

Boston Psychoanalytic Society and Institute



Hanns Sachs Library and Archives Newsletter

VOLUME 19, NUMBER 3

SUMMER 2019

DIRECTOR OF

LIBRARY

Dan Jacobs, MD

LIBRARIAN/ ARCHIVIST

Olga Umansky, MLIS

LIBRARY/PROGRAM COORDINATOR

Drew Brydon, MLIS

EVENING LIBRARY ASSISTANT

Jessica Hardin

LIBRARY

COMMITTEE

James Barron, PhD

Ellen Goldberg, PhD

Malkah Notman, MD

Rita Teusch, PhD

Shari Thurer, ScD

Marcia Smith-Hutton,
LICSW, BCD

Steven Varga-
Golovcsenko, MD

MANAGING

DIRECTOR

Carole Nathan, MBA

BOSTON
PSYCHOANALYTIC
SOCIETY AND
INSTITUTE

141 Herrick Road
Newton, MA 02459

617 • 266 • 0953

From the Director

Dan Jacobs, MD

The Library Committee remains grateful to all who have donated books, journals, and archival material, to our library. We appreciate, as well, the support of the entire membership whose dues go to help maintain and enlarge our collections. We, in turn, try to give back to you. We give back through the services that Olga Umansky, our librarian, provides by finding books, articles and archival materials for anyone who requests them. We give back by providing stimulating Meet the Author programs, by the continued video recording of the Kravitz Award recipients, our senior members, and BPSI authors that you can view. (This

September I will interview Fred Bush about his new book *The Analyst's Reveries*). We send you our Library Newsletter in which important books reviews such as those provided in this issue by Library Committee members, Ellen Goldberg and Rita Teusch, expand our knowledge. Join us in making our library even better by suggesting book and journal purchases, by helping to identify unrecognized persons in our photographic archives, by returning books you have borrowed, and by continuing to make use of our library for study, research and reflection.

New Books and Your Gifts

Our library has been preparing for the new academic year. We always cherish faculty recommendations and encourage members to suggest new titles. [Click here](#) to see the library catalog list of 2019 acquisitions. Don't hesitate to ask for the librarian's assistance when you are looking for your class readings! We continue receiving your generous donations of books, journals, and archival materials. We are deeply grateful to Michael Caplan, Deborah Choate, Mark Goldblatt, Dan Jacobs, Stephen Kerzner, Frances Lang, Malkah Notman, Dean

Solomon, Monty Stambler, Rita Teusch, and Julie Watts for donating their journals to the library. Also greatly appreciated are recent donations of books by Paola Contreras and Carolyn Gombosi. The archival gift of John Martin-Joy is precious (see p. 4). With funds generously established by Morton and Raisa Newman, we continue building our child development, infant research, and neuropsychology collections. Our Gifford fund helps to purchase books on the history of psychoanalysis.

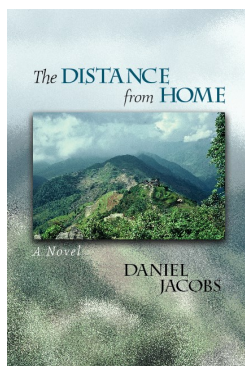
Anna Ornstein's Interview—Kravitz Award Series

Anna Ornstein, MD, is the 2018 Kravitz Award winner in recognition of a lifetime of her dedication to teaching about the Holocaust. Her conversation with Library Committee Member, Steven Varga-Golovcsenko, MD, was recorded in Brookline, MA, on August 21, 2019. Click on the image or follow [this link](#) to watch the video.



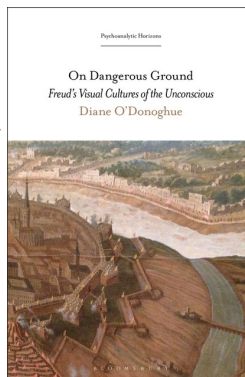
Meet the Author Series

Dan Jacobs, MD, a BPSI Training and Supervising Analyst and Director of our Library, will be interviewed by Shari Thurer about his new novel [*The Distance from Home*](#) (IPBooks, 2019) on **Mon, Sep 23, 2019 at 7:30-9:30 pm.**



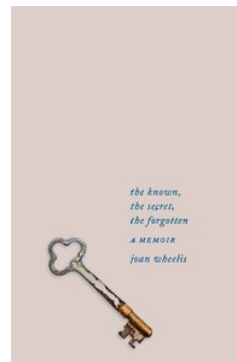
For Hannah Avery, unmarried and 37, the future looks dim. Left by her lover, disparaged by her boss, she wonders whether she can ever be at home in the world. When she joins friends for a trek in Nepal, she finds herself dealing with their precarious marriages while she tries to figure out her own future. A former lover is on the trip and eager to resume their relationship. Also in the group is a psychiatrist who is on the verge leaving his marriage for an affair with a patient. Left behind by her friends when she falls ill, Hannah returns to Kathmandu in the company of her former lover and a Sherpa guide. While recovering, she torn by her love for two men, one she knows and one whose life and political views frighten her. A lengthy review of the novel will be published in the next issue of *American Imago*. Space is limited, don't forget [to register](#).

Diane O'Donoghue, PhD, will speak about her book [*On Dangerous Ground: Freud's Visual Cultures of the Unconscious*](#) on **Tue, Feb 4, 2020**. In the final years of the 19th century, Sigmund Freud began to construct evidence for the workings of an "unconscious." *On Dangerous Ground* offers an innovative assessment of the complex role that his encounters with antiquities, images of ancient architecture, paintings, and illustrated books played in that process. Diane O'Donoghue discusses the ways in which material phenomena profoundly informed Freud's decisions about what would, and would not, constitute the workings of an inner life.



Joan Wheelis, MD, is planning to discuss her new memoir [*The Known, the Secret, the Forgotten*](#) on **Mon, May 4, 2020**. Crafted from slivers of reminiscence and reflection, Joan Wheelis's beautifully written memoir explores the intricacies of attachment and the perils of love and inevitable loss. *The New York Times* has recently reviewed and shortlisted Wheelis's book for the best

memoirs of 2019. Joan Wheelis, MD, is a Training and Supervising Analyst at the Boston Psychoanalytic Society and Institute and an Assistant Clinical Professor of Psychiatry at Harvard Medical School on the clinical faculty at both Massachusetts General Hospital and McLean Hospital. She is the founder and director of Two Brattle Center and has a private practice in Cambridge, MA. Joan Wheelis is the author of several book reviews and articles on psychoanalytic treatment and DBT, and one of the editors, with Joseph Shay, of *Odysseys in Psychotherapy* (Arden Media, 2002).



Book Events Scheduled for 2020-2021:

Steven Ablon, MD, will read poetry from his new book [*Dinner in the Garden*](#) on **Tue, Oct 6, 2020**.

John Martin-Joy, MD, is scheduled to talk about his book *Diagnosing from a Distance: Debates over Libel Law, Media, and Psychiatric Ethics from Barry Goldwater to Donald Trump* (Cambridge University Press, in press) on **Mon, Jan 11, 2020**.

Nancy Chodorow, PhD, will discuss [*The Psychoanalytic Ear and the Sociological Eye: Toward an American Independent Tradition*](#) (Routledge, 2019) on **Tue, May 4, 2021**.

Book Sale and Redonation

Our staff used the summer to finish sorting through books from our off-site storage. More English language titles ended up on the Book Sale shelves in the Community Room. All books are sold at the bargain price of \$1 each. We accept cash, checks, and online payments. Leave the money with Olga, Drew, or Jessica.

Rita Teusch, PhD, helped us research a list of German libraries that may want to take our donation of over 200 volumes of German books and periodicals from personal libraries of BPSI early members. We are excited at the prospect of finding a new home for these treasures.

In Memoriam



Anna Kris Wolff, 1931-2019—photograph by Allen Palmer

We are tremendously saddened by the loss of our colleague, friend, and devoted Library Committee member, Dr. Anna Kris Wolff. Born in Vienna, Austria in 1931, Dr. Wolff grew up in New York City and graduated from the Fieldston School in NYC in 1949, from Radcliffe College (Harvard University) in 1953, and from the Harvard Medical School in 1957. A psychiatrist with a special interest in working with children, she started her professional career at the Putnam Children Center and was involved in longitudinal studies of atypical children. For many years she taught in the child psychiatry residency programs at the Beth Israel and Massachusetts General Hospitals. She was a BPSI Training and Supervising Analyst for several decades. As a member of the Library Committee for nearly twenty years, she reviewed and recommended books, worked on BPSI historic exhibits, researched and wrote biographies of BPSI's early members, assessed rare books, and participated in various archival research projects. Always generous and eager to help the library, Anna accompanied Olga on many archival field trips, visiting the Countway Library of Medicine for research, collecting Oral Histories and helping BPSI member families find new homes for their papers and books. She was the author of a biographical essay [*Sanford Gifford, 1918-2013*](#) (*American Imago*, 74(4): 431-439, 2017) and an important contributor to *Grete Bibring: A Culinary Biography* (BPSI, 2015). Our Archives hold transcripts of her interviews, photographs, and recollections.

Dr. Wolff's book reviews written for the library newsletter are listed below and posted online (follow the links below to read):

- ◆ Wolff, A.K. (2016). Review of "Foundations of Consultation Liaison Psychiatry: The Bumpy Road to Specialization" by Don Lipsitt, MD. Routledge, 2016, 314pp. [Library Newsletter, Fall 2016, p.3.](#)
- ◆ Wolff, A.K (2015). Review of "Freud's Requiem: Mourning, Memory, and the Invisible History of a Summer Walk" by Matthew von Unwerth. Riverhead, 2005, 256pp. [Library Newsletter, Summer 2015, p. 2.](#)
- ◆ Wolff, A.K (2015). Review of "A Girl's Childhood: Psychological Development, Social Change, and The Yale Child Study Center" by Linda Mayes and Stephen Lasonde, eds. Yale University Press, 2014, 328pp. [Library Newsletter, Summer 2015, p. 7.](#)
- ◆ Wolff, A.K (2013). Review of "Lectures in Medical Psychology: an Introduction to the Care of Patients" by Grete L. Bibring and Ralph J. Kabana. New York: International Press, Inc., 1968, 305pp. [Library Newsletter, Fall 2013, p. 7.](#)



BPSI Projects and Research

The Library Committee initiated two publication projects: Malkah Notman, MD, is researching and writing a monograph on first women psychoanalysts and BPSI female candidates. Many of our early female members either came from Europe or were trained in psychoanalysis in Europe. One of Dr. Notman's discoveries was that the first American to be primarily or only trained at BPSI was Eveleen Rexford, a child analyst. **Shari Thurer, ScD**, has been interviewing members about the history of changing attitudes toward homosexuality at BPSI and in the larger psychoanalytic community. **Murray Schwartz, PhD**, our Affiliate Scholar Member and the editor of *American Imago*, worked with the BPSI Archives to research the life of Hanns Sachs for the upcoming 80th anniversary issue of the journal. Hanns Sachs was a founding editor of the original *Imago*, with Otto Rank, in 1912, and then, in 1939, conceived and founded, with another BPSI member, George Wilbur, an *American Imago*, serving as its editor until his death in 1947.

In the Archives

A Notable Gift of Oral History



John Martin-Joy, MD, a BPSI Candidate, graciously donated the transcript, the audio and short video clips of his interview of Michael Dukakis to the BPSI Archives. The interview explores the perception of mental health on the public stage and the implications of psychological profiling. As a presidential nominee in 1988, Dukakis became the target of a vicious attack by the sitting president Ronald Reagan, alleging that Dukakis was "an invalid" due to a rumored history of psychiatric treatment. Even though Dukakis had never undergone psychiatric treatment, he felt he had to defend himself, and the attack hurt his campaign. Dukakis and his wife Kitty have been leaders in fighting stigma associated with mental illness. In the interview Dukakis emphasizes his belief that the "Goldwater Rule" (held in section 7.3 of the American Psychiatric Association's Principles of Medical Ethics with Annotations Especially Applicable to Psychiatry) should be upheld for ethical reasons. The interview was part of the research for Martin-Joy's book *Diagnosing from a Distance: Debates over Libel Law, Media, and Psychiatric Ethics from Barry Goldwater to Donald Trump* (Cambridge University Press, in press). Click on the image above or [follow this link](#) to watch excerpts of the conversation. The full interview audio and transcript are available upon request.

Recent Inquiries

Alex S. Adler, PsyD, inquired about archives of his grandfather, Morris H. Adler, MD, who was a member of BPSI and APsA until 1970. Several BPSI members remembered Dr. Morrie Adler as their seminar instructor in the late 1960's. According to his grandson, he was born in Romania, moved to New York as a baby, and grew up in NYC. He then went to Vienna to attend medical school receiving his degree in 1936. He worked at the VA hospital in Boston after World War II, publishing numerous articles on the psychotherapy of veterans.

Mira Brunner, Assistant Archivist at the Easton Foundation & Louise Bourgeois Archive in New York, requested Henry and Yela Lowenstein's 1984 interviews from our Oral History collections. Dr. Henry Lowenstein was a German-born psychoanalyst, trained in Berlin under Sandor Rado and Otto Fenichel. With the rise of Nazism in Europe, he and his wife Yela escaped first to Prague in 1933, and then, finally, to New York, where they joined NYPSI in 1939. Louise Bourgeois (1911-2010) was a famous French-American artists whose paintings, prints, sculptures, and installations are often associated with expressionism, surrealism, and feminist art. In her 1990 review of the exhibition "The Sigmund Freud Antiquities: Fragments from a Buried Past" entitled "Freud's Toys", Louise Bourgeois commented on Freud's collection of art and on what psychoanalysis can offer an artist (Artforum, 28 (5): 111-113). She herself was in analysis with Freud's student, Henry Lowenfeld, for over 30 years. In 2012, over 1000 letters and notes, found by her secretary after her death, became a subject of the Freud Museum in London exhibit [The Return of the Repressed](#). The Easton Foundation is working on a book of her previously unpublished writings.



Henry Lowenfeld at the 14th IPA Congress in Marienbad, 1936. Bibring Photograph Collection, BPSI Archives

Jeffrey Levy contacted us about exploring the archive of the James Jackson Putnam Children Center, which daycare Mr. Levy had attended as a child. BPSI Archives hold the Center's administrative and historic records, including photographs and silent films, while the Countway Library of Medicine has records of clinical studies. Mr. Levy kindly shared his photographs of the 1967-1968 picnics of children and staff with us. The Putnam Children Center was founded by Dr. Marion Putnam in 1943 to provide treatment of pre-school and very young children and to conduct a long-term study of healthy children. The Center opened a Well Baby Clinic directed by Dr. T. Berry Brazelton, and ran a daycare opened specifically for the local community. The Center closed in 1979 due to the progressive loss of federal and private funding for psychiatric research and treatment.

Olga Umansky, MLS

Karin von Hippel, PhD, contacted our archives in search of materials for a book about her grandmother, Jenny Waelder-Hall, a pioneer of child analysis. Dr. Waelder-Hall received her medical degree from the University of Vienna, studied under Freud and became a Training and Supervising Analyst at the Vienna Psychoanalytic Society. She immigrated to the US after the Anschluss and lived in Boston until 1942, later moving to Bethesda, MD and becoming a faculty member of the Baltimore-Washington Psychoanalytic Institute. BPSI Archives hold Jenny Waelder-Hall's interviews by Sanford Gifford as well as her photographs from the IPA Congresses.



Jenny Waelder (center) with Hermann Nunberg (left) and Robert Waelder (right) at the 13th IPA Congress in Lucerne, 1934. Bibring Photograph Collection, BPSI Archives

Dr. Karin von Hippel is a Director-General of the Royal

United Services Institute in London, UK, and is the author of numerous publication on conflict zones and counterterrorism, including *Democracy by Force: US Military Intervention in the Post-Cold War World* (2000).

Summer Volunteers

Derin Iscan, a high school student, volunteered in our archives in July-August, helping organize our growing digital collection of audio and video interviews. Our Oral History project started in the 1950's when Dr. Sanford Gifford, MD, began recording conversations with noted analysts and their relatives. More audio and video interviews have been recorded in the last 10 years.

Kayla Wolk, a high school student, volunteered in our library in May-June, processing donated books as well as scanning and filing several boxes of BPSI archival photographs. With Kayla's help, we were able to update finding aids for the following BPSI Photograph collections (click on specific volumes to see descriptions): [Vol. I](#), [Vol. II](#), [Vol. V](#), and [Vol. VI](#). Our archival photographs help preserve BPSI's collective memory. Many of the images have recently been used for the slideshow at the BPSI Retirement Celebration on June 3, 2019. When we process old photographs, people often remain unidentified. Please get involved, if you think you can help!

What Are We Reading?

Emily A. Kuriloff (2014). *Contemporary Psychoanalysis and the Legacy of the Third Reich: History, Memory, Tradition*. Routledge, 177pp.

Reviewed by Rita Teusch, PhD

Emily Kuriloff, a psychologist, psychoanalyst, and Training and Supervising Analyst at the William Alanson White Institute, illuminates the question: What effect did the trauma of the Holocaust have on the émigré analysts' theoretical and clinical work and the direction of the psychoanalytic tradition that contemporary analysts have inherited? Kuriloff, trained in the interpersonal tradition, grew up in a household where "the past (of the Holocaust) was in the present". She starts her investigation with the observation that the subject of trauma and specifically the trauma of the Holocaust was largely neglected in psychoanalytic theory and practice for most of the twentieth century. However, Kuriloff is aware that, in the privacy of the consulting room, many trauma survivors found analysts

who were compassionate and bore witness to their trauma, and analyzed with them the damaging long-term effects of trauma, though this was not reflected in psychoanalytic theory. Using unpublished original source material, extensive personal interviews with émigré analysts and second-generation scholars and clinicians who have studied the Shoah, Kuriloff presents an illuminating, complex, and, at times, painful discussion of her discoveries. What made this book special to me was Dr. Kuriloff's thoughtful and flexible approach to this challenging topic and her willingness to share with the reader how her own views changed during her research: she came to appreciate the significant individual differences among survivor émigré analysts with regard to their adaptation to the trauma of the Holocaust. Responses and adaptations to trauma are not uniform, as is sometimes assumed today, with denial, dissociation, repression, avoidance, and survivor guilt being its hallmarks. Adaptations ranged from various degrees of silence (see Parens) to adaptive uses of dissociation (see Krystal) to verbal processing and creativity (see Anna

What Are We Reading?

(Continued from page 5)

Ornstein, Dori Laub). Many émigré analysts experienced various degrees of “frozen grief” which complicated the mourning process, as reflected in Erikson’s and Mahler’s theories. Everyone who lived through the trauma of the Holocaust had to go on living with unspeakable memories and experiences. People did so in highly personalized ways. Kuriloff suggests that even today, it is the quality of relatedness between two human beings (Stern, D.B. 1998) that determines what is possible to know and to feel.

Kuriloff divides her book into 7 chapters with a foreword by Philip Bromberg, who praises Kuriloff for transforming the term of “intergenerational transmission of trauma” from an abstract concept into “affective moments of such immediacy that the reader becomes part of the experience”. Chapters one and two trace the Shoah’s impact on psychoanalytic communities in the United States, where many émigré analysts found refuge and built a new life. Kuriloff discusses how the cultural norms and characteristics of United States society (i.e. optimism and a forward looking mentality, idealization of analysts who had known Freud, and barriers for “lay analysts”) interacted with the psychological needs of many émigré analysts to move on and forget, and de-emphasize their Jewish heritage in order to feel safe and also to allow psychoanalysis to become more than “a Jewish science”. Also the prevailing standard of “neutrality” in psychoanalytic practice at that time, which encouraged exclusion of the analyst’s personal experiences and reactions in the analytic interaction, facilitated the denial of personal trauma.

Kuriloff suggests that the theoretical models that were subsequently advanced by US émigré analysts reflect in no small way their conscious and unconscious reactions to the Holocaust. For example, several analysts proposed changes to the concept of the ego, e.g., Kohut replaced the ego’s synthetic function with a self, which is characterized by a struggle to achieve cohesion. A split self mirrored Kohut’s personal experience of fragmentation after losing his life in Vienna and needing to assume a new identity. Kohut, and also Ernst Kris are said to have no longer identified as Jewish in the new land. American –born Thomas Kohut, Heinz Kohut’s son, revealed that his father did not want him to know that he was Jewish because: “He was afraid I’d be killed”. A split self also provided an answer to the question of how otherwise normal people could engage in evil actions and/or allow the evil actions of the Nazis to proceed. Hartmann’s “conflict free ego-sphere” and his postulation of an “average expectable environment” are similarly said to be attempts to come to terms with the knowledge of a

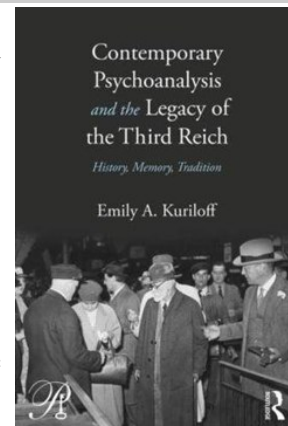
traumatic environment, which could not be articulated and mentalized at the time. Kuriloff describes how in case reports many émigré analysts focused on their patients’ pre-oedipal pathology and did not address the adult-onset trauma present. In fact the concept of adult-onset trauma was not articulated at the time; it was only infantile trauma, which caused psychopathology. A notable exception is the prescient work of Henry Krystal (1966, 1975) whose writings on Holocaust trauma stood alone for a long time. He emphasized the need to bear witness and mentalize the intolerable through increasing affect-tolerance. Later Martin Bergman and Harold Blum followed with their writings.

In Chapter three, Kuriloff discusses psychoanalytic developments in Britain in the aftermath of the Holocaust. She points out that anti-Semitism and ambivalent attitudes toward Jews were present despite Britain’s acceptance of émigré analysts. She gives examples of letters by Ernest Jones who described Jews as “foreigners”, and the government action of a travel ban for Jewish émigrés during the Blitz. Kuriloff furthermore offers her thoughts on the “Controversial Discussions” involving Melanie Klein and Anna Freud among many others, which resulted in the threefold split of the British Psychoanalytic Institute. A central issue in these discussions was the disagreement about the nature of the death instinct. Kernberg has wondered whether these intense conflicts were a projection of the pain from the Nazi era onto disagreements in psychoanalytic theory. While Klein thought the death instinct was clinically observable, Anna Freud rejected the death instinct as a way to explain destructive envy and hatred. Today, however, when analysts are much more likely to acknowledge the impact of the Shoah on their analytic sensibilities, their relationship to the death instinct is also still far from uniform (compare Bergman’s views on aggression and the death instinct to Parens’ views). Chapter 4 presents a fascinating discussion of the complex reactions and adaptations of the psychoanalytic communities in Austria, Switzerland and Germany during and after the Nazi era (only roughly summarized here). The Berlin Psychoanalytic Institute was taken over by the Nazis, and several non-Jewish analysts, while not joining the Nazi party, collaborated with the new Nazi leadership to “save” psychoanalysis. For this they received praise from many at home and abroad, including Ernest Jones, Anna Freud and Freud himself. While trying to manage ambivalent feelings about the Nazi leadership, which gave psychoanalysis new prominence, they worked to preserve “individual” psychoanalysis when the individual was supposed to be subordinated to “the whole”. Many of these analysts personally helped their activist Jewish colleagues to escape the country. A prominent example is Edith Jacobson, who was imprisoned by the Nazis but

Rita Teusch, PhD

then smuggled out of the country. There was a post-war split in the Berlin Institute, which ostensibly was caused by “progressive” and “non-analytic” ideas being unacceptable to the conservative DPV (German Psychoanalytic Society), which had had ties to the Nazis, but, Kuriloff points out that, on a deeper level, the split was about the DPV’s prior Nazi involvement. When the DPV applied to the IPA for membership “as the only German psychoanalytic Institute”, it was accepted without any investigation of its Nazi past. Kuriloff presents a nuanced discussion of two analysts i.e., Muller-Braunschweig (who led the Berlin Institute during the Nazi era) and the Swiss analyst Carl Jung, who was well known for his long-standing anti-Semitic views, and who became a favorite of the Nazis and was often invited to lecture at the Berlin Institute during the Nazi era. Chapter five describes the situation of émigré analysts in Palestine and later Israel and the development of psychoanalysis there in the aftermath of the Holocaust. Kuriloff states that in Israel (just as everywhere else) there was “a vital need for a kind of amnesia” in the forties and fifties following the Holocaust. Between 1945 and 1948 150,000 survivors of the Holocaust came to Israel and between 1946 and 1953 Holocaust survivors represented 50% of all new emigrés. Many of the European emigrés were assimilated urban professionals who were identified with the German language and way of life, and they felt very different from immigrants who were intent to cultivate and live off the land in kibbutzim. When they founded the Israeli Psychoanalytic Institute in Israel, they continued to write all their meeting memoranda in German- even into the 1960ies. In the 1950ies the plight of the Holocaust survivors became the purview of the “neutral expert” (Dorland, 2009) and the discourse began to form itself around the concept of “pathology”. At first there was research on the physical sequelae of internment, particularly the long-term effects of starvation and disease. Psychoanalysts, except for a very few, like Heinrich Zvi Winnik and Gerda Braag, did not contribute to trauma research until the 70’s and 1980’s, when Ilany Kogan’s studies described what is today known as “the intergenerational transmission of trauma”, i.e. the often unspoken yet profound communication of dread and suffering from survivor parents to their children. Kuriloff quotes the analyst Shoshani in a personal interview in 2011: “In many respects, the Israelis still live as though the Holocaust happened yesterday, so there is no differentiation between past and present... It is as if time stood still in the Shoah.The opposite extreme of significant fear in the Israeli narrative is a tendency to ignore all danger (past and present), a manic position of complete denial of fear....the inner world narrows, gradually limiting the ability to think and feel freely... for a false and temporary feeling of safety and security, freeing them from the terror of being afraid but enslaving them to the false and imprisoning god of

omnipotence.” p. 304). While the psychoanalytic community was characterized by classical rigidity until the late 1990’s, there are now several psychoanalytic institutes in Israel, such as the Tel Aviv Institute of Contemporary Psychoanalysis, Israeli Institutes named after Kohut and Winnicott, and many lecturers from Europe and the US regularly come to Israel.



Chapter 6 examines the development of psychoanalysis in France after the Holocaust. The French Psychoanalytic Society (SPP), even before the Nazis entered France, was sympathetic with the nationalistic and anti-Semitic group Action Française. During the French collaboration with the Nazis 76,000 French Jews were deported to Auschwitz with less than 3% surviving. Kuriloff states that it was not until 1991 that there was an examination of the French trauma and crimes. Until then the predominant narrative was to deny collaboration and to glorify resistance to Nazi occupation. Kuriloff details the complicated experiences and adjustments of Heinz Hartmann and Rudolf Loewenstein who had sought refuge in France. She discusses the French history of “disavowal and negation in relation to the Jews and the Shoah in particular. She discusses the influence of Lacan’s work with its historical connection to the French academic scene, surrealist artists, poets and intellectuals rather than to clinical practice, which was secondary. Lacan wanted French analysts to break from the International Psychoanalytic Association, because of its acceptance of American ego psychology. A split inside French Psychoanalysis ensued. Kuriloff reflects: “Modern science and secularism did much to expand horizons, but they did little to check divisive xenophobia parading as nationalism, and racism disguised as science” (p. 129). Kuriloff ends this chapter quoting Marion Oliner (2012), a Holocaust survivor, who states that her awareness of her trauma allows her to explore, rather than to dispose of, the richness of the French psychoanalytic landscape.

Chapter seven, the final chapter of this book describes contemporary psychoanalysis as it deals with the legacy of the Holocaust. Those analysts who were children during the Nazi era and the children of Holocaust survivors do no longer downplay the impact of the Holocaust and personal catastrophe on their lives. Kuriloff presents in particular the lives and works of Jack Drescher (1998 *Psychoanalytic Therapy and the Gay Man*), who explicated

What Are We Reading?

(Continued from page 7)

the concept of “a hierarchy of suffering”), Robert Prince (Holocaust trauma is either over- or under-represented in clinical work) and Evelyn Hartman (1976) *The Nature and Function of Sleep*). These analysts have each made significant contributions to the study of trauma.

In summary, Kuriloff’s important book fills a gap in the history of psychoanalytic theory and practice. Working through the effects of severe trauma, such as the Holocaust, is a painful and painstaking process that requires bearing witness and having empathy and patience until the time comes when the trauma can be safely and more explicitly articulated on a larger scale. Kuriloff shows us that that time has come now. While those who lived during the Holocaust or were born immediately afterwards were, for the most part, too close to it, the current generation of analysts is freed up to acknowledge its pain, shame and residual fear, and they are finding a place, as Gerson (2009) puts it: “between the scream and silence, which can allow the hard work of mourning” (Gerson, p. 1342). This review could only hint at the richness of Kuriloff’s research and interviews. I felt changed by the book and highly recommend it. It should be essential reading for anyone interested in understanding psychoanalytic theory and practice, past and present.

Whitehead, Colson (2019) *The Nickel Boys: a novel*. Doubleday, 224p.

Reviewed by Ellen Goldberg, PhD

In a new heart-breaking story, the Pulitzer Prize winning author, Colson Whitehead, provides a window into a kind of abuse black teenagers faced in the 1960’s. The Nickel Academy is based on Arthur G. Dozier School for Boys, a 100-year old reform school in Florida, which closed in 2011 after allegations of abuse and violence perpetrated by the staff. Recent discoveries reveal there were probably over 100 bodies buried on the school’s grounds, further investigations are apparently ongoing (The University of South Florida has undertaken the discovery of graves and forensic research). Although the book is fiction, the author admits that the current political climate was the impetus to write it. “I didn’t want to do another heavy book,” he says. *The Underground Railroad* took a lot from me. I didn’t want to deal with such depressing material again.” But then Trump was elected. “I felt compelled to make sense of where we were as a

country.” (Israel, 2019)

The school in the book has two separate campuses for white and black boys. The alleged goal of the Nickel Academy is to rehabilitate troubled boys, so that they can learn some skills and leave the school to lead productive lives. The protagonists, two black boys, as well as other students, struggle to figure out how to survive in a hot bed of corruption, back market greed, and sadism. All the black students quickly learn about the inequities of care and food supply based on race. Whitehead’s perspective surely makes you more sensitive to the world of a black child. The level of child abuse, death threats, and perversions makes the book painful to read, but it is a wonderful story and an eye opening experience nevertheless. Implicit in the story is the fact that a number of Nickel Boys have compromised lives and never recover from the trauma they experience in the reform school. Nowadays, my colleagues and I see a lot of traumatized children and adolescents, including those who are at risk of being separated from parents who are facing potential deportations. Generally speaking, the intensity of trauma may not be comparable to what the Nickel boys go through, but I worry that the loss of a parent, unnecessarily imposed on children and adolescents, will likely affect their capacity for trust and attachment. The book made me even more concerned about the vulnerability of this population. It also made me think in a different way about the issue of bullying and identification with the aggressor. One of the highlights of the story is how some of the bullies were resilient, gamed the system, found places to hide and times to unwind. Many of the bullies had an acute awareness which staff members were dangerous and which were more benign. This insight helped them survive. As mental health professionals point out “Bullying is not a disease of individuals, but, instead, a symptom of a social process gone wrong.” (Twemlow & Sacco, 2013). There are many social processes that have broken down in our country, but the conundrums of young children living in camps without their parents are heartbreaking and infuriating. The richness of Whitehead’s writing brings the current turmoil into a stark reality. It is tempting to think of this moral crisis in an abstract way, but the book left me committed to do more.

References:

Twemlow, S.W. and Sacco, F.C. (2013). *Bullying Is Everywhere: Ten Universal Truths About Bullying As A Social Process In Schools & Communities*. *Psychoanalytic Inquiry*, 33 (2):73-89.

Israel, Y. (July 16, 2019). “*The Outrage Was So Large and So Secret*”: Colson Whitehead Talks Hope, Despair, and Fighting the Power in *The Nickel Boys*. *Vanity Fair*. Retrieved from <https://www.vanityfair.com/style/2019/07/colson-whitehead-the-nickel-boys-interview>

