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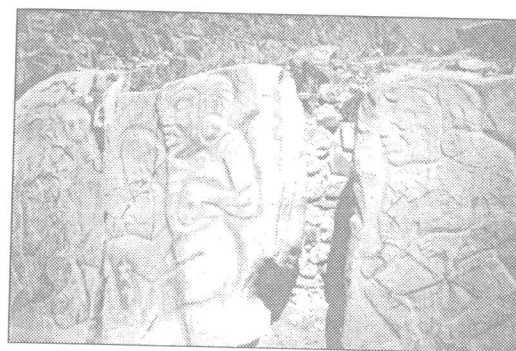
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- ¹Zeitgenössisches, *GW 10*, §1026.
²Hannah B. und C. G. Jung, *Sein Leben und Werk*, Fellbach–Oeffingen 1982, S. 272.
³Ebd., 273.
⁴Zeitgenössisches, *GW 10*, §1021.
⁵Vgl. Samuels A., Nationale Psychologie, Nationalismus und Analytische Psychologie, *Analytische Psychologie*, 1992, 23(1), S. 46–47.
⁶Zur gegenwärtigen Lage der Psychotherapie, *Zentralblatt für Psychotherapie und ihre Grenzgebiete*, Leipzig 1934, VIII(1), S. 1–16; heute *GW 10*, § 33–370.
⁷Ebd., §353–354.
⁸Ebd., §353–354.
⁹M. Neumann, Die Beziehung zwischen Erich Neumann und C. G. Jung und die Fragen des Antisemitismus, *Analytische Psychologie*, 1992, 23(1), S. 10.
¹⁰Geleitwort, *Zentralblatt für Psychotherapie*, 1933, 6(3), S. 139–140. Siehe auch in: Zeitgenössisches, *GW 10*, §1027–1031.
¹¹Jung C. G., *Briefe II*, 1946–1955, Olten 1972, S. 316–317.
¹²*Erinnerungen Träume Gedanken von C. G. Jung*, Olten 1987, S. 151.
¹³*Sigmund Freud — C. G. Jung, Briefwechsel*, Frankfurt am Mai 83, 19.
¹⁴Ebd., S. 43.
¹⁵Ebd., S. 47.
¹⁶Im Briefwechsel läßt sich feststellen, wie Jung allmählich seinen Chef Bleuler und dadurch die Schweizer Psychiatrie auf die Seite Freuds gewonnen hat.
¹⁷*Briefwechsel*, S. 43.
¹⁸Ebd., S. 31.
¹⁹Ebd., S. 235–236.
²⁰Jung C. G., *Briefe I, 1906–1945*, Olten 1972, S. 213–214.
²¹Siehe in: *GW 10*, §354.
²²M. Neumann, Die Beziehung zwischen Erich Neumann und C. G. Jung und die Frage des Antisemitismus, in: *Analytische Psychologie*, 1992, 23(1), S. 21–22. Micha Neumann ist Freudscher Psychoanalytiker, der in Tel-Aviv lebt und arbeitet. Seine Eltern, Erich und Julie Neumann, haben bei Jung in Zürich während der Jahre 1933–1934 gearbeitet. Nach Hitlers Machtübernahme verließen sie Berlin und wanderten nach Israel aus.
²³Ebd., S. 3.
²⁴*GW 10*, §420.
²⁵Waton, *GW 10*, §§371–399.
²⁶*Briefe I*, S. 316–317.
²⁷M. Neumann, Die Beziehung zwischen Erich Neumann und C. G. Jung und die Frage des Antisemitismus, *Analytische Psychologie*, 1992, 23(1), S. 22.

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THE OLMECS — PEOPLE THAT USED TO WORSHIP HANDICAPPED



The Olmec Culture. Monte Alban 'The Dancers'
— handicapped people.



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— handicapped people.

Concerning the attitude towards handicapped people we can divide history into two periods:

— mystical: till 18th century, when handicap was treated as caused by unknown powers, sometimes identified with spirits and ghosts.

— scientific: 19th and 20th centuries. Handicap became an illness, scientists have been searching for all possible causes, symptoms, describing different forms.

All I want to do in my article, is to show different attitudes in mystical and scientific period towards people who are strange, unpredictable, and demonstrate learning and communicating disabilities. Basing on Olmec and European culture I will try to elucidate these differences in terms of relation to mystery, in ancient and contemporary times.

During mystical period depending on tribe or culture the attitude to mentally handicapped or ill (as it was the same in those times) could be presented as a continuity from extermination to adoration and religious worship.

In Africa they were burnt alive in order to destroy the devil or dark powers which occupy the body. In Peru and Polynesia their skin and bones were being cut, their skull was being trepanated in order to release the demon from the body. And how about Ancient Greece? Plato, for instance, proposed all children of elder parents (men — over 50, women — over 40) sentence to extermination. In his opinion it was necessary to keep the society healthy. Aristotle described handicap as a manifestation of the animal soul in human body. A man without reason can not be useful in the society.

The Middle Ages acknowledged mental handicapped people as possessed by the devil. Their strange behaviour and blasphemous words were a sufficient proof. The therapy was simple — either the imprisonment or suffering at the stake.

In Renaissance and Enlightenment first alms-houses were called into being but the basic form of therapy was still flogging or isolation. Even in XVIII century there was a man, Jan Krystian Reil who suggested to treat mentally ill people by means of 'noninjurious tortures', e.g. drowning, frightening. The best recapitulation of above described attitudes to people with learning disabilities will be words of Paracelsus: 'How can God permit fools to be born, fools who can not even grasp the nature of sacrifice God made for them?'

American Indians generally treated them very kindly, without hostility. They thought them to be persons obsessed by spirits and that is why they favoured them. Similar attitude presented Arabs. In IX and X century they employed baths, music, special diet as a therapeutic means for people who, in their opinion, were distinguished by God.

In Slavic countries mentally handicapped were in people's good graces. The percentage of them was very low and they as such were treated as stigmatised by deities—Swarog, Perkun, Dadź bog. In Russia 'the lack of reason', epilepsy, congenital lameness passed for God's stigma. Russian countryfolk (but also the court of Czar Nicholas II — at the beginning of XX century!) believed that cripples, idiots, deaf mutes were in favour with God and their screams, shocs, mumble is a manifestation of God's will. One of them became even a prophet. His name was Mitia Koliaba and he was physically and mentally handicapped. During epileptic seizures he howled, barked, cried what a monk called Jegorov was translating into prophesies. In that way they cured patients and foretold the sex of new-born children. What is more during the Russian-Japanese War they became personal advisers for Czar Nicholas II!

Extremely favourable attitude towards handicapped expressed the Olmecs. The name means in Nahuatl language 'inhabitans of rubber country' and their homeland is believed to be in southern Mexico, at the coast of the Gulf of Mexico, what is now Tabasco and Veracruz states. The history of Olmecs is thought to have begun between 1260 and 1200 BC and ended around AD 400. The oldest exact date of Mexican cultures was found on one of Olmecs stelae — it was dated in

Mayan calendar system at 31 BC. The whole population was approximately 350,000 inhabitants and their physical features have been defined as — people of small stature inclined to plumpness, rounded faces, chubby-cheeked, short and wide noses, thick lips, heavy lidded eyes. Some of them had beards which is unusual among Indians.

After discovery of Olmec relics, they are likely to be the mother culture of Mexico. It means they were stimulating the rise of civilisation throughout the area. They invented the calendar and the alphabet and had influence upon Mixtec, Zapotec, Maya and other cultures of Mesoamerica. Olmec art is famous for giant basalt heads (18 tons, ranging in height to 3 metres, with helmets like American footballers), stelae, and particularly for small statues made very precisely of green jade. Many relics display scrolls, serpents and jaguars. Olmecs sacrificed jaguars believing they hypnotise their victims causing a hiccup. Therefore, when somebody met a jaguar in the rainforest he started to confess his sins and was certainly killed, as a punishment of being a sinner. Stone monuments and natural religion was also common among other tribes of Mexico, but there is one mark of Olmec art that distinguishes their relics, religion and probably the way of thinking. I mean their exceptional way of displaying of human figures. Many of them have monstrous or dwarfish features, deformed bodies and so called 'baby faces'. Let me describe some examples.

Archeologists have found many small and larger figures of children. Olmecs probably worshipped them, but what is interesting a lot of adult figures have got baby faces looking in an immature, infantile way. Moreover, numerous figurines display people looking like dwarfs or having many deformities of the body like hump-back, no eyes, curved legs, disorders of sight. The famous became the figure of a deaf man covering the ear with his hand or the so called 'altar of five children' with deformed bodies, twisted and rudimentary limbs.

What is more, some of them have marks similar to characteristic of Down syndrome people. They display slanting, heavy lidded eyes, simple ears, short and thick neck, open mouth. And it is significant that figures are androgynous and, as we know genitals of people with Down syndrome are underdeveloped.

Based on quantities of those relics and on the accuracy of pathological marks, we could come to conclusion that the civilisation of Olmecs was likely to worship physically and mentally handicapped people. The question is why did they sacrifice them, if they really did? What motivated them to do this? What kind of mentality caused that?

There could be many answers. Maciej Kuczyński suggests that strange, unusual, deformed people were worshipped to pay homage to gods who have made them look and behave like this. Handicapped were a proof for the existence of almighty deities. They proved that a human being is 'an unfinished creature', is an unstable, changing form of other, true life, which goes on inside all living creatures. They proved that in all respects we depend on gods' will. Gods control and command all affairs, even our development, appearance, behaviour etc. How could it be that a healthy woman gives birth to a handicapped child? It was unusual

for Olmecs. They, like most ancient civilisations, worshipped the forces of nature—sun, thunderbolt, wind, animals and nature as such. The principles of nature were unknown, it seemed to be spontaneous and hard to foresee. On the other hand, nature looked like a virginal, unformed thing. That is why they considered unformed bodies and sometimes unpredictable behaviour of handicapped people as connected with nature, the god of Olmecs. In terms of sympathetic magic — things which resemble one another are related.

I have represented two general approaches to handicapped people in mystical period—extremely negative (Africa, the Middle Ages) and well-disposed (Russia, Olmecs). What determined these two attitudes was a conviction that the disabled people are possessed by mysterious powers, in other words — they participate in the invisible, mystical force.

Primitive mentality was mystical as well, used laws of mystical logic, so a criterion of value was a participation in mystery. Therefore every mysterious creature—a sorcerer, an old man and a handicapped was of great value. The more he participated in favourable, mystical powers, the more he was adored and worshipped. They wanted him to remain unknown, unimaginable, as it let them communicate with gods.

From the turn of the XIX century on, all the scientists have been trying to do is to learn as much as possible about etiology and symptoms of handicap. They discovered chromosome aberrations, pathological genotype etc. and it gave us the illusion of an attainment of the truth. As a matter of fact they created some names which let us dominate the handicapped, the same when an Indian knows somebody's true name, given during the initiation, he has the upper hand of him. Our strategy of revealing, bringing to light enables us to describe many problems but makes impossible to understand them. We are the civilisation of voyeurism, we are fond of discovering, disclosing, spying things but we can not hold them in respect. The fact we know something about handicapped people is very important for us, but on the other hand it is losing his value. The thing which is known is boring.

Therefore our attitude to disabled has been changed from the great respect to the behaviouristic therapy and a pinch of mercy. Sometimes we call our civilisation ethically highly developed, humanistic etc., but it looks strange if we compare it with the Olmec culture (primitive culture?) which existed almost three thousand years ago! They used to believe that if you are not able to define something you are dealing with a beauty. This is what we should learn from them.

To conclude I would like to quote Jean Vanier who said that 'the look we give to somebody can change him'. The proper attitude to handicapped people, not the name, will let us get to know their real needs, the truth of them.

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LA VARIABLE REVUE EN PSYCHOLOGIE. UNE PERSPECTIVE DE LA PSYCHOLOGIE AMÉRICAINE D'APRÈS *THE PSYCHOLOGICAL REVIEW*

Les revues constituent des développements relativement récents. Depuis le XVII^e siècle, les articles de revue ont été considérés comme les principaux canaux de communication scientifique institutionnalisés. Lorsque l'on considère les revues psychologiques, on trouve un curieux tableau. Vers la fin du XVIII^e siècle et le début du XIX^e, quelques revues sur des sujets psychologiques sont apparues mais avec une courte vie. Il fallut attendre un siècle pour que les premières revues avec ces caractéristiques — parmi lesquelles il y eut quelques unes strictement psychologiques — arrivèrent et se consolidèrent, continuant jusqu'à nos jours (Daniel et Louttit, 1953). Parmi elles, une de singulière importance est *The Psychological Review*.

La Psychologie, née en Europe, expérimenta un fort élan aux États-Unis pendant les premières décades de notre siècle, en spécial à partir de la fin de la I^{ère} Guerre Mondiale. Ce procès fut facilité par l'accès au pouvoir des nazismes en divers pays de l'Europe Centrale et Méditerranéenne, le subséquent exil de scientifiques, et la postérieure II^{ème} Guerre Mondiale. Le développement de la psychologie américaine a été souvent simplifié en termes d'une sorte d'avancement vers le *behaviourisme*, considéré comme la première grande révolution ou changement dans cet avancement, avec l'abandon des modèles et pratiques de genre mentaliste et introspective. A la fin de la II^{ème} Guerre Mondiale, et dû de nouveau à une constellation de facteurs internes et externes, il commença un nouveau procès révolutionnaire que finit vers la fin des années 50 avec le couronnement du cognitivisme comme nouveau paradigme dominant. Cette perspective a été sérieusement débattue (Leahey, 1992). Ce travail essaye de constater si l'analyse du matériel contenu dans la revue *The Psychological Review*, autant que publication porte-étendard de la *American Psychological Association*, nous permet la reconstruction empirique de cette image ou la rend plutôt un peu plus complexe.

Nôtre hypothèse de travail est qu'il y a un continuisme plus grand que le signalé d'habitude aux simplifications didactiques à l'usage et aux travaux historiographiques défendant des divers modèles discontinuistes. Des travaux précédents (Bruner et Allport, 1940; Tortosa, Pérez et Pérez, 1991; Carpintero et Tortosa, 1991; Leahey, 1992) ont discuté les schèmes de genre révolutionnaire ou