



Hanns Sachs Library Newsletter Fall 2019

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This holiday season, we have a lot to be thankful for. Most of us live comfortably in good housing. We have enough to eat. We take vacations and travel. We educate our children in good schools. We meet as analysts in a beautiful building that contains a fine library where we are increasing the collection of books about psychological effects of poverty and prejudice.

The BPSI curriculum reflects a growing social awareness and the realization that psychoanalysts must not remain silent. (see Rita Teusch's moving book review below). But we need to do more than talk. Many of us, already through volunteer work, help those less fortunate. Most of us give to charity. I would like to suggest one more small thing we could do. I propose that we take some of the funds from our ongoing library book sale and donate them to a library in a less affluent neighborhood (in Boston or elsewhere) - a library with limited resources. Since we sell used books for a dollar apiece, the amount we could donate would not be great, but it would link us to a different community and be another way of giving thanks.

~ Dan Jacobs, MD, Director of the Library

In the Library

The 2019 Arthur R. Kravitz Award Recipient, **Paola M. Contreras, PsyD**, was interviewed by Jane Keat, PsyD, about her work to help the victims of human trafficking. The conversation was recorded in the library on Oct 11, 2019. Click on the video to watch!



Fred Busch, PhD, discussed his new book *The Analyst's Reveries: Explorations in Bion's Enigmatic Concept* (Routledge, 2019) with Dan Jacobs, MD, Director of the BPSI Library. The interview was recorded on September 13, 2019. Click on the video to watch. [Click here](#) to watch other interviews in these series.



Journal Subscription News

The 2020 journal subscription season is in full swing! Those affiliated with BPSI can take advantage of the following offers:



TWO BLOCK SUBSCRIPTIONS MANAGED BY BPSI:

1) **The International Journal of Psychoanalysis (IJP)** is available to members, candidates, students, and partners at discounted block rates of \$231 for members, and \$148 - for students. The deadline to subscribe via BPSI is **Mon, Dec 16, 2019**. [Click here](#) to pay online, make sure to select the right MEMBER or STUDENT rate from the drop-down menu.

2) **The Journal of American Psychoanalytic Association (JAPA)** is available to members, candidates, students, and partners at discounted block rates of \$141 for members, and \$125 - for students. NOTE: Don't subscribe to JAPA via BPSI, if you are a member of APsAA. Your APsAA membership comes with the JAPA subscription unless you opt out when renewing your membership application. The deadline to subscribe to JAPA is also **Mon, Dec 16, 2019**. [Click here](#) to pay online, make sure to select the right MEMBER or STUDENT rate from the drop-down menu.

DIRECT SUBSCRIPTIONS AT SPECIAL MEMBER RATES:

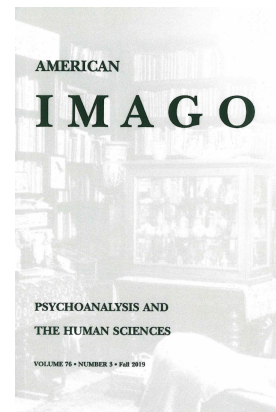
1) Taylor & Francis is offering special rates on the 9 psychoanalytic journals to BPSI members, candidates, students, fellows and partners. This deal lets you save more than 40% on your print+online subscription. You must contact the publisher directly [by email](#) to subscribe. Journals available at special rates are:

Contemporary Psychoanalysis
Journal of Infant, Child, and Adolescent Psychotherapy
Psychoanalytic Dialogues
Psychoanalytic Inquiry
Psychoanalysis, Self and Context
Psychoanalytic Perspectives
Psychoanalytic Social Work
Psychoanalytic Quarterly
Studies in Gender and Sexuality

2) **American Imago:**

BPSI members, candidates, and students can now get *American Imago* at a special member rate: \$30 for the print edition and \$35 for the electronic edition. To subscribe, mail your check and a note stating your affiliation with BPSI to the journal publisher:

Johns Hopkins University Press
Journals Publishing Division
2715 North Charles Street
Baltimore, MD 21218-4363



Several copies of the 80th Anniversary (Fall 2019) print issue of *American Imago* are currently on sale in the BPSI Library. The issue includes contributions by BPSI members, Bernard Edelstein and Randy Paulsen, as well as a review of *The Distance from Home* by Dan Jacobs and a tribute to Anna Wolff. Stop by the library, if you are interested in purchasing a copy while the supply lasts.

Please contact [Olga](#), if you have any questions about any of these offers or if you wish to donate your print journal issues to the library!

New Books, Generous Donors

Our library has recently acquired new titles on group relations, twins, symbolization, climate change, psychoanalytic training and research. [Click here](#) to see the library catalog list of 2019 acquisitions. 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 Gerry Adler and Barbara Hauser. We value your support and generosity! With funds established by Morton and Raisa Newman many years ago, we continue building our child analysis and neuropsychology collections. Our Gifford fund helps to purchase books on the history of psychoanalysis.

Book Sale

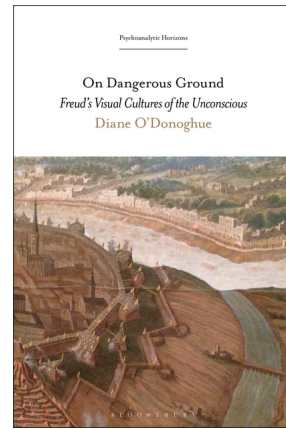
Our Book Sale continues to thrive in the Community Room! Books are sold at the bargain price of \$1 each. We accept cash, checks, and [online payments](#). Leave the money with Olga, Drew, or Jessica. Contact library@bps.org, if you have questions about the sale or books to donate.

Meet the Author

Diane O'Donoghue, PhD, will discuss her new book [On Dangerous Ground: Freud's Visual Cultures of the Unconscious](#) on **Tue, Feb 4, 2020 at 7:30-9:30pm**.

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 visual cultures-architecture, objects from earlier cultural epochs (“antiquities”), paintings, and illustrated books-played in that process. Diane O’Donoghue, an art historian at Tufts University and Brown University’s Visiting Professor of Public Humanities, is also Director of the Program for Public Humanities at the Jonathan M. Tisch College of Civic Life at Tufts. She is a faculty member at the Boston Psychoanalytic Society and Institute and has been the recipient of the Felix and Helene Deutsch and Silberger Prizes here. She recently was a Fulbright Freud Scholar in Vienna and the Erikson Scholar at Austen Riggs, and received the 2019 Robert S. Liebert Award at the Columbia Psychoanalytic Center, given annually to recognize interdisciplinary work in psychoanalysis and the humanities.



7:30 p.m. wine & cheese reception
8:00 p.m. book discussion in the library
9:15 p.m. book sale and signing

[CLICK HERE](#) TO REGISTER!

UPCOMING BOOK EVENTS:

Joan Wheelis, MD, is planning to discuss her new memoir [*The Known, the Secret, the Forgotten*](#) on **Mon, May 4, 2020**.

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

John Martin-Joy, MD, is planning to talk about his book *Diagnosing from a Distance: Debates over Psychiatric Ethics, Media, and Libel Law from Barry Goldwater to Donald Trump* (Cambridge University Press, in press) on **Mon, Jan 11, 2021**.

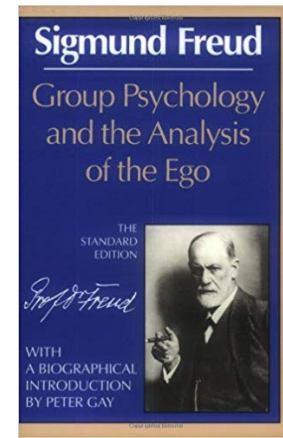
Nancy Chodorow, PhD, will discuss [*The Psychoanalytic Ear and the Sociological Eye: Toward an American Independent Tradition*](#) (Routledge, 2019) on **Tue, May 4, 2021**.

In the Archives

APsaA Meetings in New York - Oral History

The Oral History Workshop, organized by the APsaA History and Archives Committee and held on **Thu, Feb 13, at 9am-12:30pm** in 2020, will help celebrate the upcoming centenary of [Freud's publication](#) on group psychology. Three papers will revisit Freud's "Group Psychology and the Analysis of the Ego" from distinctly different perspectives. Celia Brickman, PhD, the author of *Race and*

Psychoanalysis, will discuss the 19th century anthropological writings that influenced Freud's text and their relationship to his writings on gender. Joseph Aguayo, PhD, will discuss Bion's *Group Dynamics*, contrasting his own efforts to understand groups with that of Freud. A taped audio excerpt of an exchange between Bion and Ralph Greenson will be played. Richard L. Munich, MD, will discuss Bion's influence on his work with groups in hospital settings.



Our Members Use Archives

Several faculty members, candidates and students delved into our archival collections this fall. **Christopher Morse, MD**, and **John Martin-Joy, MD**, explored our collection of [Heinz Hartmann's letters](#) for the Ego Psychology seminar. Their research brought to life valuable materials that prompted new translations and commentary by Rita Teusch, PhD. She translated Anna Freud's letter to Heinz Hartmann and created a precis of other German materials; Olga Umansky translated Lacan's only letter to Hartmann from French, revealing his reaction to the French Psychoanalytic Society split. Humphrey Morris provided a useful commentary about Rudolph Lowenstein's role in the conflict. John Martin-Joy summarized these new discoveries in a comprehensive finding aid (in progress) that will give researchers keys to study Hartmann's materials in a broader historical context. In preparation for teaching a course on Self Psychology this winter, **Holly Blatman, MD**, requested audio recordings of Heinz Kohut's interviews during his visit to Boston in 1980 and his video lecture. **Aaron Kook**, a BPSI Fellowship student, requested Elvin Semrad audio materials for his research on the history of supervision. If you are curious to learn more about BPSI archival holdings or have a historic research project in mind, don't hesitate to talk to Olga and tour our collections on the 3rd floor!

Recent Inquiries and Visitors

Greg Wentzel, a First World War researcher and military headgear collector, contacted our archives to inquire about Walter C. Langer's WWI service. Mr. Wentzel came across a German soldier's field cap from the WWI with Walter C. Langer's name and date of November 1, 1918 on the interior. According to Mr. Wentzel, "it was hardly unusual for American doughboys to pick up souvenirs to send back to the states... [Walter Langer] was a member of the 317th Field Signal Battalion which was heavily involved in maintaining communication capabilities between the various American combat units during the Meuse Argonne Offensive." While a lot has been written about Walter Langer's WWII service and his work for the OSS on the psychological profile of Adolf Hitler, his deployment to Europe during WWI is less known. According to the Honorable Discharge document held at the BPSI Archives, he was assigned to the unit that served in the area around Romagne, France (see the photo of Walter Langer from that era). In his paper, *The*



Rediscovery of Walter Langer, 1899-1981, Sanford Gifford writes: "In May 1917, after [his] being accepted at M.I.T. for the fall term, the First World War broke out and Langer, "filled with patriotic fervor," enlisted in the Signal Corps. He served twenty-seven months, "most of it in France where [Langer] was gassed and rated 56% disabled." During his military service, "living in the trenches and dugouts with so many men and in such close quarters, [he] could not help but observe the wide variety of reactions" to their living conditions and to physical danger." ([Gifford, 2017, p. 471](#))

Lena Magnone, an assistant professor from University of Warsaw and a Fulbright visiting scholar from the New York University, looked at Helene Deutsch and Beata Rank materials in BPSI Archives. She is the author of "Emissaries of Freud" in 2 volumes, a Polish publication she kindly donated to our library. Dr. Magnone is researching lives of American psychoanalysts of Polish origin for another book.

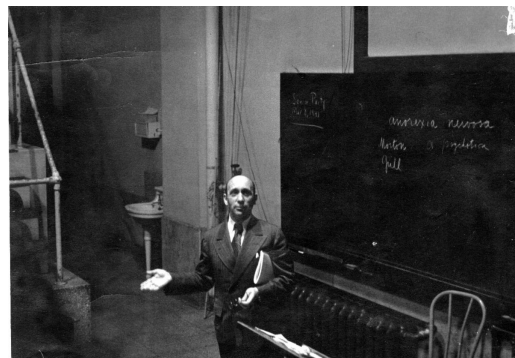
Maryrose Hall, a linguist from Australia, has contacted the BPSI Archives in search of Eugenia Hanfmann's materials. Hanfmann was a psychologist at Brandeis who worked with Jacob Kasanin on the concept formation test to measure college aptitude. She was a founder of the mental health counseling center at Brandeis and the author, with Helen Beier, of *Six Russian Men: Lives in Turmoil* (1976). While the BPSI Archives don't have Hanfmann's papers, some of our members remember her work and Grete Bibring's collection at Countway contains a folder about Hanfmann's counseling center.

Fall Internship

Tessa Erickson, a student from Simmons University, is working in the BPSI Archives this fall organizing most recent additions to the Oral History Interview collection, including newly recorded videos. Tessa holds a BS in Biological Sciences from Drexel University and is working toward her Master of Library and Information Science degree at Simmons.

Found in Translation

For many years, the Felix Deutsch collection at BPSI included Dr. Hohendorf's German-language dissertation on the evolution of Felix Deutsch's psychosomatic theory. Dr. Rita Teusch discovered this paper when she was writing [A Biographical Sketch of Felix Deutsch, 1884-1964](#) (American Imago, 74(4), p. 519-524, Winter 2017). She recently summarized this interesting work for our English-speaking researchers (*see the photograph of Felix Deutsch in a BPSI seminar room, 1941*).



Hohendorf, Gerrit (1995) The Evolution of Felix Deutsch's Psychosomatic Theory. Dissertation for his medical Doctorate at the Heidelberg Medical School, Ruprecht-Karls-University, Germany. 372 pp.

Reviewed by Rita Teusch, PhD

Felix Deutsch (1884-1964) is one of the most important pioneers in psychosomatic medicine, even though little attention was paid to his work after his death. He was a Viennese internist with an excellent reputation in the early 1920's, and became interested in psychoanalysis without giving up his medical practice as an internist. He developed a special interest in treating organic illnesses with psychoanalysis, and educated physicians about psychoanalysis. His theoretical approach is based on conversion theory, and he extends this theory to include organic medical illnesses in which the affected organ has undergone psychopathological changes, such as asthma, angina pectoris, clogging of arteries. His concept of conversion also includes normal affective expressions such as weeping, perspiring, and high blood pressure; the quantity of these expressions of affect influences the conversion of mental processes into physical processes. Such a conversion begins very early on in a person's development. In fact every bodily mechanism has a corresponding mental meaning, and Deutsch equates the physiological bipolar function of sympathicus/parasympathicus with the mental bipolarity of excitement and inhibition. He added to drive theory elements of object relations theory and ego psychology.

Hohendorf summarizes Deutsch's psychosomatic theory in the following way: Psychosomatic symptoms are the result of a patient's specific way of resolving the interaction of his drive-related and interpersonal conflicts. Central in Deutsch's thinking is the patient's experience of early interpersonal loss. Through the development of psychosomatic symptoms, the patient attempts unconsciously to undo the original loss he experienced. According to Deutsch undergoing psychoanalysis allows the patient to work through the loss so that it no longer needs to be symbolized in bodily changes. Deutsch develops a specific interview technique, called the associative anamnesis, with which the interviewer directs the patient's attention repeatedly to the interaction between his bodily symptoms and his relational, interpersonal conflicts. Deutsch's theory of conversion is much broader than Franz Alexander's. Unfortunately, in both Europe and the United States, Deutsch's work has been mostly neglected. Hohendorf suggests that the full significance of Deutsch's psychosomatic theory, which saw the baby's earliest sense impressions as fundamental for subsequent physiological-mental development, is still to be discovered.

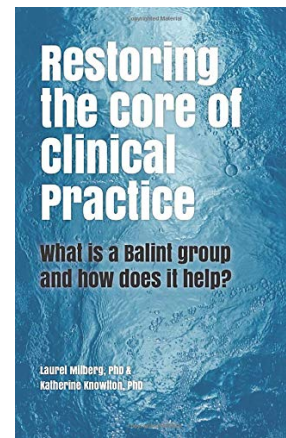
What Are We Reading?

Restoring the Core of Clinical Practice: What is a Balint group and how does it help? by Laurel Milberg, PhD, and Katherine Knowlton, PhD. Independently published, 2019, 69 pp.

Recommended by Randall Paulsen, MD

Human relationships and the desire to make a difference motivate people to go into health care professions. When

those motivations get swamped by the requirements of practice, the ground is laid for burnout. Trainees may become less empathic or even develop rigid habits of self-protection instead of professionalism. Balint groups are one answer. They focus on practitioner-patient relationships, and restore empathy for both people, helping with self-care and care of others. Whether you think in terms of left-brain/right brain, convergent and divergent thinking, or fast thinking and slow, Balint groups restore what's missing. By describing Balint groups and their effects this volume provides a smart look at how crucial it is to practice with one's full mind and how to make room for that in the culture of health care.

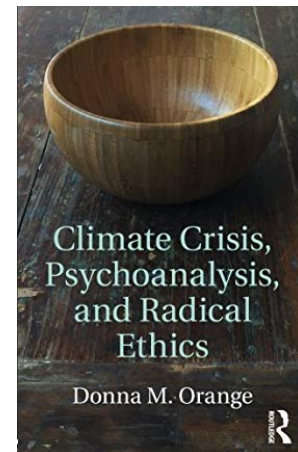


“This is an excellent introduction to the theory and practice of a Balint group. Both authors have been President of the American Balint Society which traces its lineage back to Enid and Michael Balint. They do an excellent job in describing the difference between a Balint group and a psychodynamic or Tavistock group. It is helpful for all clinicians looking to conduct safe, but satisfyingly deep learning and support groups for clinical providers.”

Orange, Donna. M. (2017) Climate Crisis, Psychoanalysis, and Radical Ethics. Routledge, 147pp.

Reviewed by Rita Teusch, PhD

Donna Orange, a psychoanalyst and assistant clinical professor (adjunct) at the New York University Postdoctoral Program in Psychotherapy is an internationally recognized teacher of psychoanalysis and humanistic ethics and the author of more than 10 books on ethics, hermeneutics and psychoanalysis written over the past 35 years. Her books include *Thinking for Clinicians* (2010), *The Suffering Stranger* (2011), *Nourishing the Inner Lives of Clinicians and Humanitarians* (2016). Her most recent book: *Climate Crisis, Psychoanalysis, and Radical Ethics* (2017) tackles the important issue of climate change, or, rather, “the climate emergency” as Orange writes. Orange makes a strong argument that our culture at large and each of us personally need to become aware of the dangers, challenges, and ethical demands associated with the climate crisis. She emphasizes a need for “a radical ethics” (Levinas, see below), grounded in the “responsibility for the suffering other.” Orange states: “I believe that only a radical ethics of the fundamental worth of every human life will make the difference we need in the climate crisis.” (p. 120).



This relatively short book (147 pp) provides us with an effective and illuminating discussion of the climate crisis and its resulting massive social injustice. It is very readable, balanced in tone and compelling in its message. Orange writes with warmth and compassion, sometimes with heartfelt passion, while informing us and addressing our deeply human tendency to avoid engaging with issues that are painful, frightening, overwhelming, and inconvenient. Emerging from climate

unconsciousness requires each of us to allow ourselves to be touched by the immense human suffering that climate change is already causing, mostly, so far, in the southern hemisphere of our planet.

Orange suggests that psychoanalysts, who engage with human suffering on a daily basis in their offices, are now called upon to step out of the comfort of their offices and actively assume responsibilities, such as demanding change from governments, living more simply, flying less, and caring for the earth and its inhabitants everywhere.

The book is divided into four chapters: 1. *Climate Injustice and Business as Usual: What is Wrong with this Picture?* 2. *Historical Unconsciousness and the Invisible Present: Settler Colonialism and Chattel Slavery.* 3. *Beyond Evasion: Psychoanalysis for the Climate Crisis.* 4. *Radical Ethics for our Climate Emergency.* Two appendices are titled: 1. *Thoughts after Paris: Climate Solidarity and The UN Declaration on Climate Justice,* and, 2. *Online Resources.*

In her introduction Orange states that we as psychoanalysts are uniquely positioned to serve as moral leaders in confronting the climate crisis, because “we have the intellectual and communal resources to take on this responsibility.” She suggests that we not only refocus our attention on the imminent threats to our own way of life, but also to the world’s most vulnerable people who are already suffering the dire consequences of climate change, i.e. economic emergencies and mass migration. We need to become aware of the forms of historical unconsciousness that keep us “insensitive to the suffering we are implicated in and which we are responsible for.” She urges us to “address the defenses that keep us avoidant, and name the forms of traumatic shock that keeps us too paralyzed to respond appropriately,” (p. xiii).

In Chapter 1, Orange outlines the scientific consensus on anthropogenic (human-caused) global warming and its already devastating consequences in the southern hemisphere as outlined in the IPCC (Intergovernmental Panel on Climate Change) such as severe heat waves, precipitous decline in the growth of crops due to prolonged droughts, floods and pest invasions, 40% of animal and plant species are at risk of extinction. The science is clear on the even greater dangers confronting us if we fail to drastically reduce carbon emissions in the next few years: sea levels will rise by more than 32 feet by the end of the century, which will put two thirds of our largest cities and large stretches of countries worldwide under water (Indonesia recently announced that it will move its Capital to the island of Borneo, because Jakarta is sinking more than 6 inches per year; 40% of the megalopolis is under sea level). At present, carbon emissions are still rising because the 196 member countries, which had pledged to significantly curb carbon emissions in the Paris agreement, have fallen short of their pledges. Orange cites many advocates who are on the forefront of combating the climate crisis, or who have worked to bring this issue into public awareness, including Bill McKibben (2010, 2014, 350.org), Vandana Shiva (2008), Naomi Klein (2014), Pope Francis’ (2015) *Encyclical on climate change and inequality*, Henry Shue (2014) and Mary Robinson (2008).

Orange puts global warming in a broader historical and philosophical context, discussing that we in the West have inherited an outsized share of responsibility for climate change. The emergence of scientific rationalism and political individualism in 17th and 18th century Europe paved the way for the climate

crisis with claims of a radical split between mind and nature, an emphasis on efficiency, technology, statistics, egoism, and divorcing reason from emotion and sensibility to the human and earthly environment. From the Industrial Revolution in the 1850's until the present, the US is responsible for 29% of global warming, Europe for 26%, China for 8% and India for 2% (Gardiner, 2011, p. 305).

Orange reminds us that we need not be aware of a trauma for it to have a traumatizing effect. She suggests that we are all in the grip of climate trauma, because our future will be different in ways we have not foreseen and in ways that no one could possibly want. For many there will be no future, for others there will be terrible suffering, the consequence of the developed world's mindless self-absorption. Trauma has an immobilizing effect, prevents us from reacting with appropriate panic to our current situation, and causes a narcissistic injury to our sense of self and entitlement. Trauma destroys our normal sense of time, creates feelings of disorientation, and impairs our ability to feel what is happening to us and around us, because it causes splitting, compartmentalizing, and double-mindedness, which leads to a loss of solidarity and an inability to face our own responsibility. We feel overwhelmed by the magnitude of the problem, which is so systemic and intractable in the face of gigantic economic interests that control national and state politics.

Orange urges us to acknowledge the fact that the climate crisis affects us humans unequally. We in the West still live mostly comfortably, (though the US and Europe have, since the book was published, experienced devastating heat waves, floods and wildfires). However, an increasingly large majority across the world is hungry and destitute. Orange argues that we in the West need to make a commitment to work for "climate justice", which is an increasingly broad and significant movement, because, she states that "climate injustice is racism." "We need to reduce carbon in the atmosphere to 350 parts per million needed for a livable planet, and do this in a way that not only does not further harm the world's most vulnerable people, but also restores some measure of basic dignity to their lives," (p. 22).

Orange ends Chapter 1 by outlining that we as psychoanalysts recognize that trauma can be overcome when it is acknowledged and witnessed, traumatic losses are mourned and a new integration can take place. Often the most painful part in overcoming a trauma is working through the shame the person has contributed to their own destruction. Orange suggests that this process of acknowledgment and mourning applies to the climate emergency, with one addition: She calls for repentance of our wrongdoing to others so that we can develop a more humble spirit.

In Chapter 2, *Historical Unconsciousness and the Invisible Present*, Orange describes that we in the US have largely remained Unconscious about the US history of settler colonialism and ignorant and mute about our crimes of chattel slavery and racial domination and destruction. She draws on Winnicott, Kohut, and Loewald to argue for an expansion of our capacities for empathy, concern and responsibility for the other. To find a path to climate justice, Orange maintains that we need to see and feel these injustices in a concrete way, because "keeping our indigenous people invisible and our people of color abject has short-circuited our capacity to mourn these original crimes and prevents us from developing an ethic of responsibility and concern. To do this, we need to get to know their vast cultural and spiritual contributions. With regard to the current

crisis at our southern border, Orange states: “ Building fences along our borders to keep refugees out so that we can continue to live in comfort means pretending that we have nothing to do with their misery. It means forgetting, in personal and collective Unconsciousness that our government massively supported the violent dictatorships, whose successors these refugees are fleeing from.”

Chapter 3 is titled *Beyond Evasion: Psychoanalysis for the climate crisis*.

Orange begins the chapter pointing out that psychoanalysis holds a deplorable record in the face of moral emergencies. She cites in particular the collaboration of German psychoanalysts with the Nazi regime and, more recently, the silence of organized psychoanalysis in the face of the US resort to torture in the aftermath of the 9-11 attacks. One of the few books on climate change by psychoanalysts so far: 1. a book by the British psychoanalyst Sally Weintrobe (2012) *Engaging with climate change: psychoanalytic and interdisciplinary perspectives*, a collection of papers by scientists and psychoanalysts reminding us of our inherent human destructiveness, capacity for splitting, and denial. Joseph Dodd's book (2011) *Psychoanalysis and Ecology at the Edge of Chaos* uses complexity theory and Neo-Kleinian psychoanalysis to warn us of attacks on linking, which allows us to keep climate change only semi-conscious, unlinked to any usable sense of responsibility, non-integrated. Harold Searles (1972) already wrote about what he saw as our Unconsciousness of what he called “our environmental crisis”.

Orange recommends to us [Judith Anderson's website for the Climate Psychology Alliance \(CPA\)](#) as a way for clinicians to keep up on the latest science and to make contacts with concerned others.

Orange argues that psychoanalysis as a profession, and psychoanalysts as individuals, need to make three significant changes to embrace the ethical turn in the face of the climate crisis:

1. From double-mindedness to single-mindedness. Orange maintains that many of us live in two realities at once, i.e. we know that the climate crisis is rapidly becoming dire, but, due to its enormity, are left feeling paralyzed. Orange sees the reasons for our dissociative evasion of the magnitude of the climate crisis in our fears of vulnerability, and shame and fear of our responsibility. She asks us to understand in a deep way that a single-minded focus on the climate emergency is essentially a struggle for social justice. All struggles for social justice are connected, she says, and these struggles can take varied forms of engagement. The only relevant question is: Where can I make a difference right now?

2. From narcissistic-me-first entitlement to communitarian values. Orange suggests that this shift entails a deep conversion for much of first-world society, which, Orange, concedes, is considered by many Utopian. She nevertheless sees it as essential for our common future survival. She provides a philosophical and psychoanalytic discussion of egoism (close to psychoanalytic narcissism), and discusses shame and envy as motivating our compulsive and conspicuous consumption.

3. Orange's third point of change: A shift from elitism to solidarity. Our community of psychoanalysts, she advocates, should be joined into a Psychoanalytic Consortium, within which the historical groups could maintain their own sub-groups and communications. She suggests that we open our training institutes to those who cannot afford the cost of analytic training. She suggests that each analyst personally make a contribution and a change toward

more communitarian values. This could take the form of becoming involved with the community, providing financial support for those in need, using public transport and living more simply. On an organizational level, we should make better use of Internet communication, work toward reducing the number of our national meetings and hold them in places that do not price out those who cannot afford the traditionally high costs. We may want to encourage more local meetings of various sub-groups of analysts so that participants do not have to fly.

Chapter four is titled "Radical Ethics for our Climate Emergency".

In this chapter Orange wrestles with the question of what kind of ethics we need to truly engage with the climate crisis. In accessible language she reviews three major philosophical schools of ethics (duty ethics, utilitarianism, and virtue ethics) and discusses their relevance for the climate crisis.

Kant's deontological (duty) ethics with its categorical imperative, roughly stated: - I cannot expect of others what I do not require of myself, and: all human beings must be treated as ends in themselves, never as means only- has significantly contributed to the sensibilities encoded in the United Nations Declaration on Human Rights under the leadership of Eleanor Roosevelt after WWII. Kant has inspired important modern philosophers such as John Rawls and Jürgen Habermas. Kant's ethics offers much to climate justice thinkers, prohibiting the use of the earth in ways that radically profits some people (Europeans and North Americans) at the expense of others. However, Kant has been criticized that "the enlightened cosmopolitans" who would manage everything justly belonged undoubtedly, in his view, to the light-skinned people.

Utilitarian ethics (Bentham) is an ethics of "the greatest good for the greatest number", which Orange thinks has value, however, there is a risk that utilitarian ethics ignores unconscious privilege and may overweight some goods at the expense of those voices that tend to be unheard. Orange advocates for an ethics that sees each human being, as well as "our common home" as precious and irreplaceable.

Virtue ethics is indebted to Aristotle (what characterizes a good human being?). While virtue ethics has lots to offer and may guide us in ruling out hubristic solutions like bio-engineering that would shield the Global North from carbon damage, and require us to moderate our desires for more of everything when others lack the means of subsistence, virtue ethics is founded on the presumption of freedom, Orange writes, "it arose in a slave-holding society"- and therefore needs dialogue to see its own situated presumptions.

Newer philosophical models discussed by Orange include (deep ecology (Macy and Johnstone, 2012), which claim that all species have equal worth (not prioritizing humans), Gadamer's philosophical hermeneutics as a dialogical phenomenology, and Asian philosophies (ahimsa and non-possessiveness Schumacher, 1973).

The main focus of chapter four is Orange's discussion of the "Radical Ethics" put forth by Emmanuel Levinas' (1906- 1995), cursorily summarized here. Levinas was a Lithuanian Jew, a philosopher and teacher of Talmud. He survived five years in a Nazi labor camp, many in his family were murdered in Lithuania, and he never forgot that French nuns hid his wife and daughter while he was imprisoned. Levinas states that the ethical relation is not between equals, but it is

radically asymmetrical, i.e., from “inside that relation, as it takes place, the Other places an obligation on me that makes you more than me, more than my equal” (Critchley, 2002, p. 14.) This Radical Ethics states that we have an irrecusable responsibility to the vulnerable and suffering other that does not go away just because it is less visible to us. Judith Butler (2004), elaborating on Levinas, writes: “The other’s precarious life, questions me, accuses me, persecutes me” (p. 109). In this ethics subjectivity is transformed because only in the suffering of the other, and in my response, do I come into being. Orange concedes that Levinas’ ethics can sound extreme, requiring dispossession, substitution, unconditional hospitality, politically perhaps requiring open borders. His ethics has been criticized for being anthropocentric (Gottlieb, 2014; Smith, 2013), however, Orange believes Levinas teaches us an ethics of care over an ethic of abstract distributive justice. She cites Simmons (2012) who writes that we are living in an era of meta-ethical emergency (p. 229) because we are facing the looming destruction of a livable world. Orange asks: “How, privileged as we are, do we come to see and feel ethically, to respond with welcome to the misery of the other”, (p. 123). She argues with Butler (2004) that exposure to the other’s suffering may be essential, - i.e., the graphic images from the misery we were creating in Vietnam ended the Vietnam War. After his return from Auschwitz, Primo Levi (1988) described a kind of shame for others’ crimes, a shame, he felt “that we, the species of man, are capable of constructing an infinite enormity of pain” (p. 85-86). Orange suggests that we must try to find the kind of shame Levi describes in the face of others’ suffering.

Orange offers a number of concluding thoughts: “Radical ethics means that we cannot go on as we did yesterday, self-satisfied that we are doing our best, or shifting our personal responsibility onto “the system” (Edelglass, 2012). “The terrified faces of the destitute refugees, of those whose homes are being turned into desert or going beneath the sea, threatened by violence, forbid me to sleep comfortably and command me to respond. Every day I must allow them to persecute me, to pull me out of my comfortable life, to make me non-indifferent. For each of us, response will take its own form, depending on how and where we see the useless suffering and hear the cries, and on what our own health allows,” (p. 129). Orange suggests we look to the wisdom accumulated by those who have overturned apartheid, organized the civil rights movement, as well as to our partners in the indigenous communities so affected by climate devastation, to find our way.

I found this book deeply moving and helpfully disturbing. It made me ponder how I can and need to engage with the climate emergency and its ethical demand. I noticed that the websites of our various professional organizations (social work, psychiatry, psychology, psychoanalysis) do not reference the climate emergency. The [American Psychological Association](#) had a task force in 2009: “Psychology and Global Climate Change - Addressing a Multi-faceted Phenomenon and Set of Challenges”, which included policy recommendations to guide climate action for individual psychologists and organizations (full report is available at [climatepsychology.us](#)). There is now also [the Climate Psychiatry Alliance](#) with the mission “to enable and embolden the American Psychiatric Association to continue to lead the psychiatric profession in acknowledging, researching, educating and taking decisive action on the various climate related challenges to mental health that exist in the US and globally.”

With regard to BPSI's engagement with this urgent issue: in 2018, BPSI analyst Janet English and advanced candidate Cris Ratiner co-taught an Explorations in Mind course [Mourning in America: Psychoanalytic Explorations of Climate Change](#). Also, Jack Foehl, in the BPSI Bulletin ([Spring/Summer 2019](#)) wrote an article "Psychoanalysis, Climate Justice, and Nature - Three Improbable Activists" ([see p. 14-17](#)). These are important steps, yet we still have a long way to go to wake up from climate unconsciousness. I highly recommend Orange's book to every psychotherapist and psychoanalyst. The hope is that more and more of us become able to hear its urgent message and feel emboldened to take action, in whichever form we feel able to. The Climate Psychiatry Alliance states: It is our professional duty to speak up! We shall not remain silent when the disavowal of reality is leading civilization towards an inexorable existential crisis. Their recommendations: join with colleagues to influence our professional organizations (or to discuss feelings of overwhelm, denial and helplessness), educate ourselves about how climate change affects public and individual health, write OP-ed letters and letters to the Editor in local/national newspapers, write blogs for professional newsletters, testify at public hearings on health and mental health impacts, participate in lobbying efforts that reduce carbon emissions and promote climate justice.

Letter to the Editor

A friend of BPSI, **Solange Petit-Skinner, PhD**, sent us this response to the book review of Rita Teusch's about Emily Kuriloff's *Contemporary Psychoanalysis and the Legacy of the Third Reich: History, Memory, Tradition* (Routledge, 2014). Rita's review was published in the summer issue of the library newsletter ([see p. 5-8](#)):

"This book is giving an inadequate picture of French people toward Jewish people. Being French, I have to answer.

My references come from [Serge Klarsfeld](#) who wrote that Jews survived in larger number in France than in other European countries. Their survival in France was 75%, of which 90% were French and 65% foreigners, for only 25% in Holland and 50% in Norway, 55% in Belgium.

Moreover, the country of Israel gave the title of "Juste" to many French people, individuals who rescue Jewish persons or hide them in their own cellar, avoiding for them to be sent to camps. This title of "Juste" is verified carefully by the government of Israel. Many Catholic schools took Jewish children to avoid them to be taken to Gestapo and many of these Catholics were sent to camps to never come back. This anti-Semitic label given to France was initiated by one historian from Harvard, Robert Paxton, who developed the idea that Vichy was the revelation of French anti-Semitism. First, a government does not always reflect the opinions of its people, second there were anti-Semitic persons in France as in any other country, included in US. Stupid people can be found everywhere.

About the French resistance, any US military who went to the liberation of France said that the French resistance was very strong and well organized, it helped the liberation troops to advance faster. It must be remembered also that France has been the first European country, in 1791, to give Jewish people access to some professions forbidden to them everywhere, such as medical or professions in law.

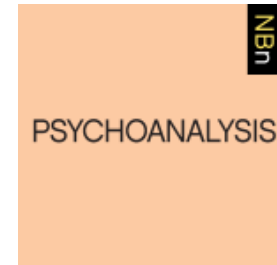
Hoping that these details will correct the statements done in the book of EK, which were inadequate. "

Kuriloff's book is available in the BSPI library. Its most recent review, by Arnold Richards, MD, appeared in the October 2019 issue of [*Psychoanalytic Psychology*, 36\(4\), 351-354](#).

In the Media

New Books in Psychoanalysis Podcast

New Books in Psychoanalysis (NBiP) is a podcast featuring interviews with psychoanalytic authors about their recently published books. The podcast, founded over ten years ago, was awarded the NAAP Gradiva Award for New Media in 2013. Tracy D. Morgan, the founding Editor and Host of NBiP, is a psychoanalyst and a faculty member at the Center for Modern Psychoanalytic Studies in NYC. Two of BPSI's members, [Ellen Pinsky](#) and [Larry Brown](#), appeared on the NBiP program this year. Recent episodes featured conversations with Elizabeth Danto, Brett Kahr, Ian Parker, John Launer, and Carlo Bonomi. Curious to add this stream to your podcast library and listen to interviews in your car? Subscribe to NBiP via [Apple](#), [Spotify](#), [Google Play](#), or visit the [NBiP website](#) to pick a platform of your choice.



Wilhelm Reich Documentary Release

Love, Work and Knowledge: The Life and Trials of Wilhelm Reich film that includes eleven photographs from the Bibring Photograph Collection at the BPSI Archives is now available [to rent on Video on Demand](#). The new documentary, researched by the Wilhelm Infant Trust director, Kevin Hinchey, and produced by Glenn Orkin, sets "to correct and dispel distorted narratives" about Wilhelm Reich, a psychoanalyst from Vienna, whose books were banned and burnt by the US government in the 1950's and whose life ended tragically in 1957 in federal prison. It's the first film to have access to Reich's personal archives, his original films and recordings, his former home in Maine and to thousands of pages of his publications. [Click here](#) to rent and watch.

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