Kesher

JOURNAL OF THE

ASSOCATION OF JEWISH PSYCHOLOGISTS

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TABLE OF CONTENTS

03 Dedication

04 Editor's Corner

06 Letters

10 ***Campus Climate: Interview with Nathan Greenfield***
(Daniel Burston)

19 ***Jewish Therapists Boycotted in Chicago Respond***
(Allison Resnick)

24 ***The Day the World Changed***
(Felsen and Frummer)

37 **Patricia Feiwel's Collage - *The World of Yesterday***

38 ***The Challenge of Jewish Difference: Antisemitism and the Progressive Left***
(Cheryl Goldstein)

46 ***Three Books on Antisemitism***
(Daniel Burston)

55 ***Intergenerational Trauma and Life Choices: Becoming Psychologists and Artists***
(Entin and Serlin)

64 ***Remembering, Music, and Psychotherapy: Reflections of a Composer-Psychiatrist***
(David Sasso)

This inaugural issue of Kesher is dedicated to all the victims of October 7, 2023, living and dead; to their families, their friends, and to those who helped save them or still await their return from captivity.

Daniel Burston

KESHER:
JOURNAL OF THE ASSOCIATION OF JEWISH PSYCHOLOGISTS

EDITOR'S INTRODUCTION

Welcome to the first issue of *Kesher: Journal of the Association of Jewish Psychologists.* In Hebrew, the word Kesher (Hebrew letters koof, shin, raish) means connection or connectivity, a word that aptly sums up our ambitions for this new venture of ours. We hope to deepen the communication and strengthen the bonds among Jews in psychology and all the mental health professions.

To that end, we hope to the forge connections between students and teachers, between clinicians and researchers, early career professionals and retirees, secular and religious Jews, Jews of diverse political persuasions, psychologists in Israel and around the world and last, but not least, between Jews and their non-Jewish allies. Even at the best of times, that is a pretty tall order, given how famously argumentative we children of Abraham can be; one seldom (if ever) attempted by most Jewish journals nowadays. And if we're being honest, we must acknowledge that efforts in this direction are doubly difficult now, given the concurrent crises that divide our people against each other, both in Israel and around the world.

But let's face it, shall we? We live in a time of unprecedented crisis – not just for us, of course, but for democracy itself, indeed, for the entire world. The recent rise in antisemitism, which was shocking in its intensity and alarming in scale even before October 7, 2023, coincides with the resurgence of authoritarianism on the Right and

the Left at home and abroad, and in our own professional organizations and accrediting bodies. Forget about safe havens. We are being attacked from both sides of the political spectrum and cannot afford to minimize or ignore the increasingly vicious and credible threats from either one. So regardless of the kind of Judaism we embrace or espouse, it behooves us all to try and find common ground, to see beyond our differences, and work together for the common good; or failing that, at least, to make the attempt to do so in a determined and sustained fashion.

As scientists and mental health professionals, we naturally welcome submissions and new research on a range of topics including (but not limited to) clinical, social, personality, cultural and developmental psychology. All such submissions will be subject to a rigorous process of peer review by qualified experts in the field. But as Jews who share a common heritage, we also celebrate and explore different dimensions of our shared history and our various cultural identities through the prism of art, music, literature and the performing arts. We will publish lively book and movie reviews, interviews with contemporary theorists, activists and sages, portraits of pioneers in the history of our discipline, and letters to the editor.

We do not yet have a settled format for our journal. Some issues will lean in on specific themes or controversies, others will offer a potpourri of essays and reflections on a variety of topics. But either way, we promise to keep things interesting and relevant, and hope to build a vibrant cultural and intellectual community for all our members and allies. If you think you'd like to submit something to Kesher, please read the following guidelines, below.

Letters to the Editor: We welcome responses from readers on any of the items or articles featured in Kesher, even critical ones, provided that they are civil and constructive in tone. Please keep letters to no more than 500 words in length or be prepared to have them edited down for length. We will print 2 or 3 of the most stimulating and thought-provoking letters we receive per issue; perhaps more, if circumstances warrant.

Essays, Articles, Reviews: Kesher will accept non-fiction submissions in the form of essays, scientific articles and reviews of Jewish themed movies, novels and musical performances. All written submissions must be in 12 point Times New Roman font, double spaced, and between 2000-4000 words in length. (Longer pieces of exceptional quality and /or importance will be considered occasionally, but not as a matter of course.) Bibliographies are required for essays and journal articles. Footnotes are optional.

Art, photos, poetry and music: We welcome submission of original artistic productions and will try to feature several per issue. When that proves problematic for reasons of space, we will provide links for readers to follow to find items like these online.

Advance notice of conferences, webinars, concerts, etc.: Please let us know of any important conferences, webinars or musical productions that may be coming up in the near future. If these upcoming events appeal to our readers and mesh with our mission, we will be happy to advise readers about them in advance.

LETTERS TO THE EDITOR

Cancelled in Rome!

Dear Daniel,

You may be interested to hear about a Jungian Italo-Israeli conference on trauma where I was an invited speaker. The conference, titled "Personal and Collective Trauma: Sharing Views and Professional Experiences," was to be hosted by two Italian Jungian societies, namely the Association of Analytical Psychology (AIPA) and the Association for Research in Analytical Psychology (ARPA), in conjunction with the New Israeli Jungian Association (NIJA). The event was going to be held in Rome, on June 9th, but was cancelled because of what was unofficially described as a "very violent" ("violentissima") reaction from certain members of the associations hosting the event. Apparently, numerous members of these associations could not stomach a meeting with Israeli colleagues to share their experience of working with traumatised communities. Some members even threatened to resign if the conference wasn't cancelled.

For several months prior, Dr. David Gerbi, a Spanish analyst with Libyan origins tirelessly facilitated communication between the three associations, and us as speakers. Gerbi hails from the (largely forgotten) ancient Jewish communities in the Middle East and North Africa, now almost extinct because of their forced removal. My presentation, titled "Symbolic Rape: The Experience of a Jewish Woman in the Diaspora in a Time of Antisemitic Resurgence," was intended as an autoethnographic reflection of my experience. I planned to describe the events of October 7th as a sudden and jarring awakening of my Jewish consciousness, marked by violence and trauma. Another individual affected by the cancellation is Professor Luigi Zoja, a distinguished and esteemed Italian analyst who was scheduled to present a talk titled "The Perception of Jewish Identity in a Non-Jew." Zoja, PhD, is a highly renowned author, clinician, academic, and former President of the IAAP (International Association for Analytical Psychology).

The event was cancelled without prior consultation; a unilateral decision that left us baffled. We are aware of the ongoing wave of boycotts against Israeli academics, as documented by Haaretz in an article published on April 12th, but we were shocked by this act of discrimination from a professional organization that is expected to uphold impartiality towards all individuals. As Gilad Hirschberger rightly points out in the Haaretz article: "To treat an individual negatively because of their group membership is the essence of prejudice. If psychologists can't contain their prejudice, and if even clinical psychologists express such intolerance, what hope does the rest of the world have?"

Clearly, the boycott had political motivations rather than purely professional ones. This raises profound ethical questions that require our attention. If the Italian associations of analytical psychology were to espouse an extreme dogmatic ideology that unfairly targets Jews (specifically those who support the right of the Jewish people to self-determination in their ancestral land) and Israelis, what would this say about their members and training programs? What will happen to Jewish or Israeli trainees? Will a limit on their participation be imposed on them, just like the infamous quota implemented by Carl Jung in his psychology club in Zurich? As members of a profession that aims to promote deep psychological reflection , it is our responsibility to reject discriminatory ideologies and to actively combat them when we encounter them.

Sincerely,

Barbara Cerminara
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Rome, Italy
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Editor's reply:

Antisemitism in Jungian circles is nothing new. But the antisemitism prevalent among Jung and his inner circle was of a decidedly conservative, Right wing complexion, while the antisemitism roiling the Jungian world today has a more Left wing, activist orientation; an trend I warned against in *Antisemitism and Analytical Psychology: Jung, Politics and Culture* (Routledge, 2021). For obvious reasons, Right wing, conservative antisemitism never had much traction among Freud's followers, but the Left-wing variety, which masquerades as principled anti-Zionism, is now extremely prevalent in the psychoanalytic world as well. Readers who wish to learn more about the events described here may click on the following links.

In English

https://moked.it/international/2024/06/04/psychoanalysis-rome-conference-canceled-due-to-israeli-presence-luigi-zoja-a-missed-opportunity/

https://www.jewishrefugees.org.uk/2024/05/cancellation-of-psychology-conference-is-a-case-study-in-paranoia.html

Sex Therapists' Collective Silence on the Atrocities of October 7th

This following letter was not addressed to me personally, but was brought to my attention by a colleague. It is a notice of mass resignation written by a group of Jewish psychologists in response to their organization's appalling response to the horrors of Oct 7. Dr. Caleb Jacobson and Dr. Shoshana Bulow gave me permission to reprint it here, as follows:

January 30, 2024

NOTICE OF GROUP RESIGNATION

To the Board of Directors of AASECT and to our Colleagues,

This letter is being written with a heavy heart. Many of us have been members of AASECT for many decades; we have been active as volunteers, served on committees and in leadership roles. We have devoted our careers to the field of sex therapy, research and education: we are teachers, innovators, clinicians, researchers, and mentors. We are your colleagues. AASECT has been a professional home for many of us, yet now we must painfully part ways and we are writing to let you know why.

On October 7, 2023, the worst massacre to befall the Jewish people since the Holocaust was perpetrated by Hamas, a group designated as a terror organization by the United States and the European Union. They relentlessly slaughtered over 1200 people, mostly Jews, maimed over 5500 more, brutally raped, tortured, and defiled women, slaughtered babies, and burned people alive, destroyed homes, property and farms. Hamas terrorists filmed their mass violence with go-pros and with embedded photojournalists. They took over 240 hostages, 136 of whom are still in captivity and are still being brutally abused. While many people have differing political views about Israel and the Palestinians, we did not ask or expect AASECT to take a stand even though AASECT has taken political stands on varying issues that we don't all necessarily agree upon. Rather, we asked that AASECT reach out to our Israeli colleagues who were and are so impacted by this massacre and to acknowledge our many Jewish colleagues who have family and loved ones in Israel. We asked AASECT to acknowledge our shock and horror, collective pain, trauma, and grief. We specifically asked that AASECT, as an organization in the field of sexuality, speak out against the grotesque sexual violence that was perpetrated on October 7th and that continues in the dark tunnels underneath Gaza.

But rather than collegiality and empathy, we got SILENCE. The president of AASECT later said she wasn't sure what to say; she was stuck, so she chose to say nothing for months. Lexx and Colby were equally complicit in their silence. No one in a leadership position at AASECT said a word. These voices, or non-voices, represent an organization that once meant so much to us. They screamed out in horror for other causes but have somehow been paralyzed into silence when the victims are Jewish.

To add insult to injury, when antisemitic screeds were posted on the AASECT listserv after the leadership had announced that they were moderating all posts, no one called those posts out. No one was held accountable, no apologies were forthcoming. When some of us tried to denounce the antisemitic posts and asked for repair, some were actually sanctioned, and the rest of us were forcibly silenced by the moderator, who refused to post our responses to the denial of the violence. We contacted the president and president-elect personally, but that didn't result in any meaningful resolution, just more gaslighting and excuses. Instead, we had to sit with the denial of the massacre, mass rape, and torture of Jews until they finally took the offensive posts down. Far less egregious comments have resulted in people getting kicked off the listserv and letters of condemnation from leadership.

In this instance, no one in a leadership role publicly acknowledged how heinous those words were and how they have no place in AASECT. Sadly, those sentiments seem to be what AASECT has become.

In truth, the antisemitism that we're witnessing and experiencing is more of a painful effect of the many years of AASECT prioritizing dogma and politics over professional, respectful dialogue — even when it is based on science and the latest academic literature. Once a diversity of viewpoints is considered "harmful" and people get kicked off the listserv or expelled from an organization for wrongthink, history has shown that antisemitism will flourish. And indeed, it has.

Many of us are in a state of deep pain; we are devastated, heartbroken, and terrified. And we are profoundly disappointed that AASECT could not see its way to be allied with their Israeli and Jewish members. Before deciding to leave, many of us wrote to the leadership to try to effect change. We spoke with the organization's leaders, organized meetings, and told them what was needed to repair this awful wrong. And their response has basically been some version of "all lives matter" and "sorry you feel that way, we understand why you'd leave, don't let the door hit you from behind."

The president and president-elect of AASECT have made it clear that they really don't care if we leave. We hope that those who feel equally devastated but have chosen to stay within AASECT for the time being, as well as those people who are only now becoming aware of how AASECT treated its Jewish members, will continue to insist that changes be made. We believe that antisemitic rot has set into AASECT much like it has set into the halls of the greatest institutions of higher learning in our country. It will fester and grow if not acknowledged and addressed. Antisemitism globally has already become more violent and scary than any of us imagined could happen.

The fight against antisemitism within AASECT is now in your hands. AASECT can no longer make the claim that it is devoted to advocating for social justice because if one type of hate is sanctioned, that means that any hate can fester and grow.

With prayers for peace (signatures listed in alphabetical order),

Editor's reply:

This letter, like the first one, furnishes one illuminating example of the ways listserves in many mental health organizations have become far too toxic for many Jewish practitioners to tolerate, forcing them to resign in disgust or dismay, often after years or even decades of participation and service. Fortunately, in this case, the authors and their associates founded a new organization, called *The International Association of Psychosexual Therapists*, which now boasts over 100 members in 8 countries. Their first annual conference – "The International Symposium on Sex Therapy" - took place in Portimão, Portugal in May of 2024. (Bravo!)

Taken together, these two letters attest to the two most frequent outcomes of the deepening tensions in mental health organizations since October 7th, 2023. When these tensions exceed a certain threshold, Jewish faculty are cancelled, and/or feel obligated to resign from their organizations and quite often, to create new ones. So far, to the best of my knowledge, no one has attempted to quantify these worrisome trends by enumerating and studying the various organizations that are impacted this way. But it would make a fascinating (and potentially instructive!) project for an ambitious researcher to undertake.

CAMPUS CLIMATE: **INTERVIEW WITH NATHAN GREENFIELD**

BY DANIEL BURSTON

Interview conducted on Feb 29, 2024.
Daniel Burston:

So, tell me, Nathan, when you first arrived in Montreal to study at McGill, did you notice any striking differences between Canadian and American approaches to higher education? And if so, have these differences persisted or diminished over time?

Nathan Greenfield:

I went to Bard College in the later 1970s, when it was still widely regarded as "the most pleasant open-air Sanitarium in New York State". It was a very free and easy place, and yet quite rigorous, In those days professors were able to do what they needed to do for us. I wanted to study the Irish Renaissance and the course outline my professor wrote was just a memo to the registrar which said: "Nathan and I are going to study the Irish Renaissance. He's going to read books under my guidance on the Irish Renaissance. He will white papers on the Irish Renaissance." That was it!

When I went to McGill as a visiting student '78-'79 and back again in '80 to do my masters and, ultimately, my PhD, it was not terribly bureaucratic--nothing like what Algonquin College became or what I know McGill is like today. Today, course outlines (syllabi) are significantly longer than marriage contracts, and control just about everything anybody's going to do in the course. I wasn't sorry to leave them behind when I retired from teaching.

In 1980, Canada saw itself as a an adjunct or maybe a co-equal member with Britain of an Anglo-education ecosystem. If you left McGill to study overseas you'd go to Oxford or Cambridge. That was not the case in any American university that I was aware of. But I would say that those two schools (were) generally quite similar, especially for those of us who did well.

Daniel Burston:

OK, Nathan. Let's shift our focus to the matter at hand. A report released by Hillel recently states that over one half of Jewish university students today experience antisemitism in some form. So, my question to you is, which Canadian and American universities have you investigated in the course of your research? And based on that research, how would you characterize the campus climate for Jewish faculty and students at Canadian and American universities today? What are the similarities between our two countries? And what are the differences?

Nathan Greenfield:

My research has shown that the problems, such as protests that veer to the antisemitic, we're seeing today are almost all occurring at elite private schools or the flagship state universities, or in some cases, the level immediately beneath the flagships. We seldom see these problems arising (at least in the news!) from schools like Pennsylvania's Westchester University or the brilliantly named Transylvania University, or at Oneonta in New York.

I have a friend who teaches at Westchester, and we've discussed this matter at great length. He said that a third of his students are commuters, which means that they don't have time to protest. They come to campus, go to class, go to the library, if they have to. They may meet with a professor, maybe have a beer, and then go home. So, in order to have the situations that occurred at Columbia - or more recently, at Berkeley, for example - you need to have large numbers of people who are there on campus or living nearby. And you need something else (Nathan waves his cell phone onscreen) so you can summon people and tell them where they have to be to do this protest or whatever it is.

But if a third of the school's students have to hurry home to take care of their mother, or they've got a thirty-mile drive in the wintertime things are very different than at Columbia, for example. That's one reason you seldom see such protests at the second-tier universities, at state universities and even the second-tier privates to some degree. Alternatively, when students there are on campus, a lot of them are on full work/study, and don't want to get involved in situations where they could be expelled. Neither of these things make them particularly friendly towards Jews, by the way. It just means that they're not present or willing to be part anti-Israel protests.

The third issue, which I've heard from a number of people is that students at second-tier universities often don't care. They're not involved in politics.

Our image of the 1960s, that campuses across the nation were convulsed by protests, is warped by the fact that there were cameras at Berkeley, Columbia, Harvard and Kent State on that one day in May 1970.

There were 11 million colleges and university students in the United States today. About 5 million of those are in community colleges. So that leaves 6 million, including part time, full time BA, MA, and PhD students. They are not all out there chanting or protesting against Israel. These things seldom happen south of the Mason Dixon Line and through most of the Middle West. Once again, I'm not arguing that the students are

philosemitic, but the structure of their lives militates against that kind of thing. Further, these schools on average have a smaller number of foreign students –and if we can judge from the news video, it would appear that large numbers of protestors are international students –at least that is how they identify themselves.

So, back to the elites. Well, at the elite universities, there's always a protest about something. That's not exactly news.

Many of these schools have worked very hard (for reasons I applaud!) to diversify their student bodies and bring in foreign students from around the world. But that also means that you have a student body or a cadre on campus that is connected back home in a visceral and immediate way because of social media. This is relatively new.

Then there is the question of university faculty who are egging on the student activists and the administration's capture by ideologues among whom more than a few have made blantently antisemetic statements. DEI – or EDI, as we say in Canada, is often blamed. And there are reasons to be concerned that aspects of DEI are antisemtic; the history of DEI is complex and is not the same across the spectrum of colleges and universities I've examined.

Even if we posit for the sake of this discussion, that in some places DEI is antisemitic, that does not actually help our analysis about college and university administrations. It's one thing to argue that the student protestors and their supporters who have grown up under the DEI regimen are prone to support antisemetism (assuming for the moment that DEI fosters antisemitism). It's quite another to point to DEI as influencing those with authority at colleges and universities who did not grow up under the aegis of DEI as being fundamentally influenced by it. This is a species of category error; the error being which generation you are part of. So, there's an interesting question to be addressed, namely, what happened to administrators who were not exposed to DEI as students but have bought into it uncritically.

The situation in Canada is a bit different. But here too, university administrators are not generally known for being risk takers. They're also not known for having backbone. They are really gobsmacked and have no idea what to do when faced with protestors claiming they have the moral high ground.

Another possibility, which is even more disturbing to contemplate, that we must consider is that what happened on October 7, 2023, and Israel's military response ripped off the band aid off of latent antisemitism.

It's like what happened after Trump's election, in the sense that Trump made it possible for people to show their racism openly, even if they voted previously for Obama. Consider the state of Iowa, for example, which twice went for Obama and then went massively for Trump. That's the more frightening possibility, namely, that the pusillanimous college and university administrators are showing their true colors. If so, than what we may be looking at is an abrupt return to a historically "normal" pattern of antisemitism as we will discuss in more detail in a moment.

And along these same lines, there's a couple of things to consider. The first of course is the physical safety of Jewish faculty and students. Take the situation at Cooper Union a couple of months ago when Jewish students had to barricade themselves inside the library to seek shelter as the administration put it. This touches me quite closely. My grandfather was the first Jewish graduate of Cooper Union. Or take last night at Berkeley, a meeting where the speaker was going to be from the IDF s was from one part of the campus to another place that was more secure. The venue was still attacked. Windows and doors were broken, and the

twenty police officers who were assigned to this event had cancel it altogether and escort people to safety. We could multiply examples, including what happened at Concordia University in Montreal back in October.

But we don't really need any more examples, do we? Jewish students feel unsafe. You can look your local Hillel chapter up and get long lists of antisemitic threats, harrassment and violent abuse. (I don't have them here with me, but I have seen lists.) Or consider the case of a nineteen-year-old female Jewish female on campus at Cornell in the days after the October 7. She testified before Congress that protesters were chanting that they were going to kill the Jews. Afterwards, she got a telephone call from someone call saying: "We're going to rape you." This is not conducive to being on a campus, to put it mildly.

Daniel Burston:

So apparently what is at issue here is not just their physical safety, but also their psychological well-being.

Nathan Greenfield:

Yes, and if you want to see exactly how that plays out, download the testimony from vice president of the Jewish student association of Cornell on Youtube. She was extraordinarily articulate about what it means . . . It's absolutely chilling.

(Alternatively, read this article that Nathan flagged later for me, from CNN, linked here: DB.)

https://www.cnn.com/2024/02/29/business/antisemitism-college-harvard-upenn

Daniel Burston:

OK, so what are the longer-term career implications of these terrifying trends?

Nathan Greenfield:

Well, first there is the impact on individuals, who will often drop out - and that largely ends their career prospects. You don't have to be a genius to figure out that that's going to have an impact down the line five or 10 years in disciplines such as medicine. For example at the University of Toronto in the Temerty School of Medicine, the number of Jews enrolled has dropped precipitously over the last few years, and it's occurring at other medical schools and in other professions. Well, if Jewish adults aren't graduating from professional schools, medical schools . . . and law schools that has a cumulative demographic effect within a very short time.

Is there a conspiracy to push Jews out of universities and the professions? I wouldn't say there's a conspiracy. Conspiracies don't normally work that way. The trend we're seeing is too big. If there were a conspiracy, somebody would probably leak it, there'd be a thumb drive left somewhere (or something). It's not a conspiracy.

But I wanted to circle back to something I said a few moments ago. I fear that what we're seeing is the re-emergence of the latent antisemitism of a large part of society. A few weeks ago, my wife and I went to dinner

with our supper club. There were couple of diplomats and high-ranking civil servants there and some of them were saying: "Well, you know, why doesn't this conflict ever end? Why not just give them back the land? Why not grant them (the Palestinians) the right of return, et cetera?"

I gave them a potted version of the relevant history. Now, I'm in favor of a two-state solution. I think the settlements on the West Bank are abhorrent. But the point is that it takes two to dance, and to stop the violence you'd need a partner to dance with. The PLO and Hamas have not demonstrated that they are willing dance partners. The strange thing there was that I have spent much of my adult life almost hating Benjamin Netanyahu. But I'm taken as the one to defend Israel! I'm an American and a Canadian. I'm not even Israeli!

So, my wife and I came home and were talking about this experience, which led to an interesting conversation. "Okay, "I said, "I don't expect this to happen. But in the event of a pogrom, who do we know that would hide me?" And, you know, we listed off 15 or 20 friends, but the list got very short very quickly. And not because any of them are antisemitic, but because they wouldn't want to get involved.

Then I realized that I was the first person in my family to ask that question for over a century and a quarter. If you google "pogrom", you'll find a list of dozens, perhaps hundreds of them. But if you look at the major ones - from roughly 1500 when we started having good records - you see a sine wave pattern occurring. A major pogrom occurs every 50 to 65 years, or thereabouts. Which means that in almost every generation there are many Jews who either survived a pogrom as a child or got killed in one as an adult. Conversely, among Christian Europeans there were people in almost every generation who got to kill Jews or to witness these killings. My thesis – and my fear - is that this pattern, which is of long standing, got disrupted by the Holocaust, by the establishment of Israel, and then the victory in the 1967 . . . The sine wave was delayed from 1945 till now, more or less. So that's my TED talk as an historian.

Daniel Burston:

Just to be perfectly clear Nathan, you are suggesting that to the horrific massacre of October 7 marked an unexpected return to the old pattern after a relatively short delay. Correct?

Nathan Greenfield:

Yes. I suppose the difference is that it did not involve a non-Jewish population rampaging through the ghetto or the Jewish Quarter. But that is a distinction without a difference.

Daniel Burston:

All right. If you'll allow me, we'll shift gears a little now. I'd like to you to talk to us about the scale and the impact of financial contributions from Arab countries and authoritarian regimes to elite universities and the ways it correlates with the intensity of antisemitism on American and Canadian campuses.

Nathan Greenfield:

I don't have figures for Canada. Those figures are not easily gotten hold of here because of the way things are reported – and not reported - here. My assessment of the USA is based on figures from the Network Contagion Institute, based at Rutgers University in New Brunswick, New Jersey, and especially the work of

professors Lee Jussim and Joel Finkelstein, who did most of the work on this, and Michael Bass, a forensic accountant. Their findings? The amount of money that has gone into American universities from authoritarian regimes is amazing! Since 2014 we're looking at a figure somewhere around $20 billion, if not more. . . One of the universities which received a large amount of money is Texas A&M - $520 million between 2014 and 2019 from authoritarian regimes. Significantly, Texas A & M has recently announced that it will be closing its campus at University City in Doha, the capital of Qatar. It was the first one of the American universities at University City, which still includes Cornell Medical School. They have said they are leaving, too. And I find that rather interesting, that they felt it was necessary.

Now not all of this is nefarious, of course. A good chunk of that foreign money goes to pay for students who have come to the United States to study and in the case of Cornell, a good chunk of that is to medical school in Doha. That, however, is not the point. The point is, that if you are president of a university, and you received, say, a third of a billion dollars from an authoritarian regime over five years, you don't have to be told what you should do under certain circumstances, what you should soft pedal or what you should make sure doesn't blow up or turn into a cow pile.

There's a huge amount of money sloshing through the system. So, the Emir of this or the Prince of that is not going to call up the President of an American university and say you know, go easy on the anti-Israel protesters. That's not going to happen. That's not the way these things work.

I think what we're seeing here is that once it gets into the university, we cannot track most of it. We don't know where it's all going . . . The United States government has not been tracking this stuff properly for a number of years, and in fact, it appears that my articles have spurred them to repopulate several fields with information recently because the universities have to report this to the federal government. The impact is obvious, even if we can't always connect the dots and the federal government wasn't terribly interested in enforcing its own laws in terms of reporting.

There's a further problem of our own making. If suddenly all the foreign students suddenly returned home, you would bankrupt any number of American Colleges and Universities. Canada is going through something of a crisis with this now. The Federal government is trying to cut the number international students who were being used as ATMs, because our provincial governments have refused to increase tuition and increase grants to universities over the last few years; or in some cases, in many years. In fact, Doug Ford, the Premier of Ontario just announced he's continuing a freeze for the next three years, even though the universities and colleges might very well go bankrupt as a result . . . .Much the same thing is happening across the United States. Especially in engineering and other sciences, not so much in English literature.

Daniel Burston:

Understood. Well, what do you think can be done to address and hopefully reverse some of these ominous trends and to curtail antisemitism on American and Canadian campuses? What can be done by administrators, by students, by faculty and alums? And finally, are there any universities in your estimation that are doing a strikingly good or a strikingly bad job in this respect?

Nathan Greenfield:

I'll start with the last question. First, I think we can name the strikingly bad ones – Harvard, MIT, Penn State. We could probably throw in Stanford if we wanted to. And in Canada, McGill University, Concordia University

and the University of Toronto are all struggling mightily. (Sometimes I think of Winston Churchill's famous quip about the man who "struggled with his conscience, and he lost".)

Frankly, I don't know what the colleges and universities can do. I'm loathe to give more power to the government. Academic freedom took too long to win. But academic freedom is not the first amendment either. It's not enshrined in the First Amendment and is not a constitutional issue in Canada, either. In Canada, academic freedom is more of a contractual issue because it's built into the contracts of tenured professors and adjudication of contested claims is based on those contracts. In the United States, we have these woolly phrases from the Supreme Court about "the market of ideas" or assertions that "the First Amendment has a special interest in academic freedom" without actually saying that it's a First Amendment principle.

Academic Freedom is an originally German idea that originates in the late 1800s. It means that your expertise as an academic is what gives you the right to speak, Your academic freedom has nothing to do with calling for or using chants that are at the very least, incipiently antisemitic and frightening to Jewish students and faculty members, and quite honestly to professors and students who are allies of Jewish students, of whom there are many. At York University (in Toronto) when CUPE. the Teaching Assistants' union, published a handbook that, despite its statements to the contrary, is stridently antisemitic, that CUPE local urged TAs to use during last week of January to "Teach Palestine" – and not the assigned curriculum. To York's credit, as soon as this became known, the administration issued a very clear public statement and statements to TAs that it expected them to follow their contracts and teach the assigned material.

But in terms of lancing this boil, I have no bloody idea. I know if suddenly there were a ceasefire in Gaza and things reverted to something resembling the status quo ante that would not change where we are now. I've asked the same question of almost every academic I've interviewed. How do you put academia back together again? And the best answer I've gotten is we have no idea and that goes I think back to the point you raised earlier, Daniel about Jews in the academy.

My greatest fear, in that sense is that we will go back to the situation that we had in the post-war period before the expansion of the universities; there will be fewer and fewer Jews at certain universities. And there will be some universities that are still open, but still, fewer and fewer because the potential cost of in terms of your safety, including your psychological safety . . . is simply too great. And I find that idea horrifying.

Daniel Burston:

Thank you very much for your time, Nathan. This has been a very illuminating interview though of course I hope that you're wrong, and that something can be done to reverse prevailing trends. That's something we'll be talking and thinking about more in weeks and days to come. So, thanks again, and please continue your investigative writing and your journalism. Meanwhile, I will list of all your articles in University World News that pertain to the subject of antisemitism on campuses alongside this interview.
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I conducted the interview with Nathan Greenfield above on February 29, 2024. But as Passover approached, on April 21, 2023, news of many more disturbing developments on university campuses grabbed headlines. That being so, I asked Nathan to bring things up to date. On April 26, he responded with the following observations, which I summarize here. First, he noted that despite the turmoil at Columbia and many other American campuses, Canadian campuses have remained relatively quiet (thus far), although there is lots of anti-Zionist activity still going on. For example, at Carleton University in Ottawa the local chapter of Students

for Justice in Palestine designed an app to look like Rateyourprofessors.com which invites students to report any professors espousing "Zionist narratives" in class. More worrisome, however, is the fact that, despite his earlier caveats, says, Nathan, anti-Israel demonstrations have since broken out in Georgia, Texas, Florida and across the American heartland, leaving only the upper central states free from protests (thus far). Few of the more recent demonstrations were as violent at the ones at Columbia or Berkeley, but the fact that large and disruptive demonstrations like these have spread to second tier universities across the country is indicative of deeper and disturbing trends. The long term consequences of these developments remain to be seen, but Nathan now thinks it is plausible to suppose that many American universities will become Jüdenrein, or free of Jews – in the not too distant future unless they happen to be anti-Zionist Jews, perhaps. As Jewish enrollment declines, Hillel and Chabad houses and organizations there will likely close. Mindful of these trends, many universities are issuing invitations to Jewish students and faculty to work and study there, notably, Brandeis, Yeshiva University and the Technion (in Haifa). We can expect more to follow.

To summarize, then, Nathan believes that the massacres of October 7th (and Israel's ongoing response to them) have unleashed a resurgence of antisemitism that had lain dormant (for various reasons) since the Holocaust; a veritable "return of the repressed", to use Freudian terminology. Furthermore, the vast amounts of money pouring into elite universities from Qatar and other Muslim countries – much of which is untraceable – is incentivizing inaction on the part of university administrators who don't wish to alienate generous patrons, for fear of damaging their schools' financial stability. Finally, he briefly references the fact that many university administrators have been "captured", i.e. persuaded, by DEI ideologies that contain antisemitic elements.

This is a grim and complex scenario, one with many moving parts, and Nathan freely admits that he has no idea how to "lance the boil", or to mitigate, much less eliminate antisemitism on campus. Nor do most of the university administrators he has interviewed recently, either. Even in instances where university administrations have moved forcefully to shut down recent student protests, antisemitism will likely linger and grow. My questions to you, readers, are, first: What do you think? Is Nathan's analysis of the malaise in American and Canadian universities correct? And in the absence of a simple, clear-cut solution, what steps can we take now to address this problem in both the short and longer term? I'd welcome your thoughts and reflections. Please send them to editor@associationofjewishpsychologts.com. I look forward to hearing from you. Meanwhile, please peruse Nathan's articles on these topics in University World News, listed below.

Story on TAs union York U and Union at Carleton
https://www.universityworldnews.com/post.php?story=20240216184630629

Dark Money:
https://www.universityworldnews.com/post.php?story=20231208230952463

Are Mideastern and Authoritarian countries donations fanning antisemitism?
https://www.universityworldnews.com/post.php?story=20231208224102138

Jewish faculty/Students at McGill and U of T feel lack of support
https://www.universityworldnews.com/post.php?story=20231201212454204

Universities Response to Hamas attack
https://www.universityworldnews.com/post.php?story=20231017091741501

Antisemitism at the Medical School of U of T

https://www.universityworldnews.com/post.php?story=20230113142212203

Protests at Columbia University
https://www.universityworldnews.com/post-mobile.php?story=2024042319474320

More Columbia U. coverage:
https://www.universityworldnews.com/post-mobile.php?story=20240501202709701

JEWISH THERAPISTS BOYCOTTED IN CHICAGO RESPOND

BY ALLISON RESNICK, Psy.D.

Since 1979, the Anti-Defamation League (ADL) has tracked incidents of antisemitic harassment, vandalism and assault in the United States and published them in an annual Audit of Antisemitic Incidents. Their data demonstrate that incidents of overt antisemitism have risen steadily in the United States for the last decade. But since October 7th, 2023, hate crimes against Jews have increased exponentially. Just look at the numbers! In 2022, the ADL tabulated 3,697 antisemitic incidents throughout the United States. This is a 36% increase from the 2,717 incidents tabulated in 2021 and the highest number on record since ADL began tracking antisemitic incidents in 1979. 2022 was third time in the previous five years that the year-end total had been the highest number ever recorded. From 2022 to 2023 the number of antisemitic incidents in the United States went from 3,679 to 8,873; a remarkable increase from the early 2010s, when antisemitic incidents were at some of the lowest levels recorded in the Audit. The ADL concludes that antisemitic incidents rose by 140% in 2023 in the United States, becoming 237% more frequent at Jewish institutions and 321% at college campuses. These statistics only represent reported incidents; many more may go unreported.

(https://www.adl.org/audit-antisemitic-incidents-2023-highlights;

https://www.adl.org/resources/report/audit-antisemitic-incidents-2022).

These figures are appalling. But as psychologists we know very well that numbers do not fully capture or describe the range or complexities of human experience. We need specific examples to express and humanize our experiences as Jews. I am a millennial clinical psychologist in private practice in Chicago, Illinois. Every time I open my phone I am worried about what new antisemitic trope will grab my attention. My social media feeds are filled with evidence of Jew hatred on college campuses, in medical settings, in one-sided ceasefire resolutions enacted by city councils here and across the country, in rhetoric posted from

protests and in the protesters' posters and written materials.

Now, sadly, this hatred of Jews is often disguised or excused as hatred of Zionists and has seeped into the profession of psychology and the therapist community at large. So much so, in fact, that I hesitate to check emails from my own professional association, the Illinois Psychological Association, because of many blatantly antisemitic postings on our listerv. I no longer post referral requests for potential clients in general therapist groups on Facebook as I used to because of the fierce antisemitism demonstrated by many groups, instead posting only in Jewish therapist groups. I read stories Jewish therapists post about clients ghosting Jewish therapists, therapists being told to conceal their Jewishness for fear of offending colleagues and clients, and therapists removed from networking and referral groups online *because they are Jewish.* I regularly hear and read about colleagues and supervisors dismissing and minimizing the Jewish therapist experience. I get tears in my eyes just thinking about these appalling trends.

Recently, an egregious example of the antisemitism that is poisoning our profession landed unceremoniously in my lap. On Friday March 22nd, a therapist in an "anti-racist" Chicago therapist Facebook group started a list of Jewish/Zionist therapists to boycott and ostracize these providers, encouraging other healthcare providers not to refer patients to them. The initial impetus came from a woman with a doctorate in psychology from the Adler School of Professional Psychology who holds a Master's level license but is not a licensed clinical psychologist. She wrote, "Hi all! I've put together a list of therapists / practices with Zionist affiliations that we should avoid referring clients to. Please feel free to contribute additional names as I'm certain there are more out there." Her list included 26 therapists with known affiliations within the Jewish community as well as several with Jewish sounding names, regardless of their affiliation of the Jewish community or political viewpoints.

Multiple clinicians in this "anti-racist" group encouraged the creation of this list and expressed gratitude to the people who created it. Dozens reacted positively to the creation and **dissemination** of this blacklist to steer clients away from Jewish therapists and to prevent other professionals from sending them referrals. Reactions ranged from likes, smile emojis, and hearts to hateful, ignorant, and antisemitic comments. Some of the most egregious comments by mental health clinicians (who appear to come from a wide array of backgrounds) included:

"I hope that no one wastes time arguing with zionists about the nuances of their oppressive belief system. pay attention to what matters - the suffering of palestinians. drawing you in to a useless and fruitless argument is a tool zionists use disempower and distract us from the real work."

In other words, the vulnerability and suffering of Israelis does not matter because they do not argue in good faith. Only the suffering of the Palestinians matters – a blatant double standard. Another one said:

"I had planned on doing this soon on excel! Thanks for getting it started. I have a long roll of screenshots to add. I'll get on this soon (smile emoji)"

And another person, pointing out the supposedly Jewish owner of a business, said:

"I don't know how to add to this list, but this practice owner".

Another one said:

"Omg a place I was looking at is on here (anger emoji, anger emoji)"

And . . .

"Thank you so much for your time to do this (heart emoji)". And

"amazing, thank you!"

One of the administrators of the "anti-racist" Facebook group said, "Wow this list grew very fast! [Redacted name] thank you for taking the lead on this!"

The administrator of the "anti-racist" Facebook group is a licensed clinical social worker and certified alcohol and drug counselor who justified the creation of a blacklist on the grounds that it ". . . is NOT against Jewish clinicians in general." She said, "This list was made to be transparent about clinicians who promote and facilitate White supremacy via Zionism." She further stated, "The general rule stands: any religion, any ideology, any practice that promotes racism, white supremacy, systematic oppression will not be allowed." But careful attention to her words reveals that she made no distinction between Zionism and the Jewish community more broadly, nor did she acknowledge the fact that Zionism in general does *not* promote white supremacy. Furthermore, the definition of Zionism she adopted came from virulently anti-Zionist and antisemitic sources, ignoring the fact that non-Jewish people are not entitled to tell Jews what constitutes antisemitism. No other minority group is obligated to accept a definition of hatred or **persecution** that does not reflect their lived experience, nor do we expect them to.

According to the ADL, "Criticism of Israel is not in and of itself antisemitic. But contemporary anti-Zionism, often characterized by the vilification and ostracization of anyone who supports Israel's mere existence, is antisemitic." The definition of Zionism embraced by the vast majority of Jews is "the movement for Jewish self-determination and statehood, [which] reflects the millennial longing of Jews to return to their ancestral homeland in the land of Israel." Further, Zionists maintain "that Jews ought to have a safe haven from the bigotry and endangerment they suffer perennially as a minority culture among non-Jewish majority cultures". "Zionism's development as a modern movement reflects a historical moment in which numerous groups sought freedom from imperial rule through movements to cultivate and protect their identity and community peoplehood as a 'nation'... Zionism asserts that the Jews have the same right to self-determination and nationhood that is typically afforded to other nations." (https://antisemitism.adl.org/anti-zionism/)

Needless to say, Zionism is a not a monolithic ideology, but a big tent that includes progressive Jews, conservative Jews, apolitical Jews and non-Jews who support the right of the State of Israel to exist as a Jewish homeland. Nevertheless, there are many Zionists who are fiercely critical of the Israeli government's policies and practices, and others who rarely voice disagreement with the Israeli government. There are diverse views among us about the Israeli-Palestinian conflict, how best to promote peace and prospects for a two-state solution. But most Jews, religious and otherwise, feel a connection to Israel, whether they identify as Zionists or not. In a 2020 survey by the Pew Research Center, 82% of U.S. Jews say that caring about Israel is either an "essential" (45%) or "important" (37%) part of their Jewish identity." (https://antisemitism.adl.org/anti-zionism/)

The people who created and disseminated the list of Jewish/Zionist therapists were using a different definition; one that redefined Zionism to suit their biases and agenda. For all practical intents and purposes, their absurdly one-dimensional definition functions as a racial slur to perpetrate hate against Jews. The creation and dissemination of the blacklist was also a blatant violation of the ethical codes to which all licensed mental health professionals are subject. The creators of the blacklist discriminated

against therapists who appear Jewish to deprive them of access to patients in violation of their ethical responsibilities. An attorney from the ADL (and others) have therefore requested that their licenses be revoked, but only time will tell what disciplinary actions are brought against them.

Meanwhile, remember that this antisemitic behavior also harms clients. Many Jewish clients are seeking mental health care because of increased antisemitism and traumatic responses from the October 7th terror attack perpetrated by Hamas against Israelis. Consider the possibility that these clients could be prevented from accessing care that they need, or placed in a vulnerable position by working with clinicians who are uninformed and biased. This is especially concerning considering that the creators of the **Jewish/Zionist** therapist list think that they are acting in accordance with a movement for social justice, rather than racial discrimination. This is a dangerous precedent to set.

When the Jewish therapist community of Chicago discovered this list we mobilized immediately. All the therapists involved in creating this list were reported to the Anti-Defamation League (ADL) and the Illinois Department of Financial and Professional Regulation (IDFPR), the IL state licensing board. Multiple IL state legislators were also contacted and began advocating on behalf of the Chicago Jewish therapist community. On Monday, March 25th the ADL and one of our IL state legislators met with the IDFPR, which subsequently launched an official investigation into the incident and the therapists involved. The ADL also has their center for technology working with Facebook's parent company, Meta, to get the posts removed and has filed a complaint with Meta against the "Chicago Anti-Racist Therapists" group.

Meanwhile, consider the overarching context in which this antisemitic initiative occurred. There are multiple wars and conflicts in the world today, but one doesn't encounter lists of Russian, Chinese or Iranian therapists because of the war with Ukraine and their brutal, authoritarian treatment of ethnic minorities – including Muslims! - within their borders. And as a general rule, we do not make lists of clinicians whom we say "cannot" treat certain clients. If we were looking for therapists to work with clients with an eating disorder, for example, it would be unethical, unprofessional, and uncalled for to create a list of therapists who do not treat eating disorders. Besides, the creation of this list of **Jewish/Zionist** therapists was done under the guise of "social justice" and "anti-oppression." But we do not promote social justice for our own communities by vilifying and caricaturing another group of people. The mentality that spawned this list runs contrary to all the core values of Equity, Diversity, and Inclusion as stated in the American Psychological Association's (APA) own framework. "APA strives for: An accessible, equitable, and inclusive psychology that promotes human rights, fairness, and dignity for all." APA intends to "create and sustain psychological safety in various environments across the field of psychology— in the education and training of undergraduate and graduate students, trainees, interns, postdocs, and psychologists that fosters the full inclusion and safe engagement of all, especially those from marginalized social identities and social identity intersections." Jewish people make up approximately 0.2% of the world's population and have a centuries long history of systemic oppression leveled against them; this is the definition of a marginalized group. (https://www.apa.org/about/apa/equity-diversity-inclusion/framework.pdf).

Since the creation of this list, many Chicago area therapists have been advocating on our behalf with organizations such as the National Association of Social Workers, the Illinois Psychological Association, the American Counseling Association, the Lawfare Project, and StandWithUs. We are urging our professional organizations to release statements condemning this antisemitic and hateful behavior. Some state legislators in Illinois are in favor of mandated training regarding antisemitism for all licensed professionals as well as holding those responsible for creating and supporting this list to account. .

Standing against antisemitism in psychology (and related health care fields) is vitally important. We have seen

the consequences of failing to act historically. The US National Holocaust Memorial Museum Encyclopedia reminds us that on March 31, 1933, a decree from the Berlin City Commissioner for Health suspended Jewish doctors from the city's social welfare services. In April 1933 German law sharply curtailed "Jewish activity" in the medical and legal professions. Subsequent decrees restricted reimbursement of Jewish doctors from public health insurance funds. The city of Munich forbade Jewish doctors from treating non-Jewish patients." In 1937 and 1938, German authorities forbade Jewish doctors from treating non-Jews country-wide. (https://encyclopedia.ushmm.org/en). So, let's not kid ourselves. Similar things *could* happen here if we do not respond swiftly, join forces, and act together.

THE DAY THE WORLD CHANGED: **CHILDREN OF HOLOCAUST SURVIVORS RESPOND TO OCTOBER 7**

BY IRIT FELSEN, PhD & JENNI FRUMER, PhD

Introduction

The attack on Israel by Hamas on October 7, 2023 is a turning point in Jewish history; the deadliest day for Jews since the Holocaust, and one that has altered our outlook for the 21st-century. This paper explores the responses of children of Holocaust survivors from two online forums in November and December of 2023, and places observations from these meetings in the context of the sharp rise in anti-Israel, anti-Jewish attitudes, which many American Jews experience as a seismic shift in American society. The pogrom of October 7, the brutality of the atrocities committed against civilians, the ensuing war in Gaza, and the raucous public manifestations of antisemitism, many of which erupted even before Israel launched its latest Gaza offensive triggered disturbing associations to the 1930s in Germany and to the Holocaust for many Jews.

Previous research on the children of Holocaust survivors (2G) showed that they exhibit sensitivities to events that evoke associations with the Holocaust (Shrira & Felsen, 2021; Shrira, 2015; Shmotkin, 2005). The observations presented here reflect a significant level of psychological distress and re-traumatization among the participants in two 2G online forums and highlight the elevated need for support among a significant segment of this population.

The Impact of the October 7 Attack in Israel

The attack on October 7 shocked Israel, shaking people's confidence in Israel's capacity to defend its citizens. It also struck at the core of the "Jewish Condition," the vulnerability of Jews to waves of persecution, which we have been subjected to for centuries. The attack killed 1,300 hundred Israelis and other nationals in a population of less than 10 million people; the equivalent in America would be 40,000 victims, 13 times more than the number of Al Qaeda victims on 9/11. Hamas terrorists executed babies, burnt people alive, brutally raped and mutilated women. Two hundred and forty-eight (248) people were taken hostage, including children, women, and elderly people. In a country smaller than New Jersey, there is no one who is not

connected to a victim. Hamas followed the attack in the south of Israel by launching thousands of rockets and missiles into other parts of the country, terrorizing the population, sending them to shelters and paralyzing schools and businesses. (https://www.washingtoninstitute.org/policy-analysis/why-107-was-worse-israel-911-was-america).

In Israel, the sense of (internal and external) existential threats has never been more acute. The political polarization that began before the Hamas attack sent hundreds of thousands to demonstrate in the streets for months. The loss of faith in the country's leadership all across the political spectrum is unprecedented. The problems caused by the internal displacement of hundreds of thousands of civilians are dire, as are concerns about how the war in Gaza has influenced Israel's reputation internationally. The enormity of the humanitarian crisis among the Gazan population adds a heavy moral burden (see David Grossman, March 1, 2024, the New York Times), evoking associations to the forced displacement, suffering, and starvation imposed on the Jewish population in Nazi Ghettos

Impact of October 7 on American Jews

Over the course of the 20th century, American Jews gradually integrated into the mainstream culture, yet still felt safe to practice Judaism, as evidenced by the thriving Jewish Orthodox communities, the largest outside of Israel. However, in recent years, diversity, inclusion, and equity (DEI) curricula have excluded Jews and exuded antisemitism, insisting that due to their 'whiteness,' Jews enjoy the benefits of the majority group members (Cheryl Goldstein, this issue). However, as Adam Mansbach (Washington Post, September 26, 2023) pointed out, antisemitism has resurfaced periodically throughout the centuries, even where Jews fared well for a while (the prime example being pre-World War II Germany). Mansbach recounts the myth of the Golem, a giant humanoid creature created from mud and mystically animated to defend the Jewish people in times of crisis. Tales of the Golem date back to the 1500s, but persist in Jewish Folklore because antisemitism has repeatedly risen to threaten Jewish existence. When reversals in attitudes towards Jews occur, Mansbach cautions, "it can be swift and deadly. History has seared this lesson into the Jewish people. But Americans cannot seem to remember it. Again and again, we search for the moderate streak in the extremist, tell ourselves we can find common ground with people who are explicit in their desire to do us harm". The Golem, Mansbach concludes, is a personification of ancestral trauma, "a walking repository of memory and trauma."
(https://www.washingtonpost.com/opinions/2023/09/26/adam-mansbach-antisemitism-golem/).

Intergenerational Transmission of Vulnerabilities and Resiliencies Related to Parental Genocidal Trauma: Offspring of Holocaust Survivors:

Research on the children of Holocaust survivors (2Gs) has been accumulating since the early 1970s'. No evidence was found for increased rates of psychological disorders among 2Gs in comparison with peers who are not children of Holocaust survivors (Dashorst et al., 2019; Shmotking et al., 2011; Levav et al. 2007; Felsen, 1998). It was suggested that evidence for secondary traumatization was observed only in clinical samples (van IJzendoorn et al., 2003). Findings also demonstrate a profile of strengths and resiliencies alongside specific vulnerabilities. These vulnerabilities seldom manifest in the daily functioning of 2Gs but resurface under adverse conditions (Felsen, 1998). Early clinical reports observed that 2Gs "experience the world from the vantage point . . . of a catastrophe ravaged the family" (Peskin et al., 1997, p. 7). Kestenberg (1982) described the phenomenon of "transposition," which involves simultaneously living in one's present and the past of one's survivor parent. Marianne Hirsch (1997) introduced the term "postmemory" to refer to the relationship between the children of Holocaust survivors who 'remember' the memories of their parents which they know indirectly, through stories, images, and parental behavior.

These clinical observations reveal that 2G's live in a "dual reality" (Felsen, 2000; 2022), they 'remember' their parents' experiences, and continue to psychologically reference two parallel, concurrent, views of what reality 'is'. The reality of the here-and-now is based on the actual experience of having grown up in a relatively safe time and place. In this reality, one behaves according to expectations, rules and norms that reflect prosocial behavior. However, for 2G's, there is another reality, based on the knowledge of what people were (and undoubtedly still are) capable of. This trauma reality lies beneath the veneer of civility, and surfaces swiftly when triggered. A child of survivors who lived in New Jersey during hurricane Sandy said, "I lived in a beautifully manicured, civilized suburb of well-to-do, polite people, but when there was a shortage in the gas stations, by the fourth day they needed policemen at the pumps because fights broke up between the drivers. To me, it came as no surprise."

In this trauma-reality, any "other" is a potential perpetrator or an indifferent bystander, and one's own behavior is determined by efforts to survive. While usually dwelling at the periphery of awareness, the trauma reality can move rapidly from background to the foreground and abruptly change the overall perception of reality, psychological experience, and behavioral reactions. Empirical studies show heightened preoccupation with—and sensitivity to—life-threatening challenges (Baider et al., 2008; Solomon et al., 1988) and to potential threats of annihilation (Shrira,2015). This heightened sensitivity to threats manifests as a "hostile world scenario" (Shmotkin, 2005), a worldview sensitized to adversity, catastrophes and afflictions. It scans the environment for potential dangers or even worse circumstances when difficult ones already prevail. Although 2Gs generally function adaptively (Felsen, 1998), they perceive the world as more dangerous and foreboding (Shrira, 2015). These perceptions influence their responses to threats that bear symbolic associations with the Holocaust.

Based on previous research and clinical work with 2G's, we sensed that specific vulnerabilities of 2Gs might be activated following the Hamas attack of October 7 and have offered online forums for 2G's for the past several months. The observations from these meetings are presented below.

Online Forums for Children of Holocaust Survivors

In the immediate aftermath of the October 7 attack, there was an intense demand for gatherings and forums for adult offspring of Holocaust survivors (OHS) to process their feelings and thoughts. Creating intentional space for those of a similar background was critical. Participants joined the virtual forums from across the United States, Israel and Europe (despite the inconvenient time difference). Overall, participants expressed an intensified need since October 7, to be together with other 2Gs, and voiced an outpouring of appreciation and gratitude for these online gatherings.

Many described experiences and feelings that revealed significant levels of re-traumatization and psychological distress, with direct associations to the 1930s in Germany and to the Holocaust. For example, a daughter of Holocaust survivors who volunteers as a docent in a Holocaust Education Center, shared that when she told a large group of eight-graders that six million Jewish people were killed in the Holocaust, among them one-and-a-half million children, someone yelled, "Yay!!". The docent felt physically sick, disgusted and fearful, and has been overwhelmed with a sense of desolation ever since, being unable to "shake these feelings."

The silence of many international organizations and the "#Metoo" movement in response to the barbaric violence against girls and women was felt by many of the participants in the online forums, the majority of whom were women, as a profound betrayal, a double standard excluding Jewish women from the empathy of the world and of other women. Parents of young adults and grandparents of young children started to

worry about the safety of their family members in their educational settings and social circles. A grandmother reported that a map used in her grandson's school in California erased Israel. Another said that her son, a young man, was assaulted and punched in the face by strangers when leaving a bar because he was Jewish. Everyone had seen the mob of angry students at Cooper Union College attempting to get through to the Jewish students barricaded in the library (https://www.jta.org/2023/10/26/ny/jewish-students-barricade-in-cooper-union-library-as-protesters-chant-free-palestine-on-day-of-protest-across-nyc-campuses), and many expressed shock about the volatile demonstrations and violent attacks against individual Jewish students on university campuses which became distressingly common in the following months. Participants felt estranged from people they previously thought of as friends and felt betrayed and offended by colleagues who expressed anti-Israel or pro-Hamas views. Learning that friends attend anti-Israel demonstrations, or even not knowing how others feel about the Israeli-Palestinian conflict, made many feel too unsafe to share their own distress with regard to what happened in Israel, or their worry for family and friends in there.

Participants were requested to respond to short polls. The results are presented in Tables 1 and 2.

Table 1: *Responses to a poll during an online gathering of 2Gs on 11/15/23.*

On 11/15/23, 97% (73/75) of participants identified themselves as children of Holocaust survivors. The percentage in the responses to each poll question indicates only those who answered "quite a bit" or "very much" to each question.

Number of respondents	Percent of the sample	Attitudes and changes in attitudes since October 7
60/64 "quite a bit" or "very much"	0.93	To what extent is it important to you that Jewish life, traditions, and Holidays be preserved
30/67 "quite a bit" or "very much" + 9 "some change"	0.44 + 0.13*	To what extent have your feelings changed over the last few weeks about how important it is to you that Jewish life, traditions, and Holidays be preserved and perpetuated?
57/75 "quite a bit" or "very much" + 11 "somewhat more"	0.76 + 0.14*	To what extent have you felt a greater need to affiliate with other Jewish people in recent weeks?
63/77 "quite a bit" or "very much" + 8 "some change"	0.81 + 0.12*	To what extent have you been feeling greater concern, worry of fear about yourself or your children identifying as Jews, attending Jewish gatherings, or about Jewish affiliation in general, in recent weeks?
60/75"quite a bit" or "very much"	0.80	To what extent have you become more concerned about how others view Jewish people over the recent weeks?
43/67"quite a bit" or "very much"	0.64	To what extent did the anti-Israel atmosphere on university campuses, and the lack of condemnation of Hamas by various organizations, surprise you?
75/77 "quite a bit" or "very much"	0.97	To what extent have the events of the recent weeks evoked in your associations to the Holocaust/
60/70"quite a bit" or "very much" + 4 "a little more concerned."	0.85 + 0.05*	To what extent did the recent weeks make you feel there is more antisemitism in the US and globally than you believed before October 7?
62/74 "quite a bit" or "very much"	0.83	To what extent have the events of the recent weeks made you worry about the future of the State of Israel?
69/74"quite a bit" or "very much"	0.93	To what extent do you feel that the continued existence of the State of Israel is important to the safety of Jews anywhere?
25/67 "quite a bit" or "very much" +16 "not sure"	0.37 + 0.23*	To what extent have your non-Jewish friends and relatives been supportive

**Responses that indicate "some change" or, in relation to the question, "to which extent have your non-Jewish friends and relatives been supportive" the additional number of people who indicated they perceived "some support".*

Table 2: *Responses to a poll on 12/20/23: 94% (72/77) of participants identified as children of Holocaust survivors.*

88% (70/80) reported they had a Holocaust survivor father, while 85% (68/80) reported they had a Holocaust survivor mother. The percent for each response to the poll questions indicates those who answered "quite a bit" or "very much" to each question.

Number of respondents	Percent of the sample	Attitudes and changes in attitudes since October 7
59/64	0.92	To what extent is it important to you that Jewish life, traditions and Holidays be preserved
53/75	0.70	To what extent have you felt a greater need to affiliate with other Jewish people in recent weeks?
29/67	0.46	To what extent have your feelings changed over the past few weeks about how important it is to preserve Jewish life, traditions and holidays?
60/75 + 10 "somewhat concerned"	0.80 + 0.13*	To what extent have you become more concerned about how others view Jewish people over the recent weeks?
44/70	0.62	To what extent did the anti-Israel atmosphere on University campuses, and the lack of condemnation of Hamas by various organizations, surprise you?
66/72	0.91	To what extent did the recent weeks make you feel there is more antisemitism in the US and globally than you believed before October 7?
60/75* + 18 "some change"	0.80 + 0. 24*	To what extent have you felt greater worry, concern, or fear for your own, or your children, identifying as Jewish, attending Jewish gatherings or about Jewish affiliation in general?
55/69	0.79	To what extent have the events of the recent weeks make you worry about the future of the State of Israel?
71/76	0.93	To what extent do you feel that the continued existence of the State of Israel is important to the safety of Jews anywhere?
25/72 18 "not sure"	0.35 + 0.25*	To what extent have your feelings about being an American change since October 7?

**In response to the question "to what extent have you felt greater worry, concern of fear for your own, or your children, identifying as Jewish, attending Jewish gatherings, or about Jewish affiliation in general" there were an additional 13 people who responded that they have experienced "some change".*

As seen from the tables, a very large proportion of participants expressed an intensified need to affirm their Jewish traditions and affiliate with other Jewish people, and a relatively low percentage perceived support from non-Jewish friends and relatives. High levels of psychological distress were reflected by the large numbers who indicated high levels of perceived concern about the rapid rise of antisemitism in the US and globally, and concern for one's safety and the safety of loved ones. The level of perceived threat expressed in these preliminary observations, collected in the early weeks after October 7, seemed somewhat exaggerated at first. It was hypothesized that the reactions might be skewed by the relatively high percentage of participants who reported parental post-traumatic symptoms.

On 12/20/23 participants were asked about post-traumatic symptoms that they perceived their survivor parents to have experienced in relation to the Holocaust. The combined answers for "quite a bit" and "very much" revealed that 66% (23/74+ 26/74, respectively) described their fathers, and 84% (27/68 and 30/68, respectively) described their mothers, as suffering from anxiety, depression or other symptom of emotional distress that the participants believed were due to the parent's experiences during the war.

Research indicates that some children of trauma survivors are more vulnerable than others to negative effects of some life events or triggers. Parental PTSD has been associated with elevated secondary traumatization in the offspring (Lambert et al., 2014; Leen-Feldner et al., 2013). Parental PTSD has been observed to be associated with symptoms of PTSD, anxiety, and depression among offspring of trauma survivor parents (Field et al., 2013). Recent genomic perspectives offer promising possibilities for understanding the molecular basis for differences in susceptibility to PTSD, and indicate 20-40% risk of heritability for the disorder (Girgenti, 2024). The level of psychological distress and re-traumatization expressed by participants in our online forums may thus be higher due to the high proportion of reported parental PTSD, consistent with prior research and specifically with studies that show a higher vulnerability among 2G's whose parents have (reported) PTSD to events that evoke associations to the Holocaust (Shrira, 2015; Shrira and Felsen, 2021).

Discussion

In Irit Felsen's presentations about intergenerational transmission in descendants of Holocaust survivors, she often quotes from a poem by Linda Pastan, a daughter of Holocaust survivors: "*For Jews, the Cossacks are always coming...*" This line captures the intergenerationally-transmitted anticipation of being attacked, and used to seem like an irrational, exaggerated, manifestation of intergenerational transmission, as foreign as Cossacks are in contemporary American Jewish life. However, the events of October 7 turned this metaphor into a lived reality once again. On Ocotber 7, a modern pogrom took place as entire villages were pillaged and destroyed and elderly people, women and children, were diabolically tortured and murdered, raped, mutilated, and burnt alive. To inflict deeper psychological damage on survivors, they videotaped many of the bestial crimes they committed, and sent some of them directly to relatives, using the victims' phones.

The authors offered these online forums based on the assumption that 2G's might experience elevated psychological distress due to the associations between the pogrom of October 7 and the Holocaust. The results from these forums were consistent with larger and more systematic surveys. A survey conducted by the Jewish Committee, titled "The state of Antisemitism in America 2023" indicates that about half of the Jewish population sampled believe that antisemitism is a significant problem in the USA, that it has increased significantly in the recent years; and 63% feel that Jews are less secure in the USA. While the majority have not been personally targeted by antisemitic remarks or attacks, more than 90% report having been exposed to antisemitic content on social media and in the news (https://www.ajc.org/AntisemitismReport2023#priritybox).

Another survey conducted by the Anti Defamation League, published one day before the pogrom, also showed alarming results (https://www.adl.org/resources/report/antisemitic-attitudes-america-survey-analysis-and-impact).

Surveys of the general population indicated a disturbing degree of support for the actions of Hamas on October 7 and criticism of the Israeli response in Gaza, especially among younger generations (for a number of resources discussing the attitudes of "Gen Z", those between age 18-25 to the Israeli-Hamas conflict, see https://www.politifact.com/factchecks/2023/nov/02/vivek-ramaswamy/do-half-of-gen-z-americans-support-hamas/#sources).

A lecture by an Israeli think tank leader at Berkeley was shut down and the presenter evacuated due to violence by students demonstrating against Israel and against the speaker (https://www.berkeleyside.org/2024/02/27/uc-berkeley-israeli-speaker-protest); an Israeli film festival was postponed due to worries about safety in Hamilton, Canada (https://www.cbc.ca/news/canada/hamilton/playhouse-jewish-film-festival-1.7151378#:~:text=An%20independent%20movie%20theatre%20in%20Hamilton%20is%20withdrawing,event%20featuring%20four%20Israeli%20films%20in%20early%20April). These are merely two of a long series of events that lend credence to the sense of threat reported by the surveys and reflected in our poll responses.

One of the devastating aspects of trauma is the shattering of one's basic assumptions of human decency, ethics, and justice (Janoff-Bulman, 1992). Bret Stephens ("Sapir" October 2023-January 2024) stated that: "Kristallnacht was more than a pogrom in the heart of supposedly civilized Europe. It signaled that all the old categories — decency, order, fairness, justice, reason — no longer applied." Ethical and moral categories no longer seem to apply to Jews and to Israel, evidenced by the resounding silence surrounding the terror attack by Hamas against civilians inside the borders of a sovereign country. Indeed, the brutal raping and mutilation of women and young girls went unprotested by most of the international organizations advocating for Human Rights, for Womens' Rights, and by the "#Metoo" advocates who are champions for rape and sexual harassment victims.

Bret Stephens further commented that "Broken glass was a reminder of how brittle the barrier between civilization and barbarism could be. This moral shattering did not happen overnight. It was years in the making. It first required the preparation of the public mind to accept that anything was permissible when it came to the Jews. And anything was permissible because, as Joseph Goebbels insisted, "the Jews are guilty."

What we are witnesseing these days is that the public mind is, once again, being guided to accept that anything is permissible when it comes to the Jews, because the Israelis and the Jews are guilty. Tragically, this process is abetted by professors and students at many elite universities, giving credence to massive historical inaccuracies and misinformation that would be unacceptable if subjected to basic standards of academic scrutiny (https://yaledailynews.com/blog/2023/10/12/petition-to-oust-pro-palestine-professor-for-promoting-lies-and-violence-gains-25000-signatures-in-just-over-a-day/). Nevertheles, university administrations protect it under the guise of 'free sppech', and social media is awash in hateful sound bites for audiences that seem impervious to more balanced information and uninterested in learning about the complexity of the Israeali-Palestinian conflict.

Days after the evil unleashed by Hamas came marches and demonstrations on many University campuses, the streets of NY and other cities in North America and across the globe. Protestors called for the erasure of the State of Israel and the obliteration of its people. For example, on February 11 the MoMa (Museum of Modern Art), one of the city's most eminent cultural institutions, was 'occupied' by pro-Palestinian

demonstrators, as was the Brooklyn Art Gallery, with demonstrators waving banners that read: "Palestine will be free, from the river to the sea, by any means necessary". University professors have posted on social media glorifying Hamas, calling them 'martyrs' (https://canarymission.org/professor/Lara_Sheehi). A new AMCHA Initiative report exposes the massive surge in anti-Zionist activism and advocacy among faculty and graduate students at the University of California. The report, titled "Academic Agitators: The Role of Anti-Zionist Faculty Activism in Escalating Antisemitism at the University of California. After October 7, 2023," documents a more than 10-fold year-over-year increase in the number of incidents of faculty-supported anti-Zionist agitation (https://bit.ly/academic-agitators-report). Yet when asked in the House Education Committee hearings whether calling for genocide against Jews violates university rules, the presidents of Harvard, Penn State and MIT equivocated, saying it "depends on the context". This remark would not have been tolerated if directed toward any other minority group.

The international outcry for an immediate ceasefire to stop the deaths of civilians in Gaza is unsurprising. But it is seldom matched with an equally emphatic demand for Hamas to release the hostages, as if there were no connections between these facts. The hostages have serious medical conditions and injuries, and many have already died in captivity. They have been denied contact with the Red Cross or other humanitarian organizations. Released hostages reported physical, sexual, and psychological abuse while in captivity. The UN's special envoy on sexual violence in conflict reports "clear and convincing information" that women and children hostages held by Hamas had been subjected to rape and sexual torture and that there were "reasonable grounds" to believe such abuses are "ongoing". Yet there have been no mass demonstrations outside of Israel calling for the release of the hostages, nor a call to hold Hamas guilty of war crimes. Meanwhile, Israel has been accused of war crimes and genocide by public opinion and in the International Court of Justice in The Hague, and antisemitic speech as well as violence against Jewish institutions and individuals has skyrocketed.

The double standard applied to the Israeli-Palestinian conflict is psychologically devastating because it signifies the exclusion of Israelis and Jews from the norms and the standards that protect others. American children of Holocaust survivors and their peers grew up in a relatively stable and non-threatening environment sometimes called "the Goldene Medina" (the "Golden Land"), where virulent antisemitism was rare and generally frowned upon. These were what might be called 'the seventy good years', the period between the end of WWII and the attack on the World Trade Center, which signified the end of an era. Many argued with their parents when they insisted that antisemitism is never a thing of the past. Now they must reckon with the possibility, indeed the likelihood, that their parents were right after all.

The online, no cost, forums for adult offspring of Holocaust survivors were offered to allow 2Gs to gather and process their feelings and thoughts among those who share a similar background. The value of "same identity" groups, gatherings for those of the same and similar backgrounds has been highlighted by the Social Identity Approach to Health (SIAH, also referred to as "the social cure" Haslam, 2018; Jetten, 2020). The online forums provided "digital safe havens" (Shrira and Baumel-Schwartz, 2023) where 2G's could speak to each other and find comfort and solidarity that has become rare elsewhere. Even when their opinions differed from each other, their shared background provided a uniquely containing space.

The "dual reality", this intergenerationally inherited "alarm system" in offspring of survivors, can generate or amplify a sense of threat and of survivorship in a disastrous world. But it can also be harnessed positively, leading to the maintenance and strengthening of one's sense of competence vis a vis adversity (Shrira, Palgi, Ben-Ezra, & Shmotkin, 2011; Shrira 2015). These strengths and resilience were also attributed by participants to the legacy of the Holocaust and to having grown up with survivor parents, witnessing and internalizing their adaptive coping.

Jonathan Foer observered that the "Golden age of Jews in America" is coming to an end (Foer, The Atlantic, March 04, 24). Surveys and the online forums like ours indicate that foundational changes are afoot, and that it will be necessary to devise new ways to help the Jewish American community to strengthen their sense of identity, resilience and competence in the face of the new and unexpected challenges they encounter as Jews in a menacingly transformed reality. **The emergence of AJP and similar groups, proudly and actively gathering around this shared identity and background, is a new, bold act of situating ourselves and advocating for ourselves as Jews in our professional organizations in a changed America.**

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THE WORLD OF YESTERDAY

BY PATRICIA FEIWEL

Patricia Feiwel, celebrated Textile Designer and Visual Artist, created this collage, *The World of Yesterday*, after the novel by Stefan Zweig, to honor his work.

Patricia's tribute to Zweig:

Stefan Zweig, was a writer whose appreciation and love of the Arts placed him at the very center of European artistic achievement and cultural admiration. He was a Viennese novelist, playwright,journalist and biographer. At the height of his literary career (in the 1920s and 1930s) he was one of the most widely translated and the most popular literary figures of the time. He was born in 1881 and died in 1942.

But his world was attacked and then broken by the rise of Adolph Hitler and his Nazi Party. Unable to accept the destruction of the arts and the free cultural expression he so completely valued, Zweig mailed the manuscript of this book to his publisher and then, with his beloved wife Lotte, took an overdose of barbiturates. Zweig's prose and poetry "paint a stunning portrait of an Era that danced brilliantly on the edge of extinction."

www.patriciafeiwel.com

THE CHALLENGE OF JEWISH DIFFERENCE: **ANTISEMITISM AND THE PROGRESSIVE LEFT**

BY CHERYL GOLDSTEIN

As the first quarter of the 21st century draws to a close, the world grows increasingly complex and threatening. Climate change transforms landscapes; advances in technology obscure distinctions between the human and the virtual; a global pandemic fostered rampant paranoia and distrust both within communities and internationally, leaving us physically and psychologically isolated. In the U.S. political division and a growing gun culture prompt deepening anxiety regarding the future of democracy and the potential for civil unrest. In the face of so much that is frightening and unpredictable it seems we are victims of systems over which we have less and less control. When faced with our vulnerability some of us sink into despair, some of us mobilize and some of us rage. In the absence of more constructive and realistic outlets, anger provides people with a sense of agency in an overwhelming world. Rage feels empowering and expansive; it engenders a sense of agency and purposefulness. Unfortunately, it also distorts our beliefs and narratives, generating fantasies which seem to impart a measure of intelligibility to our baffling world, and perhaps offer a way to address and control inchoate threats. These narratives clearly identify who is "in" and who is "out," what is "good" and what is "bad," who is one of "us" and who is one of "them"; a starkly Manichean world view where there is little ambiguity or room for nuance. According to this logic, if you aren't one of "us" you are considered "other" in a pejorative sense. Many of us are accustomed to associating this kind of rigid, exclusionary thinking with the far Right. While the Right has always insisted on racial and/or religious purity, "othering" those who do not belong (according to their rigid and absurd criteria), it is surprising to see similar tactics now coming from the Progressive Left.

Generally speaking, those on the Left see themselves (and wish to be seen) as not merely tolerant, but positively inclusive of racial and religious "others." The Left's concern for solidarity with the oppressed appears to engage with difference in multiple ways, often under the umbrella of "diversity". Over the past few decades, however, the Progressive Left has expressed its frustration with the liberal "status quo" through a growing tendency toward interpreting social reality in terms of binaries, exclusion, and intolerance. Feeling that they have little to no impact on governmental and political structures, liberals and the Progressive Left found themselves struggling against forces that seemed impervious to their objections and concerns. It shouldn't be especially surprising, therefore, to find groups like Black Lives Matter (BLM) espousing positions

that originated in the Afropessimism movement, i.e. that anti-Black racism is the original and organizing racism defining Western culture. Viewed from this perspective, the world divides into a Black/White binary, making it incumbent upon those endowed with social awareness (i.e. who are "woke") to call out "privilege" and "Whiteness" — qualities which go inevitably together.

Unfortunately, this type of binary thinking encourages the proliferation of further binaries, e.g. oppressor vs. oppressed, colonizer vs. colonized, bad vs. good, which take on an adversarial character. The social, cultural, political and economic surround is then structured, at least in theory, by aligning binary terms, each one having its own proponents and theories. For example, the binaries Black/White, oppressed/oppressor, colonized/colonizer are associated and organized in the work of Franz Fanon, while Edward Said in his groundbreaking book *Orientalism* advanced a system of "Oriental"/Western, oppressed/oppressor, colonized/colonizer. These two cases illustrate how shared elements within these binaries overlap and reinforce one another.

In *The Identity Trap,* Yascha Mounk uses the term "identity synthesis" to refer to an approach to politics that emerges on the Progressive Left, one that "draws on a broad variety of intellectual traditions and is centrally concerned with the role that identity categories like race, gender and sexual orientation play in the world" (Mounk, 2023, p. 9). The result, as the book's title intimates, is that "Despite the good intentions of its proponents, it [identity synthesis] undermines progress toward genuine equality between members of different groups. [...] it also subverts other goals we all have reason to care about [...]. Despite its allure, the identity synthesis turns out to be a trap."(Mounk, 12, p. 12). Identity politics "traps" people by rendering them insensitive to complexity and ambiguity, thereby limiting their tolerance for individual differences in the name of advocacy and justice. Because it ultimately defaults to either/ or, us/them dynamics, it generates (real and imaginary) communities premised upon sameness or homogeneity, erasing or minimizing individual and intra-group differences while dwelling on, exaggerating and intensifying inter-group differences. The result is a resistance to "otherness" under the guise of empowering the "other."

The psychoanalytic project, both clinically and theoretically, involves confronting otherness on a variety of levels. Conceptualized as the "other" or "stranger" within us, the unconscious presents us with an inner "other", one that is an essential component of who we are. This otherness is constitutional, woven (so to speak) into the human condition, and cannot be assimilated or superseded by a more totalizing sameness. Making otherness central helps us when thinking of our own inner dynamics and our relationships with other individuals, but is it applicable in a broader context? I maintain that a truly tolerant and liberal socio-cultural and political system *requires* a willingness to acknowledge, embrace, or if need be, simply endure otherness.

Gerald Bruns makes this point when he uses the relationship between Judaism and Christianity to illustrate how otherness or difference operates in maintaining cultural identities. The relationship between these two traditions, Bruns explains, is not one of unity. Relationship, Bruns explains, *requires* separateness and difference, and therefore Judaism and Christianity exist in a difficult and irreconcilable push and pull. In a relationship of this type "...what is common, what is shared, is not an identity but a difference-and, moreover, not a dialectical or systematic difference within a totality but a *radical difference* that is not to be overcome or subsumed in a higher order..." (Bruns, 1991, p. 13).

Relating in this way opposes the assumption that we relate through a fundamental or negotiated sameness. When relating upon the basis of sameness, one assumes that somehow understanding will transcend and ameliorate difference, as though difference is something to be overcome or assimilated rather than acknowledging it as an intrinsic feature of human experience and interaction. An example of a relational model that privileges sameness is exemplified in the work of Donna Orange, a psychoanalyst especially concerned with the study of philosophy and Phenomenological Contextualism. According to this model, Orange explains, "relating" occurs in an environment that privileges "what both partners hold in common to find understanding where difference exists"(Orange, 2011, p. 38). Relationships premised on this model erase "radical difference"

by sublating difference and replacing it with "understanding." This logic appears to equate holding things "in common" with "understanding," thereby minimizing difference while implying that difference or "otherness' ' correlates with *mis*understanding.

Returning to Bruns' discussion, we can see how seeking "what's held in common" in order to arrive at "understanding," in the case of "reconciling" Judaism and Christianity — that is to say, in doing away with the "rift" that marks their difference — would not prevent, and could potentially promote, a historical re-enactment of Christianity's effort to subsume Judaism through its triumphalist tendencies. Stephen Frosh, a British psychoanalyst, notes the banality of such supersessionist claims when he explains that "the idea of 'Judeo-Christian civilization' is a misnomer. The 'Judeo-' in it is a construction of *Christianity*, a backward reading of Judaism and Jewish history in the light of the politics of the Christian mission [...] What is the difference between 'Judeo-Christian' and 'Christian' in the resulting structure? The answer is — nothing at all" (Frosh, 2023, p. 126-7).

In other words, while no doubt well intended, Orange's approach to interpersonal relating plays out problematically on the socio-cultural level. By privileging sameness, Orange inadvertently favors homogeneity by either discounting differences or treating them as incidental or irrelevant or repeating structural binaries, classifying and silo-ing relational interaction as "us=same" and "them=different." In either case, whether via discounting or distancing, difference and heterogeneity suffer when sameness and homogeneity are championed. Frosh recognizes that the model of seeking out sameness under the auspices of "understanding" occurs at the expense of difference, remarking that "if we cannot imagine the experience of people *other than ourselves* and respond to the demands that are made on us by those experiences and by their articulation, then we are lost" (Frosh, 2023, p. 4) (italics added). Listening to the "other," specifically to the particularity of "*their* articulation" — what *they* are saying, what they are expressing as their own — allows for an interaction where difference can be discovered and engaged.

If recent experience is any indication, the far Right and the Progressive Left now share an intolerance of otherness and an inability to sustain dialogue. There's nothing especially surprising about claiming that the Far Right has a problem with "otherness" or with Jews. As a movement that advocates for racial purity and what they claim as "traditional Christian values", the far Right's pursuit of "sameness," their definition of who is "in" and who is "out," one of "us" or one of "them," is distressingly familiar. In contrast, the Left prides itself on not merely "tolerating" others but actively embracing them. Nevertheless, the tendency to adhere rigidly to binary classifications necessitates the development of an orthodoxy premised upon race and whether one is identified as BIPOC or White. Those who are identified as White benefit from having "Whiteness" and from the privilege "Whiteness" affords, distinguishing them from "others" (i.e. people of color) who are the excluded from "White" identity. This version of identity politics establishes a system of categories and identities which one must accept to demonstrate one's goodness and fidelity to the Progressive cause. This results in a form of intolerance that appears to champion "others," when, in fact, significant differences beyond skin color and gender identity, e.g. religion and class, are downplayed or thoroughly discounted. This fosters the harmful idea that understanding can only exist in a homogeneous environment where like-meets-like or where the White individual acknowledges his/her implicit and complete ignorance of the experience of the "other," a form of "identitarian deference" (Bernstein, 2022, p. 105). The insistence on declaring one's "antiracism" or on owning one's "White guilt" reflects the demand for an ideological homogeneity that assumes a uniformity of experience based largely, if not exclusively, on the color of one's skin; an unwarranted and potentially misleading assumption.

The Progressive Left's intolerance emerges when foundational binaries are challenged or complicated by groups or individuals that defy predetermined "either/or" identity dynamics, as Jews often do. Expressions of antisemitism from the Far Right and the Progressive Left demonstrate both groups' adherence to "either/or" thinking and their alignment with authoritarian discourse.Granted, authoritarian intolerance is not exclusively

directed at Jews, but is far more widely tolerated when expressed toward Jews. Why is this the case?

As noted previously, authoritarian ideologies privilege binaries that allow for bifurcating human populations into "insiders" and "outsiders", "us" and "them." In discourses shaped by identity politics and binary categories like these, the Jew complicates and disrupts these typological constructs. Echoing Theodor Adorno, Karin Stögner explains that "Jews do not so much represent a foreign hostile identity, but rather a non-identity, in other words the threat of the *dissolution* of identity itself, of unity itself" (Stögner, 2020). By resisting assimilation into predetermined configurations, for example by remaining "foreign" without being "hostile," Stögner suggests that Jews call into question the value of binary logic altogether. The dawning awareness of this radical or cohering difference poses a threat to the whole system of categories and relegates the Jew to the status of a maligned "non-entity." This provokes the emergence of antisemitic tropes that depict Jews as rootless, spiritless shape shifters who attempt to both hide and exploit their "non-being" (Di Cesare, 2018). Stögner reveals the Jewish other as the counterpoint to the Far Right and Progressive Left's conventional constructs of identity. As she explains, antisemitism takes root historically when Jews are not visibly different from their non-Jewish neighbors, that is to say when racial difference is not the issue. Since there are many different types of Jews — Black Jews, Mizrachi Jews, Sephardic Jews, Ashkenazi Jews —using conventional racial designations (skin color, for example) as a distinguishing feature of Jewish identity can only exacerbate the confusion and anxiety around Jewish "invisibility" and/or "Whiteness", because reducing Jewish "otherness" to skin color leaves large portions of the Jewish population unidentified, or at least unidentified as Jews. This tends to support a point made by Dara Horn, "One can believe that all humans are the same while being virulently anti-Semitic, because according to anti-Semites, Jews, with their millennia-old insistence on being different from their neighbors, are the obstacle to humans all being the same" (Horn, 2023). We see this happening when the Far Right accuses "elites," and "cosmopolitans" - commonplace euphemisms for Jews - of appropriating power and attempting to infiltrate and pollute "Whiteness" and traditionally White spaces. When the far Right voices concern about "cosmopolitans" it imagines Jews as a people lacking a sense of place or permanence and hopes that by identifying them, it can prevent them from being mistaken for those who are truly "White." Leaving Jews unrecognized, increases the risk that Jews would gain additional power and control while further contaminating White identity and unity. The Progressive Left, by contrast, expresses its anxiety about Jewish invisibility by defending against the possibility that Jews will perform and appropriate non-White "difference." According to many on the far Left, Jews falsely represent themselves as non-White and exploit their perceived historical victimhood by appropriating a position of marginality that more rightfully belongs to Blacks and people of color. Progressive claims of this type of Jewish usurpation both reinforce antisemitic tropes of exploitative domination and shapeshifting on the one hand while undermining the validity of Jewish identity by making it suspect, on the other.

What's especially disconcerting is how unprepared we are to address the paranoid aspects these authoritarian discourses share. We're thoroughly familiar with the tropes deployed by the far Right ("Jews will not replace us," etc.) However, Progressives often cloak their intolerance in a discourse that champions the underdog and the oppressed, and we condemn ourselves when we attempt to separate the social justice message from its authoritarian and antisemitic slant. Veiled expressions of antisemitism — designating Jews as "White" or "White adjacent" and expressions of antisemitic anti-Zionism, which sanctions or encourages violence against Jews—illustrate how Jews concretize the Progressive Left's discomfort with radical alterity and otherness in pursuit of an idealized and ideological sameness.

By dismissing Jews' right to define and determine their own identities, the Progressive Left willfully ignores the fact that historically groups organized around preserving the homogeneity of "Whiteness" have always left Jews vulnerable to discrimination and violence. While interludes of relative peace and prosperity may sometimes lull Jews into a sense of complacency, as it did in recent decades in the USA, the historical record demonstrates that Jews status as "White" is always tentative, precarious and provisional. In truth, Jews are only "White" on sufferance, and when circumstances shift, they are promptly reclassified as *the enemies of*

Whiteness.

The erasure of Jewish difference via the over-inclusivity of Whiteness is a form of passive antisemitism that erases Jewish difference and depicts Jews as complicit in maintaining White hegemony. It also denies the multi-racial and multi-cultural aspects *within* the Jewish community. By making "nothing" of Jewish difference the Progressive Left remains locked in binary thinking, eliminating the possibility of a more complex third position, a position of cohering difference embodied by the Jew as "White" in some instances, but in any case different for a number of compelling social and historical reasons. Acknowledging the reality of such an identity, however, would problematize the Progressive Left's construction of a homogeneous Whiteness.

Neglecting Jewish difference by enforcing the "Whitening" of Jews not only negates authentic expressions of Jewish autonomy. As David Schraub points out, it *intensifies* antisemitism, since many of the negative qualities that attach themselves to concepts of "Whiteness" and the "upholding" of White hegemony are associated stereotypically with Jews. Writing about intersectionality and what the intersection of Jewishness and Whiteness does to Jews in the popular Progressive imagination, Schraub notes that "the prevailing view of Jews...is precisely that they are 'particularly powerful, or privileged, or influential.' And so, when the Whiteness frame...is overlaid upon the White Jew (as body or concept) it serves not as a counterweight but as an accelerant." This acceleration results in Jews being perceived as "hyper-White," or as a group that epitomizes Whitenesss. (Schraub, 2019, p. 393).

Schraub's observations address the way Jewish difference is both denied and exploited by the Progressive Left. Since Whiteness functions by asserting power and control via its traditionally invisible and unquestioned hegemony, identifying and participating in the self-critique of Whiteness ostensibly exposes the invisibility that allows Whites to take their power for granted. Jews, however, who resist being designated as "White" presumably seek to retain their hold on invisible power and remain in or assume the position vacated by those now self-reflective Whites. That this supposedly results in greater hegemonic control by Jews, a common antisemitic trope, elicits very little concern in Progressive circles.

Because the Far Right maintains that Jews deploy invisibility, i.e. "Whiteness," to exert control over and to corrupt "White power," additional differences like skin color become secondary to Jewish otherness because Jewish Whiteness was always already a deception. Following their European predecessors, the Far Right perpetuates the concept of the Jew as Black, a trope that was part of Christian European Anti-Judaism from the Middle Ages onward, and which the Nazis used to their advantage (Parfitt, 2021). For the Progressive Left's part, assertations of Jewish invisibility (i.e. Jews' denial of "Whiteness") functions as a strategic way of conflating Jewishness with Whiteness, allowing for the accusation that Jews deny their privileged positions in political, cultural and economic hegemonies in order to replace those who are "truly" marginalized or discriminated against. For both ends of the political spectrum, then, the Jews' performance of "non-identity," embodied in their capacity to exploit all aspects of racial difference, reinforces anxieties about Jewish invisibility, an invisibility that undermines idealized constructs of unity and sameness held by both authoritarian movements.

Until recently concerns about antisemitism on the Progressive Left have been met with denial a good deal of the time. Because the Progressive Left identifies Jews as "White," (or in a pinch, as "White adjacent") claims of antisemitism can be readily dismissed as expressions of "White fragility," requiring a recalibration on the part of *Jews* rather than an earnest reconsideration of Progressive platitudes. The irony is that this very demand would be experienced as an egregious symptom of racism by any other marginalized group but is deemed to be reasonable with reference to Jews. For the Progressive Left, Jews are the only minority whose lived experience is deemed to be intrinsically irrelevant and called into question if not denied outright. Why? Because Jews are "White".

These denials are especially vexing when the Progressive Left insists that its peculiar brand of antisemitic anti-Zionism is not antisemitic, the habitual disclaimer for academics and activists who hide their antisemitism – from themselves and others – under the guise of "principled" anti-Zionist rhetoric. Yet, as Schraub point out, "it seems clear that tropes of Jewish "Whiteness" are quite implicated in how Israel is talked about *outside* Israel." More specifically Schraub asserts, "That Israel is viewed either as a subspecies of European colonialism or as a European cultural vanguard, rather than something at least sui generis, is reflective of the broader view of Jews as basically White"(Schraub, 2019, p. 399).

Since October 7, 2023 when Israel suffered a brutal terrorist attack leaving over 1,200 Israelis dead, thousands injured and another 240 taken hostage, Schraub's analysis of antisemitic anti-Zionism has become increasingly salient. Almost immediately after the attack — the deadliest day for Jews since the Holocaust — there were numerous celebrations of Hamas' pogrom among groups affiliated with the Progressive Left. Students for Justice in Palestine fiercely praised the attack. A group of thirty-four students at Harvard University wrote claiming they "hold the Israeli regime entirely responsible for all unfolding violence." The Democratic Socialists of America marched in support of Palestinians, and the Black Lives Matter chapter in Chicago posted a graphic, subsequently removed, of a paraglider — a means of Hamas fighters' entry into Israel on October 7 — with a Palestinian flag and the words "I Stand with Palestine."

These expressions of pro-Palestinian sentiment were not just poorly timed, nor were they merely anti-Zionist. Indeed, it is impossible to disentangle anti-Zionism from antisemitism in these cases. Statistics support this observation. Within two weeks of the October 7 Hamas attack the Anti-Defamation League reported a 400% increase in antisemitic incidents in the United States, while in France the number had nearly doubled, Germany saw a 240 % year-on-year increase, and these are just a few examples. (Reuters, 2023) It appears that amongst the Progressive Left, anti-Zionism quickly becomes conflated with antisemitism. In the current climate, attempting to differentiate between the two often devolves into a strained and sterile academic exercise.

The relationship between the Progressive Left's support of anti-Zionism with its mobilization of antisemitic tropes has a well-researched socio-political history [see for example (Tabarovsky, 2023)]. The impact of this conflation currently is the direct result of the Progressive Left's intolerance of Jewish difference and a historical comingling of Soviet era antisemitism, which also masqueraded as principled anti-Zionism, with today's Progressive politics. Since October 7 we have seen how the Progressive Left's construction of Jews as "White," reinforces both anti-Zionism and antisemitism. The thinking goes something like this: Jews are White. Whites are European. Europeans are colonizers and oppressors. Israel is a Jewish State. Israel is therefore a White European, oppressive, colonizing state. This impenetrable circularity is the consequence of what I describe as an "associative binary cascade." This cascade occurs because a politics built upon "either/or," "Black/White" binaries *diminishes* the value and tolerance of difference.

Jews and Judaism have historically insisted upon their particularity in defiance of levelling or homogenizing trends. This privileging of difference, of respect for the stranger's strangeness is foundational. "You shall not oppress the stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt." (Exodus 23:9) The experience of difference brings us together through a connection based upon and inclusive of difference rather than through a sublation or assimilation of it. Writing about the dignity of difference, the eponymous title of his 2002 book, Lord Jonathan Sacks explained that just as the natural environment requires biodiversity in order to thrive, so the human environment requires cultural diversity. To maintain this diverse state requires more than mere tolerance, however. In looking at our current political culture, nationally and globally, we can ask ourselves whether it passes Sacks' fundamental test: does our culture make space for otherness? Does it acknowledge "the dignity of difference?"(Sacks, 2002, p. 61)

The "space" Sacks references contains the field required for the relational "push and pull" inherent in Bruns' construction of "radical difference." It is a spaciousness of mind, a capacity, that exceeds "mere tolerance," and makes room for the connected distance that respectful differences require. Recognizing the erosion of this necessary respectful distance in the discourse of the Progressive Left, as exemplified in its discourse about Jews, can help to shore up the foundations of liberalism rather than relegate it to crumbling into a pile of undifferentiated ruble beneath our feet.

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THREE BOOKS ON ANTISEMITISM

BY DANIEL BURSTON

Lundskow, G. and MacMillen. S., 2023. *Qanon and Other Replacement Realities: How Religious Emotion Threatens Free Society but Can Also Contribute to A Progressive Future.* Boulder: Lexington Books

Frosh, S. 2023. *Antisemitism and Racism: Ethical Challenges for Psychoanalysis*, by Stephen Frosh, Bloomsbury Academic, 2023, ISBN 979-8-7651-0470-5

Küntzel, M. 2024. Nazis, *Islamic Antisemitism and the Middle East: The 1948 Arab War Against Israel and the Aftershocks of WWII*. London: Routledge.

The literature on antisemitism is vast and growing steadily; so much so, in fact, that it is hard to keep track of all the relevant publications and ideas in circulation today. But on reflection, perhaps, that is not surprising. Antisemitism takes many different forms in different contexts, so that merely describing, never mind analyzing them all is a formidable task. The three books discussed below do not cover the whole gamut, of course, but they are notable for bringing fresh and illuminating perspectives to bear on this ancient and abiding prejudice; each from a different perspective.

First, let's reflect on *Qanon and Other Replacement Realities: How Religious Emotion Threatens a Free Society but Can Also Contribute to a Progressive Future*. The authors, George Lundskow and Sarah MacMillen are gifted sociologists who specialize in the study of study religion and bring a unique perspective to bear on Qanon and conspiracy theories in general. Psychologists can learn much from this book, which deals with authoritarianism, conspiracy theories and the role played by religion in promoting or counteracting anti-democratic beliefs and norms of behavior; issues that loom large in contemporary culture and politics. Their illuminating reflections are leavened with an excellent grasp of classical sociological theory – Tönnies, Weber, Durkheim, Simmel – and inspiration from more recent (Christian) thinkers, including Jacques Ellul and Charles Taylor, with frequent nods to early observers of American democracy like de Tocqueville and Thomas Paine, whose pluralistic and non-dogmatic religious sensibility they celebrate. Alighting on a "middle way" between Paine and de Tocqueville they argue that religion should furnish the "background hum" of purposeful civic engagement; that the best guarantee of religious liberty, diversity and fellowship is a firm separation between Church and State; that in the absence of such, modern society tilts inevitably away from democracy and

towards theocracy and authoritarianism. There is also a Marxist dimension to some of their musings about contemporary American politics. For example, they write:

. . . class configures one of the most dominant hierarchies in the United States – like in all modern capitalist countries – but in contrast to its peers, American social identity focuses much more strongly on race/ethnicity and gender, which are status rather than material hierarchies, but which have material consequences in terms of economic, educational and other opportunities. This leaves class hierarchy relatively unquestioned, and changes battles over workplace conditions, hiring opportunities, promotion, wages, benefits and job security into conflicts about ethnicity and gender rights rather than conflicts about the ownership and control of productive resources. With the class hierarchy unchallenged, Americans battle over who will ascend the hierarchy, rather than a broader distribution of wealth of the legitimacy of the vast wealth inequality in the first place. It reminds us of an old joke: For conservatives, 10 white heterosexual males will eventually own everything. For liberals, 10 people will own everything, except that four will be women, one Trans, three will be Hispanic, two black and one Asian. (p. 3)

Another feature of contemporary culture they call attention to is the rise of postmodernism, which emerged in tandem with the internet and the digital age. Indeed, they attribute many of Qanon's ability to absorb and re-direct many older conspiracy theories in an eclectic, crowd-pleasing fashion - a conspiracist's buffet, where customers cheerfully chose the items that they wish to consume while ignoring other, equally conspicuous offerings – to the conjoint impact of these social and cultural changes. They say that postmodern religiosity is self-seeking and self-focused, yet lacks the reflexive dimension enjoined by the Delphic injunction to "Know thyself!" which they deem to be integral to an authentic Christianity. And as a result, they say:

The loss of collective meaning means the loss of collective identity and responsibility, and this vacates responsibility beyond the individual, preempts calls for active agency to promote grace in the world, and establishes a postmodern eschatology that moves people away from stewards of creation and agents of hope and transformation and toward domineering exploiters and oppressors (p. 71).

They also note that:

In this view, the Second Coming will be about righteous vengeance, us-versus-them them taunts against the stranger, rather than a move toward universal salvation or seeing God's presence revealed. (p.71)

Among the various psychoanalysts whose ideas they draw on, Erich Fromm stands head and shoulders above the rest. Indeed, in the opening chapters, they explicitly endorse Fromm's values-centered (but admittedly somewhat controversial) concept of religion as a framework of orientation and devotion, one which need not entail any elements of supernaturalism (Freud notwithstanding). So, for example, they say:

. . . the question is not whether or not a culture has a religion, but what kind? Does it promote egalitarian unity, or hierarchy and domination? Cooperation or competition? Sociologically, what values does a religion embody, and what type of social relations does it envision? (p. 74)

As their book unfolds, other psychoanalytically informed social theorists, including Theodor Adorno, David Riesmann and Christopher Lasch put in brief appearances. Significantly, two prominent psychoanalysts, C.G. Jung and Jacques Lacan, are strongly reproached for their antisemitism here. The authors preface their remarks on this score by noting that antisemitism shows up in secular culture in various forms. They write:

The Labor Party in Great Britain, for example, often claimed alleged Jewish influence to undermine unions (whereas in the United States, the Jews allegedly fund labor unions to challenge the meritocratic and white order with immigrant workers) and the work of the French psychoanalytic superstar, Jacques Lacan, who revived the eternal racial memory concept from psychologist Carl Jung and the concept of 'the One' who arises to move history forward from philosopher Martin Heidegger - both of whom belonged to the Nazi Party. Even if we consider people like Jung and Heidegger as intellectually elitist rather than racist Nazis (a dubious distinction) concepts such as racial memory nevertheless reinforce the simplistic and irreconcilable ingroup-outgroup confrontation . . . only the great leader . . . can break (pp. 69-70).

Unfortunately, these statements are somewhat confused and confusing, and warrant clarification. To start with, The British Labour Party's historic antisemitism and the American counter example merit far more than a stark and abrupt juxtaposition in the space of merely half a sentence can possibly provide! The authors could have dwelt on these subjects at much greater length, devoting a paragraph or more to each case, and without attempting to forge a tenuous link between these disturbing (and ongoing) problems and the ideas of two well known (non-Jewish) psychoanalysts. Though the connection between the former and the latter are somewhat tenuous, they are quite right in detecting strong undercurrents of antisemitism in the thought of C.G. Jung and Jacques Lacan.). But in fairness, unlike Heidegger, Jung never belonged to the Nazi Party, despite having many admirers among the Nazis. Indeed, he distanced himself quite forcefully from the Nazis in 1937 and provided intelligence about the Nazi brass to the OSS during WWII (Bair, 2003; Burston 2021). By contrast, Heidegger was an unrepentant (if somewhat unconventional) Nazi and a fierce antisemite who never apologized for his role in promoting Hitler's mind-boggling depravity (Burston and Frie, 2006), while Jung was a high brow, low intensity antisemite who apologized in person to his Jewish friends and followers after WWII (Burston, 2021). Besides, Lacan's antisemitism is rooted in pre-Vatican II Catholic theology rather than in Nazi racist ideology, and surfaces obliquely in his overwrought polemics with the Freudian faithful after his "excommunication" from the International Psychoanalytic Association (Burston, 2020, chapter 3). And yes, Lacan borrowed much from Heidegger, among others. But certainly not from Jung – at least, not to my knowledge. (He despised Jung, after all.)

That said, the issue of antisemitism is taken up in a more illuminating and consequential way in connection with the authors' reflections on the relationship between antisemitism, on the one hand, and authoritarianism and conspiracy theories on the other. Indeed, the intimate and intricate interconnections among these three trends – and the deepening dangers they pose to democratic societies – are at the heart of their inquiry. Qanon furnishes a disturbing example of the confluence and cross-fertilization among these three trends – authoritarianism, antisemitism and conspiracy thinking - because the deep sense of grievance that it fosters flourishes in the middle and higher-income levels of American society, and not only among the working class "losers" betrayed by the failure of the American dream. Indeed, many fierce Qanon adherents are college educated and/or retired! Nevertheless, Qanon combines authoritarianism, antisemitism and conspiracy theories – and by implication, a deep-seated fear of the "Other" - with elements of apocalyptic thinking and a Gnostic penchant for "secret knowledge" with elements of charismatic leadership, rendering it a "pseudo-religion" which produces an "ersatz community"; one that crosses class lines, but is driven by fear, despair and a sweeping irrationalism that is impervious to critique and lacks the virtues of authentic Christianity. In their words:

. . . conspiratorial thinking undermines democracy not just because it is emotional, impassioned or irrational. Martin Luther King Jr.'s "Letter from a Birmingham Jail" was deeply impassioned, emotional and it appealed to the anti-instrumental irrational pathos element in humankind. It targeted the worldview of a Christian audience's sense of charity and love to work against corrupt mechanisms of elite power. For Dr. King, Christian love is profoundly against the world's form of power structures that calculatingly drive us and our all-too American vice of selfishness. MLK's emotional prose was provocative, yes, but also inclusive, community-driven and deeply hopeful (pp. 161-162).

My only complaint with this impassioned and surprisingly hopeful book is that the authors do not always unpack the full implications of their own insights. In fairness, of course, no one can say everything at once. But on reflection, the shift away from class-based politics to one that emphasizes racial and gender hierarchies among American "progressives" (which Lundskow and MacMillen refer to jokingly, and in passing) combined with the Left's embrace of postmodernism has weakened the American Left politically, alienating the working class and producing pockets of Left-wing authoritarianism and virulent antisemitism that disfigure movements towards racial and gender equality that typically alienate and exclude Jews. (More on this point below). Moreover, though the authors do a splendid job of addressing Right wing authoritarianism – which as the upcoming election demonstrates, poses a grave and immediate threat to democracy - there is also a growing literature on Left-wing authoritarianism and the "dark tetrad" of traits that psychologists associate with a penchant for violence (Conway et al 2017; Costello et al., 2021; Krispzenz & Bertrams, 2023). Though it has yet to be addressed and studied empirically, there is clearly a link between these "dark" personality traits and Left-wing antisemitism, which is expressed indirectly the Left's frequent embrace of Islamist organizations like Hamas and Hezbollah; organizations that are violent, antisemitic and authoritarian to the core. This problem surfaced with alarming clarity and forcefulness in the immediate aftermath the October 7 massacre of Israeli civilians by Hamas. Even before Israel launched retaliatory measures many on the Left were actively celebrating this horrifying pogrom as the first phase of "decolonization", rather than condemning it forthrightly. Oddly enough, many of these same people would probably insist that they are not antisemitic, but merely anti-Zionist, and many members of progressive organizations today either lack the courage or the clarity to address this problem for fear of ostracism (or worse).

Fortunately, some of the problems posed by the contemporary Left that Lundskow and MacMillen do not address are addressed in a discerning and diplomatic fashion in *Antisemitism and Racism: Ethical Challenges for Psychoanalysis*, by Stephen Frosh. Frosh is the author of numerous books and journal articles on psychoanalysis, including (but not limited to) *The Politics of Psychoanalysis: An Introduction to Freudian and Post-Freudian Theory* (1987) *Hate and the 'Jewish Science': Anti-Semitism, Nazism and Psychoanalysis* (2005), *Psychoanalysis Outside the Clinic: Interventions in Psychosocial Studies* (2010), *A Brief Introduction to Psychoanalytic Theory* (2012) and *Hauntings: Psychoanalysis and Ghostly Transmissions* (2013). His most recent book, entitled *Antisemitism and Racism: Ethical Challenges for Psychoanalysis* (2023) breaks new ground, tackling cleavages and controversies emerged with greater clarity and assumed greater urgency in psychoanalytic circles after the murder of Trayvon Martin in Florida in 2012, and the subsequent formation of *Black Lives Matter* in July of 2013. He spells these out quite clearly in his introduction, where he writes:

. . . in the current moment, antisemitism and anti-Black racism are linked by conspiracy theories making Jews responsible for the 'flood' of immigrants – that is, people of colour – into Europe, and of 'terrorist' Muslims into the United States as part of a phantasmatic Jewish plot to destabilize the West. All this is poisonous, and one might assume should lead to an assertion of Jewish and Black solidarity against antisemitism and anti-Black racism. Yet despite many examples of productive reaching out between Jewish, Black and Muslim organizations, the situation is unstable and the presence of antiracist 'rivalries' is very evident (pp. 2-3).

In addition to these anti-racist 'rivalries', Frosh laments that on the Left today

. . . antisemitism too often does not register as racism and so is neglected or even denied by those movements. To make matters worse, this situation is leveraged by right-wing forces . . . to drive a wedge between different parts of the antiracist campaign so that, under the rubric of free speech, it is possible for racist statements to be made in the guise of 'white replacement theory' and attacks to be pursued on 'critical race theory', whilst universities are compelled to sign up to an impoverished and confused agenda in which anti-Zionism is merged with anti-Semitism and 'free speech' actually gets restricted. To be clear, if possible, I am not saying that anti-Zionism is never antisemitic or that antisemites should be allowed free rein to do what they like; rather, I am pointing to a situation in which on both left and right, antisemitism is becoming separated

from anti-Black and other forms of racism with negative effects on the potential for solidarity between those who suffer from either – or both (p.3).

Despite these adverse circumstances, which have intensified appreciably in the past decade or so, Frosh deems robust alliances between oppressed groups – and especially between Jews and Blacks - to be essential. To that end, he devotes chapter 6 to a thoughtful and incisive critique of the reductionistic notion that Jews are simply "White"; an idea that, unfortunately, has gained considerable traction among many antiracist activists, alienating many members of the Jewish community who might otherwise be more sympathetic and in tune with the current antiracist movement. Nevertheless – and despite the gloomy pronouncements of Afro-pessimists – Frosh remains at least faintly optimistic that the bonds between these two communities can be mended. He does not approach this task naively, or exempt psychoanalysts from participation in this larger cultural project. On the contrary, he acknowledges that the failure to address racism fully is 'a running sore' in the psychoanalytic movement, and believes that psychoanalysts bear a special responsibility to help build alliances, adding that:

This is not to take away from the specificity of either antisemitism or anti-Black racism. The position of Jews and people of colour are nowadays quite radically distinct in many societies, including within the psychoanalytic movement where, notwithstanding the re-emergence of antisemitic tropes at various times, the Jewish presence has been marked and powerful. The point, however, is that the history of antisemitism that has dogged the history of psychoanalysis is one reason to claim its relative openness to awareness of the reality of anti-Black racism, and to hope that this potential openness can become more marked as the need to combat racism becomes ever more pressing (p. 5).

Chapters 1 through 8 of Frosh's book contain some interesting and important insights, and to make his case he draws extensively on the legacies of several 20th century Jewish thinkers who were not psychoanalysts. For example, in several chapters, he stresses the relational character of Jewish ethics, drawing on the *midrashim* of the celebrated philosopher Emmanuel Levinas to illustrate his claims. Drawing on Trotsky's pre-eminent biographer, Isaac Deutscher, he also devotes some thoughtful attention to the cultural role of the 'non-Jewish Jew', i.e., the secular or non-observant Jew, in psychoanalysis and progressive movements generally in chapter 2. Another largely forgotten Jewish thinker whom he invokes (in chapter 7) is Albert Memmi, a Tunisian Jew and a contemporary of Franz Fanon; an articulate and committed proponent of de-colonization, at least initially. Unlike Deutscher, a "non-Jewish Jew" who was fiercely anti-Zionist for all but a brief period of his adult life, Memmi started out as a proponent of de-colonization, much like Fanon, but was appalled and indignant at the treatment of Mizrahi Jews in the Muslim world, becoming a Zionist, albeit a critical one. And yet,for all its faults, Memmi maintained that Zionism was a legitimate emancipatory movement, and not a settler-colonialist enterprise, as most antiracist theorists maintain today.

Frosh also discusses several notable Black thinkers – among them, Franz Fanon, Frank B. Wilderson III and Christina Sharpe – with sympathy and respect, interspersing reflections on their work with insights culled from antiracist Freudo-Marxists like Joel Kovel, Eli Zaretsky and Daniel Gaztambide. His ability to navigate back and forth between dizzyingly diverse perspectives on racism, antiracism and antisemitism while maintaining a coherent line of argument attests to his powers of empathy and, above all, perhaps, his intellectual agility, rendering this must reading for anyone interested in psychoanalysis and progressive politics.

However, one sometimes loses patience with Frosh's (typically British) penchant for understatement. For example, in chapter 3, he quotes Frantz Fanon, as follows:

He (the Jew) is a white man, and apart from some rather debatable characteristics, he can sometimes go

unnoticed. Granted, the Jews are harassed - what am I thinking of? They are hunted down, exterminated, cremated. But these are little family quarrels. The Jew is disliked from the moment he is tracked down. But in my case everything takes on a new guise. I am given no chance. I am overdetermined from without. I am the slave not of the 'idea' that others have of me but of my own appearance (quoted in Frosh, pp. 57-58)"

There's a lot to unpack in this brief quote. First, the assertion that Jews are 'white' – and by implication, European - effectively negates the existence of roughly one million Mizrahi Jews whose ancestors had settled in Babylon, Persia, Egypt, Tunisia and beyond several centuries before the birth of Jesus. Mizrahim – or Arab Jews, as they were sometimes called – are people of color who were brutally expelled from their homes in North Africa and the Middle east shortly before or after the publication of *Black Skins, White Masks* in 1952; a fact Fanon was doubtless aware of, and which troubled Albert Memmi, whose work he was doubtless aware of, too. Nowadays, Mizrahim, the lineal descendants of these dispossessed (non-European "Arab") Jews comprise slightly more than half of Israel's population.

Second, note Fanon's absurd and insulting characterization of genocidal antisemitism in Europe as "little family quarrels", rather than the expression of White Supremacy and conspiracy mongering in its most virulent and lethal form - Nazism. Some say that Fanon's remark on the Holocaust is merely 'ironic", and not to be taken at face value. Well, perhaps. As Adam Schatz demonstrates persuasively in his recent biography, Fanon was a much more complex and nuanced thinker than he is generally given credit for by most of his biggest fans. (Schatz, 2024) Even so, this passage rankles, because though it may have been intended ironically, it is not always taken in that spirit by contemporary antiracist activists. On the contrary, it prefigures the widespread belief in activist that antisemitism is merely a "white on white" problem, and therefore disconnected from the larger problem of racism and White Supremacy – a grotesque distortion of the historical record. For his part, Frosh merely notes that whether it was intended ironically or not, Fanon's provocation "does not invite solidarity among oppressed groups". (Wow! No kidding.)

Nevertheless, and to his considerable credit, Frosh then goes on to ask: "If every specific group is defined through a process of national self-determination, or is the core decolonial move that of banding all people together all people aiming to overthrow colonialism?" Though seldom posed, even by very thoughtful observers, this is actually an extremely important question. Why is this so? Because if we opt for national self-determination as the necessary path to liberation, the fierce exclusion of *all* Zionists from progressive circles nowadays rests on a transparent double standard; the belief that national self-determination is intrinsically good and necessary for Palestinians, but not a legitimate goal for Jews. On the other hand, if we abjure nationalism in favor of creating transnational alliances – clearly Frosh's preference – the enduring myth that Jews are 'white' still effectively casts Jews in the role of oppressors vis a vis people of color, unless or until we do penance for our alleged "whiteness" (if then). Either way, Jews are relegated to outsider status; a troubling state of affairs, reminiscent of the classic Batesonian "double bind".

My main misgiving about Frosh's book concerns his discussion of Memmi, which is deeply discerning for the most part. Frosh says that Memmi's support for the existence of Israel represents "a problematic and contentious stance, of course, though one shared at the time Memmi was writing by many critical thinkers, for example, Herbert Marcuse and Max Horkheimer" (p. 155). Unfortunately, Frosh neglects to point out here that it wasn't merely critical theorists and "non-Jewish Jews" like Marcuse and Horkheimer who supported Israel's right to exist during Memmi's lifetime. Many heroes of the Civil Rights movement and many influential African Americans - Rosa Parks, the Reverend Martin Luther King, Jr., Bayard Rustin, John Lewis, A. Philip Randolph, Marian Bruce Logan, Dr. Kenneth Clark, Harry Bellafonte, Lionel Hamptom, Louis Armstrong – did so too (Burston, 2023). They did so because they felt that Jews and Blacks shared similar experiences of discrimination and oppression, and because many American Jews vigorously supported the Civil Rights movement – and still do, for that matter. Indeed, it is fair to say that the Black-Jewish alliance – the absence of which Frosh mourns, understandably– was quite robust from the mid 1950s until the murder of Reverend

King, when it began to unravel. In the 1970s, members of King's inner circle attempted to hold it together despite the harsh antisemitic and anti-Zionist rhetoric of Black artists, intellectuals and activists like Amiri Baraka, Stokely Carmichael, Eldridge Cleaver, Angela Davis and Louis Farrakhan; a frothing antisemite and conspiracy theorist who still enjoys unwavering support from many African American activists and celebrities, unfortunately.

Furthermore, it is important to point out that several contemporary critical theorists - including Lars Rensmann, Karin Stögner, Marcel Stoetzler and Stephan Grigat (among others) – still follow in Horkheimer and Marcuse's footsteps, supporting Israel's right to exist, though they are also critical of the Israeli government's policies and practices vis a vis the Palestinians. By neglecting to acknowledge the work of critical theorists like these Frosh inadvertently sidelines them, inadvertently creating the impression that they have nothing important or useful to add to the discussion and analysis of the complex and vexing social, political and historical problems that are now roiling the waters in our universities and the psychoanalytic world today. That being said, the sincerity of Frosh's hopes and efforts to repair the tattered Black-Jewish alliance are never really in doubt. Anyone who shares his hopes and aspirations in this direction will benefit from reading and reflecting on his book.

This brings us to *Nazis, Islamic Antisemitism and the Middle East: The Arab War Against Israel and the Aftershocks of World War II.* The author, Matthias Küntzel, is a German political scientist and historian whose previous books include *Jihad and Jew Hatred: Islamism, Nazism and the Roots of 9/11* (2007) and *Germany and Iran: From the Aryan Axis to the Nuclear Threshold* (2014). These books are notable for their unflinching honesty concerning the profound influence of Nazi antisemitism on Islamist ideology. Though Küntzel doesn't spell this out in quite so many words, it is important to note that Nazism and Islamism are both premised on a thorough-going rejection of the legacy of the Enlightenment - as are postmodernism and poststructuralism, intellectual movements which shape and inform many "progressive" social movements today. Both Nazism and Islamism openly proclaim their goal of world domination, and are fiercely anti-democratic, misogynistic, and anti-LGBTQ as well as being antisemitic. Moreover, despite their obvious differences, Nazism and Islamism demonstrate structural similarities, because both possess stark Manichean, world views constructed around rigid binaries - good and evil, pure and impure, oppressor and oppressed.

As Küntzel demonstrates in considerable detail, the Nazis provided considerable financial support to Hassan al-Banna, the founder of the Muslim Brotherhood --the first Islamist organization, founded in Egypt in 1928 – from 1937 onwards. The Brotherhood, in turn, gave financial and logistical support to Hajj Amin al-Husseini, the Mufti of Jerusalem, a genocidal antisemite who led the first wave or armed resistance to the Zionist movement prior to WWII. To dispel any lingering doubts readers may have about the genocidal character of this movement, he provides us with an English translation of "Islam-Judaism", a polemical tract authored by the Mufti in 1937, in an appendix. The Mufti's diatribe is punctuated by many quotes from the Koran but ends with a chilling quote from the *hadith* – the Muslim equivalent of Talmudic *midrashim* - which reads:

> The Hour (the Resurrection) will only come when the Muslims have inflicted a crushing defeat on the Jews. When every stone and every tree behind which a Jew has hidden says to the Muslim: "There is a Jew hiding behind me, come and kill him."

After the defeat of the Axis powers, the Mufti – who had lived in comfort in Berlin from 1941 to 1945 – fled to Cairo, where he received a hero's welcome from al-Banna and the Muslim Brotherhood. With help from al-Banna, the Mufti insured that T*he Protocols of the Elders of Zion* – which was first translated into Arabic in 1918 – was widely disseminated in the Muslim world. The impact that this document had on Islamists can be gauged from article 22 of the Hamas charter of 1988, which reads in part as follows:

> For a long time, the enemies have been planning, skillfully and with precision, for the achievement of what they have attained. They took into consideration the causes affecting the current of events. They strived to amass great and substantive material wealth which they devoted to the realization of their dream. With their money, they took control of the world media, news agencies, the press, publishing houses, broadcasting stations, and others. With their money they stirred revolutions in various parts of the world with the purpose of achieving their interests and reaping the fruit therein. They were behind the French Revolution, the Communist revolution and most of the revolutions we heard and hear about, here and there. With their money they formed secret societies, such as Freemasons, Rotary Clubs, the Lions and others in different parts of the world for the purpose of sabotaging societies and achieving Zionist interests. With their money they were able to control imperialistic countries and instigate them to colonize many countries in order to enable them to exploit their resources and spread corruption there.
>
> You may speak as much as you want about regional and world wars. They were behind World War I, when they were able to destroy the Islamic Caliphate, making financial gains and controlling resources. They obtained the Balfour Declaration, formed the League of Nations through which they could rule the world. They were behind World War II, through which they made huge financial gains by trading in armaments and paved the way for the establishment of their state. It was they who instigated the replacement of the League of Nations with the United Nations and the Security Council to enable them to rule the world through them. There is no war going on anywhere, without having their finger in it.

Barring the lament for the Caliphate and the absurd claims about the creation of the United Nations, these remarks lend credence to far-fetched and unsubstantiated rumors about secret Jewish power and behind-the-scenes influence lifted directly from *The Protocols of the Elders of Zion*. The kind of conspiracist thinking on display here is often indicative of deeply authoritarian trends – as it is in Qanon, for example. But sadly, this did not deter many on the Left from coddling or cozying up to Hamas and other Islamist organizations. So, for example, in 2005, Judith Butler declared:

> I think: Yes, understanding Hamas, Hezbollah as social movements that are progressive, that are on the Left, that are part of a global Left, is extremely important. That does not stop us from being critical of certain dimensions of both movements. (...) So again, a critical, important engagement. I mean, I certainly think it should be entered into the conversation on the Left (Cited in Johnson, 2013).

Butler later insisted that her words were misconstrued or taken out of context. But no matter how you parse it, her assertion that Hamas and Hezbollah are "progressive" is beyond belief, and their inclusion in "the global Left" is indicative of how far the contemporary, postmodern Left has strayed from its original goals and aspirations. Few Marxist or Left leaning intellectuals have the courage or the presence of mind to acknowledge this curious state of affairs. A notable exception is the Slovenian philosopher , Slavoj Žižek, who laments the

> . . . all too easy and uncritical acceptance of anti-American and anti-Western Muslim groups as representing "progressive" forms of struggle, as automatic allies; groups like Hamas and Hezbollah suddenly appear as revolutionary agents, even though their ideology is explicitly anti-modern, rejecting the entire egalitarian legacy of the French Revolution. (Things have gone so far here that some on the contemporary Left even consider an emphasis on atheism as a Western colonial plot.) Against this temptation, we should insist on the unconditional right to conduct a public critical analysis of all religions, Islam included – and the saddest thing is that one should even have to mention this (Žižek, 2011, p. 137).

Küntzel's analysis of the roots of Islamism is cogent, well written and extremely well documented. But it is also a rather slender volume and quite narrow in scope, leaving a number of issues with Islamist organizations unaddressed. One is that Islamist violence is not only directed at Jews and Westerners, but toward other Muslims; Muslims who, if they do not fall in line, are deemed to be traitors, or at best, completely expendable – suitable as cannon fodder or human shields. Indeed, if one tallied up all the murders and human rights abuses perpetrated by Islamist movements and regimes against Muslim populations, that number would exceed Israel's (real and alleged) misdeeds against the Palestinians by a considerable margin. Yet many anti-Zionist and anti-racist activists – who demonize Left wing Zionists - maintain an alarming silence on this score. Why? Perversely enough, I suspect, because they fear being labelled Islamophobic far more than they fear Islamism itself. Worse yet, they often celebrate these Islamist movements as "freedom fighters" and champions of human rights. Hence the astonishing double standard that criticizes Zionism with unrelenting ferocity, but praises Islamist groups, or else gives them a free pass, or at the very least, providing them with ample excuses to "explain", "contextualize" or avert attention from their dreadful human rights record – often citing Fanon in the process.

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INTERGENERATIONAL TRAUMA AND LIFE CHOICES IN BECOMING PSYCHOLOGISTS AND ARTISTS

BY ALAN D. ENTIN, Ph.D., ABPP, AND ILENE A. SERLIN, Ph.D., BC-DMT

Jewish history is filled with collective traumas originating in the different countries where Jews lived and participated in many seismic historical events. Set against the background of their family history of pogroms in Europe and the Spanish Civil War, the authors discuss how their respective "trauma legacies" shaped their personal and professional development, spawning therapeutic approaches which utilize art and illustrate how therapists can marshal their creative impulses and develop new therapeutic techniques. The authors' personal experiences demonstrate the transformative process that can harness trauma into the experience and expression of creativity, beauty, art, serenity and peace.

These essays are based on the symposium Therapist's Personal Legacies of Multigenerational Trauma, presented by the Division of Independent Practice, American Psychological Association,, and included in the programming by the Association of Jewish Psychologists, in Washington, DC, August, 2023.

Alan Entin, PhD, Twin Gifts: The Journey to Becoming a Psychologist and Artist

Before I was old enough to make sense of them, I discovered a cache of pictures and letters that would shape the trajectory of my life. Over the decades that it took for me to unlock their secrets, I became a family psychologist, specializing in the exploration of generational trauma; a photographer, well-published and extensively exhibited; and, by combining these two passions, a pioneer in the burgeoning field known as phototherapy, the use of photographs in therapy.

[1. Bernard(Bernie) Entin; 2. Jack (Jay) Weinstein].

My professional and personal journeys were catalysed by the "twin gifts" I received from my two uncles. The mysterious cache of letters and photos of my father's younger brother, Bernard (Bernie) Entin, engaged me in the challenge of uncovering family secrets. The gift from my mother's younger brother, Jack (Jay) Weinstein, while less tangible, was equally influential. He gave me the magic of story-telling and fantasy.

[3. Bernie at Ohrbach strike, 1935]

In the document cache I discovered pictures of Bernie, the brilliant Union organizer and activist, at labor strikes, including a confusing, scary photograph of a figure that appeared to my young eyes as part animal and part human.

There were also letters from Bernie the idealist sent from Spain, where he joined the Abraham Lincoln Brigade in the Spanish Civil War to fight against Franco and Fascism. My parents never spoke about Bernie, despite repeated questioning over the course of their lives, turning my father's brother into a mythical, larger than life figure to me.

[4. Memorial Remembrance, 70th Anniversary of the Spanish Civil War, Jarama, Spain, 2006; 5. Alan paying tribute and Memorial Service for Bernie at Brunete Battlefield, 2010]

[6. Plaques Honoring the Abraham Lincoln Brigade, The Synagogue Mayor, Barcelona, 2010]

To unravel the mystery surrounding my uncle Bernie, I spoke to people who knew him from riding the rails and union organizing in New York to a soldier in Spain. I read books and articles that included anecdotes about him, especially recalling his bravery and courage standing up for the underdog; read about the Spanish Civil War and visited some of the battlefields where Bernie fought. My family history research enabled me to connect the dots, thereby creating a tapestry in the multigenerational history of family trauma. Bernie's final gift, his legacy to me, and others, was recognizing the necessity to do the right thing, to serve others and fight for social justice and equality. Bernie, my role model and "hero," a real life hero to those who knew him, was killed by a German bomb in the Battle of Brunete, at the age of 22 years, two months and two weeks, shortly after arriving in Spain.

Uncle Jay, a storyteller, made up compelling stories that rivaled those of Maurice Sendak, especially his imaginative tales about "VelVel the Volf." As children, we quivered with delight as he regaled us with the adventures of VelVel. His story-telling gift demonstrated to me the importance of humor, creativity, imagination, and fantasy; and how to effectively use them. He also gave me a book, *This is Photography*, on my twelfth birthday. . . a book I still treasure.

These "twin gifts" merged and contributed to my development of an innovative theoretical framework for the interpretation of family photographs using Bowenian Family Systems Theory. My articles about using that theory to understand family dynamics as they are embodied and expressed in photos has garnered extensive media interest, most especially those concerning my analysis of the relationship between Prince Charles and Lady Diana.

[7. Le Penseur Rouge, 2006; 8. AA1133 (Rothko) 2023].

I have always been involved with and attracted to the arts. And while initially reluctant to exhibit my photographs, I was encouraged to do so by artist friends, and eventually became well-published and extensively exhibited, culminating with honors and recognition for my work as an artist/psychologist and psychologist/artist. For the former, I was honored to recieve the Rosalee Weiss Award from The American Psychological Foundation and the Divisions of Independent Practice (42) and Psychotherapy (29) for leadership in psychology and the arts. For the latter, my photographs were selected twice for publication on the cover of the *American Psychologist*.

BIOGRAPHICAL STATEMENT FOR ALAN D. ENTIN

Alan D. Entin, PhD, psychologist-artist, has been recognized for his leadership and contributions to psychology and the arts by the American Psychological Foundation with the Rosalee Weiss Award. An APA Heiser Award recipient for advocacy, Alan has served as President of the Virginia Psychological Association, and the APA Divisions of Psychologists in Independent Practice, Family Psychology and Media Psychology.

A pioneer in the field of phototherapy, the use of photographs and albums in psychotherapy, he writes extensively about how photographs reveal family secrets and how they influenced his professional development.

Alan's photographs have been included in curated national and international exhibitions and magazines, twice on the cover of the American Psychologist (Jan. 2006, July-August 2023), on the compact disc Arlo Guthrie LIVE AT APA: MY PEACE, (2005), and the cover of *Handbook of Research Methods in Clinical Psychology* BY M. Roberts and S, Ilardi (2003). Edited by Michael C Robert & Stephen S Ilardi, 2003.

A graduate of the University of Chicago, Dr. Entin, ABPP, is a licensed clinical psychologist in independent practice specializing in marriage, family and relationships in Richmond, VA.

Ilene Serlin, Ph.D., BC-DMT, Using Dance and Culture to Work Through Intergenerational Trauma

Why did I become a dance therapist?

My family were folk dancers and I remember the joy of dancing at family events. I went to Israel when Israel and I were both 14 years old and was captivated by the exuberant energy invested in singing and dancing around a campfire on Friday nights. Growing up without ritual in America in the 1950s, I felt the power of communal ritual and shared symbols acutely. Shortly afterwards, I was asked to be the leader of our small Socialist Zionist group in New York, where we performed dances about planting seeds in the earth and picking fruit from trees in Carnegie Hall.

My interest in Israeli folk dance eventually spread to Balkan and International Folk dance, and I traveled to Greece and Turkey to study the intricate rhythms and fast footwork of Balkan dances. I worked in a Swedish psychiatric hospital one summer and joined my colleagues doing Hambo and clog dancing in an old barn on Midsummer Dagen. The study and performance of International dance became my way of exploring diverse cultures and learning the stories of the people who created them.

In 1971 I enrolled in the first master's program in Dance Therapy at Hunter College. Through dance, we communicated with autistic children, conduct disorder adolescents, and back ward residents with chronic schizophrenia. We studied kinesiology, Labanotation, a dance notation system, and kinesics or nonverbal communication. The body stored memories, emotions, telling stories that have no words.

In the summer of 2002, during my annual interlude teaching dance therapy at the Lesley University campus in Israel, the second Intifada started. I witnessed the extensive trauma response of students in the class. I began to work with trauma centers, appreciating that Israeli trauma psychologists understood how trauma lived in the body, and how the arts could open up an indirect, non-verbal way of working with trauma. Listening to stories of re-awakened fear and existential anxieties of students and colleagues helped me understand the prevalence of intergenerational trauma. Current fears of loss of life, culture and safety were clearly connected to past experiences of forced dislocation, deep personal losses and lethal persecution. I began to wonder about my own family and how its experience of the pogroms in the Ukraine and the Holocaust in Poland shaped subsequent generations. I wondered if my devotion to dance as a healing modality was connected to my own family history, and I deepened my search.

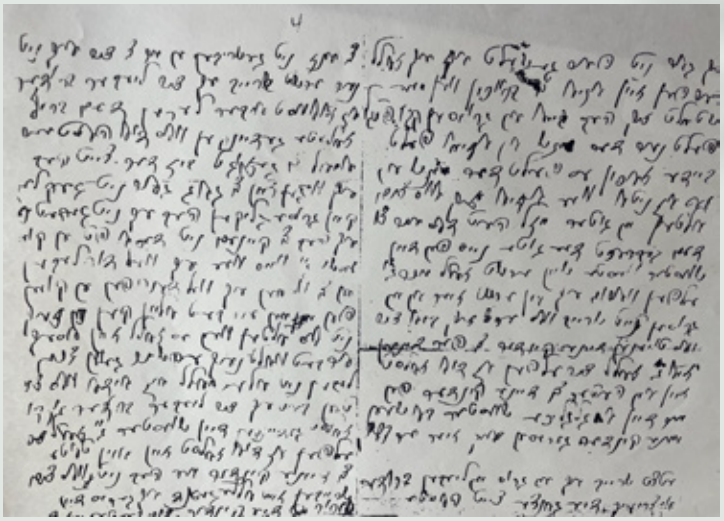
Joseph and Chaika Perlmutter, Great Aunt Rae in Kamenetz Podolsky

Searching for my roots took me to my great-aunt Rae, who would tell me stories about her Chassidic father in Kamenetz-Podolsky, a town in the Ukraine that had a flourishing Jewish population until the pogroms of the late 19th and early 20th centuries. I visited there in 1991 and found three old Jewish men left, and the cemetery destroyed. What I learned from Aunt Rae was that her father wore the garb of religious Jews and, when moved, he would stand on the table and pray and chant, and she would hold the cloth of his garment and dance with him. Dancing was, for her, a form of healing that rekindled the life force necessary for survival. Dancing in these villages was also a form of community-building, a hedge against the kind of loneliness and lack of meaning we see in American youth today. The arts bound villagers together with shared food, idioms, music and connection. Even today, arts-based trauma therapy in Israel brings healing into collective settings, whereas traditional Western trauma therapy tends to be individualistic and verbal. Dance therapy is rooted in ancient forms of the healing arts and shows great promise as a healing force for individual, collective and intergenerational trauma in the future.

RACHEL RUBENSON

- **Born in Bialystok, Poland**
- **Died July 1941 in Nazi synagogue fire**
- **My father's grandmother**

PLEASE HELP!



Ilene Serlin graduated Phi Beta Kappa from the University of Michigan with a degree in Honors Psychology and French literature. She has spent her career since then integrating her interest in psychology with the arts, the mind with the body. She is past president of the San Francisco Psychological Association and the Society of Humanistic Psychology (Division 32), Fellow of APA, editor of Whole Person Healthcare (2007, 3 vol., Praeger), Integrative Care for the Traumatized (2019), co-editor of Pandemic Providers (2023, Springer), and Associated Distinguished Professor of Psychology at the California Institute of Integral Studies. She currently received the Outstanding Contributions to Practice in Trauma Psychology.

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REMEMBERING, MUSIC, AND PSYCHOTHERAPY: REFLECTIONS OF A COMPOSER-PSYCHIATRIST

BY DAVID A. SASSO, MD, MPH

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"Our music will never again be quite the same. This will be our reply to violence: to make music more intensely, more beautifully, more devotedly than ever before. And with each note we will honor [his] spirit...commemorate his courage, and reaffirm his faith in the Triumph of the Mind."

– Leonard Bernstein, November 25, 1963[2]

Most Americans who were alive on November 22, 1963, remember where they were when President Kennedy was shot. Bernstein's powerful remarks came only days later. A similar flashbulb moment for the Jewish people was October 7, 2023. Months since that dreadful day, we continue to contend with how to respond to this most complex of moments.

The Hebrew word *zakhor* is the imperative of the verb "to remember." It appears in the Hebrew Bible, the *Tanakh*, 222 times. By contrast, the verb "to forget" appears only 97 times. If we take this data as a sort of ancient Google search, we see where the priority seems to lie. Yet, to remember and to forget are equally human. The tension between these two psychological functions greatly shapes who we are and how we think of ourselves as individuals, as societies, and as a species. When individuals forget, it may lead to repression, leaving the unconscious mind no choice but to seek often self-destructive ways to act out swept-away demons. When humanity writ large forgets, we may reinvent the wheel unnecessarily or create societal conditions that recapitulate strife, upheaval, and disaster.

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2 Leonard Bernstein, "Tribute to John F. Kennedy," in Findings, New York: Simon & Schuster, 1982.

Is this why the Bible emphasizes remembering over forgetting? After all, remembering is a boon to health when we learn from triumphs and failures. It may also serve as protection against the loss of mourning, keeping the past alive. But there are risks to remembering. Reminders of pain and trauma can lead to rumination or frank depression. If they overwhelm us without an outlet, we can become profoundly stuck, unable to move forward. Yet, when we sublimate painful memories and their attendant emotions and conflicts into something new, something creative, we not only decline to forget; instead, we heal with the memory, perhaps helping others in the process.

The events of October 7 and their aftermath created tormenting memories and irreconcilable urges, as I will detail below. What follows are reflections on how I, as a composer, understand the process of sublimation of these personal psychological realities into a new piece of music. I will then consider, as a psychiatrist-psychotherapist, how an analogous process is essential to the provision of good psychotherapy, and I will comment on the threat that a current activist approach to mental health treatment poses to our field. Briefly, in order to make good music, the composer must serve the art and the art-work by channeling powerful emotions and conflicts into the exercise of well-practiced compositional technique. When intense emotion overwhelms technical and creative ideals, art suffers. Similarly, in order to practice good psychotherapy, the therapist must serve the patient by channeling intense personal feelings, beliefs, and countertransference into well-practiced psychotherapeutic technique. When fervor, ideology, and activism overwhelm technical, liberal-humanistic, and Hippocratic ideals, psychotherapy suffers.

I am not an activist by nature, by predilection, nor by training. I do not view activism as *a priori* virtuous. To constantly act is to ensure no pause to think or to listen. Paraphrasing a quote by Sally Provence[3], a beloved psychotherapy supervisor frequently reminded me, "don't just do something, *sit there*." So, on December 7, 2023, I sat there – on the bench at the upright piano in my living room. Two months had passed since the massacre, and something deep within me was on the verge of overflowing. I turned to music. The song cycle that emerged over the next three months is a remembrance entitled *Zakhor: A Requiem for October 7*[4]. Several months later, I was privileged to see it premiered by members of The Israeli Opera in Tel Aviv on the closing evening of a Mission of Yale Academics to Israel in March 2024[5]. (A brief summary of the trip may be found in an Appendix to this article.)

I did not have Bernstein's quote in mind as I was composing, but a friend recalled it to me some months later as I was finalizing the musical score for performance. It captured perfectly what had motivated the music. Echoing Bernstein, this music was indeed not "quite the same" as any music I had written before. What happened in me as I wrote music in response to violence? What is it about music – what is music *about* – that it can perform the functions Bernstein lists: intensity, beauty, commemoration, reaffirmation? What is necessary for a musical composition composed during a time of distress to yield good music? And what can this exploration teach us about what makes for good – and for bad – psychotherapy?

* * *

"The whole problem can be stated quite simply by asking, 'Is there a meaning to music?' My answer would be, 'Yes.' And 'Can you state in so many words what the meaning is?' My answer to that would be, 'No.'"

– Aaron Copland[6]

3 The original quote is "Don't just do something. Stand there and pay attention. Your child is trying to tell you something."
4 The entire song cycle may be viewed here.
5 A review of the performance may be found in The Times of Israel.
6 Aaron Copland, ***What to Listen for in Music***, p. 12, New York: McGraw-Hill, 1939.

Music, in essence, is about nothing more than itself. The most basic, most important, most enduring, and most deeply true meaning is found in the notes themselves, the spaces between them, their organization in vertical simultaneity and horizontal time, and the formal structure of the piece. When we talk about "absolute music" – instrumental music without lyrics or plot – the central meaning of the music *is* the music, nothing more.

When text is added or music aims to tell a story, it is known as "programmatic music," acquiring other levels of meaning, which perpetually shift over time and by recipient. Apart from the abstract meaning of the notes and the formal structure of the piece, both absolute and programmatic music may develop a suite of meta-meanings. These vary with the sensibilities of the listener: one set of (often multiple) meanings for the composer and myriad refractions of meaning for each individual performer or listener. Further, these meanings change through the prism of the time and social circumstances in which the music is considered.

When I sat down at the piano on December 7, I had a sort of "program" in mind: to memorialize the losses of October 7. Yet, much more was occupying my mind. I was enraged by the actions of the Hamas terrorists. I was mourning the unfathomable violence and destruction of the attack itself. I was preoccupied with thoughts of the hostages in Gaza and the ordeals that they and their families were enduring. I was furious at the security failures that preceded the attack and angry at an Israeli government that had been making (and continues to make) decisions that are counterproductive, while I remained painfully aware that there has never been a true partner for peace in the leadership of the other side. I was anguished by the reports of suffering, death, and devastation of so many innocents in Gaza and simultaneously dismayed at the world for directing blame for this tragedy solely upon Israel. I was sickened by the way in which the world was ignoring the complex history of the region, driving us all further into silos of ignorance and mistrust, facilitating a resurgence of so many hatreds, and rendering antisemitism unabashedly fashionable yet again. Such is the chaos unleashed on October 7.

Yet as I sat on the piano bench, I searched for a way to direct these strong emotions brought on by *acts of destruction* into an *act of creation*, into a process and product that would memorialize loss in a way that I could not accomplish with words and that I could not – dared not – attempt in anger. I needed to filter out the rage at those who perpetrated the attack and to circumvent the cynical calculus of competitive suffering circulating on social and mainstream media. I longed to mute the depraved voices of those who baldly celebrated the pogrom on October 7, even as the slaughter was underway.

I didn't know it at the time, but I was finding my way to the path that Bernstein articulated only three days after an admittedly very different violent tragedy. I needed to regain a sense of agency and purpose by getting lost in the discipline of form, melody, harmony, tension, and release. I needed to make music. As it turned out, more intensely and more devotedly than I had ever done before. And with any luck, more beautifully.

* * *

"לבי במזרח ואנכי בסוף מערב"

"My heart is in the East, and I in the uttermost West."

– Yehuda Halevi (1075-1141)

In June 2023, I traveled to Israel for the first time since medical school. It was my first trip with the whole family: three generations, including my parents, the first rabbinical couple in Jewish history, and their four grandchildren. As I sat there on December 7, just six months after the trip, I was missing the land of my people

more intensely than ever before. I recalled Yehuda Halevi's 12th century lament, "*Libi Vemizrakh*" ("My heart is in the East"), which eloquently expresses the pain and yearning of Diaspora. Halevi set out from medieval Spain to Zion toward the end of his life. Historians debate whether he arrived or died en route in Egypt; nevertheless, he undertook the journey. I had no way to imagine that roughly three months after sitting down with his poem and composing a song in one sitting, I would be back in Israel so soon, premiering it with members of The Israeli Opera. Yearning always takes you on journeys you never imagined.

* * *

"Ich weiß für mich, daß ich, solange ich mein Erlebnis in Worten zusammenfassen kann, gewiß keine Musik hierüber machen würde."
"For myself I know that, as long as I can summarize my experience in words, I would certainly not make any music about it."

– Gustav Mahler[7]

My approach to setting a poem to music typically begins as follows. I sit down at the piano with the text in front of me and read it through many times, paying close attention to its form, its rhythm, and its sounds. Then, without particular aim, I freely set my fingers down onto the keys. Often, they find a good starting point. (How this occurs is a subject for a different reflection: what feels like serendipity results from a combination of countless near-instantaneous processes beneath awareness, a kind of intuition that follows from all of the music that has entered my brain and emerged from my hands over my lifetime.) That night, my fingers landed on an open voicing of a dominant seventh chord. Musicians will know that this chord, among many other uses and contexts, is central to the blues. Noting the 6-line, 3-couplet nature of the poem, it quickly occurred to me that Halevi's poem calls out for the blues, whose musical structure consists of twelve measures of music in 3 sections with a prescribed succession of dominant seventh chords. It all lined up. It suddenly became the Diaspora blues. As I continued composing, the overt blues structure became obscured behind other elements, but the formal limitations set in place by that intuitive first chord functioned as a set of structural guideposts, of boundaries, grounded in the form and sense of the text, translated into the language of music.

Before I began composing, I was overcome with emotion that I wanted – needed – to channel. Once I landed on that initial D-flat dominant seventh chord, the trained composer in me took over. The emotion was instantly sublimated into the musical, technical work before me. As I fit the words to notes, as I hewed to and refined the structure I had imposed upon myself, and as I worked the puzzle, I gained distance, the weight of my emotions receding.

For example, I noticed that the Hebrew word "*eikha*" in Halevi's poem recalls the first word of the biblical book of Lamentations: I set that word to the traditional synagogue cantillation melody used to chant Lamentations. I noticed the Hebrew words "*nedarai ve'esarai*" ("vows and promises") in the poem, which echo the very same words in the well known Yom Kippur prayer Kol Nidre: I found a way to quote the melody known by Jews around the world, here couched in a new harmonic context. I sketched out the piano accompaniment, chiseling chords down to their most essential elements, leaving space in the soundscape for the listener to reflect and to yearn. I created a counterline in the violin to act as echo to the tenor's melody, almost as a memory. I was consumed no longer by emotion but by the creative task.

When I finished the first draft some two hours later, having focused all of my mental energy on these technical aspects of composing, I played through the piece, and I wept.

Libi Vemizrakh https://youtu.be/QPM4SjVBI8I?si=FEMK6cpfoYdJwPFE

7 Gustav Mahler, letter dated March 26, 1896.

* * *

"יֵשׁ שָׁעָה רוֹחֶשֶׁת חשֶׁךְ אַךְ יֵשׁ שַׁחַר וְהֹלֶה"

"There is an hour of swarming darkness, yet there is dawn and glow."

– Anadad Eldan (b. 1924)

Over the subsequent three months, I composed song after song as new poetry caught my attention. All the while, the faculty trip to Israel began to materialize, and a series of fortuitous connections brought me into contact with the wonderful musicians who eventually premiered the song cycle. After Halevi's poem came a setting of a poem by Israeli Yiddish poet Rivka Basman Ben-Haim, who died almost exactly one year prior to the premiere at the age of 98. I had previously corresponded with her in Yiddish, while I was studying the language of my great-grandparents, and received her blessing to set her work to music. "*Tsu Zikh*" ("To Myself") is a short instructional poem on how to write a poem – how to make art intensely, as Bernstein urges us to do in times like these.

Tsu Zikh https://youtu.be/Q50Z6hpFrUc?si=3o96bRQ3T7lGnIEn

Next, I included a setting of a William Wordsworth poem, which may seem out of place in a memorial for a modern tragedy in Israel. But it was not in the original language: I had translated Wordsworth's poem about the pain of solitude, "I Wandered Lonely as a Cloud" (also known as "Daffodils"), into Yiddish during the isolation of the COVID pandemic, seeking a connection to my past when connection to the present was tenuous. The poet manages the bitterness of solitude by conjuring the memory of dancing daffodils. The sometimes playful and sometimes introspective musical setting that emerged for soprano and piano encourages us to dance with the memory of those whom we have lost.

Gele Nartsisn https://youtu.be/IVfszOC8D8Y?si=7ZgSaVirbi6vqnm9

The fourth piece is a setting of a poem by 16-year-old Alena Synková, written while she was living in the Terezin concentration camp. Synková survived the Holocaust and lived into her eighties in Prague. Her poem, "I'd Like to Go Alone," pairs youthful innocence with tragic, knowing irony. The technical challenge of composing music that conveys the complexity of emotion packed into Synková's eight concise lines consumed me for weeks, leading me to seek a sort of peer supervision with a composer friend. High, spare, piano lines reminiscent of a music box bookending a brief eruption into comic barroom stride piano eventually did the trick.

I'd Like to Go Alone https://youtu.be/r9dez_BX8Wk?si=UIIFpFQEKiBxkjFs

The remarkable poem "*Al Kirot Be'eri*" ("On the Walls of Be'eri") was written by Anadad Eldan, who, with his wife Sari, survived the October 7 attack on Kibbutz Be'eri. Anadad turned 100 years old in June 2024. He wrote the poem 10 years ago in memory of his daughter, but it proved to be tragically prophetic, as if he had written it about October 7. I have had many fascinating conversations with Sari Eldan and was so pleased to meet her in Tel Aviv in March. Our exchanges included extended, deep dives into the sounds – the *tslilim* – of the words, syllables, consonants, and vowels in Anadad's poetry. Sari delighted in demonstrating to me the technical maneuvers that gave emphasis and intensity to the meaning of the words and how they gave meaning to the poem *beyond* the words. She was insistent that meter, rhyme, and alliteration not be overlooked. She understood that the strength of her husband's poetry was in its technical excellence: from

thence its emotional power. It is the highest honor that she approved of the way in which I set her husband's verse to music.

In remarks she prepared to be spoken at the premiere, Sari wrote,

> "This poem is an expression of the pain of bereavement, orphanhood, and unanswered prayer. And yet it ends in a line full of hope: 'There is an hour of swarming darkness, yet there is dawn and glow.' There are many faces to our reality. And creativity contains not only an expression of the heart, but perhaps also a balm for the healing of the scarred soul."[8]

Al Kirot Be'eri https://youtu.be/2GFV3vGEIKA?si=wscGQMbeLQXGbqwp

The final piece in the cycle is "*Esa Einai*," a setting in Hebrew of Psalm 121: "I lift up my eyes to the hills; from where will my help come?" Only as I compose this very sentence do I recognize my personal answer to this question. My help came from music. It was the balm for the healing of my scarred soul.

Esa Einai https://youtu.be/_R1c3YvyIHw?si=H0a0r-DOZv1YRgI4

* * *

"...what one says must never be one's main concern. It must merely be the raw material...out of which the work of art is made; and the act of making must be a game, aloof and detached, performed in tranquillity. If you attach too much importance to what you have to say, if it means too much to you emotionally, then you may be certain that your work will be a complete fiasco. You will become solemn, you will become sentimental, you will produce something clumsy, ponderous, pompous, ungainly, unironical, insipid, dreary and commonplace; it will be of no interest to anyone, and you yourself will end up disillusioned and miserable."

– Thomas Mann, *Tonio Kröger*[9]

*A*s I composed this requiem, I let the texts guide me, calling upon my training and experience as a musician and informed by the emotions that led me to undertake the project. But I could not compose in a state of depressive mourning or rage. If I did, I would fall prey to the sentimentality against which Mann's protagonist warns. Instead, I sought refuge in the discipline of composing, trusting that the skills and techniques that I had learned over the years would serve as guideposts. There is an important parallel here to the task and role of a psychotherapist and to a dangerous trend in our field.

In psychotherapy, we are exposed to immensely charged situations. We hear narratives that are full of suffering, pain, and every other emotion in the gamut of human experience, including positive emotions which can be just as challenging and even seductive. We hear stories from our patients that touch upon our own experiences, which are called to mind in the moment, often unexpectedly, and with surprising intensity. Yet our job is to help our patients become healthier, more functional, more productive versions of *themselves*, not to use them as a means to our ends, nor to remake them in our own image. To do that work well, we learn through our training to maintain professionalism and objectivity: not in order to become cold and distant, but in order to guard against our own issues clouding our focus on the patient. Just as I stepped back from the intense emotions that spurred the composition in order to do the necessary work of composing, if the

8 Translated from the Hebrew by the author.
9 Thomas Mann, *Tonio Kröger*, trans. David Luke. New York: Bantam Dell, 1988, p. 199.

countertransference or personal ideology of a psychotherapist "means too much...emotionally, then you may be certain that [the] work will be a complete fiasco" (to appropriate Mann).

Unfortunately, there is a worrisome fashion in modern psychotherapy training that cultivates the activist above the clinician. Students are taught explicitly that social activism has a place in the consulting room. As a supervisor of psychiatric trainees, I have observed a trend of elevating "Social Justice" aims above patient-specific therapeutic aims. I have heard myriad presentations of clinical cases where trainees, full of anger and indignation, report primarily on societal and personal injustices that they believe have impacted a patient in their care. But however well intentioned and even well founded these concerns may be, many of these trainees seem to have forgotten, or perhaps never learned, to actually assess the patient clinically. They bristle at the suggestion that they must subject their anger at society, stirred up by the patient, to introspection and distance in the service of Hippocratic medicine.

Here is an example, simplified for confidentiality: a trainee presented a case focusing on the belief that a patient was experiencing a certain civil rights injustice while hospitalized in an inpatient psychiatric unit. The trainee was furious and has already made complaints to the hospital leadership on behalf of the patient. Yet, right or wrong as the allegation may have been, the trainee could not tell me a single thing about the patient's mental status, psychiatric history, medication regimen, safety assessment, or plan of care. After two days of being the physician responsible for this patient, all the trainee knew was that there was a "cause" to fight for. This is not appropriate care, to say the least.

I do understand the trainee's energy. I described above my anger, my pain, my sadness, and my geopolitical and humanitarian concerns in the aftermath of October 7. But if I wanted to heed Mann's warning, if I didn't want to compose insipidly, I need to be able to shift into professional-composer mode, to channel the emotion into the technical work before me. I hope that my music lives up to this aim. Likewise, if we do not wish to train therapists who practice "pompous, solemn, and ungainly" psychotherapy, we must train them – and they must be willing – to shift into professional-therapist mode. Psychotherapists can work as activists if they wish outside of the consulting room (although significant concerns arise here, as well), but they must *not* do so with their patients.

Our profession is at risk. We are teaching future therapists that their job includes moral police work. Inasmuch as my music would have been a disaster if I allowed my emotion to overwhelm the act of composing, how could I possibly treat a patient who did not share my views if I allowed those personal views, tinged with strong emotion, to interfere with my role as therapist? Equally concerning, the emphasis on social activism in the clinic is prioritized over teaching our future therapists and psychiatrists how to master the technical basics: conducting a mental status exam is subordinated to remaining on constant guard against injustice.

Several years ago, a friend who was interested in pursuing psychoanalytic treatment asked me how much he should worry that an analyst would impose a political or ideological agenda. I told my friend that no self-respecting, well-trained analyst would do such a thing. No matter their personal views, therapists are trained to adopt an attitude of curiosity and non-judgmental listening. To my great dismay, I would no longer be able to offer the same counsel.

* * *

"Sublimation is passion transformed."

– Hans Loewald, M.D.[10]

Sublimation of intense emotions and conflicts into a successful and impactful creative product requires two elements: technical expertise in the creative realm and the psychological capacity, willingness, and discipline to channel the psychological zeal into productive creativity. Similarly, the management of deeply held personal beliefs and countertransference to yield a successful and impactful psychotherapeutic outcome requires analogous elements: technical expertise as a psychotherapist and the psychological capacity, willingness, and discipline to channel personal beliefs and agendas into neutral, nonjudgmental, dignity-based healing.

We have skirted in these pages a deep analysis of the concept of sublimation, instead using music as a case study and entry point. We have bypassed a technical discussion of whether sublimation must be unconscious or can be utilized intentionally. What type of defense is it? Hans Loewald's beautiful theoretical exploration of sublimation describes a "distinction...between processes that dam, countercathect instinctual life and processes that channel and organize it," such as sublimation.[11] Further, the analogy of sublimation in art to the neutral stance in psychotherapy may seem stretched. Yet Loewald articulates the connection: "The psychoanalyst's work itself...in the therapeutic process involve[s] and require[s] sublimatory activity, the capacity for and activation of...contained and containing, yet releasing, transformations...."[12]

Sublimation is key to all creative human endeavors. Mann's likely autobiographical Kröger bluntly reminds us: one knows when art is created "in tranquility" or when it becomes a "complete fiasco." Similarly, it is readily apparent when a therapist is there for themselves, for some larger cause, however noble, or purely for the patient. If we lose the sacred, safe space of a therapy where agenda has no home, we have lost what is uniquely, artful about our profession.

In the end, if you wish to understand what is truly meant by all of these many paragraphs, I invite you simply to listen to the music. The ideas will be communicated far more powerfully and less clumsily than I've presented them in words. As Copland and Mahler remind us, the meaning is all in the notes.

link to full playlist https://youtube.com/playlist?list=PLOxI-rEurOw7ghb8SHsnHljbtMSveXMyf&si=8WJCq0IvaKoH7TgF

10 Hans W. Loewald, *Sublimation: Inquiries into Theoretical Psychoanalysis*. New Haven and London: Yale University Press, 1988, p. 9
11 Loewald, p. 5.
12 *ibid*. p 8.

Appendix: The Mission of Yale Academics to Israel 2024

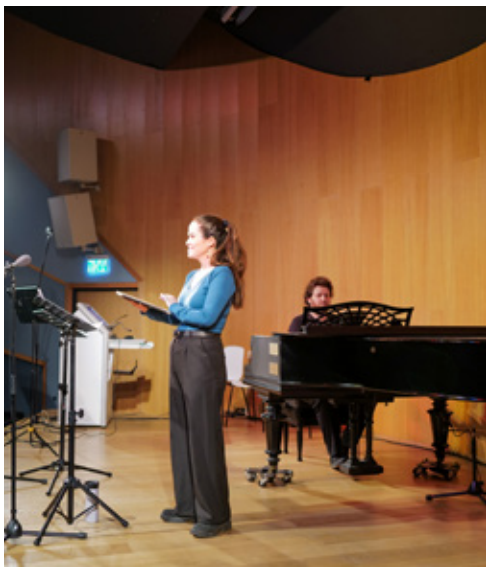
The Mission of Yale Academics to Israel was an independent group of 25 Yale faculty. Organized by the Yale Forum for Jewish Faculty and Friends (currently Yale Jewish Academics and Friends) without official sponsorship by the university, the mission received logistical and financial assistance from The Schusterman Family Foundation, The Boroff-Forman Family Foundation, Academic Engagement Network, and many other generous donors and supporters.

The trip was primarily focused on meeting and establishing connections with faculty in Israeli universities. Why now? Regardless of their field of study or politics, as Israeli citizens, these professors and students are suffering the effects of academic boycott. Invitations for speaking engagements are being rescinded. They are being refused letters of recommendation necessary for their career advancement by senior members of their fields who are hostile to them simply for being Israelis. We intended our trip to provide support for our colleagues in Israel, yet, quite aware of the climate for Jews in the United States, the professors we visited ended up lifting our spirits at least as much as we did theirs.

I was privileged to meet with professionals and academics in my own field of psychiatry who continue to treat the psychological wounds of October 7 while they tend to their own. We heard harrowing and courageous stories from hospital directors and physicians who dealt with the massive influx of patients on that day of terror. We learned how everyone worked together: Jewish, Muslim, and Christian clinicians; Jewish and Arab Israeli trainees along with medical residents from the Palestinian territories who were training in Israeli hospitals. They treated all comers: Muslim victims, Jewish victims, Bedouins, Druze, and foreign nationals. Hamas's terror did not discriminate. We learned of the ways in which many Arab and Jewish students in Israel work to forge bridges, not always easily, but as members of a young nation struggling with internal divisions – an imperfect democracy, as all are.

We learned of the isolation and apprehension felt by Israeli university students who are feeling afraid to study abroad in the United States. We saw firsthand the absurdity of an apartheid accusation hurled at a society where the student population at major universities mirrors exactly the proportion of Jewish and Arab residents, and where a large percentage of Jews are not of recent European origin at all but Jews "of color," including Middle Eastern Mizrakhi Jews who were expelled from Arab countries in 1948, having nowhere to go but Israel.

We visited the Kfar Aza kibbutz, one of the communities massacred on October 7, and saw with our own eyes the brutality of the attack on a peaceful community, guided through the devastation by a young couple who lost many family members and survived holed up in their safe room with their 11-month-old infant. We visited the Nova Festival site, where young adults of all backgrounds enjoying a music festival were slaughtered or taken captive by gleeful terrorists. We learned from an Arab Muslim journalist, an Israeli citizen, who, while not sugarcoating the work that yet must be done to make Israel an even more equitable and democratic country for its various minorities (no country is immune to this task), works to counter global propaganda that depicts Israel as oppressor and geopolitical aggressor. We were hosted by a most gracious Druze Muslim woman in her restaurant. She not only prepared for us the most delicious meal of the trip; she ended the evening with an impromptu and impassioned speech about how fortunate she, her family, and her community feel to live in a country that shares values of life, freedom, family, and human dignity.

As we visited the Old City of Jerusalem, I knew that only tens of miles away, there were hostages and soldiers in harm's way, alongside untold suffering among Gazan families under the thumb of Hamas. There was no way to ignore that reality. Yet, as I walked toward the Jaffa gate, I found myself among dozens if not hundreds of Muslims, multigenerational families walking toward the city with their prayer rugs for Ramadan. Interspersed

among them were secular Jews alongside groups of Haredi Jews in their recognizable black hats and *tzitzit*. No security was in sight. No one looked over their shoulder. No one appeared afraid, angry, or hateful. I made my way to the Western Wall and placed a piece of folded paper between the stones, a note of hope for peace for all who dwell in the region.