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Abstracts

M. Gerard Fromm
Psychoanalysis and Trauma: September 11 Revisited

On November 9, 2002, a few hundred people, mostly mental health clinicians, gathered at the New York University Medical Center for two days of discussions on the theme, *September 11th: Psychoanalytic Reflections in the Second Year*. The conference was sponsored by the five New York Societies of the International Psychoanalytical Association. The presentations described various bits of learning that seemed to be emerging from the crisis clinical work with so many traumatized people since the attack on the World Trade Center. This paper discusses three of those presentations in the context of the author's reflections based on his psychotherapeutic work with very troubled patients in a therapeutic community setting. He emphasizes the effect of trauma, not only on individuals, but on the holding environments and symbolic order on which human beings depend for their psychic survival.

Ramsay MacMullen
Historians Take Note: Motivation = Emotion

The article focuses on motivation, proposing the equation in its title and opposing the contrary view, that what moves people to action is the rational calculation of their material interests. The latter view is most familiar in economics, where it was for generations seen as the best (meaning, most 'scientific') mode of explanation. It had a great deal of influence on historiography and found a great deal of support among psychologists also. From these three areas of research it is being challenged, however, even to some extent displaced, in recent decades. The importance of emotions or feelings in explaining behavior is increasingly acknowledged, and the validity of conclusions reached about feelings in historical contexts through the operation of empathy. Illustrations of how this works can be easily supplied.

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Ben Kiernan
The First Genocide

Some features of the ideology motivating the Roman destruction of Carthage in 146 BC have surprisingly modern echoes in 20th-century genocides. Racial, religious or cultural prejudices, gender and other social hierarchies, territorial expansionism, and an idealization of cultivation all characterize the thinking of Cato the Censor, like that of more recent perpetrators. The tragedy of Carthage, its details lost with most of the works of Livy and other ancient authors, and concealed behind allegory in Virgil's *Aeneid*, became known to early modern Europeans from briefer ancient accounts rediscovered only in the 15th century, as Europe's own expansion began.

Lynn Hunt
The 18th-Century Body and the Origins of Human Rights

Recent historical work on changing perceptions of the human body has been influenced by Michel Foucault's contention that the self of western individualism was created by new regimes of disciplining the body. A different approach is taken here, one that focuses on how individual bodies came to be viewed as separate and inviolable, that is, as autonomous. The separateness and inviolability of bodies can be traced in the histories of bodily practices as different as portraiture and legal torture. After 1750, regular public exhibitions, themselves a new feature of the social landscape, showed increasing numbers of portraits in London and Paris. The proliferation of individual likenesses encouraged the view that each person was an individual, that is, single, separate, distinctive and original. At the same time, the tide turned against judicially sanctioned torture and cruel punishment. Long-held notions of sacrificial punishment and truth through pain withered under the pressure of new experiences of the body that in turn facilitated the emergence of new conceptions of rights of individuals.

Saskia Sassen
Going Beyond the National State in the USA: The Politics of Minoritized Groups in Global Cities

This brief essay examines emergent spaces for politics and emergent political actors. The particular concern here is with types of politics that do not run through the formal political system, one with shrinking options for a growing number of US citizens and immigrants. Informal political actors and street-level politics in cities are major instances of this. US cities have a long history of street-level politics. The contents, the purposes, the mobilizers and the enactors of these politics have changed over time. Today's global cities are a very specific type of place because they bring together both the most globalized sectors of capital and the new transnational professionals, on the one hand, and a growing number of immigrants and native minoritized groups in a single, complex space.

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Tom Farer
To Shape the Nation's Foreign Policy: Struggles for Dominance Among American International Relations Scholars

Whatever its other effects, the Soviet–American Cold War helped launch and sustain an era of feverish intellectual activity in the linked fields of international relations theory and foreign policy analysis. One sign of the importance of more recent phenomena with all their resonant impacts may be the continuing ferment in theorizing about international relations, foreign policy and public international law years after the war's conclusion, a ferment which the 9/11/01 terrorist attack on the United States and its aftermath have intensified. Comprehending the scholarly inquiries and debates in these fields should be important to intellectuals regardless of their professional interests, not only because those inquiries and debates concern profound epistemological and ontological issues, but primarily because they have influenced and continue to influence the trajectory of United States foreign policy.

Richard N. Frye
Ever Changing America: The Universities

American universities, which were pale copies of European counterparts before World War II, afterwards exploded into pragmatic centers of research and teaching. Previous isolationism turned into concern with foreign affairs. Change is now the slogan for many aspects of American society.

William L. McBride
The Global Role of US Philosophy

This essay focuses on the danger of complicity. American philosophers, given their country's hegemonic position, exert global influence; what form should it take? Comparison is made with the situation of France when it still controlled Algeria. French philosophers, until near the time of Algerian independence, generally accepted and sometimes profited from this extremely unjust situation. An important exception was Sartre, particularly in his Preface to Fanon's *The Wretched of the Earth*. It is argued that elements of complicity with American global dominance, some of the more unjust aspects of which are listed, are to be found in such widely read philosophers as Rawls and Rorty. It is suggested that a rethinking of the problem of evil, in its political and not just its religious aspects, is in order. Finally, a broader view of what 'American philosophy' means, including, for instance, the voices of African American and Native American philosophers, is urged.

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Elizabeth Jane Doering
War, Words and Self-Perpetuating Force: Timely Reflections in the Light of Simone Weil

The author presents Simone Weil's theory that force, an inherent part of the human condition, generates and regenerates its own existence. She examines three essays by Weil: '*The Iliad* or a Poem of Force', 'Reflections on War', and 'The Power of Words'. Doering situates the essays historically: their publication in French journals, as World War Two was looming, and again in the mid-1940s when translations of the essays appeared in Dwight Macdonald's New York journal: *politics*. She applies to modern times Weil's conviction that the escalation of war preparations on grounds of national security inexorably undermines the belief in the supreme value of the individual. Major issues include the hyping of war as an act of interior politics, fear as a means of social control, freedom of thought in a permanent war economy, Dorothy Day on violence, the media in a democracy and the Greek concept of nemesis.

Bakari Kitwana
The State of the Hip-Hop Generation: How Hip-Hop's Cultural Movement is Evolving into Political Power

In the short decade between 1985 and 1995, the dominant cultural movement of our time, hip-hop culture, has become, seemingly overnight, mainstream American popular culture. This centering of hip-hop art, most specifically rap music, in American popular culture has given young African Americans unprecedented national and international visibility, at a historical time when images via the 21st century's public square of television, film and the internet are more critical to identity than ever. This visibility, and most certainly the often anti-Black and stereotypical images that accompany it, forces distinctions to be drawn between today's Black popular culture and traditional ideas of Black culture, including what is art and what's at stake in cultural commodification.

Jeffrey Mehlman
Against France: An American Novelistic Fantasy

Several years *before* the recent French–American diplomatic squabble, Saul Bellow and Philip Roth, arguably America's two greatest novelists, wrote major works of a markedly anti-French tenor. Indeed, both *Ravelstein* and *The Human Stain*, with their disparate griefs against the French, share a remarkably similar plot: against a backdrop of Gallic treachery, a courageously conservative academic, condemned to death by his sexual excesses, asks, before dying, a novelist friend to write the story of his life. Framed by a consideration of an idiosyncratic work of American sculpture that appears to depict the sexual servicing of Abraham Lincoln and an evocation of the career of William Bullitt, Freud's collaborator on a study of Woodrow Wilson and

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America's ambassador to Paris during the fall of France, this essay offers a reading of both novels and raises the question of American sanctimony and the price France may be expected to pay for it.

Milton Glaser
Dark and Light: The Strange Case of the Decline of Illustration

One can make the case that we have lost the capacity for abstract thought. When we read or listen to the radio, the mind forms images in response to the suggestion. The same thing can be said to occur when an illustration provokes the viewer by its symbolic relationship to reality. Abstraction encourages the mind to bridge the distance from suggestion to reality. Art is the most benign and fundamental way of creating community that our species has discovered.

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