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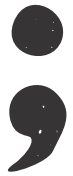

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Preface

TRIO reprints three Sherlock Holmes novellas I wrote, Freud is Fixated, Marx Est Mort and My Name is Sherlock Holmes, which provide a novel (literally and figuratively) introduction to cultural studies. This book is meant to do two things: be entertaining and also teach my readers something about psychoanalytic theory, Marxist theory, and the interdisciplinary field known as cultural studies. Books such as TRIO are sometimes described as "Infotainments," combining both information and entertainment. Each chapter is introduced by quotations of interest and I also provide bibliographies and at the end of the book, a glossary. In this book, as he tries to solve each crime, Sherlock Holmes interrogates some of the most important thinkers of the twentieth century. Which means this book is full of ideas about all kinds of things. In some cases, the dialogue comes from the writings of the thinkers Holmes is questioning. I've had to sacrifice my narrative line to pump as much ideational content into the stories as possible, so these novels are didactic in nature, but they are still works of fiction but of an unusual kind. I have taken some minor liberties with the punctuation and repeat myself at times in different places in different books. Teaching cultural studies by using Sherlock Holmes mysteries is an unusual way to instruct students and readers. I hope, after reading this book, you will think it was worth your effort, and mine.

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Freud is fixated

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A Note to My Readers

Freud is Fixated is a mystery novel. It features the great consulting detective Sherlock Holmes and his trusted companion Dr. John Watson. But it is also, like many mysteries, a novel of ideas and the ideas in this story are those of some of the most important psychologists and psychoanalysts of the nineteenth and twentieth century such as Sigmund Freud, Ernest Jones, John Rickman, Joan Riviere, and Melanie Klein.

I've had a lot of fun writing it and I hope you will find this little mystery novel both entertaining and edifying. It is not easy, believe me, to make psychoanalytic theory, written at the turn of the 20th century, palatable, let alone digestible. On the other hand, there is something inherently fascinating and interesting about psychoanalytic theory, which attempts to explain why people behave the way they do. So I hope you come away from reading this book with an appreciation both of the formidable powers of intellect the various characters in the story have and of the insights they have provided about that most curious of matters—the psychological behavior of human beings.

You will learn about the unconscious, about Freud's theories about the different levels of consciousness (consciousness, subconscious, and unconscious) and different components of the psyche (Id, Ego, and Superego), about the power of collective representations, symbols, and many other matters in this book.

I have cast a wide net and included some thinkers who may be a bit peripheral to traditional courses on psychology and psychoanalytic theory. But I wanted to deal with Feminist thought and with so-called "post-Freudian" psychoanalytic theory, among other things. I also had to tell a story that dealt with psychoanalytic theorists and psychoanalytic theory and that created certain problems for me, as far as determining who would be in the story and why they did what they did.

As a result of reading this book, which deals with a fascinating and important subject—psychoanalytic theory--you might even find out where some of your ideas about your place in the scheme of things and your notions about your possibilities come from.

I have used some important passages from material written by my theorists and others as dialogue in certain places in this book to capture their ideas as accurately as possible and give readers a sense of their style of writing. That explains the antiquated or awkward nature of the language in some of the passages. It has been necessary to make some changes, here and there, in these passages to make them more readable.

In addition, I have made use of material found in many books by writers who deal with psychoanalytic theory and others, as well as the works of the psychoanalytic theorists dealt with in the book. I have also drawn some illustrations to make the book more visually attractive. This book can be seen as a textbook on psychoanalytic theory buried in a Sherlock Holmes mystery story and it is, in that sense, very much like another one of my books, Durkheim is Dead: Sherlock Holmes is Introduced to Social Theory.

Personae

Sherlock Holmes is the most famous consulting detective of all time. His intellectual brilliance and ability to make astonishing deductions were put to the test, as he became caught in a tangled web of events involving some of the most important psychoanalytic thinkers of the twentieth century. They had all come to London to deal with a problem the psychoanalytic movement faced—too many German speakers and not enough English speaking theorists. While they were having dinner one night, one member of the group was stabbed. Sherlock Holmes arrived on the scene minutes after the event, having been summoned to deal with a different problem, but one that involved the man, Maxim Sontag.

Dr. John Watson…Holmes' good friend and associate, who had been with him in Holmes' greatest cases. Watson's knowledge of medicine and his trusty revolver were often put to use.

Sigmund Freud (1856-1939) A physician and the originator of psychoanalytic theory had a lasting impact on social and political thought. Freud argued that the human psyche has three levels: consciousness, pre-consciousness (material that is accessible to us), and an unconscious, that is not accessible to people under ordinary circumstances. The unconscious is important because it shapes our behavior. He also divided the psyche into three parts: an id, which is used to described our drives and impulses, an ego, which we use to monitor our surroundings, and a superego, which is similar to conscience. The ego tried to balance the imperatives of the id and superego. Freud was interested in individual

psychology but also in group psychology, and used psychoanalytic theory to explain the social, as well as the individual behavior of people. His work is controversial but is the foundation of much thinking in psychoanalytic fields and related areas.

Ernest Jones, M.D. (1879-1958) was the first person to practice psychoanalysis outside of German-speaking countries. A friend of Freud and one of his leading disciples. He was born in England, became a professor at the University of Toronto for a while but returned to England in 1913.

Melanie Klein (1882-1960) was a pioneer in the field of child psychoanalysis and analytic techniques suited for children. She contributed "Love, Guilt and Reparation" to a book Love, Hate and Reparation, which also contained a contribution by Joan Riviere.

John Rickman, M.D. (1891-1951) was a prominent member of the psychoanalytic movement in England and studied Russian peasant life from a psychoanalytic perspective. He contributed many studies of Russian character and culture to American publications in 1919 and 1920.

Joan Riviere (1883-1952) studied with Freud in Vienna and translated his Introductory Lectures and many of his other works. She edited the International Journal of Psychoanalysis for many years.

Maxim Sontag (1883 to 1950) is a Russian psychoanalyst, with many personality problems, who attended a meeting on psychoanalysis in London that was organized by Freud. Sontag was found lying on the floor with a knife wound in his stomach, moaning. His attack and events involving the attack were investigated by Sherlock Holmes who had been invited to the meeting by Freud.

Otto Rank (1884-1939) is the author of many books on psychoanalysis, including The Double: A Psychoanalytic Study, which was a combination of psychoanalytic theory and literary criticism. He was one of Freud's closest comrades.

Cipriana Buonaparte (1870 to 2060) is an Italian psychoanalyst, educated at the University of Milan, who practiced in Buenos Aires, Argentina. She read an article by Maxim Sontag and entered into a long correspondence with him. On a visit to London, she hoped to meet him but after his attack, she was interviewed by Sherlock Holmes and Dr. Watson.

It was a triumph for the interpretive art of psychoanalysis when it succeeded in demonstrating that certain common mental acts of normal people, for which no one had hitherto attempted to put forward a psychological explanation, were to be regarded in the

same light as the symptoms of neurotics: that is to say, they had a meaning, which was unknown to the subject but which could easily be discovered by analytic means. The phenomena in question were such events as the temporary forgetting of familiar words and names, forgetting to carry out prescribed tasks, everyday slips of the tongue or pen, misreadings, losses and mislaying of objects, certain mistakes, instances of apparently accidental self-injury, and finally habitual movements carried out seemingly without intention or in play, tunes hummed "thoughtlessly," and so on. All of these were shorn of their physiological explanation, if any such had ever been attempted, and were shown to be strictly determined and were revealed as an expression of the subject's suppressed intentions or as a result of a clash between two intentions one of which was permanently or temporarily unconscious. . . .Finally, a class of material was brought to light which is calculated better than any others to stimulate a belief in the existence of unconscious mental acts even in people to whom the hypothesis of something at once mental and unconscious seems strange and even absurd.

—Sigmund Freud, "*Psychoanalysis*" in Philip Reiff (Ed.) *Character and Culture* (1963, pp. 235, 236)

Chapter 1

Sherlock Holmes Reads Sigmund Freud

After my surgery hours, I had returned to our apartment at 221B Baker Street around 4:00 PM to find Holmes deeply engrossed in reading a book. He was sitting in his velvet armchair, smoking a pipe, and was so involved with the book he was reading he didn't notice that I had walked into the apartment.

"Holmes, I said. "I can't recall seeing you so deeply engrossed in a book for ages. What has happened?

He looked up, surprised to see me there.

"It's the most extraordinary thing, Watson," he said. "This morning I received a package with a letter in it, inviting me to a meeting of some psychologists this evening. And it also had a book by Sigmund Freud, whose title is Introductory Lectures on Psychoanalysis, which is what I'm reading. It is really one of the most remarkable books I've read."

"How so?" I asked.

Well, to begin with," said Holmes, taking a puff on his pipe, "Freud suggests that there are different levels to our minds and that much of what we do is the result of material, of which we are unaware, buried in the deepest levels of our psyches, what he calls the 'unconscious.' This part of our mind stores all kinds of things that happen to us, many of which do not attract our attention. That which we recognize he calls consciousness and below that is an area that we can sometimes access, which he calls the subconscious. So, if Freud is correct, much of our behavior is affected by this unconscious. That may help explain why people behave in such curious ways."

“Fascinating,” I said. “I would like to read it when you are finished with it.”

“Of course,” said Holmes. “And by the way, I’d like you to accompany me to this meeting. It may be interesting. Whoever wrote the letter inviting me added that he hoped I might be able to help them deal with a problem of some urgency. It involves one member of the group. So the book was a lure of sorts, to get me to come to the society’s meeting. When dealing with psychoanalysts it seems rational to assume that knowing what they know about how the mind works they have ways to get people to do all kinds of remarkable things.”

“So you have a new case,” I said, “Even though you’re not sure what it involves. I’m sure the writer of that letter is aware of your extraordinary powers of deduction and your ability to solve problems that seem to have no solution. Should I bring my revolver?”

“No,” said Holmes. “I doubt that it will be necessary. If you’ll excuse me, I want to read some more of this book since it probably has something to do with the problem I’ve been invited to deal with, or perhaps even solve.”

With, that he turned his attention back to his book. Holmes had formidable powers of concentration, and they were one reason, along with his ability to deduce things, he was such a success as a detective. That evening, after our dinner, we went to the house where the meeting was being held, at 122 Bonapart Court. We arrived at 8:00 PM.

Lacan was a creature less of psychoanalysis as a clinical discipline and international movement than of French intellectual life. There is no better example than Lacan's work of the way psychoanalysis in different countries takes on a distinctly national character. Lacan's presentations were spectacles, filled with the conceptual and verbal gamesmanship characteristic of the French intelligentsia: sweeping philosophical, political, and literary references and allusions, a contemptuous, combative posturing (the title of Julia Kristeva's novel depicting the intellectual world in which Lacan lived is, tellingly, The Samurai), and a complex blend of authoritarian fiat and antiauthoritarian defiance\

Stephen A. Mitchell and Margaret J. Black. *Freud and Beyond: A History of Modern Psychoanalytic Thought*. New York: Basic Books.

Chapter 2

Too Late

When we arrived, a few minutes before 8:00 PM, we knocked on the door. A woman, whose name we learned was Joan Riviere opened the door. She had a frightened look on her face. We entered and found some people standing around a man who was lying on the floor, with a stab wound in his stomach and groaning. There was a sense of excitement and dread that permeated the house.

“He’s got a nasty wound,” said a short man with a gray beard and wire glasses.

The man introduced himself.

“My name is Sigmund Freud and I am the one who sent my book and the letter inviting you to our meeting. Alas, you’re too late! We just found our colleague with a stab wound a few minutes ago. We were having a meeting that ended at six in the evening. When we came down for dinner, around 7:30 PM, we found Maxim lying on the floor, with a bloodstained shirt. He had been at the meeting with us but left early. I have sent for someone to bring him to a hospital where he will need some surgery.”

Holmes looked at the body lying on the floor. He was a man in his thirties. There was a bloodstain on his shirt that was horizontal and ran for around five inches, some ashes scattered about, and the man’s eyes were dilated. His skin was a pale yellow. He was wearing a dark brown suit, a white shirt with a brown tie, and brown shoes. His black hair was neatly cut and his beard trimmed. He had horned-rimmed round glasses with thick lenses. One of his arms had some ashes on it as if it had somehow fallen into the fireplace for a moment.”

“If it wasn’t one of the servants here,” Holmes said, “unless someone from outside was able to enter the house, which seems unlikely, that means someone in your group of psychoanalysts is the attacker.”

“I find that hard to believe,” said Freud. “The wounded man is a young Russian psychoanalyst, Maxim Montag. It was he that I wrote to you about. He had been behaving curiously, insulting me and my colleagues, and threatening one of them, as well. It was his threat that was the most urgent problem.”

“I take it that you have notified the police,” said Holmes. “While we are waiting for them to come, I would like to talk to your colleagues to see what I can learn that may help us determine what happened …or, as you put it, resolve this problem. It might not be the same problem you wrote to me about.”

“Of course,” said Freud.

Holmes looked through Montag’s pockets and found a note in his jacket which Holmes palmed and slipped into his coat pocket.

“Does this house have a library, where I can interview people?” asked Holmes.

“Yes,” replied Freud.

“Good,” said Holmes. “My colleague, Dr. Watson and I will repair to the library and start interviewing your colleagues.”

“Who would you like to start with?” asked Freud.

“What about the gentleman standing next to me,” said Holmes. He turned to him.

“And your name is?” asked Holmes.

“John Rickman,” said the man.

“Good,” said Holmes. “If you would accompany me and Dr. Watson to the library, we can begin.”

For the first five decades in the history of psychoanalytic thought (up until Freud's death in 1939), it would have been tenable to argue that psychoanalysis was largely the invention of Freud's singular genius. Freud regarded psychoanalysis as a form of treatment, but also as a new branch of science. He carefully ended his creation and it grew up around him. Those taught and analyzed by Freud were justifiably impressed with his early discoveries; they admired him and let him take the lead. Freud also regarded

psychoanalysis as a quasi-political movement, and proved himself a dominant leader, wary of opposition, often regarding others' creativity and originality as signs of disloyalty.

Stephen A. Mitchell and Margaret J. Black. *Freud and Beyond: A History of Modern Psychoanalytic Thought*. New York: Basic Books. 1996.

John Rickman

Chapter 3

John Rickman, M.D.

"Tell me, Dr. Rickman, what was this meeting about and who was the man who was stabbed?" asked Holmes. John Rickman was also a young man, barely thirty.

"I don't know where to begin," he said. "Freud had invited a number of us to have a meeting in London to consider the future of the psychoanalytic movement and to help establish psychoanalysis in England. So he asked several younger psychoanalysts, many from England like the people in this room, Melanie Klein, Joan Riviere, Ernest Jones, and myself, to attend. He also invited some other psychoanalysts like Theodor Reik and Maxim Sontag, the man who was attacked, to attend. We've been meeting for two weeks."

"I see," said Holmes.

"We've known Sontag for years but he's never behaved the way he did at the conference. He insulted people, he threatened people, said he might kill someone, said he might kill himself, and was causing a great deal of trouble and trauma among us, which is why Freud contacted you. We were afraid he might do something shocking and thought you might have some suggestions to help us deal with him. We didn't want to call the police."

"I find this strange," replied Holmes. "Here you have a group of psychoanalysts whose job it is to deal with people with psychological afflictions of one kind or another and you call of me, a private detective, to help you."

"You are correct about that," said Rickman, "But sometimes we have a feeling that a different kind of expertise is needed to deal with a problem we are trying to deal with, and in the case of Maxim Sontag, we had a sense that your help would be needed. Of course, we never expected anything like his being attacked the way he was to contend with."

"What do you think was bothering him?" asked Holmes.

Rickman paused for a moment to collect his thoughts. "I've known Maxim for many years. If I had to diagnose his illness, I'd say he was suffering from a split personality, from two conflicting and antagonistic personality polarities. At times he was manic and very genial and cooperative and in excellent spirits, but those periods didn't last long and then he became sullen, morose, and depressed. He moped around and lacked energy and affect. This was the way he behaved most of the time. Of course, we've only been with him for a bit less than two weeks. But when you're dealing with a troubled person, it doesn't take long for things to start happening."

"Is this the area that interests you the most?" asked Holmes.

"Actually, I'm most interested, at least at this point in time, in the way culture shapes personalities and personality disorders, and have done work in Russia on these matters. Cultures play a role in shaping personalities and what I learned in Russia may help explain Maxim Sontag's behavior," said Rickman.

"And what did you learn?" asked Holmes.

"Psychology has shown," Rickman said, "that in the life of any individual the process of learning is cumulative, so that early learning influences later learning. Social anthropology has shown that culture is continuous over more than one generation, that the people who die are replaced by new members who have learned, by both conscious and unconscious processes, the values and customs appropriate to their culture and their position in it, or, in other words, their individual variation of the national character. This national character plays a continuous and influential role in an individual's life."

"Interesting," said Holmes. "What you are saying is that it is Sontag's having been raised in Russia and learning certain Russian traits that shaped his behavior."

"Yes," Rickman continued. "Much of the aggressive element in the Russian disposition had, in the old regime, been turned inwards under the influence of an unusually mystical religion and an exceptionally autocratic regime, so that the people were submissive, not

docile, that is too passive a concept, and unself-confident, but subject to outbursts of self-glorification and indignation against their oppressors. In Russia, where power was seized in the revolution, people feel violence may be necessary for politics, but violence generates feelings of guilt, which are generally unconscious. This guilt plays an important role in Russian political life and Russian mental states."

"From what you've said," Holmes replied, "I take it that there are powerful strains in the Russian psyche—sometimes Russians feel glorified and at other times they feel guilty. So they often alternate between feelings of being powerful and then of being weak. And they learn all this by growing up in Russia. And that explains your notion that poor Mr. Sontag was torn in two directions at the same time. A most interesting hypothesis."

"We cannot underestimate the power of national character," added Rickman. "Everyone is different and is unique, but we are all, at the same time, the products of the countries in which we were raised and are affected, to varying degrees, by the culture around us. There is, of course, always social change, but there is also, at the same time, culture, which changes relatively slowly.

Implicit in my discussion of Maxim's problems is the nation that there is a split in Russian culture that manifests itself in Maxim's behavior and the behavior, to varying extents, of all Russians. When we grow up, in our early years, we become indoctrinated by our culture, and that culture shapes much of our behavior for the rest of our lives. Unless we find a way to repudiate that culture and everything it has done to us, and for us, by moving to a different country or changing religions or making some other change. But this would be another example of the tensions in a culture playing out. In a sense, there is no escape."

"And what about the role of psychoanalysis here? What role do people like you and Freud and your colleagues play in the scheme of things?" asked Holmes.

"Yes, a very interesting question, Mr. Holmes," said Rickman. "We are essentially interventionists who attempt to help people who have psychological problems caused by some kind of malfunction in the process of growing up, who have had traumatic experiences when young, who have suffered from physical ailments or terrible parents, of some combination of all of these things. Since it takes a while, generally speaking, for psychological problems to manifest themselves, it takes a long time to deal with them and, when possible, help heal people and relieve them of their suffering."

"Your tutorial on Russian character and culture has been most illuminating," said Holmes. "Now I understand how you were able to diagnose Maxim Sontag's problems the way you did. And also more about how you psychoanalysts work. You've been very helpful.

When you leave, will you ask another of your colleagues to come to this room. Perhaps Joan Riviere. I would like to see what she has to say about Maxim Sontag's psyche."

"You might be interested to know that Maxim seems to have been stricken by Joan Riviere and spent an enormous amount of time staring at her," replied Rickman. "It might be infatuation or something like that."

"I find that interesting and possibly quite useful," said Holmes. "May I ask--what were you doing while you were waiting for dinner?"

"I was in my room, reading. I found the meetings rather upsetting at times and so I was reading to relax."

"Yes, I can understand," said Holmes."

The most celebrated and influential modern doctrines, those of Marx and Freud, actually amount to an elaborate system of hermeneutics, aggressive and imperious theories of interpretation…For Marx, social events like revolutions and wars; for Freud, the events of individual lives (like neurotic symptoms and slips of the tongue) as well as texts (like a dream or a work of art)—are all treated as occasions for interpretation. According to Marx and Freud, these events only seem to be intelligible. Actually, they have no meaning without interpretation. To understand is to interpret.

Susan Sontag *Against Interpretation*. New York: Laurel Books. 1969.

Being entirely honest with oneself is a good exercise. Only one idea of general value has occurred to me. I have found love of the mother and jealousy of the father in my own case too, and now believe it to be a general phenomenon of early childhood, even if it does not always occur so early in children who have been made hysterics...If that is the case, the gripping power of Oedipus Rex, in spite of all rational objections to the inexorable fate that the story presupposes becomes intelligible, and one can understand why later fate dramas were such failures. Our feelings rise against any arbitrary individual fate...but the Greek myth seizes on a compulsion which everyone recognizes because he has felt traces of it himself. Every member of the audience was once a budding Oedipus in fantasy, and this dream-fulfillment played out in reality causes everyone to recoil in horror, with the full measure of repression which separates his infantile from his present state.

Sigmund Freud, Letter to Wilhelm Fliess. Oct. 15, 1897. Quoted in Martin Grotjahn, *Beyond Laughter: Humor and the Subconscious*. New York: McGraw-Hill. 1966.

Joan Riviere

Chapter 4

Joan Riviere

Joan Riviere was wearing a light tan dress and had a pearl necklace on. She was a rather handsome woman who radiated a sense of authority and control. There was a sparkle in her eyes that suggested a liveliness to her personality. She had curly hair, parted in the middle of her head. She sat down on a chair and started talking.

"You must understand, Mr. Holmes," she said, "that I've played a role in Freud's popularity in England because I translated several of Freud's books into English. But I've also done my own research. My work has involved dealing with the unconscious mind, except that where Freud used dreams to analyze his patients, I use other methods, and in my work, I have found, often, reflections of the Oedipus complex and the roots of what Freud called the superego in babies. It is fascinating work. It may surprise you to think that babies and children can have psychological problems but that is often the case."

"Nothing surprises me when dealing with human beings," replied Holmes. "But the work of Freud and his colleagues involves a world of which I know little, though in the course of my work I've learned that human beings are very complicated beings and understanding their motives—often an important element in crimes—and the curious aspects of their behavior have long fascinated me. I find many similarities between my work and the work of you and your colleagues. Had I not become a consulting detective, I might well have become a psychoanalyst. We're all interested in motivation."

“Let me say something my theories about the importance of our experiences when we are small babies. It is a bit complicated and, I should admit, somewhat controversial.”

“Please continue,” said Holmes.

“When we are babies,” Riviere said, “we experience a sense of anxiety, from our fear of the loss of our mother’s breast. A baby at the breast is completely dependent on someone else, but has no fear of this, at least to begin with, because he does not recognize his dependence. In fact, a baby does not recognize anyone’s existence but his own. His mother’s breast is, to him or her, merely a part of himself. Babies expect all their wants to be fulfilled. If these wants and expectations are not fulfilled, babies become aware of this dependence, recognize they cannot supply all their wants, and cry and scream, exploding with hate and aggressive craving, and feeling lonely. This situation which we were in as babies has enormous psychological consequences for our lives.”

“How so?” asked Holmes.

She continued. “It brings an awareness of the non-existence of something, of an overwhelming loss and an awareness of love, in the form of desire and dependence, in the form of need. The hate and aggression, envy, jealousy, and greed felt and expressed by grown-up people are all derivatives and usually extremely complicated derivatives, both of this primary experience and of the necessity to master it if we are to survive and secure any pleasure in life.”

“If I understand you correctly,” replied Holmes, “you believe that the very first days and months of our lives play a crucial role in our psychological development and shape the rest of our lives. I hadn’t thought that babies were such complicated beings and that their first experiences, what you call their primary experiences, are so important.”

Joan Riviere smiled.

“I should admit that many psychoanalytic theorists do not attach as much importance to the experiences of babies as I do, but my theory explains so many aspects of our lives when we are older. Consider the longing people have for things. Our longing or greed for good things can relate to any and every imaginable kind of good—material possessions, bodily or mental gifts, advantages, or privileges. But, besides the actual gratifications, they may bring, in the depths of our minds, they all ultimately signify one thing. They stand as proofs to us, if we get them, that we are ourselves good, and full of good, and so are worthy of love, or respect, and honor in return. Thus, they serve as proofs and insurances against our fears of emptiness inside ourselves, or of our evil impulses which make us feel bad or full of badness to ourselves and others. One great reason why a loss of any kind can be so painful is that unconsciously it represents the

converse idea, that we are being exposed as unworthy of good things, and so our deepest fears are realized."

"I see," said Holmes. "It would seem that the primary experience you talk about, the experience babies have at their mothers' breasts, plays a major role in shaping their experiences when they are older. Your theory is, to my mind, very bold and imaginative and far-reaching."

"Thank you, "said Joan Riviere. "From what I know of your career, I'd say you are, yourself, a person with a superior intellect and a considerable knowledge of what motivates people. Let me give you one more example that might be of interest. How much does this motive of the need for reassurance about one's own value play a part in the decisions of men and women to marry and how little in comparison with it does the feeling of love or sexual desire impel them? A mutual love serves as a double insurance for each partner. By this partnership in love, the satisfaction of the harmonizing and unifying life-instincts, the self-preservative and sexual, is gained and security against the destructive impulses and the dangers of loss, loneliness, and helplessness is increased."

"So, if I understand you correctly, there is always this matter of defending oneself against the fears babies experience that comes to the fore," said Holmes.

"Yes," said Joan Riviere. "You understand my point completely. For many people, my ideas about the primary experience and the need people have for reassurance and love, seem far-fetched and more a matter of my imagination than of what happens when people develop. Yet my experiences with people in need of psychoanalytic assistance convince me that I am correct."

"And now let us put your theory to the test," replied Holmes, "and consider the matter…" of Maxim Sontag's attack. Was the attacker striking out because he, or she, feared that Sontag represented a threat of some kind? And would this be the case even if the attacker was a stranger who didn't know Sontag?"

"Whoever attacked Sontag was driven by the same fears and anxieties that I have discussed, which originated in their experiences as babies. If babies are treated well and have the benefit of loving parents, they generally can handle their aggressive feelings in non-destructive ways, but for some people, their aggressive and hostile impulses dominate their lives, which explains why there are bullies and there are murderers. And why some people commit suicide. They turn their anger and rage against themselves. Psychoanalysis represents, for many people, a second chance. And in some cases, the last chance. Psychoanalysis enables people to undo some of the experiences that have led to their unhappy lives, their problems, their difficulties. But it is difficult work, both for the

person being analyzed and for the analyst. Our work is very much like yours, Mr. Holmes. We look for clues that help us find the villain, though the villains we deal with are people who have caused someone to become overwhelmed by guilt or anger or any one of many other problems. We are all, in a sense, like Sherlock Holmes, though we use our powers of observation and deduction not to find criminals but to discover the causes of the problems that the people we deal with experience."

"And I am like you and your fellow psychoanalysts," Homes said, with a smile on his face, "in that I spend my life dealing with people who have problems and who are problems and whose behavior, it would seem, stems from their earliest days at their mothers' breasts and their problematic upbringing. And maybe certain deficiencies in their minds and bodies. It is all quite complicated. In any case, we have the matter of the attack on Maxim Sontag to deal with. If this attack was not from a stranger who somehow was able to enter the house, attack Sontag, and leave without being detected, it means that one of your colleagues, or even you, stabbed Sontag—as strange as that may seem to you. And your colleagues. One does not imagine Sigmund Freud or any of the other people at the meeting, all persons of consequence and high esteem could do something like that, but anything is possible."

"You are correct," replied Joan Riviere. "One does not imagine Sigmund Freud, or me, or any of my colleagues here, stabbing anyone, but anything is possible."

"Now let me ask you about what I learned from your colleague, John Rickman, said Holmes. "He seems to believe that it was Sontag's Russian character that explained his curious behavior. But that does not square with your theory about the importance of our earliest experiences. Or does it?"

Joan Riviere smiled. She paused for a moment to collect her thoughts.

"And now you have come face to face with one of the problems the psychoanalytic movement has to deal with," she said. "Different members of the profession have different theories that explain how the human psyche works and what makes people act the way they do. And the different theories all seem reasonable and generally contain a grain of truth."

"Yes, I understand," said Holmes. "But how do you reconcile your theory about the experiences of infants with Rickman's notions about the importance of cultures in shaping us?"

"We must remember that babies born in Russia have important experiences, at their mothers' breast, before they grow up and are exposed to Russian culture. And this Russian culture may affect the way mothers nurture their babies. So I'm content with my

thesis. Freud said that the child is the father of the man. I would amend that and say that the baby is the father of the man and the woman, whether in England or Russia. Or anyplace. And now, if you'll excuse me, I'll return to my colleagues."

"Before you go, may I ask you one last question?" asked Holmes.

May I ask what you were doing between the time the group's meeting ended and dinner?"

"I was in my room working on an article," she replied. "I have a busy practice and I am working on a book. When I've published it, I'll have a copy sent to you. It will explain my ideas more completely."

" I see," replied Holmes. Feel free to leave. It has been very interesting talking with you, Dr. Riviere.

She left.

"Well, Watson," Holmes said, "What do you make of all this?"

"I have to say I find it both fascinating and confusing," Watson replied. "But we have similar problems in medicine since there are often different approaches to dealing with medical problems and even diagnosing problems. There can be many different causes for a disease and its symptoms can be generated by any number of physical ailments. Dr. Rickman seemed to imply that Russian culture is behind Sontag's behavior but Miss Riviere argued that his earliest days at his mother's breast was of paramount importance. I wonder what the other members of this group will have to say about Sontag and whether any of them can shed light on who might be responsible for his being stabbed."

"Yes, you're correct," said Holmes. "This stabbing and Sontag's behavior are hard to figure out. But we've only begun with our psychoanalysts. No doubt, they will all have different explanations of Sontag's personality problems and they may shed some light on his attacker."

Holmes took the piece of paper he found in Sontag's pocket and read it. There was an expression on his face that combined wonder and amusement.

Just then the doorbell sounded and there was a commotion in the hallway. A small, rat-faced individual followed by several policemen entered the house. It was Inspector G. Lestrade.

Holmes opened the door of the study and saw him.

"Holmes," Lestrade said. "What are you doing here?"

Then he paused for a moment and thought for a few seconds.

“On the other hand, I might have known that you’d be here. In any case, I will investigate this attack and determine who attacked the victim. If I run into any problems, I‘d appreciate any help you can provide.”

“My pleasure,” said Holmes. “I’m sure Dr. Freud and his colleagues will provide you with all the information you need. It is getting late and Dr. Watson and I will return to our apartment. But we will return tomorrow afternoon and see what else we can learn from these remarkable individuals gathered here”.

With that, Holmes and Watson left Sigmund Freud and his colleagues and were soon in their apartment.

“That wound on Sontag’s stomach was most curious. It seems as if it was a superficial slice along his stomach rather than a penetrating wound. That’s why the bloodstain was so long. So it wasn’t a serious attack unless the attacker lacked the strength to plunge the knife into Sontag’s chest.”

“I came to the same conclusion,” said Watson. “There was blood but whoever attacked Sontag didn’t want to kill him. At least that’s what I thought.”

“The sheet of paper that I found in Maxim Sontag’s pocket will take us to Claridge’s for breakfast,” said Holmes. He passed the sheet to Watson. It was written in a delicate woman’s hand and read:

Meet me at Claridge’s restaurant at 11:00 AM. tomorrow. I will have a white rose in my hair.

At last!

“What do you make of this note?” asked Holmes.

“It’s quite simple,” replied Watson. “This C woman, whoever she is, wants to meet Sontag at Claridge's. That’s about it.”

“Dear Watson,” Holmes said. “You fail to see some important things in this message. For one thing, it is written in the imperative voice, suggesting a woman of consequence, used to issuing orders to others. Second, she will have a white rose in her hair—white being a conventionally understood symbol for innocence. Were is a red rose, its meaning would be quite different. The fact that she signed it with only her initial tells us that Sontag knew who the woman sending the message was. And then there is that last

comment, “at last.” That tells me that C is looking forward to meeting Sontag, that she thinks the meeting will be important, and that she regards it with strong emotions. The paper that the note was written on is of high quality, which tells me that C is a woman of means, who is willing to purchase expensive products. If you hold the page up to the light you will notice there is a watermark, Luccapapiere, a very fine Italian papermaker from the city of Lucca. So there is, dear Watson, much more to this note that you think.”

“Yes,” said Watson. “I can see that.”

“As long as we are to meet this woman on at Claridge’s,” said Holmes, “we might as well have a good breakfast.”

“A splendid idea. I fancy a really good breakfast every once in a while,” replied Watson. “And you always eat well at Claridge’s.”

For the first five decades in the history of psychoanalytic thought (up until Freud's death in 1939), it would have been tenable to argue that psychoanalysis was largely the invention of Freud's singular genius. Freud regarded psychoanalysis as a form of treatment, but also as a new branch of science. He carefully ended his creation and it grew up around him. Those taught and analyzed by Freud were justifiably impressed with his early discoveries; they admired him and let him take the lead. Freud also regarded psychoanalysis as a quasi-political movement, and proved himself a dominant leader, wary of opposition, often regarding others' creativity and originality as signs of disloyalty.

Stephen A. Mitchell and Margaret J. Black. *Freud and Beyond: A History of Modern Psychoanalytic Thought*. New York: Basic Books. 1996.

Sherlock Holmes

Chapter 5

Breakfast at Claridge's

The next morning, at 9:30 AM, Holmes and Watson entered the hotel and made their way to the dining room. When the hotel's manager, Vittorio Settembrini saw them, he rushed over to greet them.

"How wonderful to see you again, Mr. Holmes," he said. He led them to a table. "We are pleased to offer you breakfast with our compliments. We appreciate the work you have done for us over the years. I can't exaggerate how important your help has been."

He summoned a waiter, Gregory Roheim.

"Gregory," he said, "Please attend to these gentlemen. Anything they want. The breakfast is with our compliments."

The waiter nodded. Settembrini scurried off to the main lobby.

"When you are ready to dine," Roheim said, "I will be pleased to serve you. Just summon me when you have decided what you would like to eat."

Holmes looked around the dining room. There was a sideboard that held silver teapots and coffee in glistening silver pitchers. Next to the tea and coffee, were plates full of scones and toast and jars of marmalade, jams, and honey. On another sideboard, Holmes saw silver dishes full of poached eggs, rashers of bacon, sausages, ham, kidneys, haddock, and salmon. A third sideboard offered various kinds of cold meats: pressed beef, tongue,

pheasant, grouse, and partridge. Near this display was a table with many fruits, such as melons, nectarines, peaches, raspberries, and strawberries."

"We won't go hungry," said Watson, as he surveyed the food. "I've always felt that you can't beat Claridge's for a good breakfast, though some of my friends seem to favor Selfridge's restaurants."

"They are both excellent," said Holmes.

He summoned the waiter.

"Mr. Roheim," he said. "I would like some strawberries and cream, a cup of coffee, two scrambled eggs with four rashers of bacon, toast, and butter, and marmalade. That should be more than adequate. And what would you like, Watson?"

"I'd fancy strawberries and cream, as well," he said. "And then a slice of pheasant and ham on a plate, with a pot of black tea, and toast."

"Very fine," said Roheim, who then scurried off.

Several minutes later, some young men with large trays came to the table and left the food that Holmes and Watson had ordered.

Watson ate ravenously while Holmes ate slowly, which was his custom.

"I wish," Holmes said, "I had your passion for food. I like a good meal but food doesn't excite me the way it does you. Perhaps because my mind's so occupied with other things, such as this very enigmatic case."

"If you kept away from drugs," Watson cautioned, "I think your appetite would approve. They aren't doing you any good. I say that as a physician and as a friend."

Holmes frowned and did not reply to Watson's advice.

"It is now 10:30," said Holmes. "I suggest we take a walk and return at 11:00 AM to meet this mysterious woman with the white rose in her hair."

"A very good idea," said Watson. "After a breakfast like this, I think a walk and some fresh air would do us a bit of good. I like the area, too. It's pleasant to look at all the shops in this neighborhood."

Blink is concerned with the very smallest components of our everyday lives--the content and origin of those instantaneous impressions and conclusions that spontaneously arise whenever we meet a new person or confront a complex situation or have to make a decision under conditions of stress. When it comes to the task of understanding ourselves and our world, I think we pay too much attention to those grand themes and too little to the particulars of those fleeing moments. But what would happen if we took our instincts seriously? What if we stopped scanning the horizon with our binoculars and began instead examining our own decision making and behavior through the most powerful of microscopes?

Malcolm Gladwell, Blink. *The Power of Thinking Without Thinking.* New York: Bay Back Books. 2005

Cipriana Buonaparte

Chapter 6

Cipriana Buonaparte

At 11:00 AM, Holmes and Watson returned to Claridge's from their walk, entered the dining room, and saw a woman, with a white rose in her hair, sitting at a table drinking tea. She was a woman of about sixty, with gray hair and blue eyes.

Holmes and Watson went over to the table where she was sitting.

"Please allow me to introduce myself," said Holmes. "My name is Sherlock Holmes. I am a consulting detective. And my friend is Dr. John Watson."

"What is all this about?" asked the woman.

"I found a note from someone you know, Maxim Sontag telling him to meet you here at this time. Unfortunately, he has had an accident and we have come to meet you."

"Is it serious?" asked the women.
"Fortunately, it is not," replied Holmes.
The woman had a relieved look on her face.
"Please sit down and join me for tea?" she replied.
"Thank you," said Holmes. They joined her at the table.

“My name is Cipriana Buonaparte,” she said. “I am a psychoanalyst. I was educated at the University of Milan. I married a man from Argentina and have lived in Buenos Aires for many years, working as a psychoanalyst. The Brazilians need as many psychoanalysts as they can find. Believe me.”

“I see,” said Holmes.

“A couple of years ago I read an interesting article in a psychoanalytic journal by Maxim and wrote to him about it. This led to a correspondence about his theory and other things. I am in London to visit my daughter, who is studying at Cambridge. I will be going there to see her in two days.”

“A very fine institution,” replied Holmes. “You cannot do better than Cambridge, though don’t say that to an Oxford man. But tell us about this theory of Maxim Sontag. I’ve had some long and very interesting conversations with psychoanalysts lately and they have given me much to think about.”

“With pleasure,” said Cipriana Buonaparte. Maxim’s article was on what he called the ‘Impostor Syndrome.’”

“How curious,” said Holmes. “In my profession, I often have to deal with impostors, who are criminals pretending to be someone for nefarious purposes.”

“Maxim would explain his notion about impostors this way,” she answered. “Our personalities are masks. The Latin term persona means mask, it turns out. We create these personas to deal with other people in social relationships. Maxim contrasts the personality or mask with character or self, which he defines as a person's true being.

“That makes sense,” said Holmes. “So far, his theory does not seem outrageous.”

“The problem, according to Maxim, is that many people are troubled by never growing up, never casting off their immature and fantastic notions of what it means to be an adult, never achieve any sense of continuity in their sense of themselves and so they end up as frauds, as fake persons, as impostors. They can’t help themselves because they don’t realize that they are impostors. They have devoted all their energy to creating these false personas, to fool others, but end up fooling themselves. They become victims of their own duplicity.”

“Most interesting,” said Holmes.

“These impostors generally suffer from a kind of amnesia about their childhoods, when many of the foundations of their personalities were established, and about their adolescent periods when they were searching for acceptable identities. They forget who they were

and are and thus are condemned to endlessly create new characters for themselves, all of whom are false and so they are always impostors. It's curious, but we spend a great deal of time and energy trying to figure out what other people we meet or know are really like and seldom devote much energy to thinking about ourselves."

"Do you have any idea how Maxim Sontag discovered this condition?" asked Holmes. "It is, I would say, very original and imaginative. Did he find it in his patients?"

Cipriana Buonaparte smiled.

"Let me put it this way," she said. "Maxim Sontag's theory about impostors is not so much a theory as an autobiographical revelation. He wrote about people being impostors because he believes himself to be an impostor. That helps explain his many mood swings and sometimes erratic behavior.

He was what we call a cyclothymic personality. He also was given to playing practical jokes, for some reason that escapes me. That's the picture I got from his letters and sometimes, of course, letters lead people astray. And that is why I was so anxious to meet him. After years of writing to him, I wanted to see what he was actually like. His letters also revealed him to be quite charming, with a good sense of humor. I wanted to see if he was like his letters or whether they were misleading."

"One would expect to get misleading letters from an impostor, I would imagine," said Holmes.

"Yes," replied Cipriana Buonaparte, "If he really were an impostor. But what if he was wrong about himself and wasn't an impostor. He might have thought he was an impostor but his diagnosis was incorrect. People are not good at diagnosing themselves."

"I can understand that," said Watson. "I'm a physician and we all have to deal with the problem of incorrect diagnoses. It is a big problem."

"There is," said Holmes, smiling, "Something amusing about all this. Maxim Sontag, who developed this theory, thinks he is an impostor but it is possible or even likely that he isn't. No wonder psychoanalysis is so difficult and can be so confusing. But it all comes down to the fact that people generally don't know themselves and, if Freud is correct, seldom can understand the roots of their behavior. I guess this might apply to Sontag."

"And to Freud and all of us," added Cipriana Buonaparte. "Socrates said 'know thyself.' It isn't easy, and for many people who want to know themselves and require the services of a psychoanalyst, it can also be very expensive."

"If you wish to meet Maxim Sontag, you can find him at St. Alban's hospital. "He had a nasty wound but it was not life-threatening."

"Thank goodness for that," she replied. "I will visit him at the hospital as soon as I finish my tea. Thank you, Mr. Holmes and Dr. Watson, for meeting me. I assume, of course, that you are actually Sherlock Holmes and John Watson, and not impostors." She laughed.

"I am delighted to have been of help to you. Consulting detectives are also, so we mostly believe, members of a helping profession. And now Dr. Watson and I will return to meet again with Dr. Freud and his colleagues."

Holmes and Watson got up and left the hotel. They left Cipriana Buonaparte sitting at the table, drinking her tea, with a wistful look on her face and a smile.

It is important to realize that psychoanalytic theory is concerned with normal as well as with pathological mental functioning. It is by no means merely a theory of psychopathology. It is true that the practice of psychoanalysis consists of the treatment of people who are mentally ill or disturbed, but the theories of psychoanalysis have to do with the normal as well as the abnormal even though they have derived principally from the study and treatment of the abnormal. As with any scientific discipline, the various hypotheses of psychoanalytic theory are mutually related. Some are naturally more fundamental than others, some are better established than others, and some have received so much confirmation and appear to be so fundamental in their significance that we are inclined to view them as established laws of the mind. Two such fundamental hypotheses, which have been abundantly confirmed, are the principle of psychic determinism or causality, and the proposition that consciousness is an exceptional rather than a regular attribute of psychic processes. To put the latter proposition in somewhat different words, we may say that, according to psychoanalytic theory, unconscious mental processes are of very great frequency and significance in normal as well as abnormal mental functioning.

Charles Brenner, *An Elementary Textbook of Psycho-analysis*

Melanie Klein

Chapter 7

Melanie Klein

Homes and I had a light lunch and repaired to the house where Freud and his fellow psychoanalysts were housed. They had met during the morning and were free to entertain themselves as they saw fit for the remainder of the day. He asked to speak with Melani Klein and she appeared in the study a few minutes after we had asked to see her.

Melanie Klein was a woman in her forties, who, I learned later, had studied children's play and considered play as analogous to dreams. But we were dealing with something more serious here—the mystery of Maxim Stontag's personality and its relation to the knifing attack he had suffered.

"Thank you for coming so quickly," said Holmes.

"I will be pleased to help in whatever way I can," Klein replied.

"Please tell me something about yourself and how you happened to be at this conference," asked Holmes.

She paused for a moment, trying to decide how to reply to Holmes' question.

"I am a simple Jewish housewife from Austria who happened to become involved in this curious field we call psychoanalysis. I don't even have a degree from a university, but I

was analysed by Sándor Ferenczi and worked with Karl Abraham, and started doing some innovative research on children. My colleagues in Berlin were not very supportive of my work, so when I received an invitation from Ernest Jones to come to London, I was happy to do so and I've been here ever since. Ernest Jones is one of this group and I'm sure he'll have something interesting to say about this matter. Freud convened this group because he is mildly obsessed with the idea of broadening the reach of psychoanalysis from primarily German-speaking and primarily Jewish psychoanalysis."

"That's very interesting. I can see that psychoanalysts come from many different backgrounds," he said.

"Yes," she replied. "We have some who are physicians but many who are not. I am a bit of an anomaly because I don't have a degree from a university."

"And what sense, may I ask, do you make of this attack on Maxim Sontag?" replied Holmes. "It would seem likely that a member of this group of psychoanalysts was responsible for the attack, but the idea is also a bit difficult to imagine."

"Maxim could be quite charming and quite brilliant," replied Melanie Klein, "but he was also very childish at times and could be disruptive and unpleasant. I'm sure that my other colleagues have told you about his mood swings. Much of my work involves the matter of the reparations we make to counter the feelings of hatred we feel, as babies, towards our mothers, and towards others. I imagine my colleague Joan Riviere has filled your head with her ideas on this matter."

"Yes, she did," said Holmes, "But she didn't talk much about reparation. How does that fit into your research and your thinking about the psyche?"

"You must realize that feelings of love and tendencies to reparation develop in connection with aggressive impulses and in spite of them. Remember that the baby's first object of love and hate—his mother—is both desired and hated with all the intensity and strength that is characteristic of a baby's earliest urges. When a baby is hungry and his desires are not gratified, or when he is feeling pain or discomfort, he becomes dominated by the impulses to destroy the very person who is the object of all his desires and who he believes is connected to everything he experiences, good and bad alike. When his mother provides relief from his painful states of hunger and hate, he gains a feeling of security and provides the satisfaction of his desires, the baby develops a sense of security, which both intensifies the gratification he receives and is connected to feelings of love. Security becomes an important component of love whenever a person receives love."

"So there is a battle going on in the mind of the baby over the feelings of love and hate that the baby feels towards his mother," said Holmes. "I can understand how that might be possible."

"Yes," she replied. "The power of love, which is another way of saying the forces that preserve life, are in the baby as well as his destructive impulses. It begins with the baby's attachment to his mother's breast and develops into his love of her as a person. As we develop, our feelings of love and hate for our mother and our parents intensify and we have phantasies of destroying the people we love, but this is supplanted by unconscious phantasies in which we make good for the injuries we did in phantasy and for which we still feel guilty—a process I call reparation, which is a fundamental element in love and all human relationships."

"In my work," said Holmes, "I often have the feeling that most of the people I become involved with, who have performed criminal acts, have a sense of guilt about their behavior. But some seem to have no feelings of guilt at all. They are completely amoral."

"For some people, these feelings of love I have been talking about, these attachments to others, become a burden. They find their way out of these difficulties by lessening their capacity for love, denying or suppressing it, and by avoiding strong emotions altogether. Some displace it and move it from people to things or interests of some kind. As you can see, we're all very complicated animals."

"May I ask how your theory of love, hate, and reparation helps understand the attack on Maxim Sontag? That's what I'm investigating," said Holmes. "And a very complicated investigation of complicated animals, as you put it, it is."

"That's a reasonable request," replied Melanie Klein.

"Thank you," said Holmes. "Who might have wanted to attack Sontag and what was it about Sontag that might have invited, shall we say, an attack?

"There are many members of the group who have been upset with Maxim's behavior over the years, but I can't imagine that anyone in our circle would actually attack him physically. People like Sigmund Freud do not go around attacking others with a knife."

"But someone did," said Holmes.

"Yes," she replied. "I would see this act as some kind of means of reparation by someone whose love or admiration, in a general sense, had switched to hatred, and that led to this remarkable attack. Whoever did it is now feeling great guilt and is, I believe, seeking some kind of a means of reparation. It is an endless cycle, Mr. Holmes. It may be that

our attacker is despondent over not having anyone to love him or her? When we feel unloved, we are capable of all kinds of terrible things."

"Yes, I agree," said Holmes. "In my career, I have had to deal with men and women who have done terrible things. I've always harbored a suspicion that being unloved was a motivating factor behind their crimes. Though there were other things as well."

"People are very complicated," said Melanie Klein. "That's what makes our work so fascinating and difficult."

"May I ask what you were doing after dinner on the day that Maxim Sontag was attacked?" replied Holmes. "I ask this question of everyone I interview."

"I was working on an article I am writing on children's play as a pathway to the unconscious," she said. "I am always writing, and, it turns out, endlessly fighting with other psychoanalysts about my theories."

Holmes laughed.

"You sound more like a politician than a psychoanalyst," he said. "But from the discussions I've had to date I can understand that there are many different schools of psychoanalysis and they are continually battling with one another."

"We do it through our articles and books," Mr. Holmes. "We are all after the same thing—finding ways to heal troubled and sometimes very disturbed neurotic people—but we take different approaches. We quibble about various technical matters that are no interest to the layman."

"Is there anything else you have to say to me?" asked Holmes. "Is there some question I should have asked you that I neglected to ask?"

"No," said Melanie Klein. "I think you've been very discrete but also very complete in your questioning me. You have to understand, most of the time it is I who ask the questions of my patients, so this has been a fascinating reversal of roles."

"Thank you for your help," said Holmes. "Your colleague Maxim Sontag remains an enigmatic figure in my mind. But I'm coming to some conclusions about what he is like and what he might have done to make someone want to attack him."

Melanie Klein got up and left the room.

"What do you make of that woman, Watson?" asked Holmes.

“She is a woman of strong opinions,” said Watson. “And one of considerable intellect. She may describe herself as a simple housewife, but she is obviously much more than that.”

“Self-deprecating or whimsical? Or maybe both,” said Holmes, smiling.

“A person with a formidable intellect,” said Watson. “But all of the psychoanalysts you’ve interviewed have been extremely intelligent. It is not a profession for fools.”

“But what about Maxim Sontag? He may be a brilliant practitioner but, from what I’ve heard from others, he may also be a fool.”

Freud proposed to distinguish three psychic systems, which, in his early diagrams, he intercalated among the memory and association systems.… The contents and operations of the mind may be divided on the basis of whether they are conscious or not. Three systems are to be distinguished, the system Ucs. (from “unconscious”), Pcs. (from “preconscious”, and Cs. (from “conscious). The abbreviations were used as names, in order to avoid confusion with the ordinary meanings of the words from which the abbreviations were derived….Freud proposed a new hypothesis concerning mental systems (Freud, 1923). This theory is usually referred to as the structural hypothesis to distinguish it from the earlier one, which is often called the topographic theory or hypothesis. The structural hypothesis, despite its name, resembles its predecessors in that it attempts to group together mental processes and contents which are functionally related….As a way of giving ourselves a first, rough orientation in this final of Freud’s theories, we may say that the id comprises the psychic representatives of the drives, the ego consists of those functions which have to do with the individual’s relation to his environment, and the superego comprises the moral precepts of our minds as well as our ideal aspirations.d

Charles Brenner *An Elementary Textbook of Psychoanalysis* Revised and Expanded Edition

Ernest Jones

Chapter 8:

Ernest Jones, MD

"Dr. Jones. Will you kindly tell us something about yourself," said Holmes.

"I am a physician. I trained as a neurologist, like Freud, and was analyzed by him. I studied in Munich, Paris, and Vienna. I read some of his papers and became interested in the field. I happen to be the first person to practice psychoanalysis in a non-German-speaking country. I had some difficulties with my colleagues in England and was accused of molesting several of my patients—an absurd matter. I left England spent some years in Canada, but I've returned to England a good number of years ago, in 1913. While in Canada I founded the American Psychoanalytic Association and here in England I founded the British Psychoanalytic Association. We now have an International Psychoanalysis Association which covers members of our profession in every country."

"I can see that you've been a very busy man," said Holmes.

"Yes. I'm a good friend of Freud and so I'm delighted that he has come to London to help us establish the field in an English speaking country. He has, what one might call a mild fixation, which is based on his desire to have psychoanalysis available to people in every country and to be less Jewish. Freud has been working tirelessly to accomplish this goal. And I think he's been successful since psychoanalysis it is slowly making its way to all the countries."

“In my talks with your colleagues, I found out something about their theories,” said Holmes. “What, may I ask, are you interested in?”

“Many things,” Mr. Holmes. “I have a wide range of interests, like my colleagues. In addition to my work that deals with alleviating people from their neuroses and suffering, I’m also interested in the creative process and, in the back of my mind, I’m thinking of writing a biography of Freud one of these days. When I’m not so busy.”

“In the course of this investigation I’ve heard a great deal about the way babies feel about their mothers and have they have powerful feelings of hate at times,” Holmes said. “Have you done any work on this matter?”

“Yes, I have,” said Jones. “That sexual needs and passions may at times be related to murderous impulses has of course long been known. Only since Freud’s work, however, have we learned that corresponding elements commonly operate in the infant’s mind before the damping down that evolution brings into childhood, and, in addition, that the conflicts aroused in early childhood, though they remain repressed in the unconscious, may profoundly affect adult life. I wrote about this many years ago and was attacked by many analysts, but I believe now that my hypothesis seems much less startling.”

“Are we, then, all prisoners of our earliest days?” asked Holmes. “And how, exactly do you and your fellow psychoanalysts deal with the problems of older children and adults, or anyone who requires your services?”

“You ask a reasonable question,” replied Jones. “Freud made two important contributions to what is now known as ‘depth psychology.’ The first was his invention of a special technique for penetrating the more obscure regions of the mind. The second was his focus on mental suffering. The only way people will reveal the truly intimate cores of their personalities is that they are suffering and seek to find a way to be released from their pain. The neurotic symptoms that give rise to this suffering proceed from primordial difficulties and conflicts inherent in every mind and they are, it turns out, only one of the various ways in which attempts are made to cope with them. The character traits and peculiarities of so-called normal people, which are commonly defensive, proceed from the same source as do neurotic symptoms.”

“If that is correct,” said Holmes, “Then the line separating normal from neurotic behavior is very thin.”

“Yes, that is the case,” replied Jones. “I have written a book on the treatment of neuroses that will be published shortly. In that book, I explain my ideas in considerable detail. We all have the potential to be neurotics, by which I mean seriously troubled people, but most people can avoid doing so.”

“From what I’ve learned from your colleagues,” Holmes said, “the roots of neuroses and just about everything connected with the human psyche starts in our infancy. And you seem to believe that is the case, as well.”

“Yes,” said Jones. “Childhood, the period of approximately three to twelve, is preceded by infancy, which plays a much more important role in our lives than what happens in our childhoods. The congeries of emotions, phantasies, and impulses, forgotten or never even conscious, that occupy the dawning mind, was only made accessible to our knowledge when Freud devised his psychoanalytic methods for penetrating to the unconscious mental layers. Side by side with loving attitudes and peaceful contentment, there are always found mental processes of savage life or an intensity that is only faintly mirrored later by the distressing aspects of our relations. In infants, violent and ruthless impulses of destruction—that is murder—follow on the inevitable minor privations of the period. The jealousies, hatreds, and murderous impulses of which signs may be detected in early childhood are, in fact, the weakened derivatives of a very sinister inheritance we bring into the world and which we must deal with in the painful conflicts and emotions of infancy.”

“Am I to deduce, then,” said Holmes, “that whoever attacked Maxim Sontag was motivated, at least in part, by infantile passions and hatred and even murderous impulses that were never resolved? It seems remarkable to think that we find such things in innocent infants.”

“Or seemingly innocent infants,” Jones interjected. “Children have to learn to separate themselves from the influence and authority of their parents. Society depends on this. But the process does not always work out well.”

“So, given all that you’ve told me, what is your diagnosis of the attacker of Maxim Sontag? And which of your companions do you think most likely have perpetrated this crime?”

Jones shrugged.

“I can’t believe any of us in this house now attacked him. To my mind it is a preposterous idea,” Jones said.

“And yet, we know for a fact that Maxim Sontag was lying on the floor, moaning, and that he suffered from some superficial knife wounds around his stomach. Somebody must be responsible for this having happened,” Holmes replied.

“What we have here, with the attacker, is an example of the triumph of the id over the superego and of an ego not strong enough to control the id’s murderous impulses,” said

Jones. "There are many people who are dominated by their impulses and wishes. This attack is an enigma and it is one that you or the police detective who was here, Inspector Lestrade, must solve."

Holmes laughed.

"I wouldn't pin my hopes on Inspector Lestrade," he said. " I've learned, I must say, a great deal about psychoanalytic theory, much of it quite remarkable. But my conversations with you and your colleagues have not, to my mind, furthered my investigation. Maybe I'll find the answer when I interview Maxim Sontag. Sometimes the victim holds the key to the solution of a mystery and that may be the case here."

"Is he well enough for you to talk with him?" asked Jones.

"Yes," said Holmes. "He is much better, so I understand and will be released from the hospital soon."

"Some good news, finally," said Jones.

"Finally," said Holmes. "Kindly tell me what you were doing during the period after your dinner, up until the time of the attack?"

"I was working on my book on neuroses," said Jones. "Like my colleagues here, all of whom do a great deal of writing, I spend much of my free time working on articles for psychoanalytic journals and books."

"I see," said Holmes. "I thank you for your tutorial on your perspectives on psychoanalytic theory. You and your colleagues all seem to think infancy is all-important, though I find that you also all differ in various ways."

Jones said nothing. He got up and without saying anything else to Holmes or Watson, left the room.

"What's rather curious, Holmes," Watson said, "is that each of our psychoanalysts is so convincing and their theories, which emphasize different things, seem both radical yet correct."

"If they are correct," Holmes said, "Then someone's mother's breast is the key to all of this. But whose mother's breast are we talking about: John Rickman's? Melanie Klein's? Joan Riviere's? Ernest Jones's? Or even Sigmund Freud's? We haven't had a chance to interview him yet. But we will, shortly."

"These psychoanalysts are all convincing, but I'll be damned if I can see how an infant's experience at his mother's breast led to the attack on Maxim Sontag," said Watson, with an emphatic tone in his voice.

"Somehow," added Holmes, "I feel that the pieces of this puzzle are fitting together and that we will soon find the answer to our two questions: who attacked Sontag and what was it about Sontag that might invite such an attack?

There was a knock on the door and Melanie Klein entered.

"We're having tea now and would be pleased if you and Dr. Watson could join us," she said.

"I could use a bit of tea now," said Watson.

"That will be a pleasure," added Holmes.

They followed her out the door to the dining room where all the analysts were sitting around a large round table and chatting away.

Monroe Meyer and I once discussed with Freud the suicides of two analysts in Vienna. His eyes twinkling, he commented, "Well, the day will soon come when psychoanalysis will be considered a legitimate cause of death." Freud had a great fear about the future of psychoanalysis. He believed that psychoanalysis would founder because it would go down in history as a "Jewish" science. He hated this idea. He said this was a preoccupation with him and that he did not know what to do about it, because most of the people who were attracted to it were Jewish. Some of this anxiety was realized, but the greatest irony was when Jung, in a Swiss psychoanalytic journal…labeled psychoanalysis "a Jewish science."

Abram Kardiner, MD. *My Analysis with Freud: Reminiscences*

Sigmund Freud

Chapter 9

High tea

Holmes and Watson followed Melanie Klein to the dining room sat down at the table, on empty chairs next to her, on her right. Holmes sat next to Melanie Klein. Seating next to her was John Rickman, Ernest Jones, and Freud. On his right were Otto Rank and Joan Riviere, who was seated next to Watson.

There was a lively discussion going on about some aspect of psychoanalytic theory but that all stopped when Holmes and Watson arrived.

"Welcome, gentlemen," said Freud. "We are delighted that you can join us for tea."

"Our pleasure," said Holmes.

Melanie Klein poured some tea into cups for Holmes and Watson. She also put some biscuits onto their plates."

"Thank you," said Watson. "I like a good cup of tea and biscuits. High tea is a pleasant ceremony, especially when you have such interesting companions to share it with."

"Melanie is being unusually motherly," said Freud, laughing. "Perhaps because she doesn't have the chance to sit next to detectives very often."

Holmes was surprised by how down-to-earth Freud was, and by his sense of humor.

“I should tell you, Dr. Freud, that meeting you and your colleagues has been quite a remarkable experience for Watson and me. I read your book, which you were kind enough to send me, and it brought to my attention a whole world and a way of thinking about the mind that I had not known about, though I had read articles about psychoanalysis in the newspapers from time to time. What’s interesting to me is that as I talk with your colleagues I find a curious kinship between psychoanalysis and my work as a consulting detective. In many respects, our disciplines are very close to one another.”

“How so?” as Joan Riviere.

“We are both searching for clues. For me, the clues reveal who the criminal is. For you, the clues reveal the source of a patient’s internal conflicts. I look carefully at the scene of a crime and at the signs that have been left behind which lead me to my conclusions. Sometimes the signs are physical evidence and sometimes the signs are found in conversations I have with people. But we are both after the same thing.”

“With us,” said John Rickman, “it is basically through conversation that we solve our cases. Psychoanalysis has been called the “talking cure,” and it through talk, through things that our patients tell us, especially about their dreams, that we help people find relief from their problems.”

“Yes, it is through conversations and dialogue,” added Ernest Jones. “In the back of my mind, I keep thinking that we can use our methods to better understand literary works where we find dialogue, such as plays. I’m planning to analyze Hamlet one of these days when I have some free time to work on the project. And we can use the psychoanalytic method for analyzing other works as well. And the minds of the writers of these works.”

“Hamlet is an ideal topic for psychoanalysis,” added Freud, “and one that I have done work on, myself.”

He looked directly at Holmes. “Have you ever thought of using your formidable powers of deductions to make sense of the play?”

“An interesting idea, Dr. Freud,” replied Holmes, “but I have too many real crimes to deal with and don’t have time for thinking about literary works.”

“Sigmund,” interjected Melanie Klein. “Tell us some jokes. You haven’t told us any jokes for a while and Mr. Holmes and Dr. Watson might find them amusing and more interesting than our speculations about the uses of psychoanalytic theory.”

“He’s done a wonderful book on jokes,” added Joan Riviere. “It’s full of great Jewish jokes.”

Freud smiled. "I wrote a book, Jokes and Their Relation to the Unconscious, that has many jokes in it. Jokes are, it turns out, much more complicated than we might imagine and why we like jokes and how they relate to our unconscious is a most interesting topic. Let me point out that I find a great deal of aggression in humor. Here's one that you don't have to be Jewish to appreciate.

A royal person was on a tour in the provinces when he saw a man in the crowd who bore a striking resemblance to his own exalted person. He beckoned the man to him and asked, "Was your mother at one time in service in the Palace?" "No," your Highness said the man. But my father was."

Everyone laughed.

"Most amusing," said Holmes.

"I find that joke very interesting," said Otto Rank, because, as you will see when we have our talk, I am interested in the concept of the 'double.'"

"Otto would have been very happy if he had had the good luck of having an identical twin brother. He's somewhat obsessed with the topic," said Joan Riviere. "But it is an interesting subject."

"One more joke," pleaded Melanie Klein.

"If you insist," replied Freud. "I could tell jokes all day and night and not get tired of doing so, but let me offer one of my favorites. And then we will call it a day."

Cohen goes to the beach and after three days of lying in the sun, he has a wonderful tan. He looks at himself in the mirror and notices that every part of his body is tanned except his penis. So he decides to do something about it. The next morning he wakes up very early, goes to a deserted part of the beach, takes off his clothes, and when he is naked, he lies down and starts sprinkling sand over his body until only his penis is sticking up in the sun. Two elderly ladies pass and notice the penis sticking up in the sun. One of them turns to the other and says, "When I was twenty, I was scared to death of them. When I was forty, I couldn't get enough of them. When I was sixty, I couldn't get on to come near me. And now they're free at the beach.

Freud couldn't help himself and started laughing.

"A very funny joke," said Watson. "Here's something that puzzles me."

"Yes," said Freud. "And what is that?"

"Well," said Watson, "I've been with Holmes at each of the interrogations so far, and I've noticed that everyone we've spoken with has extremely interesting ideas, but none of them seem to agree with one another on important matters. Is there anything that we can say that psychoanalysts do agree upon?"

Freud laughed.

"Yes," he said. "There is one thing that we agree on. We all agree to continually disagree with one another."

Melanie Klein added a comment. "But that's true of people in many fields," she said, " and we psychoanalysts spend a great deal of time with people who frequently disagree with themselves and contradict themselves, who disagree many times with others and who sometimes are also, themselves, quite disagreeable."

"The tea was very pleasant, but now Watson and I have to get back to work," said Holmes. "If we could meet with Mr. Rank in the study, we can continue our investigation."

Holmes and Watson got up and returned to the study, followed by Otto Rank.

Delusions

The schizophrenic's thinking is sometimes called autistic (excessively preoccupied with the self) because he may detach himself from reality and place an excessive value on his own thoughts…Much of the time the schizophrenic's austistic thinking is focused upon his delusions. A delusion is a false belief which the person will not alter even when he is given facts or commonsense explanations. Most delusions are of persecution, bjut patients also have delusions that are grandiose, meaning self-important, sexual, religious, hypochondrical or self-destructive.

Peter E. Nathan and Sandra L. Harris *Psychopathology and Society* (pp. 159-169)

Otto Rank

Chapter 10

Otto Rank

“Did you enjoy the tea?” asked Otto Rank, as he sat down in a chair in the study. “I’m sure it was an unusual experience for you.”

“Being with all these psychoanalysts is an experience unlike any I’ve ever had,” Holmes replied. “There is, I believe, safety in numbers in that spending time with half a dozen psychoanalysts is probably safer than spending time with one.”

“You must realize,” Rank said, “That when we are in social occasions, we do not attempt to psychoanalyze people we meet. We reserve that for when we are dealing with a patient. So you and Dr. Watson need not worry that we were attempting to analyze you at tea, or at these interrogations we are conducting.”

“Perhaps not consciously,” Holmes said. “But from what I understand from reading Sigmund Freud, maybe unconsciously.”

“Touché” replied Rank, with a faint smile on his face. “You are a quick learner.”

“When I was called in by Dr. Freud, I thought that my task was to help him and his colleagues deal with a troubled, dangerous, possibly suicidal colleague, Maxim Sontag,” Holmes said. “When he was attacked, I soon discerned that to find the attacker, it was necessary to learn more about Sontag and his psychological problems in that this

information might help me determine who stabbed Sontag. What has been interesting to me and my colleague Dr. Watson is that everyone we've interviewed has a different interpretation of what Sontag was like and what psychological problems he was suffering from."

"An each person we talked with," added Watson, "was convincing, so that after each interview I couldn't help but think that he or she was correct."

"Dr. Watson," replied Rank. "I intend to further complicate matters because I have a different interpretation of Sontag's psyche."

"This does not surprise me," said Holmes.

"I am interested in a phenomenon we may call the double, which we find in myths and literature. I connect this with Freud's notion of narcissism. The double represents a bizarre kind of self-love which prevents a person from developing a balanced personality. The technique of psychoanalysis generally aims at uncovering deeply buried and significant psychic material, on occasion proceeding from the manifest surface evidence. Psychoanalysis need not shy away even from some random and banal subject if the matter at hand exhibits psychological problems whose sources and implications are not obvious. I find the key to understanding Maxim's difficulties in the story of Narcissus."

"I fail to see," said Watson, "How the story of Narcissus explains Maxim Sontag's behavior. I don't see the connection."

"Let me explain," said Rank. "The story, let us recall, is about a youth who scorned the appeals of a woman, Echo, and who fell in love with his image, reflected in a stream, and was unable to take his eyes off his image and died. Tied in with this narcissistic attitude are his excessive egoism, his inability to love women, and his abnormal sexual life. Narcissus suffers from an erotic fascination with his youthful image. Since Freud's psychoanalytic clarification of paranoia, we know that this illness has as a basis 'a fixation in narcissism,' to which corresponds typical megalomania and the sexual overrating of oneself."

"We are to conclude, then," said Holmes, "that Maxim Sontag is what you psychoanalysts describe as suffering from paranoia. Is that correct?"

"I would say that there are certainly elements of paranoia in Maxim's behavior. We've all known him for many years and his behavior is, at some time, rational, and some of his writings are brilliant, and at other times his actions are bizarre and verging on paranoia. We can connect the Narcissus story to the unconscious fear of getting old and what we might call an unrecognized death with, what Freud called thanatophobia. His fear of

becoming old was really, if you think about it, a fear of death. Narcissus didn't have to worry about getting old and that fear may have played a role in his behavior. If you think about it, Narcissus committed suicide."

"I find this extremely interesting and suggestive," said Holmes. "It makes me think about the attack on Maxim Sontag in a completely different way."

"That's one of the things we psychoanalysts do," said Rank. "We help people think about things, and more importantly about themselves and the events in their lives, in different ways and make connections between events in their lives that they hadn't made before. We find in the Narcissus story an element of what we call autistic behavior. That is behavior that is based upon an excessive preoccupation with the self and a form of detachment from reality. In literature and the arts, as in real life, the double, who personifies narcissistic self-love, becomes an unequivocal rival in sexual love; or else, originally created as a wish-defense against a dreaded eternal destruction, he reappears in superstition as a messenger of death."

"Thank you, so much, for your help," said Holmes. "I now have a different perspective on Maxim Sontag and his attack. You have given me and Dr. Watson a great deal to think about."

"It has been my pleasure," said Otto Rank. "When you talk with Freud, you will come away with yet a different understanding of the Maxim Sontag problem. Of that I am sure."

Chapter 11

Sigmund Freud

This was not the first time Holmes had interviewed Sigmund Freud. I don't know how many times they had met. There were even rumors that Freud had psychoanalyzed Holmes, but he never said anything about it. And when I tried to pry some information out of him, he gave nothing away.

"How much time have you spent with Dr. Freud?" I asked Holmes.

An enigmatic grin surfaced on his face.

"Not that much, my dear Watson," he said. "You were with me when I got involved in that case with all those sociologists, and the remarkable Emile Durkheim and his friend Max Weber. They both had first-rate minds and had a major impact on their discipline of sociology. Aside from that encounter, not many more times with Dr. Freud."

There was a light knock on the door and Sigmund Freud entered. He had a neatly trimmed beard and mustache, wore glasses with thick frames, and was smoking a cigar.

"Sometimes a cigar is only a cigar," he said, "and sometimes it is more than just a cigar."

Freud sat down. He seemed quite relaxed, unlike some of the other analysts who we had interrogated. There was, curiously, something of what I would call a light-hearted quality about him. His eyes had a brilliant gleam to them and he had an animated and amused expression on his face.

“Inspector Lestrade had one of his men interview each of us, but not for very long. He had several of them examine the contents of our rooms, as if whoever had stabbed Maxim Sontag would be stupid enough to hide the knife under his or her clothes. He is convinced that the attacker came from outside and is having his men search for a possible suspect. It is, of course, quite futile.”

“Yes, that is the word,” said Holmes.

“Let me tell you something about the victim, Maxim Sontag. He has had a difficult life, which may explain, in part, his conduct. Many people have difficult upbringings and encounter all sorts of problems without developing the personality problems we find in Maxim. In any case, his father was a drunkard and abandoned his wife to run away with a barmaid when Maxim was an infant. His father died a few years after that of alcoholism. And his mother died when Maxim was twelve.”

“So Maxim Sontag grew up without a father,” said Holmes. “And that, I assume, was very important. And, after a short time, sadly, without a mother, either.”

“I suggest that Maxim suffers from what I call the Oedipus complex and sees his colleagues as father figures whom he must battle for dominance. I discovered this complex when I was in the midst of a period of self-analysis and broke down for a few days. Being entirely honest with oneself is a good exercise. Only one idea of general value has occurred to me. I have found the love of one’s mother and jealousy of one’s father in my own case and believe it to be a general phenomenon of early childhood. That explains the gripping power of Oedipus Rex. Our feelings rise against any arbitrary fate and we react to the play because the Greek myth seizes upon a compulsion which everyone recognizes in himself because he has felt traces of it in himself. The idea has passed through my head that the same thing may lie at the root of Hamlet.”

“I can understand that,” said Holmes. “Maxim Sontag lacked a real father figure so he finds them now in colleagues with whom he feels compelled to battle for dominance.”

“Hamlet could not kill his uncle, who murdered his father because Hamlet had meditated the same deed because of his unconscious passion for his mother,” added Freud.

“I find this a remarkable idea,” said Holmes. “It does make sense if you think about it. It certainly explains the various enigmas in the play.”

“I believe the Oedipus complex to be the core of all neuroses,” said Freud. I think that Maxim was depressed because he had not resolved his Oedipal strivings. People usually and mistakenly think of depression as involving sadness and a feeling of despair. In modern psychoanalytic thought, however, depression is a clinical syndrome that

commonly involves difficulty in thinking, dejection, and weak psycho-motor activity. In depressed people, there is a decrease in concern about the outside world and an increase in self-criticism, along with a feeling of remorse and guilt, which can be thought of as aggression against oneself, though it can be directed outward."

"So the anger in depressed people can be directed towards others. And that would help explain why Maxim Sontag was so difficult a person," said Holmes.

"Yes," replied Freud. "With depressed people you always have to wonder whether they will kill themselves or kill someone else. Depression is often caused by the loss of some loved person, what we call 'object loss' in psychoanalytic theory. The depressed person blames himself or herself for the loss of the loved one and this loss mobilizes repressed wishes of all kinds and various forms of unconscious narcissistic self-mortifications."

This attracted Holmes attention and his face lit up, the way it does when he gains an insight or figures out how a crime was committed.

"Now," exclaimed, Holmes, "Things are beginning to make sense. This science of yours does yield incredible insights. I think, Dr. Freud, you would have made a remarkable detective—one great enough to rival me."

Freud laughed.

"In a curious way," he said, "we are both detectives. And psychoanalysts are detectives because that is the nature of the profession. Our patients are the ones who provide us with the clues, either by something they say or by the dreams they have that they recount to us. To this we must add our knowledge of the way people think and of the unconscious forces that drive their behavior."

"How does this knowledge explain the way Maxim Sontag related to others?" asked Holmes.

"The curious thing is that almost every intimate emotional relation between two people which lasts for some time—friendship, marriage, the relation between parents and children—leaves a sediment of aversion and hostility, which have to be eliminated by repression. In my theory I suggest that identification is the earliest expression of an emotional tie with another person who in our terms we call an 'object.' With little boys, the father becomes the object of identification. When there are problems with this identification it leads to melancholia, an affection that is characterized by a cruel self depreciation of the ego combined with relentless self-criticism and bitter self-reproaches."

"This would suggest," said Holmes, "that Maxim Sontag is suffering from incredible psychological pain."

“Yes,” said Freud. “He is miserable and one way he obtains relief from his misery by trying to make everyone he knows equally miserable. Misery likes company.”

“Excellent. Yes, most excellent,” exclaimed Holmes. “It is all beginning to make sense to me, now. All that remains is for me to talk to Maxim Sontag, and armed with the information you and your colleagues have provided, I think the interview will be very productive. I can’t thank you enough.”

“Remember that Maxim Sontag is also a psychoanalyst, so talking with him might be more complicated than you imagine,” said Freud.

“I am forewarned,” said Homes.

“It has been a pleasure,” said Freud. “I find it more satisfying and, curiously, I get more positive comments and compliments from detectives than I do from my patients or my colleagues.”

With that, he got up and left the room.

“I feel that our meeting with Maxim Sontag will be of some consequence,” said Holmes. “I understand he is being released from the hospital tonight and we will be able to see him tomorrow morning. We’ve heard about him from all of the psychoanalysts in this house. It will be interesting to see what he has to say for himself.”

The female genitalia are symbolically represented by all such objects as share with them the property of enclosing a space or are capable as acting as receptacles: such as pits, hollows and caves, and also jars and bottles, and boxes of all sorts and sizes, chests, coffers, pockets, and so forth. Ships too come into this category. Many symbols refer rather to the uterus than to all the other genital organs: thus cupboards, stoves and above all, rooms. Room symbolism here links up with that of houses, whilst doors and gates represent the genital opening…yet another noteworthy symbol of the female genital organ is a jewel case….

Sigmund Freud, *A General Introduction to Psycho-Analysis*. New York: Washington Square Press. 1924.

For the first five decades in the history of psychoanalytic thought (up until Freud's death in 1939), it would have been tenable to argue that psychoanalysis was largely the invention of Freud's singular genius. Freud regarded psychoanalysis as a form of treatment, but also as a new branch of science. He carefully ended his creation and it grew up around him. Those taught and analyzed by Freud were justifiably impressed with

his early discoveries; they admired him and let him take the lead. Freud also regarded psychoanalysis as a quasi-political movement, and proved himself a dominant leader, wary of opposition, often regarding others' creativity and originality as signs of disloyalty.

Stephen A. Mitchell and Margaret J. Black. *Freud and Beyond: A History of Modern Psychoanalytic Thought.* New York: Basic Books. 1996.

Chapter 12

Maxim Sontag

The next day, after an early breakfast, we returned to the house where Sigmund Freud and his colleagues were housed. Holmes had arranged for Maxim Sontag to meet with us at 9:00 AM and he arrived at the study where we were having our interviews precisely at the hour. He was a tall, thin man, with a sallow complexion and a pained look on his face.

"I am Sherlock Holmes and this is my dear colleague, John Watson," Holmes said. "We are pleased to finally make your acquaintance."

"Here I am, gentlemen," he said. "You have no doubt heard a great deal about me from my colleagues, and now I am here in person. The real Maxim Songag and maybe not the person you thought you'd be meeting. One can talk about someone else endlessly, but until you meet that person, it is only talking, and often misleading talk full of errors and mistakes."

"But these are your colleagues," said Holmes. "And they are men of great substance and reputation. Who should know you better than your fellow psychoanalysts?"

Sontag laughed.

"Psychoanalysts are just as crazy as their patients," he replied. "I believe most people become psychoanalysts because they are bothered by something problematic about their personalities and want to find a way to determine what is troubling and disturbing them. Being neurotic, at least to some degree, they can understand what it is that is disturbing their patients."

"Is that why you decided to become a psychoanalyst? "asked Freud.

“I got a degree in engineering at the university and expected to work as an engineer until I started reading Freud. I decided people are more interesting than machines and turned my attention to psychoanalysis. I was analyzed and studied at Russian psychoanalytic institutes and so I emerged with a different profession than I had expected to follow.”

“What made you study engineering?” asked Holmes.

“I came from a very poor family,” replied Sontag. “My father abandoned my mother when I was a very young child. He ran away with some woman he met in a bar and died of alcoholism a couple of years later. My mother died when I was twelve and I ended up living with an aunt and uncle who were both poor. They figured that even though they had little, another mouth wouldn’t make that much difference. I figured that since I was good at mathematics, becoming an engineer would be easy and would provide a good livelihood. But it was, I learned, a profession that didn’t involve being with people that much, and I am a gregarious person, and so when I discovered psychoanalysis I abandoned engineering.”

“Do you like being a psychoanalyst?” asked Holmes.

“I like psychoanalysis to the extent that I like anything,” replied Sontag. “But it is a difficult profession, made more difficult, alas, by my fellow analysts, who cannot agree on anything it would seem. It is also made up, in great part, by German speakers, and to some degree by Jews, who, I’m sad to say, tend to be clannish and reject people who do not have their national, their cultural, and their religious backgrounds. I am a Russian Orthodox Christian and thus, I believe, anathema to them, though many analysts come from Russian or Eastern Europe and in many cases, Jewish backgrounds. The fact that I belong to a small, Pentecostal sect, makes things even worse. We believe that Jesus is returning soon and when he does, we will be saved and all non-believers will spend eternity in hell.”

“I can see why you might have had difficulties with Dr. Freud and the others assembled here in this house,” said Holmes. “Why did you come to this meeting?”

“Because Sigmund Freud has assembled in this house some of the greatest thinkers in the field,” said Sontag, “and so, despite my feelings about them as individuals, I wanted to be with them and learn from them.”

“I see,” said Holmes. “Now, if you don’t mind, let us turn to the business at hand. Tell me what happened when you were attacked? Did you notice who attacked you?”

“I cannot tell you anything about the attack,” said Sontag. “All I recall is that I was standing near the fireplace and the next thing I remember is that I was lying on the ground, with slash marks on my stomach and there was a big commotion around me.”

“There is reason to believe that one of your colleagues, that someone staying in this house, is the person who attacked you,” replied Holmes. “Do you have any reason to suspect anyone here?”

“Mr. Holmes,” said Sontag. “Everyone in this house had reason to dislike me, for I have not been very civil with them and have frequently written about their work in very negative terms, but that was not reason enough to attack me with a knife.”

“Yes,” said Holmes. “You are correct on that account. And so we are left with an enigma. Almost certainly someone in this house attacked you but we have no way of knowing who the culprit was. Inspector Lestrade has concluded that the attacker found a way to get into the house and attack you, though he can’t supply a reason why this might be the case. But we can conclude that it was not an outsider. I was called to this house because Dr. Freud feared that you might attack someone in the group since he implied you were acting irrationally, or you might cause harm to yourself. That is where we must leave things for the moment.”

“Yes, an enigma for you to solve,” replied Sontag, with a smile on his face. “A curious enigma.”

“We are all gathering at 10:30 AM for coffee,” said Holmes. “I shall have some interesting things to say about your attack when we do. So, I will see you shortly.”

When Maxim Sontag left, Holmes turned to me and said, “Watson, I now know who attacked Maxim Sontag. The morning coffee will be very interesting for all involved. And now, I must find a mirror. Kindly wait here for me and I’ll be back in a few minutes.”

The [James Bond] novels have been regarded as an expression of Fleming’s own unresolved infantile psycho-drama—his excessive fondness for his mother, his hostility towards his father, his generally contemptuous attitudes towards women and his preference for male companions as being interpreted as a sign of his failure to pass through the castration anxieties of the Oedipal phase to assume a position of genitally-centered, female-directed sexuality. Our own view is somewhat different: that is that the use of phallic imagery, the allusions to the Oedipus myth, and the castration complex fulfill an important signifying role in the Bond novels in respect of the ways in which they play upon, connect with, and reinforce the troubling of sexual difference posed by “the girl”

and articulate these aspects of the novels to the ideological and narrative tensions in relation to images of England and Englishness (p.128).

Tony Bennett and Janet Woollacott, *Bond and Beyond: The Political Career of a Popular Hero*

You believe that you are informed of all that goes on in your mind if it is of any importance at all, because your consciousness then gives news of it. And if you have heard nothing of any particular thing in your mind you confidently assume that it does not exist there. Indeed, you go so far as to regard "the mind" as coextensive with "consciousness," that is, with what is known to you. . . . Come, let yourself be taught something on this one point. What is in your mind is not identified with what you are conscious of; whether something is going on in your mind and whether you hear of it, are two different things. (pp. 188–189)

Sigmund Freud "One of the Difficulties of Psychoanalysis"

Chapter 13

Morning coffee

At 10:30 AM, Holmes had arranged for all the analysts to get together for morning coffee. They were all gathered together around the table, the way they were for afternoon tea, the day before, except that now Maxim Sontag was there. He was seated next to Joan Riviere and was chatting with her.

Holmes and I sat down. He had a package in his hand that he placed on the table. This attracted the attention of everyone in the room.

"Good morning, ladies and gentlemen," said Holmes, who had a very satisfied look on his face. "I am pleased to be able to tell you who it was who attacked Maxim Sontag several days ago. It took a good deal of work on my part and everyone's part for me to finally determine what happened."

"Yes," said Freud. "Please tell us. This matter has caused us many delays in our work and we'd like to put it behind us."

"Let's consider what my experience here, with you analysts, has been. Each of you has suggested a different perspective on Maxim Sontag's psyche which might explain his behavior. I soon learned that I couldn't count on any theory, though they all very plausible and convincing until I heard the next one. My colleague Dr. Watson had the same feelings about the interviews. It was only when I had the chance to talk with Maxim Sontag earlier this morning that I was able to determine what happened."

"I'd like to know what happened," said Maxim Sontag, "Since it happened to me."

Holmes smiled. He had that look on his face that he gets when he can solve what seems to be an unsolvable puzzle. Or, in this case, a perplexing crime."

"Let us remember how this all started," Holmes said. "I received a parcel in the mail with a letter, from Dr. Freud, asking me to come to this house because he was afraid that Maxim Sontag would hurt someone here, or himself. When I arrived I was too late and Maxim Sontag was lying on the ground, next to the fireplace, moaning, and he had what we now can describe as slash marks across his stomach, from which blood was flowing. He also had some flakes of ashes on his coat. When I asked him to tell me what happened he said his mind was blank and he remembered nothing, during our interview a short while ago. I learned, from our conversation, that he had studied engineering. That was a crucial clue."

"How was that important?" asked Melanie Klein.

"Because Maxim Sontag was not attacked by any of you, as was feared, but he attacked himself."

"Preposterous," said Sontag.

Being an engineer," continued Holmes, addressing Maxim Sontag, "you were able to set up a means by which the knife, that you used to slash yourself, would pop back into the chimney. It is that knife that I have here in this parcel. Because of the difficulty of using a knife when it was attached to some kind of a rubber line, you had difficulty in handling the knife, and once you used it on yourself, the rubber line pulled it back into the chimney. That is why no knife was found."

Everyone turned and looked at Maxim Sontag who had a pained look on his face.

"Yes, Sherlock Holmes is right," said Sontag. "I had rigged this contraption up so I could slash myself, which would disrupt this silly meeting. I realized soon after I arrived here that I didn't belong and thought I would disrupt things, not realizing that I would hurt myself as much as I did. I thought of it as a kind of practical joke. I'm truly sorry, but, on the other hand, you all knew, when you allowed me to attend this meeting that I might do something crazy like this."

"Dr. Freud," Holmes said. "I will leave you and your fellow alienists to deal with a truly alienated colleague. I will tell Inspector Lestrade that the matter was a theatrical attempt that went wrong and that will satisfy him. And now, since I believe that Watson and I have taken care of this problem, hopefully to your satisfaction, we will say goodbye."

Holmes and I got up from the table and left. Sigmund Freud had a rather sad look on his face and his colleagues all seemed to be suffering from shock. I think I will call this case “Freud is Fixated” or “The Affair of the Alienated Alienist.”

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Marx Est Mort

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A Note to My Readers

Marx Est Mort is a Sherlock Holmes mystery that deals with some of the most important Marxist thinkers of recent years. The Sherlock Holmes mysteries were published between 1887 and 1913, but if I only wrote about Marxism of that period I would not be able to deal with some contemporary Marxist theorists whose work I think is imperative to examine.

So I am playing fast and loose with history and my characters are not limited to those who wrote Marxist texts during the period when Arthur Conan Doyle's hero, Sherlock Holmes was investigating various crimes. I have also avoided theorists whose writings are not intelligible to the ordinary reader. My choice of theorists has been affected by my desire to deal with theorists whose writings are accessible, and that has had a profound effect on my choice of Marxist thinkers. I have also created several fictional characters who make Marxist arguments taken from several Marxist thinkers.

I am particularly interested in the way Marxism can be applied to areas other than politics, so you can think of this novel as dealing with both Marxist theory and applied Marxism. In some cases, when it is useful, some of the dialogue in the novel is based on writings by my characters. I have used important passages written by my characters and others as dialogue in an attempt to capture their ideas accurately and to give my readers a sense of how these theorists expressed themselves. I have changed the paragraphing in some quotations and made other minor changes to material written by the authors I use.

This book is, I hope, an entertaining way of teaching my readers something about Marxism and its influence on cultural theory. I offer quotations from Marx and Marxists at the beginning of each chapter that are relevant to our concerns. You will see that there are many different kinds of Marxists with many different interests and perspectives on Marxism.

Personae

Sherlock Holmes

Sherlock Holmes is the most famous consulting detective in all literature. His intellectual brilliance and ability to make remarkable deductions were tested in this story about some of the most important Marxist thinkers of recent years. In the course of interrogating the characters in this book, Holmes helps us understand their ideas about Marxism and the way they applied their beliefs and theories to a number of different areas.

Dr. John Watson is a good friend and associate of Holmes who has been with him in his greatest cases, where Watson's medical knowledge and his revolver were put to good use.

Erich Fromm (1900 to 1980) was a psychoanalyst and Marxist thinker who dealt with Freud and Marx in his book Beyond the Chains of Illusion: My Encounter with Marx and Freud. I use this book as the basis of my discussion of his thoughts on Marx and Freud. Wikipedia discusses Fromm as follows:

Beginning with his first seminal work of 1941, Escape from Freedom (known in Britain as Fear of Freedom), Fromm's writings were notable as much for their social and political commentary as for their philosophical and psychological underpinnings. Indeed, Escape from Freedom is viewed as one of the founding works of political psychology. His second important work, Man for Himself: An Inquiry into the Psychology of Ethics, first published in 1947, continued and enriched the ideas of Escape from Freedom. Taken together, these books outlined Fromm's theory of human character, which was a natural outgrowth of Fromm's theory of human nature. Fromm's most popular book was The Art of Loving, an international bestseller first published in 1956, which recapitulated and complemented the theoretical principles of human nature found in Escape from Freedom

and Man for Himself—principles which were revisited in many of Fromm's other major works.

Cipriana Milano is an Italian feminist Marxist with an interest in media, popular culture, and everyday life. She is a professor at the University of Bologna in the department of political science. Her book Cultura di Massa e Cultura di Classa is an important contribution to the Marxist study of media.

Raymond Williams (1921-1988) was one of the most important Marxist cultural theorists whose work influenced countless scholars and, it can be argued, led to the development of the field known as cultural studies in England and many other countries.

On the strength of his books, Williams was invited to return to Cambridge in 1961, where he was elected a fellow of Jesus College eventually becoming first Reader (1967–1974) then Professor of Drama (1974–1983). He was a visiting professor of political science at Stanford University in 1973, an experience that he used to good effect in his still useful book Television: Technology and Cultural Form (1974). A committed socialist, he was greatly interested in the relationships between language, literature and society, and published many books, essays and articles on these and other issues. Among the most important is *The Country and the City* (1973), in which chapters about literature alternate with chapters of social history. His tightly written *Marxism and Literature* (1977) is mainly for specialists, but it also sets out his own approach to cultural studies, which he called cultural materialism. This book was in part a response to structuralism in literary studies and pressure on Williams to make a more theoretical statement of his own position against criticisms that it was a humanist Marxism, based on unexamined assumptions about lived experience. He makes considerable use of the ideas of Antonio Gramsci, though the book is uniquely Williams's and written in his own characteristic voice. For a more accessible version, see Culture (1981/1982), which develops an important argument about cultural sociology, which he hoped would become "a new major discipline". Introducing the US edition, Bruce Robbins identifies this book as "an implicit self-critique" of Williams's earlier ideas, and a basis on which "to conceive the oppositionality of the critic in a permanently fragmented society".

https://en.wikipedia.org/wiki/Raymond_Williams

Guy Debord (1931-1994) was a French Marxist whose most important book, Society of the Spectacle, deals with the role of spectacle in capitalist societies. Wikipedia explains Debord's influence as follows:

With Debord's 1967 work, The Society of the Spectacle, and excerpts from the group's journal, Internationale Situationniste, the Situationists began to formulate their theory of the spectacle, which explained the nature of late capitalism's historical decay. In Debord's terms, situationists defined the spectacle as an assemblage of social relations transmitted via the imagery of class power, and as a period of capitalist development wherein "all that was once lived has moved into representation." With this theory, Debord and the SI would go on to play an influential role in the revolts of May 1968 in France, with many of the protesters drawing their slogans from Situationist tracts penned or influenced by Debord.

Roland Barthes (1915-1980) was a Marxist semiotician whose books influenced scholars and thinkers in many fields. His book Mythologies is a Marxist and semiotic analysis of French culture and is the source of much of the dialogue in this mystery. The New Yorker writes this about Mythologies:

Under the guise of linguistic analyses in terms borrowed from the theoretician Ferdinand de Saussure, Barthes offers strangely simplistic accusations of what Marx called “false consciousness,” and, borrowing from Marx, he reveals the villain behind the curtain—it’s not a person, it’s a class. Perhaps no word appears in the book as often as “bourgeois,” and Barthes’s message throughout would be clearer if for every occurrence of the word “bourgeois,” a reader substituted “bad” and, for “petit-bourgeois,” “very bad.” Given the metronomic predictability of the essays’ ideological framework and aims, it’s all the more fascinating to consider the circumstances under which the book came into being and why it is, and seems to have remained, so influential.

Mikhail Bakhtin (1895-1975) was a Russian communications scholar and literary theorist whose writings on carnival and language were influential in shaping the thinking of Marxists and other kinds of scholars in many countries.

Frida Papp is an elderly Marxist theorist, aged 90, who focused her attention on the problem of alienation in bourgeois capitalist societies.

Neo-Marxism developed as a result of social and political problems that traditional Marxist theory was unable to sufficiently address. This iteration of thinking tended toward peaceful ideological dissemination, rather than the revolutionary and often violent methods of the past. Economically, neo-Marxist thought leaders moved beyond the era of public outcry over class warfare and attempted to design viable models to solve it. There are many different branches of neo-Marxism often not in agreement with each other and their theories. Following World War I, some neo-Marxists dissented and later formed the Frankfurt School. Toward the end of the 20th century, neo-Marxism and other Marxist

theories became anathema in democratic and capitalistic Western cultures and the term attained negative connotations during the Red Scare. For this reason, social theorists of the same ideology since that time have tended to disassociate themselves from the term neo-Marxism.

Wikipedia

The ideas of the ruling class are, in every age, the ruling ideas: i.e. the class which is the dominant material force in society is at the same time the dominant intellectual force. The class which has the means of material production at its disposal has control at the same time over the means of mental production.

Karl Marx, Selected Writings in sociology and social philosophy. (T.B. Bottomore & M. Rubel, eds. T.B. Bottomore, transl. New York: McGraw-Hill. 1964

Karl Marx

Chapter 1

A Meeting of Marxists in London

I noticed that Holmes was smoking a cigar and reading the Telegraph with unusual interest. "Holmes," I said. "What you do find so compelling in the paper?"

He glanced at me with a slight smile on his face.

"There's an article about a meeting of important Marxist theorists who are in London now to plan a big conference for next year. It isn't unusual, I've found, for us to find ourselves involved with scholars and professors and people in various professions when they have conferences in London. Do you recall our problem with Emile Durkheim and the sociologists a number of years ago? We thought he'd be murdered but it turns out he was wandering around London in some kind of a daze. And, of course, we had a most interesting time with Sigmund Freud and the psychologists."

"What I found so interesting about the academics and those in professions, such as the psychologists that we've dealt with," Watson replied, "Is that there are so many different schools of thought in each of those areas. I hadn't realized that there were Freudians, Jungians, Adlerians, and countless other schools of psychologists until you were called in by Freud to prevent an attack on that Russian psychoanalyst. "

"Yes, that does make life interesting," Holmes said. "I believe, based on our experiences to this point, that universities are battlegrounds full of contentious academics, each defending their perspective on whatever subject they are interested in. And since they are all highly educated, the academic wars must be fascinating, especially since many of them come from different countries, with different traditions and values. This also applies to people in other fields, such as our Marxists. The article discusses the different kinds of Marxists who will be at the conference. It turns out that Roland Barthes, who was here with the semioticians, will be back."

"If I recall," said Watson, "He had some far-fetched ideas. He was interested in myths and in wrestling, of all things."

"Yes, you are correct," replied Holmes. "It turns out that Barthes is a semiotician and a Marxist. I guess, from the article, that combinations like that are not unusual. There are, it seems, also psychologists who are Marxists, sociologists who are Marxist, and many other combinations of disciplines with Marxism."

"Let's hope you are correct," replied Watson. "I've found that our dealings with highly educated men and women in academic life and the professions have always been extremely interesting."

Erich Fromm, (born March 23, 1900, Frankfurt am Main, Germany—died March 18, 1980, Muralto, Switzerland), German-born American psychoanalyst and social philosopher who explored the interaction between psychology and society. By applying psychoanalytic principles to the remedy of cultural ills, Fromm believed, mankind could develop a psychologically balanced "sane society." After receiving his Ph.D. from the University of Heidelberg in 1922, Fromm trained in psychoanalysis at the University of Munich and at the Berlin Psychoanalytic Institute. He began practicing psychoanalysis as a disciple of Sigmund Freud but soon took issue with Freud's preoccupation with unconscious drives and consequent neglect of the role of societal factors in human psychology. For Fromm, an individual's personality was the product of culture as well as biology…. In several books and essays, Fromm presented the view that an understanding of basic human needs is essential to the understanding of society and mankind itself. Fromm argued that social systems make it difficult or impossible to satisfy the different needs at one time, thus creating both individual psychological and wider societal conflicts.

https://www.britannica.com/biography/Erich-Fromm

The Marxist method, recently in varying degrees of combination with structuralism and semiology, has provided an incisive analytic tool for studying the political signification in every facet of contemporary culture, including; popular entertainment in TV and films, music, mass-circulation books, newspaper and magazine features, comics, fashion, tourism, sports and games, as well as such acculturating institutions as education, religion, the family and child-rearing…all the patterns of work, play, and other customs of everyday life.

Donald Lazere, "Mass culture, political consciousness and and English Studies

Erich Fromm

Chapter 2

Erich Fromm

Shortly after our discussion, Holmes and I were having a cup of tea, when there was a knock on the door of our apartment. "Who could that be?" I said.

"I wouldn't be surprised if it was a psychoanalyst," replied Holmes.

I opened the door and a man in his sixties was standing in the hallway. He had glasses and wavy hair and a troubled expression on his face. I judged him to be a person of some consequence by the way he carried himself and the quality of his clothes.

"Is this the residence of Sherlock Holmes?" he asked.

"Yes, it is," I replied. "Please come in. Come join us for a cup of tea. My name is John Watson. The man you are seeking, Sherlock Holmes, is at the table having tea."

"That is very kind of you," he replied.

Holmes turned and looked at the man.

"Welcome," he said. "And what kind of a Marxist are you, Dr. Fromm?

The man looked surprised.

"How did you know who I am and that I'm a Marxist?" he asked.

“Elementary,” Holmes said. “There was a long article in the Telegraph about the conference on Marxism being held here in London with some well-known Marxists.”

“Remarkable,” Fromm replied.

He sat down at the table and Watson poured him a cup of tea.

“And your photo was in the article,” added Holmes, laughing. That helped. May I ask how I can help you? I take is that some kind of problem has come up about the conference and you want me to help deal with it.”

“Yes,” replied Fromm. “Something very troubling.”

He took an envelope from his coat packed, opened it and read its contents.

“Marx est mort!

And one of us will be joining him soon.”

“I want your advice and help,” said Dr. Fromm. “I know that you are a consulting detective with remarkable powers of deduction which enables you to solve crimes, but in this case, I’m hoping you can use your talents to help us prevent one.”

“In the course of my career, I have not only solved many crimes, but I’ve prevented many others, as well. Curiously, I’ve been involved with any number of professors and members of other professions in recent years. The letter you just read suggests a number of possibilities. The writer could one of your colleagues be planning to murder another colleague, but the writer could be informing us of his or her desire to commit suicide. Finally, the writer could be someone who is not one of your Marxist colleagues but who is pretending to be one. So there are lots of possibilities to consider.”

Holmes paused for a moment.

“May I look at the letter?” he asked. He glanced at it. Then he held it up to the light to see if there was a watermark.

“It is written on a very fine brand of paper, Bompiani of Milan,” he said. “ But their paper is sold everywhere in Europe. So the fact that it is Italian doesn’t reveal that much. But it could be of some interest. Am I correct that one of your colleagues is from Italy?”

“Why yes,” replied Dr. Fromm. “But I cannot imagine that she would threaten anyone. She is such a refined and well-mannered woman.”

Holmes smiled.

"Dr. Fromm. I'm surprised to hear this from you, a psychoanalyst. Watson and I have found that in some of our cases, clergymen and others of the highest reputation have committed terrible crimes. Under stress, everyone does things that they never could have imagined themselves doing."

"That is true," Mr. Holmes. "I am a psychoanalyst but I am also a Marxist."

"I didn't know that Marxists were psychoanalysts. It sounds contradictory to me," said Watson. "But I must admit, I know very little about Marxism. Only what I read about it in the Chronicle or the Telegraph."

"You should understand that I was born in Germany and am Jewish. I experienced anti-Semitism and many indignities in Germany and because I could not succeed in Germany, I left to pursue my interests elsewhere. But my experience in Germany led me to wonder how it is that people behave the way they do, what rules govern the lives of individuals and societies, or, in other words, the social existence of men and women. I found Freud and Marx provided me with the answers—but quite different ones and I tried to figure out how to resolve the differences between the two systems of thought. They both believed there was an order to reality and each had different explanations of what that order was and how to understand it."

"Very interesting," said Holmes. "Please continue."

"Marx was interested in the way the dominant ideas in a society shape people's thinking and argued that the socio-economic structure of society, what he called the based, shaped the institutions and beliefs found in societies, and generated illusions in people about themselves and their possibilities. He described this as false-consciousness. Freud was also interested in illusions but argued they were shaped by forces in people's unconscious that they didn't recognize. So he wanted to make the unconscious conscious and help individuals deal with their problems, passions, irrational forces, and complexes. This leads to the notion that different groups, classes, and nations have distinctive character structures, what I describe as social character, that shapes both the societies and the individuals living in that society."

"Am I correct, then," Holmes interjected, that Marx believed that the economic bases of a society shape the social character of that society which then affects the ideas, beliefs, values, what you will, of people in that society, or nation if we extend it, as you have explained things."

"Yes, precisely, Mr. Holmes," replied Fromm. "From Freud's perspective, men might believe he has the freedom to think and act as he pleases, but in reality, he is moved, like a marionette, by strings behind and above him which are in turn directed by unconscious

forces in his psyche. To provide himself with the illusion that he behaves the way he does, he rationalizes his activities to make it seem like he knows why he acts the way he does. So we act under the illusions that our actions are based on free will or reason and we need to gain access to the unconscious forces that are shaping our behavior"

"So how do you help people behave more rationally?" asked Dr. Watson."

"There are two answers to your question. For Freud, it is to help the individual deal with the individual unconscious and the repression of instinctive forces. The focus, for all practical purposes, is on the disturbed individual. These individuals suffer from a general malaise—from a lack of satisfaction from their work, from a lack of happiness with their marriages, from a feeling they have not lived up to their potentials, and countless other maladies. They are sad and without joy, even though many of them are affluent. What many psychologists and psychoanalysts offer them is adjustment, which I would describe as an individual being as unhappy as everyone else in his society. Marx, on the other hand, advocated making structural changes in society to help everyone deal with their problems of alienation and general unhappiness. If you fix the society in which disturbed individuals live, they will be fixed, but this doesn't involve the kind of socialism that doctrinaire Marxists have advocated but a humanistic form that liberates our possibilities."

"I take it, then, that you feel that if you can psychoanalyze societies and deal with the unconscious imperatives found in a given society, or even nation, you will be making an important contribution to everyone's well being," said Holmes.

"Precisely," said Fromm. "Why work on individual psyches when you can create a society that enables people to solve their problems due to the help the institutions of that society provide for them. As Marx put it, 'the demand to give up the illusions about its condition is the demand to give a condition which needs illusions.'"

"May I ask," said Holmes, "whether all your colleagues in the conference planning committee feel the way you do about Marxism?"

"I cannot answer that question," replied Dr. Fromm. "I say that because there are so many different schools of Marxism and Marxists have so many private ideas about what Marx believed and wanted that it is impossible to know. Some Marxists believe we need a political revolution to solve the problems we face while others believe that gradual change can do the job. Some Marxists are professors of literature while others are sociologists and economists."

"Yes, I see," said Holmes. "Tell me, Dr. Fromm. Do you have any idea about which of your colleagues might have written that note, assuming it was written by one of your colleagues?

"It could have been any of them. I am here because I have no idea which of them would have written that note and why they wrote it. I'm not even sure we should take it seriously. It might be the result of someone's idea of a practical joke."

"Yes, I see," replied Holmes. "I will take the case. It should provide many challenges for I've discovered, in dealing with professors before, they can be difficult to deal with and very challenging."

"And understand," added Watson. "We had a case with professors of semiotics. I found it almost impossible to understand what some of them were talking about when they explained their theories to us."

"I have prepared a list of the names of my colleagues," replied Dr. Fromm. We are all staying at the Langham Hotel, which is not far from here. I thank you and believe you will find them extremely interesting as well as very challenging. And now I will leave. I can't thank you enough for providing your services and will make sure you are well paid for them."

He handed the list to Holmes.

"No," said Holmes. "No payment is necessary. I am doing this because it provides me with challenges that I believe Watson and I will find stimulating. I have no other cases at the moment and will benefit from having an interesting problem to solve."

Dr. Fromm got up and left the apartment.

Holmes looked at the list that Fromm provided.

Erich Fromm. German Marxist psychoanalyst.
Roland Barthes. French Marxist semiotician.
Atena Vandirk. Dutch linguistic Marxist.
Guy Debord. French Situationist and theorist of spectacle.
Mikhail Bakhtin. Russian theorist of communication.
Frita Papp. German Marxist of alienation.
Raymond Williams. English literary and cultural Marxist.
Cipriana Milano. Italian Marxist and analyst of media.

“We have an international cast of characters, it seems. Come, my dear Watson. Let us repair to the Langham Hotel and see what the Marxists there have to tell us.”

Barthes' many monthly contributions, collected in his Mythologies (1957), frequently interrogated specific cultural materials in order to expose how bourgeois society asserted its values through them. For example, the portrayal of wine in French society as a robust and healthy habit is a bourgeois ideal that is contradicted by certain realities (i.e., that wine can be unhealthy and inebriating). He found semiotics, the study of signs, useful in these interrogations. Barthes explained that these bourgeois cultural myths were "second-order signs," or "connotations." A picture of a full, dark bottle is a signifier that relates to a specific signified: a fermented, alcoholic beverage. However, the bourgeoisie relate it to a new signified: the idea of healthy, robust, relaxing experience. Motivations for such manipulations vary, from a desire to sell products to a simple desire to maintain the status quo. These insights brought Barthes in line with a similar Marxist theory. Barthes used the term "myth" while analyzing the popular, consumer culture of post-war France in order to reveal that "objects were organized into meaningful relationships via narratives that expressed collective cultural values.

In The Fashion System Barthes showed how this adulteration of signs could easily be translated into words. In this work he explained how in the fashion world any word could be loaded with idealistic bourgeois emphasis. Thus, if popular fashion says that a ‘blouse’ is ideal for a certain situation or ensemble, this idea is immediately naturalized and accepted as truth, even though the actual sign could just as easily be interchangeable with ‘skirt’, ‘vest’ or any number of combinations. In the end, Barthes' Mythologies became absorbed into bourgeois culture, as he found many third parties asking him to comment on a certain cultural phenomenon, being interested in his control over his readership.

https://en.wikipedia.org/wiki/Roland_Barthes

Roland Barthes

Chapter 3:

Roland Barthes

We found Barthes sitting at a table in one of the restaurants of the Langham Hotel, smoking a cigar and drinking a cup of coffee. He looked as if he were daydreaming or thinking up something new to write to astound his critics and followers.

“Professor Barthes. Good to see you again,” said Holmes. I take it you remember us from the case I was involved with when the semioticians were meeting in London.”

“Of course,” Barthes replied, smiling. “One does not forget meeting Sherlock Holmes and Dr. Watson. It is a great pleasure. But what are you doing here? Are you involved in solving a crime? Is that what brings you here?”

“ Not solving a crime but preventing one. May we join you?”

“Certainly,” said Barthes. “Am I somehow involved in this case?

Holmes and Watson sat down.

“You are indeed,” replied Holmes, “And so are your Marxist colleagues who are meeting here to plan a convention. I had a meeting earlier today with Dr. Erich Fromm and he showed me a letter he had received which stated the Marx was dead and that one of your group would be joining him shortly.”

Barthes laughed.

"I received the same letter and I think all of us did. I didn't take it seriously. I thought it was a practical joke that one of us was playing on everyone else. I take it you believe I was mistaken."

"I don't know, for sure," said Holmes. "But if it wasn't a practical joke, it means that one of you, or maybe more or you, are in danger. Unless that is, the letter was a curious kind of suicide note. Dr. Fromm certainly took it seriously."

"Erich is a wonderful man and a superb writer," replied Fromm. "But you have to realize he grew up in Germany and had to deal with anti-Semitism and other terrible things that the Jews of Germany experienced, so he tends to be overly cautious about many things. But his notion of combining Marxism with psychoanalysis is a brilliant one and his books have been very popular, all over the world. His thesis is that it is better to heal sick societies than try to heal disturbed individuals, one at a time. That is a Marxist conception."

"I hadn't realized there were so many different kinds of Marxists," replied Holmes. "That explains why I was so surprised when Dr. Fromm gave me his list of people gathering to plan your forthcoming conference and your name was on the list. I always thought of you as a semiotician and not a Marxist. I can see I was mistaken."

"I am a combination of the two," answered Barthes. "You can say that I use semiotics to deal with the hidden ideologies found in much of mass culture and popular culture, along with serious literature. I'm interested in the way the bourgeoisie attempts to mask its presence. It is the social class that does not want to be named and yet, as I explained in Mythologies, it is spread over everything without risk. I showed in many of my analyses of everyday life and objects in the book the way so much of French culture spreads this ideology in masked ways. By spreading its representations over a whole catalog of collective images, the bourgeoisie countenances the illusory lack of differentiation of the social classes. It is from the moment when a typist earning twenty pounds a week recognizes herself in the big wedding of the bourgeoisie that bourgeois domination achieves its full effect."

"I see," said Holmes. "You are in effect, if I am correct, unmasking the bourgeoisie and showing how they dominate every aspect of the societies and culture in which they exist. If they can convince people that something is natural, then they don't have to worry about people like you criticizing them because if something is natural it can't be changed."

"Yes, precisely," Barthes said. "Mythologies is an ideological critique of mass culture. After I read Saussure I realized I could treat collective representations as sign systems and

use semiotics to unmask the mystification which the bourgeoisie used to spread its values and beliefs to others. I was particularly interested in objects such as margarine, soap powder, and toys. And that is because objects are not innocent but carry meanings."

"I'd never have thought that common objects would be so interesting," said Watson. "I can only wonder what you would make of Holmes' various pipes and hats."

"And hypodermic needles," added Holmes.

Holmes' comment led to a curious expression on Barthes' face. But he decided to ignore what Holmes had told him and continue with his discussion of his Marxist thinking.

"A garment, an automobile, a dish of cooked food, an advertising image. What might they have in common? They are all signs but they convey information. This brand of car tells me the social status of its owner, this aperitif reveals someone's lifestyle, so objects tell us a great deal. And so do images. Recently I looked at a copy of Paris-Match and there was a photo on the cover of a young Negro in French uniform saluting, with his eyes uplifted, the French flag. What does this image tell me? That France is a great empire, that all her sons serve faithfully without any discrimination and there is no better way to silence detractors of France's alleged colonialism than to show them that photo. So I am using semiotics, here, in the service of the Marxist critique of culture, of what we might call the myths of the culture of capitalism."

"I can understand, now, why you are here with a group of Marxists, and how you combine semiotics with your Marxism in such interesting and remarkable ways," said Holmes. "It is curious but we are similar in many ways for many of my deductions are based on my ability to read what you call "signs." Signs that the police and others pay little attention to because they think the signs are irrelevant."

"I can recall one case, " Watson said, "where we found a hat. I think it was "The Blue Carbuncle." You asked me what sense I could make of it and I had nothing to say. You told me that I was too timid in drawing my inferences. But you could determine from its age, from the broken elastic on the hat securer, from the dust on the hat, from the wax stains on it, and s number of other things that the man's wife no longer loved him, that he had fallen on hard times, that he was intelligent, that he was not in good health and a host of other things."

"Yes, I recall that case," said Holmes. "I chided you for not being inquisitive enough."

"So we may say," said Barthes, "that all detectives are semioticians, to one degree or another, but I doubt that we could say that they are Marxists."

“If they help maintain society and keep criminals from robbing and killing others, they are unwittingly pursuing Marxist aims. At least to some degree, even if they don’t even know who Karl Marx was,” replied Watson. “I guess Marxists want law and order in societies.”

“Not all, by any means,” said Barthes. “There are some Marxists who want revolutions so they can reshape society along Marxist lines. That is one school of Marxism, one to which I do not subscribe. My task is to expose the ideologies that you find in capitalist societies that turn their attention away from their class status and the way they are exploited by the ruling classes.”

Holmes turned serious and looked at Barthes.

“Let us return to the reason I am here,” he said. “Do you have any thoughts about which member of your group might have written that note—assuming, that is, that it was from a member of your group? I’m asking you to use your semiotic skills to help me find who it was that wrote the note. I’ve only met you and Dr. Fromm, and I don’t believe either of you wrote it. Have you noticed anything unusual in the behavior of your colleagues?

“Too bad you weren’t at our dinner party last night. Then you could have observed everyone and come to your own conclusions,” Barthes replied. “It was at some restaurant on the Strand with wonderful roast beef and excellent wines. I’m surprised that Erich didn’t tell you about it.”

“So Marxists, who want to raise the poor and downtrodden like to live well,” said Holmes.

“Precisely,” said Barthes. “Everyone wants to live well, and just because we want to create a just society not characterized by bourgeois ideology and exploitation doesn’t mean we have to suffer if we do not need to.”

At that moment they were joined by a woman, who walked over to their table and greeted Barthes.

“Roland, I’m glad to see you. And who are these gentlemen sitting with you?

Barthes smiled.

“Cipriana, may I introduce you to the celebrated detective Sherlock Holmes and his companion, Dr. John Watson.”

She sat down at the table.

“I’m pleased to meet you,” she said.

Barthes turned to Holmes and Watson.

"Gentlemen, I'm afraid I must take leave of you because I have to meet a friend in a few minutes who has come from Cambridge to see me. You will find Cipriana an exceedingly interesting thinker, who may also be able to help you with your inquiries.

With that, Barthes got up and left the restaurant.

Holmes turned to Cipriana

"Would you mind if I asked you a few questions?"

The overthrow of bourgeois rule can be accomplished only by the proletariat, as the particular class, which, by the economic conditions of its existence, is being prepared for this work and is provided with the opportunity and the power to perform it…The doctrine of the class struggle, as applied by Marx to the question of the state and of the Socialist revolution, leads inevitably to the recognition of the political rule of the proletariat, of its dictatorship, i.e., of a power shared with none and relying directly upon the armed force of the masses. The overthrow of the bourgeoisie is realizable only by the transformation of the proletariat into the ruling class, able to crush the inevitable and desperate resistance of the bourgeoisie and to organize, for the new economic order, all the toiling and exploited masses.

Vladimir Lenin. *State and Revolution*. 1932. New York: International Publishers.

Morality, religion, metaphysics and other ideologies, and the corresponding forms of consciousness, no longer retain therefore their appearance of an autonomous existence. They have no history, no development; it is men, who in developing their material production and their existence, their thinking and the products of their thinking. Life is not determined by consciousness, but consciousness by life.

Karl Marx. *Selected Writings in Sociology and Social Philosophy.* (Transl. T.B. Bottomore. New York: McGraw-Hill. 1964

Cipriana Milano

Chapter 4

Cipriana Milano

Cipriana Milano was an attractive woman of about thirty with long brown hair and brilliant blue eyes. She looked at Holmes with a puzzled expression on her face.

“A detective,” she said. “Why were you talking to Roland? Why are you here?”

Holmes smiled. “I will be happy to tell you that shortly professor Milano, but first I have a question for you. What kind of Marxist are you?” Your answer is of great interest to me and my colleague Dr. Watson and may help me with my investigation.”

She frowned. “If you must. I’ll try to explain what I do as simply as I can. My research has been to focus on the way Marxist theory can help us understand what I call the culture of capitalism and, in particular, the role of media and popular culture in bourgeois societies. Many of my other Marxist colleagues are interested in these topics, but only tangentially. “I see,” replied Holmes. “If I recall correctly, your friend Roland Barthes was also interested, to some degree, in this topic.”

“We all are,” she said. “Because Marxism is interested in all aspects of culture. Marx and Engles wrote in ‘The Communist Manifesto’ that our consciousness changes with every change in the conditions of our material existence and that the ruling ideas in each age are the ideas of the ruling class.

Marx argued that the base, the economic features of a society, help shape what he called the superstructure—institutions like religion, philosophy, and the arts, which shape our belief systems. Capitalism is based upon a theory of motivation, namely that of private profit. Ultimately this leads to the development of giant international corporations and, on the personal front, a kind of go-getter personality. But capitalism, while it can produce goods of all kinds, it also generates alienation and a sense of desperation in most people in capitalist countries. Marxists attack bourgeois societies not only because they are inefficient but also because they institutionalize privilege which inevitably generates class conflict, which ultimately, Marxists like Lenin believed, would lead to the downfall of capitalist societies."

"It alls seems so simple," replied Holmes. "But it strikes me that the projections of the Marxists haven't come to fruition."

"We cannot say that all Marxists have the same beliefs. For example, there is a difference between the younger Marx, the humanist Marx, who wrote about alienation, and the older Marx, the revolutionary Marx who was a prophet of violence and revolution. As I see things, the Marxist critique of bourgeois societies is a moral one. Marxists believe that capitalism is essentially immoral, characterized by the exploitation of the masses, class conflict, and alienation. The ruling classes try to avoid the masses, the proletariat in Marxist terms, from realizing their situation by creating consumer cultures that distract people from recognizing the degree to which they have been exploited. But as bourgeois societies progress, the differences in income between the lives of the ruling classes and the masses become greater leading, eventually, to some kind of a change in bourgeois societies. Some Marxists believe that changes can be made to make capitalist societies more functional and better for the masses while others believe only a violent revolution can lead to the kind of changes needed to generate more egalitarian societies."

"You said you were interested in the media," said Watson. "But you've not said anything about them. I find our papers to be very interesting and useful and take creat pleasure in them. And so does Holmes. Are we getting a false notion of what is going on in London and England? Or the world for that matter?"

"Yes, Dr. Watson, you are correct to ask me about the media," she answered. And yes, you are getting false notions about many things, what many Marxists would describe as being ideological. Journalists do what they can to describe events in this country objectively, but think about who owns the newspapers and what the owners of these newspapers want their readers to know. I would suggest that the newspapers you read focus on certain topics that the owners of these papers want them to consider and do not deal with topics that are distasteful to the owners of the papers. What Marxists would

argue is that the ideas of the masses are the ideas that the classes want them to have, generating what we call false consciousness."

She reached into her purse and took out a handkerchief with which she wiped her brow. There was faint perspiration on her forehead.

"Fascinating," said Holmes. "One thing I like about cases involving professors and scholars is that I learn so much. I had only read about Marxism in the newspapers but never had the luxury of reading Marx or any Marxists. And now, in the course of my conversations with Dr. Fromm, professor Barthes, and you, I understand much more about what Marxism is all about. I think you did an excellent job of explaining your particular view of Marx."

"Thank you," replied Cipriana Milano. "I hate to lecture outside of the university, but at times it is necessary to go into details in casual conversations. And now you must tell me why you are here?"

"Dr. Fromm came to our apartment this morning" Holmes answered, "And he had a letter, possibly from one of the members of his colleagues here, that was very disturbing."

"Are you talking about the letter starting with 'Marx Est Mort?' she asked?" "I also received one but thought nothing of it. There are so many disturbed people around, nowadays, that I never take this kind of threat, if that's what it was, seriously."

"Neither did Roland Barthes," added Watson. "But as a physician, I've learned to take this kind of message seriously. We are interested in finding out if you have any ideas about who might have written that note? That would help us immensely in our investigation."

"I can only guess," she replied. "There are quite a number of us here in London planning the international conference that will be held next year. Erich Fromm, to my mind, is not the kind of person to send those messages to others. He is very serious and having suffered from anti-Semitism in Germany, which prevented him from gaining the posts he deserved, he is not the kind of person to want to scare others. He is a strange combination of being a Freudian Marxist, or perhaps a Marxist Freudian would be more accurate. So I would rule him out.

"What about Roland Barthes?" asked Holmes.

"Ha," said Cecilia, laughing. "Roland is brilliant and has had interesting things to say about everything that catches his eye. He has written countless books and articles, all of which display his intelligence and his ability to use semiotics in the service of his Marxism. Most people think of him as a semiotician but, to my mind, he is a Marxist who

uses semiotics to unmask the ideology hidden in everything from soap powders and toys to literary works. Had he written the note, it would have been more stylish, for Roland is a remarkable stylist. I don't think he wrote the letter."

"If I had to choose anyone," she added, "and this is a wild guess, I'd say the Mikhail Bakhtin would be capable of writing this note. He is a Russian and Russians tend to be a bit crazy and eccentric. They drink too much and their behavior vacillates between wild extremes. One day they are atheists and the next day religious fanatics. They are all characters out of Gogol. It is Russian culture that is at fault. In addition, Mikhail is interested in humor and the letters may be his way of laughing at us all with a spurious threat. Suggesting that Mikhail might have written the letters and sent them to everyone is, of course, a wild guess."

"We've not met him yet," said Holmes. "From your description of him, it should be extremely interesting. I notice from the list that Dr. Fromm provided us, that the Marxists who are planning the conference come from many different countries. Does national character play a role in determining what kind of a Marxist one becomes?"

"National character is a powerful force. A child raised in France, where Roland Barthes is from, will be quite different from a child raised in Russia, where Mikhail Bakhtin is from. And a child raised in America or Italy, where I come from, will be different as well. They will all eat differently, drink differently, and think differently. Marx said society determined consciousness and he was correct. Of course, other factors, such as personality and gender play a role as well. If you'd like to see the role nationality and gender play in Marxist thought, come with me now. I'm going to visit Frita Papp, who hurt her back and is resting in her room. She is a lovely old woman who has written a great deal about alienation. She is very old and frail. She seems to have lost a bit of weight since I saw her last, several years ago."

"I may be able to be of some assistance here," said Watson. I am a physician."

"Excellent," she replied. "I'm sure she'll be delighted to have such remarkable visitors."

Frida Papp received her doctorate from the University of Cologne in 1928. From 1930 she was deputy director of the adult education center in Frankfurt am Main. After the transfer of power to the National Socialists, she emigrated to Spain in 1933, where she worked as a freelance writer in Barcelona, and stayed in Great Britain at times to report on the Spanish Civil War for newspapers. After the victory of the Franco troops, she fled across the Pyrenees to France in 1939, where she was interned. In 1941 she was able to emigrate to the USA. After three years of teaching without a permanent position in

Cleveland, she taught at Talladega College, a private university in Alabama, from 1944. There she was appointed professor of economics in 1945. In 1952, she was released in the wake of the events of the McCarthy era. From then on she lived as a freelance writer and speaker in Cambridge, Massachusetts.

Wikipedia.

The Alienation of Modern Man

This intriguing work deals with the plight of the alienated individual, estranged from humanity and the surrounding world. It examines such questions as: Why do writers like Kafka, Thomas Wolfe, Rilke, and the existential philosophers, who portray man as a stranger in the world, have such a strong appeal? It is caused by the increasing complication of our political life and by the growing separation between leaders and masses? Is it characteristic of the human condition, or is it a specific development of modern society? Should mankind resign itself to alienation, or can it be overcome, conquered?

https://monthlyreview.org/product/alienation_of_modern_man/

Frida Papp

Chapter 5

Frida Papp

Cipriana Milano, Sherlock Holmes, and Dr. Watson walked to the room where Frida Papp was staying. They knocked on the door and she said: “Please enter.” She was lying in bed, propped up on a pillow and reading a book when they entered the room.”

She smiled when she saw Cipriana.

“Cipriana, my dear. How kind of you to visit me,” she said. “And who are these two gentlemen with you?”

“I am pleased to introduce you to Sherlock Holmes and his colleague, Dr. John Watson,” she replied.

“What a treat,” said Frida. “I’ve read about your many triumphs, and I am delighted to meet you and your colleague, Dr. Watson.”

Holmes smiled. “Our pleasure,” he replied. He noticed that Frida Papp’s hair was cut short and bone white and her face was lined with wrinkles. She was painfully thin. She had beautiful green eyes and a lively expression on her face.

“May I be of any assistance?” asked Watson. “I am a physician and would please to help you any way I can.”

"You are most kind," Frida answered. "Alas, I'm beyond help. Actually, I'm feeling a good deal better. I took a hot bath and now I'm resting. I don't have the energy I used to have when I was younger, like Cipriana." She paused for a moment and then, turning to Holmes she asked, "And why are you here, mingling with Marxists?"

"I have suddenly taken an interest in Marxist theory," replied Holmes. "I've found the Marxists, to whom I've spoken, have extremely interesting ideas. And since you are all gathered together at this lovely old hotel, I decided to come here and meet with you and your colleagues."

Frida looked at Holmes with a wry smile on her face. You could see that she didn't believe that Holmes was being completely honest with her.

"Wonderful," she replied. "I always feel it is wonderful when someone discovers Marxism, especially when they are a mature adult and not a wild youngster full of passions and fantasies about changing the world overnight. You are to be congratulated."

"I would like to take this opportunity to find out more about your work, about your particular version of Marxism. Before I became involved with your colleagues, I always thought that Marxism was, shall we say, monolithic and the Marxists all believed the same thing. How, having discussed Marxism with Erich Fromm, Roland Barthes, and professor Milano, I've found that there are countless, it seems, perspectives on Marxism and Marxist thought. When you talk with Erich Fromm you get one perspective and when you talk with Roland Barthes you get another. Can't you Marxists agree on anything?"

"Your colleague Dr. Watson provides the answer to your question. Or, rather, his profession," she added. "There are many different specialties in medicine. Some doctors are surgeons, some are alienists, some specialize in the eyes. So we have many doctors but they all have different interests."

"Frida has done remarkable work on Alienation," interjected Cipriana. Many Marxists believe alienation is of central importance to Marxist theory."

"When you get to be ninety, like me," Frida added, "You move beyond the urgencies of your youth, such as finding good sexual partners and having a successful career. An American senator said, if I remember correctly, that we adopt ideologies and join movements to shield us from recognizing that our lives are minor events in the ongoing universe. But when you are ninety, it doesn't matter. Other things become important, such as having a good cup of coffee or a good bowel movement. So my work on alienation, that occupied my attention for many years, now seems much less important to me. I don't have to prove anything to anyone. I just worry about whether I'll wake up tomorrow."

“But since you are interested in Marxism,” she continued, “I will tell you a few things about alienation, which was the part of Marxist theory that I found most compelling. We start with the notion that men and women, without their being conscious of what they are doing, are alienated from anything that does not directly impact on the pursuit of their interests. This detachment reflects their estrangement from their selves and their societies. This kind of thinking is a reflection of the social structure of the societies in which we live and alienated societies stifle the realization of our potentialities. We are, it can be argued, compelled to become estranged from ourselves and others. We become strangers to others and ourselves. We become depersonalized and live in a state of radical anonymity. It is reflected in our cultures, in our literature, in our politics and every aspect of our lives.”

“I hear what you are saying,” Dr. Watson replied, but I don’t feel that way at all.”

“Of course, you don’t,” replied Frida Papp. “That is the test of Marx’s theory. You don’t realize that you are alienated. In a sense, you are alienated from the recognition of your alienation, which is necessary in bourgeois capitalist societies are to avoid radical changes. You may not be conscious of your alienation but that does not mean you are not alienated.”

“And how, may I ask,” said Holmes, “Do we escape from this alienation? I assume Marxists have an answer.”

“Different Marxists have different answers,” Frida Papp replied. “That is one of the central problems of Marxism. But we must make people aware of their alienation so they can find a way to escape from it. We deal with alienation not by some form of inner change or spiritual rebirth but by changing the economic structure of our societies. By creating societies where large masses of people are not exploited by the ruling classes and various kinds of elites.”

“So your contribution, Professor Papp,” replied Holmes, “is, in essence, making us aware of our alienation, and that will make us consider how we can overcome it. A worthy task.”

“Thank you,” she said. “It is difficult to deal with such a complicated subject in a short time, but I hope you now have some sense of what I did in my career, as a professor and a writer. It may sound crazy, but it is very difficult to convince people, like your colleague Dr. Watson, that they are not alienated, and yet, many people have some sense that things are not quite right with them or with the society in which they live. You have to realize that the ruling classes and elites also suffer from alienation—from themselves and the masses or members of the proletariat, as Marx put it.”

Frida Papp looked tired and in need of rest.

"By the way, Mr. Holmes," she added. "I am having a party tomorrow night when all our work is done and would be pleased to have you and Dr. Watson attend.

"Of course. We would be delighted. I thank you, yet again for your wonderful tutorial," said Holmes. "Now, Watson and I must take leave of you for we have to meet some of your other colleagues. We have an appointment with your Russian colleague, Mikhail Bakhtin." We leave you in the good care of Professor Milano."

"Mr. Holmes. It was a pleasure meeting you and Dr. Watson," said Ciprian Milano. "I have not had any occasion to spend time with detectives and found it most interesting. You will find Mikhail quite remarkable."

Holmes and Watson got up and left the room.

"How come you didn't ask her about the letter?" asked Watson. "I thought that was why we arranged to meet with her."

"No, Watson," replied Holmes. "I didn't feel the need to ask her about the letter. Her discussion of alienation and Marxism was all that I needed. Did you notice that she was wearing a wig?"

"No," said Watson. "That is most interesting."

In contrast to liberal feminists, socialist feminists, as Marxists, assume that the class system under capitalism is fundamentally responsible for women's oppression. At the same time, they agree with radical feminists that "patriarchy" (gender oppression) is fundamental in its own right and certainly existed long before capitalism. Thus, most socialist feminists argue that patriarchy and capitalism must be simultaneously addressed, largely via the eradication of divided labor by both gender and class...Also, in contrast to liberal feminists' focus on how media affects individual attitudes and behaviors, socialist feminists emphasize the centrality of media (and other communication processes, such as language, education, and art) in actually constructing ideology, including the ideology of women's secondary status.

Observations from a Socialist Feminist Perspective," by H. Leslie Steeves and Marilyn Crafton Smith, (*Journal of Communication Inquiry*, Vol. 11, Number 1, Winter 1987: 43, 44)

A terrorist society is the logical and structural outcome of an over-repressive society; compulsion and the illusion of freedom converge; unacknowledged compulsion besiege the lives of communities (and of their individual members)…In a terrorist society, terror is diffuse, violence is always latent, pressure is exerted from all sides on its members who can only avoid it and shift its weight by a super-human effort; each member is a terrorist because he wants to be in power (if only briefly); thus there is no need for a dictator; each member betrays and chastises himself. Terror cannot be located, for it comes from everywhere and from every specific thing.

Henri Lefebvre. Everyday Life in the Modern World. Trans. Sacha Rabinovich. New Brunswick, NJ: Routledge Books. 1984.

Cipriana Milano

Chapter 6

Cipriana Milano Writes a Letter

Dear Sergio:

Our workshop ends tomorrow and I will be back in Italy the day after. I miss you and the children and I miss Italy. You can't get a good cup of coffee in London so I'm drinking tea. The tea is excellent, of course. English food is not to my liking, except for the breakfasts at the hotel, which are superb. We all have breakfast together.

We have done all our work on planning for the conference next year. It has been a remarkable experience. We are staying at a gigantic old hotel, the Langham, right in the middle of London, not that I've had time to enjoy what London has to offer that much.

Trying to get a group of Marxists to agree on anything is not easy but we managed, somehow, to work out our differences. People like to come to London so we should not have any trouble attracting a large number of Marxist scholars to the conference. Our theme is "Is Marx Dead?"

We've had a bit of excitement, too. We all got a letter, presumably from one of us that said "Marx Est Mort. And one of us will be joining him soon." I didn't know what to make of it.

Erich Fromm got terribly upset about it and went to see a famous detective, Sherlock Holmes, to see if he could find out who sent it and prevent any harm from coming to any of us. Erich is very sensitive to threats of any kind, being Jewish and having grown up in Germany where there is rampant anti-Semitism.

Sherlock Holmes is a consulting detective who works in strange ways. He decided to interview everyone on the organizing committee and came to see me today, after his interviews with Erich and Roland Barthes. He asked me to explain my perspective on Marxism, which I did and didn't spend much time asking me who might have written the letter. He seems to be more interested in learning about Marxism than questioning us about which of our colleagues might have written the letter.

When he asked me about that I said I didn't have any way of knowing but the one person in our group who I think might have written it was Mikhail Bakhtin because he is interested in humor and I took the letter to be a kind of joke. Mikhail is Russian and there is something crazy about Russians and the Russian sense of humor that might have led him to send the letters to everyone.

Then I took him to meet Frita Papp, who wasn't feeling well and was resting in bed in her room. Holmes has an associate, Dr. John Watson who volunteered to be of any assistance if his help was needed.

Frita didn't look well. Of course, she is ninety and frail. Holmes asked her about her theories and she gave a short lecture on alienation, which is the aspect of Marxism that interests her the most. It is the humanist perspective on Marxism that focuses on the need for social justice. Frita is not a revolutionary.

Holmes listened to her and seemed to be fascinated by her ideas and by her. He looked at her all the time. He is very perceptive and I suspect that nothing escapes him. She invited him to a party she is having tomorrow night when our workshop or whatever you wish to call it ends. Holmes and Watson thanked her, said they would be delighted to attend her party, and left to interview Mikhail. Holmes didn't ask her if she had any ideas about who might have sent the letters, which I found curious. But he is a world-famous detective and has his methods. He is to meet with everyone in our group today.

So, I will be back the day after tomorrow. Love,

Cipriana.

Mikhail Mikhailovich Bakhtin (/bʌxˈtiːn/, Russian: Михаи́л Миха́йлович Бахти́н, pronounced [mʲɪxɐˈil mʲɪˈxajləvʲɪtɕ bɐxˈtʲin]; 16 November [O.S. 4 November] 1895 – 7 March 1975) was a Russian philosopher, literary critic and scholar who worked on literary

theory, ethics, and the philosophy of language. His writings, on a variety of subjects, inspired scholars working in a number of different traditions (Marxism, semiotics, structuralism, religious criticism) and in disciplines as diverse as literary criticism, history, philosophy, sociology, anthropology, and psychology. Although Bakhtin was active in the debates on aesthetics and literature that took place in the Soviet Union in the 1920s, his distinctive position did not become well known until he was rediscovered by Russian scholars in the 1960s. As a result of the breadth of topics with which he dealt, Bakhtin has influenced such Western schools of theory as Neo-Marxism, Structuralism, Social constructionism, and Semiotics. Bakhtin's works have also been useful in anthropology, especially theories of ritual. However, his influence on such groups has, somewhat paradoxically, resulted in narrowing the scope of

Bakhtin's work. According to Clark and Holquist, rarely do those who incorporate Bakhtin's ideas into theories of their own appreciate his work in its entirety.

While Bakhtin is traditionally seen as a literary critic, there can be no denying his impact on the realm of rhetorical theory. Among his many theories and ideas, Bakhtin indicates that style is a developmental process, occurring within both the user of language and language itself. His work instills in the reader an awareness of tone and expression that arises from the careful formation of verbal phrasing. By means of his writing, Bakhtin has enriched the experience of verbal and written expression which ultimately aids the formal teaching of writing.

https://en.wikipedia.org/wiki/Mikhail_Bakhtin

Mikhail Bakhtin

Chapter 7

Mikhail Bakhtin

Holmes and Watson found Bakhtin sitting in the restaurant having a cup of tea and a piece of cake.

“It is a great pleasure to meet you, Dr. Bakhtin,” said Holmes. “By chance, you are sitting at the same table where we met your colleague Roland Barthes.

“Please sit down and join me,” replied Bakhtin. “Would you like some tea and cake? The tea is excellent and so is the cake.”

“Thank you,” said Holmes. “That would be fine.”

Bakhtin summoned a waiter who brought them a pot of tea and some cake.

“Roland told me about you. How may I be of help?” he asked.

“We are here,” Holmes said, “because everyone in your committee received a curious letter.”

“Yes, it is a curious letter,” said Bakhtin. “But I didn’t take it seriously. I doubt it is a threat.”

“Your colleague, Professor Fromm, was very concerned about it and asked me to investigate the matter. That is why I and my friend Dr. Watson are here,” replied Holmes. “You do not consider it a threat, but what if you are wrong?”

“So how can I help?” asked Bakhtin.

“You can begin by telling us something about your particular version of Marxism. That might help us with our investigation. After that, I will have a question for you.”

“Very well,” replied Bakhtin. “You should know that I have written on many topics, but what would be of most interest to you would be my work on the novelist Rabelais and on what I describe as dialogism. When we speak, what we say is always connected to what has been said before and what will be said in the future. The word in conversation is always directed toward a future answer-word; it provokes an answer and structures itself in the answer’s direction. An authority on medieval Latin literature has suggested that it all is based on appropriation, reworking, and the imitation of previously written works. If we think of literary works, they are influenced by works that preceded them even though the writers may not be aware that they are borrowing language, plots, themes, or anything else. The same applies to conversation. What we say is influenced by what was said before and affects that will be said in the future.”

“Does that mean there is no such thing as originality?” asked Holmes. “I find that hard to believe.”

“It means,” said Bakhtin, “that originality is always tied to the way people create their works, and always is affected to varying degrees by previously created works because we share a common culture. Creation is always shaped, often at the unconscious level, by works that preceded the creation of a work. It is just logical to assume that writers and artists and creative people of all kinds are affected by the societies in which they are born and grow up. You can think of this as being connected to the Marxist notion that society creates consciousness, not consciousness society. The idea that there is such a thing as pure originality is a form of what Marxists describe as false consciousness.”

Holmes smiled.

“It is amazing how many different perspectives on Marxism there are,” he said. “I have read any number of articles on Marxist thinkers in the Telegraph, but I never realized that Marxism was so complicated and Marxists were so creative in the way they interpreted Marx and his ideas.”

“I call my theory ‘dialogism’ and it has implications to what we might describe as the sociology and politics of consciousness. My theory forces us to recognize that works of art are, to varying degrees, based on earlier works and anticipate future works. Parody would be a good example. In parody, a writer imitates a work of art, or a writer’s style, or a literary genre. The reader must be aware of the original work, style, or genres for the parody to be meaningful.”

“That makes sense,” said Watson. “I must admit I have enjoyed some literary parodies and found them entertaining and amusing. In my profession, dealing with people with illnesses, a bit of laughter is always welcome."

“From my perspective,” said Bakhtin, “laughter is very important and has political implications. I see it, curious as it might seem, as indirectly connected to revolutionary consciousness. Laughter purifies from dogmatism, it liberates from fanaticism, pedantry, fear, and intimidation. It does not deny seriousness but completes it. The serious aspects of class culture are official and authoritarian; they are combined with violence, prohibitions, limitations, and always contain an element of fear and intimidation. These elements prevailed in the Middle Ages during periods of the carnival.:

“These carnival periods, I take it, still exist in our modern carnivals,” said Holmes.

“Yes, and carnivals, which were full of feasts and laughter, which were periods when social rank was of no importance, paved the way for our modern carnivals and the all-important role of laughter in medieval society and modern society. Laughter overcomes fear, for it knows no inhibitions, no limitations. It is the victory of laughter over fear that generates a revolutionary consciousness and sets the stage for a victory of the oppression found in bourgeois societies. Laughter degrades power and Marxists would argue makes possible the destruction of the capitalist order and leads, ultimately, to a society not structured on class differences but the destruction of classes and on the creation of societies that approximate the carnivalization found in earlier times.”

“I could never have imagined that laughter could be so important,” said Holmes, “But your argument makes sense. And now, if you don’t mind, I have a question. Who do you think wrote the letter? I can imagine that with your perspective on laughter and humor, you are naturally inclined not to take the letter seriously, but if the author of the letter is serious and the letter is a threat and your colleagues are in danger, it would be important for us to know who wrote it so we can prevent something serious from taking place.”

“It wouldn’t surprise me,” replied Bakhtin, “If Erich Fromm wrote the letter and then came to see you in order to throw suspicion off himself. It would be uncharacteristic and the result, no doubt, of some kind of a traumatic experience that led to this kind of behavior. But that is a wild guess informed by my sense that irony often plays an important role in our affairs.”

“Thank you,” said Holmes. “I have found your theories quite remarkable and your suggestion that it might be Dr. Fromm also credible. My experience with solving cases involving murderers suggests that anything is possible when you deal with the criminal

mind. And now, alas, we must take leave of you for we have yet another one of your colleagues to interview now, Professor Raymond Williams. It has been a most enjoyable conversation and one that I believe will turn out to be very useful."

"You'll find Raymond to be very interesting," said Bakhtin. "His books have been quite influential and his perspective on Marxist theory will add a great deal to your understanding of the subject.:

"We look forward to meeting him," replied Holmes.

"Who knows," added Bakhtin, laughing, "By the time you've finished talking with all my colleagues, Mr. Holmes, you might be able to write a valuable book on Marxism. Maybe something like Marxism and evil."

Raymond Henry Williams (31 August 1921 – 26 January 1988) was a Welsh Marxist theorist, academic, novelist, and critic. He was an influential figure within the New Left and in wider culture. His writings on politics, culture, the mass media, and literature made a significant contribution to the Marxist critique of culture and the arts. Some 750,000 copies of his books have sold in UK editions alone and there are many translations available. His work laid the foundations for the field of cultural studies and the cultural materialist approach.

Williams was concerned to establish the changing meanings of the vocabulary used in discussions of culture. He began with the word culture itself, and his notes on sixty significant but often difficult words were to have appeared as an appendix to Culture and Society in 1958. This was not possible, and so an extended version, with notes and short essays on 110 words, appeared as Keywords in 1976. Words which were examined included "Aesthetic", "Bourgeois", "Culture", "Hegemony", "Isms", "Organic", "Romantic", "Status", "Violence" and "Work". A revised version in 1983 added twenty-one new words, including "Anarchism", "Ecology", "Liberation", and "Sex". Williams wrote that The Oxford English Dictionary (OED) "is primarily philological and etymological," whilst his work was on "meanings and contexts". In 1981, Williams published Culture, in which the term is given extended discussion. Here it is defined as "a realized signifying system", and is supported by chapters discussing "the means of cultural production, and the process of cultural reproduction"

https://en.wikipedia.org/wiki/Raymond_Williams

Raymond Williams

Chapter 8

Raymond Williams

"Watson. What did you make of Dr. Bakhtin?" asked Holmes, as they walked to a lounge where they were to meet Raymond Williams.

"He certainly has a wild imagination," replied Watson. "His ideas were considerably different from the description of Marxism we got from the other members of the organizing committee."

"And yet," Holmes replied, "They made sense to me. He's somewhat of a utopian with the notion that there could be a society that is carnivalesque. But his theory that artists always are influenced or borrow, whether they are aware of what they are doing or not, seems correct."

They found Williams in a small lounge off the lobby of the hotel."

He saw them and greeted them.

"Mr. Holmes and Dr. Watson. What a pleasure to meet you. Several of my colleagues have told me about their animated conversations with you. They said you both are good

listeners and what all professors crave are people who actually listen to what they have to say."

"Thank you," Holmes replied and he and Watson sat down. "You know then why we are here."

"Yes, indeed," said Williams.

"Dr. Bakhtin joked that I am meeting with you because I want to write a book on Marxism. I do admit that after having talked with you and your colleagues, I could do so, were I the kind of person who wrote books. I cannot do so because I am endlessly involved in solving crimes and catching murderers."

"I am interested in ideology," Williams said, "which I define as a system of beliefs held by a particular class or group, or as a system of illusory of false beliefs, what Marx described as false consciousness, or, in a broader sense, as the process of producing ideas and meanings. Most Marxists argue that our beliefs are tied to our class positions. What many Marxists do is search for masked ideologies hidden in our entertainments and other aspects of our cultures. To simplify matters, these ideologies are generated and spread by the ruling classes to prevent the working classes, the proletariat, from becoming aware of their exploitation and revolting. To understand how this works, we must invoke Marx's ideas about the relationship between the base, the economic system and relations that exist in a society and its superstructure, the institutions such as the Church, the educational system, and the legal system that is shaped, but not completely determined, by the base. The nature of this superstructure is a problem and one that different schools of Marxists argue about."

"One thing we have learned from our discussion today," interjected Holmes, "Is that Marxists have different perspectives on just about everything, not only this superstructure that Marx wrote about."

"You are talking about what we Marxists describe as the process of determination," Williams said, or, in some cases, overdetermination that deals with the relations between the base and superstructure which is a subject about which Marxists argue. This is highly technical and not worth our effort. But what I feel will be of great interest to you is my work on hegemony, a theory most notably dealt with by the Italian Marxist Antonio Gramsci. Hegemony goes beyond, we might say, both culture and ideology and the notion of manipulation, for what hegemony refers to is the idea that ideological manipulation becomes invisible because it is so all-pervasive. As such, we have no way of recognizing the way ideology shapes our thinking, no way of comparing our consciousness with

anything else, and thus we are unable to recognize the degree to which our consciousness has been shaped by the ruling classes.

"This would mean," Holmes said, "That we have no way of recognizing the fact that we hold certain beliefs because hegemony dominates everything. Is that correct?"

"Precisely," replied Williams. "Gramsci said rule involves coercion but generally people's thought is shaped by a complicated relationship of social, political and cultural forces, hegemony involves domination and is so all-inclusive that we don't recognize the way class interests affect us."

"If hegemony dominates our thinking," asked Watson, "who discovered it? Who escaped from domination by what you call hegemony and how did he recognize that it exists?"

"Dr. Watson," said Williams, "You ask a very fine question. Gramsci and many Marxists as a result of their studies and experiences were able to escape from hegemonic domination. If I were a psychologist, I'd say Gramsci was not raised or socialized in typical ways."

"I find all of this fascinating," said Holmes. "It would seem that there are countless variations of Marxist belief and an incredible number of theories, many of which I find to be quite ingenious, related to Marxism. I can see from talking with you and your colleagues that there are worlds within worlds of which people like my dear friend Watson and myself are not aware."

"My dear Mr. Holmes," replied Williams, "If you were to spend a good amount of time in any fine university, such as Oxford or Cambridge, you would find the same thing you are experiencing with us. Academic life is full of friendly disputes between scholars in every field about every aspect of whatever subject they are interested in. And generally speaking, all these professors have reasons for their beliefs. So if you find that we Marxists don't agree on everything, or have our own theories to explain whatever it is we are interested in, please do not be surprised. I should add that in the course of my career, like many of my colleagues, have evolved in my thinking, so what a Marxist tells he believes one year might be quite different from what he believes five or ten years later. It is just natural. As we get older, as we have different experiences, as things happen, our thinking gets changed. Indeed, it would be unnatural for us not to change. Of course, this applies to everyone. People are always changing. What Marxists want to know is if they change their political beliefs, why did they change them."

"In the course of my career," Holmes replied, "I have dealt with criminals of all kinds, who have extended incredible energy in figuring ways to evade discovery. Some of them have been quite ingenious. But they pale in comparison to the brilliance I have discovered

in my discussions with you and your colleagues. And I have two more of your colleagues to meet today. This has been quite an experience."

They were joined, then, by a man of about forty who introduced himself.

"My name is Guy Debord and I was told by my colleagues that you were interested in talking with me," he said. "I am here, at your service."

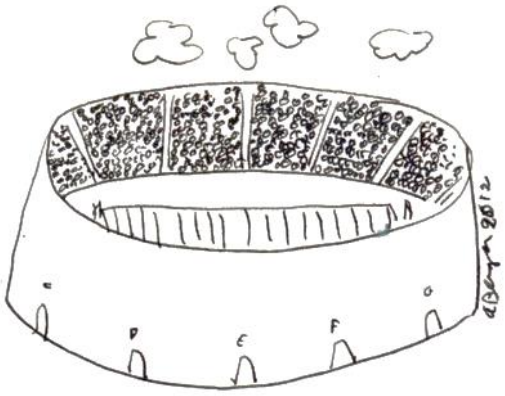
"If you will excuse me," said Raymond Williams. "I have to talk with Cipriana and Roland about our program for next year."

He got up and left.

In the early 1960s Debord began to direct the SI toward an end of its artistic phase, eventually expelling members such as Jorn, Gallizio, Troche, and Constant—the bulk of the "artistic" wing of the SI—by 1965. Having established the situationist critique of art as a social and political critique, one not to be carried out in traditional artistic activities, the SI began, due in part to Debord's contributions, to pursue a more concise theoretical critique of capitalist society along Marxist lines.

With Debord's 1967 work, The Society of the Spectacle, and excerpts from the group's journal, Internationale Situationniste, the Situationists began to formulate their theory of the spectacle, which explained the nature of late capitalism's historical decay. In Debord's terms, situationists defined the spectacle as an assemblage of social relations transmitted via the imagery of class power, and as a period of capitalist development wherein "all that was once lived has moved into representation". With this theory, Debord and the SI would go on to play an influential role in the revolts of May 1968 in France, with many of the protesters drawing their slogans from Situationist tracts penned or influenced by Debord.

https://en.wikipedia.org/wiki/Guy_Debord



Chapter 9

Guy Debord

"I understand you are here about the letter," Debord said. Aside from Erich Fromm, none of us took it very seriously. I see it as a kind of practical joke, but I can understand why Erich found it upsetting. The Freud in him is alert to the manifestation of psychological problems."

"You are correct," replied Holmes. "It may be some kind of a joke but if it isn't, you all are in danger and I am here to do what I can to make certain that nothing untoward occurs."

"That makes sense," answered Debord.

"You have an opportunity now," Holmes said, "to further our education and explain to us your particular kind of Marxism. I have found when investigating crimes, or, in this case, potential crimes, everything is important and I have built my career as a consulting detective on noticing things to which other people paid no attention."

"Yes, I see," said Debord. "One cannot argue with success. My perspective on Marxism is quite different from Erich Fromm's. He combines Freudian theory with Marxism. And it is different from Roland Barthes, who we can describe as a Marxist semiotician.

Raymond Williams, on the other hand, is interested in Marxism and culture and the problem of hegemony, while Cipriana Milano concerns herself with the role newspapers and media play in bourgeois societies. My concern is with the role of spectacle in capitalist societies. As a point of departure, I start with the ideas of Feuerbach who argued that in our epoch we prefer the image to the real thing, the copy to the original. What is sacred for people is illusion. From there it is not difficult to understand the role of spectacle."

"Most interesting," said Holmes. "Please continue."

"The entire life of societies in which the modern conditions of production announces itself as an immense accumulation of spectacles. Everything that used to be directly lived has moved away into a representation. The spectacle presents itself simultaneously as society itself, as a part of society, and as an instrument of unification. I define spectacle as not a collection of images but a social relation among people mediated by images. The spectacle, understood in its totality, is simultaneously the result and the product of the existing mode of production. It is not a supplement to the real world, its added decoration. It is the heart of the unrealism of real society. In all its specific forms, as information or propaganda, advertisement, or direct consumption of entertainments, the spectacle is the present model of socially dominant life. The spectacle presents itself as an enormous unutterable and inaccessible actuality. It says nothing more than 'that which appears is good, that which is good appears.' The attitude that it demands is this passive acceptance, which in fact it has already obtained by its manner of appearing without reply, by its monopoly of appearance."

"I find it very difficult following you," said Watson. "It may be your use of language or the way you characterize spectacle. I've always thought of spectacle as some kind of unusual entertainment or an unusual public display. But you make everything a spectacle. If everything is a spectacle, doesn't the idea of spectacle disappear?"

"That is a good point," replied Debord. "I am interested in the role that spectacle plays in bourgeois societies, in the way it takes control of every aspect of people's lives, their use of time, the way it organizes space and things like that. What it does is usurp the ordinary, which we may think of as different from the spectacular, as its opposite. The concept of spectacle only has meaning because there is such a thing as the ordinary, the normal. What I argue is that the spectacle has obliterated the normal and that in this epoch, illusion is now preferred to reality and the image is preferred to the thing it portrays. You may think of illusion as related to what Marx called false consciousness. I do admit to having a fondness for playing with words that you might find confusing, Dr.

Watson. But I believe my argument about the role of illusion in spectacles is most important."

"When you talking about spectacle as the monopoly of experience," Holmes said, "I cannot help but thinking of your colleague Raymond Williams and his discussion of hegemony. You both seem to have similar ideas on the way modern society shapes our thinking. I, too, find your discussion a bit difficult to follow but I can understand how you are able to elevate spectacle to playing a dominant role in society. You have provided us with yet another perspective on Marxism and made me think that I will most definitely attend your conference being held here in London next year. I can understand the appeal that Marxist thought has to people. The question I ask of Marxists is this. You have noble goals. You want a society characterized by social justice and are repelled by the exploitation you find in our contemporary society with masses of people living in poverty. The problem, for me, is how do you achieve this good society. I have met Lenin and talked with him at considerable length. His notion of a dictatorship of the proletariat disturbs me, for that dictatorship may end up creating a society much worse than the one we live in now. In short, the proletariat, if they seize control of a society, may turn out to be worse than the bourgeoisie."

"You are correct, Mr. Holmes," replied Debord. "You have identified a central problem of Marxism and one that separates those Marxists like Erich Fromm who want to gradually change society and Marxists like Lenin who champion a violent overthrow of the capitalist order. You can be certain that this problem that you identified will be a major concern when we have our conference."

"One last thing," said Holmes. "Do you have any notion of who might have written that letter?"

"I can only guess," said Debord. "It is inconceivable that any of my colleagues would have written such a letter as a threat. They are all of the highest moral character. But if one of them had some kind of a traumatic experience that disturbed their sense of psychological equilibrium, then I can conceive of them writing the letter. But you, Mr. Holmes, are the person with the most experience in detecting criminal thinking and intent. From my perspective, my answer would be based on national character. And the one colleague whose national character is prone to swings between extremes is my dear friend Mikhail. There are powerful strains in the Russian psyche as it swings between being submissive and feeling guilty and outbursts of self-glorification, between feeling weak and feeling powerful. That's the way Russians are. With them, it is feast or famine. And Russians also have problems with alcohol. So, based on my understanding of Russian national character, I would guess that if any of my colleagues are capable of writing the

letter, it would be Mikhail. He also has a wicked sense of humor and if he did write the letter, no doubt thought of it as a kind of joke."

"Thank you, so much," said Holmes. "You have given us a great deal to think about."

"It was my pleasure," replied Debord. "And now, if you will excuse me, my colleagues are having a meeting shortly."

He got up and left.

Traditional qualitative approaches often assume a social world and then seek to understand the meaning of this world for participants. Discourse analysis, on the other hand, tried to explore how the socially produced ideas and objects that populate the world were created in the first place and how they are maintained and held in place over time. Whereas other qualitative methodologies work to understand or interpret social reality as it exists, discourse analysis endeavors to uncover the way in which it is produced. This is the most important contribution of discourse analysis: it examines how language constructs phenomena, how it reflects and reveals it. In other words, discourse analysis views discourse as constitutive of the social world—not a route to it—and assumes the world cannot be known separately from discourse.

Nelson Phillips and Cynthia *Hardy Discourse Analysis: Investigating Processes of Social Construction* (2002)

For human beings, society is a primary reality, not just the sum of individual activities…and if one wishes to study human behavior, one must grant that there is a social reality…Since meanings are a social product, explanation must be carried out in social terms…Individual actions and symptoms can be interpreted psychoanalytically because they are the result of common psychic processes, unconscious defenses occasioned by social taboos and leading to particular types of repression and displacement. Linguist communication is possible because we have assimilated a system of collective norms that organize the world and give meaning to verbal acts.

Jonathan Culler, *Ferdinand de Saussure* (1986:86:87)

Atena Vandirk

Chapter 10

Atena Vandirk

Atena Vandirk was waiting for us in the hotel lounge. She was a slender woman in her thirties with short, dark hair and had an expression of high seriousness on her face. She smiled when she saw Holmes and Watson approaching her.

“Mr. Holmes and Dr. Watson,” she said. “I’ve heard all about you from my colleagues. Is it true,” she asked, in a mocking voice, “That you are planning to write a book, Mr. Holmes, on ‘Varieties of Marxist Experience?’”

“I could,” replied Holmes, “If the criminals who are causing so many problems would stop stealing things and killing people. Unfortunately, though I would, indeed, find it challenging and entertaining to write such a book, I will have to leave the topic to you and your remarkable colleagues.”

“Most people don’t have an accurate idea of what Marx wrote and what Marxists, old and new, have made of his writings,” she added. “Newspaper accounts cannot do justice to the complexity and power of his thinking.”

“After having spent the day talking with your colleagues, I most certainly agree with you,” Holmes replied.

"I am a bit unusual," added Atena, "In that I am not a political scientist or sociologist, but was trained as a linguist and it is the role language plays in bourgeois societies that if of interest to me. You may wonder—what does a professor linguistics have to do with Marxist theory? Ideologies are generally studied by social scientists yet there is a good reason for a linguistic approach to ideology and that is because they are expressed and reproduced by language. Marxism and other ideologies would not be adhered to by so many people if their ideas were not formulated by the utterances of politicians and the followers of those politicians. We generally understand ideology to be defined as the basic ideas shared by some group and this involves communication. For members of groups to get to know, acquire, learn, or change their ideological beliefs, to inculcate them to new members, to defend them against competing groups and ideologies, or when trying to get new adherents, the members of groups have to communicate. That is, they need to listen or to read, to talk, and to write many discourses that express and enact these ideological beliefs."

"Professor Vandirk. That seems perfectly reasonable to me," said Holmes. "I would say that it is inconceivable to formulate or spread ideologies without language. Or to have a society without language, for that matter. In my work as a consulting detective, I am always interested in what people have to say. I would say that would apply to every field."

"Yes," she replied. "But you have to realize that what we call critical linguistics, which focuses on the ideological uses of language, only has developed in recent years. We call the field of study of those interested in language and ideology Critical Discourse Analysis or CDA. We are interested in the use of language by the dominant groups in society and the abuse of power based on race, gender, ethnicity, and class. We are still in the process of figuring out how language expresses and reproduces ideologies. My colleagues are interested in the content of ideologies while we critical discourse analysts are concerned with how these ideologies are expressed and formulated by language."

"It seems rather strange to me," said Holmes, "That Marxists aren't interested in language since it is through language that Marxist ideology is formulated."

"Actually, many Marxists have written on language but generally not with the precision that linguists do," added Professor Vandirk. Language is intertwined with how we act and how we maintain and regulate our societies. Language is part of the way that people seek to promote particular views of the world and make them appear natural and componential. Through language certain kinds of practices, ideas, values, and identities are promoted and made to seem natural. Institutions such as schools and universities are sites where such knowledge becomes formulated and disseminated. What we describe as culture is inseparable from language."

“I can understand your interest in language,” said Watson. “I am a physician and in many cases where there aren’t physical symptoms, it is only through the way my patients describe their problems that I can make a diagnosis. And in many cases, my patients cannot accurately describe their problems. That explains why we are developing tests. Because of the inability of people to describe their problems.”

“Yes, I can understand the problems you face in treating your patients. It is through discourse that your patients inform you of their medical problems. How they describe their problems is what is important. We can turn from physical problems that your patients have to social problems and the matter of ideology. Critical linguists argue that language both shapes and is shaped by society and assume that power relations are expressed and negotiated through discourse; that is, through the use of language. We seek to reveal connections between language, power, and ideology that are hidden from most people. We are interested not only in what people say but how they express their ideas.”

“Professor Vandirk,” said Holmes. “You have added yet another perspective on Marxism. I can see that there are an infinite number of different approaches to the subject and that scholars in many fields have something to say about Marxism and the problem of ideology.”

Chapter 11

Conclusion

The next evening, before they were to leave for Frida Popp's party, Holmes and Watson started discussing the events of the day before, when they interviewed the Marxists at the Langham

"I don't know about you, Watson," Holmes said, "But I found yesterday to be both exhausting and exhilarating. If you think about it, we had tutorials on different aspects of Marxist theory from people of great repute and remarkable intellectual ability. Whatever one might think about Marxism, the men and women we met yesterday were all very impressive."

"Holmes," replied Watson, "I found it more exhausting than exhilarating. Perhaps because of my profession, I focus my attention on solving medical problems that individuals face and so I am not concerned with social and political matters except, that is, where there are problems with the spread of diseases. Yet, I do admit I found the professors all seemed to be quite passionate about their interests and infused with a high moral sensibility. That I truly admire."

"You are quite correct, my dear Watson," said Holmes. "They all were motivated by a desire to improve society and find ways of solving serious social problems, though I'm not sure that Marxism solves more social problems than it creates. What struck me is the way each of them had a different perspective on Marxism, and so we met Erich Fromm who seems to be interested in finding a way to blend Freud with Marx in a way to expose

to people the role that illusions have in their lives. Illusions that the so-called ruling classes want the masses to have. They all seemed to accept the notion that the ruling classes, what they call the bourgeoisie, play a role in spreading false ideas that the general public has, Fromm's illusions, and the ideas that Barthes and Vandirk have about hidden or masked ideologies."

"Is there no field of academic study where there aren't Marxist perspectives on things?" asked Watson. "I wouldn't be surprised if there were surgeons with Marxist approaches to surgery and Marxist alienists in all of our hospitals."

"I found Professor Papp's theories about alienation quite compelling," added Holmes. "Her answer to the problem of alienation, and the answer all the Marxists offer to whatever social problem you can think of was always the same—some kind of a humane and non-revolutionary version of Marxism. I don't think they approved of Lenin or that Lenin would approve of them. I recall meeting Lenin years ago, when the semioticians were having a conference, and his perspective on Marx and the role of Marxism in society was quite different from Professor Bakhtin's."

Holmes and Watson arrived at the hotel and were shown to a small room where the Marxists were assembled. They were all talking with one another and seemed in excellent spirits.

"Mr. Holmes, how pleasant to see you and Dr. Watson," said Frida Papp. "Come sit down and have some champagne. We are joyfully ending our work. Mikhail most certainly approves since he is a firm believer in the role of feasts and festivities in societies. So we are having a champagne party to mark the end of our labors."

She motioned them to two chairs that were next to hers. On her right was Roland Barthes and on Watson's right was Diana Vandirk.

"I have to say," Frida Papp continued, "That I love parties. I was married for many years to a man who was a person of great wealth and had occasion to spend a great deal of time at parties and other social events to which we were invited. Since his death, ten years ago, I've had to host my own parties and none were as memorable as this one, in which I'm with people I admire and about whom I feel most affectionate."

"We are most pleased to be able to spend this time with you and your colleagues," replied Holmes. "They are all remarkable conversationalists and scholars of great repute. I found our day with you and your fellow Marxists very exciting and challenging. I cannot recall my ever having a day like yesterday that was so rich in ideas."

“I hope, Mr. Holmes and Dr. Watson, that we did not burden you too much with our notions,” said Mikhail Bakhtin. “It can be a bit overwhelming when you spend a day trying to make sense of all the different theories to which you and Dr. Watson were exposed. That is why we need festive occasions like this party. And that is why, since the middle ages, people have always needed carnivals and festive events to help them recuperate from the burdens of everyday life.”

With that, he took a drink of champagne and raised his class, saying “to the carnival.”

“I am going to propose a toast,” said Frida Papp, but before I do I want to tell you all a true story. Everyone in the room stopped talking to hear Frida’s story.

“For as long as I can remember,” she said, “I have been fascinated and curious about how people arrive at themselves. When I was a child I wondered why people were the way they were. Why some of my friends were kind and outgoing and others were unpleasant and nasty. I pursued my interest in the matter at the university where, in my readings, I discovered that some theorists argued that society is an abstraction and only individuals exist. That struck me as an absurdity. Then I read Joan Riviere who argued that the first few weeks of life when we are babies at the breasts of our mothers are crucial in our development. We realize that we are dependent on others to satisfy our needs and love in the form of desire. The notion that the child is the father to the man is of central importance and reading Riviere made me wonder how anyone survived infancy and childhood without grievous psychological problems. I pursued this topic and it eventually led to my writings on alienation, which is about the radical separation people feel from themselves and others.”

“I found your discussion of alienation profound,” said Holmes. “It gave me a great deal to think about. Not only about others but also about myself.”

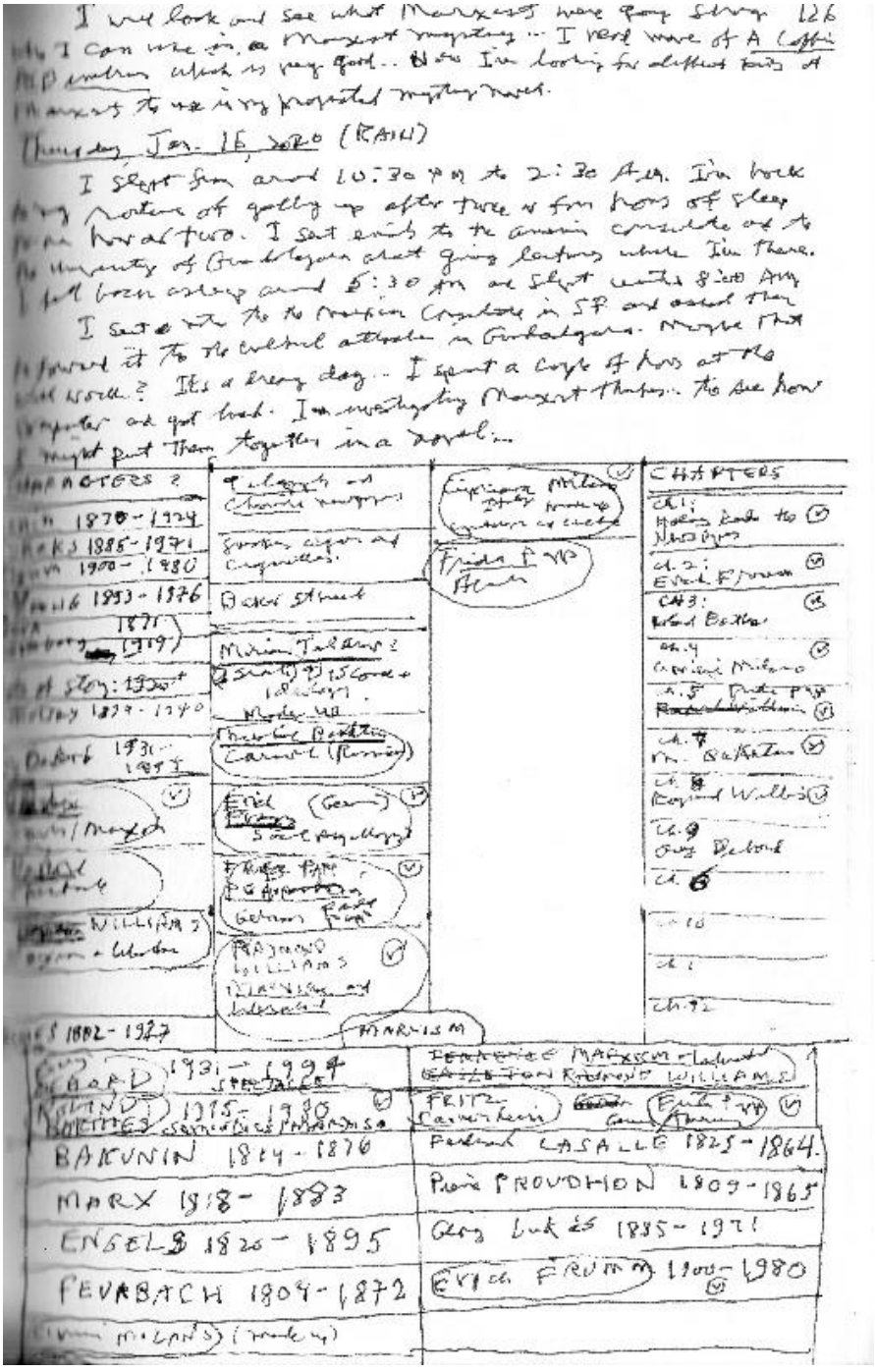
“Thank you,” replied Frida. “Let me continue. I am, of course, simplifying matters greatly. It was when I moved from Germany to America that my thinking changed. I recognized that Americans are very different from Germans and from people in other countries as well. But the same can be said about Germany. Germans are different from the French and Italians and Greeks and Scandinavians. Everyone raised in one country is different in important ways from people raised in other countries. This led to my work on national character and the notion that children raised in a country for the first seven or eight years are different from children raised in other countries. I concluded that cultures can be described as systems of codes of behavior that children learn and which shape their thinking and behavior for many years. But I noticed, of course, that children in America might not be exposed to the same cultural codes and thus you have differently socialized groups of children who become adults with specific beliefs and values. And yet, though

children may be socialized in groups or subcultures, they all are different in many respects. From national character, I moved on to the notion that it is social and economic classes that are critical since, as Marx explained, society determines consciousness, not consciousness society. I found American society to be a remarkably alienated one where large numbers of people believe that they are the architects of their fortunes and that willpower was the most important determinant of one's success.

"I agree with you," said Erich Fromm. "American national character is individualistic and when you push it a bit, you get alienation. DeTocqueville warned about American individualism and he was correct."

"Yes, Erich, you make good sense," she answered. "And so I have spent many years writing about alienation as the problem of our age. Americans live under the illusion that there are no social classes and that everyone has an equal opportunity to succeed if they are determined enough. I think Americans are uniquely lonely and desperate and suffer more from alienation than people in any other country I've visited. This, briefly, is the story of my formation and my career. There is one more thing I have to tell you. America has very good doctors if you can afford them. I have been in the care of a certain kind of doctor for many years and when I saw him recently he had very bad news for me. I am to die in two or three months, and that explains why I wrote the letters I sent to everyone. The letters were meant to be a kind of announcement. People send birth announcements and I thought I would send death announcements, to people to whom I have the greatest admiration and affection. I never could have imagined that Erich would be upset by the letter and would consult a detective--indeed, the best detective there is, Mr. Sherlock Holmes. That letter, I believe, has led to Mr. Holmes and his associate Dr. Watson, meeting all us and learning a bit about the way we use Marxism in our research and writing. And so I offer this toast. "To Karl Marx. He is dead and yet he lives."

Everyone in the room raised their glasses and repeated, "To Karl Marx. He is dead and yet he lives."



Coda: How I Wrote This Book

Like many writers, I keep a journal and when I started thinking about writing this book, I started making notes in my journal. On my journal page shown above, I listed some Marxists, such as Marx, Lenin, Trotsky, Gramsci, Bakunin, Barthes, Proudhon, Lasalle, Fromm, Barthes, Dubord, Eagleton, and so on.

I was thinking of using Terry Eagleton, author of books such as *Marxism and Literary Criticism and Criticism* and Ideology, but decided that Raymond Williams, author of *Marxism and Literature*, was more important and chose him instead of Eagleton. I put a notice on Facebook about my book and several people suggested Williams rather than Eagleton.

I was guided in my choice of authors by Marxists whose ideas were interesting and important and were accessible to my readers. Marxist theory can be intimidating and I reasoned that it didn't make sense to have important Marxist thinkers in my cast of characters if my readers couldn't understand what they were saying.

After a bit of thinking I decided to focus my attention on more or less modern or contemporary thinkers, which explains why I have chapters on Erich Fromm, Roland Barthes, Raymond Williams, and Guy Dubord and deal with topics such as alienation and linguistics. I also invented several characters who deal with the ideas of various Marxist thinkers that I thought it would be useful to write about. So I have turned male Marxists into invented female Marxists in several chapters to make sure that I had some female characters in the story.

In addition to being a writer, I am an artist and have illustrated my books with drawings of some of the real authors and made-up authors. I believe that illustrations in a book are important because they break up lines of type and make a book more visually interesting.

Throughout my career, I have used the writings of many of the Marxists in this book. And I have written some academic mysteries, which also function as textbooks. I have three Sherlock Holmes mysteries: *Durkheim is Dead: Sherlock Holmes is Introduced to Sociological Theory; An Introduction to Psychoanalysis or Freud is Fixated; and Marx Est Mort*. I have another mystery/textbook, *Saussure Suggests*, but it is not a Sherlock Holmes mystery but features a detective I have used in many other mysteries, Solomon Hunter.

My four academic mysteries cover the four most important methodologies used in cultural studies and it is conceivable, though unlikely, that a course on cultural studies could be taught using the mysteries. The books, let me remind you, use quotes from important thinkers before each chapter, and each chapter uses material from the theorists in the dialogue.

I would describe my academic mysteries as a means of sugar-coating the didactic pill. That is, the mysteries are textbooks but textbooks in the form of a mystery. These mysteries are full of dialogue, which is where I do the teaching, but have a storyline of sorts and thus readers might enjoy the books while learning something at the same time. So while some mysteries have more action and drama, my mysteries have long paragraphs in which my characters explain some topic of theory.

When I was writing my first Sherlock Holmes mystery, my editor kept sending me notes saying "put more content into the book." So I was torn between telling a story and pumping content into the book and content won. I hope you will find that you've learned a good deal about the role Marxists play in different disciplines, such as semiotics, linguistics, political science, psychology, and so on, and enjoyed meeting my characters. They have a lot to say and a lot to teach us.

Arthur Asa Berger
Mill Valley, California

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My name is Sherlock Holmes

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Introduction

My Name is Sherlock Holmes is a rarity—a first-person Sherlock Holmes murder mystery and the only first-person Holmes mystery I know of. It deals with the ideas of some of the most important psychoanalysts, sociologists, and cultural theorists of the early twentieth century.

I hope you will find this book both entertaining and instructive as Holmes has interviews with the likes of Sigmund Freud, Georg Simmel, Ferdinand de Saussure, Emile Durkheim, and several invented characters.

I have used the writings of these thinkers here and there in the dialogues so you are getting a kind of pastiche of the ideas of these important thinkers. I have also added a number of my drawings of these figures to give the book a more visually interesting look.

The Russian communications theorist Mikhail Bakhtin has written that communication is dialogic and that what we say and write is based on material written before us which affects, whether we are conscious of this material or not, what we say and write. All texts, including this book, are intertextual and draw upon texts written by others through the ages and affect future texts. All texts are influenced by texts that preceded them even if the persons creating the texts are not aware that they are "borrowing" plots, themes, language, ideas, or anything else.

This exists because we share a common culture and this borrowing is sometimes consciously done, as in the case of parody, but often the borrower is unaware of doing any borrowing. In this book, I have "borrowed" from the writings of all these different scholars and I've "borrowed" my hero, Sherlock Holmes. So My Name is Sherlock Holmes is a novel of ideas that uses the ideas and writings of some of the greatest minds

of recent years to "solve" a mystery. What you will find is that each character in the book offers a different explanation of why the murder was done, each of which is plausible.

I have also offered quotations of interest before each chapter to add to the collection of ideas that you will find in this mystery. And now we begin our adventure as Sherlock Holmes is asked to solve yet another murder, but unlike other Holmes stories and books, we find Holmes, himself, telling the story. He is a most reliable narrator.

The desire for money is the permanent disposition that the mind displays in an established money economy. Accordingly, the psychologist simply cannot ignore the frequent lament that money is the God of our times. Or course, he can only linger on it and discover significant relationships between the two ideas because it is the privilege of psychology not to commit blasphemy. The concept of God has its deeper essence in the fact that all the varieties and contrasts of the world reach unity in it, that is the coincidentia oppositorium, in the beautiful phrase of Nicholas of Cusa, that peculiarly modern spirit of the waning Middle Ages. It is this idea that all the strange and irreconciled aspects of being find unity and harmony, from which stem the peace, the security and the all-encompassing richness of feeling, which are part of the idea of God and the idea that we possess Him.

The feelings stimulated by money have a psychological similarity to this in their own arena. By increasingly becoming the absolutely sufficient expression and equivalent of all values, it rises in a very abstract elevation over the whole broad variety of objects; it becomes the centre in which the most opposing, alien and distant things find what they have in common and touch each other.

Georg Simmel, "Money in Modern Culture*" Theory, Culture & Society*. Vol. 8, no. 3, 1991, pp. 17-31.

Preface

My name is Sherlock Holmes. I am a consulting detective and, according to some people, the best one in the world. Of course, there aren't that many consulting detectives so being the best of a small group is not as significant as it might seem. I live in London at 221b Baker Street and share an apartment with Dr. John Watson, who helps me many times when I am working on a case.

Like all consulting detectives, I have my eccentricities, but I am not as bad as Hercules Poirot, that funny little Belgian man with a strange mustache who must have his boiled eggs equal in size when served to him. I have a fondness for some drugs and love to play the violin, but that is not particularly unusual. I have been described as cold, egotistical, impatient, and imperious, and admit that these views are correct. Whether I was in love with Irene Adler is a matter I do not wish to comment on. For one reason or another, we never had what one might call a real or successful relationship. Still, my memory of her lingers in my mind.

The English have a genius for producing eccentric individuals—probably due to our class system. In class-based societies, everyone knows their place on the great chain of being and this security engenders people becoming eccentric, to varying degrees. Every country produces eccentrics of one kind of another but England leads the way in facilitating strange passions and behavior that other lands can only approximate.

There is something about the occupation of being a consulting detective that pushes people like me to develop their curious behaviors, not that mine are really curious. My problem involves my intelligence, which disturbs others, and so does my means of solving crimes.

When you recognize that what people call clues are signs, you are on your way to solving crimes. That is because signs are messages and contain information. So when I say

"Elementary my Dear Watson," what I'm saying is that the signs are evident when you understand how they work and are elements that lead to a solution to a problem, such as who is the murderer. They are like words in a sentence, but you have to recognize the signs before you can put the sentence together. Watson does not have as well developed powers of observation and analysis as I do, but he has other skills of considerable value to me.

In one celebrated case, Watson and I found a hat. I asked Watson what he made of it and he said he saw nothing of interest. That is because he was not able to read all the signs found on the hat. I was able to discern all kinds of interesting information about the owner of the hat from carefully examining the hat.

It is my good fortune to have met some of the most remarkable persons of my generation, including great thinkers and first-class criminals. The thinkers deal with ideas in various realms, such as psychology and sociology, and the criminals are talented in generating misdirections, and misleading clues, throwing doubt about the innocence of everyone involved in a crime except themselves.

There is, unfortunately, evil in the world, which is why we have the army and the police, but in many cases, the criminals are smarter than the police, which explains why consulting detectives like me are necessary. Consultants are people with certain kinds of expertise that ordinary people do not have and thus are necessary.

It is my custom to solve a mystery such as a murder but give the credit to Scotland Yard. That is my way of keeping Scotland Yard in the good graces of the politicians in England who are responsible for funding it. I don't need the glory but Scotland Yard does.

When you have certain skills, you have to learn to suffer fools gladly, lest you generate too much resentment. So politics and maintaining good relations with others is also of considerable importance. It is difficult to manage when people with power are fools. You wonder how they ever got power. The answer is that people who have power were given it by stupid people who somehow recognized in the fools themselves.

Those who have read about my work as a consulting detective know about me from the many accounts of my solutions to difficult cases, but they don't know me, except in a second-hand manner. For in all of my cases I've never said much about myself. Those who read about my cases only know me through what Watson has said about me and about what I've said about a particular case I was involved with, but precious little about me and my thoughts. So here, in this autobiographical book, I reveal things about myself that will be new and possibly of interest to those who have followed my activities over

the years. And they will also learn how my adventures have shaped my sense of myself and my personality.

I have, as you can see here, thoughts about many topics and don't spend all my time, energy, and intellect solving crimes and murder mysteries. I am, I believe, a good listener, and pay serious attention to everything people tell me. Many people, such as my dear friend Inspector Lestrade, pretend to listen to others but don't really do so. I am also a serious observer of people and in many cases, it is my observations of things that others do not notice or pay any attention to that is of the utmost importance.

Finally, you will find me an honest narrator. Not everyone who tells a story is reliable and many narrators take liberties with the truth. I do not, which separates me from many others in my profession. So you can have faith that the story I'm about to tell is a truthful one, with nothing that transpired of any importance left out and nothing added.

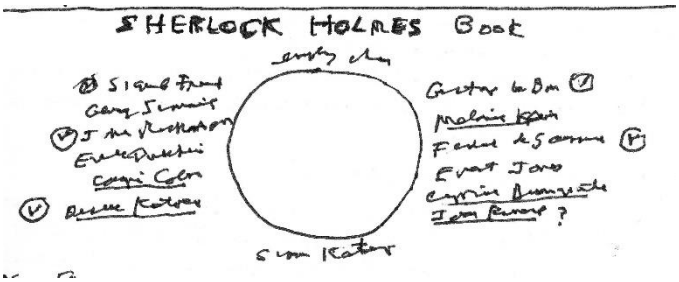
The contrast between Individual Psychology and Social or

Group Psychology, which at first glance may seem to be full of significance, lots a great deal of its sharpness when it is

examined more closely. It is true that Individual Psychology is concerned with the individual man and explores the paths by which he seeks to find satisfaction for his instincts; but only rarely and under certain exceptional conditions is Individual Psychology in a position to disregard the relations of this individual to others. In the individual's mental life someone else is invariably involved as a model, as an object, as a helper, as an opponent, and so from the very first Individual psychology is at the same time Social Psychology as well….

Group Psychology is therefore concerned with the individual man as a member of a race, of a nation, of a caste, of a profession, of an institution, or as a component part of a crowd of people who have been organized into a group at some particular time for some particular purpose. (1957: 169,170)

Sigmund Freud, *Group Psychology, and the Analysis of the Ego* in John Rickman, (ed.). *A General Selection from the Works of Sigmund Freud*. 1957. Garden City, NY: Anchor.



Arrangement of Partygoers

Chapter 1

The Convening

I read an article in the newspaper about a conference titled "The Roots of Behavior" that was being held in London. It attracted some f the finest minds in the social sciences. The article in the paper listed some of the attendees and described them:

Sigmund Freud is a physician and the originator of psychoanalytic theory and has had a lasting impact on social and political thought. Freud argued that the human psyche has three levels: consciousness, pre-consciousness (material that is accessible to us), and unconscious, that is not accessible to people under ordinary circumstances. The unconscious is important because it shapes our behavior. He also divided the psyche into three parts: an id, which is used to described our drives and impulses, an ego, which we use to monitor our surroundings, and a superego, which is similar to conscience. The ego tried to balance the imperatives of the id and superego. Freud was interested in individual psychology but also in group psychology, and used psychoanalytic theory to explain the social, as well as the individual behavior of people. His work is controversial but is the foundation of much thinking in psychoanalytic fields and related areas.

Joan Riviere studied with Freud in Vienna and translated his Introductory Lectures and many of his other works. Wikipedia explains "She edited the *International Journal of Psychoanalysis* for many years. s well as translating Freud's work, Riviere published

several seminal works of her own. In 1929 she published "Womanliness as a Masquerade" in which she looks at an area of sexual development of intellectual women in particular, where femininity is a defensive mask that is put on to hide masculinity. In 1932 she published "Jealousy as a Mechanism of Defence" in which jealousy is seen to be a defense against envy aroused by the primal scene. In 1936 she incorporated Melanie Klein's findings on the depressive position in "A Contribution to the Analysis of the Negative Therapeutic Reaction."

Cagri Çoban is a Turkish Marxist sociologist and author of the book, Problematics of Turkish Society. She wrote many controversial articles about the personality characteristics of Turkish politicians and the Turkish general public.

Gustave LeBon is a French sociologist and author of The Crowd, an important study of mass behavior that Freud discussed in his writings on social psychology. LeBon explains why people in crowds behave differently than they do as individuals.

Emile Durkheim is the father of French sociology and the author of classic works on religion and suicide. He argues that people are in society and that society is in people, which suggested the importance of sociology as a core discipline.

Ferdinand de Saussure is one of the founding fathers of semiotics, the science of signs. He is the author of Course in General Linguistics which argues for the importance of signs, the core concept in semiotics.

Alistair Carnegie is the Dean of Social Studies at King's College, was the organizer of the conference. He has a Ph.D. from Oxford University, where he graduated with a first He is an expert on social theory and the author of numerous books on European politics and culture.

Simon Kataev is the assistant to Maxim Potemkin and the manager of the conference. He has a Ph.D. in Russian literature and culture is a senior reader in International Relations at King's College where he teaches courses on Russian history and culture.

Desiree Kataev is Simon Kataev's wife and the secretary of Alistair Carnegie. She is from Moscow and studied anthropology at Moscow State University. She is an instructor at King's College and was for several years a research assistant to Alistair Carnegie.

As a consulting detective, I am, as you might imagine, very interested in the "roots" of behavior, since the behavior of murderers and criminals is of great interest to me, and decided I would attend some of the sessions. When you are in contact with great minds, you cannot help but be impressed by their ideas and end up learning a great deal. When you interact with genius, a bit of it always rubs off.

I had been helped a great deal by meeting with Sigmund Freud for several therapeutic sessions and also had interviewed him in one case I was involved with. I found his mind to be remarkably insightful and I learned a great deal from him and several of his books that I read.

When people of this distinction get together, for whatever reason, you cannot predict what will happen for great minds sometimes do not tolerate the presence of others with the same genius and react in strange ways. What people who follow my adventures do not realize that it takes a great deal of information to make the kind of deductions I make in my work. Observations and deductions are always informed by knowledge.

The conference was being held a few days after the article about it in the paper. Since I had no work to do, I decided to attend it. I could not have anticipated the interactions I would have with the luminaries who were assembling. I was to call this adventure "The Case of the Warring Minds."

The next morning I asked Watson "would you like to accompany me to the conference? Some remarkable minds will be presenting" and he replied.

"Thank you, Holmes, for the kind invitation. I would be delighted to go with you. I don't have much work to do right now and it would be a most interesting experience.

Every image on the screen is a sign, that is, it has meaning, it carries information. This meaning, however, can be of two kinds. On the one hand, images on the screen reproduce some sorts of objects of the real world. A semantic relationship is established between these objects and the screen images. The objects become the meanings of the images reproduced on the screen. On the other hand, the images on the screen may be augmented by some additional, often totally unexpected meanings. Lighting, montage, the interplay of depth levels, changes of speed, etc. may impart to the objects additional meanings—symbolic, metaphorical, metonymical, etc.

Juri Lotman. Semiotics of Cinema.

Since it can concentrate a tremendous amount of information into the "area" of a very small text (cf. the length of a short story by Chekhov or a psychology textbook) an artistic text manifests yet another feature: it transmits different information to different readers in proportion to each one's comprehension: it provides the reader with a language in which each successive portion of information may be assimilated with repeated readings. It behaves as a kind of living organism which has a feedback channel to the reader and thereby instructs him [or her]. (p. 23)

Juri Lotman, *The Structure of the Artistic Text* (1977),

Chapter 2

A Visit from Desiree

The next morning, after finishing breakfast, I was about to play some Bach on my violin when Mrs. Hudson informed me that I had a visitor.

“There is a woman who wants to see you,” she said. “A very beautiful woman, I might add, but she looks very troubled. Maybe frightened would be more accurate.”

“See her in,” I replied.

A few minutes later, the woman entered my apartment. Mrs. Hudson was correct. She was a beautiful woman with long blonde hair and sparkling blue eyes. She had the presence that beautiful women often have but she also had a look of sadness that was apparent. She was dressed in expensive clothes and had a large diamond ring on her right hand. Her expression suggests that something was troubling her.

“Please sit down,” I said to her. And tell me why you are here.”

“Thank you for seeing me, Mr. Holmes,” she said. “My name is Desiree Kataev. I am the wife of Professor Simon Kataeve, who is managing the details of the forthcoming conference on understanding behavior. You may have read about it in the newspapers.”

“Yes, I have,” I replied.

“Last night,” she said, “the person who organized the conference, Dean Alistair Carnegie of King’s College, threw a dinner party at his house for some of the speakers at the conference. I went to it along with my husband. Something terrible happened. Really terrible.”

She started crying. She paused for a moment, took a handkerchief out of her pocketbook, and dabbed her eyes, which had started tearing. “I cannot believe I am saying this, but at that party, it looks like someone poisoned Alistair Carnegie. We just discovered his body a short while ago. His housemaid went to bring him breakfast and found he had died in his bed. She notified my husband Simon who rushed to Alistair’s house and found him dead. It seems that he had been poisoned since it is unlikely that he would have taken his life. My husband Simon thought it might be a good idea to have you solve the case before we notify the police, to avoid any scandalous articles that would ruin the conference.”

“I would be pleased to help in any way I can,” I answered. We must not waste any time. Please ask everyone who was at the party to assemble at the dean’s house at one o’clock this afternoon and I will see what I can do to find the killer. May I ask where the dean’s house is located?

“His house is at 110 Kinnerton Street in Belgravia,” she replied. “Thank you so much,” she added. I cannot tell you how grateful we are for your help.”

“Tell me,” I asked. “Did the dean have a wife? I assume that since the housemaid brought him his breakfast, he probably was living alone.”

“Yes,” she replied. “He had once been married but it didn’t work out and so he got a divorce many years ago. He was a remarkable man when you got to know him, but probably not someone easy to live with. My husband Simon seemed to be able to get along with him, but not many others did, so I understand. My husband is suffering from shock and is terribly upset. God only knows what he might do.”

“Very well,” I said. “I will see you this afternoon.”

“Thank you,” she replied. “Thank you so much. This has been a terrible experience for all of us. We all had such a good time at his party and were in high spirits. And now this.”

She left our apartment.

Thinking consists not of "happenings in the head" (though happenings there and elsewhere are necessary for it to occur) but of a traffic in what have been called, by G. H. Mead and others—significant symbols—words for the most part but also gestures, drawings, musical sounds, mechanical devices like clocks, or natural objects like jewels—

anything, in fact, that is disengaged from its mere actuality and used to impose meaning upon experience. From the point of view of any particular individual, such symbols are largely given. He finds them already current in the community when he is born, and they remain, with some additions, subtractions, and partial alterations he may or may not have had a hand in, in circulation when he dies. (1973:45)

Clifford Geertz, The *Interpretation of Cultures*

Psychology has shown that in the life of any individual the process of learning is cumulative, so that early learning influences later learning. Social anthropology has shown that culture is continuous over more than one generation, that the people who die are replaced by new members who have learned, by both conscious and unconscious processes, the values and customs appropriate to their culture and their position in it, or, in other words, their individual variation of the national character. This national character plays a continuous and influential role in an individual's life."

John Rickman

Dean Alistair Carnegie

Chapter 3

At the Dean's House

That afternoon, at one o'clock, Watson and I arrived at the Dean's house in Belgravia. It was a large house with oriental rugs on the floor and the look of a person of affluence. The professors who had been with Alistair Carnegie at his party were sitting around a large dining room table sipping tea and chatting with one another. There was one space, at the head of the table, that was empty.

"Thank you for coming, Mr. Holmes," said a tall man with wavy black hair. "My name is Simon Kataev. I was Dean Carnegie's manager for the conference. With me here are the people that Dean Carnegie invited to his party last night. I asked them to sit where they were seated at the party last night."

"I see," I replied. "I will have some questions for each of you, but before I do that my colleague, Dr. John Watson, and I would like to see the body. You can learn a great deal from dead bodies. They may not be able to speak but they generally have a great deal to tell you. An autopsy will give us a more definitive understanding of how he died."

"Of course," replied Simon. "Let me show you the way."

We walked up a flight of stairs and he led me to the Dean's bedroom. He was lying in bed. He had a pained look on his face, was in a slightly fetal position, and had dilated pupils. The bedroom was a large room with a bed and a dresser. There was an element of austerity about it that I found interesting.

"You can leave me here with the body," I said to Simon. "Watson and I will return to you and your colleagues shortly."

He left the room.

Alistair Carnegie was a heavyset man of about sixty with a full head of hair and a neatly trimmed mustache. He was lying in a large double bed with a wrinkled blanket over him. It looked like he had been struggling with something. Probably his poison, if, that is, he had been poisoned with an agent like arsenic. There are so many poisons available to people now that it is hard to say what kind of poison was used without an autopsy. Without one I could only work on the premise that he had been poisoned.

"What do you think, Watson?" I asked.

Watson looked at the body.

"It might be arsenic," he replied. "He probably died in the early hours of the morning. I'd said in great pain. There was what looks like a bit of vomit on his lower lip. I would surmise that he had vomited in the bathroom, returned to his bed, and quickly died."

We returned to the dining room where the people who had attended the party were sitting. There was an empty chair at the head of the table and Simon Kataev was sitting at the bottom of the table with his wife at his immediate left.

"My colleague, Dr. Watson will stay with you while I conduct the interviews," I said. "You will find him good company as he has accompanied me in my cases."

Watson sat down in the empty chair.

Empty Chair

Sigmund Freud	Gustave Le Bon
Georg Simmel	John Rickman
Ferdinand de Saussure	Cagri Coban
Emile Durkheim	Desiree Kataev
Cagri Coban	Joan Rivieere

Simon Kataev

Simon Kataev was sitting the closest to the kitchen to help Alistair Carnegie if any help was needed.

“Was anyone else here while the party was going on? Was there a cook or a maid to serve things?”

“We were only having drinks and snacks that Alistair’s cook had made,” replied Simon. “I got the champagne and Desiree got the snacks. Alistair’s cook, Virginia Wolf had made various sweet and cheese pastries and a big plate of cheeses and appetizers for us to pass around. She also baked the bread. However the door to the kitchen was unlocked and it is possible that someone could have sneaked into the house, hoping to steal something or for some other purpose. I thought I heard the door open and footsteps in the kitchen but when I went to investigate, nobody was there.”

“Are any of the snacks left? Is the bread left? Are the empty bottles of champagne still here” I asked. “They may contain evidence of some value if Alistair Carnegie was poisoned. And if he was poisoned, how do we know he didn’t take his life?”

“That is very unlikely,” replied Sigmund Freud. “We were talking about the conference and he was in very high spirits. I cannot be certain, of course, but I would not describe Alistair Carnegie as the kind of person who would commit suicide. Not likely.”

“I see,” I replied. “Let me be clear about the party. You assembled and sat where you are now seating and drank champagne, served to you by Simon and snacks served by his wife Desiree. Is that correct?”

“Not completely,” replied Simon. “Others helped. When we needed more champagne, Cagri and Desiree got it and other snacks as well. Actually, quite a few people helped to fetch the champagne and food. We were all in high spirits and drank a lot of champagne and ate a lot of food.”

“So, many people poured the champagne and passed the food around,” I replied.

“Yes, of course we did,” said Cagri. “We didn’t want Simon and Desiree to have to do all the work. When you have fourteen people sitting around a table, you can consume countless bottles of champagne and eat an enormous amount of food. Makes me wonder how families with eight or ten children manage to survive.”

“I see,” I answered. “This means there was nothing certain about who served the champagne and the food and who ate what.”

“I’m afraid so,” replied Simon. “Parties tend to get hectic. People in groups, as Gustave Le Bon has explained in his writings often are unruly.”

Le Bon smiled.

“If nobody else was here in the house when the party was held,” I said, “and if Alistair Carnegie was poisoned by someone other than himself, it means that one of you was the murderer. That is self-evident.”

Everyone sitting around the table got a shocked look on their faces.

“Surely, you must all have recognized that what I just said was true,” I replied.

“But what about the possibility that a stranger had come into the house since the door was unlocked and since I thought I heard footsteps, “ replied Simon. “I believe I said something to Joan Riviere before I got up to investigate the matter.”

“Yes, he did,” said Joan Riviere. “I didn’t hear anything but that may be because I’m elderly and my hearing isn’t as good as it used to be when I was young.”

“Did you say anything about an intruder to anyone else?”I asked.

“No,” Simon replied. “I didn’t have time.”

I paused for a moment, thinking about what Simon had just told me. It was unlikely but still possible.

“Very well,” I said. “We must begin some interrogations. I assume Dean Carnegie had a study. We will hold them there.”

“Yes, it is the first right down the hallway,” said Simon. “It is a large room, lined with bookcases and has a desk and several chairs around a coffee table.”

“Good,” I replied. “Dr. Watson will remain with you while I conduct the interviews. We will begin with Sigmund Freud. Then Watson will choose who is to be interviewed when Dr. Freud returns. Dr. Freud. Please follow me to the Dean’s study.”

Psychoanalytic theory is the theory of personality organization and the dynamics of personality development that guides psychoanalysis, a clinical method for treating psychopathology. First laid out by Sigmund Freud in the late 19th century, psychoanalytic theory has undergone many refinements since his work. Psychoanalytic theory came to full prominence in the last third of the twentieth century as part of the flow of critical discourse regarding psychological treatments after the 1960s, long after Freud's death in 1939, and its validity is now widely disputed or rejected Freud had ceased his analysis of the brain and his physiological studies and shifted his focus to the study of the mind and the related psychological attributes making up the mind, and on treatment using free association and the phenomena of transference. His study emphasized the recognition of

childhood events that could influence the mental functioning of adults. His examination of the genetic and then the developmental aspects gave the psychoanalytic theory its characteristics. Starting with his publication of The Interpretation of Dreams in 1899, his theories began to gain prominence.

Wikipedia

Sigmund Freud

Chapter 4

Sigmund Freud

“It is a pleasure to see you again, Dr. Freud,” I said. “I have only the fondest memories of previous meetings and I am, of course, grateful for your help with some problems I faced a few years ago.”

“Mr. Holmes,” he replied. “I feel the same way. Of course, I never could have imagined that I would be involved in an actual murder case. Though I have written about murders in the past, being involved in one is a bit daunting.”

“Tell me what happened at the party?” I asked.

“Nothing that struck my attention. Simon and his wife were occupied with bringing champagne to everyone and then others helped. People were in high spirits, especially Alistair Carnegie, who said he was very happy that he had found such eminent scholars to be at the conference."

“Do you have any ideas about why the dean was poisoned, assuming it was poison?” I asked. “Or who might have done it?”

“Not really,” replied Freud. “But there is something about the relationship between Dean Carnegie, his assistant Simon and Simon’s wife that interests me. When I see a powerful older man, a young man, and a beautiful woman, I cannot help but wonder whether there

is, at the unconscious level, an Oedipal relationship at work. Of course, my critics argue that I see the Oedipus Complex everywhere."

He smiled.

"Being entirely honest with oneself is a good exercise, " he added. "Only one idea of general value has occurred to me. I have found the love of one's mother and jealousy of one's father in my own case and believe it to be a general phenomenon of early childhood. That explains the gripping power of Oedipus Rex. Our feelings rise against any arbitrary fate and we react to the play because the Greek myth seizes upon a compulsion which everyone recognizes in himself because he has felt traces of it in himself. The idea has passed through my head that the same thing may lie at the root of *Hamlet*."

"I can understand that," I replied."Carnegie would be a father figure and Simon a kind of son. And his beautiful wife completes the Oedipal relationships.

"I believe the Oedipus complex to be the core of all neuroses," said Freud. "If I were you, I'd investigate the relationship between Dean Carnegie, Simon, and Desiree. I may be overly suspicious, but when I see a triad like we have here, I cannot help but get suspicious. At the conscious level, there may be nothing. Though I believe there may be something of interest in the relationship between the dean and Desiree. But at the unconscious level, there may be a kind of anger or some other emotion that leads to murder."

He paused for a moment.

"Of course, I may be overly suspicious and my Oedipal interpretation of the relationship between Simon, his wife, and Dean Carnegie may have been completely innocent," he added. "But maybe not so innocent."

"Your ideas make sense," I replied. This science of yours does, I must say, yield incredible insights. I think, Dr. Freud, you would have made a remarkable detective—one great enough to rival me."

Freud laughed.

"Yes, I see," I replied. "This discussion has been very productive and given me a good deal to think about. I can't thank you enough."

"You'll find many of my colleagues to be interesting and complicated individuals. I've written about Gustave Le Bon's remarkable book, The Crowd, and the others all have first-rate minds. It should be quite an education for you, Sherlock, though, I should add, you have a great deal that you could teach us.

Freud smiled.

"My whole career has been devoted to helping people with problems, some of which were terribly severe and painful. I'm delighted to have been of help here—if I've been of help and not sent you on a wild goose chase."

"You've been very helpful," I said. "This case has already become much more interesting than I could have possibly imagined."

Freud then returned to his colleagues.

Semiotics (also called semiotic studies) is the study of the sign process (semiosis). It includes the study of signs and sign processes, indication, designation, likeness, analogy, allegory, metonymy, metaphor, symbolism, signification, and communication. It is not to be confused with the Saussurean tradition called semiology, which is a subset of semiotics. The semiotic tradition explores the study of signs and symbols as a significant part of communications. Different from linguistics, semiotics also studies non-linguistic sign systems. Semiotics is frequently seen as having important anthropological and sociological dimensions; for example, the Italian semiotician and novelist Umberto Eco proposed that every cultural phenomenon may be studied as communication. Some semioticians focus on the logical dimensions of the science, however. They examine areas belonging also to the life sciences—such as how organisms make predictions about, and adapt to, their semiotic niche in the world (see semiosis). In general, semiotic theories take signs or sign systems as their object of study: the communication of information in living organisms is covered in biosemiotics (including zoosemiotics and phytosemiotics).

Wikipedia

The concept of the sign is taken from Saussure (Course in General Linguistics, 1916). It is seen as a combination of signifier (the material element, sound, or marks on paper) and signified (the concept with which the signifier is associated). The two are bound together like the two sides of a piece of paper. Saussure emphasized the conventional nature of signs. There is no necessary relationship between the sign and its referent; rather, the relationship is socially agreed.

Encyclopedia.com

Ferdinand de Saussure

Chapter 5

Ferdinand de Saussure

Saussure had a large mustache that dominated his face. He had a worried look on his face when he entered the room.

I smiled at him and motioned for him to sit down.

"You do not need to worry," I said, "unless, of course, you killed Alistair Carnegie."

He offered a weak smile.

"I've just been talking with psychologists, who have had very interesting ideas about what might have motivated the killer and even who the killer might be. Are you also a psychologist?" I asked.

"Not really," he replied. "I am a linguistic professor who has developed a branch of linguistics I call semiology. I believe this science will play an increasingly important role in all the social sciences and humanities, as well."

"Oh," I said. "A linguistics professor. That's a bit of a surprise. I guess there are scholars from many different disciplines at the conference."

"Let me explain something about semiology," he replied. My first insight was that language is a self-contained system in which the parts are all interdependent and acquire

value and meaning through their relationships to the whole. Words are signs. So are objects. Semiologists are interested in all forms of expression since everything conveys meaning to people. But how does this transmission of meaning work? Through language and images, gener.ally. I make a distinction between speaking and language. Speaking is an individual act and is based on the way a speaker uses words provided to the speaker by language, which is a social institution."

"Very interesting," I replied.

"Good," said Saussure. "I argue that language is a system of signs that express ideas and is therefore similar to writing, symbolic rites, military signals, and polite formulas, but it is the most important of these systems. A science that studies the life of signs in society is conceivable. I call it semiology, from the Greek term semeion. Semiology shows us what constitutes a sign and what laws govern them. In my theory, a sign unites not a thing and a name but a sound-image and a concept. I call the sound-image a signifier and the concept generated by the sound-image a signified. We must remember that the relationship that exists between a signifier and a signified is arbitrary. We could have easily named what we call a tree something else. This use of signifier and signified has the advantage of indicating the opposition that separates them from each other and from the whole of which they are parts."

"Remarkable," I replied. "You've described a complicated science but implied in your description I get the feeling that, in a sense, we are all, without knowing it, semioticians."

"Precisely," said Saussure. "But there is a bit more to explain. I've already said that language is a system of interdependent terms in which the meaning of each term results from the simultaneous presence of other terms. So it is relationships that are basic."

"That makes sense to me," I said.

"When we come to concepts, we find that their meaning is purely differential and defined not by their positive content but negatively by their relations with the other terms of the system, so their most precise characteristic is in being what the others are not. I know that this is a mouthful, but we must realize that signs function, not through their intrinsic value but through their relative position. Thus, in language, there are only differences, and language is based on oppositions. For example, a sentence has meaning only through its parts and the parts have value due to their place in the whole. In language, it is relationships that are basic, and the most important relationship is binary opposition: rich and poor, happy and sad, and, at one time, male and female."

"And oppositions like murderer and victim," I replied. "That is our subject of interest."

"And now something you will find most interesting," said Saussure. "While you may not recognize it, Mr. Holmes, but if you are a detective, you are really a semiologist, trying to make sense of clues, which in semiotic terms would be called signs, to solve a murder mystery and find the killer."

"That sounds perfectly reasonable to me," I replied. "I rely on signs which others involved in solving a crime do not notice but which provide me with valuable information and often lead to my determining who the murderer is in murder cases, that is. But the same technique applies to other kinds of cases."

Saussure now had a relaxed look on his face, since he felt that somehow he had bonded with me.

"So tell me, Professor Saussure, based on the insights your science provides, who do you think might have killed Dean Carnegie?" I asked.

"I have no way of knowing who might have killed him," Saussure replied, "but it is interesting to consider the oppositions found in this case. We have the opposition between old, in Alistair Carnegie, and young, in Simon Kataev and his wife Desiree. And between powerful and weak, with the same oppositions. We have an opposition between those who are familiar with one another, such as Alistair Carnegie, Simon, and Desiree and all the others at the party, who knew Alistair but not at intimately as Simon and Desiree. Also wealthy and poor, relatively speaking. So my set of binary oppositions gives you something to think about, even if it doesn't suggest who might have been the killer. Of course, it could have been a relative stranger like Sigmund Freud or me or Georg Simmel, but I'd say it is unlikely."

"I see," I replied. "In essence, you are suggesting, though your sets of binary oppositions, that we look for people who were closest to him and may have had a motive to kill Alistair Carnegie."

"Or the strongest motive, to be more accurate," he added. "I say that because Alistair has not been kind to everyone at the conference. I have heard that he prevented Georg Simmel from getting a chair at the University of Berlin and wrote a very negative review of a book on Russia written by John Rickman with an anthropologist named Geoffrey Gorer. He also tried to prevent Gustav Le Bon from publishing his book on crowds and the list of people offended by Alistair goes on and on. But nothing that I've said rises to the level in which anyone I've mentioned would want to kill him. At least that is the way I see things."

I could not help but smile after hearing the good professor list all the enemies and their grievances that Alistair Carnegie had.

“From the way you describe him,” I said, “I’m surprised he lived as long as he did. I’ve had any number of cases involving professors and scholars of one kind or another and I’ve always thought they are invariably complicated since the academic world seems to be full of people who loathe one another and who are animated by disputes that, to my mind, seem trivial and petty.

“Do not get the wrong idea,” he said. “The academic life is a wonderful one for people interested in ideas and in furthering knowledge, but it is full of highly educated but not always moral or kindly people. That is the price we pay for enjoying the benefits of universities and all that comes with them. And the students are often quite wonderful. Until they get their doctorates and transform themselves into professors. But that’s only some of them. I’ve had many students who have been of enormous help to me and have aided me with my work in semiology, as a matter of fact.”

“You are truly a remarkable professor, Dr. Saussure,” I said. “I’ve learned a great deal from you for which I am most grateful. If you have nothing else to add, you may return to your colleagues.”

“My pleasure,” he said, as he left the room.

As he left, I was struck with one word in our conversation, which he used in talking about Simon, Desiree, and Alistair Carnegie. The word was “intimately.” Could that be important? I wondered. Professor Saussure was correct. Words are signs and signs can tell you a great deal.

Gustave Le BonCharles-Marie Gustave Le Bon (French: [gystav lə bɔ̃]; 7 May 1841 – 13 December 1931) was a leading French polymath whose areas of interest included anthropology, psychology, sociology, medicine, invention, and physics. He is best known for his 1895 work The Crowd: A Study of the Popular Mind, which is considered one of the seminal works of crowd psychology.

In the 1890s, he turned to psychology and sociology, in which fields he released his most successful works. Le Bon developed the view that crowds are not the sum of their individual parts, proposing that within crowds there forms a new psychological entity, the characteristics of which are determined by the "racial unconscious" of the crowd. At the same time he created his psychological and sociological theories, he performed experiments in physics and published popular books on the subject, anticipating the mass–energy equivalence and prophesising the Atomic Age. Le Bon maintained his eclectic interests up until his death in 1931.

Ignored or maligned by sections of the French academic and scientific establishment during his life due to his politically conservative and reactionary views, Le Bon was

critical of democracy and socialism. Le Bon's works were influential to such disparate figures as Theodore Roosevelt and Benito Mussolini, Sigmund Freud and José Ortega y Gasset, Adolf Hitler and Vladimir Lenin.

https://en.wikipedia.org/wiki/Gustave_Le_Bon

Gustave Le Bon

Chapter 6

Gustave Le Bon

I know that Sigmund Freud had discussed Le Bon's work and so I was interested in meeting him and seeing what ideas he might have about the murder of Alistair Carnegie.

He knocked on the door.

"Please come in and be seated," I replied.

He had a long, luxurious beard and mustache. His eyes had the look of a person who had studied humanity and came away a bit saddened from what he learned.

"Professor Le Bon," I said. "It is a great pleasure to meet you. Sigmund Freud spoke very highly of you and one cannot do better than that."

"He is a very kind man and generous with his compliments," Le Bon replied. "I take it that you are interested in my ideas and how they may explain the terrible event that took place here."

"Yes," I said.

"My most important book and one that is useful for us in understanding that transpired here is The Crowd: A Study of the Popular Mind which was originally published in 1895. What I did was to consider a fundamental element of group psychology, namely the ways

crowds, and groups of all kinds, tend to intensify people's emotions and inhibit their intellects. There is a kind of emotional contagion that occurs among the members of crowds, also, and a high level of suggestibility."

"I see," replied I replied. "Crowds have a great deal of power, more than one might imagine."

"Exactly," said Le Bon. "But a crowd depends upon there being some ties among them: a cause or a leader of some kind. A crowd is not just a random collection of people. One important characteristic: crowds generate a lack of emotional restraint and suggestibility when they identify with each other. They are temporary aggregations of people but they have incredible power over individuals since they depress inhibitions. We find, also, the absence of the critical spirit and irritability."

"Am I to understand," I asked, "That the group of people who attended Alistair Carnegie's party could be considered a crowd?"

"A very small crowd, I would say," replied Le Bon, "Or you could call it a group, but there were enough people, when you add alcohol to the mix, to overwhelm restraints and the sense of guilt, which could have generated the response we found in the murderer."

"But the murderer had to have contemplated killing Dean Carnegie," I added. "The murderer must have had the arsenic, assuming that was what killed Dean Carnegie and must have planned his murder. People don't walk around carrying arsenic unless they plan on using it."

"That is true," said Le Bon, "But what we have here may be a situation where the person who murdered Alistair Carnegie was contemplating doing it but not certain, and it was the lessening of inhibitions generated by being at the party that led the murderer to finally decide to kill Dean Carnegie. If, for example, Alistair Carnegie and the person who killed him were having dinner together, it is unlikely that the murderer would have killed the dean."

"In a sense, then," I replied, "everyone at the party was responsible for his death, even though only one of them did the killing. That is a remarkable idea."

"Yes," he answered. "Remarkable. But we cannot underestimate the power of groups. Even small groups like those at Dean Carnegie's dinner party. People don't often kill people at dinner parties but they do things they would never do on their own and never could have imagined doing under the influence of the group's power to weaken inhibitions and rational thought processes."

“It is even conceivable,” I said, “that more than one person at the party wanted to kill Alistair Carnegie, and it was the person with the arsenic who struck first. Had Alistair Carnegie not been poisoned, maybe someone else could have stuck a knife in his back or poisoned him with a different poison. If you are correct, Dr. Le Bon, all of these hypotheses might be correct.”

Le Bon smiled. He stroked his beard and his mustache.

“Let us not be carried away,” he added. “But your notion is perfectly reasonable, strange as that sounds because people do remarkable things when they are in groups.”

The ideas of the ruling class are, in every age, the ruling ideas: i.e. the class which is the dominant material force in society is at the same time the dominant intellectual force. The class which has the means of material production at its disposal has control at the same time over the means of mental production.

Karl Marx, Selected Writings in sociology and social philosophy. (T.B. Bottomore & M. Rubel, eds. T.B. Bottomore, transl. New York: McGraw-Hill. 1964

The economic structure of society always furnishes the real basis, starting from which we can alone work out the ultimate explanation of the whole superstructure of juridical and political institutions as well as of the religious, philosophical, and other ideas of a given historical period.

Friedrich Engels, Socialism: Utopian and Scientific, in R. Tucker, Ed. The Marx-Engels Reader. New York: W.W. Norton. 1972

Cagri Çoban

Chapter 7

Cagri Çoban

Cagri Coban knocked on the door with a very light touch.

“Please come in,” I said.

She was a woman in her late fifties with short hair and was wearing a dark suit. I would describe her as fashionably dressed. She wore glasses and had a sad expression on her face.

“What an ordeal this has been, Mr. Holmes,” she said, as she down on a chair near me. “We are all terribly out of sorts about what happened. Strange how life plays tricks on people. We’re having a very pleasant time at a party and anticipating an exciting conference at 9:00 PM and at 9:00 AM everything has changed and someone is dead.”

“I can understand how you feel,” I replied. “Deaths have that ability to transform everything.”

I paused for a moment trying to decide how to continue.

“What can you tell me about Alistair Carnegie?” I asked. “Up to this point, none of the people I’ve talked with had much to say about him.”

As I mentioned his name, I noticed a very brief moment an expression on her face that I would describe as hatred. It only lasted for a fraction of a second but I thought it probably was very important.

"Alistair was a very difficult person to understand," she replied. "He was brilliant, he could charming, but there was something about his personality that I found disturbing. He could be very pleasant and then completely change and be rather nasty. I'd describe him as a forceful man who was not easy to be with because he was so unpredictable. You have to understand, also, that he was very wealthy, and wealthy people tend to expect others to behave in certain ways."

"What do you mean by that?" I asked.

"When you get to my age," she said, "You move beyond the urgencies of your youth, such as finding good sexual partners and having a successful career. An American senator said, if I remember correctly, that we adopt ideologies and join movements to shield us from recognizing that our lives are minor events in the ongoing universe. Let me tell you a few things about alienation, which is the part of Marxist theory that I find most compelling. We start with the notion that men and women, without their being conscious of what they are doing, are alienated from anything that does not directly impact on the pursuit of their interests. This detachment reflects their estrangement from their selves, from their friends, and their societies. This kind of thinking is a reflection of the social structure of the societies in which we live and our bourgeois, alienated societies stifle the realization of our potentialities. We are, it can be argued, compelled to become estranged from ourselves and others. We become strangers to others and ourselves. We become depersonalized and live in a state of radical anonymity. It is reflected in our cultures, in our literature, in our politics and every aspect of our lives."

"I hear what you are saying," I replied, "But I have to say that I don't feel that way at all."

"Of course you don't," she said. "That is the test of Marx's theory. You don't realize that you are alienated. In a sense, you are alienated from the recognition of your alienation, which is necessary if bourgeois capitalist societies are to avoid radical changes. You may not be conscious of your alienation but that does not mean you are not alienated. I come from Turkey, where we have very strong families and traditions that link us in powerful ways to one another, but people in Turkey are also victims of alienation."

"And how, may I ask, do we escape from this alienation?" I asked. "I assume Marxists have an answer."

"Different Marxists have different answers," she replied. "That is one of the central problems of Marxism. But we must make people aware of their alienation so they can find a way to escape from it. We deal with alienation not by some form of inner change or spiritual rebirth but by changing the economic structure of our societies. By creating societies where large masses of people are not exploited by the ruling classes and various kinds of elites."

"So your contribution," I replied," is to make us aware of our alienation and that will make us consider how we can overcome it. A worthy task."

"Thank you," she said. "It is difficult to deal with such a complicated subject in a short time, but I hope you now have some sense of what I did in my career, as a professor and a writer. It may sound crazy, but it is very difficult to convince people that they are alienated, and yet, many people have some sense that things are not quite right with their lives or with the society in which they live. You have to realize that the ruling classes and elites also suffer from alienation—from themselves and the masses or members of the proletariat, as Marx put it."

"And how does this theory relate to the murder of Alistair Carnegie?" I asked.

She laughed.

"The name Carnegie is important here, standing for a person of great wealth," she said. "Whoever killed Alistair had to be, if my theory is correct, truly alienated and maybe even someone with Marxist sympathies."

"So, we are looking for an alienated Marxist and if we find one, among your colleagues, that identity is of value to us in helping us find the killer," I added. "A most interesting hypothesis. But tell me, Professor Coban, might that description be applied to you?"

She paused.

"Let me explain. All murderers are alienated, from my Marxist perspective," she replied, "but not all alienated people are murderers. Whoever killed Alistair Carnegie was suffering from more than alienation, I believe. Killers are not only alienated from themselves and their societies, and they are also anomic and motivated by other passions as well. It takes a considerable level of animosity and anger for someone to decide to kill another person. So you are looking for someone whose alienation prevents his or her moral sensibilities from being dominant and has no concern for the rules and mores in societies, which is what anomie is."

"I cannot thank you enough," I replied. "You have certainly given me something to think about as I pursue my investigation. When you deal with professors and deep thinkers,

you always find they have interesting ideas about everything. To this point, everyone I've talked to has a different theory that can be applied to this case. Maybe if his last name had been Smith or Jones, our alienated Marxist wouldn't have decided to kill him."

"But if Alistair Smith or Alistair Jones had the same personality as Alistair Carnegie, our alienated Marxist would still have wanted to kill him. Alistair made many enemies over the course of his long career and one of them hated him so much he decided to kill him."

"Or she," I added. "It could have been a woman."

"Yes, of course, a woman," she replied. "It could have been a woman. An alienated Marxist woman with a fondness for using arsenic or whatever it was that killed Alistair."

Georg Simmel (/ˈzɪməl/; German: [ˈzɪməl]; 1 March 1858 – 26 September 1918) was a German sociologist, philosopher, and critic. Simmel was one of the first generation of German sociologists: his neo-Kantian approach laid the foundations for sociological antipositivism, asking what is society?—directly alluding to Kant's what is nature? presenting pioneering analyses of social individuality and fragmentation. For Simmel, culture referred to "the cultivation of individuals through the agency of external forms which have been objectified in the course of history." Simmel discussed social and cultural phenomena in terms of "forms" and "contents" with a transient relationship, wherein form becomes content, and vice versa dependent on context. In this sense, Simmel was a forerunner to structuralist styles of reasoning in the social sciences. With his work on the metropolis, Simmel would also be a precursor of urban sociology, symbolic interactionism, and social network analysis.

An acquaintance of Max Weber, Simmel wrote on the topic of personal character in a manner reminiscent of the sociological 'ideal type'. He broadly rejected academic standards, however, philosophically covering topics such as emotion and romantic love. Both Simmel and Weber's nonpositivist theory would inform the eclectic critical theory of the Frankfurt School. Simmel's most famous works today are The Problems of the Philosophy of History (1892), The Philosophy of Money (1900), The Metropolis and Mental Life (1903), and Fundamental Questions of Sociology (1917), as well as Soziologie (1908), which compiles various essays of Simmel's, including "The Stranger", "The Social Boundary", "The Sociology of the Senses", "The Sociology of Space", and "On The Spatial Projections of Social Forms".

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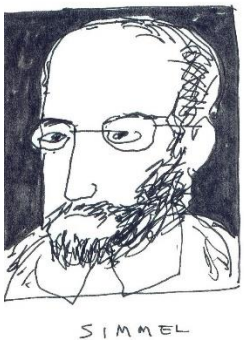


Georg Simmel

Chapter 8

Georg Simmel

Georg Simmel had a rather sad expression on his face when he entered the room for his interview with me. Not unlike others who seem to have been shaken by the events of the past day.

“I have had many disappointments in my life and many terrible experiences,” he said, “but nothing like this. Very troubling.”

“I can understand,” I replied. “Murders are powerful experiences and have a more profound effect on people than they might imagine.”

“Let me tell you something about myself,” he said. “I have had many appointments at universities but because I am Jewish, I’ve never obtained a chair at a major university. So I have had certain life experiences that have colored my thoughts about things.”

“That is quite understandable,” I replied. “And most unfortunate that you have experienced discrimination because of your religion. That is a problem many societies struggle, endlessly it seems, to deal with. I’ve always thought it remarkable that the

Jewish people who have given so much to society has suffered so much in so many countries."

"Much of my work," he said, "has involved the difficulties people face as they face the problem of fitting in their societies and differentiating themselves from their societies. The whole of society is reflected in the conflict, the compromise, the reconciliations, slowly won and quickly lost, that appear between adaptation to our social group and individual elevation from it.…Within the social embodiment of these oppositions, one side is usually maintained by the psychological tendency towards imitation. Imitation could be characterized as a psychological inheritance, as the transition of group life into individual life."

"I can understand that," I replied. "Many of my cases involved people who could not adapt to the social norms in which they found themselves and had no use for the laws that shaped the behavior of most people."

"We see these conflicts in fashion which is a product of class division and has the double function of holding a given social circle together and at the same time closing it off from others….Connection and differentiation are the two fundamental functions that are here inseparably united."

"Are you telling me this because you believe it provides insights into what happened to Alistair Carnegie?"

"Of course," he said. "Anyone who murders someone is immediately differentiating himself from his society. Or her society, if the murderer is a woman. The problem you face, Mr. Holmes, as I see things, is finding the person who has lost connection with others and differentiated himself in this terrible way."

"Is this matter of differentiation the basis of your thinking?" I asked.

"No, it is not," he replied. "All of my colleagues here, who are presenting at the conference, are interested in the same thing, in human beings and the way they exist in society, but we go about studying it in different ways. For example, some sociologists believe that society is like an organism and that you can use and adapt the methods of natural scientists to study society and focus on large, general laws about human behavior. Other sociologists argue that society is just an abstraction and that only individuals exist and that the actions of individuals are the subject of sociology. My view is somewhere in the middle."

"What does that mean?" I asked.

"Saying that sociology is the master science that studies of everything human beings do is self-defeating and much too ambitious," I believe. "I see society as the name for individuals who interact with one another. Thus, the study of sociology is what might be called sociation, the ways, the patterns, the forms that describe the way men associate with one another and interact with one another. Sociology asks what happens to me and by what rules people behave not insofar as they live their individual existences but insofar as they form groups and are shaped by their group memberships and their interaction within groups. I'm interested in the interactions among the smallest unit of society, individuals—but my focus is always on the interactions and the uniformities or forms to be found among different types of interactions. Thus, I am interested in various kinds of social types—the stranger, the renegade, the poor person."

"And we must not forget, of course," I added, "the murderer."

"Yes, Yes," said Simmel, "that's correct. The murderer. We are both individuals and social animals, at the same time. Man is not partly social and partly individual; rather, his existence is shaped by a fundamental unity, which cannot be accounted for in any other way than through the synthesis or coincidence of two logically contrasting determinations: man is both social link and being from himself, both product of society and life from an autonomous center. The individual helps determines society at the same time that society helps determine the individual. That is why sociology is so fascinating. And society has, somehow, created murderers. And often, motivating murderers is money."

"Of course, money," I replied. "When you get down to the basic motivation, money is often at the root of people's behavior. The desire for money or the feat of losing money. Alistair Carnegie was well off and a person of distinction but his murderer may have had money problems and that may be something to consider. In many of the cases in which I've been involved, money was a crucial factor and was what motivated the murderer."

"We must always remember that the feelings stimulated by money have a psychological power of considerable magnitude," he replied. "By increasingly becoming the absolutely sufficient expression and equivalent of all values, money rises in a very abstract elevation over the whole broad variety of objects; it becomes the center in which the most opposing, alien and distant things find what they have in common and touch each other. When you get down to it, the notion that money is the root of all evil makes sense."

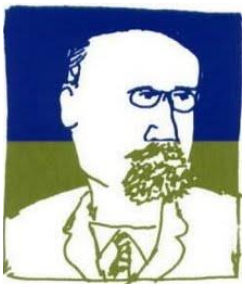
"That is," I said, "an important insight and is worth keeping in mind. Thank you, so much, for your cooperation and this short course in sociological theory. I will keep your ideas in mind as I proceed with this investigation, which gets more complicated by the minute."

“It was my great pleasure,” he said. “I don’t often have such an appreciative and attentive audience for my ideas. We must never underestimate the role of culture in shaping our societies and our societies in shaping us.”

David Émile Durkheim (French: [emil dyʁkɛm] or [dyʁkajm]; 15 April 1858 – 15 November 1917) was a French sociologist. He formally established the academic discipline of sociology and—with Karl Marx, Max Weber, and W.E.B. Dubois —is commonly cited as the principal architect of modern social science.

From his lifetime, much of Durkheim's work would be concerned with how societies could maintain their integrity and coherence in modernity, an era in which traditional social and religious ties are no longer assumed, and in which new social institutions have come into being. His first major sociological work would be De la division du travail social (1893; The Division of Labour in Society), followed in 1895 by Les Règles de la Méthode Sociologique (The Rules of Sociological Method), the same year in which Durkheim would set up the first European department of sociology and become France's first professor of sociology. Durkheim's seminal monograph, Le Suicide (1897), a study of suicide rates in Catholic and Protestant populations, especially pioneered modern social research, serving to distinguish social science from psychology and political philosophy. The following year, in 1898, he established the journal L'Année Sociologique. Les formes élémentaires de la vie religieuse (1912; The Elementary Forms of the Religious Life) presented a theory of religion, comparing the social and cultural lives of aboriginal and modern societies.

https://en.wikipedia.org/wiki/%C3%89mile_Durkheim



Emile Durkheim

Chapter 9

Emile Durkheim

"Please tell me something about your work, Professor Durkheim," I asked, as he sat down. He had a trim mustache and beard and had about himself the air of a person of consequence."

"I am," he said, "a sociologist and according to some people, the father of French sociology or even of sociology in general. My offspring are all the sociologists who are found, nowadays, in many universities all over Europe. Some academics, I should add, who are not sympathetic to this new science, consider them to be illegitimate."

He laughed.

"That would make you quite profligate," I responded smiling. Here was a man, I determined, who had a sense of humor. "And what aspects of this new science interest you the most?"

"I have written on religion and suicide, among other things," he replied. "Suicide is not well understood by the general public. Some suicide is an example of what I have called anomic behavior—the behavior of individuals or groups that do not follow the norms of society, or cannot because the norms are shifting or unclear. These individuals become detached from society, and thus are susceptible to behavior such as suicide or, conversely, indulging in criminal activities. Literally speaking, the term anomie means no norms or

disorder and involves a lack of solidarity and social ties. I have shown, regarding suicide, that while individuals commit suicide, it is very much a social phenomenon."

"Suicide a social phenomenon?" I replied, "Even if it is individuals who commit suicide."

"Yes, Mr. Holmes," he replied. "You see, my research has shown that in societies which have a great deal of integration and interaction among its members, where individual differences are minimized and there is a considerable amount of consensus on values and beliefs, in societies characterized by what I have called mechanical solidarity, there are low rates of suicide. On the other hand, in societies where individual differences are maximized and there is little consensus, in societies characterized by what I have called organic solidarity, there are much higher rates of suicides."

"That makes sense," I said. "When people have no bonds, all kinds of aberrant behavior is possible."

"Yes," he replied. "I believe there are four different kinds of suicide. Some suicide is what I call egoistic, which happens when the bonds that hold people together become loosened too much and people lose any sense of obligation to others. There is also anomic suicide, which happens when the norms of society break down or are unclear. On the other hand, when there is excessive regulation of individuals and the demands of society are too burdensome for people, or when people have very strong group bonds and have a sense of obligation to others, you find what I call altruistic suicide. This is often the case when people have strong religious convictions or certain social demands are placed upon them. And finally, there is also fatalistic suicide in which a sense of hopelessness drives people to suicide."

"You have done extremely interesting research on a most delicate topic," I replied. "Your thinking is considerably different from some of the other people I've interviewed today."

"Thank you," he said. "While it is always individuals who commit suicide, the likelihood that any individual will do so is tied to social factors such as the person's social background. You see, I am trying to minimize the role of strictly psychological factors in understanding human behavior. I don't know whether we can ever understand the ultimate causes of people's behavior, but we can find important connections between behavior and social phenomena. I am interested in what I have described as social facts, which can be understood as every way of acting, fixed or not, capable of exercising on an individual an external constraint. Social facts are things that exist outside of ourselves and independently of the consciousness of individuals. Society is formed, in essence, by combining the consciousness of individuals into something we might call our collective consciousness."

“It is this matter of being free of social restraint that has the most relevance to the terrible event that brought me to this house, where its owner has been murdered,” I said. “It would seem that murder and suicide are, in fact, different sides of the same coin.”

“You are correct, Mr. Holmes,” he replied. “In both cases, there is a killing. In suicide, you kill yourself and in murder, you kill someone else.”

“Could it be,” I said, “that murder has, in its essence, an element of suicide, since the murderer, if found, will be put to death?”

“Precisely,” he replied. “Though murderers generally assume they will not be caught. They are profoundly anomic and in many cases, it is only a matter of chance that they kill someone else instead of taking their own life. Both murder and suicide are based on alienation from society and estrangement from one’s self. Murder has been with us for a long time. At the very beginning of the Bible, you find Cain murdering Abel and there are countless other killings, one after another.”

“Tell me,” I asked. “Given your knowledge of suicide, which is a form of killing, do you have thoughts about which one of the people at the party might have contemplated killing himself or herself but, instead, killed Alistair Carnegie? Could he have committed suicide? I was summoned here because I was told he had been killed but could have killed himself?”

Durkheim paused for a moment

“I am, you realize, a sociologist,” he replied, “And not a detective. But my studies have suggested to me that two of the most powerful and widespread motivators of behavior involve either sex or money. Or sometimes both. If you can find which one of us had problems with sex or money, or both, you have an excellent chance of finding the killer. Maybe Dean Carnegie had trouble with sex or money and committed suicide. He wouldn’t be the first person of prominence to do so. It would be interesting to know whether he was a Protestant or a Catholic. Religious belief, I have found, plays a role in suicide. Catholics commit suicide less frequently than Protestants. ”

“Yes, that is most interesting,” I replied. “What I have found in my career as a detective is that criminals from all religions generally have problems with sexual relations or with money and in some cases with both. You have made a most astute observation here. What might seem to be based on passion often has a social determinant. Very interesting, indeed. Strange as it might seem, though everyone I’ve interviewed had different theories about human behavior, I can see them all supplementing one another.”

“That’s what our conference is about,” he replied. “Human behavior is enigmatic and it takes many different disciplines and points of view to make sense of it. And the more we learn, the more we discover that we are only beginning to understand it.”

“Thank you for your tutorial,” I said. “It has been most helpful. Unless you have something else to add to this conversation, feel free to return to your colleagues.”

“Thank you,” he replied. “I am pleased that I have been of help to you. The goal of sociology, as I see it, is to help ameliorate the human condition.”

Embezzlement is the act of withholding assets for the purpose of conversion (theft) of such assets, by one or more persons to whom the assets were entrusted, either to be held or to be used for specific purposes. Embezzlement is a type of financial fraud. For example, a lawyer might embezzle funds from the trust accounts of their clients; a financial advisor might embezzle the funds of investors; and a husband or a wife might embezzle funds from a bank account jointly held with the spouse.

Embezzlement usually is a premeditated crime, performed methodically, with precautions that conceal the criminal conversion of the property, which occurs without the knowledge or consent of the affected person. Often it involves the trusted individual embezzling only a small proportion of the total of the funds or resources they receive or control, in an attempt to minimize the risk of the detection of the misallocation of the funds or resources. When successful, embezzlements may continue for many years without detection. The victims often realize that the funds, savings, assets, or other resources, are missing and that they have been duped by the embezzler, only when a relatively large proportion of the funds are needed at one time; or the funds are called upon for another use; or when a major institutional reorganization (the closing or moving of a plant or business office, or a merger/acquisition of a firm) requires the complete and independent accounting of all real and liquid assets, prior to or concurrent with the reorganization.

https://en.wikipedia.org/wiki/Embezzlement

Desiree Kataev

Chapter 10

Desiree Redux

Desiree still had a worried look on her face when I interviewed her and, somehow, she looked older than when I first met her.

“I have dreaded this interview,” she said, “More than you can possibly imagine. I have things to tell you that I’ve not shared with anyone else.”

“Please begin,” I said. “You will find me a sympathetic listener.”

“My life seems to be falling apart,” she said. “My marriage is not going well at all. My husband, Simon, is depressed and has started drinking heavily again. He is not the man I married. It may be my fault. You see, he discovered that I was been sleeping with Alistair. For a few years now. It was an insane relationship, but I was mesmerized by his power and his personality. He even spoke of marrying me, but I knew he wasn’t serious. He was too concerned with his career and his narcissism was so great that I knew he was not serious. And then I discovered he had a new woman in his life, which he had tried to keep secret from me. That made me furious.”

“I see,” I replied.

“There’s more,” she said. “My husband discovered that Alistair had embezzled a considerable amount of money from the university and was blackmailing him. If anyone might be expected to be killed, it was my husband, not Alistair. So Simon was not only getting money from Alistair, be Simon expected to be promoted to full professor, but Alistair refused. It’s crazy how your life can suddenly spiral out of control. And we are both afraid that Alistair is planning something very bad for Simon. I had assumed he would have been the one to be killed.”

“It is surprising how quickly everything can fall apart,” I replied. “In many of my cases, I find people like you and your husband. Things are going smoothly but under the surface, problems are emerging, and then, there is an explosion. I would imagine our psychoanalysts here would say that our problems started in infancy and were smoldering in our unconscious before they suddenly manifested themselves.”

“Yes,” she replied, “That’s probably the case. So now we have this conference coming up and Alistair has been murdered. Unless you can solve the murder and arrange for the killer to be handed over to the police, I’m afraid the publicity will ruin the conference. We have some remarkable people here. You’ve met some of them. It would be a shame if nobody came to hear what they had to say.”

“Do not worry,” I replied. “I will find the killer, assuming, that is, that Alistair did not kill himself. After talking with your colleagues, especially Professor Durkheim, the idea that Alistair committed suicide doesn’t seem too far-fetched.”

“I have confidence in you. You are a source of great consolation to me,” she said. “I have spent a year helping my husband organize the conference and to see all that work wasted would be another tragedy.”

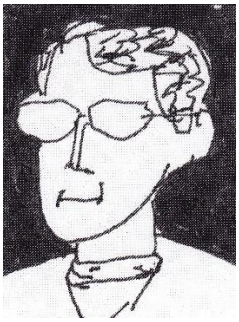
“There is only one more person I need to interview,” I said, “and that is your husband. After I’ve talked with him I will have a better idea of what the solution to the case will be. If you would be kind enough to ask him to come and see me I’d be most grateful.”

“Yes, I will do that,” she said. “You will find him a very complicated person. He can be charming when he is not drunk or showing his depression.”

“Carnivalization” is a term used by Bakhtin to describe the techniques Dostoevsky uses to disarm this increasingly ubiquitous enemy and make true intersubjective dialogue possible. The concept, which Bakhtin derives from the medieval carnival traditions, suggests an ethos where normal hierarchies, social roles, proper behaviors and assumed truths are subverted in favor of the "joyful relativity" of free participation in the festival. According to Morson and Emerson, Bakhtin's carnival is "the apotheosis of unfinalizability".Carnival, through its temporary dissolution or reversal of conventions,

generates the 'threshold' situations where disparate individuals come together and express themselves on an equal footing, without the oppressive constraints of social objectification: the usual preordained hierarchy of persons and values becomes an occasion for laughter, its absence an opportunity for creative interaction. In carnival, "opposites come together, look at one another, are reflected in one another, know and understand one another." Bakhtin sees carnivalization in this sense as a basic principle of Dostoevsky's art: love and hate, faith and atheism, loftiness and degradation, love of life and self-destruction, purity and vice, etc. "everything in his world lives on the very border of its opposite."

https://en.wikipedia.org/wiki/Mikhail_Bakhtin



Simon Kataev.

Chapter 11

Simon Kataev

I noticed a somewhat worried look on Simon Kataev's face when he entered the room where I was conducting my interviews. It is easy to understand why. Likely, one of the celebrated scholars and intellectuals sitting around the table killed Alistair Carnegie and each of them couldn't help but wonder who the killer was unless he committed suicide. If one of them had killed Alistair Carnegie, everyone couldn't help wonder who the killer was, except, of course, the killer.

"How do you do?" he asked, as he sat down. "It is a great pleasure to meet you. I have followed your career with considerable interest over the years and am delighted that Desiree was able to convince you to solve this mystery."

"Thank you," I said. "I will do my best. When dealing with brilliant people, such as the speakers you have found tor the conference, the challenge is even more difficult. But, throughout my career, I've encountered many brilliant murderers and criminals. I would describe some of them as geniuses. So while this case presents many challenges, it is not that unusual—except that all of the suspects are professors and intellectuals."

"What it is important that you know about me," he replied. "is that I am a Russian. I came from a poor family. So poor we didn't always have enough to eat. But I excelled at school

and managed to attend a university on a scholarship and eventually to obtain a doctorate. So I am an educated Russian but nevertheless, a Russian."

"I see," I replied.

"Social anthropology," he answered, "has shown that culture is continuous over more than one generation, that the people who die are replaced by new members who have learned, by both conscious and unconscious processes, the values and customs appropriate to their culture and their position in it, or, in other words, their individual variation of the national character. This national character plays a continuous and influential role in an individual's life. And in my life as well. You must remember that Russia has contributed a great deal to culture. We have produced great novelists, composers, mathematicians, linguists…I could go on endlessly.

"Interesting," I said. "What you are saying is that it is your having been raised in Russia and learning certain Russian cultural traits has shaped your behavior."

"Yes," he continued. "Much of the aggressive element in the Russian disposition had, in the old regime, been turned inwards under the influence of an unusually mystical religion and an exceptionally autocratic regime, so that the people were submissive, not docile, that is too passive a concept, and unself-confident, but subject to outbursts of self-glorification and indignation against their oppressors. In Russia, people feel violence may be necessary for politics and sometimes in everyday life, but violence generates feelings of guilt, which are generally unconscious. This guilt plays an important role in Russian mental states."

"From what you've said," I replied, "I take it that there are powerful opposing strains in the Russian psyche—sometimes Russians feel glorified and at other times they feel guilty. So they often alternate between feelings of being powerful and then of being weak. And they learn all this by growing up in Russia. A most interesting hypothesis."

"We cannot underestimate the power of national character," Kataev added. "Everyone is different and is unique, but we are all, at the same time, the products of the countries in which we were raised and are affected, to varying degrees, by the culture around us. There is, of course, always social change, but there is also, at the same time, culture, which changes relatively slowly. There is a split in Russian culture that manifests itself in my behavior and the behavior, to varying extents, of all Russians. When we grow up, in our early years, we become indoctrinated by our culture, and that culture shapes much of our behavior for the rest of our lives. Unless we find a way to repudiate that culture and everything it has done to us, and for us, by moving to a different country or changing

religions or making some other change. But this would be another example of the tensions in a culture playing out. In a sense, there is no escape."

"You have convinced me that you are a Russian and have Russian personality traits," I said. "And how does that related to the problem I've been asked to solve?"

"I'm afraid I've fallen into my habit of giving lectures," he said. "It is a problem that professors have. If you are looking for a motive for my behavior, if you want to understand why I've done some of the things I've done, you have to understand me, both as a person and as a Russian. I may exaggerate a bit and oversimplify a bit, but you must understand that Russian women tend to be either whores or religious fanatics and Russian men either drunken peasants or over-educated intellectuals. Like me."

I scrutinized his face. He seemed perfectly calm and quite in control of himself. Desiree had led me to believe he was depressed and maybe even suicidal, but he didn't seem to be in that state.

"Your wife suggested to me that you are depressed and drinking too much," I said. "You don't seem to be depressed and I cannot tell about your drinking. Are you an alcoholic?"

He laughed.

"Russians all drink," he replied. "Desiree as well. You should be aware that Desiree has a powerful imagination and cannot be relied on to be accurate about everything she tells you. Russians, you must know, are not known for being truthful, either. My wife is a silly woman who has done some really foolish things, but she has a beautiful soul and I still love her. She is very emotional and sometimes is depressed or, at other times, highly excitable. She has a taste for luxury that, fortunately, I can help satisfy."

"And what about you," I asked. "Have you done some foolish things? Do you have problems with being truthful?"

Simon smiled. His face revealed no emotions.

"You must understand that we Russians have a huge tolerance for the imagination," he said. "Yes. That is a good way to put it. I will admit that I have done things that I am not proud of, but if life is a comedy, which I think it is, and we Russians think it is, you must understand that we are all fools who, at times, do stupid things. I plead guilty, in the best Russian tradition."

"Are you telling me," I asked, "That while you have done stupid things, as you put it, you didn't kill Alistair Carnegie?"

“We had our disagreements, as you might imagine, and although he did some things that disturbed me and some that hurt me a great deal, I never would kill him,” he replied.

“And who, among your colleagues here, might have done so?” I asked.

“I don’t have the slightest idea,” he said. “I can help put on a conference but I can’t solve murder mysteries. Russian literature is, of course, full of murders. Murderers and fools. But I am sorry but I don’t have any idea about who might have killed him, not that every one of the luminaries we brought together for the conference was fond of Alistair. He prevented poor Georg Simmel, a great scholar, from getting a professorship at a university in Germany and he has written negative reviews of the work of Melanie Klein and John Rickman, among others. Alistair had a position of some consequence but I don’t think he was an important thinker. Sometimes having been born into the right family and gone to the right public school and making friends with the right people plays a major role in one’s career.”

“Yes, that is often the case,” I replied. “I thank you for the insights you have provided me. If you would ask my colleague Dr. Watson to return to this room I would be most grateful.”

An intellectual is a person who engages in critical thinking and reading, research, writing, and human self-reflection about society. Many everyday roles require the application of intelligence to skills that may have a psychomotor component—for example, in the fields of medicine or the arts—but these do not necessarily involve the practitioner in the "world of ideas." The intellectual scrutinizes cultural ideas and writings, often using abstract, philosophical, and esoteric aspects of human inquiry to evaluate the thinking of others. The intellectual and the scholarly classes are often related: the intellectual may be a teacher involved in the production of scholarship and usually has an academic background, or may work in a profession or practice an art or a science. The term "intellectual" identifies three traits:

1. erudition, and development of abstract ideas and theories;

2. producing cultural capital, as in philosophy, literary criticism, sociology, law, medicine, science, and so on; and

3. artistic or creative output, such as writing, composing music, painting, and so on.

Public intellectuals may propose practical solutions for public affairs issues and gain authority as a public figure. Intellectuals often participate in politics and public affairs, either to defend a proposal or to denounce an injustice, usually by rejecting, producing, or extending an ideology, or by defending a system of values.

https://en.wikipedia.org/wiki/Intellectual

Dr. John Watson

Chapter 12

What Watson Heard

"My dear Watson," I said, as he entered the room. "You have had quite an ordeal, I fear, sitting around that table with all those scholars. Was it entertaining? Was it interesting? Was it, in any way, informative about the matter we are investigating? Tell me all."

"It was a very curious experience," Watson replied. "They kept shifting positions at the table so, throughout your interrogations, I had the chance to talk with many of them and sometimes overhear things people near me said to one another. They also discussed various topics relating to the social sciences, psychology, and a host of other topics. And the gossiped."

"And yet, here you are, having spent time with some of the most important thinkers of this generation. And maybe of all time," I replied.

"That is true," Watson answered. "When Freud left the table, they all started wondering why you had chosen to see him first. Then Durkheim spoke.

“I wonder whether Alistair Carnegie’s death was a suicide?” he said. “I say that because I can’t imagine any of us murdering him. Suicide, of course, is a kind of murder—except that the person we murder is ourself.”

“Yes, that is true,” said Georg Simmel, “But we must remember that when you have crimes if you scratch beneath the surface, you generally find that they were motivated either by an overpowering desire for money and power or you have sex playing a role, or, in some cases, both.”

“Do you think that applies to Alistair?” asked Saussure. “I tend to look at the relationships among the main characters involved in this matter. What do we have here? On one side we have a powerful administrator at this university, on the other side we have a beautiful young woman and her husband, and in between we have us—we are, structurally speaking, minor actors in this drama. And in mysteries, you cannot have the butler as the killer—that is, a minor actor. We must look at the major characters.”

“I look for things other than individual personality traits in understanding human behavior,” said Cagri Coban. “I am a Marxist and see social forces such as alienation and class differences at work. Alistair Carnegie was a member of the ruling classes and, as such, differed in almost every respect from both Desiree and Simon, who were members of the proletariat. Unless one of us, for some reason impossible for me to father killed Alistair, I would way we must focus our attention on the different classes and his murder, assuming it was murder, had elements of class conflict, and a personal kind of revolution. Alienation can drive individuals to desperate kinds of behavior.”

“Everyone,” said Watson, “had a different explanation about what had happened based on their disciplines and the theories that shaped these disciplines. It was both fascinating and exasperating, Holmes. I only wish you have been there.”

“You must remember, Watson,” Holmes said, “that I had individual tutorials with each of them and heard more than enough about their theories and the principles that guided their thinking. It seems to me that academics love theories and can talk about them endlessly. My problem involved figuring out how to apply their theories to the death of Alistair Carnegie. What complicates matters is that none of their theories points a finger at the murderer. I do not believe Carnegie committed suicide. And I am confident, now, that I know who killed him. Let us return to the dining room and I will explain my thinking.

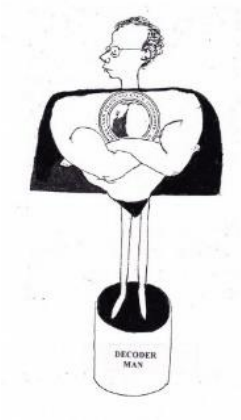
Dialectic or dialectics (Greek: διαλεκτική, dialektikḗ; related to dialogue), also known as the dialectical method, is at base a discourse between two or more people holding different points of view about a subject but wishing to establish the truth through reasoned methods of argumentation. Dialectic resembles debate, but the concept excludes subjective

elements such as emotional appeal and the modern pejorative sense of rhetoric. Dialectic may thus be contrasted with both the eristic, which refers to an argument that aims to successfully dispute another's argument (rather than searching for truth), or the didactic method, wherein one side of the conversation teaches the other. Dialectic is alternatively known as minor logic, as opposed to major logic or critique.

Within Hegelianism, the word dialectic has the specialized meaning of a contradiction between ideas that serve as the determining factor in their relationship. Dialectic comprises three stages of development: first, the thesis, a statement of an idea; second, the antithesis, a reaction that contradicts or negates the thesis; and third, the synthesis, a statement through which the differences between the two points are resolved. Dialectical materialism, a theory or set of theories produced mainly by Karl Marx and Friedrich Engels, adapted the Hegelian dialectic into arguments regarding traditional materialism.

Dialectic tends to imply a process of evolution and so does not naturally fit within formal logic (see logic and dialectic). This process is particularly marked in Hegelian dialectic, and even more so in Marxist dialectic, which may rely on the evolution of ideas over longer time periods in the real world; dialectical logic attempts to address this.

https://en.wikipedia.org/wiki/Dialectic



Decoder Man

Chapter 13

The Resolution of the Dialectic

"Ladies and gentlemen," I said, as I sat down in the chair that I had occupied recently and the chair that Alistair Carnegie sat in during his party. "I have come to resolve the dialectic and answer the question: who killed Alistair Carnegie?"

Everyone looked at me with a combination of curiosity and apprehension—not that their faces revealed that they were guilty. Except for the murderer, who knew the answer, they wanted to know the answer to the question I had just raised.

"The problem I faced," I continued, "and the problems detectives always face when investigating a crime, is that everyone involved offers different descriptions of what went on before the murder was committed, different theories about why the murder took place, or different motivations that would explain why the murdered killed someone. Thus, Dr, Freud, as might be suspected, wondered if there was an Oedipal relationship that existed between Alistair Carnegie, Desiree, and Simon. When you have a relationship between a

powerful older man, a younger man, and a woman, there is always a reason to be suspicious."

"Yes," said Freud. "That triangle is always dangerous."

"But I became alerted me to the significance of Russian national character and its role in shaping people's behavior, which was important because both Simon and Desiree are Russians. There is, in Russian national character, something that might explain whether Simon or Desiree could have murdered Alistair Carnegie."

"If you read Dostoevsky's novels, you'll understand," said Georg Simmel.

"This is true," I replied. "But from Professor Saussure, a semiologist, we learned that the world is full of signs and that signs have their meaning through relationships, and so I should consider whose relationships were most significant and which were secondary. The logical conclusion, of course, is that the most important relationship was between Alistair Carnegie, Simon, and Desiree.

"You are correct," said Ferdinand de Saussure. "That is what I said."

"But," I replied, "I got a different theory from our sociologist friend, Gustave Le Bon. He discussed the importance of crowds and groups and the way they affect people, diminishing their intellectual capacities, and exciting them. People behave in strange ways in crowds and groups and it is conceivable, he suggested, that any of you, carried away by your membership in a group, which, in this case, was the party, could have suddenly decided to kill Alistair Carnegie. And it could have been that someone who was thinking of killing him and was carrying poison, decided to do so—more or less because of the influence of the people at the party. Thus, his murder was pre-meditated and actuated by everyone at the party"

Le Bon said nothing.

"I got an entirely different analysis from Dr. Coban," I said. "She suggested that the murderer was suffering from alienation, caused by the alienation generated by our capitalist system. One must assume the alienation found in the killer was so severe that it was impossible to resist murdering Alistair Carnegie. Everyone was suddenly quiet and several of the people at the table had a puzzled look on their faces.

"From Professor Simmel I learned about the difficulties people have in developed an individual personality in the face of cultural and social pressures, and, more importantly, of the way a desire for money shapes so much of our behavior. That struck me as important. In the course of my career, I've found that money motivates all kinds of curious behavior, often self-destructive behavior, and, in many cases, murders.

"Next came Professor Durkheim, an expert on suicide, who made me wonder whether Alistair Carnegie might have committed suicide, which means he was his own murderer. I understand, now, that there are different kinds of suicide and Alistair Carnegie may have decided to kill himself after his party that he threw for you.

"My last two interviews were with Simon and Desiree," I said. Simon explained to me how his having been born and raised in Russia shaped his identity. He discussed Russian national character in some detail and the Russian tendency to go to extremes. Cipriana would describe his behavior as having a Russian personality, persona, and privatissima. He told me he was born into a poor family but managed to get an education and escape from the life of poverty he would have experienced with his education. Desiree, on the other hand, had some startling information. She told me that Simon had discovered that Alistair Carnegie had embezzled money from the university and was blackmailing him."

"That's not true," exclaimed Simon. "I told you that Desiree has a wild imagination and makes up all kinds of crazy stories."

"Yes, you did," I replied. "But this time I believe Desiree was not fabricating but telling the truth. That explains why she has an expensive diamond ring and the beautiful pearl necklace she is wearing now. She told me that you and she would be spending a month in Paris after the conference. You were born poor and had a decent salary but not enough to buy expensive jewelry and take long trips to Paris."

"If you are correct, Mr. Holmes," said Simon, "Why would I kill him? One doesn't kill the goose that lays golden eggs."

"Correct," I replied. "You didn't kill him, but Desiree did."

"You are crazy," screamed Desiree. "Why would I kill him if he was providing us with so much money?"

"His murder was probably the result of a lover's quarrel," I replied. "Maybe he had promised to marry you to get you to be his mistress but you could see he was only using you. You are an emotional woman and decided to kill him and thought that the party was the perfect time to do so. You put some poison in a drink you served him and he died the next morning."

"Yes, yes," I did it, she confessed. "Alistair was a monster and treated me terribly. Like dirt. He deserved to die and I saw killing him as a mission to which I had been called."

"I had arranged with Inspector Lestrade to arrive here shortly and he will take you into custody," I said. Unfortunately, you let your emotions take control of your life and you did something that you probably are sorry you did. I have found that is often the case

with murders. Our passions take control of us. I'm sure that Dr. Freud and all of the other luminaries around this table spend an enormous amount of their time dealing with this aspect of human behavior.

Glossary of Related Terms

Note: Many of these terms are found in the book but others are from other social sciences and disciplines and may be of interest.

Addiction

Commonly used to describe a situation involving the inability to stop drinking alcohol or using drugs of one kind or another but also dealing with other forms of compulsive behavior, such as children and adults not being unable to stop using their cell phones or stop playing video games.

Alienation

Literally, it means no ties or connections. Marxists argue that Capitalist societies produce goods but also alienation and a sense of estrangement from ourselves and others.

Ambivalence

A defense mechanism involving a simultaneous feeling of love and hatred or attraction to and repulsion toward the same person or thing.

Anomie

This term means normlessness and refers to people who do not follow the rules and laws of the societies in which they live.

Archetype

According to Jung, archetypes are images found in dreams, myths, works of art, and religions all over the world. They are not transmitted by culture but are passed on, somehow, genetically, in a collective unconscious. We are not conscious of them directly, but they reveal themselves in our dreams and works of art. One of the most important archetypes is the hero.

Attitude

An attitude, as social psychologists use the term, refers to an enduring state of mind in a person about some phenomenon or aspect of experience. Generally, attitudes are either positive or negative; have direction, and involve thoughts, feelings, and behaviors (tied to these attitudes).

Castration anxiety

In Freudian theory, the fear young males have that they will be castrated by their fathers. This anxiety leads young boys to renounce their love for their mothers and to identify with their fathers, and thus overcome their Oedipus complexes.

Cognitive dissonance

The term dissonance refers to sounds that clash with one another. According to psychologists, people wish to avoid ideas that challenge the ones they hold or that create conflict and other disagreeable feelings. Cognitive dissonance refers to ideas that conflict with people's views and generate psychological anxiety and displeasure.

Communication

There are many ways of understanding and using this term. For our purposes, communication is a process that involves the transmission of messages from senders to receivers. We often make a distinction between communication using language verbal communication—and nonverbal communication that uses facial expressions, body language, and other means.

Crowd

A crowd, according to Gustave Le Bon, is a collection of people whose behavior differs from the way the individuals in the crowd would act on their own. Crowds depress judgment and inhibitions in people

Cultural Studies

This is an approach to understanding literature, the arts, Social and cultural phenomena of all kinds by using a combination of disciplines such as semiotics, psychoanalytic theory, Marxist theory, and sociological theory.

Culture

There are hundreds of definitions of this term. Generally speaking, from an anthropological perspective, it involves the transmission from generation to generation of specific ideas, arts, customary beliefs, ways of living, behavior patterns, institutions, and

values. When applied to the arts, it is generally used to specify “elite” artworks such as operas, poetry, classical music, and serious novels.

Culture codes

According to Clotaire Rapaille (2006), young children from the time they are born until age 7 become “imprinted” with certain codes distinctive to where they grow up, and these codes shape their tastes, behavior, and attitudes.

Defense mechanisms

These are methods used by the ego to defend itself against pressures from the id—or impulsive elements in the psyche—and superego elements such as conscience and guilt. Some of the more common defense mechanisms are repression (barring unconscious instinctual wishes and memories from consciousness), regression (returning to earlier stages in one’s development), ambivalence (a simultaneous feeling of love and hate), and rationalization (offering excuses to justify one’s actions).

Desexualization

This refers to the argument by Charles Winick (1995) and others that differences between males and females are lessening, with men getting weaker and women getting stronger, and that American society is becoming desexualized—that is, the sexes are losing their distinctive characteristics and a unisex culture is evolving.

Deviance:

The difference from the norm, whether in values and beliefs or actions. Attitudes toward various forms of deviance change over time. Many groups that are judged deviant are marginalized—that is, pushed to the margins of society, where they can be ignored or persecuted (or both).

Ego

In Freud’s theory of the psyche, the ego functions as the executant of the id and as a mediator between the id and the superego. The ego is involved with the perception of reality and the adaptation to reality.

Emotive functions

According to Roman Jakobson (Culler, 1986), messages have many functions. One of them is the emotive function, which involves the sender expressing feelings. (Other functions are referential and poetic.)

Facial expression

According to Ekman and Sejnowski (1992), there are eight universal facial expressions showing emotions: anger, determination, disgust, fear, neutral (no expression), pouting, sadness, and surprise. Paul Ekman developed a Facial Action Coding System that deals with the 43 muscles in the human face used to show emotions.

Gender:

The sexual category of an individual—masculine or feminine—and the behavioral traits connected with each category. Many theorists, such as Judith Butler, argue now that gender is socially constructed rather than being completely natural and can be considered a kind of performance.

Generations.

This term involves people born about the same time and focuses upon what is distinctive in their collective behavior. Generations succeed one another usually after around thirty years. People born between approximately 1980 and 2000 are members of the "Millennials" generation and have certain psychological traits that are distinctive to them.

Id

The id in Freud's theory of the psyche (technically known as his structural hypothesis) is that element of the psyche representative of a person's drives. Freud (1965b) called it, in New Introductory Lectures on Psychoanalysis, "a chaos, a cauldron of seething excitement." It also is the source of energy, but lacking direction, it needs the ego to harness it and control it. In popular thought, it is connected with impulse, lust, and "I want it all now" kind of behavior.

Impostors

The theory that people often don't know themselves and believes that they are impostors, only pretending to be themselves.

Interpretation

We distinguish between interpretation and analysis. Interpretation involves applying concepts and methods from one or more disciplines to a literary text or some phenomenon

of interest. Analysis involves studying something by separating it into its components. Many literary critics use psychoanalytic concepts to interpret novels and other texts.

Marxism

Marx argued that capitalist societies are based on the suppression of the people (the proletariat) by the ruling class in any society—those who own the means of production. He argues that class conflict was inevitable and that the masses would eventually take control and establish a communist society.

Metaphor

A metaphor is a figure of speech that conveys meaning by analogy. Metaphors are not confined to poetry and literary works but, according to some linguists, are the fundamental way in which we make sense of things and find meaning in the world.

Metonymy

According to linguists, metonymy is a figure of speech that conveys information by association and is, along with metaphor, one of the most important ways people convey information to one another. We tend not to be aware of our use of metonymy, but whenever we use association to create an idea about something (e.g., Rolls-Royce = wealthy), we are thinking metonymically.

Mimetic desire

This theory of French literary theorist René Girard (1991) argues that people often imitate the "desire" of celebrities, sports heroes, and others when they purchase things, not their behavior.

Myths:

Ancient stories, believed to be true, involving gods and goddesses and heroes that validate our beliefs, customs, and institutions. The Oedipus Complex is named after a Greek myth.

National Character

This refers to the theory people raised in different countries have certain belief systems, personalities, and other traits that are distinctive.

Net Effect.

Argument by psychiatrist David Brunskill that people don't present themselves correctly on social media and that the effects of social media on people are not positive.

Neuropsychoanalysis

This is an approach to studying phenomena that uses a mixture of neuroscience and psychoanalytic theory.

Oedipus Complex.

The core of all neurosis for Freud. Named after the myth of Oedipus who, without recognizing what he was doing, killed his father and married his mother. A book by Ernest Jones, Hamlet and Oedipus, offers a psychoanalytic interpretation of Shakespeare's Hamlet.

Paradox.

Paradoxical statements are seemingly self-contradictory and illogical, but may reveal important truths. A humor scholar, William Fry, argued that humor often involved paradox, which explains why it is so difficult to determine why a joke is funny.

Personal journal

This is a record of one's ideas, thoughts, and speculations used to play with and think up new ideas to be used in scholarly research. Journals should be kept in bound notebooks, with the pages numbered and an index on the last page to facilitate access to ideas and thoughts that may be of interest and use when involved in scholarly writing. Journals often contain information about the psychological state of the journal writer.

Phallic symbol

An object that resembles either by shape or function the penis is described as a phallic symbol. Symbolism is a defense mechanism of the ego that permits hidden or repressed sexual or aggressive thoughts to be expressed in disguised form. For a discussion of this topic, see Freud's (1900/1965a) The Interpretation of Dreams. I have suggested in my writings that the Washington Monument, named after the "Father of Our Country," is a gigantic phallic symbol.

Phallocentric theory

This term is used to suggest that societies are dominated by males and that the ultimate source of this domination, that which shapes our institutions and cultures, is the male phallus. In this theory, a link is made between male sexuality and male power. A more detailed discussion of this concept is found in my book Cultural Criticism: A Primer of Key Concepts (Berger, 1994).

Popular culture

Popular culture is a term that identifies texts that appeal to a large number of people, that is, to popular texts. But mass communication theorists often identify (or should we say confuse) popular with mass and suggest that if something is popular, it must be of poor quality, appealing to some mythical "lowest common denominator." Popular culture is generally held to be the opposite of elite culture—that is, arts that require sophistication and refinement to be appreciated, such as ballet, opera, poetry, classical music, and so on. Many critics now question this popular culture–elite culture polarity.

Psychoanalytic theory

Psychoanalytic theory is based on the notion that the human psyche has what Freud called the "unconscious," which, ordinarily speaking, is inaccessible to us (unlike consciousness and the preconscious) and which continually shapes and affects our mental functioning and behavior. We can symbolize this by imagining an iceberg: The tip of the iceberg, showing above the water, represents consciousness. The part of the iceberg we can see, just below the surface of the water, represents the preconscious. And the rest of the iceberg (most of it, which cannot be seen but we know is there) represents the unconscious. We cannot access this area of our psyches because of repression. Freud also emphasized sexuality and the role of the Oedipus complex in everyone's lives.

Psychographics:

A marketing term used to describe the psychological characteristics of groups of people. Compare with demographics that studies people's social characteristics.

Public

Instead of the term popular culture, we sometimes use the terms public arts or public communication to avoid the negative connotations of the terms mass and popular. A public is a group of people, a community. We can contrast public acts, those meant to be known to the community, with private acts, which are not meant to be known to others.

Rationalization

In Freudian thought, rationalization is a defense mechanism of the ego that creates an excuse to justify some action (or inaction when an action is expected). Ernest Jones (1908), who introduced the term, used it to describe logical and rational reasons people give to justify behavior caused by unconscious and irrational determinants.

Reactivity

We use this term to describe the impact or effect of researchers on those studied. When people are being studied, they often behave differently than they do under ordinary circumstances.

Rhetoric

In essence, rhetoric is the study of effective expression and style in language. Rhetoric is also used to deal with the means by which people are persuaded. In recent years, rhetoric has also been used to study the mass media and popular culture.

Role

Sociologists describe a role as a way of behavior learned in society that is appropriate to a particular situation. A person generally plays many roles with different people during a given day, such as parent (family) and worker (job).

Selective attention or selective inattention:

Attention paid only to what we choose. We tend to avoid messages that conflict with our beliefs and values (i.e., that would create cognitive dissonance), and we do this through selective attention. Thus people who belong to a particular political culture (as described by Wildavsky, 1989) tend to search for entertainments that reinforce their values and avoid those that would generate dissonance.

Semiology (Semiotics)

The science of signs. It argues that we are always sending messages to others about ourselves to others and they are sending messages to us about themselves. These messages are signs: words, objects, etc. that we must learn how to interpret correctly.

Sign

Anything that can be used to stand for something else. They are composed of a signifier (sound or object) and a signified (the meaning) and the relation between the two is arbitrary and based on convention.

Shadow

In Jungian thought, the shadow represents the dark side of the psyche, which we attempt to keep hidden. It contains repressed and unfavorable aspects of our personalities as well as normal instincts and creative impulses. Thus, in all people, there is a continual battle between shadow aspects of our personalities and our egos, which also contain some negative features.

Social media

The social media are those Internet organizations, such as Facebook, Twitter, and YouTube, that enable people to communicate, at no cost, texts, images, and videos to large numbers of other people. Many of the texts found in social media are interesting from a psychoanalytic point of view.

Sociology

This social science focuses on institutions and collective behavior, the process of socialization, and the roles people are assigned and similar concerns rather than the psychological problems of individuals. Many sociologists are functionalists and are concerned with how institutions contribute to the survival and maintenance of societies.

Stereotypes:

Commonly held, simplistic, and often inaccurate group-held portraits of categories of people. Stereotypes can be positive, negative, or mixed, but generally, they are negative. Stereotyping always involves gross overgeneralization.

Superego

In Freud's typology, the superego is the agency in our psyches related to conscience and morality. The superego is involved with processes such as approval and disapproval of wishes on the basis or whether they are moral or not, critical self-observation, and a sense of guilt over wrongdoing. The functions of the superego are largely unconscious and are opposed to id elements in our psyches. Mediating between the two, and trying to balance them, is the ego.

Symbol

In Peirce's (1977) trichotomy, a symbol is anything that has a conventional meaning—that is, whose meaning must be taught to others and is not natural. Saussure (1966) disagreed with this notion, seeing the symbol as only partially conventional. Psychoanalysts are also interested in symbols in people's dreams and what they reveal about the dreamers.

Text

For our purposes, a text is, broadly speaking, any work of art in any medium. The term text is used by critics as a convenience so they don't have to name a given work all the time or use various synonyms. There are problems in deciding what the text is when we deal with serial texts, such as soap operas or comics.

Theory

A theory, as I use the term, is expressed in language and systematically and logically attempts to explain and predict phenomena being studied. Theories differ from concepts, which define phenomena being studied, and from models, which are abstract, usually graphic, and explicit about what is being studied. Thus, in psychoanalytic theory there is the concept of the "obsessive-compulsive" to describe behavior such as washing one's hands a hundred times a day and similar kinds of behavior.

Trickster figure:

In Jungian thought, a figure who represents the earliest period in the development of the hero. Characteristics of the trickster include mischievousness, physical appetites that dominate behavior, desire for the gratification of primary needs, and actions that are often cynical, cruel, and unfeeling.

Unconscious

In psychoanalytic theory, the unconscious is the element in the psyche that we are unaware of but which shapes much of our behavior. Freud saw the psyche as having three levels: consciousness, which we are aware of, the preconscious, which we are dimly aware of, and the unconscious, which we cannot access without professional guidance.

Uses and gratifications theory:

A sociological theory that audiences use the mass media (or certain texts or genres of texts) for certain purposes and that they gain certain psychological gratifications from the use of those media. Researchers who subscribe to this theory focus on how audiences use the media, rather than on how the media affect audiences.




About the Author

Arthur Asa Berger is professor emeritus of Broadcast and Electronic Communication Arts at San Francisco State University, where he taught between 1965 and 2003. He graduated in 1954 from the University of Massachusetts, where he majored in literature and philosophy. He received an MA degree in journalism and creative writing from the University of Iowa in 1956.

He was drafted shortly after graduating from Iowa and served in the U.S. Army in the Military District of Washington in Washington DC, where he was a feature writer and speech writer in the District's Public Information Office. He also wrote about high school sports for the *Washington Post* on weekend evenings while in the army.

Berger spent a year touring Europe after he got out of the Army and then went to the University of Minnesota, where he received a Ph.D. in American Studies in 1965. He wrote his dissertation on the comic strip Li'l Abner. In 1963-64, he had a Fulbright to Italy and taught at the University of Milan. He spent a year as a visiting professor at the Annenberg School for Communication at The University of Southern California in Los Angeles in 1984 and two months in the fall of 2007 as a visiting professor at the School of Hotel and Tourism in Hong Kong Polytechnic University.

He spent a month lecturing at Jinan University in Guangzhou and ten days lecturing at Tsinghua University in Beijing in Spring, 2009. He spent a month in 2012 as a Fulbright Senior Specialist in Argentina, lecturing on semiotics and cultural criticism, a month in Minsk in 2014, and three weeks lecturing on semiotics and media in Iran in 2015.

He is the author of more than one hundred articles published in the United States and abroad, numerous book reviews, and more than 70 books on the mass media, popular culture, semiotics, humor, tourism, and everyday life.

Among his books are *Signs in Contemporary Culture: An Introduction to Semiotics; Bloom's Morning; The Academic Writer's Toolkit: A User's Manual; Media Analysis Techniques; Seeing is Believing: An Introduction to Visual Communication; Ads, Fads And Consumer Culture; The Art of Comedy Writing; and Shop 'Til You Drop: Consumer Behavior and American Culture*. Berger is also an artist and has illustrated many of his books.

He has also written many academic mysteries, such as *Postmortem for a Postmodernist, Mistake in Identity, The Mass Comm Murders: Five Media Theorists Self-Destruct, and Durkheim is Dead: Sherlock Holmes is Introduced to Sociological Theory*. His books have been translated into German, Italian, Russian, Arabic, Swedish, Korean, Turkish, Spanish, Farsi, and Chinese, and he has lectured in more than a dozen countries in the course of his career. Berger is married, has two children and four grandchildren, and lives in Mill Valley, California.

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Suggested Reading

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TRIO: Three Sherlock Holmes Mysteries That Introduce Us to Cultural Studies

Arthur Asa Berger

TRIO reprints three Sherlock Holmes novellas I wrote, Freud is Fixated, Marx Est Mort and My Name is Sherlock Holmes, which provide a novel (literally and figuratively) introduction to cultural studies. This book is meant to do two things: be entertaining and also teach my readers something about psychoanalytic theory, Marxist theory, and the interdisciplinary field known as cultural studies. Books such as TRIO are sometimes described as "Infotainments," combining both information and entertainment. Each chapter is introduced by quotations of interest and I also provide bibliographies and at the end of the book, a glossary. In this book, as he tries to solve each crime, Sherlock Holmes interrogates some of the most important thinkers of the twentieth century. Which means this book is full of ideas about all kinds of things. In some cases, the dialogue comes from the writings of the thinkers Holmes is questioning. I've had to sacrifice my narrative line to pump as much ideational content into the stories as possible, so these novels are didactic in nature, but they are still works of fiction but of an unusual kind. I have taken some minor liberties with the punctuation and repeat myself at times in different places in different books. Teaching cultural studies by using Sherlock Holmes mysteries is an unusual way to instruct students and readers. I hope, after reading this book, you will think it was worth your effort, and mine.

Arthur Asa Berger

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