Ludwik Fleck

- *The Genesis and Development of a Scientific Fact*
1896  Born in Lwow (now Lviv)
1914  Graduated from Polish Lyceum (equivalent to Austrian Gymnasium)
      Fluent in German as well as Polish
1914  Started Medical School

1920  Assistant in research laboratory for infectious diseases in Przemysl

1923-1939 Worked as bacteriologist but unable to have formal position at the University of Lwow even though he was clearly qualified

1935-1939 Worked in bacteriological laboratory which he founded

1927  First publication in the philosophy of science on the analysis of the discipline of medicine Title: Some Specific Features of the Medical Way of Thinking

1929  Essay “On the Crisis of ‘Reality’” generalizes his statements on medicine to cover all of the Natural Sciences. Fleck rejects the possibility of an absolute reality independent of experience.

1935/36  Publication of his monograph “Genesis and Development of a Scientific Fact.” His philosophical sources include Simmel, LeBon, McDougal, Freud, Durkheim, Bergson, and Levy-Bruhl and he questions the approaches of the Vienna Circle including Carnap and Mach. (town of Ratman maneuvers).
The sociology of Scientific Knowledge: SSK

- Fleck’s seminal contribution was the idea that scientific discovery is impacted by social, cultural, historical, personal, and psychological factors.

- (Sociology of Psychoanalytic Knowledge SPK)
**Denkkollektiv**
“A community of persons mutually exchanging ideas for maintaining intellectual interactions” provides the special carrier for the historical development of any field of thought as well as for the given stock of knowledge and level of culture”

**Denkstil**
“Shared attitudes or background assumptions that characterize a thought collective.”

Social Democrats: Annie Reich, Bruno Bettelheim, Grete Bibring, Helene Deutsh, Ernst Simmel, Will Hoffer, Eduard Kronengold, Siegfried Bernfield, Heinrich Meng, Eduard Hitscham, Paul Federn, Karen Horney, Joseph Friedjung, and Anna and Sigmund Freud.

“The poor man should have just as much right to assistance for his mind as he now has to life saving help offered by surgery.”

Sigmund Freud
Cooperative Mental health clinics
offering free psychoanalysis:
Budapest, London, Paris, Vienna,
Berlin, Zagreb, Moscow,
Frankfort, Trieste.
"In your private opinions you might be a Bolshevist but you would not help the spread of psychoanalysis to announce it"

Jones to Freud Letter #476
Correspondence
p. 592 February 25, 1926
“The communists believe that they have found the path to deliverance from our evils. According to them, man is wholly good and is well-disposed to his neighbor; but the institution of private property has corrupted his nature. The ownership of private wealth gives the individual power, and with it the temptation to ill-treat his neighbor; while the man who is excluded from possession is bound to rebel in hostility against his oppressor. If private property were abolished, all wealth held in common, and everyone allowed to share in the enjoyment of it, ill-will and hostility would disappear among men. Since everyone's needs would be satisfied, no one would have any reason to regard another as his enemy; all would willingly undertake the work that was necessary. I have no concern with any economic criticisms of the communist system; I cannot enquire into whether the abolition of private property is expedient or advantageous. But I am able to recognize that the psychological premises on which the system is based are an untenable illusion. In abolishing private property we deprive the human love of aggression of one of its instruments.... Aggressiveness was not created by property. It reigned almost without limit in primitive times, when property was still very scanty, and it shows itself in the nursery almost before property has given up its primal, anal form; it forms the basis of every relation of affection and love among people.... If we do away with personal rights over material wealth, there still remains prerogative in the field of sexual relationships, which is bound to become the source of the strongest dislike and the most violent hostility among men who are in other respects on an equal footing. If we were to remove this factor, too, by allowing complete freedom of sexual life and thus abolishing the family, the germ-cell of civilization, we cannot, it is true, easily foresee what new paths the development of civilization could take; but one thing we can expect, and that is that this indestructible feature of human nature will follow it there.” Sigmund Freud
“In spite of all dissatisfaction with the present economic system, I have no hope that the road pursued by the Soviets will lead to improvement. Indeed any such hope that I may have cherished has disappeared in this decade of Soviet rule. I remain a liberal of the old school.” Civilization and its Discontents, Sigmund Freud.
“In spite of all dissatisfaction with the present economic system, I have no hope that the road pursued by the Soviets will lead to improvement. Indeed any such hope that I may have cherished has disappeared in this decade of Soviet rule. I remain a liberal of the old school.” Civilization and its Discontents, Sigmund Freud.
“We recognize in Freud’s psychoanalytic germ the dialectical materialist psychology of the future and therefore we desperately need to extend this knowledge.”

Otto Fenichel
Otto Fenichel

- Closer to the Communist Party than most of the socialists
- Visited the Soviet Union several times
- Toured Bolshevo, a prison for young offenders
- Was impressed with Soviet experiment, like Gide, Sartre and the Webbs
- Felt both Marxism and psychoanalysis were scientific disciplines because they were rigorous and produced verification of principles and results
Ernst Simmel

- Like Bettleheim, Fenichel, and Bernfield grew up in European left wing youth movement
- Started a sanitorium for impatient treatment—Schloss Tegel—outside of Berlin, model for Menninger Clinic
- 1928 Awarded chiar of the Association for Socialist Physicians and German Psychoanalytic Association.
- Founded Los Angeles Psychoanalytic Association
Siegfried Bernfeld
Siegfried Bernfeld

- Most Zionist of the Austro-Marxists
- May have been Max Weinrich’s analyst
- In a lecture to the Social Democrats made the case that Freud’s emphasis on love and hunger and the influence of environment of basic drives and the individual put him closer to Mark and Engles than Alder or Jung
- Strong advocate for lay analysis in the United States
- Encouraged students to question their teachers and the ideas they were taught, and stressed the limits of bourgeois educational and institutional practices.
- *In Sisyphus, or the Limits of Education*, published in 1925, Bernfeld argued that humanistic educational reforms and critical pedagogy depended on the success of socialist movements, without which progressive education could not secure lasting gains.
Wilhelm Reich
Wilhelm Reich

- Founded Sexpol clinics in Vienna
- Joined Communist part in 1908. He was in the same cell as Arthur Koestler
- Expelled from IPA in 1933 and from Comunist Party in 1931
- Maintained Freud wrote Civilization and its Discontents because of him
- Hounded by FBI in the United States
The Emergency Committee on Relief and Immigration of the American Psychoanalytic Association

Bertram Lewin

Lawrence Kubie
Political Involvement of the US Psychoanalytic Cohort

1) Spanish Civil War
   Aaron Hilkovich
   William Pike
2) Physician’s Forum and Medical Committee on Human Rights
3) Civil Rights Movement
4) Anti Vietnam War Movement (Full page ad in the New York Times against the Gulf of Tonkin Resolution)
Impact of far left American psychoanalysts

I Organizational Politics

New York Psychoanalytic Institute
American Psychoanalytic Association

2 Clinical Practice

3 Psychoanalytic Theory
“Men are strong, so long as they represent a powerful idea”

Richard Sterba
Reminiscences of a Viennese Psychoanalyst 1982
"For many left psychoanalysts, the recovery of a critical psychoanalytic tradition, that is, the “good objects” in our collective past, represents the recovery of hope and of the human potential for modifying the destructive currents of history. Identification with subversive traditions is a necessary bridge in assimilating the destructive truths of the past. This capacity for idealized identifications with the past underlies the capacity for hope and movement toward a better world. The capacity to critically assimilate the destructive truths of the past is also essential if hope for the future is to be more than just an illusion."

Janice Haaken Ph D. Sigfried Bernfeld Conference: Uncovering the Psychoanalytic Political Unconscious
"There is a history that remembers and a history that originates in a need to forget"

Christopher Lasch