



Hanns Sachs Library Newsletter Summer 2020

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*There is no Frigate like a Book
To take us Lands away,
Nor any Coursers like a Page
Of prancing Poetry -
This Traverse may the poorest take
Without oppress of Toll -
How frugal is the Chariot
That bears a Human Soul -*

~ Emily Dickinson

At this time of COVID, when one dares not travel far and in which economic inequality (much of it related to prejudice) is so apparent, it's worth thinking about the function of books and of libraries, both public and private - how they allow us the freedom to travel, to learn and explore in the midst of so much restriction. Through our library services, you are invited to travel with the authors we would have you meet, with the books and films we review below and with the books you borrow. Despite the virus, our library still hums with activity, thanks to our hard working librarian Olga Umansky. And thanks to the support of BPSI staff and all our BPSI members. Stay well, all.

~ Dan Jacobs, MD, Director of the Library

In the Library

New Resources, Books by Mail, Recent Work:

Our leadership worked closely with Olga Umansky, BPSI Librarian, to develop a web page of [BPSI Resources on Race, Diversity, and Otherness](#), envisioned

as a live medium and welcoming suggestions from the broader BPSI community. The page is updated weekly and since its launch in June, we have been receiving a constant stream of your comments, recommendations, and requests for articles and books. Take a look if you haven't seen it, keep coming back to see new additions, and keep the conversation live!



We have recently enriched our collection of new psychoanalytic literature on race, gender, sexuality, teleanalysis, Asperger's children, and other topics. While our building is still closed to the public, our library continues shipping books to members and partners. [Click here](#) to see the library catalog list of 2020 acquisitions or browse the catalog for a book you need. We are asking members to limit their requests to two books per package. All of your existing loans have been renewed, but if you no longer need a library book, please kindly mail it back to the library. The flat library rate for all domestic packages under 11lb is \$2.66 (add extra \$0.50 for each additional pound). Recent publications by BPSI Authors are featured in the [Recent Work](#) blog: new journal articles are featured biweekly and promoted on BPSI's [Facebook](#), [LinkedIn](#), [Twitter](#), and [Instagram](#) pages. If you have a publication in progress, please share the information with our library!

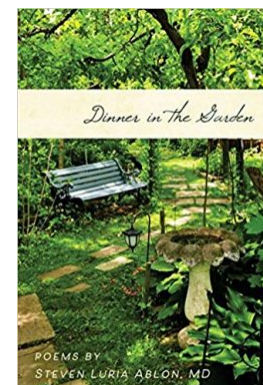
New Video - Meet the Author

Edward R. Shapiro, MD, was interviewed about his new book [Finding a Place to Stand: Developing Self-Reflective Institutions, Leaders and Citizens](#). His conversation with Jonathan Kolb, MD, was recorded in the library on June 26, 2020. This and other recent video interviews are also [posted here](#).



Meet the Author

Steven Luria Ablon, MD, will read from his latest book of poems *Dinner in the Garden* at our VIRTUAL Meet the Author event on **Tuesday, October 6, at 7:30-9:00 pm**. This new collection of poetry explores how families interact and evolve and brings to play the deepest feelings. The online audience will have a chance to ask questions and discussion will be moderated by Dan Jacobs, MD.



Please [REGISTER](#) to attend - our license limits the total number of participants! You can also buy an autographed copy of the book with your registration while our supply lasts. To order a book, select "Register and Purchase a Signed Book - \$13" Option from the drop-down menu, proceed to the payment and specify your shipping address. The book will be shipped to you prior to the event.

Steven L. Ablon, MD, is a Training and Supervising Analyst and Child Supervising Analyst at BPSI and an Associate Clinical Professor, Harvard Medical School at Massachusetts General Hospital, and a poet. He is a winner of an Academy of American Poets Prize and the author of [*five books of poems*](#). Dr. Ablon's psychoanalytic writings include numerous articles on child analysis, dreams, technique, play, and children literature as well as two edited books: *The Development and Sustainance of Self-Esteem in Childhood* (1983) and *Human Feelings: Explorations in Affect Development and Meaning* (1993).

[Click here](#) to watch the recording of the **Meet the Author Webinar with Joan Wheelis, MD**, on June 2, 2020, where Steven Ablon was one of the discussants.

Meet the Author Series in 2021:

- **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, 2020) on **Mon, Jan 11, 2021**. Meanwhile, check out Dr. Martin-Joy's new Psychology Today blog [*Politics, Psychiatry, and Psychoanalysis*](#) featuring articles on the history and ethics of psychiatric comment on public figures.
- **Nancy Chodorow, PhD**, will discuss [*The Psychoanalytic Ear and the Sociological Eye: Toward an American Independent Tradition*](#) (Routledge, 2019) on **Tue, May 4, 2021**.
- **Judy L. Kantrowitz, PhD**, will present her new book [*The Role of the Patient-Analyst Match in the Process and Outcome of Psychoanalysis*](#) (Routledge, 2020), on **Mon, Sep 27, 2021**.

All books are available in the library and can be borrowed by members and partners

In the Archives

Recent Acquisitions

Katherine, Jed, and Erich Nahum kindly donated Dr. Jeremy P. Nahum's research papers to the BPSI Archives this summer. Materials include manuscripts of the Boston Change Process Study Group papers, photographs, and Dr. Nahum's correspondence with Louis Sander. The new collection will be processed this fall, complementing our [*BCPSG Infant Research Audio Archive*](#) donated by Dr. Nahum in 2015.

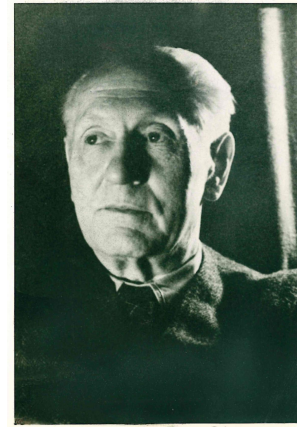


Jeremy P. Nahum, MD, (1939-2019) was the founding member of [*the Boston Change Process Study Group*](#), and a faculty member of the Boston Psychoanalytic Society and Institute, the Massachusetts Institute of Psychoanalysis, and the Harvard Medical School at the Cambridge Hospital, where he served as a psychiatric consultant to the Family Pathways Project. He is one of the authors of BCPSG's [*Change in Psychotherapy: A Unifying Paradigm*](#) (W.W. Norton, 2010). Recent publications included [*Louis Sander: Remembrances and Reflections on*](#)

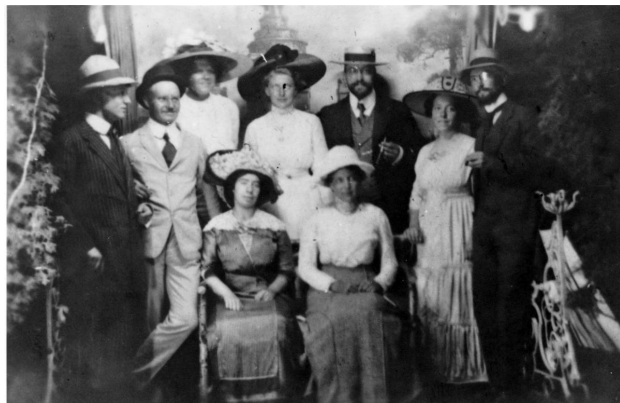
[His Contributions](#), [Daniel N. Stern, M.D., A Remembrance](#) and, with the BCPSG, [Moving Through and Being Moved By: Embodiment in Development and in the Therapeutic Relationship](#) and [Engagement and the Emergence of a Charged Other](#).

Recent Inquiry

Susanne Kitlitschko, a psychoanalyst from Berlin, requested materials from Karen Horney's papers for her biography of **Carl Müller-Braunschweig (1881-1958)**, a German psychiatrist, founder of the German Psychoanalytic Society (DPG) in 1920. Karen Horney was Carl's friend in Berlin, introduced him to psychoanalysis in 1904 and kept in touch with his family after the war. Both were analyzed by Karl Abraham and later Hanns Sachs. Karen Horney's collection includes a portrait of Carl Müller-Braunschweig (shown here) as well as copies of the correspondence of Carl's first wife Josine and his friend Edith Weigert with Horney's biographer, Jack L. Rubins.



In her book *A Mind of Her Own: The Life of Karen Horney* (Summit Books, 1987), Susan Quinn describes an old photograph where young Karen and her husband Oscar appear with their Berlin friends: "opposite Oscar, sporting a pinstriped suit and walking stick, is Karl Müller-Braunschweig, another of Karl Abraham's first analysands. Müller-Braunschweig was a friend



of Oscar's from boyhood in Braunschweig (thus the name, adopted to distinguish him from other Müllers)." (Quinn, p. 153). Only described but not published in the book, this precious photo turned up in our archives. Dr. Kitlitschko believes this is the only known photograph where Carl is depicted with his soon-to-be first wife, Josine Ebsen. Josine who married Carl in 1913, after getting her medical degree in 1912, became a child analyst, and later divorced him. In this 1910 photograph, she is the lady sitting on the left hand side, nearest to Carl, dressed with a white collar and a big hat. Karen and Oscar Horney are standing on the far right. Standing next to them is another old friend, Walther Honroth, "an architect who studied archaeology... and traveled to Egypt in 1912 with the expedition that brought back the beautiful three-thousand-year-old bust of Nefertiti." (Quinn, p. 154). His wife, a young journalist Lisa Honroth, is sitting next to Josine. Nothing in this festive picture of friends conveys the tragedy that would befall Germany 23 year later...

When the Nazis came to power in 1933, the German Psychoanalytic Society's Board of Directors, which included several Jews, was replaced by a new "Aryan" board with Felix Julius Boehm as Chairman and Carl Müller-Braunschweig as his Deputy. (During the war, Boehm was also appointed

to lead a German research team that "investigated" homosexuality). In his effort to adapt psychoanalysis to the new regime, Müller-Braunschweig published a notorious memorandum "Psychoanalysis and the World View" (1933), causing a subsequent expulsion of around 100 Jewish analysts and trainees from Germany. In 1936, he became the Education Committee Chair of the so-called Göring Institute, an organization headed by Matthias Heinrich Göring, Hermann Göring's cousin. After the Anschluss of Austria, Göring commissioned Müller-Braunschweig to take over the Vienna Psychoanalytical Society, but the arrangement failed when the Gestapo intercepted Müller-Braunschweig's sympathetic letter to Anna Freud. He was banned from teaching and lost his position. When the war was over, he re-established DPG, tried to clear his name, reconnecting with Anna Freud, Ernest Jones, and other exiled analysts. In 1950, he resigned from the DPG over disagreements with some of his colleagues and formed, with six other members, a new German Psychoanalytic Association (DPV). Felix Boehm stayed with DPG and, once again, became its president. Unlike DPG, Müller-Braunschweig's new association was admitted to the IPA. Dr. Kitlitschko helped us identify Boehm in the photograph in our Edward Bibring collection (*shown here*). Felix Boehm, captured talking to Anna Freud at the 1937 IPA Congress in Budapest, had been previously misidentified as Carl Müller-Braunschweig.



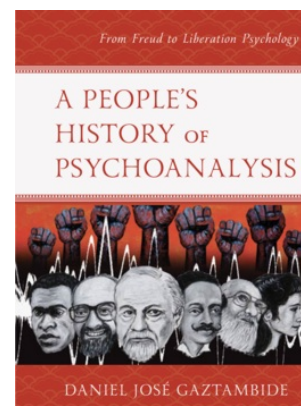
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- *Scheunert, G. (1959). Dr. Carl Müller-Braunschweig, Born 8.4.1881, Died 12.10.1958. International Journal of Psycho-Analysis, 40:246-246.*

What Are We Reading?

Daniel Jose Gaztambide (2019). *A People's History of Psychoanalysis: From Freud to Liberation Psychology*. Lexington Books. 270 pp.

Daniel Jose Gaztambide is assistant professor in the Department of Psychology at the New School for Social Research. He has written numerous articles and book chapters on cultural competency, social justice and psychodynamic practice, as well as race and class in the treatment of borderline personality disorder. He is currently an analytic candidate at the NYU Postdoctoral Program in Psychotherapy and Psychoanalysis. He is also a member of the Puerto Rican poetry troupe, The Titere Poets. He was featured in the documentary: [Psychoanalysis in el Barrio](#) (Winograd & Christian, 2015).



Dr. Gaztambide's timely, fascinating, scholarly, and highly readable book revives an aspect of the history of psychoanalysis that seems to have been forgotten: i.e. the involvement of psychoanalysis in the fight for social justice. The author has unearthed the works of several early psychoanalysts and analytically informed clinicians whose ideas were instrumental in the formation of psychoanalytic theory and practice, but who are infrequently discussed in our field. In addition, Gaztambide introduces clinicians and scholars from multi-cultural backgrounds who discovered and studied psychoanalysis on their own because they found psychoanalytic ideas relevant to explaining situations of social, racial and economic injustice and the psychic effects on oppressed, marginalized, and colonized peoples. Many of these clinicians are probably unfamiliar to most analysts in the United States. Gaztambide writes in his introduction: "*A People's History of Psychoanalysis* emerges from a particular philosophical and social vantage point..., inspired by Howard Zinn's (2005) own historiographic classic, *A People's History of the United States*" (p. xxxviii). Zinn had written "the lines are not always clear....The oppressor may also turn out to be a victim of the same destructive system, while the victim, "themselves desperate and tainted with the culture that oppresses them, turns on other victims... The cry of the poor is not always just, but if you don't listen to it, you will never know what justice is" (p. 10).

Gaztambide wants us to listen to and learn from these clinicians, teachers, and scholars whose intellectual and socio-cultural influences on the development of psychoanalytic theory we have excluded from the current psychoanalytic canon because we have devised a split between our concern with "the individual psyche" and "social issues". Gaztambide reminds us that the practice of psychoanalysis is always also political in that we all exist as parts of a larger society, and, if we remain unaware of, and unconcerned about systemic racial and economic injustice and inequality around us, psychoanalysts contribute to its perpetuation.

Gaztambide also reminds us that Psychoanalysis was created by a historically oppressed ethnic minority group. In contrast to the current psychoanalytic focus on individual psychopathology and transference/countertransference issues arising in a dyadic relational context, many early psychoanalysts thought cogently about issues of culture, power, race and economics, as well as the psyche and its relation to society. They elucidated important psychic mechanisms about the relations between the individual and society, such as the identification with the aggressor, internalized oppression, splitting of love and hate to maintain important object ties, and horizontal violence. Gaztambide emphasizes that psychoanalysis has been a relevant and powerful tool for social healing and political activism among many scholars and clinicians of color, both in the US and South America, and, most importantly, has provided the foundational thinking of Liberation Psychology (1994).

Liberation Psychology rooted in Latin American psychology, was developed by the Spanish Jesuit priest and social psychologist Ignacio Martin-Baró, who was born in 1942 and assassinated in 1989 by the US backed military government during the social upheaval of the Salvadoran Civil War. Liberation Psychology is widely recognized as an inspiration and foundation for North American Multicultural Psychology. Multicultural Psychology refers to a broad interdisciplinary network of scholars, clinicians and researchers committed to addressing the mental health needs and social conditions of historically marginalized and underserved communities. There is general skepticism in

multicultural psychology about the applicability and relevance of psychodynamic and psychoanalytically oriented treatments for diverse populations, due partly to the historical exclusion of ethnic minorities, people of various genders, and the poor from psychoanalytic treatment. Also, psychoanalytic training was based for a long time on certain criteria of “analyzability”, which emphasized an explicitly verbal mode of communication, the capacity for insight and impulse control, and these criteria have acted to reinforce negative stereotypes by White middle-upper class therapists toward minority and working-class patients. Gaztambide, however, shows in his book that “psychoanalysis in its inception was neither unavailable nor exclusive of the poor and racial ‘other’” (Danto, 2005, p. xxiv), and it, in fact, provided the theoretical underpinnings for liberation psychology, next to liberation theology and the political writings of Marx. Freud’s writings with the focus on creating consciousness and awareness, his emphasis on an investigation of the patient’s mind through dialogue, and the centrality of the relationship (therapeutic alliance) were highly influential in Martin-Baró’s thinking when he developed liberation psychology. Martin-Baró wrote that “Concientization”, i.e. Critical Consciousness, “assumes an escape from the reproductive machinery of the relationships of dominance and submission, for it can be realized only through dialogue” (Martin-Baró, 1994, p. 42). Gaztambide elaborates this concept: “It is through a relationship that is grounded in dialogue, in negotiation and moment to moment responsiveness between subjects-- not objects—that critical consciousness can occur” ... Just as oppressive relations between the self and the world lead to distortions in the self, so, too, do affirming, empowering relations lead to repair, rejuvenation and new self-states” (p. xxxii).

Gaztambide draws several important lessons from this people’s history of psychoanalysis:

1. A clear distinction between a clinical psychoanalysis and an “applied” or “socio-political” psychoanalysis is not supported in the original works of the first and second generations of psychoanalysts, let alone their descendants in the genealogy explored in this book. Rather the relationship between clinical observations and social and cultural critique was dialectical in nature. Gaztambide submits that patients and therapists/ psychoanalysts function and relate within a broader socio-political world. He recommends that analytic clinicians need be trained “to think with their heart”, and their feet marching in the streets advocating for social justice and equity (p. 202). We should actively advocate for comprehensive healthcare reform in which all can have access to mental health care, including long-term treatment.
2. There does not seem a firm distinction between “Freudian” and “Relational” analysis. Many of the thinkers discussed in this book borrowed liberally from Freud, Ferenczi, Fenichel, Fromm, Klein and others. They did not seem to distinguish between a one-person or two-person psychology, but the whole of psychoanalysis was drawn upon as sources of inspiration for anti-racist, anti-capitalist, and anti-colonial work.
3. Many of these clinicians and authors essentially taught themselves how to conduct psychoanalytic psychotherapy, by reading psychoanalytic literature without concern for psychoanalytic Institutes or an analytic establishment as such. The case of Brazil and Argentina are illustrative in that “with the arrival of ‘trained analysts’ and the institutionalization of psychoanalytic training there was an erasure of the analytically informed clinical work and activism among psychoanalysts” (p. 201).

4. Gaztambide recommends a greater openness in the frame of psychoanalytic training and advocates that we deepen the diversity of our tradition and expand our repertoire of ideas spanning clinical, communal, and societal applications of psychoanalysis. Furthermore, he recommends the inclusion of the thinkers discussed in his book in the canon of psychoanalysis and psychotherapy teaching and training. Specifically, he recommends Fanon's clinical post-colonial psychoanalytic writings (Khalifa, Young and Corcoran, 2018), Freire's work on humility and relational responsiveness, group work, and community activism.

I highly recommend Gaztambide's book to every psychoanalyst, psychoanalytic therapist and scholar of psychoanalysis. Gaztambide demonstrates convincingly that cultural competency, fighting for social justice and psychoanalytic thinking need not be seen as antagonistic, which makes it an eminently important and timely contribution to the psychoanalytic literature. Gaztambide's book is also important because it shows that psychoanalysts too often remain unaware that they have identified with the aggressor when staying silent in the face of a patient's actual victimization. Gaztambide wants psychoanalysis to learn from liberation psychology (which has been derived from psychoanalytic principles) and adjust psychoanalytic technique when it comes to the treatment of trauma: to help the patient put their trauma into words and acknowledge it, gain perspective on it and mourn it eventually, which leads to empowerment.

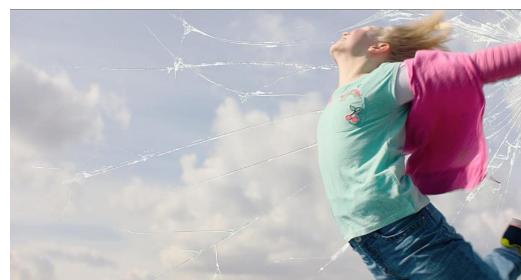
As psychoanalysts, therapists and psychoanalytically informed scholars, in conjunction with the larger society, gain increased consciousness of longstanding systemic racism in our society and within our organizations, perhaps the field has become ready again to embrace the social-justice orientation that was so present among influential first and second generations of psychoanalytic thinkers and clinicians, and which disappeared in Europe and other parts of the world when totalitarian and right-wing governments took over. Perhaps we are now in the process of emerging from social unconsciousness and dissociation of racist attitudes and become able to feel empathy for the excluded other, and work toward equal access for all to our psychoanalytic organizations.

~ reviewed by Rita K. Teusch, PhD

Above remarks are the excerpt of a longer book review by Rita K. Teusch, PhD, posted to the BPSI blog. [Click here](#) to read the full review that includes chapter-by-chapter analysis and references.

What Are We Watching?

System Crasher is a 2019 German drama film directed by Nora Fingscheidt and available on Netflix. The film received various European nominations and eight German film awards for best film, best director, best writing as well as best actor and best actress. While [the jury praised](#) the script as a “nightmarish, sensitive and carefully researched commentary on our educational system”, critics



defined its style as “body cinema”, noting its unpolished plot and raw energy. The story portrays a 9-year old girl Benni (played by Helene Zengel) who is aggressive and easily provoked into outbursts of rage. Because of this repeated behavior, she has been suspended from special schools and residential programs. No foster family can risk taking Benni, as she has brutally attacked other children in the families time after time. We get a glimpse into Benni childhood trauma (she does not let people touch her face, because diapers were pressed in her face when she was an infant). We also learn that all Benni wants is to live with her mother again. Her mother seems to be particularly afraid of Benni: she has two more young children and is living with an abusive boyfriend. She promises Benni she will leave him, but repeatedly fails to do so. She also fails to show up for Benni’s appointments with social workers, when emergency decisions have to be made about Benni’s future. There are several people who don’t give up on Benni: her social worker Frau Bafane keeps looking for solutions. She hires an anger-management trainer Micha who takes Benni to a cabin in the woods and manages to connect with her. The movie, however, does not fall into a familiar plotline where a troubled child gets saved by a father figure. In the end, Benni turns against Micha as well.

Her mother hunger is so raw; it is gut-wrenching to watch. One of the strongest scenes in the movie is Benni’s animal-like howling for her mother in the forest. It stops you in your tracks and brings you closer to her suffering. From a clinical perspective, Benni’s desire for a parenting figure is immediately turned inward by her terror of closeness. Her knowledge of the mother's inevitable rejection turns to rage. She is in a continuing dance with her mother over this rejection. The same pattern repeats with other caretakers. The seesaw of self-soothing and destruction penetrates the movie. The last scene is of Benni as she leaps into the air, smiling, as if she is taking flight. The smile on her face is a repetition of the seesaw. The deep sorrow overtakes the viewer, as the frame freezes and cracks like broken glass. Is this a shuttering of the last chance to save Benni?

We can imagine that many child therapists in our community have seen different versions of Bennis at some points in their careers. There is something very realistic about her capacity to seduce the therapist or social worker. Several adults in the movie desperately try to help Benni. The seduction backfires. Micha, the social worker who has opened his home for Benni letting her stay overnight, endangers his wife, his newborn child, and his professional career. The boundary violation is evident. The seduction plays out as repetition compulsion. Benni’s ability to be liked and get under the skin of her teacher, her prospective foster mother, her social worker is astounding. Every time it turns into a rejection and destruction, as though she has to spit out any image of a good mother. It makes one wonder what it felt for the adult actors to play the part of Benni’s caretakers. Could they keep the distance or did they get pulled into her internal drama? Was the young actress who played this child with a broken psyche able to completely separate from such an intense role? Helen Zengel is a rising star currently filming in the United States, so it will be interesting to see who she becomes in the next movie.

~ reviewed by Ellen Goldberg, PhD and Olga Umansky, MLIS

IPA Year of Shorts - Summer Selections

The IPA in Culture Committee, chaired by BPSI member, Cordelia Schmidt-Hellerau, PhD, made 2020 a Year of Shorts. Every month, they post a link to a new short film, hoping you will "watch these films, and be touched, puzzled, enchanted, intrigued, stirred or inspired." The June selection by Andrea Sabbadini, London, featured [Benigni](#) (2009), the animated short film by Finnish artists, Pinja Partanen, Jasmiini Otelin, and Elli Vuorinen. Cordelia's July pick was Charlie Chaplin's [By the Sea](#) (1915). The August choice highlighted [Oh Willy](#) (2012), a touching masterpiece made entirely out of wool by Belgian, French and Dutch animators, Emma De Swaef & Marc James Roels. Cláudia Antonelli, Brazil, who selected and commented on this film wrote: "At turbulent times of difficult losses, we share with you this surprising short portrayed in scenes of an unexpectedly delicate, yet powerful script that we hope will amaze and embrace you, as it did us." All commentaries as well as films can be found [here](#).



Thank You!

We would like to thank all members who donated their block subscription refunds to the library this year. Your support keeps the library thriving, your generosity is much appreciated in these unprecedented times! We are deeply grateful to Michael Caplan, Deborah Choate, Jack Foehl, Mark Goldblatt, Dan Jacobs, Stephen Kerzner, Frances Lang, Dan Mollod, 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 Deborah Choate, Karen Melikian, Cecilia Mikalac, and Katherine Nahum. 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.

