

Chapter 1 : Portfolio at NYU

The Uses of Enchantment: The Meaning and Importance of Fairy Tales is a book by Austrian-born American author Bruno Bettelheim, in which the author analyzes fairy tales in terms of Freudian psychoanalysis.

There is disagreement among sources regarding whether or not Patsy was autistic. Though Jewish by birth, Bettelheim grew up in a secular family. After the Nazi invasion and Anschluss political annexation of Austria on March 12, , the Nazi authorities sent Bettelheim, other Austrian Jews and political opponents to the Dachau and Buchenwald concentration camps where they were brutally treated, and tortured or killed. Bettelheim was arrested on May 28, and was imprisoned in both these camps for ten and half months before being released on April 14, Bettelheim drew on the experience of the concentration camps for some of his later work. Life and career in the United States[edit] Bettelheim arrived by ship as a refugee in New York City in late to join his wife Gina, who had already emigrated. They divorced because she had become involved with someone else during their separation. He soon moved to Chicago, became a naturalized U. The Rockefeller Foundation sponsored a wartime project to help resettle European scholars by circulating their resumes to American universities. Through this process, Ralph Tyler hired Bettelheim to be his research assistant at the University of Chicago from with funding from the Progressive Education Association to evaluate how high schools taught art. Once this funding ran out, Bettelheim found a job at Rockford College, Illinois, where he taught from He wrote a number of books on psychology and, for a time, had an international reputation for his work on Sigmund Freud , psychoanalysis , and emotionally disturbed children. He stated that the Viennese psychoanalyst Richard Sterba had analyzed him, as well as implying in several of his writings that he had written a PhD dissertation in the philosophy of education. His actual PhD was in art history, and he had only taken three introductory courses in psychology. He claimed considerable success in treating some of the emotionally disturbed children. He wrote books on both normal and abnormal child psychology , and became a major influence in the field, widely respected during his lifetime. His wife died in He discussed the emotional and symbolic importance of fairy tales for children, including traditional tales at one time[clarification needed] considered too dark, such as those collected and published by the Brothers Grimm. Bettelheim suggested that traditional fairy tales, with the darkness of abandonment, death, witches, and injuries, allowed children to grapple with their fears in remote, symbolic terms. If they could read and interpret these fairy tales in their own way, he believed, they would get a greater sense of meaning and purpose. Bettelheim thought that by engaging with these socially-evolved stories, children would go through emotional growth that would better prepare them for their own futures. He long had a reputation as an authority on these topics. He appeared to have had difficulties with depression for much of his life. Different people seemed to believe different things about his background and credentials. In some of his own writings, Bettelheim implied that he had written a dissertation on the philosophy of education. Ralph Tyler, who brought Bettelheim to the University of Chicago, assumed that Bettelheim had two PhDs, one in art history and the other in psychology. A biography of Bruno Bettelheim by Richard Pollak. While home one summer and playing hide-and-go-seek in a hay loft, the brother fell through a chute covered with hay, hit the concrete floor on the level below and died. As Pollak recounts, "Bettelheim immediately launched into an attack. First, he lied; that is, he both exaggerated his successes at the school and falsified aspects of his background, claiming a more elaborate academic and psychoanalytic history in Vienna than he had actually had. There is conclusive evidence to support both charges. When he applied at the University of Chicago for a professorship and as director of the Orthogenic School, he further claimed that he had training in psychology, experience raising autistic children, and personal encouragement from Sigmund Freud. Bettelheim had earned a non-honors degree in philosophy, he had made acquaintances in the psychoanalytic community, and his first wife had helped raise a troubled child. Although Bettelheim later claimed he himself had taken care of the child, there is general agreement that his wife actually provided most of the child care. There is disagreement, however, among sources regarding whether or not Patsy was autistic. He was simply too good a writer, and with his Viennese accentâ€”the sign of an authentic expert in psychologyâ€”too good a self promoter. Many times, I am not sure whether it came

out of my own brain or if it came from somewhere else I did not always agree with him. But that does not matter. I would not want to disturb his eternal sleep with this" [ellipsis as it appeared in Los Angeles Times article]. She said, "I would not call that plagiarism. I think the article is a reasonable scholarly endeavor, and calling it scholarly etiquette is appropriate. Pollak gives a damning passage-for-passage comparison of the two. A less vengeful biographer might have paused to analyze the psychic uses of the elaborate fairy tale Bettelheim constructed for himself. A November Chicago Tribune article states: Others say their stays did them good, and they express gratitude for having had the opportunity to be at the school. All agree that Bettelheim frequently struck his young and vulnerable patients. One minute he could be smiling and joking, the next minute he could be exploding. Alida Jatich publicly revealed her name and the years she was at the school in another letter a year later. Once, after a boy returned from a visit home, Bettelheim spent five minutes slapping him in the face, hitting him in the sides with fists and pulling his hair. Midway through, he revealed why: To be sure, the blows he struck, though often painful and humiliating, did not physically damage people. But I often saw Bettelheim drag children across the floor by their hair and kick them. Incensed upon learning of this, Dr. Bettelheim proceeded to slap the boy two or three times across the face, while telling him sternly never to speak that way to a woman again. This was the only such incident I observed or heard of during my year at the school, and it should be noted that until fairly recently, the near-consensus against corporal punishment in schools did not obtain. But from his behavior they never drew the obvious conclusion about his character, nor did they ever pause to consider how he must be treating those whom he had totally in his power. Alida Jatich, whom you quote, he beat up often, knowing that her parents had done so and that was what would cause her the most grief. He also did to me what my parents had done -- stripped me of my self-esteem, caused me constantly to doubt myself and verbally abused me. He told me I was a slut, I was a failure at life, and only by abiding by his rules would I ever be fit to live in society again. By age 22, when I worked there, I had spent fully a third of my life in group living with a variety of youngsters under stress; four years in an orphan home followed by three and a half years in the wartime army. I understood that the stream of human normality was very wide, and that time healed many wounds without human intervention. What did a forty year old Viennese intellectual really know about the inner or outer life of a ten-year-old West Side, Chicago Irish kid who had no one to care for him? Yet Alida Jatich says he did just that. B said to the whole dorm: B got worse once he started getting acclaim. He was less able to have any insight into his effect on these kids. If you made the most innocent joke to the man, he exploded. He was out of control. This includes kids, parents, staff members, students and faculty at the University of Chicago, colleagues, and so forth. V," published in There are indications that at least the local psychiatric community knew exactly what was going on, and did nothing. Why are they still keeping silent? We did not believe his claims and figures; we knew he was a bastard. B , states that popular media played along from the start. He said, "They never asked the questions, never asked to see any kind of support for the claims he was making. Bettelheim also blamed absent or weak fathers. One of his most famous books, *The Empty Fortress* , contains a complex and detailed explanation of this dynamic in psychoanalytical and psychological terms. These views were disputed at the time by mothers of autistic children and by researchers. In *A Good Enough Parent*, published in , he had come to the view that children had considerable resilience and that most parents could be "good enough" to help their children make a good start. He adapted and transformed the Orthogenic School at the University of Chicago as a residential treatment milieu for such children, who he felt would benefit from a " parentectomy ". This marked the apex of autism viewed as a disorder of parenting. It has not actually been disproven. It has faded away simply because, on the one hand, of a lack of convincing evidence and on the other hand, an awareness that autism was a neurodevelopmental disorder of some kind. Subsequently, medical research has provided greater understanding of the biological basis of autism and other illnesses. As late as , the "refrigerator mother" theory retained some prominent supporters, [30] [65] including the prominent Irish psychologist Tony Humphreys. He wrote a positive review for *The New Republic*. B, portrays Bettelheim as a clear anti-Semite even though he was raised in a secular Jewish household, and asserts that Bettelheim criticized in others the same cowardice he himself had displayed in the concentration camps. Woody Allen included Bettelheim as himself in a cameo in the film *Zelig* About a boy who believes himself to be a robot.

Critical reviews of Bettelheim works and person [edit] Bernstein, Richard: The Journal of American Folklore, Vol. Mein Freund Bruno â€” Wie ich mich an ihn erinnere. Not the Thing I Was: Versuche zur Psychologie des Terrors. Psychoanalytische Kulturkritik und die Seele des Menschen. Prescott, Durrell, and Company. Autonomy in the Extreme Situation.

Bruno Bettelheim, with his thorough academic background and his ability to organize and explain the material, gives us a key piece of the puzzle which has fascinated scholars, theologians, philosophers, poets, writers, and story tellers since the beginnings of our civilization.

And given this was published in it seems much too Freudian than it ought to have been too. There were times when I would have been sure it was written in the s. Now, saying this is a Freudian analysis of fairy tales might be enough to put some people off. And that would be a real pity. All the same, it would be hard to not feel confronted by some of these interpretations and readings. The short version of what this book is about is that fairy tales are a very particular genre. There is very little ambiguity to them – at least, not on the surface. Bad people are BAD. Good people are GOOD. There are no shades of grey. Good people need to be rewarded, bad people need to be punished. People are kings and queens or dirt poor. The author says this is incredibly important as it allows children to know the world depicted is not real and so is a safe place for them to engage their wish-fulfilment – in all its excess and sometimes in all its horror. The problem here is that the moral of the story ought to be left a bit unclear because the same story can mean very different things to the same child at different times while growing up. Although, after reading this book, I suspect that one of the major audiences for fairy tales really ought to be adults. So, what does a Freudian analysis of a fairy tale look like? In fact, unlike in the real world, no penis is ever going to be insignificant. This really was a very impressive book, but there were more than enough penises, repressed Oedipal complexes and castration fears to make a couple of dozen Woody Allen films. One of the things I really believe is that love is about acceptance of someone else, acceptance of them FOR their scars, not despite them. And that is why love is quite rare, if not, in fact, depressingly rare. It grows into a great tree. But the father marries again and Cinderella is confronted with a step-mother and two siblings. One that sets impossible tasks and then banishes the young girl to lie in the dirt and in the filth. But this is also a story of sibling rivalry; the ugly stepsisters that have ultimate power over Cinderella and who she must degrade herself before. Such is the jealousy of mother to a daughter seeking to take her place. And such are the obligations of growing up – that what can seem like insurmountable difficulties need to be overcome and what is a horrible refusal of parental care and love is actually motivation for growth out of childhood. He reminds us that Cinderella is a story of Chinese origin – hence the small feet as a sign of elegance. But even if this was not the case, as he makes clear, men are big in fairy tales it is one of the oppositions set up and so the smaller a woman the more feminine she will appear to be. In the Brothers Grimm version of the story the ugly sisters are told by their mother to cut off either their toe or their heel to get their foot to fit into the glass slipper. He brings the sisters home again and finally Cinderella gets to slide her foot straight into the shoe without effort; a perfect fit. Now, this is the bit I never realised before. The shoe is a metaphor for a vagina. The author here says that the Prince is revolted by the blood from the ugly sisters because it makes the sexual allusions all too clear, and like Cinderella, this is a rite of passage for him too towards being prepared for sexual love. The point being that it is important that the Prince finds her at home – and covered in filth. Here is the reassurance for the child who believes they are beneath contempt and undeserving of love – that someone will love them despite it all. To which the obvious answer is: In fact, more needs to be read into this story. We humans are in constant danger of believing that we are monsters. We have nightmares and we catch ourselves desiring what we can barely bring ourselves to admit to. Fairy tales allow us to know that these are not signs of mental illness, but are a universal part of the human condition. We are not alone in our nightmares or in our desires. They do not make us evil or wicked or loathsome. They make us human. Tootle liked to play with flowers, but it was very important that he been kept on the right track could a metaphor be more laboured? A kind of aversion therapy. And finally it work a treat and Tootle grew to be a big train and never again wanted to play among the flowers. Something that seems increasingly sad the more you think about it Hard to do a Freudian reading of a story like that – which is part of the problem, because it is also hard to see how a story like that might help someone with the deep psychological challenges that growing up inevitably involves. Hard not to admit that if you have siblings

there were times you might have wished them dead, particularly when they seemed to be favoured over you – even if you immediately rejected this wish. But fairy tales are a safe place where such guilty secrets can be played with and learnt from. Tootle leaves no room to play – it is a telling, not a showing. Not because of the castration myths or even that Little Red Riding Hood is really about a young girl exploring the dangerous side of her sexuality. If that is the case then fairy tales are always relevant to us, no matter what our age. Bauman talks about this fairy tale in *Moral Blindness* – how the lesson of the story is that everyone needs somewhere to be able to hide their deepest secrets and that being prepared to accept that people – even people you love very much – should be allowed room to conceal some things from you is actually an act of true love. Our whole society rejects this, of course. Love is utter acceptance and so there can be no secrets between lovers. And although this seems to contradict what I said before about love being about acceptance of all of our scars – well, this is about love and growing and coming to understand ourselves – who said anything about consistency or making sense? You can go on and live happily ever after now.

Chapter 3 : Bruno Bettelheim - Wikipedia

Bettelheim's Uses of Enchantment is one of those classic pieces of criticism that are both absolutely essential and hopelessly outdated. There is a lot of useful analysis and history, and there are some really lovely passages about the universality and applicability of fairy tales.

This century, particularly in America, has seen a move away from fantasy and toward true-to-life experiences. Social comment, documentaries, starless movies are all the rage. Such insistence on the factual, the real, has similarly affected children through educators and parents. Even Santa Claus may have slipped in popularity. Bettelheim claims that schoolbooks teach skills rather than meaning, give information rather than delight. Cycles are common, and it seems we have come full circle once again with the publication of this book. Whereas society has been pronouncing fairy tales to be unhealthy fare, Bettelheim claims otherwise. The violence of fairy tales, the devouring wolves, the wicked stepmothers, the poisoned apples, the powerful giants are, in fact, beneficial to the young child and serve a function which more realistic literature cannot. Bettelheim, throughout the book, quotes the great and near-great, such as Dickens, Chesterton, C. Lewis, and Tolkien, to lend credence to his own belief in the appropriateness of such literature. He seems to be saying that what has been good for children for centuries should not be suddenly condemned in this modern age. In fact, with the pervasive, deadening effects of television on children, fairy tales may be more necessary than ever. Such unillustrated books encourage the child to develop his own mental picture of the dark forests, the moat and castle, and the wicked leers of evil queens. Before beginning a more detailed analysis of the structure and meaning of fairy tales, Bettelheim carefully outlines, summarizes, and defends his thesis in the Introduction. This is probably a good thing for readers, serving as it does to clarify and buttress the ambitious scope of the book. Bettelheim applies a Freudian model to interpret the separate elements of fairy tales which help the child deal with life in the present, and with the mixture of good and bad feelings the child may have about himself. Such psychoanalytic jargon sometimes makes it heavy going for the average reader, but Bettelheim is ever careful to define his terms and to supply specific examples. For example, when the knight in shining armor rescues the damsel in distress from the flaming jaws of the dragon, a resolution of an Oedipal conflict occurs. A young boy, listening to such a tale, could legitimately play out his fantasy of having Mother the damsel all to himself by slaying the dragon Daddy. On the unconscious level the child has wished to be rid of Daddy, but at the same time felt guilt because he loves Daddy too and recognizes that without Daddy the family would be left alone and unprotected. The child, identifying with the knight or hero, is able to emerge triumphant without bringing harm to those he loves. Bettelheim is careful to stress that the child knows the story is not real, nor could the child understand such repressed and unsavory urges as wooing and winning his own mother. It would be wrong and would seriously undermine the magical quality of the story for the parent conscientiously to explain the Freudian meaning of the story. Bettelheim claims that such children, having had no magic, are incapable of coping with adulthood. What of fable, myth, or allegory, which likewise spring from the imagination and meet the criterion of good literature by delighting and instructing? He spends much time distinguishing between the fairy tale and myth and lauding the superiority of the fairy tale. He sees the third or weakest child succeed, Jack slay the giant, Cinderella overcome her early suffering. The child begins to see that some day in the future he may be all that he wants to be. Although the Introduction helps the reader exceedingly by telling him where he is going, he may nevertheless be hard pressed to persevere, to assimilate, and to retain such a vast body of material. The opening chapters of the book are difficult to follow at times because Bettelheim, using some psychological catch phrase, then dips into several tales to pull out elements which support and illustrate that phrase. It seems that in covering so many stories, many of which are not at all familiar to the reader, he defeats his purpose, which is to influence broad public opinion in favor of fairy tales. He has convincingly reassured parents that fairy tales, far from unnerving and harming their children, do, in fact, enrich their lives and bring greater mental and emotional health. However, given the recent unhappy status of such tales, it is probably vital that he leave no happy-ever-after unfulfilled.

Chapter 4 : The Uses of Enchantment - Wikipedia

About Bruno Bettelheim. Bruno Bettelheim was born in Vienna in He received his doctorate at the University of Vienna and came to America in , after a year in the concentration camps of Dachau and Buchenwald.

He gained an international reputation for his work on Freud , psychoanalysis , and emotionally disturbed children. A survivor of the Dachau and Buchenwald concentration camps , Bettelheim emigrated to the United States in Though he studied art history at the University of Vienna , he spent his academic career in the US as a professor of psychology at the University of Chicago. Bettelheim and his first wife Gina took care of Patsy, an American child whom he later described as autistic. Patsy lived in the Bettelheim home in Vienna for seven years. Though Jewish by birth, Bettelheim grew up in a secular family. After the Nazi invasion and Anschluss political annexation of Austria in March , the Nazi authorities sent Bettelheim, other Austrian Jews and political opponents to the Dachau and Buchenwald concentration camps where they were brutally treated and tortured. In Buchenwald he met and befriended the social psychologist Ernst Federn. Bettelheim drew on the experience of the concentration camps for some of his later work. Life and career in the United States Bettelheim arrived by ship as a refugee in New York City in late to join his wife Gina, who had already emigrated. They divorced because she had become involved with someone else during their separation. He soon moved to Chicago and became a naturalized U. The University of Chicago appointed Bettelheim as a professor of psychology and he taught there from until his retirement in He had trained in philosophy, but stated also that the Viennese psychoanalyst Richard Sterba had analyzed him. Bettelheim implied in several of his writings that he had written a PhD dissertation in the philosophy of education. His actual PhD was in art history, and he had only taken three introductory courses in psychology. He made changes and set up an environment for milieu therapy , in which children could form strong attachments with adults within a structured but caring environment. He claimed considerable success in treating some of the emotionally disturbed children. He wrote books on both normal and abnormal child psychology and became a major influence in the field, widely respected during his lifetime. He discussed the emotional and symbolic importance of fairy tales for children, including traditional tales at one time[clarification needed] considered too dark, such as those collected and published by the Brothers Grimm. Bettelheim suggested that traditional fairy tales, with the darkness of abandonment, death, witches, and injuries, allowed children to grapple with their fears in remote, symbolic terms. If they could read and interpret these fairy tales in their own way, he believed, they would get a greater sense of meaning and purpose. Bettelheim thought that by engaging with these socially-evolved stories, children would go through emotional growth that would better prepare them for their own futures. He long had a reputation as an authority on these topics. He appeared to have had difficulties with depression for much of his life. He wrote a positive review for The New Republic. Bettelheim also blamed absent or weak fathers. One of his most famous books, The Empty Fortress , contains a complex and detailed explanation of this dynamic in psychoanalytical and psychological terms. He derived his thinking from the qualitative investigation of clinical cases. In A Good Enough Parent, published in , he had come to the view that children had considerable resilience and that most parents could be "good enough" to help their children make a good start. He founded the Orthogenic School at the University of Chicago as a residential treatment milieu for such children, whom he felt would benefit from a " parentectomy ". This marked the apex of autism viewed as a disorder of parenting. It has not actually been disproven. It has faded away simply because, on the one hand, of a lack of convincing evidence and on the other hand, an awareness that autism was a neurodevelopmental disorder of some kind. Subsequently, medical research has provided greater understanding of biological basis of autism and other illnesses. As late as , the "refrigerator mother" theory retained some prominent supporters, [11] [22] including the prominent Irish psychologist Tony Humphreys. Three former patients questioned his work and characterized him as a cruel tyrant. Roberta Carly Redford, a student at the Orthogenic School from age 16 to 23, claims in her book Crazy: Bettelheim himself was a key part of this treatment. One minute he could be smiling and joking, the next minute he could be exploding. Alida Jatich publicly revealed her name and the time she was at the school in another letter a year later. By age

22, when I worked there, I had spent fully a third of my life in group living with a variety of youngsters under stress; four years in an orphan home followed by three and a half years in the wartime army. I understood that the stream of human normality was very wide, and that time healed many wounds without human intervention. What did a forty year old Viennese intellectual really know about the inner or outer for that matter life of a ten-year-old West Side, Chicago Irish kid who had no one to care for him? Ralph Tyler, who brought Bettelheim to the University of Chicago first to teach art history and then in to become the new director of the Orthogenic School, assumed Bettelheim had two PhDs with one being in art history and the other in psychology. In some of his writings Bettelheim implied that he wrote a dissertation on the philosophy of education. B said to the whole dorm: This includes kids, parents, staff members, students and faculty at the University of Chicago, colleagues, and so forth. These included wartime experiences, family life, academic credentials and the use of corporal punishment at the Orthogenic School. Woody Allen included Bettelheim as himself in a cameo in the film *Zelig* About a boy who believes himself to be a robot. Critical reviews of Bettelheim works and person Angres, Ronald: *The Journal of American Folklore*, Vol. Mein Freund Bruno "Wie ich mich an ihn erinnere. Not the Thing I Was: Versuche zur Psychologie des Terrors. Psychoanalytische Kulturkritik und die Seele des Menschen. Autonomy in the Extreme Situation. The Creation of Dr. Raines, Theron Rising to the light: Translated from the French by David Sharp in collaboration with the author. Subsequently published with the title *Bruno Bettelheim, a Life and a Legacy*. *Breaking the Magic Spell*: Today, autism is recognized as having a biologic basis and a range or spectrum of presentations. Tuesday, January 31, This article also includes an intiguing quote from later director Jacquelyn Sanders, "Dr. B got worse once he started getting acclaim. He was less able to have any insight into his effect on these kids. But when the directorship of the Orthogenic School became available, he evidently gambled that because of the war no one would be able to check on his credentials. So he intimated to U.

Chapter 5 : The Uses of Enchantment Quotes by Bruno Bettelheim

The Uses of Enchantment: The Meaning and Importance of Fairy Tales by Bruno Bettelheim Winner of the National Book Award and National Book Critics Circle Award "A charming book about enchantment, a profound book about fairy tales." John Updike, *The New York Times Book Review*.

Chapter 6 : The Uses of Enchantment (Audiobook) by Bruno Bettelheim | calendrierdelascience.com

Bettelheim, calendrierdelascience.com Uses of calendrierdelascience.com York: Alfred A. Knopf, INTRODUCTION: THE STRUGGLE FOR MEANING If we hope to live not just from moment to moment, but in true.

Chapter 7 : The Uses of Enchantment Analysis - calendrierdelascience.com

In The Uses of Enchantment, Bruno Bettelheim delivers a compelling argument for radical change in parents' thinking about what their children should and should not read. This century.

Chapter 8 : The Uses of Enchantment by Bruno Bettelheim | calendrierdelascience.com

Children need fairy tales Bruno Bettelheim's The uses of enchantment In The uses of enchantment, Bruno Bettelheim analyzes and discusses the emotional, symbolic and.

Chapter 9 : Bruno Bettelheim | Speedy deletion Wiki | FANDOM powered by Wikia

Bettelheim, Bruno. "The Uses of Enchantment" New York, (reprinted). Once upon a time there was a Freudian psychiatrist and American author named Bruno.