructive—are not, as Musil wrote, “autonomous forces,” they are certainly forces that need to be honored and reckoned with. And the existence of these feelings goes a long way towards explaining, if not excusing, many men's struggles and uneasy

relationships with some modern, more sentimental, definitions of “goodness.”

The preceding leads me to think that psychologist Richard Tarnas may be right when he argues that every human being, male and female, needs to understand the Jungian concept of “a reconciliation between the two great polarities” of eros and thanatos, “a hieros gamos (sacred marriage) between the long-dominant but now alienated masculine and the long-suppressed but now ascending feminine.” Which is why we must listen to both the buzz of the chain saw and the weeping of the trees, why we must cultivate a world in which feminine and masculine power, though not necessarily alike, are equal. Not because men—in some simplistic, easily divisible scheme of good and evil—are inherently evil, but because (as my still-infant son's actions suggest) they are men.

Freud, too, was well aware of these conflicts when he posited the lifelong battle between eros and thanatos, the creative and destructive forces perpetually vying for ascendancy in our psyches and actions. And the characters created by our greatest fiction writers (Tolstoy, Dostoyevski, George Eliot, Musil, Virginia Woolf, Hemingway, Plath, Mann, Kundera, and many others) have all embodied (without their creator's too easily judging) the moral and psychological terrain on which the battle rages.

So the chain saw cuts on through the beautiful, possibly weeping, trees. My son keeps on bending, breaking, crunching, and shredding whatever he can get his eager little hands on. It is a beautiful late fall day in the hills of Vermont. And as my wife and our friend Sally turn their faces from this scene of destruction—a scene whose ultimate goal, I remind myself, is a certain enhancement of beauty—the words that most come to mind to accompany the sound of falling trees are by the late poet John Berryman: “Am I a bad man?/Am I a good man?” he asked in one of his *377 Dream Songs*. “Hard to say, Mr. Bones—/maybe you both,/like most of we.” □

*Michael Blumenthal is Director of Creative Writing, Harvard University, and, most recently, author of The Wages of Goodness, a book of poems.*

## Alternatives to Violence

*Center Colloquium presented by Robert Jay Lifton, November 22, 1991*

Psychiatrist, social researcher, and activist Dr. Robert Jay Lifton, introduced by the Center's Founding Director, John Mack, as "the most profound chronicler of the truth of our destructive natures," spoke to a large gathering on the subject of "Alternatives to Violence: Protean Self to Species Self" on November 22. Ironically, his talk coincided with the 28th anniversary of the assassination of John F. Kennedy. Insisting that "I don't really see my influence on this Earth as primarily in a political movement, but rather in the area of consciousness," Dr. Lifton began by discussing the "genocidal influences" that were very present on both sides of the Gulf War. He spoke of the drastic need to think of psychological alternatives to genocide and described research he has recently conducted on what he calls "the Protean self."

Dr. Lifton's concept of the Protean self is drawn from the figure of the Greek sea god, Proteus, to whom Poseidon gave both the gift of prophecy and the power to assume any form at will. It is through our Protean selves, according to Dr. Lifton, that we can best exercise "our potential for multiplicity and fluidity." He feels that these potentials, operating on a macro level, have been responsible for the amazing recent changes in the political world at large. (As I write this, the Soviet Union itself has ceased to exist as a political entity.)

"Proteanism has become a *modus vivendi* in our times," Dr. Lifton maintained, citing Czech President Vaclav Havel (whom he quoted as saying, "I have a presence in many places") as a kind of spokesperson for this philosophy. "It is a worldwide phenomenon."

Dr. Lifton explained that the emergence of this Protean self also poses difficult and often paradoxical questions by demanding that we free ourselves of the Freudian notion of a fixed self. Yet how, he asked, can we combine an "explosion of multiplicity" with concerted social action, moral values, and personal and social stability, when "we lack the psychological models for change in the self"?

Nonetheless, Lifton sees Proteanism as "a direction of hope," a chance to achieve a more species-directed consciousness, or what he calls a "species self." He explained

the emergence of Proteanism as a historically logical phenomenon, citing three primary sources: (1) the process of historical dislocation and the resulting breakdown of symbol systems such as family and religion; (2) the media revolution, with its barrage of images that can be enormously confusing but may at times be a source of creative personal shifts; and (3) the increasing prominence of the imagery of extinction, along with the corresponding fear of futurelessness it has engendered.

To illustrate how Proteanism operates in individuals, Lifton described research he and his colleagues have been conducting, involving four very different social groups: social activists; civic leaders; members of the Black underclass (described in current

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*...how, he asked, can we combine an "explosion of multiplicity" with concerted social action, moral values, and personal and social stability, when "we lack the psychological models for change in the self"?*

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sociological parlance, Dr. Lifton noted, as disadvantaged African-Americans); and a group of Christian fundamentalists. In the course of the research, Lifton and his colleagues have found some surprising examples of Proteanism in all four groups, a finding he feels carries with it certain elements of hope for the future.

Lifton's hopefulness is based on his belief that Proteanism entails the capacity for new combinations and freedoms within the self, offering a potential for movement away from Freud's fixed self. Yet the development of this Protean self also requires the presence of at least three elements: an openness to outside influences, a capacity for change, and the presence of outside forces that contribute to what one can do and be, all of which were present to varying degrees in each of the four groups studied.

Dr. Lifton warned that Proteanism cannot lead to the species self if it remains entirely fluid. For there is also, he maintained, "a quest for form and structure" inherent in Proteanism, and Proteanism, at its best, "is an effort not to destroy the self, but of preserving the self." But, he

cautioned, "it needs form to do that," or else Proteanism can lead to the opposite of the fixed self, namely, diffusion. For example, most of us want and need to maintain intimate relations with others, regardless of the new social freedoms that may now be possible. Most of us also strive for at least a minimum economic security, though, as Dr. Lifton put it, "all kinds of Protean combinations" are now possible in our work lives. In effect, one of the often troubling aspects of Proteanism is the feeling that "nothing seems certain."

Dr. Lifton also described certain aspects of Proteanism and its accompanying struggles and potentials that are latent in recent international events. For example, he cited the recent revolutions in Eastern Europe, particularly in Prague, as evidence of "the deepest kind of Protean changes." He also described the Salman Rushdie death sentence as "the ultimate confrontation between a Protean sensibility and a fundamentalist one."

During the discussion, Dr. Lifton was asked about the danger to a society such as ours, in which there seems to be an increase in both fundamentalism and Proteanism. Agreeing that this situation could lead to violent clashes, he suggested that the most hopeful solution is to pursue "integrative Protean approaches, where one seeks to create workable forms of government and institutions that could minimize the attraction to fundamentalist alternatives." If certain forms of populism can be channeled into democratic, Protean forms, there may be promise for a peaceful future.

When asked what his thoughts were about a world ecology severely threatened by our constantly changing values and technologies, Lifton, while acknowledging the crisis, argued that we have come to Proteanism through the very technological and historical forces that now threaten us. Therefore we must struggle with those forces in our efforts at survival and decent human arrangements. "We are born into a Protean moment and therefore must do various things within it."

Finally, Dr. Lifton cautioned that Proteanism doesn't require that everyone live actively Protean lives. Some people, he

*continued on page 17*

## Creating Social Action

*continued from page 1*

racism, sexism, and classism. They challenge the cultural assumption that people in their communities aren't smart and can't act or speak effectively. "People sometimes say, 'I don't have good grammar,'" Stout said, "but we say that if they speak from the heart, that's better than good grammar." They soon learn to say things like: "I didn't go to college, but I'm still smart," and "I speak the right language for my community." They say this more to convince themselves, Stout said, than to convince others.

That PPP has what counts is clear from its success. In 1983, their congressman, Bill Hefner, had a voting record on peace issues of 0%; it is now judged (by different groups) to be between 60% and 83%. His voting record on social justice issues rose from 30% to 98% in the same time period. "Multi-issue organizing works," Stout explained. Single-issue politics does not work well with low income people and people of color, according to Stout.

Some indicators of PPP's success are found in personal stories. For example, a volunteer who initially felt she was only able to clean the PPP office and tend the yard, later headed the voter registration drive for her whole community. Another success: two former Klan members attended a workshop on racism. Some successes are achieved in small communities. For example, Midway, a poor black community in the center of the city of Aberdeen, had been defined as outside city limits and therefore denied city services. Midway's citizens, with support from PPP, took action. When, as a result, Aberdeen gave them a dumpster, they celebrated. (Stout said that one of the problems with middle-class activists is that they don't celebrate their victories.) Midway has since been annexed by Aberdeen.

PPP's teaching about racism and sexism is not an intellectual exercise, it is a continual experiential process. All staff and members are held accountable for their behavior. When someone is being sexist, the men in the group address it. When someone is being racist, the whites address

it. Bonds are formed across local and international borders. A woman once said to Stout, "When I saw a Mexican, I used to want to run her over with my truck, but now I know she is just like me, trying to feed her children. I turned my anger [about plant closings] in the right direction."

Stout concluded: "We lobby from the heart, and we teach from the heart. As long as we do that, we will be all right."

Ervin Staub is Professor of Psychology at the University of Massachusetts at Amherst and author of *Roots of Evil*, a book on the phenomenon of passive bystanding in the face of evil. Staub spoke about two kinds of action, both of which are essential



*Linda Stout and Ervin Staub talk to Center Director, Penny Bragonier*

to sustainable social change: work on specific issues and changes in culture. As examples of the latter, he mentioned the need to develop group identities not dependent on feelings of superiority, and the need for long-term vision. He also noted that in a culture in which wealth and power are considered important goals, people are unlikely to act on behalf of others.

Staub's research corroborates what Stout described as the need to address oppression. Victimized groups tend to accept society's evaluation of them, he said. They think in terms of a "just world": if they are suffering, they feel they must deserve it. They become habituated to their living conditions and the idea that they are powerless.

Other factors that inhibit action, Staub said, are the devaluation of other people, the diffusion of responsibility, chaos and rapid change that fuel scapegoating, and the need to respond to the urgent demands of

everyday life. (Stout disagreed, she said, with those who see survival needs as necessarily keeping the poor from political action.) Staub also named "pluralistic ignorance" as an inhibitor of action. By this he meant the prevalence of the idea that everything is fine: "No one else is concerned, so why should I be concerned?"

What is needed to combat these inhibiting forces, according to Staub? First, we must humanize ourselves and others through appreciation of the conditions that have made people "the way they are" and an emphasis on the common humanity upon which empathic bridges can be built. Second, we must obtain and disseminate information about injustices and oppression.

(Staub offered as an example the fact that prosecutors are more likely to ask for the death penalty for black-on-white crime than for black-on-black crime.) Third, we must articulate goals that are connected to people's deeply held values. Finally, people must be shown that they can make a difference. Just as people take their cues from others' passivity and remain passive, seeing concern and effective action can activate people. Staub said that when some French villagers began hid-

ing Jews from the Nazis during World War II, this action became viewed as a possibility by others, and soon the whole village became a pocket of protection. A German officer even assisted in the effort!

Staub concluded with some recommendations that supported his opening statement praising Stout: "It seems you are doing everything right!" His first point was that people learn by doing. When they see that their actions can be effective, they get more involved. Through their actions, they build community—ideally across racial lines—and they humanize others. (Staub said that the celebration of the dumpster that Stout mentioned was not only an act of reinforcement, but also a means of community building.) Finally, he said, we must create institutions that encourage care and concern, especially schools that help children develop both a strong sense of self and a sense of empathic connection across the lines that

## Gale Warner, Citizen Diplomat

1960—1991

Gale Warner, a friend and colleague of the Center, and a warmly enthusiastic, creative, and inspiring promoter of Soviet-American friendship and mutual empowerment, died December 28, 1991, at Sidney Farber Cancer Institute in Boston at age 31. She is survived by her husband, David E. Kreger, MD, of Gloucester, her parents, and her brother and his family.

In the mid-1980s, Gale and David, both members of the Center's Academic Council, pioneered a series of Soviet-American medical student wilderness adventure exchanges (see *Center Review*, Volume 1, Number 2, Spring 1987). They were co-founders of GOLUBKA, a Soviet-American network supporting independent peace and environmental activists in the Soviet Union (now Commonwealth of Independent States) by distributing information and conducting workshops on ecology, empowerment, nonviolence, and global security.

Gale was a Phi Beta Kappa graduate of Stanford in the biological sciences and had a master's degree in English from the University of Massachusetts. She traveled to all seven continents and conducted environmental education programs in California and Massachusetts. As a freelance journalist and photogra-

pher, Gale wrote and illustrated articles on the environment and international relations.

Her first book, written with co-author Michael Shuman and published in 1987, is titled *Citizen Diplomats: Pathfinders in Soviet-American Relations—and How You Can Join Them*. Her second book, about Soviet women and men working with glasnost, *The Invisible Threads: Independent Soviets Working for Global Awareness and Social Transformation*, was published in 1991 (see *Materials Available from the Center*, p. 18). A collection of her moving and provocative poems, *Breathing the Light*, has just been published.

Gale's optimism, humor, and appreciation of life permeated her work, her leadership style, and even her terminal illness. She frequently shared with others her love of music, reverence for nature, enthusiastic pleasure in outdoor activities, and deep spiritual awareness. In letters full of courage, humility, and openness, she gave strength to her family and the many friends throughout the world who had worked with her and with whom she shared the meaningfulness of her life after she became ill.

The following words, written in October 1991, reflect Gale's remarkable personal spirit and her lasting contribution to our world.

*August 19, 1991 is a day I will never forget. As we drove to the hospital for my crucial three-day inpatient chemotherapy treatment, we heard the radio say that Gorbachev was under house arrest. We brought the laptop into my hospital room, hooked up the modem, and began sending and receiving electronic mail messages to our GOLUBKA partners and friends in Moscow every few hours. Igor, Zhenya, Vanya, Natasha, and the others were true heroes of the resistance. They worked day and night, printing out materials on nonviolent civilian resistance (excerpts from the nonviolence anthology we had published in Russian a few months before), running around the city finding photocopy machines to make thousands of copies, and handing them out to people on the barricades, who surrounded them by the hundreds and snatched up the copies eagerly. As the messages from them grew more hopeful, as the images on television confirmed that the miracle was true, powerful drugs continued to pour into my veins, and I began to believe that my own internal coup of lymphoma hardliners would be as thoroughly routed! On Wednesday morning I cried when I saw the tanks leaving the city and thanked God I had lived to see this and to know we had played our small but significant role.*

by Sally Mack

*continued from previous page*

commonly divide people.

During the discussion period, a young man asked Staub how to respond to the cynicism of his fellow college students. Staub said they need to be shown evidence that people can take effective action, even under the worst conditions. It occurred to me that the work of PPP is a strong antidote to such cynicism. It also occurred to me that if two people so different in experience as Stout and Staub could come to such similar understandings of action and passivity, they must be approaching some truths worth spreading. □

by Margaret Herzig

### Joan and Erik Erikson

*continued from page 3*

the Austen Riggs Center in Stockbridge, Massachusetts (where Erik went in 1951 after refusing to sign a loyalty oath at the University of California at Berkeley). She recalled Erik's use in consultations of observations his wife had made about child development. Brenman-Gibson spoke about Erik's "universal therapeutics," which call for "a maximum of mutuality and a minimum of coercion and threat." If everyone took this seriously, she said, we would all have a good chance to survive. "It has been Erik's and Joan's position in all the work they've done," she continued, "...that any ethics that is abstracted from the world—

from what goes on between two people or two nations—is no ethics at all."

Joan Erikson graciously thanked the speakers and the Center. Her son Kai assured the group that, although his father doesn't hear very well, "he'll definitely hear this." Although he wasn't able to be at the ceremony, Kai said, Erik would want those present to know that his heart was with them, and he would say, "with it I embrace you all." □

by Margaret Herzig

*A 30-page transcription of this event is available from the Center (see p. 19).*

## ONGOING CENTER PROJECTS

### Resolving Group Antagonisms

#### *International Program*

##### **Promoting the Field of Interactive Conflict Resolution**

*Project Director: Paula F. Gutlove, DMD*  
*Associate Director: Eileen F. Babbitt*

This project has two goals: to advance the development of the field of Interactive Conflict Resolution (ICR) and to apply ICR techniques to specific inter-ethnic conflicts. ICR is distinguished from traditional efforts in diplomacy by: its emphasis on transforming adversarial relationships into more cooperative ones; its sensitivity to psychosocial dimensions of conflict; its attention to basic human needs such as security and identity; and its promotion of collaborative problem solving. In conjunction with other institutions, the project is developing professional networks that will address specific issues in the field, including: training, power asymmetry, the ethics of intervention, and evaluation frameworks.

The project is coordinating a demonstration/training program of ICR techniques for parties to the Yugoslav conflict, both in the US and in the former territories of Yugoslavia. This intervention is unique in that it brings together a multi-disciplinary team of ICR practitioners to demonstrate a representative range of ICR techniques to citizen and community leaders who are in a position to use the approaches introduced in the workshop at the grassroots level. (See *Center News and Notes*, p. 12.)

##### **Promoting Effective Dialogue Across Ideologies**

*Project Director: Paula F. Gutlove, DMD*  
*Associate Director: Margaret Herzig*  
*Project Advisor: Richard Chasin, MD*

Using techniques and theories from family systems therapy, this project facilitates dialogue among groups whose perceptions of each other may be distorted by hostility and/or ideological differences. Since 1986 the project has led workshops on stereotyping in a variety of settings, where participants can engage in dialogue with people of other cultures and ideologies without risking hostility or engaging in false camaraderie.

##### **Nationalism, Ideology, and the Self**

*Project Director: John E. Mack, MD*

This project is examining the multi-faceted relationships existing among the self, ideologies, and nationalism. In the resulting book, Dr. Mack will offer an in-depth analysis of the psychological roots of nationalism by addressing the historical origins and contemporary functions of nationalism in the context of international political relations and the psychology of individuals.

##### **Meeting Human Needs in Political Conflict Resolution**

*Project Director: Joseph V. Montville*

Mr. Montville is a seasoned foreign service officer and a pioneer in the use of non-governmental initiatives to resolve ethnic and ideological conflicts that prove resistant to traditional methods of diplomacy. In this project, parties participate in a confidential and unofficial process of mourning historic losses and healing old wounds. The process helps to build enough trust among participants that they can develop joint strategies meeting the needs of all parties for security, acceptance, and respect. Mr. Montville and his colleagues are working in conflict areas such as Northern Ireland, the Middle East, the USSR and Central Europe, and South Africa.

##### **Building Institutions for Peace**

*Project Director: John Woodall, MD*

Dr. Woodall is collaborating with several organizations in Europe that are jointly developing an institutional mechanism for the peaceful settlement of disputes in accord with the goals of the Conference on Security and Cooperation in Europe (CSCE). Currently, Dr. Woodall is developing a pilot project in Cyprus. A series of facilitated workshops focused on water management issues will demonstrate both to Cypriot officials and to his European colleagues how psychologically focused conflict resolution techniques can be applied directly to wider inter-ethnic conflict.

#### *Children's Program*

##### **Images of the Enemy**

*Project Directors: Petra Hesse, PhD, and Debra Poklemba*

This cross-cultural research project has examined children's thoughts about a designated enemy and how these thoughts change in the course of a child's development. Interviews, drawings, and stories have been collected from 1,200 children in the US, West Germany, and Argentina, with additional data from developing countries. They have been analyzing the data and in 1992—1993 will disseminate the findings widely so that parents and teachers can counteract children's stereotyped images of an enemy in developmentally appropriate ways. The US-based research resulted in the creation of a videotape, *The World Is a Dangerous Place: Images of the Enemy on Children's Television*, for use by parents and teachers. (See advertisement, page 15.)

As a follow-up to the video, the project directors have written a curriculum combining media literacy with multicultural and peace education. The curriculum enables parents and teachers to provide children with the tools they need to look critically at the stereotyped images and violence that permeate children's television shows, as well as to exercise a variety of options for resolving conflict.

##### **Conflict Resolution in Young Children**

*Project Directors: Diane Levin, PhD, and Nancy Carlsson-Paige*

Dr. Levin and Ms. Carlsson-Paige are well-known for their documentation of recent changes in children's war toys and play. (For information on their two co-authored books, see *Materials Available from the Center*, p. 18.) In this project they employ a developmental approach to analyze children's understanding of conflict and its resolution. The findings should make a significant contribution to the field of conflict resolution by determining how approaches that work with adults can best be adapted for children at different developmental stages. (See *Center News and Notes*, p. 12.)

## ONGOING CENTER PROJECTS

### The Psychology of Environmental Responsibility

Through articles, colloquia, and Academic Council meetings, Research Associates and members of the Center's network are exchanging ideas about the psychology of environmental responsibility. Not only do these ideas have the potential to increase the effectiveness of environmental groups' efforts to promote behavioral change, but they also contribute to a broadbased effort to redefine the field of psychology.

This process of discussion led to the Working Group on Comprehensive Strategies for Sustainability, a small interdisciplinary conference held in March 1991. (See *Occasional Papers*, page 19.) The insights and recommendations generated from the conference are being used to design an environmental program that focuses on: (1) promoting dialogue and understanding among representatives of key social sectors, such as media and business executives as well as environmentalists; and (2) supporting educational efforts to counteract ideologies and attitudes that disempower people with regard to environmental concerns.

#### Corporate Leadership: Addressing Global Concerns

*Project Director:* Melissa Everett  
*Senior Consultant:* John E. Mack, MD

What enables some corporate leaders to take socially responsible action on global issues, while others who share concern for these issues seem unable to act? What is the nature of the personal and corporate soil in which global responsibility can flourish? This intensive survey and interview project began with a psychosocial analysis of the decision-making processes of corporate leaders. The findings led to the identification of some psychological characteristics of globally responsible leaders. These findings, which suggest creative approaches to executive education, will be presented in a magazine article and a trade book. The project will also disseminate its findings among corporate executives, ethics programs in business schools, and executive training programs, in an effort to define a path of social responsibility that is also

a path of growth and satisfaction for corporate executives.

#### The Psychology of Global Awareness and Social Responsibility: Implications for Psychotherapy

*Project Director:* Sarah A. Conn, PhD

This annual course offering is co-sponsored by the Center and the Department of Psychiatry at Cambridge Hospital. It explores the implications for mental health and psychotherapy when self-definition expands to include connectedness with all life on Earth and with one's socio-political context. What is the relationship between personal pain and global problems? Dr. Conn and course participants address these issues through readings, experiential exercises, group discussions, storytelling, and case presentations by participants.

#### Related Activities

##### Earth: A User's Guide

*Project Director:* Daniel Goleman, PhD

Dr. Goleman, a behavioral science writer for *The New York Times*, is writing a book that will also serve as background for a PBS series that presents information on environmental destruction in a way that empowers and motivates people to make lifestyle changes. The project has received commitments from George Lucas, who will co-produce the series, and from well-known actors.

##### All Consuming: Materialistic Values and Human Needs

*Project Director:* Andrew B. Schmookler, PhD

Dr. Schmookler is analyzing the economic and psychosocial structures that contribute to environmental destruction. His two upcoming books, *The Illusion of Choice* and *Nothing Sacred*, highlight what it is—in ourselves and our economic and social systems—that makes our civilization so hungry for material wealth without limit, even at the cost of sacrificing other important values.

### Decision Making and Policy

#### American Ideology and Discourse in the Nuclear Age

*Project Director:* Hugh P. Gusterson, PhD

This project uses an ethnographic study of the conflict between nuclear weapons scientists at Lawrence Livermore Laboratory and local anti-nuclear activists to interpret American ideology in the nuclear age. Recently, Dr. Gusterson has analyzed how the belief systems of nuclear scientists and protesters have adapted or dissolved with the end of the Cold War, creating the potential for both new struggles and new points of convergence.

#### Language and Thinking of Defense Intellectuals

*Project Director:* Carol Cohn, PhD

This study critically analyzes the language and thinking of national security elites. Drawing on feminist theory, Dr. Cohn's work reconceptualizes both security and security policy with attention to individual conditions and societal dynamics of resource distribution, gender, ethnicity, and global ecology. A book presenting this work is in preparation.

#### Risks and Alternatives to Militarism After Operation Desert Storm

*Project Director:* Daniel Ellsberg, PhD

Dr. Ellsberg's upcoming book analyzes the failure to prevent war in the Persian Gulf. His perspective is enlarged by his ongoing research into the psychosocial sources of risk in another notable pre-war situation—the Cuban missile crisis.

#### Peace Researchers' Perceptions of the Present and Future State of the World

*Project Director:* Milton Schwebel, PhD

This research aims to define a process for identifying and addressing the present seeds of future conflicts before they become full-blown. Dr. Schwebel's book will serve as a tool for officials and citizens working both to prevent and to resolve regional and international conflicts.

*continued on page 12*

## CENTER NEWS & NOTES

The Center has officially gained observer status as a non-governmental organization (NGO) at the United Nations. The Center's representative at the United Nations is psychologist Nancy Roof.

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Dr. Paula Gutlove has been invited to coordinate a Center team of ICR practitioners to provide demonstration and training in different conflict resolution techniques to citizen peace organizations in the former Yugoslavian republics of Croatia, Serbia, and Slovenia. This timely initiative has received funding from the W. Alton Jones Foundation, the United States Institute of Peace, an anonymous donor from the Rockefeller family, and several individual donors. The members of the team are Dr. Gutlove, Eileen Babbitt, Joseph Montville, and British psychiatrist Lynne Jones. As of this writing, the dates of the first visit are set for March 19—30, 1992.

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In the fall of 1991, Joseph Montville organized a five-part US State Department seminar on conflict resolution and democratization in Africa at the request of Herman J. Cohen, Assistant Secretary of State for African Affairs.

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Mr. Montville presented a paper on the healing function in political conflict resolution

at a meeting organized by former President Jimmy Carter at the Carter Center in Atlanta, January 15—17. Among the participants in the conference were Edward Shevardnadze, Oscar Arias Sanchez, Olusegun Obasanjo, and Desmond Tutu.

\*\*\*\*\*

Dr. John Woodall has been appointed Director of the Division of World Peace for the Albert Schweitzer Institute of the Humanities in New Haven, Connecticut. In February 1992, Dr. Woodall assumed another new position as the Director of the Post-Traumatic Stress Disorder Unit at the Veteran's Administration Hospital in Brockton, Massachusetts.

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An article by Nancy Carlsson-Paige and Diane Levin entitled "Making peace in violent times: A constructivist approach to conflict resolution" will be published in *Young Children* in 1992.

\*\*\*\*\*

The Center is a cooperating institution in the organization of the Twelfth International Transpersonal Conference—Science, Spirituality, and the Global Crisis: Toward A World with a Future. The conference will take place in Prague, Czechoslovakia on June 20—25, 1992. John Mack will join Christina and Stanislav Grof, Richard Tarnas, and many other friends of the Center

in interdisciplinary presentations and discussions of how transpersonal theories and their practical applications can contribute to the resolution of global crises.

\*\*\*\*\*

John Mack, as the current President of the International Society for Political Psychology, will preside over the annual conference to be held in San Francisco in July. Many Center researchers will be active contributors to the proceedings. Paula Gutlove and Eileen Babbitt will present findings from their work in Interactive Conflict Resolution. Sarah Conn will join Theodore Roszak and Joanna Macy on a panel on "The Greening of Psychology." Petra Hesse will speak about children's and adolescents' views of the enemy.

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Sarah Conn will speak on a panel on "Personal and Global Security" in August at the annual meeting of the American Psychological Association.

\*\*\*\*\*

Debra Poklemba and Petra Hesse will give a new workshop that they have developed on environmental education—"Earth Ranger: Empowering Young Children to Care for the Environment"—at the annual meeting of the New England Association for the Education of Young Children in Manchester, New Hampshire in May. □

### Ongoing Center Projects

*continued from page 11*

#### The Role of the Science and Technology Communities in The Formulation of Nuclear Policy

*Project Director: Margaret Brenman-Gibson, PhD*

This interdisciplinary study analyzes the process of creation of the nuclear-pumped X-ray laser, a key element in the multi-billion-dollar Star Wars program. Using mainly life histories of individuals working on this new technology, Dr. Brenman-Gibson explores systematically the intersec-

#### Please Note:

*Some articles in this publication may inspire lively debate. Such controversy can be a source of creativity, and letters to the editor are welcome.*

tions of individual lives in their organizational and historical contexts. This study analyzes the implications for military policy and spending.

#### Related Activities

##### A Working Group on Psychology in Politics

*Project Director: Howard R. Berens, MD  
Associate Director: Richard P. Goldwater, MD*

Utilizing insights from political psychology, mass communications, and electoral politics, this project seeks to understand and develop alternatives to the manipulation of politics by media imagemakers. The project plans a variety of activities for this election year to counter media manipulation. Ongoing initiatives include establishing an

interdisciplinary forum for professionals from the three fields and developing training for political candidates and voters. □

### Staff Farewell

Joseph Kelliher and Bonnie Shepard have recently left the Center to assume new positions. Joe is now working as the assistant to the clinical director at the Family Center in Somerville. Bonnie and her family are moving to Santiago, Chile in June, where she will be working as Program Officer with the Ford Foundation in Reproductive Health. Our heartfelt thanks go to each of them for their invaluable contributions to the Center's work. We wish them success and fulfillment in their endeavors.

*Book Announcement***Psychology and  
Social Responsibility:  
Facing Global Challenges**

*Edited by Sylvia Staub and Paula Green  
(430 pp., pb/\$19.50, New York University  
Press, 1992.)*

In a "call to action" for the creation of a socially responsible psychology, a group of prominent psychologists, psychiatrists, psychotherapists, social workers, and educators discuss the application of psychological skills and knowledge to the pressing social and global problems of our time, especially those of war, peace, and the environment. The basic premise of the book is that psychology has important contributions to make to our understanding of the causes and effects of these problems and to efforts to resolve them.

The specific goals of the book are: to provide the reader with an understanding of the profound psychological impact of living in our global age; to identify some of the psychological forces that contribute to global problems; and to propose and demonstrate ways that practitioners in the fields of psychology, mental health, and related social sciences can contribute to the solutions of these problems. The book can be used as a text in psychology and interdisciplinary courses related to war, peace, international conflict, and other social issues.

Contributors include the following Center researchers and colleagues: Sarah Conn, Robert Jay Lifton, John Mack, Sally Mack, Joanna Macy, Douglas McKenzie-Mohr, Ervin Staub, Janet Surrey, Roger Walsh, and Steven Zeitlin. □

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**CENTER CO-SPONSORS  
CONFERENCES IN MOSCOW****Neo-Bolshevism in  
Russian Democracy**

*The Imperative to Envision a  
Civic Culture*

The Esalen Institute's Soviet-American Exchange Program will convene a conference on Neo-Bolshevism in Russian Democracy on March 3—7 in Moscow. The conference will be co-chaired by Center Research Associate Joseph V. Montville and noted Russian political philosopher Alexander Tsipko.

Gone from the lives of Russian citizens are the crushing authoritarian structures of Soviet Communism. But the death of the Communist government does not necessarily mean the death of authoritarianism within the Russian psyche. Tsipko has pointed out that authoritarianism is deeply rooted in Russian history. Its presence has shaped the belief systems of leaders and citizens for generations. As a consequence, Tsipko says, "neo-bolshevism" is surfacing as a dangerous obstacle to democracy.

Tsipko believes that democracy cannot yet take root in Russian soil. Russians must first envision themselves as citizens of a civic culture. Their history has taught the contrary view: that there are only oppressors and oppressed, and that civic virtues like justice and tolerance exist only as ideas. Therefore, Tsipko says, a thorough analysis of the way history has shaped Russian belief systems is needed in order to make Russians aware of the insidious power of neo-bolshevism and to prevent a tragic repetition of history.

Tsipko and Montville believe that a psychological perspective is essential to the success of this task. They have invited John Mack to contribute a psychotherapeutic analysis of how historical experience influences national identity and the formation of the group self. Mack will join six Russian historians and several other Americans, including Robert C. Tucker, the distinguished biographer of Stalin, and *New Yorker* journalist Robert Cullen. Mikhail Gorbachev has been briefed on the meeting, and every effort is being made to assure his involvement in the group's discussions. □

**Facing Apocalypse III**

*The Charisma of  
Power and Holy War*

On August 17—19, 1992, the anniversary of last summer's Soviet coup, the Center, the Committee for Science and Culture of the Russian Parliament, and the Newport Institute will co-sponsor a conference on charismatic power and holy war to be held in Moscow.

This meeting will be the third in a series of international Facing Apocalypse conferences. At the second meeting, held in Newport, RI, in 1990, Soviets and Americans explored American images of the end of the world and a new world order and the effects on those images of nuclear and environmental issues. The participants also examined apocalyptic tendencies in the Soviet Union.

The potential for holy war, the theme of this summer's conference, is particularly salient in these troubled times. The Middle East, where religious differences are sharply divisive, is threatened by holy war in its most literal sense. But in other parts of the world, including the former Soviet Union and the Balkans, ethnic differences create the peril of small-scale violent conflict envisioned by its instigators as a kind of symbolic holy war.

HRH Crown Prince Hassan of Jordan has agreed to speak at the conference, as have the Hon. Yuri Karyakin, Russian MP and leading Dostoyevsky scholar, and the Hon. Ales Adamovich, Belorussian Deputy and noted essayist. The speaker invitation list includes religious and political leaders from around the world.

Although the conference will be attended primarily by psychologists and scholars, it will be open to a limited number of interested individuals who contact the Center. It will be held in the Russian Academy of Administration in Moscow, formerly the Social Sciences complex of the Central Committee, which is now under the direct control of the Russian Parliament. The Academy provides state-of-the-art conference facilities, including simultaneous interpretation and communication equipment, and first-class hotels and restaurants. □

## Seeking Solutions

*continued from page 1*

team of Interactive Conflict Resolution practitioners to run the workshops, drawing upon the Center's program, Resolving Group Antagonisms. As word of the planned workshops spread, additional groups, including the Croatian Anti-War Campaign, the Forum for Ethnic Relations, and the Civic Center for Conflict Resolution, asked to be included. We had only to raise travel funds and wait until a cease-fire was in place to make the trip both feasible and productive.

In the meantime, the Austrian Institute for Peace Research and Peace Education (APRI), in concert with the Ljubljana Peace Institute, was simultaneously initiating a series of symposia to study the regional crisis. I was invited to the second symposium, *Nonviolent Conflict Resolution*, held in Yugoslavia in November 1991. While bombs fell on Dubrovnik and upon the presidential palace in Zagreb, 30 people met for five days in a medieval castle that is home to APRI in southeastern Austria, not far from the former Yugoslav border. The group of scientists, politicians, academic peace researchers, and peace activists met to discuss concepts and strategies for an area peace process and to initiate peaceful interventions, where possible. At the second symposium, half the participants came from Serbia, Croatia, Voivodina, Slovenia, and Kosovo. The remainder came from Europe (Northern Ireland, the Netherlands, Sweden, Switzerland, Great Britain, Austria) and the USA (Center Associate John Woodall and I).

The meeting began with a summary of findings from the first symposium and presentations by the area participants about their perceptions of the current state of the crisis and its genesis. From our vantage point in Austria, with international news sources reporting the devastation occurring less than 100 miles away, it seemed that the federation of Yugoslavia was falling to pieces. Area participants confirmed that this was the case. Within the republics, we were told, there was a complete lack of political will supporting the preservation of the Yugoslav state. At the same time, there were some general governmental functions, needed by different parts of the former federation, that were not currently being

performed. The result, said one participant, was that "Yugoslavia has become an empty container, which is more and more loaded by conflicts tending to self-destruct."

There was general agreement about the myriad factors leading to the crisis: decline of the socialist system and emergence of post-socialist constitutions; a long history of inter-ethnic grievances that had never been adequately addressed; decomposition of Yugoslavia as an important ideological concept; undermining of the civil society by emerging nationalistic military movements; and a Yugoslavian People's Army operating without constraint.

The group emphasized that the war represents not one basic conflict *but a number of different conflicts*, reflecting differ-

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***"Multiculturalism," another participant acknowledged, "is an integrative process. But how do we learn to integrate differences? How do we learn to rethink our identity?"***

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ent objective interests, historical grievances, and intense conflicts of identity that are based on cultural, ideological, national, religious, and racial differences. For example, the perceived conflict of interest between civil rights and collective cultural rights has generated tremendous tension. One participant stated: "Identity preservation can depend upon destruction of the enemy." "Multiculturalism," another participant acknowledged, "is an integrative process. But how do we learn to integrate differences? How do we learn to rethink our identity?"

During the discussion it became clear that circumstances within the society are breeding an intensely negative stereotyping of anyone outside a narrowly defined group, and that increasing polarization is occurring at all levels. With fewer and fewer opportunities for effective intercultural or inter-ethnic dialogue, any communication that could enhance understanding has become virtually impossible. Milan Kosuta, Croatian co-founder of PAW, spoke despairingly about the situation in the Croatian town of Gospić. Before Croatia declared its independence, the town's population of 10,000 (60% Croatian and 40%

Serbian) lived and worked together in apparent harmony. Now the Serbs are gone, living as refugees in Slovenia or Serbia. A Croatian resident living in the half-empty town told Dr. Kosuta, "I can't believe what snakes I had for friends, for neighbors, all these years." A participant from Scandinavia voiced what many of us were wondering: "What level of apology and acknowledgment of hurt are necessary for trust to be rebuilt?"

Each individual conflict in the war tends to have multiple fronts and perspectives, adding another layer of complexity to the situation. For example, the war in Croatia can be viewed as a civil war, a war between two emerging nation-states, or a war of aggression against a people struggling to achieve self-determination. It is also a peasants' war, echoing medieval battles around fortified towns and villages. Instead of just two opposing forces, there are a variety of participants: the Yugoslav People's Army; the republican armed forces (Croatian police and army, and Serbian territorial defense forces); and a variety of individual, relatively independent, armed forces, some loyal to federal forces, some loyal to new autonomous provinces, and some outside the control of any particular political organization. When viewed this way, the crisis looks like a group of simultaneous private wars. While it appears possible to wage war against a number of unidentified enemies, it is much more difficult to negotiate a settlement without identifying all conflicting parties. "There are actors and many voices," stated a participant from Belgrade, "but most of the voices are not heard. Any meaningful negotiation process must give voice to these silent actors and get them into the debate."

The paradox inherent in the situation is striking. The consensus appears to be that the way in which Yugoslavia functioned for the last 30 years is no longer desirable. However, dismantling the state requires that some kind of structure be temporarily maintained to administer necessary inter-republic communications on economic and political matters and to deal with the federal legacy.

Realizing the enormity and complexity of the problem, symposium participants began to discuss what could be done. There was a consensus that the failure of the

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West to understand what was transpiring in Yugoslavia worsened the problem. While the Western posture of nonintervention was decried as an intervention itself, there was heated debate about the type of intervention that would be acceptable and effective in leading to a sustainable peace. Breaking into subgroups, we looked at peaceful interventions on international, national, and community levels. I joined, and will report on, the discussion in the latter subgroup. Participants in this subgroup generally agreed that grass-roots peace action, the option most accessible and familiar to them, could not be relied upon as the primary means to end the violence. Once a sustainable cease-fire is in place, however, such action can and should be encouraged as a long-term investment for the future, an important pathway by which new, alternative visions of the future can be realized.

Organizing and promoting grass-roots peace activities, or even talking about peace, although relatively new in this culture, have been catalyzed by the war. A Serbian woman attested to the way the military draft gave birth to a peace movement in Belgrade that would never have existed otherwise. The Center for Anti-War Action grew out of informal draft counseling she was doing in her living room. But the difficulties have been enormous. "It is entirely a volunteer effort, without any logistical support, and extremely dangerous. We are the subject of threats, vandalism, and terrorism. The Serbian government uses the threat of 'mobilization' [into the army] to arrest political dissidents." A Slovenian participant told us that "Our human

and technical resources are far from what we want them to be. Communications with Serbia are cut; it is impossible to travel through Croatia and almost impossible to establish a phone line."

The discussion then turned to practical ways in which outsiders could help support and extend the fragile internal peace movement. Plans for a telephone communication system were immediately set up through the Netherlands office of the International Fellowship of Reconciliation (IFOR) and later, in addition, through the British office of the War Resisters League, in order to allow messages to flow among the republics. Other ways to facilitate communication among the republics and between the republics and outside nations were discussed. Most exciting was a cease-fire proposal, presented at the symposium by Zarko Puhovski, a professor at Zagreb University. The precious avenues of communication that were initiated at this meeting were later used to get signatories for this proposal from Bosnia-Herzegovina, Croatia, Serbia, Montenegro, and Slovenia, including majority and minority communities (such as Croats and Serbs in Croatia, and Slovenians and Italians in Slovenia). Other communication possibilities included contacting foundations that grant funds to foreign groups, organizations that provide gifts in kind, and other international peace organizations that might be able to help.

Conflict resolution skills were high on the list of desirable resources needed to help deal with the war. A number of symposium participants had experience in different conflict resolution efforts, such as Northern Ireland, Cyprus, Lebanon, and

US/Soviet relations. They all sought to apply what they had previously learned to this situation. In view of the complexity of both the conflict and the cultures involved, our Balkan colleagues emphasized the importance of creating indigenous skills, rather than letting participants become dependent upon outside interveners and "specialists." There was tremendous interest in the Center's planned series of local demonstration workshops in Interactive Conflict Resolution (ICR), a form of collaborative problem solving. Participants were excited about the ICR model because it emphasizes transforming the relationship between conflicting parties, along with sensitivity to social and psychological dimensions of the conflict, while paying attention to the basic needs of identity, recognition, security, and equity. Workshops in Ljubljana, Zagreb, and Subotica (with participants coming from Belgrade) were planned on the spot (see page 12).

The enthusiasm and sense of accomplishment resulting from the symposium occurred against the backdrop of a devastating war. One participant, a physician and mother from Zagreb, gave a sobering reply to the question of what outsiders could do. "You can take my children for the Christmas fortnight holiday," she said sadly to the Austrian participants. "Medical personnel can be called up with minimal notice, and children from age six and older are expected to stay home without an adult. Please take my children so they are not home, alone, listening to bombs whistling overhead on Christmas eve."

The urgency of the situation cannot be denied. Nor can the imperative to empower citizen activists, to train and support them as they try to nurture a new, positive vision for a people who are beginning to give up hope. In a moving address at the close of the symposium, the well-known peace researcher Johan Galtung cautioned against Western Europeans blaming the Balkan peoples for the conflict. Instead he encouraged Western Europeans to reflect upon their own failure to build pan-European institutions. He also urged the peoples of what was formerly Yugoslavia to build upon their traditions of nonalignment and multiculturalism, emphasizing that the area is rich and has a healthy, well-educated population, and that a bright future exists beyond the present problems, if positive visions can be nurtured and sustained. □

### **The World Is a Dangerous Place: *Images of the Enemy on Children's Television***

**This 13-minute videotape, produced by the Center's project, *Images of the Enemy*, provides an insightful examination of the political socialization offered by popular war cartoons on children's television. Featuring interviews with scholars and activists, in addition to clips from cartoons, the videotape and its accompanying discussion guide provide parents and teachers with the opportunity to explore the long-term implications of this type of programming for our children and our society.**

*"This video should be seen by everyone who is concerned about what children are learning from television."* -Peggy Charren, Action for Children's Television

Videotape (1/2 inch VHS format) and accompanying discussion guide: \$40  
For ordering information, please see: *Materials Available from the Center*, p. 19.

## Center Adapts to a New Era

by Melissa Everett

At the peak of US—Soviet tension in the early 1980s, a group of mental health professionals, educators, communicators, and civic leaders in the US began working together to stimulate a nationwide conversation. In broad terms, it was a conversation about the madness of the international situation and its roots in individuals and groups. As part of that conversation, clinical wisdom in many forms was brought to bear on education, human empowerment, and leadership strategies for defusing the nuclear threat.

The vision was multidisciplinary. It focused on the search for a synthesis of ideas and disciplines in order to cast new light on old problems and open up new alternatives to violent confrontation. The group was initially united by a sense of urgency and a desire to turn outward and apply their knowledge to the world, rather than turning inward behind university walls or clinical office doors. The group supported a number of diverse projects, including: working with opinion leaders from several nations to introduce the concepts and encourage reevaluation of critical decisions in light of its teachings on political psychology; helping educators to develop curricula on the arms race; and working through the international physicians' movement to overcome public apathy and to explore Track Two diplomatic initiatives with the USSR. Some members even worked with the entertainment industry to develop alternative images of heroism and conflict in popular culture, and many offered their skills to help deal with the traumatic public reaction to the network television film, *The Day After*, which depicted life after nuclear war.

There were differing opinions about whether or not to weave these threads together into a formal structure at all. But the idea had enough appeal to support the birth of a Center. As an organization, it grew a little like the baseball diamond in the film, *Field of Dreams*. Many connected with the founding of the Center might confess to feeling a little like that fictional farmer who heard a voice in his cornfield whispering, "If you build it, he will come." The voice in the movie had an uncanny persuasiveness that did not depend on its being

understood. It penetrated the consciousness of only a few quirky individuals at a time, but a continuing trickle of new people found the ears to hear it and stepped in to help at critical times (and never a minute too soon!). Somehow, the baseball diamond was built. It became a beacon for people with big dreams and, ultimately, a force for revitalizing the community.

The creative energy, the unorthodox connections of people and ideas, the passionate commitments and grand hopes that are all hallmarks of the Center can only be understood by using such a metaphor. The Center has been a catalyst for integrating ideas and disciplines, as well as for inspiring collaboration among people seeking psychologically sophisticated ways of working for the common good. Its mission has been hard to define precisely, because it comprises diverse, yet equally valuable, roles.

The agendas for political psychology and for the Center have evolved on many levels since the Center's founding. The Cold War is over, and security concerns now include nuclear proliferation, ethnic strife, and environmental and social deterioration. The fluid nature of recent public opinion on security issues is indicated by some findings of the bipartisan Americans Talk Issues survey of December 1991. According to the survey, 42% of Americans think the US won the Cold War, while 24% think Japan was the winner. In terms of ongoing security concerns, 76% see the emerging Soviet republics as either a minor security threat or no threat at all. However, only 65% of those surveyed think the Gulf War was a "great victory," compared with 85% when the same group was surveyed in March 1991. Overall United Nations approval is up to 78%, and 51% even think that the

US "should abide by all World Court decisions, even when they go against us."

Coupled with the rapid growth of the environmental movement and military budget cuts, these findings suggest two conclusions about the nature of the psychological work to be done to create a safer world: first, that many windows of opportunity are open due to the flexibility of public opinion; and second, that making use of these windows will require creative synthesis and multi-faceted responses. During the Cold War, the danger of superpower nuclear confrontation was stark enough to unite many people in spite of their differences. Because of the shifts in world order, there is now room for people of good will to disagree strongly about how best to achieve global security.

The field of psychology is also shifting, as its many schools struggle toward a common discourse and social relevance. Therapists and clients alike are coming to understand mental health as more than just socially acceptable behavior. It is also the capacity to live responsibly in a global community, and the expanded identity that makes this possible. As Center Researcher Sarah Conn wrote in the *New England Journal of Public Policy* (Spring/Summer 1990), "If we broaden and deepen our sense of self, we act naturally to care for our world."

Throughout its evolution, the Center has held on to a core vision: a commitment to high-quality, multidisciplinary investigation and intervention, using psychological principles to bring about healing responses to contemporary crises. This work has always involved both a description of the problems in psychological terms and a prescription for change. The possibilities for constructive intervention have been greatly enhanced by the past decade's experiments in education and empowerment by educators, clinicians, and grassroots leaders.

To take stock of the work currently being done and the needs to be served, the Center has been engaged in strategic planning for the future. This involves an examination of the evolution of formally sponsored projects and others in our informal networks against a backdrop of emerging needs. This work will not be complete until

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early this summer. So far, we see a maturing field that is moving with increased urgency to translate theory and research into useful applications. Some participants are senior faculty at respected institutions, building on well-established bodies of work. Others are young researchers, many working on emerging concepts such as the sources of an ecological world view.

Some of us are applying conventional social science research methods to a wide range of questions, from the roots of social and environmental activism to the formulation of attitudes in children. Others are concerned with alternate ways of knowing, and with developing research methodologies that are appropriate for complex and subjective questions. Some of us emphasize analytic precision in our research, others empathic awareness. We also represent a range of theoretical frameworks. Significant numbers of people associated with the Center consider themselves psychodynamic, gestalt, systems, phenomenological, Jungian, developmental, personality, social, community, transpersonal, and/or political psychologists as well as eclectic social science scholars who blend these disciplines.

At the same time, a stable core community has formed, drawn together by a shared fascination with themes that transcend conventional disciplinary boundaries. Regardless of the academic and clinical traditions they come from, Center researchers and friends are united in their movement toward methodologies shaped by real-world needs, rather than by intellectual habits. As Stephen Viederman, vice president of the International Society for Ecological Economics, testified recently before the National Research Council, "Environmental problems do not lend themselves to disciplinary solutions. ... Knowledge needed for the solution of problems needs to be defined by the problem and not by the discipline."

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Help! The Center needs IBM-compatible hardware and software, especially a 386 computer, HP Laserjet III or equivalent, and DBASE IV. If you can help us, please call Scott Reischmann at (617) 497-1553.

The Center is not the only group concerned with political psychology, environmental psychology, conflict resolution, and shifting paradigms. We are one of a small group in the US that work on integrating these and other similar concerns in an effort to define and promote a psychology for social change. This new psychology is very different from the types of psychology most citizens and decision makers were traditionally taught in schools. There is increasing fascination with uses of the new psychology. For example, in his popular new study, *Healthy Companies*, Robert Rosen says that those organizations that run most smoothly and effectively are distinguished by corporate cultures of "emotional literacy." We hope that our work on behalf of "psychological literacy" will contribute to healthier companies, communities, and cultures.

A second common thread connecting many Center researchers is the integration of diverse bodies of theory into practical "empowerment models"—teaching principles and tools that may form the basis of workshops, curricula, leadership strategies, or grassroots campaigns. These tools may be applied to a variety of issues, demographic groups, developmental stages, or levels and kinds of conflict. According to religious scholar and educator Joanna Macy, an early innovator in this area, the field experience of developing these models has yielded rich insights in depth psychology and the sources of behavioral change.

Much of the practical work currently underway involves adapting theory to highly specific contexts in a way that cannot be reduced to formulas. As a result, the Center is involved not only in generating and popularizing ideas, but also as a consultant as the ideas are tested. Commitment to two general work areas remains constant: first, basic research, theory building, and education relating to psychology for social change; and second, the development of methodologies for cultivating leadership and human empowerment.

These commitments manifest themselves in a wide range of overlapping topics and activities: environmental education and leadership development; psychohistorical examination of the changes in Eastern Europe to find sources and means for social healing; helping institutions such as corporations adapt to changing concepts of social responsibility; working with educators,

children, and families to cope with social and environmental choices; and the development and teaching of alternatives to violence, such as interactive conflict resolution.

In the work of formally sponsored researchers and informal affiliates, signs of a new synergy are beginning to emerge. For example, the Center's Project on Interactive Conflict Resolution is not only working to teach useful methods for resolving the turmoil in Eastern Europe, but is also promoting conflict resolution in general and applying some of its methods to US environmental organizing through the Sustainable Cities movement. Many researchers are developing and adapting curricula on the psychological dimensions of social change; likely new students for these lessons include corporate managers, seminarians, and political scientists. Many Center voices will be heard at this summer's meeting of the International Society for Political Psychology. And, as an official nongovernmental organization at the United Nations, the Center will offer a wide range of resources to citizen groups and officials involved in this summer's Earth Summit.

The work ahead is challenging, but exciting. It includes identifying like-minded projects not yet in our networks, and devising strategies for mutual support and for promoting the field of "psychology for social change." As the work progresses, the Center itself will evolve in its structure and community relationships in order to fulfill its mission most effectively. □

### Alternatives to Violence

*continued from page 7*

said, are more open to experimentation and change in their lives. Others may make use of the Protean imagination, while their outward lives remain relatively unchanged. In a remark that apparently included himself, Dr. Lifton said that, "It may be that one can move to various Protean borders by having elements of great stability in our lives."

As Dr. Lifton clearly indicated by quoting the following line from a poem by Louis Simpson at the end of his remarks, Proteus was, above all, a dreamer: "Strange dreams occur, for dreams are licensed as they never were." □

by Michael Blumenthal

## MATERIALS AVAILABLE FROM THE CENTER

### ∞ Books ∞

*Nancy Carlsson-Paige and Diane Levin, **The War Play Dilemma: Balancing Needs and Values in the Early Childhood Classroom***  
What is the role of war play in early childhood, and what, if anything, should educators do to minimize its harmful effects? Exploring these issues from both developmental and socio-political perspectives, this book makes a vital contribution to the literature on war toys and play. (108 pp., pb/\$12.95, *Teacher's College Press*, 1987)

*Nancy Carlsson-Paige and Diane Levin, **Who's Calling the Shots: How to Respond Effectively to Children's Fascination with War Play and War Toys***  
This book carefully examines the developmental needs served by dramatic play and contrasts them with the unimaginative play encouraged by today's merchandise-oriented children's TV and the accompanying war-related paraphernalia offered by the war-toy industry. (210 pp., pb/\$14.95, *New Society Publishers*, 1990)

*Melissa Everett, **Breaking Ranks***  
A riveting inside account of men who have emerged from respected and often lucrative and influential careers in the military-industrial complex to work, in their own ways, for peace. (242 pp., pb/\$16.95, *New Society Publishers*, 1989)

*Daniel Goleman, **Vital Lies, Simple Truths: The Psychology of Self-Deception***  
Drawing upon evidence of all kinds, from brain function to social dynamics, this book presents a penetrating analysis of the ways in which individuals and societies practice denial and self-deception as a means of psychic survival, one that can be dangerous and life diminishing. (269 pp., pb/\$11.95, *Simon & Schuster*, 1985)

*Herbert C. Kelman and V. Lee Hamilton, **Crimes of Obedience: Toward a Social Psychology of Authority and Responsibility***  
In a scholarly examination of the My Lai massacres and other "crimes of obedience," this book presents a compelling analysis that highlights the obstacles to challenging authority and the conditions under which these obstacles can be overcome. (395 pp., pb/\$16.95, *Yale University Press*, 1989)

*Joseph V. Montville, ed., **Conflict and Peacemaking in Multiethnic Societies***  
Featuring 25 internationally recognized scholars and experts, this book explores the causes of ethnic conflict and offers practical strategies to reduce it. Valuable lessons are drawn from well-documented case studies of hot spots such as Northern Ireland, Sri Lanka, and the Sudan. (576 pp., pb/\$20.95, *Lexington Books*, 1990)

*Andrew Bard Schmookler, **Out of Weakness: Healing the Wounds that Drive Us to War***  
This book points the way past the age-old response of violence to a new path of inward and outward peace. With logic and eloquence, Schmookler offers his readers a challenging vision of spiritual transformation. (370 pp., pb/\$12.95, *Knowledge Systems*, 1988)

*John Seed, Joanna Macy, Pat Fleming, and Arne Naess, **Thinking Like a Mountain: Toward a Council of All Beings***  
A book of readings, meditations, rituals, and workshop notes that argue that environmental defense is nothing less than "self"-defense. It provides a context for identification of the individual with the environment, suggesting a process of "community therapy" in defense of Mother Earth. (128 pp., pb/\$11.95, *New Society Publishers*, 1988)

*Ervin Staub, **The Roots of Evil: The Origins of Genocide and Other Group Violence***  
Focusing particularly upon genocide, but also on other forms of mass killing, torture, and war, this book explores the psychological, cultural, and social roots of group aggression. (352 pp., hc/\$31.95, *Cambridge University Press*, 1989)

*Sylvia Staub and Paula Green, eds., **Psychology and Social Responsibility***  
An edited collection that explores psychology's contribution to our understanding of the causes and effects of war, environmental degradation, and other pressing social and global concerns. It proposes constructive and practical ways in which we all can contribute to the solutions of these problems. (430 pp., pb/\$19.50, *New York University Press*, 1992)

*Richard Tarnas, **The Passion of the Western Mind***  
An epic story of the evolution of Western consciousness, this book traces the interplay of philosophy, religion, and science as they converge to mold our culture and our world views. Drawing on the most recent advances in several fields, it also sets forth an inspired vision of what may lie ahead in the new millennium. (560 pp., hc/\$25, *Random House*, 1991)

*Vamik D. Volkan, Demetrios A. Julius, and Joseph V. Montville, eds., **The Psychodynamics of International Relationships***  
This two-volume set represents a pioneering interdisciplinary effort to understand the central role of human needs and motives—of individuals, groups, and nations—in ethnic, national, and international conflicts. (Vol. I: 320 pp., Vol. II: 288 pp., hc/\$38.95 each, *Lexington Books*, 1990)

*Gale Warner, **Invisible Threads: Independent Soviets Working for Global Awareness and Social Transformation***  
An exploration of the Soviet social fabric, the backdrop against which people are claiming new freedoms and building new relationships. (250 pp., pb/\$13.95, *Seven Locks Press*, 1991)

### ∞ Audiotapes ∞

All Center lectures and colloquia are audiotaped for public distribution. Each audiotape runs approximately 90 minutes and costs \$10.00. A partial listing includes:

*Walter R. Christie, Sarah Conn, William Keepin, and John E. Mack, **Psychology as if the Whole Earth Mattered**, May 3, 1990*

*Daniel Goleman, **The Social Trance: Collective Self-Deception, Its Roots and Remedies**, October 3, 1988*

*Joan and Erik Erikson, **Center Recognition Award**, November 21, 1991*

*Stanislav Grof, **Consciousness, Evolution, and Human Survival**, October 27, 1988*

*Herbert Kelman, **Center Recognition Award**, November 29, 1990*

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Robert Jay Lifton, **Alternatives to Violence: Protean Self to Species Self**, November 22, 1991.

Sister Miriam MacGillis, **Commitment to Hope: Imperatives of the New Cosmology**, April 25, 1991

Joseph Montville, **The Function of Healing in Political Conflict Resolution**, February 14, 1991

Joseph Montville, **The Psychological Tasks In Political Conflict Resolution: The Role of Track Two Diplomacy**, January 24, 1989

Ervin Staub, **The Roots of Evil and the Origins of Caring and Social Responsibility**, February 22, 1990

Ervin Staub and Linda Stout, **Creating Social Action: Transforming and Mobilizing Bystanders**, November 18, 1991.

Richard Tarnas, **The Western Mind at the Threshold**, November 15, 1990

∞ Occasional Papers ∞

Center occasional papers cost \$10 each.

Richard Chasin, Margaret Herzig, and Paula F. Gutlove, **Promoting Effective Dialogue Across Ideologies**, *Compendium of Project Reports, 1987—1991*

Walter R. Christie, **The World in a Grain of Sand: A Transpersonal Eco-psychology for Our Time**, 1990

Sarah A. Conn, **Protest and Thrive: The Relationship between Social Responsibility and Personal Empowerment**, 1990

Sarah A. Conn, **Psychotherapy When the Whole Earth Matters**, 1990

Melissa Everett and Robert Oresick, **Toward a Greening in the Executive Suite: The Psychological Challenge**, 1991.

Paula F. Gutlove, **Facilitating Dialogue Across Ideological Divides: Techniques, Strategies, and Future Directions**, *a report on a workshop, 1991*

William Keepin and Bonnie L. Shepard, **Comprehensive Strategies of Sustainability**, *Conference Report, March 1991*

William Keepin, **Thoughts on Psychology and Environmental Science**, 1990

John E. Mack, **Changing Models of Psychotherapy: From Psychological Conflict to Human Empowerment**, 1990

John E. Mack, **The Risks of Malignant Professionalism in Our Time**, 1990

A Tribute to Joan and Erik Erikson: **The Center's Sixth Annual Recognition Award**, November 21, 1991. (See article, page 3.)

∞ Videotape ∞

**The World Is a Dangerous Place: Images of the Enemy on Children's Television**

An exploration of the political socialization offered by television cartoons, particularly those portraying enemy characters; produced by the Center's project, Images of the Enemy. See ad, page 15. (13-minute videotape and discussion guide/\$40)

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