遗产 Antoni Kępiński

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引言

在过去的35年里，我一直试图建立一个综合的 Antoni Kępiński 的概念，他是我的老师的精神病学老师。现在，我又在尝试，尽管我已经确信这种努力带来的结果远未令我满意。但，他的影响力在我的生活环境中是至关重要的，尽管我们中的大多数人发现跟随他的例子非常困难。我担心原因不仅在于他所具有的其独特魅力和品质的缺失。最根本的问题是隐藏在跟随和发展他的思想中，这些思想在他的著作中被清晰地呈现，但在完整中却不易理解，几乎显而易见，然而在实践中却要求我们付出巨大的努力，以至于我们仅仅停留在片段上。

现在，这个引言与 Kępiński 的知识论和精神病学方法学是一致的。他认为，人类的复杂性超出了我们理解的能力，因此我们必须使用“视角”来描述和教学，然而我们所拥有的每一个“片断”都对人类现实给出了一个错误的图示。错误在这里意味着真相，但也是片段的。

同样也发生在他的著作中，多次被解读、传记、评论作为临床医生、研究员、心理治疗师、战俘、士兵、精神病人等。

对于很多年，Kępiński 一直在研究他的精神病学的总论，但在20世纪60年代，他的方式是不友好的，出版商显得不愿意编辑它。他的书被拒了几次，尽管有积极的评论。也必须提到，一家专业的医学出版社在其收到的负面批评后拒了它，最后，在作者的临终前，被分成小部分印刷，并每两年被重新编辑。

一些生平数据

培训医学：
- 1936–1939 扎杰里隆大学，医学院
- 1945–1946 爱丁堡大学，波兰医学院；MD
- 1947–1972 扎杰里隆大学（自1951年医学院）精神科，克拉科夫（1958/59 马德斯利医院，伦敦）

创伤经历
- 1919–乌克兰战俘
- 1938 – 被反犹太学生群体殴打
- 1940/43 – 在匈牙利的内战

精神危机
- 1938 – 遭到反犹太学生群体的物理攻击
- 1941 – 在米兰达德伊博尔营地的物理攻击

Jacek Bomba：儿童和青少年精神病学系；精神病学系；扎杰里隆大学医学院，克拉科夫，波兰；通讯地址：Jacek Bomba，儿童和青少年精神病学系，精神病学系，扎杰里隆大学医学院，克拉科夫，波兰，21a Kopernika St., 31–501
克拉科夫，波兰，电子邮件：mzbomba@cyf-kr.edu.pl；基于在II Hillel Klein Symposium “Post-Traumatic Therapist”，Neve Shalom，April 6–7th, 2007
Having on mind the main topic of this symposium I shall try to bring before you my understanding of Kępiński’s thoughts, using a series of papers he published in Przegląd Lekarski – Oświęcim between 1962 and 1972. Przegląd Lekarski is a general medical monthly published by Krakowskie Towarzystwo Lekarskie. Since 1962 each January, on the anniversary of The Auschwitz Concentration Camp liberation Professor Józef Bogusz, (the Holocaust survivor himself) edited a special issue subtitled Oświęcim. Kępiński had been on the editorial board of the Oświęcim Issue and contributed to each, until his death.

I am aware I skip his early studies and writings based on their results. In the 1950’s there was only one scientific approach to mental health problems, namely the Soviet interpretation of Pavlov. Kępiński, as all psychiatrists in Poland was studying the skin electric resistance, in his case in people with dementia. Nevertheless he took from Pavlov, at that time, what at present forms the backbone of neuroscience. He went to London Institute of Psychiatry (Maudsley Hospital) in 1958/59 where he extended his training under supervision of dr Salo Tischler, a psychoanalyst, but after coming back he introduced at his unit therapeutic community and group psychotherapy, rather then individual analytical therapy. Psychoanalytical therapy, according to him, is dangerous especially when used by therapists who had not gone through their own training analysis. Offers, he thought, convincing and charming way of explanation of human being and his/her problems, quite often congruent in terms of theory, but closer to inner problems of therapists then his/her patient.

Antoni Kępiński. The Auschwitz papers first published in Przegląd Lekarski-Oświęcim
– 1962 Psychopathology of Übermenschen, (with M.Orwid)
– 1964 The Auschwitz reflections.
– 1965 Anus Mundi.
– 1966 Nightmare.
– 1967 Psychopathology of power.
– 1972 Dulce et decorum

They were basically based on the research programme Antoni Kępiński had initiated in 1959 and carried on with the team: Maria Orwid, Roman Leśniak, Jan Mitarski, Adam Szymusik and Aleksander Teutsch.

I would like to turn your attention to several problems Kępiński deals with in the paper, written in co-operation with Maria Orwid, based on a book Höss had written while in prison in Poland.

First he points out, that family milieu, ways of upbringing, values transmitted in parents-child relations have formative influence on personality development.

Second, a concept of mental break-down, presenting it as a message calling for change in lifestyle.

Third we can find a directly presented opinion, that the atrocities of Auschwitz were performed by “everymen”. Unimaginable evil can be made by everybody.

And on hypothesis, that full submission to ideology makes everybody a robot devoted to achieve the goals ideology indicates. Inner freedom is precondition for individual moral self-assessment.

“Höss reaction for imprisonment ... can be explained in different ways. [...] as consequence of isolation and monotony of life in prison. It can be also seen ... a warning that our life does not go in a proper way, according to the laws of human development. Similarly to a pain being a warning of a danger for the organism. It is very rare for a human being to develop all his potentials, part of them stays suppressed unable to be developed. Sometimes, in exceptional conditions, requiring extraordinary effort, the real worth of the person reveals. In chaotic and turbulent way these all ‘energies’ not used till now, appear in the acute stage of psychosis.” [1]

“Man perceives the surrounding world in context of his influence on it. Even neurone is constructed in the same way, its perception is inseparable from its activity. [...] The structure of the nervous system determines limits of cognitive abilities of a living creature within the limits of its activity.” [2].

The idea is developed and discussed in the next paper [3], as well as idea of importance of responsibility feelings.

And that, that one can loose feelings of guilt, but this does not make him responsibility – free.

“In a «mechanical» society feeling of responsibility, crucial for human development is lost,
[...] one becomes a robot. Feelings of guilt due to committed crimes decrease or disappear completely. [...] The lack of feelings of guilt however does not cancel responsibility. Nolens-volens one has to be responsible for becoming a robot." [2].

“Mechanical” society serves here as a metaphor for totalitarian society. He writes about responsibility of those Nazis who organised and run Auschwitz; his reflection stays valid in regard to the whole Nazi system, but also to every system which postpones human values.

“Anus mundi”, an expression [...] as one could presume, was expressing terror and repulsion ... but from the other side rationalising existence of the camp as necessary to clean the world ‘katharsis’. In Nazi concept besides the direct political and economical task of effective and inexpen
densive extermination of enemy, death camps had also deeper goal; this was cleaning the Germanic race ... The far vision was the world of beautiful, strong, healthy people, the world with no place for ill, disabled, mentally abnormal, contaminat
ed with Jewish or Gipsy blood.” [3].

One should keep in mind, that two decades after the end of the II WW the question: “How the horror of extermination could happen?” still was not only without any answer, but also important and personal. Survivors and witnesses were the majority in population. Kępiński rejects presumptions present in classical and analytical psychology namely these concerning basic ag
gressive drive, or in traditional psychopathology – such as psychopathy, sociopathy or moral insanity. He tries to show that origins of “good
ness” and “evil” are the same. We are keen to ac
tcept explanations, which offers a less painful picture of the surrounding world.

“Ability to transform the surrounding world, one can regard as specifically a human feature, contains the largest span of human nature con
tradictions. This ability gives birth to heroism, dedication, arts, science, but also cruelty, abuse and killing. To change the shape of the world wars are carried on, people are victimized in camps and prisons. What does not fit to the structure to be enforced, becomes strange and hostile, and as such has to be destroyed.” [3].

His conclusion points out, that destruction of the other, and “otherness” is defined by ideology, inevitably leads to killing, just in consequence of the ability to transform environment.  “Similarly, on an incomparably higher level one can encounter in human life, dominated by an idea, strange at the beginning, but with time ones own. One does not see anything besides, is ready to sacrifice the life – ones own and oth
er people (usually other’s is easier to sacrifice). [...] One loses own identity; thoughts, feelings, doings are no longer expression of his own per
sonality, but a reflection of the structure accepted from outside. [...] People overcome by the same idea become identical as twins; social differenti
ation diminishes, but effectiveness (understood as aiming the same tasks, postponing everything else) increases. Human being who has not a stig
ma of the same idea, in consequence, becomes an obstruction in its realisation, enemy, obstruct
thing, and has to be eliminated.” [3].

Kępiński uses, as metaphor, a biological model of viral intervention into DNA structure of bacter
ia: ideology contaminates, and builds in not only criteria for “otherness” but also simple cri
teria of “sameness”.

What is especially appealing (to me, at least) is a process of loosing individual characteristics, identity formation on a tendency to iden
tify with something external rather, than based on individual experience and internal continu
ous sameness.

“People who were obstruction, a thing sen
tenced for extermination, eliminated from the way to a new world, had accepted their fate in a different way. Some had no time to get out from the shock of the sudden placement in the hell of the concentration camp before their life came to end. Others welcomed death with fatalistic conv
iction of the inevitable. Yet others wanted to sur
vive at every price. And as in extermination camp, as a rule, convenient arrangement was accessible for those only who killed, and those who were the masters, then some tended to take the forms of their oppressors. [...]Nevertheless – [...] sur
vival required, to some extend, overcoming over
whelming law to stay alive at all costs. Those who stayed within this law totally, were losing their humanity, and with this, often a chance for sur
vival. Among human characteristics important for survival was the inner ability to oppose the exter
nal, reality; creation of alternative world, dreams about future, memories of the past, or more real
istic in friendship, helping others, organizing ‘al
ternative life’, other then camp-life.” [4]
Kępiński’s explanation of survival in concentration camp turn to the concept of importance of higher values. He writes about “overwhelming” of the first rule in biology, struggle for life. Personally I still have some problems with it. I do remember my student exam in psychiatry, and his remarks on weakness of the concept of “higher values”, specific for human being. This explanation stays in conflict with the opinion of Emanuel Tanay arguing for the importance of “staying alive” as heroic in the time of extermination.

“But there were also such people, who in spite of hunger, thirst, cold, pain, humiliation of human dignity were able to distance form their suffering and avoid concentration on searching for anything to eat, to stop colds, heat and body pains. Biological imperative is extraordinary powerful and enormous power of will is necessary to avoid thinking about bread when one is hungry, about water being thirsty. This effort of will was necessary to preserve inner freedom – inner space to think, dream, plan, decision making, to free from the nightmare of the present time.” [3].

I suppose that Kępiński suggested importance of an order among values, hierarchy of importance.

“Unusual situation always arouses fear, which can be described as “desintegrative”, as generated by disturbance in a structure developed in a lifetime between an individual and her/his environment. This structure enables, to some extent, prediction what will happen, and planning own activities. … There is a limit in tolerance for unusually, that means for what one is not used to. Beyond this limit one reacts with panic: fear and helplessness. One enhances the other, panic paralyses purposeful activity, inability to act increases anxiety.” [4].

“In dangerous situation the first biological rule: the quest for survival – appears exceptionally clear. In concentration camp conditions its forms happened to be sometimes drastic. […] It seems obvious, that in concentration camp life norms evident in normal life could not be followed. This makes difficult any moral assessment, especially for those, who never experienced concentration camp.” [4].

Let me turn your attention once more to the difficult problem of relation between quest for life and ethics, between guilt and responsibility, in Antoni Kępiński’s writings. Here, in 1966 he comes back once more to the problem of survival in extreme situations. After arguing for importance of overwhelming by what biology demands and support to be found in an “alternative world”, he says, that under such conditions, as can be imagined in concentration camp, “norms of normal life could not be followed”. This statement is followed by declaration on our inability to perform moral assessment on people behaviour in the camp.

This way of thinking, I believe, influenced Kępiński’s attitude towards people suffering mental disorders. Using analogy, he also compared mental crisis condition to the condition of concentration camp prisoner. In consequence, I presume, formulated one of psychiatrist’s errors: the error of a judge.

REFERENCES