

# **A Peoples History Of Psychoanalysis**

## **A People's History of Psychoanalysis: Reclaiming the Narrative**

**Author:** While a book titled "A People's History of Psychoanalysis" doesn't currently exist, this report imagines such a work, drawing upon existing scholarship and exploring what such a history might entail. The hypothetical author would be someone with expertise in both psychoanalysis and social history, perhaps a historian of medicine specializing in the social and cultural impact of psychoanalysis, or a psychoanalyst with a strong grounding in historical methodology. Their expertise would allow them to synthesize theoretical insights with detailed historical analysis, providing a nuanced and critical perspective.

**Publisher:** A fitting publisher for "A People's History of Psychoanalysis" would be a reputable academic press known for its publications in the humanities and social sciences, such as Oxford University Press, Cambridge University Press, or Routledge. These publishers have established reputations for rigorous peer-review processes and a commitment to scholarly excellence, ensuring the book's credibility within the academic community.

**Editor:** The editor would ideally possess significant experience editing books in the fields of history, psychology, or the social sciences. Their expertise would involve ensuring the historical accuracy of the work, facilitating clear and accessible communication of complex psychoanalytic concepts, and navigating the potential sensitivities involved in exploring the social and political dimensions of psychoanalysis.

### **H1: Unearthing the Untold Stories: A People's History of Psychoanalysis**

A hypothetical "A People's History of Psychoanalysis" would challenge the dominant, often elitist narratives surrounding the development and dissemination of psychoanalytic theory and practice. Traditional accounts tend to focus on the contributions of key figures like Freud, Jung, and Adler, often neglecting the broader social and political contexts shaping the discipline's trajectory. Such a "people's history" would aim to correct this imbalance by centering the experiences of those traditionally marginalized within the psychoanalytic narrative: patients, marginalized communities, and practitioners who challenged the established orthodoxy.

### **H2: Beyond the Viennese Circle: Expanding the Geographical and Social Scope**

A key element of "A People's History of Psychoanalysis" would be its geographical and social scope. While Vienna played a crucial role in the early development of psychoanalysis, the discipline rapidly expanded globally, adapting and evolving in diverse cultural contexts. This "people's history" would

examine how psychoanalysis was received and reinterpreted in different parts of the world, exploring its interactions with local traditions, social movements, and political landscapes. For example, it would investigate the impact of psychoanalysis in Latin America, where it became intertwined with socialist and anti-colonial movements; or in the United States, where it adapted to the pressures of commercialization and the influence of different schools of thought.

### **H3: The Voices of the Marginalized: Patients and Their Experiences**

Traditional accounts of psychoanalysis often prioritize the theoretical contributions of its founders, while the experiences of patients remain largely unseen. "A People's History of Psychoanalysis" would strive to give voice to these often-silenced individuals. By analyzing case studies, personal accounts, and archival material, it would explore the diverse ways in which psychoanalysis has affected people's lives, highlighting the successes, failures, and inherent power dynamics within the therapeutic relationship. This might include exploring the experiences of patients from diverse racial, ethnic, and socioeconomic backgrounds, and examining how psychoanalysis has both helped and harmed them.

### **H4: Challenging Orthodoxy: Dissenting Voices and Theoretical Debates**

The history of psychoanalysis is not a monolithic narrative. Throughout its development, there have been significant internal debates and dissenting voices that challenged the established orthodoxy. "A People's History of Psychoanalysis" would give space to these alternative perspectives, exploring the contributions of feminist psychoanalysts, anti-racist theorists, and other scholars who have critiqued and reinterpreted Freudian thought. This would involve examining the evolution of various schools of psychoanalytic thought, such as object relations theory, self psychology, and relational psychoanalysis, demonstrating how these approaches challenged and expanded upon the original Freudian framework.

### **H5: Psychoanalysis and Social Justice: Engaging with Political and Cultural Movements**

Psychoanalysis has not existed in a vacuum. It has interacted with and been shaped by various social and political movements throughout history. "A People's History of Psychoanalysis" would explore these connections, examining how psychoanalysis has been used (and misused) in relation to social justice movements, political ideologies, and cultural shifts. This would involve analysing the deployment of psychoanalysis in areas such as gender studies, anti-racism, and LGBTQ+ activism, as well as critiquing instances where psychoanalysis has been used to reinforce social inequalities or justify oppressive practices.

## **H6: The Commercialization of Psychoanalysis: Access and Inequality**

The commercialization of psychoanalysis is a crucial aspect of a "people's history." The accessibility of psychoanalytic treatment has always been constrained by its cost, creating significant inequalities in access. A "people's history" would explore these inequalities, analyzing the ways in which socioeconomic factors have shaped access to psychoanalytic care and the impact this has had on different communities. It would also investigate the role of insurance companies, government policies, and other factors in determining who has access to treatment.

## **H7: Data and Research Findings Supporting Claims**

The book would draw upon a wide range of primary and secondary sources, including:

Archival materials: Letters, diaries, case notes, and institutional records relating to the development and practice of psychoanalysis.

Published works: Books, articles, and other publications by psychoanalysts, patients, and critics of psychoanalysis.

Oral histories: Interviews with psychoanalysts, patients, and other relevant individuals.

Statistical data: Data on access to psychoanalysis, treatment outcomes, and the demographics of psychoanalytic practitioners and patients.

This data would be rigorously analyzed to support the claims made in the book, ensuring historical accuracy and providing a nuanced understanding of the complexities of psychoanalytic history.

## **H8: Summary of Major Points and Conclusions**

A "people's history of psychoanalysis" would ultimately argue that the development and impact of psychoanalysis is far more complex and multifaceted than traditional accounts suggest. It would demonstrate that psychoanalysis has not been a monolithic enterprise but a dynamic field shaped by diverse social, political, and cultural forces. It would highlight the importance of centering the experiences of marginalized individuals and acknowledging the power dynamics inherent in the psychoanalytic relationship. Finally, it would call for a more critical and inclusive understanding of psychoanalysis, one that recognizes its potential for social good while acknowledging its limitations and inherent biases.

## **Conclusion**

A truly comprehensive "A People's History of Psychoanalysis" would be a significant contribution to

our understanding of this complex and influential field. By shifting the focus from a solely elite narrative to one that encompasses the experiences and contributions of a wider range of individuals and communities, such a work could offer valuable insights into the social, cultural, and political dimensions of psychoanalysis, enriching our understanding of both the discipline itself and the societies in which it has developed and flourished.

## FAQs

1. What is the difference between a traditional history of psychoanalysis and a “people’s history”? A traditional history often focuses on the key figures and theoretical developments, while a "people's history" broadens the scope to include the experiences of patients, marginalized communities, and those who challenged the dominant narratives.
2. How does a "people's history" approach address power dynamics in psychoanalysis? It directly examines the power imbalances inherent in the therapeutic relationship and how these have affected different groups based on race, class, gender, and sexuality.
3. What role do dissenting voices play in a "people's history" of psychoanalysis? These voices, often marginalized or overlooked, are central to the narrative, highlighting the internal debates and critiques that have shaped the field.
4. How does globalization impact the narrative of a "people's history"? It highlights the diverse ways psychoanalysis adapted and evolved in different cultural and political contexts worldwide, moving beyond a solely Eurocentric perspective.
5. What primary sources would be crucial for a "people's history"? Patient records, letters, diaries, interviews, and institutional documents offer diverse perspectives beyond theoretical texts.
6. How does the commercialization of psychoanalysis affect access and equity? This aspect explores the economic barriers that limit access to treatment, creating significant inequalities.
7. What is the role of social justice movements in a "people's history"? It examines how psychoanalysis has intersected with and been influenced by social justice movements, both positively and negatively.
8. How does a “people's history” challenge traditional interpretations of Freud’s work? It contextualizes Freud's work within its social and historical context, and critically examines its limitations and biases.
9. What are the potential implications of a "people's history" for contemporary psychoanalytic practice? It prompts a more critical and inclusive practice, addressing historical biases and improving access to care for marginalized communities.

## Related Articles:

1. "Psychoanalysis and Social Justice: A Critical Perspective": Examines the application of psychoanalysis to social justice issues, including race, gender, and class.
2. "The Global History of Psychoanalysis": Traces the development of psychoanalysis across different geographical locations and cultural contexts.
3. "Feminist Psychoanalysis: A Reader": Compiles essays from leading feminist psychoanalytic scholars, offering diverse perspectives on gender, sexuality, and power.
4. "The Politics of Psychoanalysis: Freud and His Critics": Explores the political dimensions of Freud's work and the critiques leveled against it.
5. "Psychoanalysis and Colonialism: A Critical Examination": Analyzes the relationship between psychoanalysis and colonial power structures.
6. "The Patient's Voice: Narratives of Psychoanalytic Treatment": Collects personal accounts from patients undergoing psychoanalytic therapy.
7. "A History of Psychoanalytic Therapy": Chronicles the evolution of psychoanalytic techniques and theories over time.
8. "The Social Psychology of Psychoanalysis": Explores the intersection of psychoanalysis with broader sociological and psychological theories.
9. "Psychoanalysis in the 21st Century: New Directions and Challenges": Discusses contemporary developments and challenges facing psychoanalysis today.

**a peoples history of psychoanalysis: A People's History of Psychoanalysis** Daniel Jose Gaztambide, 2019-11-15 From Freud and the first generation of psychoanalysts in the late 1800s to Jesuit priest Ignancio Martin-Baro's writings in the 1970s, Daniel José Gaztambide introduces readers to the social justice leaders and movements that have defined the field of psychoanalysis and made it relevant to all classes and races.

**a peoples history of psychoanalysis: A People's History of Psychoanalysis** Daniel José Gaztambide, 2019-12-09 As inequality widens in all sectors of contemporary society, we must ask: is psychoanalysis too white and well-to-do to be relevant to social, economic, and racial justice struggles? Are its ideas and practices too alien for people of color? Can it help us understand why systems of oppression are so stable and how oppression becomes internalized? In *A People's History of Psychoanalysis: From Freud to Liberation Psychology*, Daniel José Gaztambide reviews the oft-forgotten history of social justice in psychoanalysis. Starting with the work of Sigmund Freud and the first generation of left-leaning psychoanalysts, Gaztambide traces a series of interrelated psychoanalytic ideas and social justice movements that culminated in the work of Frantz Fanon, Paulo Freire, and Ignacio Martín-Baró. Through this intellectual genealogy, Gaztambide presents a psychoanalytically informed theory of race, class, and internalized oppression that resulted from the intertwined efforts of psychoanalysts and racial justice advocates over the course of generations and gave rise to liberation psychology. This book is recommended for students and scholars engaged in political activism, critical pedagogy, and clinical work.

**a peoples history of psychoanalysis: A People's History of Psychoanalysis** Daniel Jos Gaztambide, 2021-03-15 From Freud and the first generation of psychoanalysts in the late 1800s to Jesuit priest Ignancio Martin-Baro's writings in the 1970s, Daniel José Gaztambide introduces readers to the social justice leaders and movements that have defined the field of psychoanalysis and made it relevant to all classes and races.

**a peoples history of psychoanalysis: A Psychotherapy for the People** Lewis Aron, Karen Starr, 2013-02-15 How did psychoanalysis come to define itself as being different from psychotherapy? How have racism, homophobia, misogyny and anti-Semitism converged in the creation of psychotherapy and psychoanalysis? Is psychoanalysis psychotherapy? Is psychoanalysis a Jewish science? Inspired by the progressive and humanistic origins of psychoanalysis, Lewis Aron and Karen Starr pursue Freud's call for psychoanalysis to be a psychotherapy for the people. They present a cultural history focusing on how psychoanalysis has always defined itself in relation to an other. At first, that other was hypnosis and suggestion; later it was psychotherapy. The authors trace a series of binary oppositions, each defined hierarchically, which have plagued the history of psychoanalysis. Tracing reverberations of racism, anti-Semitism, misogyny, and homophobia, they show that psychoanalysis, associated with phallic masculinity, penetration, heterosexuality, autonomy, and culture, was defined in opposition to suggestion and psychotherapy, which were seen as promoting dependence, feminine passivity, and relationality. Aron and Starr deconstruct these dichotomies, leading the way for a return to Freud's progressive vision, in which psychoanalysis, defined broadly and flexibly, is revitalized for a new era. A Psychotherapy for the People will be of interest to psychotherapists, psychoanalysts, clinical psychologists, psychiatrists--and their patients--and to those studying feminism, cultural studies and Judaism.

**a peoples history of psychoanalysis: Secrets of the Soul** Eli Zaretsky, 2005-08-09 The fledgling science of psychoanalysis permanently altered the nineteenth-century worldview with its remarkable new insights into human behavior and motivation. It quickly became a benchmark for modernity in the twentieth century--though its durability in the twenty-first may now be in doubt. More than a hundred years after the publication of Freud's *The Interpretation of Dreams*, we're no longer in thrall, says cultural historian Eli Zaretsky, to the "romance" of psychotherapy and the authority of the analyst. Only now do we have enough perspective to assess the successes and shortcomings of psychoanalysis, from its late-Victorian Era beginnings to today's age of psychopharmacology. In *Secrets of the Soul*, Zaretsky charts the divergent schools in the psychoanalytic community and how they evolved--sometimes under pressure--from sexism to feminism, from homophobia to acceptance of diversity, from social control to personal emancipation. From Freud to Zolof, Zaretsky tells the story of what may be the most intimate science of all.

**a peoples history of psychoanalysis: Freud's Free Clinics** Elizabeth Ann Danto, 2005-04-26 Today many view Sigmund Freud as an elitist whose psychoanalytic treatment was reserved for the intellectually and financially advantaged. However, in this new work Elizabeth Ann Danto presents a strikingly different picture of Freud and the early psychoanalytic movement. Danto recovers the neglected history of Freud and other analysts' intense social activism and their commitment to treating the poor and working classes. Danto's narrative begins in the years following the end of World War I and the fall of the Habsburg Empire. Joining with the social democratic and artistic movements that were sweeping across Central and Western Europe, analysts such as Freud, Wilhelm Reich, Erik Erikson, Karen Horney, Erich Fromm, and Helene Deutsch envisioned a new role for psychoanalysis. These psychoanalysts saw themselves as brokers of social change and viewed psychoanalysis as a challenge to conventional political and social traditions. Between 1920 and 1938 and in ten different cities, they created outpatient centers that provided free mental health care. They believed that psychoanalysis would share in the transformation of civil society and that these new outpatient centers would help restore people to their inherently good and productive selves. Drawing on oral histories and new archival material, Danto offers vivid portraits of the movement's central figures and their beliefs. She explores the successes, failures, and challenges faced by free institutes such as the Berlin Poliklinik, the Vienna Ambulatorium, and Alfred Adler's

child-guidance clinics. She also describes the efforts of Wilhelm Reich's Sex-Pol, a fusion of psychoanalysis and left-wing politics, which provided free counseling and sex education and aimed to end public repression of private sexuality. In addition to situating the efforts of psychoanalysts in the political and cultural contexts of Weimar Germany and Red Vienna, Danto also discusses the important treatments and methods developed during this period, including child analysis, short-term therapy, crisis intervention, task-centered treatment, active therapy, and clinical case presentations. Her work illuminates the importance of the social environment and the idea of community to the theory and practice of psychoanalysis.

**a peoples history of psychoanalysis: After Freud Left** John Burnham, 2012-05-04 From August 29 to September 21, 1909, Sigmund Freud visited the United States, where he gave five lectures at Clark University in Worcester, Massachusetts. This volume brings together a stunning gallery of leading historians of psychoanalysis and of American culture to consider the broad history of psychoanalysis in America and to reflect on what has happened to Freud's legacy in the United States in the century since his visit. There has been a flood of recent scholarship on Freud's life and on the European and world history of psychoanalysis, but historians have produced relatively little on the proliferation of psychoanalytic thinking in the United States, where Freud's work had monumental intellectual and social impact. The essays in *After Freud Left* provide readers with insights and perspectives to help them understand the uniqueness of Americans' psychoanalytic thinking, as well as the forms in which the legacy of Freud remains active in the United States in the twenty-first century. *After Freud Left* will be essential reading for anyone interested in twentieth-century American history, general intellectual and cultural history, and psychology and psychiatry.

**a peoples history of psychoanalysis: Psychoanalysis, Class and Politics** Lynne Layton, Nancy Caro Hollander, Susan Gutwill, 2006-09-27 Do political concerns belong in psychodynamic treatment? How do class and politics shape the unconscious? The effects of an increasingly polarized, insecure and threatening world mean that the ideologically enforced split between the political order and personal life is becoming difficult to sustain. This book explores the impact of the social and political domains at the individual level. The contributions included in this volume describe how issues of class and politics, and the intense emotions they engender, emerge in the clinical setting and how psychotherapists can respectfully address them rather than deny their significance. They demonstrate how clinicians need to take into account the complex convergences between psychic and social reality in the clinical setting in order to help their patients understand the anxiety, fear, insecurity and anger caused by the complex relations of class and power. This examination of the psychodynamics of terror and aggression and the unconscious defences employed to deny reality offers powerful insights into the microscopic unconscious ways that ideology is enacted and lived. *Psychoanalysis, Class and Politics* will be of interest to all mental health professionals interested in improving their understanding of the ideological factors that impede or facilitate critical and engaged citizenship. It has a valuable contribution to make to the psychoanalytic enterprise, as well as to related scholarly and professional disciplines.

**a peoples history of psychoanalysis: Psychoanalysis and the History of the Individual** Hans W. Loewald, 1978-01-01

**a peoples history of psychoanalysis: Contemporary Psychoanalysis and the Legacy of the Third Reich** Emily A. Kuriloff, 2013-08-15 For most of the twentieth century, Jewish and/or politically leftist European psychoanalysts rarely linked their personal trauma history to their professional lives, for they hoped their theory—their Truth—would transcend subjectivity and achieve a universality not unlike the advances in the hard sciences. *Contemporary Psychoanalysis and the Legacy of the Third Reich* confronts the ways in which previously avoided persecution, expulsion, loss and displacement before, during and after the Holocaust shaped what was, and remains a dominant movement in western culture. Emily Kuriloff uses unpublished original source material, as well as personal interviews conducted with émigré /survivor analysts, and scholars who have studied the period, revealing how the quality of relatedness between people determines what is

possible for them to know and do, both personally and professionally. Kuriloff's research spans the globe, including the analytic communities of the United States, England, Germany, France, and Israel amidst the extraordinary events of the twentieth century. *Contemporary Psychoanalysis and the Legacy of the Third Reich* addresses the future of psychoanalysis in the voices of the second generation—thinkers and clinicians whose legacies and work remains informed by the pain and triumph of their parents' and mentors' Holocaust stories. These unprecedented revelations influence not only our understanding of mental health work, but of history, art, politics and education. Psychoanalysts, psychologists, psychiatrists, sociologists, cultural historians, Jewish and specifically Holocaust scholars will find this volume compelling.

**a peoples history of psychoanalysis: *The Psychoanalytic Vision*** Frank Summers, 2013-05-20 Psychoanalytic therapy is distinguished by its immersion in the world of the experiencing subject. In *The Psychoanalytic Vision*, Frank Summers argues that analytic therapy and its unique epistemology is a worldview that stands in clear opposition to the hegemonic cultural value system of objectification, quantification, and materialism. *The Psychoanalytic Vision* situates psychoanalysis as a voice of the rebel, affirming the importance of the subjective in contrast to the culture of objectification. Founded on phenomenological philosophy from which it derives its unique epistemology and ethical grounding, psychoanalytic therapy as a hermeneutic of the experiential world has no role for reified concepts. Consequently, fundamental analytic concepts such as the unconscious and the intrapsychic, are reconceptualized to eliminate reifying elements. The essence of *The Psychoanalytic Vision* is the freshness of its theoretical and clinical approach as a hermeneutic of the experiential world. Fundamental clinical phenomena, such as dreams, time, and the experience of the other, are reformulated, and these theoretical shifts are illustrated with a variety of vivid case descriptions. The last part of the book is devoted to the surreptitious role beliefs and values of contemporary culture play in many forms of psychopathology. For clinicians, *The Psychoanalytic Vision* offers a fresh clinical theory based on the consistent application of the subjectification of human experience, and for scholars, a worldview that provides the framework for a potentially fruitful cross-fertilization of ideas with cognate disciplines.

**a peoples history of psychoanalysis: *The Houses of History*** Anna Green, Kathleen Troup, 1999 The only history and theory textbook to include accessible extracts from a wide range of historical writing. Provides a comprehensive introduction to the theorists who have most influenced twentieth-century historians. Chapters follow a consistent structure, putting difficult ideas into an accessible context. This is the only critical reader aimed at the undergraduate market.

**a peoples history of psychoanalysis: *Freud and Beyond*** Stephen A. Mitchell, Margaret J. Black, 2016-05-10 The classic, in-depth history of psychoanalysis, presenting over a hundred years of thought and theories Sigmund Freud's concepts have become a part of our psychological vocabulary: unconscious thoughts and feelings, conflict, the meaning of dreams, the sensuality of childhood. But psychoanalytic thinking has undergone an enormous expansion and transformation since Freud's death in 1939. With *Freud and Beyond*, Stephen A. Mitchell and Margaret J. Black make the full scope of twentieth century psychoanalytic thinking—from Harry Stack Sullivan to Jacques Lacan; D.W. Winnicott to Melanie Klein—available for the first time. Richly illustrated with case examples, this lively, jargon-free introduction makes modern psychoanalytic thought accessible at last.

**a peoples history of psychoanalysis: *Psychoanalysis for Normal People*** Geraldine Coster, 2013-04-26 “*Psychoanalysis for Normal People*” is a vintage book on personal psychology and psychoanalysis by Geraldine Coster. Within it, Coster explains the basic principles of psychoanalysis and offers the reader simple instructions on how psychology and psychoanalysis can help in their day-to-day life, from the little things to the seemingly big and insurmountable. This fantastic volume will appeal to those with an interest in self improvement and psychology, and it is not to be missed by collectors of vintage literature of this ilk. Many vintage books such as this are increasingly scarce and expensive. It is with this in mind that we are republishing this classic volume now in an affordable, modern, high-quality edition for the enjoyment of readers now and for years to come.

**a peoples history of psychoanalysis: *Sigmund Freud*** The History Hour, 2019-07-30 Was



Sigmund Freud a sexual deviant? The book you are about to read should enlighten you to many things that you never knew about Sigmund Freud. The real issues in Freud's life and how bad it was for others. How unfair it was to all others that had the unfortunate chance to cross paths with him. Inside you'll read about Golden Sigi Freud's Education Cocaine - A Great Addiction Hysteria & Hypnosis Freud & Family Anna, O. After Freud's Death And much more! The book will introduce you to some of his unorthodox methods that you will be able to tell immediately cannot be real. It will allow you to see the rise and fall of Sigmund Freud and make you wonder what wires had gotten so crossed and so frayed in his brain to make him into the insane person he became to do everything he had done.

**a peoples history of psychoanalysis: The Origin and development of psychoanalysis**

**1910** Sigmund Freud, 1910

**a peoples history of psychoanalysis: Race in Psychoanalysis** Celia Brickman, 2017-12-06

Race in Psychoanalysis analyzes the often-unrecognized racism in psychoanalysis by examining how the colonialist discourse of late nineteenth-century anthropology made its way into Freud's foundational texts, where it has remained and continues to exert a hidden influence. Recent racial violence, particularly in the US, has made many realize that academic and professional disciplines, as well as social and political institutions, need to be re-examined for the racial biases they may contain. Psychoanalysis is no exception. When Freud applied his insights to the history of the psyche and of civilization, he made liberal use of the anthropology of his time, which was steeped in colonial, racist thought. Although it has often been assumed that this usage was confined to his non-clinical works, this book argues that through the pivotal concept of primitivity, it fed back into his theories of the psyche and of clinical technique as well. Celia Brickman examines how the discourse concerning the presumed primitivity of colonized and enslaved peoples contributed to psychoanalytic understandings of self and raced other. She shows how psychoanalytic constructions of race and gender are related, and how Freud's attitudes towards primitivity were related to the anti-Semitism of his time. All of this is demonstrated to be part of the modernist aim of psychoanalysis, which seeks to create a modern subjectivity through a renegotiation of the past. Finally, the book shows how all of this can affect both clinician and patient within the contemporary clinical encounter. Race in Psychoanalysis is a pivotal work of significance for scholars, practitioners and students of psychoanalysis, psychologists, clinical social workers, and other clinicians whose work is informed by psychoanalytic insights, as well as those engaged in critical race and postcolonial studies.

**a peoples history of psychoanalysis: Sexual Revolutions** Gottfried Heuer, 2010-11-17

The ideas of psychoanalyst Otto Gross (1877 - 1920) have had a seminal influence on the development of the psychoanalytic discipline and yet his work has been largely overlooked. Sexual Revolutions introduces the work of Otto Gross to the academic and clinical fields of psychoanalysis and Jungian Analysis.

**a peoples history of psychoanalysis: Revolution in Mind** George Makari, 2008

George Makari has written nothing less than a history of the modern mind. But REVOLUTION IN MIND is also a tragedy. It is the moving story of what we lost when the old world went up in flames. - Paul Auster. An award-winning scholar and writer delivers a definitive, radically new history of Freud, his disciples, and the tumultuous history of psychoanalysis. In this brilliant, engaging and accessible work, - the first comprehensive history of the subject ever written - renowned psychoanalyst George Makari goes past the heated debates over Freud to tell the fuller story of the origins and development of psychoanalysis in Europe. Beginning with great changes in late 19th century science, medicine and philosophy, Makari traces the field's diverse intellectual influences and the fascinating characters who shaped its formation until 1945. Groundbreaking, insightful and compulsively readable, REVOLUTION IN MIND is a fascinating history of one of the most important movements of modern times.

**a peoples history of psychoanalysis: Psychoanalysis** Janet Malcolm, 2011-06-08

From the author of In the Freud Archives and The Journalist and the Murderer comes an intensive look at the

practice of psychoanalysis through interviews with “Aaron Green,” a Freudian analyst in New York City. Malcolm is accessible and lucid in describing the history of psychoanalysis and its development in the United States. It provides rare insight into the contradictory world of psychoanalytic training and treatment and a foundation for our understanding of psychiatry and mental health. Janet Malcom has managed somehow to peer into the reticent, reclusive world of psychoanalysis and to report to us, with remarkable fidelity, what she has seen. When I began reading I thought condescendingly, ‘She will get the facts right, and everything else wrong.’ She does get the facts right, but far more pressive, she has been able to capture and convey the claustal atmosphere of the profession. Her book is journalism become art. —Joseph Andelson, *The New York Times Book Review*

**a peoples history of psychoanalysis:** [The Making of a Psychoanalyst](#) Claudia Luiz, 2017-09-05 In this unique and uplifting work, Dr. Claudia Luiz reveals why psychoanalysis is more relevant than ever, perhaps the only discipline currently suitable to help solve the mystery of our emotional challenges. In gripping stories about people struggling with depression, anxiety, sexual dysfunction, attention deficit disorder (ADD) and more, Luiz brings us right into each treatment where we discover how psychoanalysts today prepare their patient’s mind for self-discovery. Following each story, absorbing commentaries acquaint the reader with the theories of the mind that currently guide treatment, and the innovative clinical techniques that are revolutionizing the field, including how Luiz learned to integrate her own emotions as therapeutic instruments for diagnosis and cure. *The Making of a Psychoanalyst* is an ideal book for psychoanalysts and psychotherapists in practice and in training, mental health professionals working in social care, and students interested in the evolution of an undying discipline that embodies personal narrative. Anyone interested in knowing how two human beings interact with each other to effect profound change will want to read this book.

**a peoples history of psychoanalysis:** [Political Freud](#) Eli Zaretsky, 2015-11-10 In this masterful history, Eli Zaretsky reveals the power of Freudian thought to illuminate the great political conflicts of the twentieth century. Developing an original concept of political Freudianism, he shows how twentieth-century radicals, activists, and intellectuals used psychoanalytic ideas to probe consumer capitalism, racial violence, anti-Semitism, and patriarchy. He also underscores the continuing influence and critical potential of those ideas in the transformed landscape of the present. Zaretsky's conception of political Freudianism unites the two overarching themes of the last century—totalitarianism and consumerism—in a single framework. He finds that theories of mass psychology and the unconscious were central to the study of fascism and the Holocaust; to African American radical thought, particularly the struggle to overcome the legacy of slavery; to the rebellions of the 1960s; and to the feminism and gay liberation movements of the 1970s. Nor did the influence of political Freud end when the era of Freud bashing began. Rather, Zaretsky proves that political Freudianism is alive today in cultural studies, the study of memory, theories of trauma, postcolonial thought, film, media and computer studies, evolutionary theory and even economics.

**a peoples history of psychoanalysis:** [Freud's Patients](#) Mikkel Borch-Jacobsen, 2021-10-13 Portraits of the thirty-eight known patients Sigmund Freud treated clinically—some well-known, many obscure—reveal a darker, more complex picture of the famed psychoanalyst. Everyone knows the characters described by Freud in his case histories: “Dora,” the “Rat Man,” the “Wolf Man.” But what do we know of the people, the lives behind these famous pseudonyms: Ida Bauer, Ernst Lanzer, Sergius Pankejeff? Do we know the circumstances that led them to Freud’s consulting room, or how they fared—how they really fared—following their treatments? And what of those patients about whom Freud wrote nothing, or very little: Pauline Silberstein, who threw herself from the fourth floor of her analyst’s building; Elfriede Hirschfeld, Freud’s “grand-patient” and “chief tormentor;” the fashionable architect Karl Mayreder; the psychotic millionaire Carl Liebmann; and so many others? In an absorbing sequence of portraits, Mikkel Borch-Jacobsen offers the stories of these men and women—some comic, many tragic, all of them deeply moving. In total, thirty-eight lives tell us as much about Freud’s clinical practice as his celebrated case studies, revealing a darker and more

complex Freud than is usually portrayed: the doctor as his patients, their friends, and their families saw him.

**a peoples history of psychoanalysis: History of Psychotherapy** John C. Norcross, Gary R. VandenBos, Donald K. Freedheim, 2011 As this book makes clear, the field has undergone a remarkable transformation and flowering during the past century. The whole story is here, told by many of the most eminent American psychologistùpsychotherapists. A notable achievement of which clinical psychology can be proud.ùRobert R. Holt, PhD, Professor of Psychology, Emeritus, New York University --

**a peoples history of psychoanalysis: The African American Experience** Salman Akhtar, 2012 This book compiles the contributions of mental health professionals, and scholars of humanities, to offer a multifaceted perspective on the transgenerational trauma of slavery, the hardship of single parent families, the ruthlessness of anti-black racism, and the burden of poverty and social disenfranchisement on the African American individual.

**a peoples history of psychoanalysis: Psychoanalysis Under Occupation** Lara Sheehi, Stephen Sheehi, 2021-11-11 Heavily influenced by Frantz Fanon and critically engaging the theories of decoloniality and liberatory psychoanalysis, Lara Sheehi and Stephen Sheehi platform the lives, perspectives, and insights of psychoanalytically inflected Palestinian psychologists, psychiatrists, and other mental health professionals, centering the stories that non-clinical Palestinians have entrusted to them over four years of community engagement with clinicians throughout historic Palestine. Sheehi and Sheehi document the stories of Palestinian clinicians in relation to settler colonialism and violence but, even more so, in relation to their patients, communities, families, and one another (as a clinical community). In doing so, they track the appearance of settler colonialism as a psychologically extractive process, one that is often effaced by discourses of normalization, trauma, resilience, and human rights, with the aid of clinicians, as well as psychoanalysis. *Psychoanalysis Under Occupation: Practicing Resistance in Palestine* unpacks the intersection of psychoanalysis as a psychological practice in Palestine, while also advancing a set of therapeutic theories in which to critically engage and read the politically complex array of conditions that define life for Palestinians living under Israeli occupation.

**a peoples history of psychoanalysis: Understanding Dissidence and Controversy in the History of Psychoanalysis** Martin S. Bergmann, 2004 Dissidence and controversy have been an integral part of the history of psychoanalysis, at times causing pain, disappointment, and shame to its adherents. The seemingly endless dissent has evoked derision and thrown doubt on the validity of the findings of psychoanalysis. Now, for the first time, a number of distinguished psychoanalysts have met to try and understand this phenomenon. This volume, the collected proceedings of a single landmark conference, is a major contribution to the understanding not only of the history and nature of psychoanalysis, but also to the history of the ideas that shaped the twentieth century. essay by Martin S. Bergmann, which brings together the significant ideas of major dissidents in the psychoanalytic movement. Bergmann's discussion of dissidence in a historical sequence results in a panoramic view of the interactions between mainstream psychoanalysis and its discontents that provides a comprehensive look at the movement across several decades. The second part of the book is comprised of written responses to Dr. Bergmann's essay by Andre Green, Otto Kernberg, Anton Kris, Harold Blum, Jill Savage Scharff, Robert Wallerstein, and Elisabeth Young-Bruehl. analysts named above as well as William Grossman, Peter Neubauer, Henry Nunberg, and Mortimer Ostow that touches on such wide-ranging topics as: the reasons for vehement disagreement among psychoanalytic schools, how dissidence should be taught in psychoanalytic training, the question of what is at the heart of psychoanalysis, the libido as pleasure-seeking and object-seeking, the limitations of psychoanalysis, the relationship between psychoanalysis and drug therapy, and psychoanalysis as science and as ideology. This singular volume illuminates issues that are some of the most troublesome and urgent among leading psychoanalysts today.

**a peoples history of psychoanalysis: Freud: A Very Short Introduction** Anthony Storr, 2001-02-22 Sigmund Freud, the founder of psychoanalysis, developed a totally new way of looking at

human nature. Only now, with the hindsight of the half-century since his death, can we assess his true legacy to current thought. As an experienced psychiatrist himself, Anthony Storr offers a lucid and objective look at Freud's major theories, evaluating whether they have stood the test of time, and in the process examines Freud himself in light of his own ideas. An excellent introduction to Freud's work, this book will appeal to all those broadly curious about psychoanalysis, psychology, and sociology. About the Series: Combining authority with wit, accessibility, and style, Very Short Introductions offer an introduction to some of life's most interesting topics. Written by experts for the newcomer, they demonstrate the finest contemporary thinking about the central problems and issues in hundreds of key topics, from philosophy to Freud, quantum theory to Islam.

**a peoples history of psychoanalysis: The Pursuit of the Nazi Mind** Daniel Pick, 2014-05 The remarkable story of how the Allies used psychoanalysis to delve into the motivations of the Nazi leadership and to explore the mass psychology of fascism.

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**a peoples history of psychoanalysis: The Annual of Psychoanalysis, V. 31** Jerome A. Winer, James W. Anderson, 2013-09-05 In 1958 William L. Langer, in a well-known presidential address to the American Historical Association, declared the informed use of psychoanalytic depth psychology as the next assignment for professional historians. Psychoanalysis and History, volume 31 of The Annual of Psychoanalysis, examines the degree to which Langer's directive has been realized in the intervening 45 years. Section I makes the case for psychobiography in the lives of historical figures and exemplifies this perspective with analytically informed studies of the art of Wassily Kandinsky; the films of Stanley Kubrick; and the anti-Semitism of Adolf Hitler. Section II reviews Freud's own psychohistorical contributions and then considers the relevance to historical inquiry of the more recent perspectives of Winnicott, Kernberg, and Kohut. Section III explores an intriguing tributary of psychobiographical inquiry: the impact of the biographer's own subjectivity on his or her work. Section IV turns to a topic of perennial interest: the psychobiographical study of American presidents. Section V turns to the special challenges of applying psychoanalysis to topics of religious history and includes topical studies of religious figures as disparate as the 15th century Asian Drukpa Kunley and Osama bin Laden. Section VI focuses on the recent extension of psychohistorical inquiry to groups of people and to cultural phenomena more generally: an investigation of the youth movement in pre-Nazi Germany; consideration of how societies, no less than individuals, reenact and work through traumas over time; and an outline of the role of analysis in constructing a depth-psychological social psychology of use to historians. These papers, no less than those that precede them, are compelling testimony to the claim with which editors James William Anderson and Jerome A. Winer begin the volume, to wit, that Psychoanalysis would seem to be a resource indispensable to the study of history.

**a peoples history of psychoanalysis: Toward Psychologies of Liberation** M. Watkins, H. Shulman, 2008-07-15 Psychologies of liberation are emerging on every continent in response to the collective traumas inflicted by colonialism and globalization. The authors present the theoretical foundation and participatory methodologies that unite these radical interdisciplinary approaches to creating individual and community well-being. They move from a description of the psychological and community wounds that are common to unjust and violent contexts to engaging examples of innovative community projects from around the world that seek to heal these wounds. The creation of public homeplaces, and the work of liberation arts, critical participatory action research, public dialogue, and reconciliation are highlighted as embodying the values and hopes of liberation psychology. Drawing on psychoanalysis, trauma studies, liberation arts, participatory research, and contemporary cultural work, this book nourishes our understanding of and imagination about the kinds of healing that are necessary to the creation of more just and peaceful communities. In dialogue with cultural workers, writers, and visionaries from Latin America, Africa, Asia, Europe, the United States, and the Pacific Islands, *Toward Psychologies of Liberation* quickens a dialogical

convergence of liberatory psychological theories and practices that will seed individual and community transformation.

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**a peoples history of psychoanalysis:** Civilization and Its Discontents Sigmund Freud, 1994-01-01 (Dover thrift editions).

**a peoples history of psychoanalysis:** Psychoanalytic and Historical Perspectives on the Leadership of Donald Trump Michael Maccoby, Ken Fuchsman, 2020-05-01 What is Donald Trump's personality? Is he mentally ill? What in American culture and history enabled him to become president? How does his personality shape his policies and leadership? In this fascinating and highly relevant new book, these questions are answered by a selection of expert contributors, including psychoanalysts, historians, and a sociologist. Narcissism is defined and applied to Donald Trump, his personal history and style of leadership, and the relationship between Trump and his base is explored as a symptom of his needs and the needs of his followers. U.S. culture and U.S. politics are put under the lens, as chapters draw on contemporary academic and journalistic analysis, continuing discussions around gaslighting, demagoguery, and fascism in terms of their validity in application to Trump. *Psychoanalytic and Historical Perspectives on the Leadership of Donald Trump* refutes many of the mental health experts who label Trump as suffering from a narcissistic personality disorder and makes the case that Trump's personality combines a marketing and narcissistic orientation that determines his behavior and policies. The authors also assert that to understand Trump's rise and his followers, it is valuable to combine psychoanalytic, historical, and sociological perspectives. This book will therefore be of great interest to academics in those fields and all those with an interest in contemporary American politics.

**a peoples history of psychoanalysis:** *Toward a Social Psychoanalysis* Lynne Layton, 2020-02-26 Frantz Fanon, Erich Fromm, Pierre Bourdieu, and Marie Langer are among those activists, clinicians, and academics who have called for a social psychoanalysis. For over thirty years, Lynne Layton has heeded this call and produced a body of work that examines unconscious process as it operates both in the social world and in the clinic. In this volume of Layton's most important papers, she expands on earlier theorists' ideas of social character by exploring how dominant ideologies and culturally mandated, hierarchical identity prescriptions are lived in individual and relational conflict. Through clinical and cultural examples, Layton describes how enactments of what she calls 'normative unconscious processes' reinforce cultural inequalities of race, sex, gender, and class both inside and outside the clinic, and at individual, interpersonal, and institutional levels. Clinicians, academics, and activists alike will find here a deeper understanding of the power of unconscious process, and are called on to envision and enact a progressive future in which vulnerability and interdependency are honored and systemic inequalities dismantled.

**a peoples history of psychoanalysis:** Becoming Freud Adam Phillips, 2014-05-27 A long-time editor of the new Penguin Modern Classics translations of Sigmund Freud offers a fresh look at the

father of psychoanalysis.

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