

Issue 2: Fall 2020: “BORDERS”

Other/Wise

The Online Journal of the International Forum for Psychoanalytic Education (IFPE)

2020 Editorial Staff

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General Introduction to Other/Wise Spring 2020:

2019 Conference Theme

BORDERS

This issue of Other/Wise is comprised of six of the papers presented at IFPE’s 30th annual interdisciplinary conference that was held in Toronto in October of 2019 on the theme of BORDERS. These papers reflect upon the meaning and consequences of BORDERS.

Psychoanalysis has always been interested in borders and in exploring the space between consciousness and un-consciousness; the self and other; id, ego, and superego; phantasy and reality; psyche and soma; inside and outside; the individual, the family and the collective, to name a few. We understand the more threatening aspects of crossing boundaries, as in cases of traumatic violation, and we recognize the salutary aspects of borders and boundaries as when we talk about separation and individuation, for example.

Border crossings create movement and change—a kind of traveling that is both visible and invisible. Geographical migration adds another dimension, diaspora due to politics, religion, economics are frequently stories of displacement and exile. There are also stories of those who cross borders of many kinds in order to follow their desires, sometimes courageously. Countless questions can emerge when thinking about borders and the artificially broken landscapes they reveal from political, psychological, sociological and spiritual perspectives.

As an organization and through its conferences, IFPE fosters multidisciplinary, alternative spaces to think, dialogue, and reflect on psychoanalysis, the human condition and culture—both in and out of the consulting room. Papers presented in this online journal reflect the IFPE philosophy and are the written, peer-reviewed, versions of presentations that were given at our most recent conference.

In this issue's sampling of papers culled from IFPE's BORDERS conference presentations, some of these perspectives on and ramifications of the concept of BORDERS will be explored in a thoughtfully variegated array. This collection of papers in this issue represents the work of 6 authors who presented a version of their papers at IFPE, and about which we provide the reader with a very short description below, a brief quote from each compelling article, and encourage you to read the articles of your choice in your own order of preference:

The Strategic Deployment of Hate in a Politics of Love

Bryan K. Nichols, Ph.D. and Medria L. Connolly, Ph.D.

In our last issue of *Other/Wise* (Issue 1: Spring 2020) Nichols and Connolly presented an important article entitled "Transforming Ghosts into Ancestors: Unsilencing the Psychological Case for Reparations to Descendants of American Slavery." In this important sequel, (authored by Nichols in consultation with Connolly), Nichols discusses systemic racism from a psychological perspective and offers social solutions that recognize intrapsychic dynamics. The author includes the atrocity of slavery, Brook's "atonement model," Dr. King's nonviolence, white fragility, white supremacy, Baldwin's "politics of love," and the concept of "deployed hate." To quote Nichols:

"...As I understand it, authentic reparations would free European Americans from the stranglehold of white supremacy. As such, I strongly disavow notions of 'white people' giving reparations to 'Black people.' Instead, it's about institutions such as the federal, state and local governments, corporations, and some Universities paying that debt to African Americans on behalf of what was done in the name of white supremacy. For instance, if the United States government provides reparations to its African American citizens, is that a case of white people paying reparations to Black people? Does it carry all the dynamics of one group acting toward another group? As presently constituted, the United States of America is a multi-ethnic entity which would presumably pay reparations from a tax base paid by all its constituent elements, including, paradoxically (and I think, necessarily), African Americans... I believe it is the task of a loose affiliation of individuals and groups advocating for reparations to highlight the distinction between those identified as white and white supremacy, paving the way for the death of white supremacy, and the simultaneous liberation of European and African Americans."

Fascism, Psychoanalysis, and Mass Psychology of the Primal Horde

Farrell Silverberg, Ph.D.

Lately, much has been said and written about the dangerousness and divisive characteristics of narcissistic leaders, however, in Silverberg's article, the focus is upon

illuminating the elements of the human psyche, possibly with roots in human DNA since pre-history, that align with authoritarian and fascist governance—a tendency that is revivable in all humans. The author invokes the pre-civilized organizing principle that Darwin called the “primal horde,” and that Freud incorporated, to highlight important mass psychological principles that are very relevant to this pivotal moment of history wherein the worsening or betterment of humankind may, again, be at stake. The author writes:

“...A key to understanding the appeal of Trump, the pro-fascist nationalist movement that is supporting him, and the disinhibited “early adopters” of the genocidal philosophy in their commission of murderous hate crimes can also be found in is Theodor Adorno’s post-WWII concept of the “*great-little-man*” (1951/1991, p. 137). In many ways, Donald Trump is the epitome of a “great little man,” who openly admires murderous dictators such as: Kim Jung-Un who had all threats to his rule killed, including his uncle (reportedly killed with an anti-aircraft gun), and brother (killed by a nerve agent); Rodrigo Duterte with his the drug populace killing—even by his own hands; and Vladimir Putin, whose enemies mysteriously were poisoned with radioactive isotopes. Conversely, traditional allies, such as the leaders of Canada, Britain, France, and Germany—non-dictators all—are now considered weak and even enemies of the country...”

Border Security and the Self

M. Chet Mirman, Ph.D.

Using the lens of psychoanalytic theorists Melanie Klein and Wilfred Bion, Mirman looks at present day political divides when fears are exacerbated as exemplifying regression under stress into Klein’s *paranoid schizoid position* and Bion’s *dependency-oriented assumption group*. The author, in this psycho-political paper, suggests that both forms of regression are in the service of attempting to alleviate anxiety through the use of primitive positions when there is a sense of danger from a foreign “other.” Mirman notes that, in the grip of such regressions, Trump’s political base supports him because of the psychological nature of their attachment to him, and not because of matters of policy. To quote Mirman:

“Conversations about Trump have focused on his policies, attitudes and personality (and, I might add, what has been described by numerous mental health professionals as a serious personality disorder [Lee, 2017]). Conspicuously absent, however, is a discussion of the psychology of the country, particularly that of his core supporters, that has made his preoccupation with border security such an effective political tool for him. This paper, therefore, is not about Donald Trump, per se. It’s about the psychological state that he has been extraordinarily effective in fostering for his political and personal purposes. Of particular importance is Trump’s ability to activate the anxieties, and the sense of vulnerability, associated with the psychological state referred to by Melanie Klein as the Paranoid Schizoid Position (Klein, 1946). Equally important are the

solutions that he has offered to address the fears that he has stirred up, all of which align so well with the primitive concerns associated with this psychological state.”

Freud in Cambridge: Relational Geographies of Psychoanalysis

Laura Jean Cameron, Ph.D.

Cameron’s paper is a psychoanalytic detective story that crosses borders between anthropology, biology and philosophy, as she gains access to heretofore cordoned off sections of the Freud Archive in a relentless pursuit of knowledge. Ultimately, her writing offers a heartfelt homage to her mentor, friend and co-author, the late John Forrester. Dr. Cameron’s narrative provides readers with a glimpse into the process of professional collaboration at its very best, peppered with personal details that will remain in memory, such as the blooming of “John’s Wisteria.” To quote Cameron:

“John Forrester, my friend and my late co-author, was a brilliant and open-hearted Cambridge historian and philosopher. We created *Freud in Cambridge* (2017) together. And, in addressing this book, I want to remember and celebrate the life and work of this scholar. Our book explores how psychoanalysis, in a particular place and period, was able to cross into a host of disciplines ranging from psychology to anthropology, from biology to education, literature to philosophy. Diverse ideas and practices stemming from this fertile episode—participant observation, the ecosystem concept, Practical Criticism, Therapeutic Positivism, the Malting House experiment in childhood education—bear the stamp of psychoanalytic encounter. The book also considers how, in some instances, psychoanalysis did not travel or take hold in any lasting way.”

Exegesis of the Tao Te Ching, Genesis, With Borders and Without Borders

Jack Wiener, LP, CDMT

In this paper, Wiener traverses the various ebbs and flows that range from the amorphous everything that gave birth to the universe, down to the flow of motion in the “interplay of muscles” in our bodies. The author describes borders and boundaries between mind and body, and between partners, as exemplified in misalignments, defenses and splitting—and makes a case for helping foster the capacity for experiencing wordless tactile awareness without borders or separations, as central to living in the moment. Wiener writes:

“...*Presence* is what I call this experience of the person improvising. Presence rivets the observer’s emotional attention. The improvisor’s non-verbal feelings traverse like quantum energy onto our sentient unconscious. Space and time don’t seem to matter. The borders between observer and observed seem to melt away and in the observer, and there is that feeling of the initial unity mentioned at the outset of this paper. Neuro-psychoanalysis tries to explain (Smith & Solms, 2018). Explications fall short of how

deeply we are moved. It testifies to the silent sensate transmissions during the first weeks and months of life when such transmissions are borderless and amorphous. It reinforces for me, the depth of our psychoanalytic commitment, as well as the resistances to wholeness with which we contend. We need to reawaken to the amorphous as constant, alongside of our capacity for analytic differentiations and dualities, and embrace our longing for unity. To sustain the tactile requires a physical sensory awareness and the capacity to both differentiate, and to experience the amorphous.”

The Immigrant Adolescent and the *In-body* Issue

Marcela França de Almeida

In this paper, de Almeida employs Lacanian ideas, especially Collette Soler’s (2019) concept of the *in-body* (*l’en-corps de sujet*), to explore the effect that crossing a geographical border has upon an adolescent in the midst of the process of immigration. From this perspective, the author discusses the development of the case, the progress of treatment, and describes the way the patient’s body communicates about her experience—drawing analogies regarding boundaries between the colonization of geographical territory and self-determination over her own person. In presenting the treatment, the author states:

“...At this point in her treatment, I helped Sarah with the pivotal task of working to reclaim this territory, the territory of having preferences or desires, and of wanting some self-determination in her life. It is not an uninhabited territory: it is just that this inhabitant (Sarah) doesn’t know how far she should go to work her own soil. So many statements and so little understanding of what governs an appropriation. But, no, her body hadn’t been fully appropriated, she is struggling against the attempts. Sarah is struggling, that is, she has not been fully colonized. She has desires that are not recognized, not even by herself at the beginning of treatment, but that at the moment she can already talk about them... Her territory would never be without marks of conquerors, but for her to become her own person, she needs to continue to cross borders and discover coastlines from where she should start navigating in the directions of her own choice.”

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The Strategic Deployment of Hate in a Politics of Love¹

Bryan K. Nichols, Ph.D. and Medria L. Connolly, Ph.D.²

Like many of the best movies, I'll start this story with our present cliff hanging dilemma before flashing back to how we got here and suggesting why I suspect that the "owning" of hate may rescue us from our harrowing racial discourse. My partner, Medria Connolly and I, are currently engaged in a 3 year-long project attempting to articulate the psychological case for reparations to the descendants of American Slavery. Through our new friend and colleague Sociologist and Psychoanalyst, Jeffrey Prager, we came to recognize that the political construct of reparations had a psychological concomitant articulated by Melanie Klein (1937), "the drive to reparation (p. 306), a remorseful rejoining with mother by the baby who was previously quite annoyed with the tardy mom. Prager (2017), in marrying psychological development with political action, and inspired by James Baldwin (1962), suggested that reparations would represent a "politics of love" (p. 28).

Ever the dreamer, I thought that sounded pretty good. Ever the wise pragmatist, with many years of experience in group relations work, Medria was suspicious of applying the metaphor of the dyadic mother-child experience to the interactions between large groups. Indeed, we found C. Fred Alford (1990) who, influenced by Bion (1961), made that very point. He noted that to the degree that members of a group bond together, they suppress their ambivalence toward their fellow

¹ Paper presented at *the 30th Annual Interdisciplinary Conference of the International Forum for Psychoanalytic Education – Borders*, in Toronto, October 19, 2019.

² Editor's Note: While listed as co-authors since this paper is derived from Bryan Nichols' and Medria Connolly's joint experiences in their mutual "reparations project" journey, this paper is written from Dr. Nichols' perspective, incorporating their joint experiences when he refers to "we," and his own perspective when he makes first-person references.

group members and project those more unpleasant feelings toward out groups in a process now often referred to as “otherness” (Powell, 2015, p. 19). As Alford put it: “We purchase the love and concern found in our private relations by investing our anxiety and aggression in the group” (p. 9). Consequently, whereas we may imagine a scenario where an individual, governed by Klein’s depressive position, can express loving remorse for harm they created to another individual, groups are more likely governed by what Klein calls the *paranoid-schizoid* position and will tend to be hostile toward those they’ve harmed.

Well, when you’re right you’re right! But that doesn’t mean we have to like it. Is this the point where we just take our proverbial ball and go home? Give up? Say, reparations are a nice idea, but, like so many others, accept that it’ll never happen? Was it just something that gave this couple of senior psychologists a way to fill our time? Something to do instead of ceramics, or shuffleboard? Oh, hell no! Never quit! There’s gotta be a way! But, before we start trying to edge our way forward, a bit of a flashback may help provide better context.

Our project began, officially, at the 2016 IFPE *Skin* conference in Pasadena. Surprisingly, current IFPE co-president Larry Green had nominated me for an award, which led to me presenting a paper. In that paper, I described more than 30 years of working as a psychologist on “micro” level projects designed to promote empowerment for youth of color in the “hood,” and described the many frustrations attendant to that work. In particular, I noted that even in well-funded projects, successful implementation was often handicapped by failures to mutually understand and collaborate amongst the multi-cultural stakeholder groups tasked with program implementation (see Nichols, 2017). Furthermore, at that conference, I described a series of

serendipitous circumstances that led to my recognition that energies needed to be directed more at the “macro” level, specifically as an advocate for reparations. Not the least of these serendipitous circumstances was my transformative reading of Ta-Nehisi Coates’ “Case for Reparations” (2014), in which he described redlining—the mid-20th Century practice of excluding African Americans from purchasing affordable and desirable properties, effectively creating segregated white suburbs and relatively impoverished black inner cities. Coates’ argument was that reparations are the most appropriate moral response to a long-lasting legacy of American theft of African American treasure, including life itself.

Coates’ article answered a lifelong question for me: In the aftermath of the civil rights movement of the 50’s and 60’s, why are racial disparities and relations not better? The answer to that question now seemed starkly apparent. The country committed a crime against humanity that was slavery. But without fully and authentically apologizing for this crime, how could the country then expect things to simply get better?

Guided by Roy Brooks (2004), I came to understand that the quest for reparations is best done through the “Atonement Model” (p. 141). That model suggests that official institutional apology for the long and varied history of African American oppression should be accompanied by material restitution “to help repair the damage caused by the atrocity...” (p. 143).

It became clear to me that through atonement, a policy of authentic reparations would be healing, not just of the economic divisions within the country, but of the social and psychological injuries that continue to linger. But the question remained: Why had this process not occurred? What psychological factors prevented the moral response of a presumably (questionably) moral people

from doing the right thing?

Back in Pasadena, my long-time friend and colleague, Medria Connolly, offered to join me on this odyssey that we now call our “reparations project,” and off we went. Medria and I vowed at that time that we would strive to write an article articulating the psychological case for reparations as something of a complement, perhaps addendum to Coates’ paradigm-shifting article. Medria, the more creative member of our writing pair, tuned us into the need to recognize unresolved historical trauma as residing in omnipresent and ethereal haunting forces to which she referred as ghosts. She then channeled the well-known quote by the namesake of an award given by IFPE, Hans W. Loewald (1960), who urges us all to “transform ghosts into ancestors” (p. 29).

With our ideas more sharply defined, we hit the road at the urging of our self-appointed agent and friend, Shakil Choudhury, author of the book, “Deep Diversity, Overcoming Us vs. Them” (2015), and a Toronto native. Shakil, much more in tune with the activist community than us, guided us to speak at various conferences around the country. It is worth noting that Shakil’s book was something of a corollary to Alford’s admonition about projecting ambivalence to outgroups. Shakil observed that in the activist community, efforts to promote anti-racism and challenge conventional racial power dynamics often broke down into infighting that mimicked the power dynamics of those groups that the anti-racist groups purported to fight. He cited a near fanatical devotion to ideology that mitigated against self-care and facilitated burnout. He explicitly stated that the activist world could benefit from the self-reflective orientation of the psychological community, presumably, as we understood it, to fend off the proclivity toward

projective identification that eventually hollowed out interpersonal relations and undermined authentic collaboration.

Meanwhile, back in 2016, we leaned heavily on the work of Banaji & Greenwald (2013) who researched the phenomenon of implicit bias for 20 years and discovered that most Americans hold racial biases, often unconsciously, even when their conscious intentions are quite opposite. In a charitable formulation of this complex, Banaji and Greenwald entitled their book, “Blindspot: Hidden Biases of Good People.” This formulation begs the obvious question, how do good people handle it when their hidden biases are exposed? Or, even more relevant to the purpose of social change, how can good people be aided in attaining the most healing and socially just outcome when their hidden biases are made conscious?

Psychoanalyst Kimberlyn Leary (2000) provided an answer to the question of what happens to therapists when their hidden biases are exposed in therapy. Once their racial enactments become apparent, therapists experiences exposed vulnerability best described as shame. Shame struck us as the “smoking gun” of resistance to confronting racial biases, an emotional state so painful that it tended to require diffusion, misdirection, projection, or just simple denial.

What to do, what to do? One response to this perplexing question came from another of our friends, L.A. Psychoanalyst and Gestalt therapist Lynne Jacobs (2014). Lynne implored therapists to “Learn...to love white shame and guilt” by leaning into shame and finding an expanded, if not more humbled and grounded, sense of humanity. Echoing Banaji and Greenwald, she offered an empathic orientation to white therapists, suggesting that, through no fault of their own, they may find themselves “guiltily situated” as the inheritors of privilege.

This means they don't have to own the shame of such past atrocities as slavery, but they ought to own and lean into the shame, let's call it "embarrassment," of privilege built on the backs of those enslaved people. And, as such, they do bear responsibility to strive toward current racial equality.

We love Lynne and the courageousness of her suggestion to "lean into shame," yet we wondered how many white Americans would muster that degree of courage. Through another series of serendipitous circumstances, we came across the work of a political theorist at the University of Edinburgh, Mihaela Mihai (2013), who suggested that courage is precisely the quality to which reparations advocates should appeal. Mihai suggested that appeals for reparations should highlight the role of contemporary people, dedicated to notions of freedom and equality, who strive to bring their country into more alignment with these cherished ideals.

We also encountered the profoundly important work of historian Ibram Kendi (2016), who described the beginnings of the transatlantic slave trade in 15th century Portugal and the dehumanizing, racist characterization of enslaved Africans as animalistic heathens offered to the Catholic church as justification. This justification, passed down now for nearly 6 centuries, is what we understand to be the origins of the "ghosts" that need to be transformed.

Eventually, Medria and I were able to produce the paper to which we long aspired, "Transforming Ghosts into Ancestors: Unsilencing the Psychological Case for Reparations to Descendants of American Slavery" (Nichols & Connolly, 2020). In that article, we highlight our belief that slavery, and all the forms of American oppression toward African Americans that ensued, exacted not only a psychological toll on African Americans, but on white Americans as well. In an act of "theoretical appropriation," we labelled that psychological harm to white

Americans as “Moral Injury,” defined as carrying out and supporting acts that oppose internalized moral standards. We suggest reparations as a process that can activate healing, as white Americans mourn the loss of their idealized selves. And, we emphasize that care must be taken to administer that reparative program with psychological sensitivity to the shame, guilt, and anger that will inevitably greet reparations; a complex of emotional reactions DeAngelo (2011) labels “white fragility.”

However, in our paper, Medria and I did not fully address the cliffhanger that I identified at the beginning of this paper. Recall the conflict between Prager (2017), who merged Klein’s reparative impulse with Baldwin’s call for a “politics of love,” and Alford (1990), who suggested that groups are unlikely to behave in a reparative manner, because they are under the sway of the “paranoid-schizoid” tendency that is influencing them to behave with hostility toward those they’ve harmed. In addressing this conflict, I’d like to delve a bit more into Prager’s conceptualization, our reactions to that conceptualization, and how that reaction may provide clues for better managing Alford’s warning about the problems of reparations between groups.

But first, a word about the groups to which we are referring here. On the surface, discussion of reparations seems to immediately conjure notions of white Americans giving reparations to African Americans. My problem with this is that it supports the on-going conflation of those who identify as white people with the ideology of white supremacy. Many contemporary writers (e.g., Allen, 2012; Alexander, 2011; Powell, 2012) have taken great pains to clarify that there was no such thing as a “white race” when the first captive black indentured servants were brought to Jamestown 400 years ago. At that time, it was European Americans who brought those Black captives to the New World. It was only through the horrified reaction of the powerful to early rebellious collaborations between impoverished African and European people

were Europeans transformed into white people, while African captives were transformed to “Black Slaves.”

For instance, Michelle Alexander (2011), in her book “The New Jim Crow: Mass incarceration in the age of colorblindness,” describes Bacon’s Rebellion in 1676 where African and European indentured servants, and African slaves joined European planters in violently taking land from indigenous people on the Western frontier of Virginia. This was in violation of England’s negotiated “pause” in their genocidal assault on Native Americans. Though the rebellion was eventually put down, King George sought to ensure that dispossessed Europeans and Africans would never again find common cause. He instigated a process that resulted in the development of the “Virginia Slave Codes” in 1705, codifying status differences between those of European and African descent, and essentially creating “white people.”

The Virginia Slave Codes, with a major emphasis on the distinction between a “servant” (European) and a “slave” (African), established laws that prohibited anyone of African descent, enslaved or free, from owning a weapon. Another provision was that no settler of European descent could be owned by someone of African descent (see Beverly, 1705). These codes, crucial components of the foundational scaffolding of white supremacy, established European settlers as white and of superior status to their fellow African co-habitants in the new world.

As I understand it, authentic reparations would free European Americans from the stranglehold of white supremacy. As such, I strongly disavow notions of “white people” giving reparations to “Black people.” Instead, it’s about institutions such as the federal, state and local governments, corporations, and some Universities paying that debt to African Americans on behalf of what was done in the name of white supremacy. For instance, if the United States

government provides reparations to its African American citizens, is that a case of white people paying reparations to Black people? Does it carry all the dynamics of one group acting toward another group? As presently constituted, the United States of America is a multi-ethnic entity which would presumably pay reparations from a tax base paid by all its constituent elements, including, paradoxically (and I think, necessarily), African Americans. I believe this offers some mitigation of the group dynamic about which Alford warns. I do concede that many white Americans are identified with the United States as a representation of whiteness, thereby causing the country's actions to be felt as a representation of the actions of white Americans. However, I believe it is the task of a loose affiliation of individuals and groups advocating for reparations to highlight the distinction between those identified as white and white supremacy, paving the way for the death of white supremacy, and the simultaneous liberation of European and African Americans.

With that said, I suggest that the group dynamics requiring most attention will be within that loosely affiliated group of reparations advocates, and then between reparations advocates and those who oppose reparations. This group of reparations advocates, in its efforts to “bend the arc of history toward justice” will be challenged to be exemplary of the post reparative world we seek. This group, in its multiracial membership, will serve as a microcosm for the larger society in managing the dynamics of implementing reparations. It will be challenged not to break down into racialized sub-groups of finger pointers, angrily and bitterly undermining the loving spirit required to pursue reparations. It will also be challenged to not fall into an “us versus them” dynamic that Shakil (2015) warns about, potentially replicating the racial othering they're trying to resolve.

Returning to Prager's (2017) application of the reparative impulse as metaphor for U.S.

reparations to its African American citizens, Prager imagines white Americans symbolizing the demanding, omnipotent baby in the reparative moment who is required to actualize the reparative impulse if real reparations are to occur. And, in following the metaphor, Prager casts African Americans in the role of needing to be the sympathetic, non-vengeful mother in response to the infants fledgling attempts at repair.

Despite our great respect for Prager's struggle to find solutions for multi-generationally enacted racism, we struggled to envision the scene of African Americans manifesting a saintly patience toward a centuries-long tormentor. Conversely, in conceiving a reparations movement based upon atonement, like Prager, we cannot imagine the success of such a movement in the absence of a tolerance and empathy based in love—a deep and abiding love of humanity that must carry us through all the damage wrought by an unimaginably long, torturous and traumatic history. And if that love is to truly carry the day, it can't be one-sided. It must be manifested by African Americans, sympathetically and determined, as well as white Americans, remorsefully and authentically.

Prager (2017, p. 28), drawing inspiration from Baldwin (1962), suggested that if Klein's reparative morality is to manifest in a broad scale American reparations movement, then that movement must be guided by a "Politics of Love." Baldwin's conception is not romantic love, rather more a self-determination to strive toward a greater world. Baldwin says, "I use the word 'love' here not merely in the personal sense but as a state of being, or a state of grace—not in the infantile American sense of being made happy but in the tough and universal sense of quest and daring and growth" (1962, p. 95).

Indeed, as we see it, that "toughened love" doesn't look like a sappy hallmark card with a

thousand hearts on it. It's a love that cares for the welfare of humanity while recognizing all the ways humanity rejects such love. It means a love that accounts for ambivalence in human exchanges. It also means a love that accounts for its opposite, hate.

In the principles of nonviolence that Martin Luther King used to infuse while leading the civil rights movement, he attempted to direct hate toward ideology, not people. His third of 6 principles of nonviolence states, "Nonviolence seeks to defeat injustice not people. Nonviolence recognizes that evildoers are also victims and are not evil people. The nonviolent resister seeks to defeat evil, not people" (TheKingCenter.org). In this particular deployment of hate, King surgically separates white supremacy from white people, preserving the capacity to appreciate the human struggle of European Americans swept up in the ideology of white supremacy.

This strikes us as the ultimate aspiration. But, can it be done just because we say it ought to be done? We must acknowledge that King was governed by a religious conviction that doesn't completely cover all the ground that we in the psychological community traverse. We understand that our emotions aren't so cleanly managed. That while a "surgically precise deployment of hate" is a nice and potentially crucial goal, it is not readily achievable given the complex matrix of human emotions. Emotions are messy, resistant to perfect control, especially the most powerful ones such as hate.

So, I pressed on, endeavoring to blend the notion of a politics of love with my sense of how hard it would be for African and white Americans to consistently manifest this type of love with each other, and with Alford's notion that within a group, such loving expression includes projection of hate outside the group. As I contemplated this complex challenge, I had the simple-minded thought that maybe we need to bring back the hate within the confines of the group, and maybe

we need to re-absorb our projections. How goofy is that?

But then I remembered my boy, IFPE Co-President Larry Green, came to me many years ago asking me to read an article he had written. “What’s it about, Larry?” I say. “Why Bryan, it’s about hate,” he says. “Say what?!,” I say. “Hate,” he repeats, “hate in countertransference.” “Larry, you wrote a whole article about hate?” I ask... “My mother wouldn’t even let me use that word in the house! It was like a curse word,” I say. “No, no,” he says, “we have to own the natural hate we sometimes feel when clients profoundly frustrate us. That is how we preserve ourselves while engaging in the very difficult work of being therapists. That’s why my article is about “The *Value* of Hate in the Countertransference” (Green, 2006).

Larry was actually riffing off of a classic article by Winnicott, “Hate in the Countertransference” (1949). Winnicott advised us that:

If the analyst is going to have crude feelings imputed to him he is best forewarned and so forearmed, for he must tolerate being placed in that position. Above all he must not deny hate that really exists in himself. Hate that is justified in the present setting has to be sorted out and kept in storage and available for eventual interpretation (p. 70).

Larry amplified this point in suggesting that when therapists’ needs, in countertransference, are frustrated by patients, hate is self-preserving and empowering:

Becoming aware of one’s hate can reestablish a sense of separateness from the patient. It’s as if hate empowers the self by saying, “I don’t need to rely on you to recognize me because I am freeing myself from my need for regulation from you.” When the therapist uses his

or her aggression in this self-delineating way, the patient is removed from therapist's internal world and thus becomes a subject once again (p. 190).

It is at this point that I suddenly came to realize that which was, at once, obvious and obscured. As prerequisite to articulating what I so cleverly, perhaps glibly, described as the “strategic deployment of hate,” I now realize that *I have to feel my hate!* I repeat, *I have to feel my hate!* I have to indulge it, marinate in it, own it! I have to groan in pain over the cataclysmic exploits of what Afrocentric scholars call the *Maafa*, (Ani, 1988) the “great Disaster” that has befallen African Peoples for many centuries. I have to revile the privilege accrued by so many European Americans at the expense of subjugated, dehumanized, and dead African bodies. I completely resent the faux innocent denial of complicit contemporary white folks, even as they make presumed efforts to cleanse themselves of past atrocities through “wokeness.” I really hate their grip on a patriotism built on the backs of exploited Africans—hate that their claim on the identity of the great American is so psychologically central that many white folks would rather cling on to it than really help build a more equitable society. I hate all of that, especially when it shows up in my colleagues in the reparations battle.

And you know what? I know they hate me too. They hate me for reminding them of all the atrocities committed to my people in the name of their people. They just want it to go away and here I am reminding them of it. Over and over again, like a broken record in their worst nightmare. And this, despite their presence here to help, their conscious wish to make things better. They hate the fact that they are a perpetual suspect in the African American mind—always on guard for their next misstep, their next micro-fuckin’ aggression, their next unconscious manifestation of privilege.

Whew, hate is exhausting! But, I might add to Larry's description that it can also be cleansing. As I look up from the gradually clearing fog of hate. I know you are here white people. I see you! You showed up; you are social justice warriors. You're here, and despite my intense hatred for all that other stuff, I can love you for being here, doing whatever you can to pitch in, to join a history altering-struggle to express an immeasurable degree of political love through acts of atonement that might restore justice to a previously marginalized people. I can respect that you are governed by ideals that compel you to fight for a more loving and just society.

In the end, as you have just witnessed, I can't truly claim that my version of "deployed hate" is really so neatly "strategic." Perhaps, it's best viewed as necessary in a long complex struggle that embodies love, but wades through a horrible history of atrocity and trauma. Hate serves as a bit of check on the group tendency to idealize fellow group members in a haze of unity, while projecting inevitable negativity on others. As opposed to a projective type of hate, deployed hate grounds us while preserving a personal, interpersonal, and inter-group space for love. It's a delicate balancing act that will inevitably tilt dangerously off its center from time to time. But, if done well, it allows for Baldwin's (1962) Politics of love to be so robust that it accounts for and acknowledges hate without acting on it, with eyes always keenly tuned to the prize of a more racially equitable country.

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Fascism, Psychoanalysis, and Mass Psychology of the Primal Horde¹

Farrell Silverberg, Ph.D.

Not since the 1930s have we seen leaders better able to harness the “primal horde” and rally the masses of “great little men.” Darwin and Freud agreed that, in the horde, to the top sociopaths go the spoils. Fascism, hate crimes, racism, misogyny, and propaganda are on the rise internationally. Psychoanalysts need to sound the alarm and brainstorm societal interventions to nullify them.

The problems faced by the world over the last few years have evolved beyond individual psychological issues. We have crossed over into what can only be fully understood from a mass psychological perspective, and I am going to attempt, in this paper, to apply that perspective to the national and international psycho-political landscape.

It is, in my opinion, short-sighted to discuss the dangerousness of Donald Trump and other narcissistic propaganda-wielding authoritarian-oriented dictator types around the globe, without also reflecting upon about the mass psychological factors that empower such leaders.

As psychoanalysts, we have a way of thinking about fascism, racism and violence that is informed by theory. Since we have the knowledge and understanding to focus on the underlying heart of the matter—with that knowledge comes responsibility. By focusing upon the personality and dangerousness of authoritarian leaders to the exclusion of a psychodynamic understanding

¹ A version of this paper was presented originally at the 30th Annual Interdisciplinary Conference of the International Forum for Psychoanalytic Education, around the theme of “BORDERS,” in Toronto, Ontario in 2019. It is important to note here that this paper was written before the 2020 worldwide COVID-19 pandemic and before the worsening situation in which the political and mass psychological elements described in this paper were complicit in the numbers of infected and dead.

of mass psychology, we are at risk of abetting the increase of polarization and of overlooking key societal level interventions that we are particularly qualified to craft and recommend.

If Donald Trump or someone similar from the same growing movement wins the next Presidential election, it won't be *despite* all the hate mongering, lying, racist, misogynistic, environmentally destructive, and anti-free press propaganda. It will be, in part, *because* of those actions, due to the aspects of mass psychology that are responsive to them.

I don't think we've seen an American president who has a better innate grasp of what we might call the "primal horde" or a better sense of how to appeal to that horde. Both Darwin (1871), who coined the term "primal horde" in his *Descent of Man*, and Freud (1912-1913) who wrote about it in his *Totem and Taboo*, agreed that, in the horde, to the top narcissistic sociopath goes the spoils.

The real danger is not only from without, or even mostly from without. It is important to recognize that the link between a narcissistic sociopathic leader and the horde of followers is a two-way, bi-directional, living link. The danger from outside of us, such as the danger from the Trump administration in Washington is, in my opinion, only half the story. It is the half of the story in relation to which the direction of mental health activism is more clear-cut. Mental health activism against the dangers of the current administration aims to educate the public and legislators about signs of dangerousness and the characteristics of dangerous leaders. Activist psychiatrist Bandy Lee (2017) talks more about that approach, but that approach will do little in peeling apart the relationship between leader and horde, since that message about dangerous leaders is preaching to the choir and will not intervene on the mass psychological elements.

The half of the story which is, in my opinion, more important, is about the danger from within the psyches of humankind, and possibly in the DNA. The danger, as was pointed out by Reich (1933), is that there is a tendency in human beings to align with authoritarian and fascist governance, and that tendency that is buried within and revivable in each of us. This is a more difficult concept to comprehend and accept. The concept requires a rethinking of the direction of psychoanalytic activism in order to counteract it, and a reevaluation of the focus on authoritarian leaders in favor of refocusing on the leader-follower relationship.

This tendency for the horde to follow authoritarian and brutal leaders is a long-standing trait of human nature, dating back, according to Darwin, to the pre-civilized organizational structures of humankind. It dates back to social structures formed around one strong and feared leader of the pack. Darwin (1871) used the term “primal horde” to describe this pre-civilized organizing principle. In his *Descent of Man*, Darwin wrote about the nature of small groups, packs, tribes, and extended families, but not of giant hordes like the Mongol horde, for instance, or like the growing national or international fascistic hordes of the kind that we are seeing in the world today. Nevertheless, there are important aspects of the mass psychology of the horde that are very relevant to modern national and world events.

As an aside, it is important to differentiate the horde mentality conceived by Darwin from that found in Freud (1912-1913) as he developed his evolutionary (or phylogenetic) psychoanalytic theory regarding the origin of the Oedipus complex in *Totem and Taboo*. In this complex scenario, involving what Freud called “the primal crime,” he describes a certain aspect of what takes place within the horde regarding leadership and the subsequent phylogenetic consequences. Freud incorporated theories from a number of sources, including Darwin’s idea of the primal horde, and his twist on Darwin was that the original guilt/sin of killing and

cannibalizing the father in the primal horde led to the Oedipal complex. Darwin did not include, nor focus upon, this aspect in his theory, and with this reconceptualization, Freud defocused on the horde mentality aspect and refocused on the primal crime and leadership aspect of the horde as paramount. That is not the key aspect of the horde mentality upon which I am focusing in this present paper on understanding the present-day rising fascistic wave.

At the level of the individual, the capacity to become a member of the primal horde can remain latent and deactivated. For many of us, the internal tendency towards the mindset of a primal Darwinian horde is a minor, insignificant and unmotivating trait. However, for many others of us it seems to be a trait that can be activated by frustration, anger, low self-esteem, projection onto the “other,” and by finding a role model with whom to identify to enhance the dream that one is more powerful, or by simply looking to be a part of something greater than oneself. When celebrity Kanye West said that Trump is a “father figure” for him (Sommerfeldt, 2018) and that he felt powerful when wearing the “Make America Great Again” hat, he was exemplifying just this very phenomenon with its identifications and affiliations.

If any of the readers of this paper thought that lying—and lying when there is clear evidence to the contrary—would adversely affect the credibility or popularity of the country’s leaders, you might just have to rethink that. If any of you thought that openly supporting neo-Nazis, or fostering racism, or violence, or attempted rape, would adversely affect the support for the country’s leaders and justices, you too might just be wrong about that too. Let me explain.

Lying *per se*, wrongdoing *per se*, and hate-mongering *per se*, are not what seems most attractive to the primal horde, but lying *and getting away with it*, hating and violating *and getting away with it*, and becoming more popular with the horde as a result—now there’s the rub, and

the attraction. This ignites fantasies² of getting away with wrongdoing and being able to increase one's power or the perception of one's power by lying. Those little men in the primal horde can dream of being bigger liars, bigger haters, and obtaining power and getting ahead by playing fast and loose with the truth, while at the same time becoming disinhibited from the restraints of social propriety or the rule of law. If the leader can get away with it, so can they.

In the primal horde, to be like the authoritarian father, or to get approval and security from the authoritarian father are reinforcing things. Part and parcel of the primal horde is that leadership is given to the *male* with the most strength and who appears capable of the biggest threat of violence. Freud's description of the Oedipal coup (1912-1913) from within the horde that kills the leader, appoints a new leader who inherits the spoils can be seen in an endless stream of fascistic dictators who pass the torch. In these scenarios, the torch is rarely if ever passed to a woman, since the horde and its all of its manifestations in fascism have been *historically misogynistic systems*.

Being able to pick out scapegoats and get them killed, is another trait in the leader that is admired, envied, and awed by the primal. The list of scapegoats of the current wave of splitting-off the "bad" object, who have been sanctioned in this country and marked for persecution, is growing but basically includes, minorities, people of color, immigrants, women, liberals, Muslims, Jews, and reporters (or the free press). For instance, coincident with the press being identified as an "enemy of the people" in this country, at the same time, brutal murders of reporters have increased around the world. A Maltese investigative reporter was killed by a car

² Author's note: In this paper I used two spellings for fantasy/phantasy in accordance with how the word is sometimes differentiated within the psychoanalytic literature. *Phantasy* is used when a psychoanalytic construct is being represented, and *fantasy* is used to connote the everyday version of the concept.

bomb, a Bulgarian reporter investigating corruption in the government was raped and beaten to death, and, recently, Jamal Kashoggi was strangled and dismembered in the Saudi embassy in Turkey.

Somehow, in the twisted mind of one man, killing 11 innocent Jews worshipping in a synagogue in Pittsburgh became the enacted response to outlandish and racist government propaganda about the “migrant caravan” entering the country via our southern border. That little man from the horde becomes a bigger little man and imagines getting the love of the leader and respect among the horde-mates for expressing their collective hatred against their common enemy. Splitting off the hated, and projecting badness onto scapegoats who can be persecuted and eliminated is a traditional horde-pandering fascist ploy that has occurred over the history of the world, resulting in waves of tremendous human rights violations and culminating in periodic genocide.

After the WWII Nazi era, in an attempt to say it couldn't happen here, psychologists and psychoanalysts attempted to understand the “authoritarian personality” and examined whether the German people were more susceptible than others to cooperating with fascistic and murderous rule. But, as was notable in the experiments of Stanley Milgram (1974) at Yale and Phil Zimbardo (Haney, et al., 1973) at Stanford, it was found that the so-called “authoritarian personality” was not limited to the one group or nationality of people. No matter what population or country, it seems that conditions can be tweaked to achieve horde-like compliance.

Reich (1946/1970) pointed out that:

...fascism is an *international* phenomenon, which pervades all bodies of human society of *all* nations... My character-analytic experiences have convinced me that

there is not a single individual who does not bear the elements of fascist feeling and thinking in his [or her] structures. As a political movement fascism differs from other reactionary parties inasmuch as it is *borne and championed by masses of people* (pp. xiii-xiv).

Around the world these days, there seems to be an ever-growing, and ever more boldly out-in-the-open, “Fascist Spring” (as I have come to call it), whether we want to believe it or not. Along with the inception of the currently growing nationalistic fascistic movement in this country, more ultra-right-wing, nationalist, and anti-minority forces are gaining power around the world. Suddenly there is no embarrassment in claiming such authoritarian, scapegoating, and violent beliefs. Instead, there is more license to do so. Neo-Nazis organize and march in parades in America these days.

Reich (1946/1970) pointed out that “...’fascism’ is not the act of a Hitler or a Mussolini, but that it is the *expression of the irrational structure of mass man*” (p. xx).

Let’s also note that the “America First” movement that is being recapitulated in the “Make America Great Again” movement, dates to the 1930s. One of its proponents was famous aviator Charles Lindbergh, who, in his essay “Aviation, Geography and Race,” stated:

It is time to turn from our quarrels and build our White ramparts again. This alliance with foreign races means nothing but death to us. It is our turn to guard our heritage from Mongol and Persian and Moor, before we are engulfed in a limitless foreign sea (Lindbergh, 1939, 64-67).

During that 1930s uptick in fascist sentiment, anti-immigration laws that targeted non-whites and Jews were enacted, just as in the current fascist wave, anti-immigration legislation is being attempted again. This time anti-immigration laws are targeting non-white Central and South Americans (Stanley, 2018, p. xiii), and also those from predominantly Muslim countries, as seen in the recent travel bans.

In dehumanizing segments of the population, the stage can be set for eventual ethnic cleansing and genocide, as fascists have done in Nazi Germany, Rwanda, Bosnia, and in today's Myanmar when targeting the Rohingya. In the fascist itinerary, those who are to become the victims of eventual genocide, become, at first, the subject of verbal attacks and fear mongering. Those groups become the "them" who are targeted for eventual attack. The most extreme exemplars of the horde mentality in action—the school shooters, the white supremacist who drove into a crowd of peaceful protesters, the gunman attacking the congregation of an African American church, the murderer in the Jewish synagogue, the misogynistic killers in a yoga studio are unleashed, disinhibited, and point to where the actions of the primal horde might be headed if left unchecked.

There has been much focus on the influence of the individual leader, including in our own mental health profession's responses to the state of the world and about the growing danger, but there is relatively little focus on the mass psychology of humans that facilitates the problem. Let's keep in mind Adorno's (1951/1991) sobering words:

As bitter as it may be, the fact remains: It is the irresponsibility of the masses of people that lay at the basis of fascism of all countries, nations, and races, etc. Fascism is the result of man's distortion over thousands of years. It could have

developed in any country or nation. It is not a character trait that is confined specifically to Germans or Italians. It is manifest in every single individual of the world (p. 320).

Theodor Adorno's Concept of the Great-Little-Man:

A key to understanding the appeal of Trump, the pro-fascist nationalist movement that is supporting him, and the disinhibited “early adopters” of the genocidal philosophy in their commission of murderous hate crimes can also be found in is Theodor Adorno's post-WWII concept of the “*great-little-man*” (1951/1991, p. 137). In many ways, Donald Trump is the epitome of a “great little man,” who openly admires murderous dictators such as: Kim Jung-Un who had all threats to his rule killed, including his uncle (reportedly killed with an antiaircraft gun), and brother (killed by a nerve agent); Rodrigo Duterte with his the drug populace killing—even by his own hands; and Vladimir Putin, whose enemies mysteriously were poisoned with radioactive isotopes. Conversely, traditional allies, such as the leaders of Canada, Britain, France, and Germany—non-dictators all—are now considered weak and even enemies of the country. While murderous strongman-type leaders, in the truest primal horde sense, are admired, female democratic leaders, such as Germany's Angela Merkel have become disrespected by the current administration. And, possibly taking the lead from the signals being sent from Washington, right wing nationalist parties are gaining ground in Germany and France and have holds on Poland and Hungary, while neo-Nazis openly and shamelessly parade here in the United States.

Scapegoating and focusing the projected inferiority and threat onto a minority group was polished and honed by the Nazi propaganda machine and has inspired the tactics of fascist leaders around the world. Another key piece of fascist propaganda is the fantasizing about a

past and now lost greatness, of which the masses had been robbed, but that could be retrieved so that the masses could become “great again.”

Take for example the Hinduva movement in India that is based on the complete myth of a racially pure past nation of Hindus (that never existed). This far-right movement has been promoted by Indian Prime Minister Modi and the Rashtriya Swayamsevak Sangh (RSS) party (to which the man who assassinated Gandhi belonged). RSS preaches the repression of and violent discrimination against non-Hindus in India and extolls, openly, the greatness of Hitler and Mussolini (Stanley, 2018). I understand that Hitler’s book, *Mein Kampf*, is a bestseller in India these days (Sharma, 2018).

Le Front National in France is one of Europe’s most successful pro-fascist far right parties in terms of elected officials—originally led by Jean-Marie Le Pen, who was a Holocaust denier. Not to mention the far-right *Alternativ für Deutschland* (AfD) party in Germany that, as of last year, has become the third most represented party in the German parliament. And it is not coincidental, when talking about the mythic past of greatness, that Heinrich Himmler, head of the Hitler’s SS (Stanley, 2018, p. 19), wrote in a 1936 publication “We want to make our people proud again of our history.”

It is also important, although disconcerting, to note that, for many of these aspiring ‘great-little-men’ that compose the horde, there may also be a great-little-man’s-woman right behind them, and sometimes we can see this in the polls. In the case of Brett Kavanaugh, for instance, it has been hypothesized that women raised by or married to misogynists whom they still love and by whom they still stand, see in such men the likes of their own fathers or brothers

or sons. A *Politico* poll of white women found that 43% of white women believed Kavanaugh over Ford, and that a full 69% of Republican women favored confirming Kavanaugh.

Not only are women's lives and freedoms being threatened by the possible reversal of *Roe versus Wade*, but violence and abuse against women has been sanctioned by the country's leadership. In fascist and nationalist regimes around the world, women's rights are often reversed, and their roles reduced to more traditional ones. For instance, now that abortion is already banned in Poland, the right-wing Law and Justice party recently proposed a new bill that would eliminate rape and incest as exceptions to that ban on abortion.

Group Psychology and Analysis of the Ego:

Building upon the work of sociologist and mob psychology theorist Gustave Le Bon (2009/1895), Freud further outlined in *Group Psychology and the Analysis of the Ego* (1921) that individuals feel safety in the mass, but they meld into and actually become the mass, and subsequently lose individual consciousness. Feelings within the group tend to have a great influence on the individuals in it, and those feelings that are transferred back and forth, and magnified, in a feedback loop of affiliation between the individuals and the group.

In agreement with Le Bon, Freud stated that the group encourages the individual to express his innermost desires without any inhibitions and that the individual in the group is driven by primal instincts, something that would not be quite possible if the individual was in isolation. This is an explanation as to why individuals who would normally be calm turn violent and uncontrollable in groups—the group psychology draws out the primal being in them.

Freud presented an important idea about the mechanism by which a group's collective identity comes about. Freud stated, "The collective identity... is a group of individuals who have placed the same object in the place of their ego ideal and who have therefore identified with one another in their selves" (Freud, 1959/1921, p. 61). Putting on the MAGA hat, just like putting on the "Brown Shirts," or the white hood, or the nouveau swastika variation on the armband; using the white power gesture or sporting the white supremacist haircut, helps to verify the group membership.

According to Freud what transforms an amorphous group of individuals into a collective identity is the affective force of identification with a leader capable of placing himself in the space that held the ego ideal that will be individually shared (Safatle, 2018). In the common identity group,

The individual abandons his ego ideal [*Ichideal*] and he exchanges this for the ideal of the mass, embodied by the leader [*Führer*] (Freud, 1921/1959, pp. 78-79).

This internal adjustment of selfhood becomes possible because there is something in the ideal that is embodied by the leader that actualizes links to lost objects, and the links still resonate in the psychic life of the novitiates. Like Kanye West, for instance, who had a need to fill that psychic space with a "father figure," and who stated that this link makes him feel more like a man.

It is thought that collective identities are always constituted from general relations to phantasies rather than to realities. If we understand that, we also understand that the facts of a matter do not, in the current situation, matter all that much and are not influential over the decisions and directions of the horde. The commonality of the horde-group does not depend upon similar philosophies about issues, such as immigration, or the migrant caravan, or freedom of religion, or minimum wage, or social welfare programs, or health care, since, in many of these

cases the facts of the matter would show that the horde members would be working against their own best interests.

Addressing the horde with facts, or “educating” the members of the horde, would not necessarily be all that effective since their commonality and what they share with each other and with their leader, is something internal, an internal phantasy, or ego-ideal replacement.

A collective identity is not only a social unit constituted from the sharing of the same value-conscious systems. It is a social unit constituted from the sharing of the same phantasmatic nucleus, with its unconscious representations (Vladimir Pinheiro Safatle, 2018).

It is both interesting and important to note that, according to Adorno (1951/1991) just as the masses do not fully believe deep down in their hearts that Jews (or immigrants, or Muslims, or reporters) are the devil, neither do they fully believe in the leader. On some level, all the group participants have a little bit of awareness that it is all make-believe and fantasy. Such a glimmer of recognition does nothing to weaken the hypnotic hold of such phantasies.

Similarly, the horde members do not fully identify with the fascistic leader, but it is a psychic structural identification, upon which members do act, and those actions represents their enthusiasm for the group and the leader’s drama. As a matter of fact, it is probably a function of this very tenuousness of belief in the fiction of their own ‘group psychology’ that makes the fascist masses so defensively “unshakable” and “reflexively” devoted (Adorno, 1951/1991, p. 152).

Many reading this paper now will remember that (Holland & Gibson, 2016) Trump bragged that “I could stand in the middle of Fifth Avenue and shoot someone, and I wouldn’t lose any voters.” In claiming this, Trump was touting the strong social-psychological bond (identification) between his core supporters and himself. This is a bond that his critics have

noted, but largely ignored (just as we, as psychoanalysts have, for the most part), as there is something quite daunting about accepting this.

In making the leader his or her ideal, each follower is facilitated in loving himself or herself, and in getting “rid of the stains of frustration and discontent which mar his [or her] picture of his [or her] own empirical self” (Adorno, 1951/1991, p. 121). Looking into this leads us to understand that the power of the leader-group bond is doubled in that the leader-group bond harnesses *both* the love and the hate, that is, the identification and love with the leader *and* the fear and hatred of the enemy out-group.

The narcissistic leader substitutes himself for an ideal, each group member’s individual ego-ideal—but in fascism, there’s a caveat which dictates that it is not an ideal that goes too far. Ergo, the leader falls short of the perfect phantasy ideal, and is, instead the reflection of and perfectly suited for, the ideal of a “*great-little-man*.” Freud considered this process to be a replacement of individual’s narcissism by identification with the leader.

Societal Intervention Against Fascism and the ravages of the Horde:

So in conclusion, I am proposing that, instead of focusing our activism on just the individual dangers and individual psychodynamics of the leader, I am suggesting that we psychoanalysts and those in the mental health professions join together and study and brainstorm about the mass psychology aspect of the fascistic horde, and propose broad-reaching psychological interventions to address to this very troubling issue. Taking Adorno’s words as a starting point, psychoanalytic activism needs to expand its focus to include creating and implementing society-wide interventions designed to heal and reverse the reactivation of the primal horde mentality that is well on the way. The “us-versus-them”-ness rift that fuels the rise of fascism, discrimination, violence and, in the past, has led to genocide and has to be addressed in such interventions. The recent rise in fascism is a wake-up call, and even if the

reactivation of the primal horde waxes and wanes in the coming years, the beast has arisen, and it needs to be addressed and neutralized.

No matter what happens in future elections, or in the waves and troughs of overt hate-mongering and scapegoating, I think it is important that we gather together into think-tanks, put our very expert knowledge of human nature to use, invent and find avenues to apply more and more societal-wide interventions that could offset and reverse the seeds of fascism, before it again leads to the overtaking of democracy and the risk of genocide.

We need to brainstorm, devise, apply, and promote mass psychological interventions to foster understanding, interhumanity, generosity, compassion, globalism, and tolerance on a widespread scale. We need to be able to disseminate these interventions via society's institutions and especially in the schools, colleges, and workplaces.

So, I will put before you dear colleagues, now that I've tried to lay out the mass psychological underpinnings of what is happening in the country and the world today, to begin envisioning psychoanalytic interventions on a mass scale in the media, in schools, colleges, and at workplaces as paths of entry. And, with regard to the delivery of such interventions, they really have to be embedded in the various social systems in our society, and work will have to be done to foster support for such programs so that they can be embraced, promoted and disseminated. It is not too late to do so...

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BORDER SECURITY AND THE SELF¹

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Abstract

Conspicuously absent in our national debate about border security are discussions of the psychological issues driving this debate. This paper addresses the role that the personal terror of falling into a state of defenselessness in the face of persecution plays in perpetuating the need for walls of various types—both personal and international.

Introduction

Border security, arguably the dominant focus of Donald Trump's 2016 election campaign, and later of his presidency, has from the beginning been a highly charged political issue. Much has been said about the benefits and the problems with his plan to build "a great big beautiful wall," as well as about his antagonism to immigrants. This antagonism has been particularly focused on immigrants of color—both those wanting to enter our country and those already here.

Conversations about Trump have focused on his policies, attitudes and personality (and, I might add, what has been described by numerous mental health professionals as a serious personality disorder [Lee, 2017]). Conspicuously absent, however, is a discussion of the psychology of the country, particularly that of his core supporters, that has made his preoccupation with border security such an effective political tool for him. This paper, therefore, is not about Donald Trump, per se. It's about the psychological state that he has been extraordinarily effective in fostering for his political and personal purposes. Of particular importance is Trump's ability to activate the anxieties, and the sense of vulnerability,

¹ A version of this paper was originally presented at the 2019 IFPE Conference in Toronto

associated with the psychological state referred to by Melanie Klein as the Paranoid Schizoid Position (Klein, 1946). Equally important are the solutions that he has offered to address the fears that he has stirred up, all of which align so well with the primitive concerns associated with this psychological state.

The Paranoid Schizoid Position

The Paranoid Schizoid Position refers to a state of mind that characterizes the first months of development. Lacking the capacity to manage its own dangerous feelings of aggression, and needing to protect the fragile good from the destructiveness of the primitive bad, the helpless infant protects itself from this annihilating inner danger by separating the good from the bad. The infant accomplishes this both within and outside the self, and by projecting the dangerous, aggressive, bad feelings outward. But the price paid for purchasing this *inner* safety is the creation of an *external* danger as this projection transforms the danger of annihilation from within, into the dangers of a hostile, persecutory external world. The helpless infant is at the mercy of thoughts, feelings and perceptions that are now experienced as external persecutory forces that he/she is powerless to control or understand. This split, which protects the good from contamination by the bad, allows the infant to hold on to the experience of mother as all good (at least while she's not experienced as all-bad), and enables the infant to introject, and so identify with, the good object. In other words, safety is obtained in the paranoid schizoid position by separating, to use Grotstein's words "the endangering" from "the endangered" (Grotstein, 1985).

Characteristic of the Paranoid Schizoid position is the absence of guilt or empathy, as others are perceived as *objects* rather than as *subjects*. Others are not experienced as persons of intrinsic value characterized by with their own inner world of experience—a world of meaning, purpose, feelings and concerns. Rather, they are experienced as either good objects that are

loved, or bad objects that are hated or feared as dangerous things that impinge on the self. As Ogden (1989) has written, paranoid schizoid individuals can value others for what they can do for them, but there is no real concern for that other. They are treated more like possessions: "One does not have *concern* for one's possessions... even the most important of them... An object can be damaged or used up, but only a subject can be hurt or injured" (p. 23).

Importantly, and of particular relevance to this paper, Klein referred to the Paranoid Schizoid mode of experience as a *position* because, in addition to being a *stage of development*, it is also a *state or a mode of experience*, that persists throughout life. In other words, even adults are prone to regressing to this way of experiencing themselves vis-a-vis the world in order to manage anxiety associated with a perceived threat when it arises. The Paranoid Schizoid Position is a universal, perfectly normal stage of development but regressions to this position later in life are a common, transient form of psychopathology that most of us are susceptible to, in varying degrees of frequency, duration and intensity.

Bion's Basic Assumption Groups

The British psychoanalyst Wilfred Bion (1961) applied Klein's ideas to groups, contrasting the normal functioning of what he referred to as *work groups* with the more primitive functioning of *basic assumption groups*. A work group is a group of people whose collective orientation more closely resembles the depressive position and so is able to address problems more realistically and thus more effectively. The collective orientation of a basic assumption group, on the other hand, is that of the paranoid schizoid position, resulting in more primitively driven behavior that interferes with the ability to problem solve effectively.

When a work group is faced with anxiety that it lacks the capacity to control, it regresses back to a basic assumption group, falling into one or more of the different emotional states that are

intrinsic to basic assumption groups. One of these emotional states is referred to by Bion as *dependency*—a state that involves the group’s search for an omnipotent leader who will magically take care of the group’s anxiety by solving all of its problems (1961). Another emotional state associated with basic assumption groups is that of *fight or flight*—a state that leads the group to organize around the need to fight or get away from a common enemy. It should be noted that this enemy can be found either outside or within the group. Basic assumption groups function as closed systems that are controlled by collective dynamics and in which external realities are either minimized (consider the concept of “fake news”) or ignored altogether.

The Wall

The Arsonist as Firefighter: “Solving” the Problems He Keeps Creating:

It seems pretty unlikely that President Trump has ever read either Melanie Klein or Bion but his behavior suggests an intuitive understanding. He appears to understand the insecurities of the paranoid schizoid position, and knows how to manipulate groups to regress into basic assumption groups. He is masterful in his ability to stoke the fears of many Americans who worry that aliens (both outside and within our borders) are threatening not only “our way of life,” but more basically, our very survival. Genuine economic hardships, along with the many social changes that have been occurring—changing values, the integration of formerly marginalized groups, and the growing presence of people from other countries that look different than “us” present a perfect storm of conditions that engender a collective sense of “us versus them” vulnerability. He has fomented these fears, and repeatedly sounded the alarm about the need to build a “great big beautiful wall” to protect us from the dangerous “other,” the perfect symbolic solution to this primal fear of “invasion” by dangerous outsiders. He has essentially created a danger by tapping into and accentuating a collective sense of insecurity about being defenseless in the face of an invasion of our country, and then has provided a simplistic and

questionably effective, but highly appealing, response to that danger. He kicked off his election campaign by characterizing Mexicans seeking to immigrate to the U.S. as “bringing drugs. They’re bringing crime. They’re rapists.”² Referring to Mexicans who were trying to immigrate he said that, “these aren’t people. These are animals.” He repeatedly sounded the alarm with unsubstantiated claims about the hordes of dangerous Central Americans (some of whom he claimed are terrorists from the Middle East) who were pouring across our southern border. Speaking to a crowd in Michigan he claimed that San Diego is “being just overrun” by immigrants. He has intensified the fears and concerns of a good number of Americans who genuinely fear “the other”—especially the other of color, who are more visibly different from them. His scapegoating is of course not limited to Hispanics: he has also vilified Muslims, implying that they are not Americans (even those born here and those Americans of Muslim faith who were elected to Congress), and that they are, in large part, terrorists. This is consistent with his earlier attempt to ban people from a number of Muslim countries from entering the U.S. And his attitude toward Blacks has been on full display in many of his statements, including his characterization of African countries as “shithole countries” and his call to African Americans to vote for him because, “what the hell do you have to lose?”³

The statistics show a jump in white supremacist hate crimes during Trump’s election campaign, an increase that has continued throughout his presidency, but the following few examples help to bring this problem to life: An American citizen of Mexican heritage and his mother were

² Statement made by candidate Donald Trump in his June 16, 2015 presidential campaign announcement speech. Cited by Michelle Ye Hee Lee, in the *Washington Post* (July 8, 2015): Retrieved from <https://www.washingtonpost.com/news/fact-checker/wp/2015/07/08/donald-trumps-false-comments-connecting-mexican-immigrants-and-crime/>

³ Statement made by candidate Trump to a mostly white audience in a suburb of Lansing, Michigan on August 19, 2016. Cited in *BBC News* (November 16, 2016): Retrieved from <https://www.cnn.com/2016/08/19/politics/donald-trump-african-american-voters/index.html>

filmed being verbally abused by a White woman who, echoing Trump's verbiage, claimed that Mexicans are "rapists," "animals" and "drug dealers."⁴ A man who murdered 50 Muslims in New Zealand hailed Trump as a "symbol of renewed white identity."⁵ A Kansas man shot two Indian men in a bar after yelling at them to "get out of my country."⁶ A 21-year-old man posted a 2300-word social media diatribe about the "Hispanic invasion of Texas" twenty minutes before killing 22 people at a Wal-Mart in El Paso.⁷ The *Unite the Right* rally by white supremacists in Charlottesville that led to the death of a peaceful counterdemonstrator and was followed up by Trump declaring that there are "very fine people on both sides."⁸

The list goes on and on and, though, there has always been, and probably always will be, an undercurrent of racism, bigotry and hatred of the "other"—Trump has helped make white supremacist hatred of "the other" more mainstream. It seems pretty clear that much of this shift is connected to the constant drumbeat of his warnings about the dangers both outside and within our country. Appealing to the primal fear of persecution and contamination, he warns us

⁴ Video of white female Trump supporter berating a Mexican American man and his mother doing yardwork. She cited Trump's claims about Mexicans as the basis for her belief that Mexicans are rapists. Video shown in article by Brooke Seipel in *The Hill* (June 26, 2018): Retrieved from <https://thehill.com/homenews/news/394113-white-woman-cites-trump-calls-man-rapist-and-animal-in-viral-video>

⁵ Cited in article by Rachel Frazen in *The Hill* (March 15, 2019): Retrieved from <https://thehill.com/policy/international/434238-new-zealand-suspect-wrote-in-manifesto-he-supported-trump-as-a-symbol-of>

⁶ Cited in article by John Eligon, Alan Blinder and Nida Najar in *The New York Times* (February 24, 2017): Retrieved from <https://www.nytimes.com/2017/02/24/world/asia/kansas-attack-possible-hate-crime-srinivas-kuchibhotla.html>

⁷ Cited in article by Charles Ventura and N'dea Yancey-Bragg in *USA Today* (August 5, 2019): Retrieved from <https://www.usatoday.com/story/news/nation/2019/08/04/el-paso-walmart-shooting-what-we-know/1913941001/>

⁸ Cited in article by Meghan Kenneally, "What to know about the violent Charlottesville protests and anniversary rallies" in *ABCNewsToGo.com*: <https://abcnews.go.com/US/happen-charlottesville-protest-anniversary-weekend/story?id=57107500>

of the ongoing invasion by brown foreigners who want to take over our country and of the need to keep them out in order to protect the nation. Additionally, he tells us, there is already an infection of alien others within our borders and so we must cleanse our country by expelling these contaminating forces. Whether they are invaders from “shithole countries,” terrorists from the Middle East, or drug dealing murderers and rapists from the south, the message is clear: we are in danger from all sides, and even from within.

A closer look at the behaviors and attitudes of his core supporters reveals a striking similarity to the dependency groups described by Bion (1961). The anxiety that he has been stirring up promotes the formation of a dependency-oriented form of assumption group, along with the group’s need for an omnipotent leader who will solve all their problems and thus alleviate their anxiety—the anxiety that Trump has himself been relentlessly promoting. Trump has, of course, been setting himself up as that leader by stoking these fears and then presenting himself as the one—the only one—who can solve all of our problems. Claiming to be a “stable genius” with “great and unmatched wisdom,” he has actually said all of the following:

- “I know more about ISIS than the generals do;”
- “I know more about the courts than any human being on earth;”
- “Nobody knows more about trade than me;”
- “I know more about renewables than any human being on earth;”
- “I understand money better than anybody;”
- “Nobody in the history of this country has ever known as much about infrastructure as Donald Trump;”
- “There’s nobody bigger and better at the military than I am;”
- “There is nobody who understands the horror of nuclear more than me;”
- “I think I know it [the economy] better than the Federal reserve;”

- “I know more about offense and defense than the ...generals will ever understand;”
and the *coup de grace*:
- Trump’s speech at the 2016 Republican Convention where he said that the nation is in crisis, that terrorism and attacks on police threaten the American way of life, that the United States suffers from domestic disaster and international humiliation, that we are filled with shuttered factories and crushed communities. “I am your voice”, Trump proclaimed... “I alone can fix it. I will restore law and order.”⁹

Trump regularly promotes the idealization of himself in the eyes of his supporters, telling them that he is an omnipotent leader who has all the answers. This, of course, appeals to the primitive, assumption group desire for an idealized leader who will magically solve all of their problems. He has been extraordinarily effective in his efforts to plant himself in that role in their psyches, and it has produced a surprising degree of loyalty. Of course, there are some Trump supporters who simply like the fact that he has been committed to cutting taxes, reducing regulations, nominating conservative judges, and/or aligning with the conservative Israeli government currently in power. But, there are a significant number of supporters who have been essentially brainwashed into ignoring their own prior, clearly stated, values and policy preferences (such as reducing budget deficits, promoting free trade, having a more muscular foreign policy, and pressing for human rights in repressive countries like Russia and China). They can be said to have “drunk the Kool-Aid” in that they have been seduced individually to regress to the paranoid schizoid position and seduced, as a group, to regress to a dependency oriented basic assumption group.

⁹ Cited by Yoni Appelbaum in *The Atlantic* (July 21, 2016): retrieved from <https://www.theatlantic.com/politics/archive/2016/07/trump-rnc-speech-alone-fix-it/492557/>

When, back in January of 2016, Trump bragged about the loyalty of his supporters, saying, “I could “stand in the middle of Fifth Avenue and shoot somebody and I wouldn’t lose any voters,”¹⁰ most people laughed because they didn’t understand something that he understood all too well: His base doesn’t support him because they agree with his policies. They support him because of the *nature of their attachment to him*. He appears to intuitively understand that he is an idealized figure with supporters who not only overlook his breaking of the law, but who allow him to shape what they value and believe. This point was driven home to me when, during the Mueller probe, in the heat of the focus on possible collusion with Russia in the 2016 election, I was watching a TV interview of one of Trump’s supporters from a small rural town in Kentucky—someone who prior to Trump would have most certainly been rabidly anti-Russian. To my amazement the interviewee shrugged off the Russian involvement in our elections, saying that it wasn’t really a big deal—“they all do that”—and that maybe it was time we got along better with the Russians. Trump has been able to keep their support in the face of numerous violations of their core values, and as well as policies that run counter to the own economic interests. Even more striking, he has been able to divide the country into groups with conflicting beliefs about what is actually true. Any news that he doesn’t like he is able to successfully label (at least in the eyes of his base) as “fake news” or a “hoax.” His more than 16,000 demonstrated lies in his first three years in office (Kessler, G.; Rizzo, S. & Kelly, M., 2020) are of no import to them, as their oft repeated “they all lie” makes Trump’s lies ordinary and unremarkable. His inner circle has participated in this assault on truth by claiming that there is no such thing as truth or falsehoods—there are just “alternate facts.” As is true of many demagogic autocrats, he has been able to make his desired narrative into their believed-in

¹⁰ Cited by Kristen East in *Politico* (2016, January 23). Retrieved from <https://www.politico.com/story/2016/01/donald-trump-shooting-vote-218145>

narrative, and they continue to protect him at the cost of their own intellectual integrity. In the words of Groucho Marx: “Who are you going to believe, me or your lying eyes?”

How Genuine Concern About Border Security Would Actually Look:

Trump clearly understands the power of symbols and images to manipulate people. Displaying typical demagogic behavior, he appears to be more interested in using his fight for a “great big beautiful wall” to inflame passion and promote allegiance to himself than he is in effectively addressing the legitimate border issues that may actually exist. Putting aside for the moment the fact that not only do illegal immigrants increase the size of our economy, contribute more in tax revenues than they collect, and commit proportionately less crime than the rest of the country, Trump’s preoccupation with a powerful symbol of protection against external dangers is leading to the ironic outcome of siphoning resources away from more effective forms of border security. This includes things like hiring more judges to help evaluate asylum requests, and hiring more personnel to work at the official border crossings, where most of the illicit drugs are actually getting in (contrary to his claim that the drugs are coming in where he wants to build his wall). Never mind the fact that providing financial assistance to the primary countries of origin of many of these immigrants (like Honduras, Guatemala and El Salvador) has been effective in helping to slow the rate at which individuals have been coming here from those countries. And, despite the fact that contrary to Trump’s claims of a border crisis, illegal immigration across our southern border has actually been steadily declining since 2007. “He is determined to cut this funding, thereby exacerbating the problem but pleasing the individuals whose fears he keeps stoking. He understands that provoking primitive fears and promising symbolic solutions is a far more effective way of activating his base and strengthening their loyalty than actually having an effective border policy.

Three Levels of Defense

The terror of being defenseless in a dangerous world helps to perpetuate a state of **Defensiveness** (characterized by the need for walls of various types) that interferes with the ability to move to a state of relative **Nondefensiveness**. This first state, a state of **Defenselessness**, is characterized by a heightened sense of helplessness, a paranoid fear of being persecuted, a general sense of danger, and insecurity about one's boundaries. This then leads to more rigid, less permeable boundaries, a diminution in the capacity for empathy, and hostility toward perceived persecutory threats, all characteristic of a state of **Defensiveness**.

On the other hand, a state of relative **Nondefensiveness** is characterized by greater flexibility, more openness to experience, a more empathic connection with the world, and an **attitude of faith** that is the basis for a more spiritual life.¹¹ Individuals who are relatively nondefensive are more open to data and better able to see the world, to borrow the Buddhist term, “in its suchness,” rather than through a lens distorted by fears and wishes. Such individuals are more likely to experience others—both within the group and outside the group—as human beings with their own subjective experiences, and thus are better able to have empathy and compassion for them and treat them with respect.

A Progressive Solution to a Problem of Regression

It is suggested that the antidote to such demagogic, regression-promoting behavior by our president is not further demagoguery on the other side; it is the promoting of a more evolved narrative to describe the current state of affairs, along with a realistic, **developmentally progressive** vision for the direction we need to go. This would involve neutralizing Trump's

¹¹ Note: this should not be confused with the attitudes of some conservative religious groups, a large number of which support Trump—a support that a number of writers have argued is actually **because of, and not despite**, his racist beliefs (Butler, 2019).

fear mongering by “appealing to our better angels,” but not by only appealing to those angels. It would require clearly, and relentlessly, pointing out his regular use of this regression-promoting tactic, and equally important, effectively addressing the social and economic issues that leave so many Americans feeling vulnerable and thus susceptible to his demagoguery. In short, the answer to Trump’s use of a narrative that activates a collective regression to a more primitive defensive orientation is not the promotion of more defensiveness. It is to encourage a collective move forward by presenting an alternative, progressive narrative that is both substantive and reassuring in that it speaks to the fears, insecurities and very real concerns that so many Americans face today, and recognizes their suffering as fellow human beings.

APRIL 2020 ADDENDUM

A version of this paper that was presented originally at the 30th Annual conference of the International Forum for Psychoanalytic Education in Toronto, Ontario, in October 2019, predated the COVID-19 pandemic. Not surprisingly, Trump’s vilification of the other has continued in his handling of the pandemic. In the early stages of the spread of the virus he regularly referred to the pandemic as the “Chinese Virus,” tapping into the collective anxiety about the virus and organizing those concerns into fear about being harmed by an identifiable foreign other. Speaking to the primitive fear of being invaded – in this case having one’s body literally invaded by a foreign agent – he predictably resorted to his *modus operandi* of promoting a collective Paranoid Schizoid state (Bion’s Basic Assumption Group) along with the accompanying sense of danger from a harmful other - in this case, the Chinese. Later, in April, he issued an executive order that stated that, “the entry into the United States of aliens as immigrants is hereby suspended.” This order was ostensibly to protect American jobs from foreigners, but the need to protect ourselves from dangerous outsiders is, of course, a familiar refrain.

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Freud in Cambridge: Relational Geographies of Psychoanalysis¹

By Laura Jean Cameron, Ph.D.²

I want to share with you my experience of working with an extraordinary person. As a geographer, I deeply appreciate the interdisciplinary nature of The International Forum for Psychoanalytic Education (IFPE) and feel warmly embraced by the theme of this year's conference: *Borders*. Geographers work a lot with borders, be they political, physical or conceptual. As a historical geographer of nature, the border between life and death is something I navigate frequently, but, as I begin this paper, I feel a need to rupture that border. To do so, I'd like to begin by invoking a man who cannot be with us, but whose existence directly connects to the honour that IFPE has given me—the 2019 Distinguished Psychoanalytic Educator award.



¹ This paper is a lightly revised version of my address to the 2019 IFPE conference on 18 October 2020. It is based, in part, on my tribute entitled 'On Generosity: The case of John Forrester' delivered at the University of Cambridge for the conference and memorial event 'The John Forrester Case,' on May 18, 2016.

² The author, Laura Cameron, was the recipient of IFPE's Distinguished Psychoanalytic Educator award in 2019, for outstanding contributions to psychoanalytic education in clinical and academic settings—representing the broadest possible array of psychoanalytic knowledge.

Figure 1. Laura Jean Cameron and John Forrester, London, 28 October 2015. LJC photo.

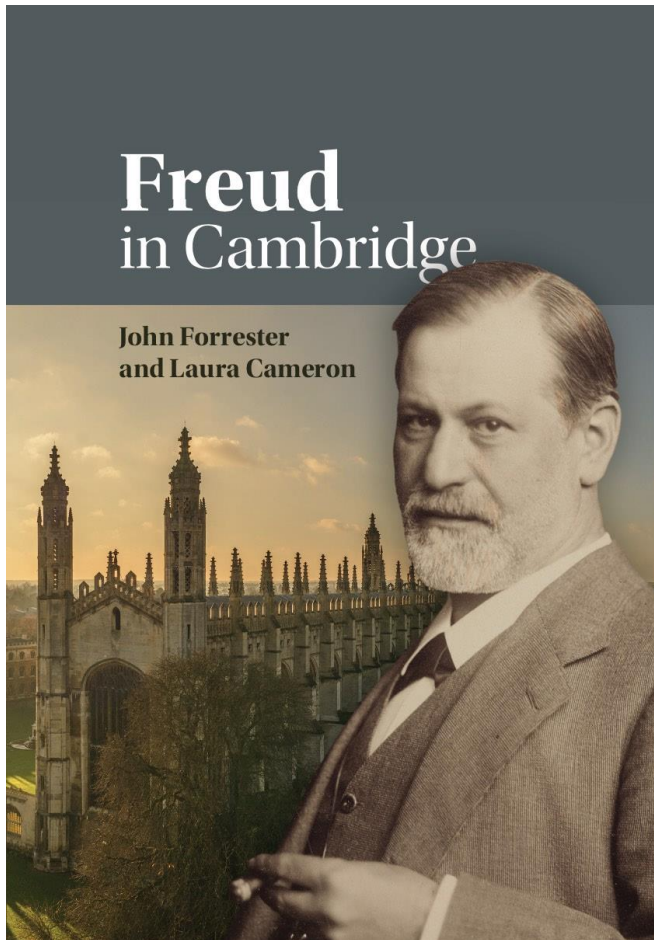


Figure 2. Book cover, *Freud in Cambridge*, Cambridge University Press, 2017. By permission.

John Forrester, my friend and my late co-author, was a brilliant and open-hearted Cambridge historian and philosopher. We created *Freud in Cambridge* (2017) together. And, in addressing this book, I want to remember and celebrate the life and work of this scholar. Our book explores how psychoanalysis, in a particular place and period, was able to cross into a host of disciplines ranging from psychology to anthropology, from biology to education, literature to philosophy. Diverse ideas and practices stemming from this fertile episode—participant observation, the ecosystem concept, Practical Criticism, Therapeutic Positivism, the Malting House experiment in childhood education—bear the stamp of psychoanalytic encounter. The book also considers how, in some instances, psychoanalysis did not travel or take hold in any lasting way.

My focus, for the purposes of this paper, will be less on content and more on the process of researching and writing the book with John. This is because I have a sense that describing our collaboration may offer some ideas on how generative openings in disciplinary borders can be sustained. This involves things like curiosity, surprise, serendipity and enthusiasm. Above all, it has to do with generosity, one of John's most astonishing qualities. I know John's generosity was witnessed or experienced first-hand by numerous people. I expect my own particular experience may resonate with that of others—and at the same time, may go some way to explain the making of *Freud in Cambridge*, the final draft of which we submitted to CUP just six weeks before John died of cancer, on November 24th, 2015. The manuscript was the product of research jointly sustained, mostly over long distances for the last stretch, and drafted, hashed out and discussed for a very long time—in fact, over 18 years.

It was an immense privilege to work with John. Author of many books including *Language and the Origins of Psychoanalysis* (Forrester, 1980), *The Seductions of Psychoanalysis* (Forrester, 1990) and *Dispatches from the Freud Wars* (Forrester, 1997), he was also the editor of the journal *Psychoanalysis and History*. It will be no surprise that his sweeping knowledge of the human and physical sciences, as well as the history of psychoanalysis, was essential to our book's envisioning and final completion. In this project—the sustained hallmarks of which were surprise, tenacity and inexhaustible excitement—it was (as I will explain later in this paper) Arthur Tansley's dream but, above all, John's intellectual generosity, that set things in motion back in the spring of 1997. Before I get to that story, I should note that many of the images that accompany this piece were attachments to emails that I pulled from our vast correspondence. Images from travels, favourite Cambridge places, from his back garden, from mine in Canada, mostly botanical; all images that seem fitting to share.



Figure 3. John’s Wisteria blooming in Kingston, Canada, Spring 2016. LJC photo.

I begin with the image of wisteria because John is, for many people, forever associated with that most Cantabrigian of flowering vines. In the inner courtyard of the Cambridge Department of History and Philosophy on Free School Lane you may visit the wisteria John planted in memory of the scholar Peter Lipton who had preceded him in the role of Department Head and died unexpectedly in 2007. When I learned from a gardener that my neighborhood in southern Ontario had a microclimate that could support wisteria, my family planted one that became “John’s Wisteria,” and, for the very first time came into bloom in the spring following his death, while I worked to bring the book through the final stages of publication. In its purple exuberance I felt vitality, joy and encouragement. In sharing its seeds the last few years, I have the sense I am propagating John’s good energy and relations of trust.³ The botanical metaphor

³ After presenting the talk at IFPE that became this paper, I had the opportunity to pass out seeds from this wisteria plant to IFPE members. However, I didn’t include instructions and I have since had questions. For those inspired to plant wisteria, I will herein share with you that spring is the time to plant and I understand that after nicking the seed’s hard coating, and after soaking it for 24 hours, it is best to start its life in an individual pot.

that begins John's classic "If p, then what?" paper (1996) about his case study project with "large branching structures" that threaten "to get out their author's control" also ran through our own unruly project that continued to proliferate in extraordinary ways and repeatedly outgrow updated outlines, word limits and press deadlines. John had enormous imagination and capacity: to me, John was the big-hearted gardener, truly the generous urban 'Forrester' that delighted to share in the new and unfamiliar, who radiated optimism and made academia for so many a warmer, more open and far less cynical place.

As a postgraduate in historical geography, my studies focused in part on Sir Arthur George Tansley, the British ecologist who introduced the term 'ecosystem' and to whom I alluded earlier. His papers were then housed casually in some drawers at the Department of Plant Sciences, University of Cambridge. Although I knew Tansley had written a best-selling book about psychoanalysis in 1920, *The New Psychology and its Relation to Life*, this aspect of his life was largely unexplored. I began to correspond with Freud scholars such as Michael Molnar, and I was given a lead on additional Tansley material in the Library of Congress in Washington, D.C.. This lead came with a warning that the deposit, which included an interview with Tansley, was held in the notorious 'ZR-Section' of the Sigmund Freud Archives that was restricted—not due for public release for several years, and under the control of Dr. K.R. Eissler, the eminent psychoanalyst, author, and head of the archive. At the time of my interest and correspondence with him, he was nearly 90 years old, and I would need to obtain permission from him.

Although I kept writing, Eissler's eight-word reply "I do not recall an interview with Tansley" (personal correspondence, April 10, 1997; Cameron, 2001) was as close as I got to the Freud Archive until I contacted John, who was at that time Reader in History and Philosophy of Science, about the psychoanalytic papers that I had been examining at Plant Sciences. One document appeared to be a transcribed letter from Freud to Tansley concerning the first patient of psychoanalysis, Anna O. With this 'find' that offered something of fresh interest to Eissler and which we eventually published in the *International Journal of Psychoanalysis* (Forrester & Camerson, 1999), John helped me engage Eissler in further negotiations. Within a few months, I received notice that the material was no longer restricted. I was *in*, thanks to John.

Tansley's contribution to the Freud Archive, as it turned out, was his own dream and self-analysis. It was a jolting reminder of a time and a place when psychoanalysis was recognized as a science, when it was a marker of scientific modernity to be psychoanalysed, and when a

dream, as a matter of course, had the serious potential to change an academic's life. While I had experienced John's actions in terms of validating my ideas—and getting me access—as more like the generosity of an ideal academic supervisor (that is, bracketing his own ideas and pushing mine to their limits), the relationship soon became, miraculously and comfortably, collaborative. Over the next several months, the dream material was augmented by many other finds and much serendipity. John, on a trip to the Freud Museum in Vienna found, by chance, that Tansley's personal collection of psychoanalytic books made up a significant portion of the oldest volumes held on the shelves, while the museum staff had no idea who Tansley was. Besides astonishment and gratitude, what I felt then was John's interdisciplinary generosity. In the late 1990s, the history of science was having its spatial turn, and geography was full of the history of science. Tansley's dream story made a fascinating case study in the significance of dreams in history, enabling an examination of the part they might play in an individual's life. And Tansley's life studied in place—an articulated moment in a network “of social relations and understandings” (Massey, 1993, p. 66)—was productively revealing of several more cases.

In the cohort of scholars from the 1920s and 1930s about whom we were studying, John, so fascinated with the making and remaking of disciplinary boundaries, was also taken with the polymaths resistant to specialism, and the unlikely groupings that resulted. For example, the 1925 Cambridge Psychoanalysis Group was made up of first-class scientists that included James Strachey, John Rickman, Lionel Penrose, Frank Ramsey, and Harold Jeffreys—in other words, a translator, a psychiatrist, a brain and logic scientist, a philosopher of mathematics, and a geophysicist. Along with the ecologist, Tansley, all were eager to explore an area outside their expertise and found no obstacles to common work and discussion, a semi-wild garden full of volunteers and surprise.



Figure 4. Garden of Little St. Mary's, Cambridge, England, undated. LJC photo.

Tansley himself chose an urban metaphor for his ideal: he hoped for psychoanalysis in his time to be “less like a defensively stockaded camp and more like an open city” (Cameron & Earley, 2015, p. 474)—an ideal that resonates so well with the mandate of the IFPE as stated on its website:

“...its function as a forum, a home for thinking, characterized by a willingness to engage with both ideas and experience... This freedom encourages discussions that mutually broaden our dialogue with other perspectives and other disciplines, and that expand the social and cultural understanding and applications of psychoanalysis.”⁴

It makes me think too, of course, of John Forrester and our delight in ‘finding’ so many others, including the unexpected and the marginal, who shared in this vision.

⁴ Retrieved from: <http://www.ifpe.org/aboutifpe>



Figure 5. Blaze Maple, Kingston, Canada. LJC photo sent to JPF: 22 October 2012.

John and I published joint papers on Tansley and his psychoanalytic networks (Cameron & Forrester, 1999, 2000; and Forrester and Cameron, 1999), and our massive research and email files continued to expand as I returned to Canada with my family to take up a position at Queen’s University. John and I then planned a book, based on our earlier papers as well as on research we each had been pursuing on related topics. Administrative loads, competing projects and health challenges slowed us down, but we also faced denials of access. The Eissler hurdle was echoed when I was told by the esteemed gatekeeper of a most relevant Cambridge departmental archive that there was nothing there for me to find. John experienced similar obstructions with that individual, and we joked we might dedicate the book to him.

In a couple of other ways, the book almost never got started. At the very beginning of the project, I experienced a break-in at my Cambridge flat while I was at home, an event resulting in no physical injury but requiring some serious care and a temporary return to Canada. I came back soon enough, but interestingly, the psychiatrist who helped me deal with the incident strongly recommended against engaging with psychoanalysis—at least until my PhD was completed.

And perhaps, there were blocks against John then too. I have been asked often, ‘Why did this local Cambridge project begin with an outsider—me the colonial—bringing material to someone who *was* Cambridge, steeped in Cambridge’s history of science?’ Certainly, John had

lots of other projects in progress, but there was also disciplinary prejudice, the traditional suspect status of local history, the taint of parochialism. For me the lowly 'local' was familiar territory: I had just published *Openings*, a book on a local history of lake drainage in British Columbia, telling a story of Indigenous dispossession, erosion of memory, and environmental destruction. The book was set in the same period, the 1920s, during which this lake was being drained with the biggest pumps then in the Dominion, and during which Tansley was on the couch with Freud. No connections I admit, save perhaps Freud's simile: "Where id was, there ego shall be, a work of culture not unlike the drainage of the Zuider Zee" (Freud, 1964, p. 80).

My geography research at Cambridge however was a local history of knowledge, focused on the Cambridge bubble—gentlemen's scientific networks and their power to define nature, a study to which Tansley was central. The spatial turn in history of science and the call in anthropology and science studies to "come home from the tropics"—to appreciate that the field was "here in the institution" not just "over there"—was an aid to local geographers and historians in terms of theoretical context and justification. And for John, somehow, this new unlikely and unfamiliar character of Tansley, and unexpected entrée—through his archived dream and through this outsider Canadian—offered a form of permission and some unexpected energy to turn the lens upon home turf.

John loved the unlikely and the marginal, and repeatedly told me that I had extraordinary and uncanny powers to find things. I thought the same of him. This impossible trust of course gave us super-powers. And as so many others have experienced, working with him was wonderful, and even therapeutic, in some way. Many years before the project was over, he wrote: "The thing about our project, over all these years now, is that it keeps unfolding new vistas and connections. It continually amazes and delights me" (Forrester, personal communication via email of October 14, 2005).

The research continued and the book grew, enhanced most substantively by John in the period following his term as Head of Department. As an oral historian I also interviewed many people over those years, including a former student of the Malting House School, the Cambridge nursery run by Geoffrey Pyke and Susan Isaacs, based on science and psychoanalysis (Cameron, 2007). Of course, life happened all through this, and I need to again acknowledge John's generosity: not intellectual, not academic, just generosity—full stop. My husband and I had a son, Arden, not long after the start of this adventure. One of my most vivid memories of John at that time was his visit to our flat after our son's birth, beaming and bearing armloads of

daffodils. Since then, we've always had daffodils for my son's birthday. And inevitably Arden himself became entangled in the project: amusing Tansley's granddaughter, visiting Wittgenstein's final resting place, testing out a chair formerly used by the children of the Malting House School.



Figure 6: Arden Rogalsky at Ludwig Wittgenstein's resting place, Ascension Parish Burial Ground, Cambridge, England, c. 2001. LJC photo.



Figure 7: Arden Rogalsky in Malting House School chair, c. 2001. LJC photo.

Besides plants and intellectual ferment, John’s emails were full of his own family; he and his wife Lisa Appignanesi, with whom he wrote *Freud’s Women* (1992), cultivated an example of generous living well beyond their garden graced by the “amazing Daphne” and the Camellias. His children and his grandson, little Manny, filled his last years with joy. We had so many people to thank for helping sustain and complete the book project, and of course we were endlessly grateful to the people about whom we were writing, gone though, as most of them were, but who left us so much to think about. In an email exchange about where in the book to place one of these characters—the undergraduate Sebastian Sprott, who traveled to Austria in 1922 to find Freud and invite him to Cambridge—John wrote: “this often happens to me in thinking of these lives. All lives end in dust, I know. But I catch the dust in my throat a lot writing our book...” (Forrester, in a personal communication via email, 28 March 2011). I am catching the dust now too, but more than anything, I am thankful today for the feeling, remembering John with you in this paper.



Figure 8. The Great Oriental Plane Tree in the Emmanuel College Fellow's Garden, May 2013. LJC photo.

While the book was growing, we sometimes would meet to discuss the research and writing in a favourite garden or with a special tree, such as the amazing Plane Tree in the Emmanuel College Fellow's Garden. The poet, Amy Levy, wrote:

Green is the plane-tree in the square,
The other trees are brown;
They droop and pine for country air;
The plane-tree loves the town (1889, p. 17).

Under its tangled network of limbs that stretch out over the College walls towards the bus station, I'm reminded of John and our proliferating project that was in some danger of never ending, but also of John himself and his sharing of the finest of archival, intellectual and boundlessly educational adventures. I will be eternally grateful for that and will always think of his generosity entwining with and uplifting our lives, giving courage to follow dreams and curiosity, reaching up and over walls.

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Exegesis of the Tao Te Ching, Genesis, With Borders and Without Borders

by Jack Wiener, LP, CDMT

This paper will address what it is like to experience the self—with borders and without borders. I intend to address the mythic, historic, and natural development of such separations. I will explore how separations impact transference and countertransference and how the history of such separations have roots in the Bible and in ancient Chinese texts. I suggest a recourse for sustaining our sense of intimacy and our endowed capacity for the simplicity of feelings.

The very notion of creation itself is also the notion of the first border; it is the border between the amorphous everything, and the defined something that now stands apart from the everything as a something. Dating to the 5th Century BCE, the *Tao Te Ching (1988)*, a Chinese cosmogony attributed to Lao Tse,¹ alludes to creation as follows:

There was something featureless yet complete, born before heaven and earth; Silent—amorphous—it stood alone and unchanging. We may regard it as the mother of heaven and earth. Commonly styled "The Way" (Mair, 1990, p. 90).

The Way gave birth to unity, unity gave birth to duality, duality gave birth to trinity, trinity gave birth to the myriad creatures. The myriad creatures bear yin on their back and embrace yang in their bosoms. They neutralize these vapors and thereby achieve (Mair, 1990, p. 9).

Why, I ask, would unity follow something “*featureless yet complete?*” The answer may be in considering that the notion of unity is a constructed order, it may represent a distinct part of the mind, and suggest other potential constructions—constructions that, therefore, are the result of divisions. It is worthwhile here to note that from the Tao (the formless *Way*) eventually comes the binary (the *Yin* and *Yang*), and that it is not just in Chinese cosmogony, but in many ancient texts. For instance, in ancient Egyptian

¹ Lao Tse 605-531 BC

cosmogony, order springs from the chaos of the “lifeless waters of chaos” called the *Nu* (Fleming & Lothian, 1997, p. 24).

The Old Testament (Genesis: 1,2), states, that the earth was formless and empty, darkness was over the surface of the earth, and the spirit of the Lord trembled, on the face of the waters. And here too, as in the *Tao Te Ching*, and as in the Egyptian *Nu*, there is an amorphous and indescribable immensity that has no division. So immense and empty that “the spirit of the Lord trembled!” It is also worth noting here that the stomach of an infant spasms from the diaphragm, when that stomach is empty. The body trembles. The Lord trembled right after the separation of *heaven* from *earth*. Does the infant sense emptiness as separation? The sentient infant lives in the amorphous – without borders.

I begin by referencing the *Tao Te Ching* because it relates directly to my over sixty years of working with improvisational movement, an approach that elicits unconscious gestural impulses—from pre-conscious somatized feelings. What emerges from the silence within the body, *like from the lifeless waters of chaos*, is a sensory focus and muscular expression. The *silence* emanates by virtue of a sustained *tactile* sensitivity to *a perceptual sensation of motion* passing through connective tissue, mostly muscles, connecting to the next set of muscles in sequence. This incremental perceptual sensitivity of motion eventuates in a continuity without beginning or end in, what I have called in my method, the *interplay of muscles*. From the amorphous, come this sensory focus that then transforms the physical into a creative expression of preconscious feelings that had no name or route to expression. The process brings to mind the “amorphous” sensation presumed to take place in infants during the initial months of life, when there are no words (Stern, 2014).

The transformative process of the *interplay of muscles* begins with contact of the sole of the feet to the ground. This contact is a tactile sensation and normally is experienced as an irrefutable one. This tactile sensation can be established anew at any time. Perceiving tactile contact through the feet passing

through the ankles, through the musculature of the calves and through the rest of the body necessitates incremental adjustments in the torque of the musculature of the body in order to perceptually sustain the *tactile* sense of motion.

To make and to synch these incremental adjustments, requires that the groupings of muscles be differentiated in perception, and that, from the amorphous some ordering takes place. The ordering via incremental adjustments serve to realign the borders of the now differentiated sets of muscles, to align the long-established muscular and skeletal misalignments that commonly develop unconsciously over a lifetime. The process eventuates in a clearer transferring of motion as we stand and walk and ultimately as we dance. This flow of motion constitutes *the interplay of muscles*.

This highly subjective process, one that taxes our patience, and can present a formidable psychological roadblock to such integration. The most natural way to incorporate this sensory tactile process is while standing and walking.

Experience has convinced me that my description of the interplay of muscles probably evokes the imagination of readers to visualize the direction of motion. However, *tactile* sensitivity is different from imaging motion. Imaging is vision turned inward. Imaging is quick, an anticipation of the end result, a condensation of the textural process, as in dreams, an unwitting objectification of the sensed experience. An acute extreme of vision turned inward is the defense of depersonalization, during which one loses all sense of reality.

The *interplay of muscles* is an improvisational exercise in the psychoanalytically- informed creative movement therapy I practice. Students in their fifties, sixties, seventies, even eighties, seasoned verbal and physical professionals don't know, and often can't describe, what they felt when the improvisation ends. They felt different, unlike their habitual sense of movement or dance. As if the internal monologue

of self-observing ego construct had been silenced. While watching, I am sometimes stunned by the “*I don't know what I felt*” comment, because the feelings evoked in the observer to the organic flow of movement is so compelling. I suspect and assume that some of you have sensed this with patients. The disparity between, ‘*I don't know what I felt*’ and our unquestionable sensed feeling impressions of what the patient provoked in us. We, the observers, feel impelled to jump in to share our empathic associations. However, the disparity between observers and observed doesn't diminish even if that sharing is done. It's as though our observational experience, our emotionally sensed associations to the patient, don't quite pierce the silence of the mover. It's not unlike an interpretation that doesn't correspond to the patient's sentient reality.

Presence is what I call this experience of the person improvising. Presence rivets the observer's emotional attention. The improviser's non-verbal feelings traverse like quantum energy onto our sentient unconscious. Space and time don't seem to matter. The borders between observer and observed seem to melt away and in the observer, and there is that feeling of the initial unity mentioned at the outset of this paper. Neuro-psychoanalysis tries to explain (Smith & Solms, 2018). Explications fall short of how deeply we are moved. It testifies to the silent sensate transmissions during the first weeks and months of life when such transmissions are borderless and amorphous. It reinforces for me, the depth of our psychoanalytic commitment, as well as the resistances to wholeness with which we contend. We need to reawaken to the amorphous as constant, alongside of our capacity for analytic differentiations and dualities, and embrace our longing for unity. To sustain the tactile requires a physical sensory awareness and the capacity to both differentiate, and to experience the amorphous.

One adult confronted the value of this silent emotionally evocative improvisational expression. “What's the value of what we do unless we are able to know it?” The frustration of “not knowing,” and the suspension of her associations to gestures, shapes, rhythms, space, made her anxious. The body to mind connection felt severed by the strong a focus on the tactile motion. Touch, the basis of tactile, is a

level of experience that precedes cognitive consciousness. I've called the tactile "being in the body" and the latter, "being in the mind."

The isolation defense (Freud, 1961), a late psychosexual developmental defense, speaks of the notion of superseding the sentient experience. The feeling is sensed, but the name or metaphor for the feeling is stronger than the sentient experience itself. I recall one of my supervisors saying, "You listen for the patient's problem so you can solve it. You're not listening to the patient's feeling." I was being told that I was avoiding the intimacy of true empathy. It took me many years to experience the distinction. I went into psychoanalysis "to know!"

The visual shortens, compresses the time of the felt into the symbolic, while the tactile is immersive, giving the feeling its natural, evanescent time. The isolation defense is a fear bordering on terror of being taken over, overwhelmed by the Other. Words can tend, like an unsuspecting virus, to subordinate intimacy. Words can overshadow the infant/toddler's kinesthetic/feeling experience.

A number of years ago, a patient came to me wanting to explore why her hand had mysteriously frozen. She consulted a neurologist, who determined that it was not organic. Physical therapy was prescribed, and her frozen hand got better. Still a tightness in her throat and chest persisted, and that is what she presented when she came for the first session. She recounted standing with an intimate friend, an older teacher. This older woman was formerly a nun, who subsequently got married, had children and was now teaching at a Catholic high school for girls. The principal of the high school, a nun, approached as they stood chatting, and in an unsympathetic tone of voice, told the older teacher, "*I am not renewing your contract for next year.*" The severity of the principal's tone of voice, and the concern for her friend and her potential financial predicament paralyzed the right hand of my patient. Her emotional repression to the principal's unsympathetic, heartless pronouncement seeped through her skin into her arteries, the hysterical conversion was instant and silent. It began in the hand and spread upward

through her arm, into her throat. The hand with which she did her work and created, and expressed herself, was connected to a silenced voice, a silence within!

Jean Piaget (1954) called the period from birth to 18-24 months the *sensorimotor stage* (p. 177). Rene Spitz (1965) found a higher incidence of infant deaths in conditions where there was a lack of touching and playing with the infants. I also found a Spitz video showing the grotesque rigor-mortis posture of an infant to whom attention was not paid for far too long a period of time. A frightening sight. This was long before the now more common infant research studies of Mahler, et al. (1975) and Stern (1985).

The *sensorimotor stage* includes rolling over by 4 months, sitting by 6, followed by creeping, encompassing three stages, and ultimately unimpeded spatial locomotion, crawling, the elation of standing, walking, running, and climbing. Margaret Mahler called the 18-24 months, *the stage of symbiotic omnipotence* (Mahler, 1979, p. 79). A stage of such profound emotional depth that it remains idealized by many, albeit vicariously, in front of the television watching football, baseball, soccer, cricket, and Olympics, into old age. Some of us in our youth developed physical levels of daring and admiration. The cognition researcher Piaget called the following stage of development the *operational stage* from 2-7. Fred Pine (Mahler, Pine & Bergman, 1975), a developmentally focused psychoanalyst, who worked with Mahler, believed that psychological awareness comes into play at the age of seven. It takes time to become psychologically functional, or for the arrogance of the mind to degrade the sensory, through the formation of borders, into objectified concreteness.

These are all separations from the silent amorphous waters mentioned in the Tao Te Ching and in Genesis. As noted earlier in this paper, I have come to call the silent amorphous waters—*presence*.

Borders can divide us from our generic and amorphous life force, what I think of as our inborn absorbing intimacy. When the body is separated from the mind, we split our sentients from our more

conscious relatedness—transference is split off from this life force and our countertransference is silenced by the denial. The fear of being overwhelmed is often met by distancing—a self-conscious withdrawal against the borderless imbalance during which our identity vanishes.

Is the implied message of creation myths—that creation is separation? Is creating borders the unavoidable process of development? Do we, by our gifted ability to differentiate, unwittingly separate the sensory creative drives from the sentient amorphous? Is the infant's existential terror of the sentient experience, the catalyst for the compulsion to act-out physically and vocally to deal with the unbearable emptiness? Is Eve, God's projection of Adam's emptiness? After all Adam was created, God said, "*in our image*," an act of imagination, and an act both of creation and separation.

Is God a part object of the amorphous silence? Is the serpent a rebellious part object of God's grandiosity, the creator, an emerging self out of the void? Is the condemnation to forever slither, a divorce from the lofty grandiosity of imagination to which we will always be connected? I wonder whether these persistent separations are splits from our connection to the silence of our tactile sentient and amorphous being?

The "*lifeless waters of chaos*," the Nu, is the most difficult aspect of psychoanalysis, the silence held within the body, the vault of repression wafting the scent of loneliness. I have come to understand these splits through my improvisation movement work as unconscious bodily manifest dissociations, gestures isolated from the continuous wholeness of motion, or in musculoskeletal terms the result of habituated misalignments. These misalignments are behaviorally characterized as mind/body splitting—a much too common developmental detour which I address in my book, *Out of Aloneness: Using Movement for a Healthier Mind, Body and Spirit* (Wiener, Unpublished Manuscript)

All of us can experience ourselves present by not departing from our psychophysical tactile awareness, despite our marvelous, imaginative fertile minds. We need to sense tactile motion within the muscles, as has been my lifetime journey, even when we are not moving. This tactile perceptual awareness facilitates feelings wordlessly emanating with no concern about borders or separations.

It is the life force of a *pas de deux*. When the transcending motion is alive in each of the partners, we sense the passion, the madness, the coldness, the borderless love. But, when the tactile motion is not present, we grasp the symbolic, the intention, we may even be sufficiently versed to marvel at the choreographic inventions. We will probably feel pride in our discreet perceptions, but that is little consolation for that fact that, without presence, we will not live in the moment that keeps us grounded in the simplicity of feeling.

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The Immigrant Adolescent and the *In-body* Issue

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Abstract

In this paper, I propose to discuss the effects of anxiety upon an adolescent in the midst of the process of immigration. I will discuss the development of this case along with a discussion of the subject's symptoms and adolescent crisis. I will use the expression coined by Colette Soler, the *in-body*¹ (2019) to describe the way that the patient's body communicates her experience, and I will present my own slight variation of this theoretical perspective on this concept as it applies to the case at hand. From clinical practice, we will see that the relocation of a young immigrant is imbued with elements that are not easily assimilated. These elements are imposed by the Other and incorporated through *in-body* impositions that are demonstrated through the clinical complaints and begin to be resolved through treatment.

In this present work, I propose to discuss the effects of anxiety on an adolescent in the midst of both the process of immigration and the crisis of adolescence. To touch upon the effects of this "talking" body, I will use the expression coined by psychoanalyst Colette Soler (2019), the *in-body*. From clinical practice, we are advised that the relocation of a young immigrant is imbued with elements

¹ Or, as Collette Soler (2019) put the term, in its original French, "*l'en-corps de sujet*."

that are not easily assimilated, but which are imposed and, at best, incorporated at the time of the Other, in the Lacanian sense, impositions.

The first complaints arise as an indication that this extemporaneous incorporation has in-body consequences. Guided by the Lacanian assertion that the subject is not a body, but has a body, my approach to this work is to reaffirm and return to the "mystery of the speaking body." The lack of place caused by the phenomenon of immigration requires both greater care by the parents and a need for the issues to be promptly resolved so that the suffering does not take on greater proportions.

The Immigrant Adolescent and the *In-body* Issue

The immigrant is a foreigner, a being who will always be on the edge of a culture and will never feel as if they belong. We say it as if it were big news, and writing this observation causes me a strangely familiar discomfort, the well-known uncanny (Freud, 1976). How could this be a condition exclusively associated with the experience of immigration? The other day I had the pleasure of coming across a phrase on the Instagram site of art curator Hans Ulrich Obrist wherein he quotes the artist Conrad Shawcross who stated: "Migration is older than language."²

Shawcross' phrase reminds us that migrating, and immigrating, are movements that reflect the history of humanity. All the fury and fear that has been experienced today with cultural fluidity, as a result of refugees and immigrants in the search for a better life, have given way to culture in a primarily brutal way. In the invasion and seizure of geographical and subjective spaces, language has been deconstructed, reconstructed, and transformed into this cultural mosaic that is the symbolic world as we know it. What makes culture into the stuff of non-belonging and invasion, is that, as Walter Benjamin (1940) reminds us:

² Retrieved from; <https://www.piwox.com/tag/ConradShawcross>

“there has never been a document of culture, which is not simultaneously one of barbarism. And just as it is itself not free from barbarism, neither is it free from the process of transmission, in which it falls from one set of hands into another” (p.5-6).

As such, with this particularity of culture, the *substance body* of a baby, in its uniqueness, will be assaulted by the other who introduces him to the world according to their perspectives.³ Then, the infant accepts the invasion and allows a border to occur, *in-body* (En-corps).

Soler (2019) plays with the French-language homophony of the Lacanian (1972) Seminar “Encore” (Even More) with the expression *En-corps* (*In-body*) to emphasize the body as a language effect, while maintaining the tension between the body included in the language (significant) and the language incorporated into the body (where the symbolic takes shape). The admission of the body in language and the incorporation of the symbolic contribute to the understanding of the Lacanian idea that the subject is not a body, but the subject has one body and only one, and it is from where he speaks (Lacan, 2003). To clarify, Lacan is saying that you must have a body to speak and you can only be a “speak-being”—a being that only exists through language from this body.

To speak of the body itself, I will use an expression used by Lacan in his Seminar “Encore” (1998), substance of the body. Understanding that the drive body is not the animal body, and that it is a denatured organism, as Colette Soler reminds us that drive as a language effect is a Lacanian viewpoint. In his first teaching, Lacan deals with the body of the imaginary. Lacan thinks of the body through the mirror stage, through which the body gains a libidinal dynamism. The imaginary body has a mediating function in the relationship of the organism to its reality, and the imaginary is not the image of the body or its representation only, but it includes the body in its real consistency that is beyond the image.

The second Lacanian thesis regarding the body is that language gives us a body: “the body is a fact of language” (Colette Soler, p.35). At this point in his teaching, Lacan brings an operation that

³ Here I refer to the other of the imaginary.

retroacts over the stage of the mirror indicating that it was not the image, but the language that had an operative value. Lacan (1998) raises a question about the substantial dimension of the body:

“Isn't that where the psychoanalytic experience is supposed to be? - the substance of the body, with the proviso that it is defined only as what it “*jouit*” [enjoys]” (Soler, p.35).

Lacan goes on to say that “*jouit*” a body only happens because it is embodied by the signifier.

Therefore, I want to add the additional notion here, that when I refer to the *substance of the body*, I conceive of it as maintaining the tension between a body that is not symbolized, but that is also not out of language alone, but is also a living body, while not reduced to only the organic condition.

Case of Sarah

So I begin our discussion of the case with a fundamental question: Could this non-belonging, that shows itself upon immigration, be present since the beginning of life, in the helplessness of a being who comes into the world without a language of his own, waiting (even without knowing) for the Other to insert him into a significant chain? Can we assume that, like the immigrant, with each move towards a certain psychic restructuring, supported by this Other, the little subject will cry out for a place of recognition, of belonging, in a world that does not belong to him?

The fact is, the world will never belong to us, nor will we feel completely owned by it. In the eternal attempt to capture a language, a certain psychic structure is constituted of memory language. And so, as we return to the foundations of the symbolic, it is possible to find anxiety as its starting point.

Of the various forms in which this anguished anxiety affect can be presented, the body is the most enlightened scenario, for it is in the *substance body* that excess presents itself. So, taking excess, the anxiety, as a starting point I will get close to the edge of these two extreme experiences: adolescence and immigration and show how the symptomatic setting becomes confused, blended and blurred.

Sarah (fictitious name) migrated with her mother, stepfather, and half-sister (her mother's daughter) to another country. At 13 years of age, and 34 kg. (75 lbs.), she doesn't want to eat, she

doesn't want to speak, and she doesn't give in to appeals—instead, she closes up. In the interview with the mother, much is said about her, giving rise to the statement: “And so, we have the Problem Sarah.”. The daughter is presented as a problem, which does not resonate with the mother’s insistence that Sarah become a laid-back, communicative girl who presents herself in the same communicative and sociable manner of her mother and father. Both parents are very similar. They separated when Sarah was 3 years old and are still living in their home country.

While her father and mother are both very convincing, friendly, articulate, and resolute, Sarah is cornered, frightened, sullen, closed, monosyllabic and has lost her appetite. At the first meeting we talked about food, her longing for the flavors of her childhood, and when she talked about food, she introduced me to the places and people with which the foods were associated. In ways she seemed more childlike than expected from a 13-year-old girl about to turn 14, but in other ways, smarter and more rational than most of her peers. While her parents complained about this delay in becoming a young woman, she had no interest in such a change.

Sarah’s parents insisted on the idea that the change of country caused her lack of appetite, and while not discounting the contribution of immigration to the picture, to me there is something more symptomatic, an unconscious choice linked to the elements of anorexia. Eventually, this symptom presented itself as a deprivation when they both discovered that she had searched for some videos on the subjects of diet and anorexia. She developed an imaginary idea of these symptoms, we talked about them and their consequences, and she answered me decidedly that it is not anorexia. She rarely responds in the affirmative, she whispers answers, and lacks the courage to ask questions. Her parents insist that I get to the point and convince Sarah to eat more, but I stand by her and refuse to do what they want.

In Sarah’s sessions, we visited more fun places, and resumed talking of her childhood. On two occasions she tells me she feels she’s from “neither there nor here:”

“I don't feel Brazilian anymore, I don't want to go back there, I want to stay here with my mother. But I don't feel I am from here either. I feel like I'm not there anymore, but not yet here either.”

She expressed a desire to move to a new school because it has more immigrants—people who will understand her better.

Besides being neither from here nor there, Sarah is also neither a child nor an adult. In the next conversation, she tells me how hard it is to find clothes, and because she is no longer a child, she cannot wear “cute” clothes, nor is she yet an adult. At no time does she refer to the issue of her thinness. Talking about the clothes led to her discussing a curious decision. She reported on how strange it was to see her mother buying colorful pants that drew attention to her hips, at which point Sarah decided that she no longer wanted to wear colorful pants, since she does not want people to look at her hips.

To be young and to grow up, means a definitive move from a certain position to another position, and she is, so far, unable to resolve her reluctance to make such a move. As the treatment continued, it seemed that her untenable position also concerned her father. She does not keep any photographs of her father, and each time she talks about him in her session, she gets emotional and closes up. At first, during her discussion, she does not feel angry, and just can't give words to what she feels. She has not lived with her father since she was 3 years old, and even while she lived in Brazil, they didn't see each other very much. These days, the geographical distance seems to have made the relationship even more fragile. They talk once a week, and he usually calls at the time she's having dinner. Sarah has already explained to him that it is not a good time, but it is the time he has for her.

Sarah admonishes herself to give a more loving response to this father than she tends to offer. She feels an ethical obligation and duty to do so. During the phone calls, her father is present in only a didactic way, trying to educate her about literature, politics, and eating well. She lacks nourishment, lacks nourishment for the love she needs to live out the subjective position of daughter

and allow herself to become something different. In the emotional sense, she has never felt that she was her father's baby, he has yet admired and valued her properly. The mother presents herself fully and ideally.

Sarah needs to "swallow" this father and she to seem "satisfied" with this excessive mother, there is no room to "*grow*", to *trou*, to just be and to *speaking-being*⁴ Sarah. Her mother is not a mother who satisfies her, she is a mother who makes her full, who exceeds and does not allow anything that belongs to Sarah herself. In the context of either parent, she feels that there is no room to "*grow*." She asks me to help her with her father and to send him a more assertive message. "Tell him that when I go there, I want to choose my dresses, and my books, and also say that I don't understand anything he says about politics, and besides it doesn't interest me."

During the course of our work together, she went to meet him, it wasn't good, she doesn't want to go anymore, and she doesn't know how to say it. She's afraid her father won't love her anymore if she states her feelings. She reported that while visiting, her father didn't change his routine to be able to spend time with her and she felt neglected and felt that she was being punished during the time spent waiting for him. She recognized that this is a feeling she's always had.

Her life is only moving with her mother, but at the same time, she longs to have a life of her own in this new country. However, with each return to Brazil, she feels she has lost something, feels that she is losing something in exchange. On one hand, Sarah longs to have a life of her own in her new country, but on the other hand, her mother is all the reference that she has. She passively puts her trust for every decision into her mother's hands. Although she doesn't always agree with or think like her mother, she accepts her mother's decisions every time. Sarah is afraid to speak up and oppose her mother's judgments, and lives with the consequences. It took almost a year of our treatment for her to allow herself to state that she sometimes finds her mother annoying. She expressed this feeling after realizing that her mother did not genuinely listen to her, take her

⁴ Or as Lacan sometimes put it, *parlêtre* (drawing from Heidegger's philosophy).

opinions into account in decision making, and that her mother made decisions that affected the two of them according to her own desires.

At this point in her treatment, I helped Sarah with the pivotal task of working to reclaim this territory, the territory of having preferences or desires, and of wanting some self-determination in her life. It is not an uninhabited territory: it is just that this inhabitant (Sarah) doesn't know how far she should go to work her own soil. So many statements and so little understanding of what governs an appropriation. But, no, her body hadn't been fully appropriated, she is struggling against the attempts. Sarah is struggling, that is, she has not been fully colonized. She has desires that are not recognized, not even by herself at the beginning of treatment, but at the moment she can already talk about them. In order for her to regain ownership, her treatment had to help her to transform the rigid frightening edge that points to a precipice with each attempt to walk forward on a coastline, and to accomplish going in her own direction, of her own choosing. Her territory would never be without marks of conquerors, but for her to become her own person, she needs to continue to cross borders and discover coastlines from where she should start navigating in the directions of her own choice.

Sarah wants, and was becoming ready, to move ahead on her own and doesn't know how to say no to what they offer her as if it were a feast. She does not feel the flavor. Over the ten months of sessions, where she regained some control of her body,⁵ she has also regained 7 kilograms (15 pounds). I indicated that it was time to celebrate, because Sarah is now beginning to journey in her own time and mapping out her life and her own decision-making territory.

⁵ Once the symbolic is on track, we have a knot, articulating the symbolic, real and imaginary. So, the body to which I am referring at this point is the symptomatic body, which means having the best use of your symptom.

Though not fully expressed yet, she has gained strength in learning to speak her language. As she migrates from her childhood country, and now, also from her childhood body, and, importantly from her parents' language to her own language, I listen to her.

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