



Hanns Sachs Library Newsletter Spring 2021

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One way of defining psychoanalysis is as an ongoing exploration of risk assessment. Patients evaluate what seems safe to think, say and feel. Analysts run the risk of saying too much or too little, of confusing their conflicts with those of their patients. In exposing one's work to colleagues in presentations, articles or in applying for certification, one runs the risk of criticism and rejection. Now as we emerge from the pandemic we discuss with our patients the risk in meeting vis-a-vis: with our faculty we evaluate the risk of classroom instruction. The challenge for us is to keep thinking analytically, to try to understand what is rational and irrational in our thinking, in what way our childhood experiences influence our views of safety.

In this issue, you will find a discussion of risk (see links to Psychoanalytic Psychology's short documentary or to IJP articles about COVID and practice below). You can read about risk takers like Muriel Gardiner and Patricia Nombuyiselo. You can learn who of our members are taking risks in presenting and publishing; and in a book review, about the risks in being black. Life can be dangerous in so many ways. The pandemic gives us the opportunity to reflect on what are our requirements for feeling safe personally and as a community.

~ Dan Jacobs, MD, Director of the Library

Spring Operations

Our building is closed to the public, but our trees are blooming and our library continues to provide remote services to our community. Library books can be shipped to members and partners at no charge: stamped and library-addressed envelopes are included in the shipment for an easier return. [Click here](#) to see the list of 2021 additions to the catalog. Recent publications by BPSI authors are featured on the [Recent Work](#) blog and publicized on BPSI's [Facebook](#), [LinkedIn](#), [Twitter](#), and [Instagram](#) pages. If you have a publication in press or your recent work has been reviewed, please share the information with our library!



JAPA and IJP Online Activation Instructions

Having your electronic resources at your fingertips is crucial this year, but activating your online access can be frustrating. After answering your questions and communicating with publishers on your behalf, our library put together [instructions on how activate your online access](#) to JAPA via BPSI, JAPA via APsaA, IJP, and IJP Open Discussion database. Feel free to contact Olga Umansky with any additional questions about your journal subscriptions.

Free Online Resources

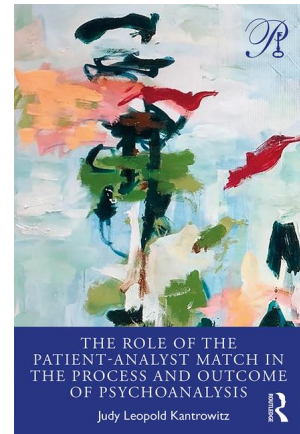
During this challenging season, many journal publishers provide free access to select psychoanalytic articles on important topics. We would like to call your attention to the following publications in open access:

- [Piotr Krzakowski's](#) and [Monica Bomba's](#) articles on Covid-19 in IJP
- Psychoanalytic Dialogues series [Analytic Life Amidst the Coronavirus](#)
- Bulletin of Menninger Clinic, 84, [Issue 1](#) and [Supplement A](#) on OCD
- Journal of Personality Disorders, 34, [Issue 1](#) and [Supplement B](#) on Borderline Personality Disorder

Meet the Author

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**. The match between patient and analyst places attention on the dynamic effect of interactions of character and conflict of both participants on the process

that evolves between them—a spectrum of compatibility and incompatibility that is relevant to the analytic work. The introduction places the patient-analyst match in a historical context, emphasizing the current loss of focus on the character and conflicts of the individuals. STAY TUNED FOR ANNOUNCEMENT AND DETAILS!



UPCOMING BOOK EVENTS:

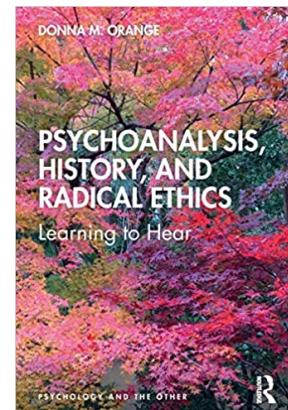
- Meet **Cordelia Schmidt-Hellerau, PhD**, to discuss [*Memory's Eyes: A New York Oedipus Novel*](#) on **Jan 10, 2022**. Meanwhile, listen to [her recent interview](#) about *Memory's Eyes* on the "New Books in Psychoanalysis" podcast.
- Meet **Fred Busch, PhD**, to discuss [*Dear Candidate: Analysts from around the World Offer Personal Reflections on Psychoanalytic Training, Education, and the Profession*](#) on **May 3, 2022**. Check out Dr. Busch's [recent interview](#) about *Dear Candidate* on the IPA's "Talks on Psychoanalysis" podcast.
- Meet **Sherry Turkle, PhD**, to discuss her new book [*The Empathy Diaries: A Memoir*](#) on **Oct 3, 2022**. Meanwhile, [you can register here](#) to attend Sherry Turkle's virtual book talk moderated by Susan Quinn and hosted by the Boston Athenaeum on **Thu, Jun 3, 2021 from 6-7pm EDT**.

Recordings of recent Meet the Author events, as well as interviews in other video series, [can be watched here](#). All books are available in the library and can be borrowed by members and partners.

What Are We Reading?

Orange, D.M. (2020). *Psychoanalysis, History and Radical Ethics: Learning to Hear*. Routledge, 182 pp.

Donna Orange, PhD, PsyD, is a psychoanalyst and philosopher well known to analysts through several books and articles in which she masterfully explicates her philosophical and clinical quest for an Ethics that recognizes all humans as deserving of interpersonal recognition and dignity: *The Suffering Stranger* (2011), *Nourishing the Inner*



Life of Clinicians and Humanitarians (2016), and *Climate Crisis, Psychoanalysis and Radical Ethics* (2017).

In *Psychoanalysis, History and Radical Ethics*, Orange continues her bidding for an ethical awakening, which, she maintains, is necessary if we truly want to engage with the urgent triple dangers we are facing: climate emergency, increasing economic and racial injustice, and white supremacy. She deepens her inquiry into the intersection of psychoanalysis, philosophy and the past and present socio-historical context providing compelling examples which disrupt the temptation to deny reality or keep awareness of social realities in a state of ambiguity or foggy. Orange reviews the historical roots of psychoanalysis and locates them in a time when a philosophy of individual rationalistic dualism was prevalent, which tends to underestimate knowledge gained from immediate emotional experience. Orange furthermore explicates our habitual dissociation when faced with human suffering beyond our offices and challenges us to engage in an “ethical reading of history,” which she describes as “reparative reading” rather than “paranoid reading,” and which involves seeing ourselves in our historical context and relinquishing the innocence of our early Colonial ancestors.

Orange’s focus on “learning to hear (other’s suffering)” evolved from a personal struggle with sudden one-sided hearing loss, which led to several years of isolation until she was able to get a cochlear implant and began learning to hear again. This experience further increased her empathy for the suffering of people whose voices have been silenced by oppression, prejudice, violence, poverty, and other cruelties. She writes “My choice to focus on hearing ... intends to focus on the other. Whom do we need to hear, and what remains unheard? Listening is my activity, hearing is my receptivity, my vulnerability, my willingness to be affected by the other” (p. 2). Orange places her book within the “ethical turn” in psychoanalysis (p. 119). “My questions about hearing unheard and silenced voices intend to challenge us to read history, to read the history of our psychoanalytic and psychotherapeutic disciplines from unfamiliar angles, to read the history of our countries from the vantage point of the oppressed” (p. 2).

Her book is divided into seven chapters, each ending with a series of informative notes and extensive references: 1. *Silence in Phenomenology: Dream or Nightmare?* 2. *Violence, Dissociation, and Traumatizing Silence.* 3. *This is not Psychoanalysis!* 4. *The Seduction of Mystical Monisms in the Humanistic Therapies.* 5. *Reading History as an Ethical and Therapeutic Project.* 6. *Radical Ethics: Beyond Moderation.* 7. *Ethical Hearing: Demand and Enigma.*

Chapter 1 examines the widely divergent forms of silence explicated by Jean Paul Sartre, Maurice Merleau-Ponty, and Emmanuel Levinas. There is heroic silence, pregnant silence, silence as threat and violence, silence that refuses witness to victims of atrocity and their children, and silence of complicity in violence and violation of human rights. With regard to silence in psychoanalysis, Orange discusses the multiple egregious sexual boundary violations by prominent psychoanalysts and a tendency to protect the offender rather than the patient.

She references the recent article by Philip Cushman (2018): “The Earthquake that is the Hoffman Report on Torture: Toward a re-moralization of psychology”. Orange honors the psychologists/psychoanalysts who led the fight to expose and end the involvement of psychologists in the US torture-program, but states: “most of us were silent, and even now (are) inadequately horrified by the acts done in our name” (p. 16). Orange maintains that “we need a theory and practice of ethical self-hood... and create moral dialogues, even protests, to resist ethical fogs and ambiguities like those that permitted us to stand by while psychologists participated in torture” (p. 17).

Chapter 2 presents Orange’s inquiry into what leads us to not want to know about the historical victim or victimizer status in the US and elsewhere. She writes: “As psychoanalysts we must ask what unconscious processes lead to the fogging of memory and the confusion of victimhood and perpetration” (p. 35). She provides an illuminating discussion of the dissociation of trauma in psychoanalysis, and elucidates dissociation of historical trauma in the US and elsewhere, which often hides under the mask of normalization- until it can no longer (p. 36). Orange suggests that the “honor of the family” may need to be listed as a proper psychoanalytic defense (p. 35), as can be seen in the work of Canadian-German psychoanalyst and historian Roger Frie’s book (2017) *Not in My Family: German Memory and Responsibility After the Holocaust*, in which he describes his own journey toward realizing that his beloved grandfather was an actively participating Nazi.

Chapter 3 addresses what can be described as the boundaries of psychoanalysis, i.e. “what is psychoanalysis?”. Orange recaptures the early history of psychoanalysis and how it came into being in an era of anti-Semitism, which created a baseline position of fear and suspicion. She illustrates the subsequent secrecy in psychoanalytic institutes and tendencies to silence psychoanalytic members who thought differently. Opponents to orthodoxy were thought of as “insufficiently analyzed,” homosexuals and other sexualities were excluded because of putative “pathology.” Orange surmises that these defensive reactions partly can be viewed as self-protective mechanisms resulting from the trauma of anti-Semitism, partly as an unconscious identification with the aggressor, rationalized as “protecting orthodoxy.” Orange offers several suggestions to combat silencing in psychoanalytic institutes, which she sees continuing until today: 1. teach students to read all psychoanalytic texts critically and with an eye towards their clinical implications; 2. understand each theory’s underlying philosophical assumptions about human nature, gender, race, and sexuality; 3. include a mandatory course on the history of psychoanalysis; 4. encourage more inter-disciplinary study (Freud linked psychoanalysis with history, art, and literature, and opposed reducing psychoanalysis to a medical specialty); 5. include the ideas of “psychoanalytic dissidents” in the curriculum; 6. prepare younger colleagues for the publication grind and encourage them to not give up if a journal rejects their innovative voices; 7. accept and welcome rather than criticize younger colleagues who dare to speak up at analytic meetings and conferences; 8. speak out against renewed efforts to restrict the title of

psychoanalyst to those who subscribe to a narrowly prescribed theory and practice, and to exclude the many who have devoted themselves to psychoanalytic work, but who understand it differently (p. 56).

Chapter 4 is arguably Orange's most personal chapter. In this chapter she emphasizes that attachments to authorities can impede our ethical hearing. "These bonds deprive the listener of the critical distance needed to evaluate the message let alone the messenger" (p. 63). Orange summarizes the historical contexts and philosophical underpinnings of the works of Freud, Jung, Heidegger, and Hermann Schmitz, and their personal actions and responses to violence in their societies. She advocates a careful and critical reading of philosophical and psychoanalytic literature as an anti-dote to uncritical and cult-like acceptance of any one author.

She notes that Freudian psychoanalysis is located in rationalistic Enlightenment Europe that was full of both individualisms and dualisms, for example masculine and feminine, active and passive, fantasy and reality, good and evil, and came to involve psychoanalysis versus psychotherapy, analyzable versus unanalyzable, conscious and unconscious, ego versus external world, phallic versus castrated, heterosexual versus homosexual, object-seeking versus pleasure seeking (p. 63). Often the second member of the pair is disparaged. A purely rationalistic way of thinking tends to minimize a more immediate emotional knowledge that is not yet symbolized, but needs to be recognized, accepted, and worked with so it can be put into words (p. 63).

In her discussion of Jung and Heidegger, the author reveals her conflict when she realized that Heidegger, who she admired and passionately studied, was a member of the Nazi Party and a life-long supporter of the Nazi regime. Heidegger maintained "a malignant silence after the war about the Shoah and about his own support for the Nazi regime" which "places him in a philosophical horror zone" (p. 65). In her narrative about Jung, Orange tells us that Jung worked within the Nazi system but did not formally join the Nazi party. "He was trying to help, he said" (p. 72). Jung claimed in 1946 to have criticized Nazi Germany so sharply that he ended up on a "Nazi—blacklist", however, several scholars have noted that there never existed a publicly accessible blacklist, so Jung could not have known this. Jung also claimed that the Nazi's had banned his books, but Orange's research found that there is no evidence of this, however, there is plenty of evidence that Freud's books were banned and burnt (p. 73). Orange states that there is no evidence that Jung ever recognized his anti-Semitism was involved when he continued to speak of a "Jewish" psychology and a non-Jewish psychology (p. 73). This chapter ends with a discussion of Hermann Schmitz who is widely recognized as a founder and prodigious writer of a "new phenomenology" in Europe but whose book (Schmitz, 1999) *Adolf Hitler in der Geschichte* (*Adolf Hitler in History*) minimizes the horror of the Nazi destruction, and reserves the name of Holocaust to what happened to Germans in WWI (p. 74).

In chapter 5, Orange describes ways that we can undo the silence and silencing of others in society and connect more emotionally with the extreme suffering that white privilege has caused, and develop a capacity for concern (Winnicott, 1965). She maintains that when we become truly able to hear the voices of those who have been marginalized, violated, and oppressed, and understand their humanity, we will be changed and propelled to stand up against racial, sexual, and economic violence and injustice. She recommends that, in order to overcome “normative unconscious processes,” i.e. that aspect of the unconscious that pulls to repeat affect/behavior/cognition patterns that uphold the very social norms that cause psychic distress in the first place (as cited in Layton, 2006, p. 242), we need to immerse ourselves in the histories written by those who have been silenced and violated by history’s usual telling (based on a presumption of superiority, entitlement and sheer historical unconsciousness). Orange urges us to make such “ethical reading” a priority, an ethical and therapeutic project. She describes it as “reparative reading” rather than paranoid reading (Sedgwick & Frank, 2003). We need to become able to really hear these silenced voices and listen to their “experiential histories” (p. 108), which may disturb and disrupt us because they lay bare the sense of privilege and entitlement, which have allowed us to demonize and ignore the other. Such ethical and reparative reading will also help to relinquish the innocence of our early Colonial ancestors. Orange recommends we read James Baldwin (1963), Roxanne Dunbar-Ortiz (2014), Ta-Nehisi Coates (2015), Wendy Warren (2016), Isabel Wilkerson (2010), the new biography of Frederick Douglass by David W. Blight (2018), Michelle Alexander (Alexander & West, 2012), Thomas Kohut (2012), Eduardo Galeano (1973), Bryan Stevenson (2014), and Roger Frie (2017).

Chapter 6 is titled: *Radical Ethics: Beyond Moderation*. Orange reminds us that the word “radical” is derived from Latin radix or root: “The word refers to something basic or fundamental, the very root at whatever is at stake” (p. 116). What is at stake Orange describes as following: “Arguably, we face today the imminent destruction of a livable planet, combined with ever more extreme economic injustice, organized as ever by white supremacists who hold and increase their dominance with the silence-gives-consent of many who may or may not consciously or explicitly hold their racist views” (p. 116). Given the emergency nature of our precarious times, Orange maintains that it is obligatory that we expand our human capacity for empathy and compassion to include others beyond our own close circles or even national boundaries. Citing Hegel, Levinas (1979, 1998), Løgstrup (1997), Wadenfels (2011) and others, she pleads with us to hear and recognize the suffering and traumatized others, whether near or far, as fellow human beings, and allow ourselves to be touched by their sufferings so that we can come to feel a responsibility to do something to alleviate it. Levinas, Løgstrup, and Wadenfels have in common that they stress the human capacity for vulnerability and mutual responsibility. Entitlement and Ego have no place in these philosophies of Ethics. “Precisely in responding to the command that the other’s suffering imposes on me, I am brought to subjectivity” (p. 122). She cautions us against normalizing the suffering of others (racial and

economic injustice, climate change, colonial politics), i.e. as seeing the suffering of others as “collateral damage” (p. 137).

Chapter 7: *Ethical Hearing - Demand and Enigma*, is dedicated to the memory of Lewis Aron (2016) “theorist of mutual vulnerability and practitioner of relational inclusiveness” (p. 143). Orange reviews in this chapter the history of contemporary relational psychoanalysis (Bromberg, 1996; Mitchell, 2000) and voices her concerns about the focus of some of these theories on normative “multiple-self-states”. Multiple-self-states theories presume a normative dissociative self and advocate for “standing in the spaces” (Bromberg, 2004). Orange writes: “A theory that valorizes maintaining a split consciousness and ridicules the search for personal integrity and integrated selfhood, just because we often feel “of two minds”, may fail crucial tests of civic courage” (p. 155). Mourning and the recognition of finitude require of each of us more integration than simply letting self-states co-exist (p. 155).

Orange ends this chapter emphasizing that dialogue is indispensable to becoming aware of the ethical-a-priori (Sedgwick & Frank, 2003) to make the normative unconscious conscious. She writes: “This cannot happen in a vacuum, but requires exposure and listening to the excluded others. Unfortunately, the very structures and systems hiding the humanity of the other prevent such dialogue” (p. 160), i.e. education is still widely segregated by race and economics, there is separation by language, insistence on privileges we have come to take for granted. “When deprived of an a- priori privilege, many people become resentful and prey to demagogues, nationalism, and racist and sexist cults. Inability to recognize our unjustified privilege, just because it has been ours longer than we can remember, makes us vulnerable to those who say this privilege belongs to us, and that we must fight for it. These cultural assumptions, treated as religious-multiply and fill the earth- lead to a further assumption that anyone who question must be a dangerous Marxist radical. So, relearning to hear takes effort. It brings discomfort, worry, even insomnia” (p. 161). Orange differentiates ethical responsibility from masochism and introduces Levinas’ notion of “substitution” (p. 166), which does not mean joining the stranger in the ditch, but it also does not allow looking away in indifference, or just passing by. It means “bearing the weight of the other while giving up self-absorption” (p. 166).

I highly recommend this important and challenging book to every one of us. It is easily accessible, well-written, replete with thought-provoking philosophical arguments and well-researched facts, and highly relevant to our socio-historical situation. In a clear voice Orange urges us to examine white privilege and open ourselves to the suffering and trauma it has caused and is still causing. Orange argues that social and economic justice will become possible if we accept the ethical demand to make fundamental changes in how we are being in the world and how we relate to our fellow human beings, far and near, who are much less fortunate. Her ethics requires us to be humble, take responsibility, and work towards becoming ready to feel the suffering of others, not only that of the patients in our offices. Her proposition of such an ethical turn is radical because

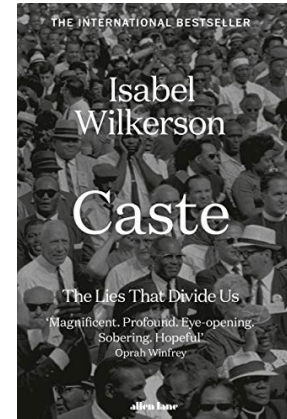
it threatens the status quo and requires letting ourselves be disrupted, vulnerable, and open to the loss of cherished privilege. Orange believes it is the only ethical option.

[Click here](#) to view a full list of References in the BPSI blog version of this article.

~ reviewed by Rita K. Teusch, PhD

Wilkerson, I. (2020). *Caste: The Origins of Our Discontents*. Random House, 496 pp.

The tentacles of white supremacy stretch far. The tyranny of caste is that we are judged by attributes that we cannot change (or cannot easily change), such as the color of our skin, our gender, and physical disabilities. The price of privilege is the moral duty to act when one sees another person treated unfairly. The least a person in the dominant caste can do is not make the pain any worse. If each of us could truly see the humanity of the person before us by searching for the key that opens the door to whatever we may have in common, it could begin to effect how we see the world and others in it.



Wilkerson writes: “In December 1932, one of the smartest men who ever lived landed in America on a steamship with his wife and their thirty pieces of luggage as the Nazis bore down on their homeland of Germany.” The physicist and Nobel Prize winner Albert Einstein had managed to leave Germany just in time. Yet in America, Einstein was astounded to discover that he had landed in another caste system. In 1946, he wrote that “the worst disease in the United States is the treatment of the Negro.” He also wrote: “The more I feel an American, the more this situation pains me. I can escape feelings of complicity in it only by speaking out.” He co-chaired a committee to end lynching, joined the NAACP, and spoke out, lending his fame to the civil rights cause.

To imagine an end to caste in America, we need only look at Germany’s history. It is proof that if a caste system—in this case, the twelve-year rule of the Nazis—was created, it can also be demolished. We make a serious error when we fail to see the overlap between our country and others.

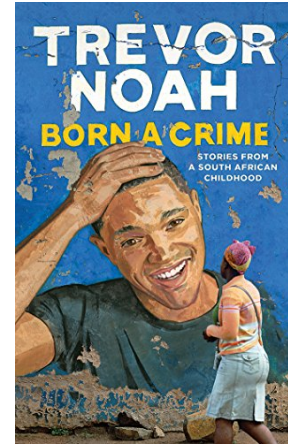
The common vulnerability of human beings is social programming, what the political theorist Hannah Arendt called the banality of evil. It is tempting to believe that the Germans were bloodthirsty people, but, as a philosopher who has studied cultures of dehumanization observes, “what is most disturbing about the Nazi phenomenon is not that they were madmen... It is that they were ordinary human beings.”

Wilkerson adds that it is also tempting to vilify a single despot as the sight of injustice when, in reality, it is the actions—or more commonly, inaction—of multitudes of others that keep the mechanisms of prejudice alive.

~ reviewed by Marcia Smith-Hutton, LICSW, BCD

Noah, T. (2016). *Born A Crime: Stories from a South African Childhood*. Spiegel & Grau, 288 pp.

In many ways, Trevor Noah is a remarkable comedian. He dances on a tight rope while he explores real life hardships, political discontent, and humor. I occasionally watched his show and other late-night comedians during the pandemic. His comedic colleagues seemed somewhat flummoxed and I wondered if they were having trouble because there was no audience. Trevor didn't seem to mind the isolation. So, I decided to read his memoir.



I didn't fully get the meaning of *Born a Crime* until I read the book. Trevor Noah was born on February 20, 1984 to a black South African woman, Patricia Nombuyiselo, and a white Swiss-German, Robert Noah. This memoir follows Trevor from his early childhood through his developmental ups and downs and the challenges he faced while coping with the pressure inherent in Apartheid.

Patricia was no stranger to hardships. When she was 9 years old her father sent her to live with his sister in their impoverished Xhosa homeland called Transkei, crammed in with 14 cousins in unsanitary quarters without water and electricity. The children were required to work in the fields on a daily basis. Patricia managed to learn English in the local missionary school. Subsequently, she left for Soweto and enrolled in secretarial school. When Apartheid began to unravel, she moved to Johannesburg and was hired as a secretary for an international pharmaceutical company.

“I chose to have you kid, I brought you into this world, and I am going to give you everything I never had.”

Patricia and Robert met by chance in a white-only apartment building. It was illegal for black and white couples to have relationships and children. Patricia was a risk-taker and Robert Noah denounced apartheid. He was committed to the well-being of his son, but outings were risky for them. Whenever the couple thought it was safe, they went out for walks or to parks. Even though the Immorality Act of 1927 had been rescinded, police goon squads frequently roamed the streets hunting for alleged criminals. Children of mixed race were arrested and put in orphanages. Patricia was understandably terrified, so when the family went out, Robert walked on one side of the street while Trevor and Patricia had to be on the other side. When Patricia sensed that the police were

nearby, she would put Trevor (whose skin was much lighter than hers) down and tell him to walk in front of her by himself. I can only imagine that family outings felt like a dangerous game of “hide-and-seek”. I wonder how Trevor felt during these separations. He was a precocious little boy and he most likely understood his mom’s directions. What personal meanings did he construct from these experiences? How did mother and son feel each time they reunited? Over time, Patricia found a safer way to take her son on outings. Trevor tells us that not only the color but also the shade of your skin was important in South Africa. Unlike black people, colored people, whose skin was lighter, could be seen with their colored children in public. Thus, Patricia paid a colored woman she knew to pretend to be Trevor’s mother while Patricia took the role of their maid. She also swallowed her pride and reached out to her mother and siblings to repair their three years of separation so that Trevor would grow up as a member of a real family.

Mother and Son

Trevor’s memoir suggests that he and his mother had similar temperament styles. They were both very bright, energetic, and driven to get their own way whenever possible. I suspect that similarity in their personality types enhanced Patricia’s attunement to her son’s needs. Patricia knew they both needed structure and predictability in their life. Religion gave them community and structure. Patricia insisted that they attend two black churches and one white church each week. Trevor liked music and meeting other people so he enjoyed church with one exception. When they didn’t have money for gas, he pleaded with his mother to skip church rather than face a two hour walk to and from services. Unfortunately for Trevor, Patricia would not relent.

Young Trevor was quite social and wanted to play with other children, but his skin color presented a problem. Patricia worked, so his maternal grandmother became his primary babysitter. However, her next-door neighbor was known to report white kids to the police: they thought Trevor to be white and thereby not allowed to play with black children. Trevor wanted to go outside to play with his cousins and other children so he dug a large enough hole in the ground and got out to the street. His grandmother was terrified that he would be caught and the whole family would be arrested: so, she locked him in the house for his own safety. Patricia knew her son well and recognized how bored he would be without stimulation. She bought him books, toys, and games. He was a gifted child. Roald Dahl was his favorite author and he had all his stories as well as Narnia and other fantasy books. Reading nourished his vivid imagination and became his source of happiness that likely fed his mind and sense of humor.

Trauma

Trevor writes that he remembers all the frightening and traumatic events of his life, but they don't bother him. Patricia schooled Trevor in the theory that it's best not to become preoccupied with the past. As a psychoanalytically trained

psychologist, I know denial may be a coping mechanism, but it doesn't relieve the internalized pain and suffering. Trevor frequently describes himself as a 'naughty boy'. I believe his propensity for serious kinds of trouble is a symptom of his internal distress. As a child, he was fascinated by knives, collecting them from pawn shops and garage sales. Trevor also loved fire and fireworks. He even figured out how to use gun power and, in one instance, he 'accidentally' dropped a match on it and burned off his eyebrows. Stealing chocolate and letting his friend take the blame. Bootlegging CDs and being arrested for it. His behavior excited him and fueled his need for attention. Patricia went through a series of tragic events when her son became a successful grown-up. Trevor has clearly written this book for his mother, but his need to protect her privacy and hide his own feelings often leaves us in the dark.

When I finished reading this book, I found myself asking the question: Will the real Trevor Noah ever appear? His humorous façade masks feelings he finds uncomfortable. His need to protect himself is evident in [his interview](#) with Howard Stern. When Stern asks about dating and whether Trevor thought about marriage, Trevor answers that he would consider getting married but his wife would have to agree to live in a separate house. In his provocative way, Stern pushes him to elaborate. Trevor becomes defensive as he tries to explain his approach to marriage. Interestingly, he switches into his comic-style voice used on his show perhaps to protect himself from feeling anger at Stern for exposing his vulnerability. I suspect he works hard to avoid personal exposure, not an uncommon dynamic for comedians.

I like to imagine what life would be for Trevor and his family if they lived in Boston. In her article [*Psychological Repair: The Intersubjective Dialogue of Remorse and Forgiveness in the Aftermath of Gross Human Rights Violations*](#), a South African psychologist, Pumla Gobodo-Madikizela, discusses similarities in challenges that black and interracial families face in different countries. The US inequities are not so different from those found in South Africa. What would Trevor's life look like if he lived in Dorchester, Mass? Would he have more friends and continue in his mischievous ways with like-minded buddies? Would he allow himself to enter therapy to work on his traumatic past had mental services been available? We can only wonder. His story leaves us with appreciation of sincerity, optimism, and ardent depiction of life in South Africa.

~ reviewed by Ellen Goldberg, PhD

In the Archives

Women Histories in Photos: Julia Deming

Julia Deming, MD (1892-1968) was one of BPSI's founding members, appointed a faculty member in 1943, vice president in 1946-1948 and treasurer in

1951-1955. Originally from Oswego, Kansas, she went to study at Bryn Mawr and then at Women's Medical College of Pennsylvania, graduating with "highest honors ever attained by a woman medical student in the US." She did her residency at the Boston Psychopathic Hospital, studied at the Harvard School for Public Health for a year, and became head psychiatrist at the Home for Little Wanderers in 1928-1931. She was among several young Americans who went to Vienna in the early 1930s to be trained by Freud. A photograph of Julia



Deming walking alongside another American psychiatrist, [John M. Dorsey](#), was recently discovered at the BPSI Archives. This small screenshot (shown here), found among the Bibring photos and probably taken in Vienna in 1937, is the only image of Deming we have. Dorsey mentions her and other American trainees in his book *An American Psychiatrist in Vienna, 1935-1937, and his Sigmund Freud*: in one of his free association sessions with Professor Freud in October 1935 a sarcastic review of Dorsey's book *Study of the Person*, is being discussed. Dorsey confesses to Freud that the publication was "brought to his attention in Vienna by Julia Deming." (p. 26). Dorsey vividly captures the spirit of the era: "In my Wien everyone 'lived and breathed' psychoanalysis, never seeming to tire of this love invested theme. I lived my psychoanalytic community quite as an enlargement of my earliest family and neighborhood living. Many a specially dear and lifelong friendships began in this unique setting of singular life devotion." (p. 23). While in Vienna, American trainees studied German and attended various lectures recommended by Freud. Dorsey recalls Dr. Droll's 1936 lecture on brain research where Bostonians, such as Joseph Michaels, Julia Deming, and Helen Ross, were in attendance (p. 60). The [1937 roster](#) of the Vienna Psychoanalytic Society lists Julia Deming as an Associate Member, living at Langegasse 32. Her published English translations of August Aichhorn's and Steff Bornstein's works suggest she was fluent in German and interested in child analysis. When Anschluss happened, Julia Deming was held incommunicado for three weeks, then was allowed to leave Vienna for Switzerland, where she stayed until 1940. Upon her return to Boston, she became a BPSI Training Analyst and taught many courses, including special seminars for social workers and nursery school teachers on *Psychological Problems of Case Work* and *Nursery School Problems*. Dorsey went on to become a prominent psychiatry professor at Wayne State University and the president of the Michigan Association for Psychoanalysis. Dorsey's books in our library, cordially signed to the Bibrings, show that he kept in touch with his Boston colleagues until the end of his life. Julia Deming, a grandniece of a Civil War Pennsylvania governor Andrew Gregg Curtin, returned to Philadelphia after her retirement in 1964.

References:

- (1968, March 8). Dr. Julia Deming, 76, Was Hub Psychiatrist. *Boston Globe*.

- Dorsey, J. M. (1976). *An American Psychiatrist in Vienna, 1935-1937, and his Sigmund Freud*. Detroit: The Center for Health Education.
- Hendrick, I. (1961). *The Birth of an Institute: Twenty-fifth Anniversary the Boston Psychoanalytic Institute, November 30, 1958*. Bond Wheelwright Company.
- (1944). Notes. *Psychoanalytic Quarterly*, 13: 270.

Recent Inquiries

Our archives continue attracting researchers from all over the world. Recent requests reflect unwavering interest to women psychoanalysts:

Joan Harvey, Muriel Gardiner's granddaughter, requested transcripts of Gardiner's interviews for an article she is writing. **Muriel Gardiner (1901-1985)** was a Chicago-born psychoanalyst famous for her underground work in Vienna during Anschluss, when she offered her home to anti-Fascist dissidents and helped many Jews escape Austria. She was also a founder of the Center for Advanced Psychoanalytic Studies (CAPS), with its first discussion group meeting in her Princeton and Aspen homes. The organization has been in continuous operation for over 60 years and is offering two free webinars this summer (see "In the Media" section below for more information).

Klara Naszkowska, Postdoc Visiting Scholar at Union Theological Seminary in New York and Founding President of the International Association for Spielrein Studies, requested a transcript of APsAA Oral History Workshop *Research in Psychoanalysis in the United States* held in New York in 1978 for her research on Judith Kestenberg who was one of the workshop's panelists. **Judith Ida Kestenberg (1910-1999)** was a child psychoanalyst famous for her work with Holocaust survivors and development of the KMP system of infant observations. Born in Poland, she studied medicine in Vienna, then started her training analysis with Edward Hitschmann. Like many other European Jews, she emigrated to New York in 1937 and finished her psychoanalytic training at NYPSI in 1943. Her legacy includes seven books, over 150 articles, as well as founding the Center for Parents and Children and Hidden Children Foundation in New York. Dr. Naszkowska has been in close contact with our archives for various research purposes. She has recently hosted a webinar about *Sabina Spielrein and Early Female Pioneers of Psychoanalysis* with Adrienne Harris, PhD, John Launer, PhD, Bernhard Bolech, PhD, and Pamela Cooper-White, PhD ([click here](#) to watch the video recording). She is also teaching a 12-week virtual course [Roots and Uprootedness: Jewish women émigré psychoanalysts to the United States and the great wave of European intellectual immigration in 1930-1941](#) in the fall 2021.

Brigitte Nölleke, publisher from Hamburg, Germany, reached out to BPSI to request 14 women portraits from our Bibring photograph collection for Lexicon, the [online dictionary of women psychoanalysts](#).

Luana Rocha, PhD, candidate in History at Universidade Federal de Minas Gerais, Brazil, requested transcripts of Helene Deutsch interviews for her research into women and concepts of femininity in psychoanalysis.

Peter Rudnytsky, PhD, psychoanalyst and Sandor Ferenczi scholar from Florida, requested a high resolution copy of Ferenczi's 1925 letter to Elizabeth Severn for a publication in his book *Mutual Analysis: Ferenczi, Severn, and the Origins of Trauma Theory* (forthcoming from Routledge). The letter was found in *Selected Papers of Sandor Ferenczi, Vol. 3*, donated to the BPSI library in 2004 by Lou and Kathleen Mogul. **Elizabeth Severn (1879-1959)** was a psychoanalyst in New York, a pioneer in the study of trauma and dissociation of mind, involved in a controversial mutual analysis with Sandor Ferenczi. She was criticized and condemned by Freud as an "evil genius," but her legacy has been revisited in a recently published volume of her works, *The Discovery of the Self: A Study in Psychological Cure*, by Elizabeth Severn, edited by Peter L. Rudnytsky (2017) and her new biography by Arnold William Rachman, *Elizabeth Severn: "The Evil Genius" of Psychoanalysis* (Routledge, 2018).

Steff Urgast, archivist from the Digital German Women's Archive (DDF), contacted BPSI for permission to use Annie Reich's portrait in the exhibit about Paragraph 218 and the Women's Movement in Western Germany. **Annie Reich (1902-1971)** was a Viennese-born New York psychoanalyst known for her important contributions to sexual education of women, treatment of paranoia, and the countertransference theory.

From BPSI Video Archives

Several video recordings have recently been digitized and made available from the BPSI Archives:

- Enid Balint's visit to BPSI on March 8, 1989.
- Peter Fonagy's lecture *The Changing Aims of Psychoanalysis: Interface with Empirical Data* at BPSI on October 24, 1997.
- Otto Kernberg & James Herzog presentations at the BPSI Symposium on *Aggression in the Individual and in Groups: Modes of Modulation, Organization, and Disorganization, the Influence of the Family and the Role of Authority and Discipline* at BPSI on April 29, 2000.

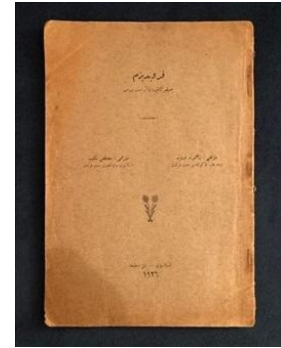


[Click here](#) for more information and email library@bpsi.org to request online access.

~ Olga Umansky, MLIS, Librarian/Archivist

Rare Freud's Ottoman Book on Sale

An ABAA bookseller contacted our library to share information about a rare copy of the first Ottoman translation of Freud's *Five Lectures*, published in Istanbul in 1926. The book was important for the dissemination of Freud's idea in the late Ottoman Empire, and to the Islamic World. This edition seems to be uncommon: no copies are located in American libraries, and only one copy worldwide. Anyone interested in acquiring, or learning more about, this rare book from ABAA, may consult [this document](#) for more information.



In the Media

The IPA's *Little Gifts* of Spring

The IPA in Culture Committee, chaired by BPSI member Cordelia Schmidt-Hellerau, PhD, is offering us each month [a Little Gift](#): a small video, a poem, a song, a painting, something that may touch, amuse, puzzle, move, inspire, or surprise you. The little gifts of spring were: a poem by Roberto Bolaño, [The Romantic Dogs](#), discovered by Rotraut De Clerck, Frankfurt, on a house wall in the Rue de La Costete of the French town of Céret; Nina Simone's song [Ain't Got No, I Got Life](#) in a powerful live performance in London in 1968; and [a video of spectacular high-wire act](#) with clowns artfully dressed in traditional burlesque costumes from Cirque du Soleil's Kooza show.



Another Gift: A Taste of CAPS Aspen

The Center for Advanced Psychoanalytic Studies (CAPS) hosts psychoanalytic study groups in Aspen every other summer. Many BPSI members have attended in the past. As the pandemic has prevented our meeting this summer, CAPS is offering *A Taste of Aspen* - two free virtual webinars:

- **Sat, Jul 10, 9-11am EDT**

Dr. Nancy Winters from Portland, OR will present a clinical case to Italian analyst Dr. Giuseppe Civitarese, Maxine Anderson moderating.

- **Sat, Jul 31, 10am-noon EDT**

BPSI Member Richard Gomberg will present a clinical case to Dr. Rosemary Balsam, Dan Jacobs moderating.

To register for these webinars please [visit this page](#) or contact CAPS administrator Michelle Ladew at caps_michelle@yahoo.com. Those wanting CE credits will need to register before Jul 16, 2021.

Psychoanalysts on the Couch: Notes from a Pandemic

In May 2021, *Psychoanalytic Psychology* released a special edition of the journal to address the impact that the 2020 pandemic has had on mental health and psychoanalytic practice. This short documentary, directed by Basia Winograd, filmed mostly over Zoom, and produced to accompany the journal, has been recommended to our community by Donna Fromberg, PsyD, BPSI's President-Elect and Program Committee Co-Chair. The seven psychoanalysts - Adrienne Harris, Antonino Ferro, Carlos Padrón, Jamieson Webster, Patricia Gherovici, Stephen Seligman, and Steven Ellman - discussed how their experiences during the pandemic changed both clinical work, and how they understand the role of analysts in society. [Click here](#) to watch.

Thank You!

We would like to thank all of our members who continue supporting our library and archives! We are deeply grateful to Deborah Choate, Jack Foehl, Ellen Goldberg, Mark Goldblatt, Dan Jacobs, Dan Mollod, Malkah Notman, Dean Solomon, Rita Teusch, Steven Varga-Golovscenko, and Julie Watts for donating print journal issues to the library. Also greatly appreciated are recent donations of books by Diane O'Donoghue and Elsa Ronningstam. 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.



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