

The impracticability of total and unilateral rationalism has, however, not gone unnoticed. Dr. Peter A. Sturrock of the Institute for Plasma Research at Stanford has recently (23 April 1982) summarized the situation as follows:

There are a number of topics about which the public turns to scientists for information, only to find that the scientists have little information or interest. Some of these phenomena are outside the mainstream of science because their purported properties appear to run counter to established scientific knowledge. For instance, "precognition" violates the principle of causality, and "UFO reports" sometimes describe phenomena that apparently violate laws of motion. Since the relevant evidence is "soft" (typically narrative), there is good reason for scientists to be skeptical of the reality of these phenomena.

A number of other topics potentially investigable by scientific methods do not belong to any recognized subdiscipline of science, and for this or other reasons tend not to be fully discussed in the scientific literature. Examples include suspected but implausible cross-disciplinary relationships, rare catastrophes, and topics (such as "SETI") which may involve unknown intelligence.

The established disciplines and opera-

tions of science and other forms of scholarship do not always offer a ready procedure by which concerned scientists and scholars may investigate anomalous phenomena in response to the public (or their own) interest. Exchange through refereed articles in established journals is essential for scientific and scholarly work, but such journals are often reluctant to give space to these topics.

We see little prospect of arriving at an assessment of such phenomena (beginning with their reality) until they are subject to the normal processes of open publication, debate, and criticism. This conviction has led to the formation of the Society for Scientific Exploration, Formed for the Study of Anomalous Phenomena, which I currently serve as president. The society will provide a forum by which research on these and related topics may be presented to other members of the society and to the scientific and scholarly community in general.

The society has no intention of endorsing the reality or significance of any particular topic. On the other hand, no subject will be prohibited from discussion or publication simply because it is not now an accepted part of scientific or scholarly knowledge. We anticipate that most members will take the point of view that any purported anomalous phenomenon is unlikely to be real, but honest evidence concerning any of them deserves open investigation without prejudice.

f. Consequences of negative action.

Limited abilities to project a competent threat analysis in this field; misinterpretation of KGB pragmatic response in this given area.



7. The Soviet current system holds much in common with the European model in that the basic philosophical poise "allows" for both natural and non-natural "skeletons" to be constructed in advance of fleshing them out with "facts." The natural sciences fall into a category called "reality" while the other falls into a category called "imagining-mandated." Apparently a great deal of time is taken towards ~~the~~ <sup>MS</sup> establishment of ways and means through which both can be accommodated without one damaging the potentials of the other. It appears to be a Soviet "given" that there exist anomalous phenomena that can not be quantified, specifically in the <sup>psychological,</sup> social and cultural realms. These latter have been, and are continuing to be, given space, facilities and funds through which the basic problems concerning them can be addressed.

8. These latter endeavours are strictly compartmentalised, as are those that fall under the term Gesellschaftswissenschaften, but their reports and implications are held under constant review by higher governing bodies, in particular, the KGB. At each time that a discrete "skeletal philosophy" can be established for a potential new field, a new, often "esoteric" field is brought into existence; for example, the philosophy of cybernetics, ~~xxxx~~ the philosophy of geomagnetobiology, etc. <sup>the</sup> ~~Such philosophical~~ seriousness of ~~such~~ establishing such "philosophies" is adequately reflected through a quick review of the publications of the Soviet Academy of Sciences.

During the post-Stalinist early years, when the Soviets had time to turn their interests increasingly upon their own goals, a significant change clearly took place as regards the philosophical vehicles through which they continued to govern the populations, but more importantly under which they began ~~the~~ "scientific advancement" that has by now resulted in numerous contradictory and troublesome situations. ~~This is particularly true in so far as Soviet intentions have been adjudicated through our own social sciences' "quantitative international relations" analyses.~~

That the Soviets avail their philosophical selves with a felicitous use of a double philosophical standard is quite clear. Pure Marxist/Leninist philosophy is ~~exercised~~ <sup>utilized</sup> as the conformity factor in adjudicating popular stances; science, sociology, military and political activities, belonging solely to the ruling hierarchy, clearly are mounted through another, quite contrasting, philosophical poise. It is this latter that is of interest to us, since as a result of this poise, whatever it is, the Soviets clearly have involved themselves with matters that are forbidden within the context of the first; specifically, psychical, or psychotronics, <sup>research -</sup> among others.

Our limited survey, so far, reveals a "mix" that is not easy of comprehension; but one that surely is not compatible with nor interchangeable with <sup>the</sup> English-speaking pragmatism of unilateral rationalism.

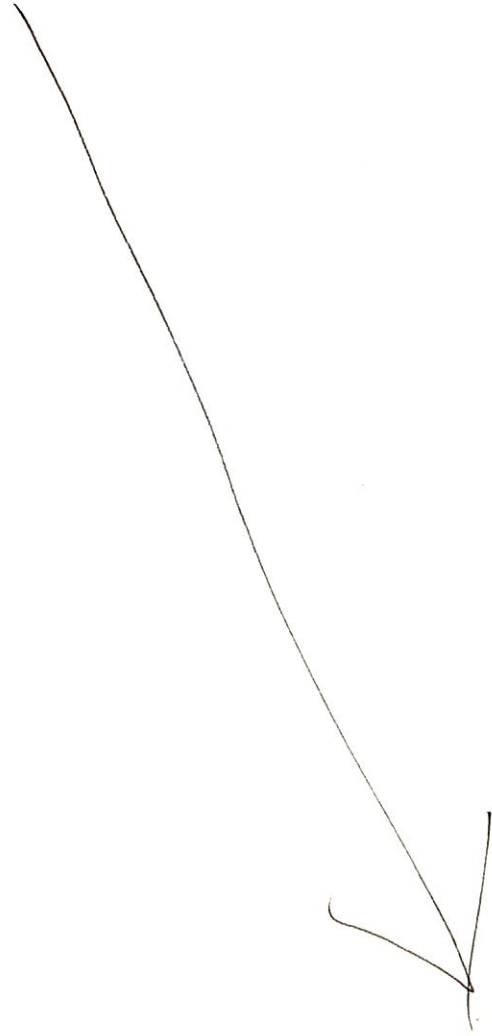
~~#~~ The pre-Soviet mystic/religionism has, ~~xxxxxxxxxxxx~~ reintegrated itself, at least in part and in some form that is not altogether seen as incompatible, with traditional Marxist/Leninist criteria.

If we now come to a cursory review of the Soviet ~~system~~ <sup>approached</sup> to the ~~knowledge~~ and adjudication of "knowledge," we do ~~wish~~ with some caution, with the recommendation that only through an in-depth study will a measure of certainty emerge concerning this subtle and delicate area. The summary that follows has been taken from our own tentative efforts in unravelling that is commonly called the "Russian mind," but these ~~xxxx~~ efforts incorporate the results of two interviews with Soviet/Russian emigrés, one of whom was educated both in the Soviet <sup>Union</sup> and completed higher learning in Germany.

In approaching this brief analysis, it is important to note that the pre-Revolutionary Russian "mind" was one of a mystic/religious kind, and with which the American "ideal" has little in common. It is an accepted fact that the Revolution saw as one of its tasks the complete erasure of this mystic/religious orientation; and indeed, the Leninist period ~~probably~~ reflects the fact that the tenets of ~~the~~ positivist-pragmatic ~~and~~ rationalism ~~upon~~ ~~which~~ ~~idealistic~~ Marxist/Leninism ~~was~~ ~~butly~~ did hold sway for some years. From this philosophical and cultural poise, the "purity" of "materialism" is reflected down the ideological line that even today is ~~alleged~~ to hold Communism in place; or at least it is through this guise that philosophical issues are publicly adjudicated.

Under the ~~Stalinist~~ Stalinist regime, involved as it was with World War II, and through its position as an "Ally," the philosophical vehicles that governed scientific and sociological are unclear, except under the form they are seen ~~in~~ through the "exportation" of Marxist/Leninism.

If we now contrast the two models, the difference in "pragmatic" response between the English-speaking system and the European system becomes apparent. In the first, no philosophical premise is present that will ~~house~~<sup>house</sup> anomolous phenomena or studies, and these, if they are to become "respectable" must first be fleshed out with quantitative ~~facts~~ methods and facts that are a legitimate demand of the natural sciences. On the other hand, in the Euepean model, the ~~philis~~ groundwoork for creating ph~~ilosophical~~ skeletons upon which to hang anomolous phenomena is an accepted reality, even though the hermenutic-spiritual implications have been cloaked with a new "respectable" word.



Dominant philosophy

~~Positivist Dualism~~  
~~Dominant philosophy~~

Naturwissenschaften  
(natural sciences)  
(positivist-pragmatic)

Geisteswissenschaften  
(~~herm~~  
anomalous sciences)  
(hermeneutic-spiritual)

Marxist-inspired change

Gesellschaftswissenschaften

(several categories  
of "soft" sciences and humanities)

In the European model, however, a further evolution (complexity) arose as a result of the university unrest ~~is~~ (Marxist-inspired) during the 1960's. At this time, as a result of the general tumult, strategic efforts were made to "get ~~is~~ rid of" all references to Geistwissenschaften, and a new philosophical platform came into being under the general heading of Gesellschaftswissenschaften. Literally, this means in English ~~terms~~ "business-science", but in actual German meaning is a term that serve two functions. It allows for the abolition of the former term Geistwissenschaften, but is meant as a vehicle under which all the preoccupations that formerly fell under Geistwissenschaften could be broken further apart in to sub-categories under specific auxiliary sciences; that is, compartmentalized.

What must be pointed out here is that the European basic philosophical model already incorporated philosophical platforms ~~for~~ that could incorporate phenomena that could not be incorporated under the unilateral heading of Naturwissenschaften: that is, natural science. The English-speaking <sup>unilateral</sup> system ~~of the unilateralness~~ of natural science could not <sup>and</sup> and still does not <sup>and</sup> incorporate these potentials in its basic philosophical structure.

If we diagram the European model, it might look something like what follows:

a natural scientist, and psychoanalysis as a medical specialty, won't find some justification for their views in certain things he said. Freud was not a psychoanalyst all his life; he came to psychoanalysis in his forties. His pre-psychoanalytic work was in physiology and medicine. While studying physiology at the University of Vienna, Freud was much impressed by the scientific rigor that his mentors demonstrated and also demanded of others; he therefore made their methods and values his own. He continued to adhere to these for a time after he decided to become a physician in private practice, specializing in neurology. His attitudes changed only gradually.

Freud spoke in some detail about his desire at one time to devote his life to physiological research, in which he had been quite successful. He said he gave it up only for economic reasons. Both his character and his life history suggest, however, that economics cannot have been the full explanation; it may instead have been a convenient rationalization, which the claim that one does things for economic rewards often is. Freud wrote, too, about his failure to be recognized as the discoverer of the medicinal uses of cocaine. Yet he deprived himself of the credit for this great discovery when at a crucial moment in his research he left Vienna to visit his fiancée, whom he had managed quite well not to visit on other occasions. His actions in this instance make it seem that he unconsciously wished to give up his research career.

Freud was a very complex person, a man whose own inner conflicts prompted his self-analysis—the process through which he discovered psychoanalysis. It was this, his self-analysis, that was Freud's great transformation. His

*one*

— This is not to say that those who wish to see Freud as



## FREUD AND MAN'S SOUL

physical existence, like a bodily organ; hence its treatment becomes part of medical science.

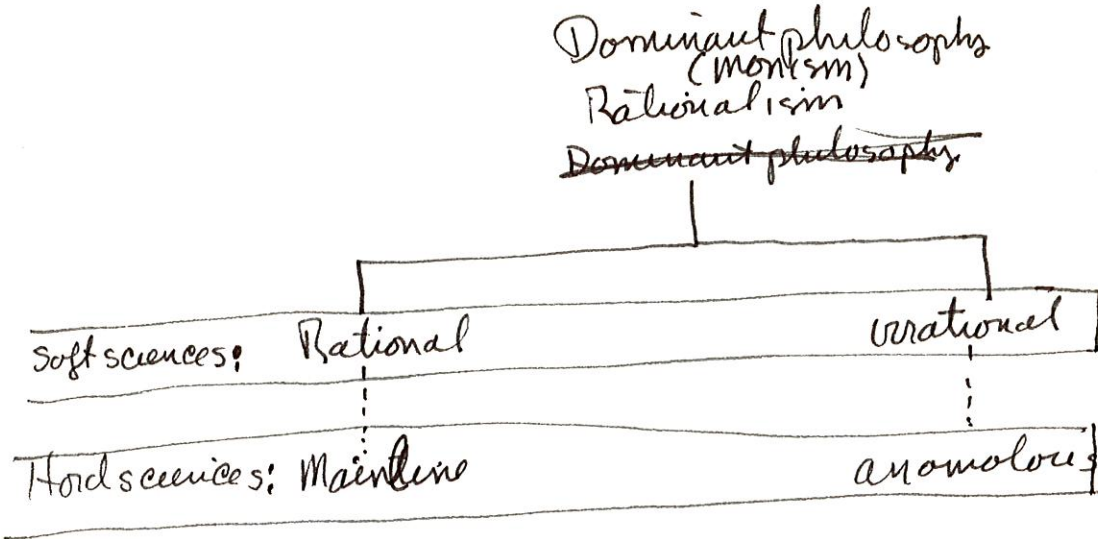
In the United States, of course, "the cure of mental illness" has been seen as the main task of psychoanalysis, just as the curing of bodily illness is that of medicine. It is expected that anyone undergoing psychoanalysis will achieve tangible results—the kind of results the physician achieves for the body—rather than a deeper understanding of himself and greater control of his life. In 1949 one of America's foremost psychologists declared at a meeting of the American Psychological Association that, of all the features of Freudian theory, the mechanisms of adjustment had become the most widely accepted in the United States. This remarkable statement reveals the nature of American acceptance of psychoanalysis, particularly since Freud cared little about "adjustment" and did not consider it valuable. What is true, and what this American spokesman for psychoanalysis should have said, is that the concept of adjustment was injected into the Freudian system because it was of primary importance in the American psychoanalysts' scheme of values, and that this alteration explains the widespread acceptance of psychoanalysis in America. If American psychoanalysts had shared Freud's concern for the soul, and his disregard for adaptation or adjustment to the requirements of society, then the history of psychoanalysis in the United States would be entirely different, since psychoanalysis would have had to transcend the narrow confines of medicine. But, of course, if this had happened, psychoanalysis might not have been successful in the United States.

If we now give a cursory view as to the nature and context of the European model (French, German, Slavic, etc.) we find a basic structure of quite a different order.

We have selected a quotation from Dr. Bruno Bettelheim<sup>\*</sup> that succinctly describes the European basic orientation and contrasts it with the English-speaking model.

\*/ From Freud & Man's Soul, Bruno Bettelheim, Alfred A. Knoph. New York, 1983, pp. 40-44

If we were to create a diagram of the English-speaking system, then, it might appear somewhat as follows:



As in any society, these demarcations are not strict and will contain various "shadings" in impact, depending on the distance one is separated from having ultimately to incorporate anomalous factors. A philosopher, indeed, might not have to incorporate anomalous factors at all, whereas a quantum physicist is pressed to do so.

In the context of each of the different "shadings" to be found, the word "pragmatism" naturally will take on nuances and meanings that perhaps are not pertinent to ~~others~~ ALL others.