

## On Tyrants as Abortion Survivors

**Author:** Sonne, John C, MD

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**Abstract:** None available.

**Full Text:** Headnote ABSTRACT: In this paper, an extension of an earlier paper (Sonne, 2002b), the author advances the thesis that murderous sibling rivalry, one of the psychological and social consequences of the threat of being aborted, is a major dynamic operative in "ethnic cleansing," eugenic movements, racial, religious and international conflict, mass murders, serial killings, and sometimes even in marital and parenting behavior. Destructive acting out in a variety of social contexts is a universal phenomenon that has been operative throughout the history of the human race for centuries, and it is still prominent today. To explain these behaviors as derivative from abuse, conflicts of desire, or self-object distortions occurring during oedipal or pre-oedipal stages of development leaves much to be desired, whereas explaining them as abortion survivor symptoms derivative from trauma occurring during prenatal life is much more illuminating, and is applicable to a wider range of social interactions. In particular, considering tyrannical murderous sibling rivalry as a dynamic in such well known public figures as Adolph Hitler, Francisco Franco, Joseph Stalin, Benito Mussolini, Slobodan Milosevic, Saddam Hussein and Osama bin Laden can be of great help in understanding the origin and motivation of their destructive behaviors. The theme of tyrannical siblings is, "No one can have what I didn't get, what is rightfully mine that has been taken away from me. I will psychologically or physically destroy these persons, and also anyone who gives or gave to them or supports them. Revenge is what I want more than anything else, and this is more important to me than being loved or cared for. I hate others, but I also loathe myself so much that if I die in seeking this, I will only have gratified my own wish for suicide." KEY WORDS: Tyrants, abortion survivors, prenatal psychic trauma, threat of being aborted, sibling rivalry, revenge, murder, suicide, love, religion INTRODUCTION In recent years, the public, the media, elected officials and candidates for office, have been expressing increasing concern about violence, and tyrannical behavior. School yard massacres, serial killings, the abduction and killing of children, killing by and of children, childhood suicide, the Israel-Palestine conflict, and most recently the 9/11/01 bombings of the World Trade Center and the Pentagon, are now on almost everyone's mind and are affecting the conduct of everyday life. Although it does appear that tyrannical behavior has been increasing recently in a variety of contexts, it is worth noting that it is not an entirely new phenomenon. Children considered a burden, or undesirable for various reasons, including being of the "wrong" gender, have been killed in various cultures over the course of history. As for notable tyrants, in addition to such wellknown relatively current public figures such as Adolph Hitler, Joseph Stalin, Benito Mussolini, Francisco Franco, Slobodan Milosevic, Saddam Hussein and Osama bin Laden, there have been numerous others in the past. Charles II, in honor of God, expelled all the Jews from England, Ferdinand, Isabella and Torquimada expelled all the Jews from Spain in 1492, and terrorist Guy Fawkes, whose attempt to destroy King James and the entire English parliament on the fifth of November, 1605, was stopped at the last minute. One could also include Shoko Asahara, the Japanese cult leader, and his disciple, Aum Shinrikyo, who in the name of religion was out to destroy the world to bring about a spiritual renewal, and released gas into a Japanese subway in 1995, killing 12 and injuring 5,000 (Lifton, 1999). Klebold and Harris, the Columbine school killers could also be added to the list (see Sonne, 1999, 2000). Hitler was their role model, and they deliberately chose to commit their massacre on his birthday. Descriptions of their tyrannical behavior and suicide can almost be transposed as a template for tyrannical murderous sibling rivalry in operation in larger contexts. There is no question that every effort must be made to stop such large scale violence, but that alone will be insufficient unless we can understand its origin, and see what can be done to minimize its genesis. Particularly since the

destruction of the World Trade Center on September 11th, 2001 and also the escalating Middle East suicide bombings, various theories have been presented in both professional and lay journals, and in the lay print and audiovisual media, in an effort to explain the dynamics of violence and tyranny (see DeMause, 2002; Kafka, 2002; Lachkar, 2002; Volkan, 2002). Most of these theories have dealt with such things as early childhood trauma or living in a problematic culture, but none so far have addressed the prenatal stage of development or the threat of being aborted, or given consideration to the possibility that tyrants could be abortion survivors.

**CHARACTERISTICS OF ABORTION SURVIVORS** Abortion survivors are persons who have experienced the threat of being aborted, either from a direct physical attempt, or from having lived in an unwelcoming prenatal environment in which abortion was contemplated consciously or unconsciously by one or both parents, and/or significant others, even though not acted out directly. Even some so-called "wanted" children may be abortion survivors in that they were wanted to meet the desires of their parent(s), implicitly unwanted if they might not, and not welcome for who they are or might be in terms of self and true identity (see Ney, 1983). In brief, abortion survivors are self-loathing and self-defeating, often to the point of being suicidal. Despite this self-loathing, they are attention seeking. Although they are often active in various endeavors, they generally are living lives without meaning, drifting along half dead and half-alive, unable to love, cry, or grieve. They have no conventional sense of humor, and make little use of metaphors or other figures of speech. They have false selves they present to the world, beneath which they are murderously hostile to symbolic siblings and their symbolic parents. They are inclined to abort or support the abortion of others, either psychologically or physically, and, similar to abused children who later become abusers (Johnson & Szurek, 1952; Steele, 1970), they often abort their own offspring.

**A PSYCHOANALYTIC, COMMUNICATION AND PRENATAL PSYCHOLOGY PERSPECTIVE** The perspective and language I shall use in analyzing and presenting the material used in this essay involve a combination of psychoanalysis and communication systems theory enriched by research in the field of prenatal psychology that has conclusively demonstrated that the unborn are sentient human beings possessing the capacity for mentation, communication, and a vulnerability to psychic trauma. The unborn can pick up subtle messages prenatally from their caretakers. They remember their prenatal experience, and the memory of it lives on as what Bollas (1987) has called an "unthought known" in their unconscious. Post-natally they react to stimuli that are similar to those that they had encountered prenatally, and they also act out their earlier threat of being aborted in the form of a repetition compulsion involving identification with the abortion minded aggressor(s).

**THE BURDEN OF PROOF IS MET WITH DATA FROM PSYCHOANALYSIS AND FAMILY THERAPY** I have based my conclusion that tyrants are abortion survivors on the similarity of their behavioral pattern to the profile of abortion survivors seen in clinical practice. I believe that this is sufficient evidence upon which to make such a diagnosis, and that it is not absolutely necessary to have evidence from their prenatal history to meet the burden of proof that future tyrants experienced a threat of being aborted. This is what is often done in general medicine, when a diagnosis is made about a particular syndrome, constellation of behavior, or condition, based on the similarity of its characteristics to the profile of others for whom the etiology has been established, as for example is done in such as in instances as cholera, measles, or small pox. That is why data from extensive and intensive clinical research from psychoanalysis and family therapy is so essential to provide documentation of the fact that certain persons suffering from a distinctive constellation of symptoms had indeed experienced the threat of being aborted (see Sonne, 1994a, 1994b, 1996b). We can then connect their symptoms with their history and make the diagnosis that they are suffering from what might be call an abortion survivor disorder. Apropos the tendency of abortion survivors to abort, or support the abortion of others, one of my patients, George (see Sonne, 1994a) and his divorced wife Ann had had an abortion, and also he and Betty, his estranged sweetheart. He was an ardent supporter and financial contributor to Planned Parenthood, and particularly agreed with founder Margaret Sanger's theme of "too many children," because in his opinion that "there are too many people in the world." He especially liked Sanger's eugenic stance and her efforts to rid the world of "the feeble-minded, idiots, morons,

insane, syphilitics, epileptics, criminals, professional prostitutes, Negroes and Jews" whom Sanger felt were all detrimental to the "stamina of the human race." George added that he also supported Sanger because he respected women. He had been repeatedly told by his mother as a small child that he was the "only one," and he would often reassure himself of this by repeatedly saying, "I am the only one." He was glad that his mother had aborted one of his siblings before he was born, and as a small child he attempted to kill his two years younger sister by throwing her off a second story balcony. His earliest memory at age seven months was of speaking his first words "No vacancy," which he read on a motel sign when his father, home briefly on leave from the armed services, and his mother and he were traveling and looking for a place to stay. There was "no vacancy" for his father to be with his mother. He had defiantly told his father upon his return, "I am the only one." His father emphatically replied, "No you're not!" He often urged his mother to divorce his father, not so much because of oedipal strivings, but because he saw his father somewhat as another competing sibling, and wanted to get him out of the way in order to further his wish as an abortion survivor to be "the only one." Over the course of his analysis his fear of being and his wish to be aborted came to the fore, with the office being seen as the uterus and the waiting room as the vagina. When he worked his conflicts through he no longer supported Planned Parenthood, was able to win at tennis when he played with a woman, and began to long to have children and be a father, something he had heretofore felt was forbidden to him. He began to write poetry, gave up a project he had been working on to develop a computer that could think like a human being, and began a relationship with a loving woman. He also, with no prompting from me, encouraged his sister to go into therapy, and he paid for it. Another abortion survivor was conceived during an extra-marital affair, and given up by his mother for adoption. When in later years he attempted to contact her, her husband angrily said to him, "We tried to abort you once, and we still can." His mother said to him, "I gave you life, and another family a child. Don't bother me again." The mother of yet another abortion survivor, Richard (see Sonne, 1994a), ultimately acknowledged in a family therapy session that she had indeed sought to abort her son, although initially her story had been that she had only wanted the doctor to bring on her period. A third mother told her son, "The only reason that you are alive today is because the bichloride of mercury didn't work." Solid historical and psychoanalytically obtained data such as this is analogous to the data obtained in general medicine from X-rays, MRIs, PET scans, microscopic slides, blood work, and other lab studies that are used to firmly establish the connection of an etiologic agent to the clinical syndrome. It is also analogous to the data obtained in law from DNA that is used to establish the guilt or innocence of a suspected criminal. It must be mentioned that, just as all persons exposed to a pathogen or trauma do not necessarily develop symptoms, not all persons threatened with abortion become murderous tyrants, or even symptomatic. Just as in the case of other pathogens, where whether or not symptoms develop depends on the virulence or violence of the traumatic agent, the resilience of the host, and subsequent events, so it is when persons experience the threat of being aborted. Whether or not they become symptomatic depends on the severity of the threat, upon their innate resilience, and whether or not in later life they are further traumatized, or have healing, loving and growth-promoting experiences. Many abortion survivors become loving, contributing members of society, and good parents. Conversely, we might wonder if the reason some children seem to be almost invulnerable to psychological trauma in early childhood is that they had had a good prenatal experience that got them off to a good start. And we could also wonder if this could be an explanation of why some persons throughout life seem to have a remarkable resilience to the experience of tragedy or other very disturbing events. In brief, all of those showing a distinctive constellation of symptoms can be assumed to be abortion survivors, but not all persons threatened with being aborted become symptomatic, and it is reasonable to believe that resilient and loving persons may have had a good prenatal experience.

ABORTION SURVIVOR CHARACTERISTICS OF TYRANTS Tyrants such as Hitler, Franco, Stalin, Mussolini, Hussein, Milosevic, Hussein and most recently bin Laden, have all demonstrated murderous hostility toward any one person or group who does not agree with them completely, or toward any group or person who has or aspires to have positions in society in which self

and desire processes in social interactions are respected and affirmed, including those of different ethnic, racial or religious identifications and beliefs (symbolic "undeserving" siblings). They also have murderous hostility toward anyone in authority who supports them (symbolic parent figures). They use others and demand absolute loyalty from them. They have no loyalty to others however, and if someone disagrees with them they are immediately abandoned or killed. This is what happened to two of Hussein's sons-in-law, who, after having fled the country, were invited back as forgiven, then killed. Tyrants exhibit false selves to the world, as did the Columbine killers with their counselors. They have often charismatically presented themselves to their subjects and to the world as saviors, and have been or are able to convince many-for a while-that they were or are basically good people. Hitler had many Americans convinced of his goodness in the early thirties. Milosevic, the Serbian killer of millions, presented himself as someone who would right wrongs. Tyrants often laugh or make light of their killings, again resembling the behavior of the Columbine killers, who laughed as they killed their fellow students. Milosevic was called the smiling dictator, smiling as he denied the gross evidence of his genocidal actions and "ethnic cleansing," despite dead bodies laying all about. The recent videotape of bin Laden shows him likewise expressing glee over the deaths of people in the September 11, 2001 attacks on America. Tyrants, like other abortion survivors, are often drifting through life half alive and half-dead. Although they show evidence of productivity at times, because of their self-destructive tendencies they often sabotage themselves when near the point of success or fulfillment. Hitler had a life like that in his earlier years up until he moved toward becoming the Fuhrer and mobilized his aggression. Tyrants are suicidal, witness Hitler, bin Laden and his follower "martyrs," and the Palestine suicide bombers. Beneath this behavior is self-loathing, such as was seen in the Columbine killers, who said that they didn't care whether they lived or died, and who committed suicide after perpetrating their massacre.

**TYRANTS USE OF RELIGION TO JUSTIFY THEIR BEHAVIOR**

Tyrants often act out their tyranny in the name of religion. They regard it as an honor, and are so regarded by their parents and others, to destroy others and to give up their own lives for the love of God. It is well known that bin Laden claims to be doing the will of Allah, the Muslim God. Less well known is the fact that Hitler, too, saw himself, and was seen by his supporters, as the Messiah, doing God's will. Hitler made a special note in Mein Kampf, "Today I consider it my good fortune that Fate designated Braunau on the Inn as the place of my birth." Hitler was thus describing himself as more favored indeed than Jesus, who was born in a manger because there was no room for Him at the inn. Although the Columbine killers, as mentioned earlier, regarded Hitler as their role model, and in fact carried out their massacre on Hitler's birthday, I know of no evidence that they claimed to be doing the will of God, although they did think of themselves as omniscient and omnipotent, out to change the world. Tyrants can find support in religious writing in the Koran, the Torah, and the Bible, that they are God's chosen people, that their God is the true God, and that their religion is the true one carrying out His will. Although all three religions mainly preach peace and harmony, tyrants can always find a seemingly contradictory selective phrase that does support killing if it is to carry out the will of God. They can find support for their view that they have been treated unjustly by their opponents of a different religious persuasion and that they are entitled to attempt to dominate them or eliminate them and claim their position as God's favorites. Sibling rivalry is evident in Cain slaying his brother Abel. It was made inevitable in the favoritism shown to Isaac, Abraham's son by Sarah, over Ishmael, his son by Hagar, Sarah's maid, to whom Abraham went at Sarah's suggestion, since Sarah was barren until she had Isaac when she was over 100 years old. After having had her own child by Abraham, Sarah rebuked her husband for going to Hagar, even though it was at her suggestion, and she also renounced his older son Ishmael in what could be called a psychological abortion. His name became a synonym for "outcast" over the years. Sibling rivalry is also evident in the relationship between the twins, Essau and Jacob, born to Isaac and Rebekah, in which Essau became the outcast, and Jacob the favored. The question of who was the true son of Abraham, favored by God, carried through over the years, with Isaac's position as the favorite and only son of Abraham being used by his religious heirs as bequeathing legitimacy to Moses, the Israelites, the promised land, the Jewish Hebrew religion-also called Judaism-and their

holy book, the Torah. The religious heirs of Ishmael, the outcast, claiming they were unjustly deprived of their birthright, and that Ishmael was the true and only son of Abraham, found expression through Mohammad, the founding of the religion of Islam, and the writing of their holy book, the Koran. With the birth of Jesus, defined by Christians as the Messiah, and God's only begotten son, came Christianity and the Holy Bible. There we have it, three competing religions, Judaism, Islam and Christianity, each with a history of sibling rivalry, being either favored by God or unjustly treated, that are still competing today. Although there is no evidence that any of the forebearers of these three religions were threatened with being aborted, claims of superiority and injustice similar to those of abortion survivors are used by tyrants as a rationalization to support acting out their unconscious abortion survivor dynamics against their symbolic siblings and their supporters, and against themselves, all in the name of religion. In a fascinating book, *Abraham*, Bruce Feiler (Feiler, 2002), describes how over time various modifications of religious oral or written texts occurred, starting with the discovery in a cave, around the third century A.D, of the Dead Sea Scrolls, a two thousand year old copy of some of the books of the Old Testament, saved by a religious group called the Essenes, that prompted the correction or replacement of numerous and varied oral and written versions from past centuries. Although this was done in the name of accuracy, and authenticity, once the text had reached final form-what scholars call fixity-it prompted the emergence over succeeding centuries, of midrash, a word deriving from the biblical root meaning "to search, inquire, or interpret." Scholars, called midrashim, Christian, Hebrew and Muslim alike, began to interpret the Bible, each in their own way-despite some scholarly evidence to the contrary-to support their heritage (spiritual if not literal) from Abraham: Jesus via Moses, Hebrew via Isaac, and Muslim via Ishmael through to Muhammad. Despite the current destructive behavior of his follower Muslims, Mohammad was a peace loving man who looked at all humanity as being under God and rejected the idea of a chosen people. He lived from 570 to 642 and is considered the founder of the religion of Islam as revealed to him by Allah, the Muslim word for God. It is interesting that all three of these major religions preach love, peace and harmony. Yet there is usually a phrase in their religious books that supports violence. The Koran prohibited attempts to spread the religion of Islam to others by force, yet it also said that warriors who died in the Jihad would immediately enter paradise, because they were fighting for the selfless cause of expanding their religion. The Bible has similar passages that were used by Pope Urban II to launch the Crusades in a violent effort to regain the Holy Land from the Arabs and the Turks, The Crusades lasted from 1095 to 1291, and an untold number of people were killed or exiled in the name of God. Paul, although he preached acceptance of the Jews, also contributed to alienation by saying that if some Jews didn't join the Christians they would be broken off the holy tree of life, and the Gentiles, "a wild olive shoot" would be grafted in their place. The Jews did not accept Jesus as the Messiah, and they were very critical of the Muslims, but they seldom resorted to force against either Christians or Muslims. It is interesting that in the seventh century A.D. a Rabbi claiming to be the true Messiah-complete with God's stars appearing in the sky, gained a great following with the Hebrews. He subsequently betrayed his followers and defected to the Muslims when threatened (a good example of abortion survivors' lack of loyalty?). Tyrants, to my knowledge, have not used the "Just War" argument advanced by Aristotle, and elaborated on by Augustine (of Hippo), and St. Thomas Aquinas (see Johnson, 1964), but in all of these writings they could find some justification for their destructive behavior by claiming that they were defending themselves against evil, and attempting to regain what had been taken wrongly taken from them. It is interesting that the subjects of tyrants do not rebel against the tyrant who often has exploited them for his own gain, including financial gain, but against others, duped by the tyrant who tells them these others have taken away what was rightfully theirs. This is similar to the behavior of abortion survivors, who, instead of being angry at their abortion minded parents or parent substitutes, direct their anger at their siblings or sibling substitutes. In addition to tyrants assuming that an omnipotent and messianic posture and being God's representative has a justification in religious history, this posture could also represent an unconscious defense of tyrants against the terrifying threat of being aborted. Instead of the womb being what was for them the most dangerous place to be, it becomes the safest, since God

is protecting you there, and you, the tyrant, are His representative against your enemies and their "false" God, who helped them but threatened you with being aborted. It is also interesting that Hitler's Eagle's Nest was a womb like structure to which he retreated when distressed. Could it be that perhaps he felt protected by God there? CHARISMA It is interesting that many tyrants have the capacity for a charisma that enchants and captivates their followers. It is a quality conveyed in addition to the words they use in their speeches. It is non-verbal, sometimes tachistoscopic, and could be likened to the music accompanying a song. One might speculate that this quality has something to do with a capacity of tyrants to tune into the exquisite prenatal sensitivity, particularly to music, that is still present in their adherents at an unconscious level, and that the charisma accompanying the tyrant's words makes them especially effective and appealing, particularly if the persons to whom they are sending their messages happen to be abortion survivors like themselves. Charisma could also be thought of as having some similarity to the ability to hypnotize and the willingness to be hypnotized.

SOME POST NATAL PERSONAL AND FAMILY EXPERIENCES OF TYRANTS In terms of loving and letting oneself be loved, it is interesting that Hitler had a sexual perversion characterized in part by the wish to be kicked and beaten when the woman he might be with at the time was eagerly anticipating making love. He also called himself a vulgar name associated with this act equating himself with that which is completely worthless and despicable and should be discarded. Hitler had a great deal of difficulty sleeping, and once awoke from a frightening dream screaming, "He's here!" This is suggestive of a terrifying spirit threatening him when he is asleep, passive, and vulnerable. It is striking the similarity of both Hitler's perversion and his dream to the documented threat of his being aborted described in the subsequent section on prenatal histories of tyrants. In terms of sibling rivalry evident in his family of origin, Hitler was the darling of his mother until the birth of a brother Edmund, when he was five, and a sister, Paula, when he was seven, and other children thereafter. He was very resentful of these siblings who had taken his precious mother away from him. He was very disturbed when Edmund died of measles at age 6. Edmund was buried just outside the house, and Adolph would be found sometimes at night, awake, gazing out at his burial site. Considering sibling rivalry, one might consider that Adolph had quite a problem dealing with the fulfillment of his death wish toward Edmund, and had difficulty grieving. He was devastated by the death of his mother when he was fourteen, and shortly thereafter he became intensely anti-Semitic, attempting to erase the fact that he himself was partly Jewish, and also to take revenge on his Jewish paternal grandfather, who had impregnated his Aryan mother when she was a teenager working for a Jewish family. His reaction to the loss of his mother is in line with the sibling rivalry of abortion survivors who, as mentioned, are often hostile and competitive toward presumably favored religious and ethnic groups (symbolic siblings). It is a little known fact that Hitler was an adamant opponent of abortion. Any Aryan woman who had one was sentenced to two weeks in prison. If she had a second one, she was killed. At first glance, Hitler's position seems paradoxical since abortion survivors such as he are usually prone to abort others, including their own offspring. Furthermore, since Hitler "aborted" millions in the holocaust, why did he not sanction abortion in everyday life? To attempt to explain this, one might consider two things. First, Hitler may have had as his motive increasing the population of the "master race." Secondly, he might have identified with the fetus as himself, the Fuhrer, and in this instance, was fighting for his own survival as a reaction formation against the earlier threat of being aborted. Faced with defeat, Hitler committed suicide (Surrendering to his self-loathing death wish and completing his abortion?) by taking cyanide, after which he was shot in the head by his lover, Eva Braun, who then took her own life, also by taking cyanide. In so much as we might think of Eva as a mother figure-she tolerated Hitler's eccentricities and his sexual perversions-one could speculate that Hitler's mother substitute, after assuring herself that he was really dead, didn't want to live without him.

PRENATAL HISTORIES OF TYRANTS Even though, as stated above, it is not essential to document that tyrants were threatened with being aborted, it is nevertheless interesting to examine what limited data are available about the prenatal experience of some notable tyrants. It is difficult to obtain a prenatal history from anyone, let alone tyrants. Only in rare instances is this possible, such as in the case of Hitler and Hussein. What

we do have seems to confirm that they were so threatened, and supports the diagnosis that they were suffering from an abortion survivor disorder. If any readers have any knowledge of the prenatal history of any of the tyrants listed in this essay, I would much appreciate hearing of it from them.

**Adolph Hitler** We know that Hitler's mother, Klara, who was Hitler's father's grand niece, age 24 and pregnant when she married in 1885, gave birth to two boys and a girl, all of whom died before Hitler's birth. Hitler was born on April 20, 1889, when his father, Alois, was 52. As for his prenatal experience, we know that Hitler's father, in addition to frequently beating his children, including Hitler, Hitler's younger siblings and his older half brother and sister, also beat his wife, including when she was pregnant with Adolph. He, himself, expressed fear that he might have killed him in the womb. Could Hitler's fetish of wanting to be kicked not fit with re-enacting the threat of being aborted by his father kicking him when he was in the womb? And could the terrifying spirit awakening him at night come from the same unconscious memory? Hitler thought he remembered as a child seeing his father rape his mother, so again, we might speculate that this was how Hitler was conceived. In any event, it is not difficult to imagine a mother distressed with her husband and unhappily pregnant. Even if she didn't consciously wish to abort, it is not implausible to consider that she did not want to be pregnant, and unconsciously wished to be rid of him. The fact that he became the darling of her eye must not be interpreted as contradicting these presumptions, for the inordinate care on the part of abortion minded mothers is not uncommon, a combination of guilt at their former wish, and relief and joy that they had not consummated it. Add to this that her misery with her husband may have motivated her additionally to turn to Hitler to give and receive affection (see Hitler, 1924; Langner, 1943).

**Francisco Franco** So far, I have no direct data on the prenatal experience of Franco, born 1892, died 1975. Some early childhood history, however, suggested that he was severely traumatized. He was the third of five children, and there were ten other children of a deceased aunt and uncle in the family, one of whom, Paeon, the youngest and age four at the time of his mother's death, competed and overshadowed Franco for Franco's mother, Dona Pilar. Franco was frequently belittled and beaten by a tyrannical and irreligious father, who first favored, yet also beat, his first born son, Nicolas. He later favored his youngest son, Ramon. Franco was babied by his extremely religious mother to whom he clung in fear-although there is no evidence that she directly protected him from his father's bad treatment. The marriage was not a good one. The father said of his wife that she was like a marble statue, and that he would have given his life for a kiss. He accused his wife of pampering Franco, letting him hang on her skirts, and that she would turn him into a timid strange boy. He was also afraid of Franco's "black eyes and far away look. I don't know whether he's showing me contempt or indifference." Franco was his mother's favorite until the birth of a younger sister, Paz, when Franco was five. Paz was let do whatever she wanted by her father, and he was afraid to beat her. "I must either kill her or ignore her, and since I could not kill her, I ignored her." After Paz' birth Franco felt completely abandoned. In a movie that Franco produced, *Raza*, of Franco's idealized revision of his family, Franco replaced his sister with himself (an abortion of a sibling?). Franco later acted out his sibling rivalry hi his tyrannical regime. A famous quote of his was, "Our regime is based on bayonets and blood, not on hypocritical elections." (see Hodges, 2001). That is how he achieved his position as ruler of Spain. He used this power to act out his prejudice against the Jews.

**Joseph Stalin** No direct data on the prenatal experience of Stalin. Born 1879, died 1953. Studied at the Tiflis Orthodox Theological Seminary from which he was expelled in 1899. After joining the Georgian Democratic Organization in 1898, he became active in the revolutionary underground, and was twice expelled to Siberia (1902, 1913). During World War II he let his son die in a German prison rather than accept an offer of prisoner exchange (see Hyer, 1997; Radzinsky, 1997).

**Benito Mussolini** No direct data on the prenatal experience of Mussolini. Born 29 July, 1883, lynched with his mistress in April, 1945 (see Bosworth, 2002). Younger brother, Arnaldo, born 11 January, 1885, 18 months younger, and younger sister, Edvige, born 10 November, 1888. Given a revolutionary name by his father, and regarded as a messiah by his parents. Mussolini spoke with brother Arnaldo every night at ten and he is said to be the only person he ever trusted. Mussolini is a good example of the child wanted to meet the parents desires, as described by Ney (mentioned earlier) in his essay, *A Consideration of Abortion*

Survivors. He was in effect threatened with being aborted if his parents' desires, communicated to him prenatally, were not met (then or in later life) and not welcome for whoever his true self might be or become. Expanding the consideration of Mussolini being the chosen one by his parents to a more universal level prompts questioning about the whole idea of claiming to be the chosen one, so prominent in the various religions described above, that contributed to murderous sibling rivalry between religious groups. Slobodan Milosevic I have no direct data on Milosevic's prenatal experience, but some of the information about his family and his early life are suggestive of a very disturbed environment. Molosevic's father left the family when Slobodan was around five years old and then committed suicide. Shortly after this his mother committed suicide, and about the same time, a maternal uncle, Slobodan's favorite, also committed suicide. One might well wonder whether this was the family ambience during his prenatal life before his birth in 1941. Slobodan didn't like to be touched as a child, and had no friends. (See Doder and Branson, 1999). Saddam Hussein Hussein's mother attempted suicide when she was seven months pregnant with Saddam, and she tried to kill him by bumping her stomach against the wall. Saddam's father had died just before that, and another sibling had died around this same time. So this was the prenatal environment prior to Saddam's birth in April, 1937: an abortion minded and attempting to abort suicidal mother, no father, and the death of a sibling. (see Buzby, 1995; Karsh and Rautsi, 2003).

Osama bin Laden We know very little about bin Laden's prenatal experience from any direct source so far. In fact one might have an a priori position that he would not have experienced a threat of being aborted since the Islam religion forbids abortion. So does the Catholic religion, yet Italians aborted the same percentage of the unborn as average rate of the rest of the world, one in four (see Sonne, 1996a). Also consider that Muslim women are oppressed, unable to be educated, and forbidden under penalty of death to appear in public without being almost completely covered except for their eyes. One can easily imagine that many Muslim mothers, including bin Laden's, and those of his future cohorts, were unhappy with being pregnant, additionally so if they felt that they were being used as baby factories for producing future warriors and martyrs. Bin Laden was born in 1957 in Saudi Arabia, the only child of his mother, Hamada, who was one of his father's eleven wives. He grew up in a family of 54 children, the 17th of 24 sons. His father, Mohammed bin Laden, a wealthy businessman, had had eleven wives, usually keeping four at a time, divorcing one to add another. One of the wives usually had a lesser stature, and Hamada, was one of those. She was scorned by the other wives as "the slave" and her son, bin Laden, as "son of the slave." She was Syrian, a rarity among bin Laden's father's wives, and this may have had a bearing on this question. Osama was raised by nannies, and seldom saw his mother. He grew up isolated, shy, and withdrawn, and got along with none of his 53 siblings. When he was ten, his father died in an airplane crash and he was sent to live with his mother, but, even though she reached out to him, he kept his distance and soon there was almost no contact. As he grew older and became involved with women, he had little use for them except for his own sexual pleasure, and he ignored his mother's criticism of him for the way he treated women. As time went on he further estranged himself from his large family and their cosmopolitan and commercial relations with America, and became preoccupied with thoughts of destroying the West and everything his family believed in. Bin Laden seems to have had the kind of drifting life so many abortion survivors have until, similar to Hitler, he mobilized his aggression in a cause. Becoming contemptuous of what he felt were insufficient support of Afghanistan from Saudi Arabia during the Russian invasion in 1984, he joined the Taliban, a group of fanatic and militant Muslims, and engaged in battling the Russians. During the fighting he lost his right eye. A few years later he formed a group called Al Queda, a terrorist organization that ultimately bombed the World Trade Center on 9/11/01. His activities fit with the model of the abortion survivor as the outcast, and he is now revenging himself on those who have taken what should rightfully have been his, and also his followers, his fellow survivors. In terms of recognition and attention seeking, he certainly now is an internationally known person who will not and cannot be ignored, both in terms of his power, but also, as he bragged about, in terms of his accumulation of wealth. He is avenging his threat of being aborted by aborting and threatening to abort others. His use of violence to achieve a sense of power and affirmation of self are



similar to that of other tyrants. They are the "Wretched of the Earth" (see Fanon, 1986).

**SUMMARY AND CONCLUSION** In this essay I have presented evidence in support of the thesis that murderous sibling rivalry, derivative from the threat of being aborted, is a major dynamic in the behavior of tyrants. If this thesis is valid, the message from abortion survivors is clear. If my caretakers don't respect and love me while I am in utero, I will take my revenge later in life, not necessarily against them, but against all of society, a society that has been in collusion with them to my detriment. The slogan of environmentalists, "As we treat the environment, so we treat ourselves," is applicable to the unborn, "As we treat the unborn, so we treat ourselves." Somehow prospective parents and society at large must rethink their view of the unborn, and work through their resistance to believing what has been proven about them, i.e., that they are sentient human beings who are capable of mentation and communication, who are vulnerable to prenatal trauma, and who can remember their prenatal experience, the memory of which will color their entire lives and their social interactions. If prospective parents and society at large can come to truly believe these truths about the unborn, their behavior toward them would have to change, and they would find it impossible to think of traumatizing them with the threat of being aborted. Hopefully then our future will have fewer abortion survivors, fewer tyrants, less hostility between men and women, and more love and less conflict in marital and parent-child relationships, in friendships, in the relations of social groups with one another, and in international relations. Persons will strive to develop their true selves, and work to have what they want to have. They will enjoy life's pleasures, suffer its inevitable pains, and grieve their losses. They will love, respect and protect themselves, but they will not be preoccupied or obsessed with competition and rivalry.

**REFERENCES** Note: In addition to the references listed below I have drawn on a large body of print and visual media items not cited. Also, some references that I have listed may not have been directly cited in the body of the text, but they are included as pertinent to the subject and might be of interest to the reader.

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