Jean Baker Miller: Changing the World a Day at a Time

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When I think of Jean two vivid memories come to mind: one is of my receiving some of the chapters of her groundbreaking book: *Towards a New Psychology of Women* and my excitement in reading it and the other is of Jean and I smoking and laughing in our hotel room. We often shared rooms in those early days in the seventies because we were some of the few smokers left. Those were heady times; the women's movement was at a peak and spreading into every classroom and every home and moving into the inhospitable male bastions to bring change and freedom to women everywhere.

We were powerfully influenced and inspired by Betty Friedan's "Feminist Mystique," Adrienne Rich, Gloria Steinem, Phyllis Chesler, and other sisters of the feminist movement of the sixties. I had just moved to a University position at Michigan State University's Department of Psychiatry in an innovative and welcoming medical school. I had left organized psychoanalysis disheartened by its misconceptions about women, and their disavowing of our right to revolt. I pursued my interest in psychoanalysis on my own and began to write about my views of the socio-cultural norms that ruled the behavior of women. Jean came to meet me after my first presentation at American Psychiatric Association (APA) on "Women and Anger" and shortly after I received her chapters.

With her, we joined innumerable battles at home, at the university, in the medical school, and nationally with a courageous group of women psychiatrists determined to bring the women's revolution to the American Psychiatric Association.

We shared moments of great excitement in our determination to transform the ways our discipline saw the diagnosis and treatment of women. Jean's brilliant insights were accompanied by a great humility and simplicity of manner. She was of delicate figure and yet transmitted a strength of character and an authority in her very presence that was compelling. She had had polio as a child that left her with an atrophied leg and limp. But she did not let that get in her way. Gentle, rational and persuasive, she was a careful listener as well. We had similar aims and similar upbringings in psychoanalysis, having been similarly disillusioned by discriminatory practices and rigid theorizing.

Jean had formed an intimate work group with Irene Stiver, Judith Jordan, Janet Surrey, and Alexandra Kaplan, her collaborators in a number of projects in Boston. For my part, being the only woman professor in my department, I had to gradually create a cadre of women students and colleagues with feminist aspirations and join the few women faculty in the University to organize our efforts. Jean and I shared each other's struggles and fought many battles together in the national arena. We were few women psychiatrists: with Alexandra Symmonds we stood firm for the passing of the ERA, (the Equal Rights Amendment), we opened up the curriculum of courses and the presentation of papers and panels by women in the annual convention and began a serious revision of the approaches to the psychotherapy of women.

A significant accomplishment of Jean was the development of a relational theory of development that vindicated the strengths of women in areas that had been pathologized and revealed the importance of connections and interdependence rather than the spurious conception of "autonomy." On my part I placed the lens on the suppressed expression of anger in women and its relationship with an environment that designated her role as subordinate. Because of my having been educated in the Argentine culture where I was not a victim of sexism and racism, I could observe in the U.S. the specific cultural restrictions placed on women and the expectations of docility assigned to a model of femininity totally incongruous with the reality of women's lives. I wanted to give anger against injustice a place among the healthy attributes of persons of any gender and to stimulate its liberation from a yoke of fear and despair. Those differences in the theoretical realm and in our clinical practice were enriching and led to our collaboration in courses and presentations for colleagues and students. Jean became the Director of the Stone Center for Developmental Studies at Wellesley in 1981. Under her direction, the Center opened its doors to researchers and clinicians in a

new view of creative research since we were all involved in "doing and changing" and not just in "thinking and researching." Jean was a model of civility and respect of others views: she listened to differences from a position of learning and always found the way to empathize with you. She did not preach empathy, she practiced it. It was that authenticity and congruence in her ideals and behavior that made her efforts so successful. She had "heart" and her generosity with others gained her many friends and followers. She was amazingly free of narcissism and thought her contributions were modest. I remember having to convince her that she had to give a name to her developmental theory. Although I never saw her angry or resentful she was indignant and sometimes frustrated when change was slow and difficult. I was temperamentally quite different from Jean and yet we had a great time together she celebrating my "rabietas" (temper) and my impassioned speeches, I learning from her countenance and tolerance.

In the application of a feminist perspective to our clinical work we both valued the contributions of every one in our fields of psychology, psychiatry and social work as well as the social sciences. She "gave me my voice," Carol Gilligan said in her memorial and many women colleagues testified to Jean "changing our lives."

Jean and her group moved further away from psychoanalysis than I did but we remained closely attached to the main goals: to evolve a manner of understanding women in the cultural context and device treatment approaches that revised old assumptions, specially the "doctor-patient relationship."

It was Jean who alerted me to the possibility of a sabbatical as an Associate at the famous psychoanalytic training ground for object relations and British psychoanalysis, the Tavistock Clinic, where I attempted my own integration of object relations and other relational views of psychoanalysis and the analysis of culture. Jean and her Stone Center Group moved decisively in the de-pathologizing of the relational capacities of women and together we collaborated in presenting many courses, papers, panels and discussions at the American Psychiatric Association, the American Orthopsychiatric Association, the American Group Psychotherapy Association, and the American Academy of Psychoanalysis and Dynamic Psychiatry. This latter organization gathered and sheltered psychiatrists like us, and unlike the American Psychoanalytic Association it welcomed feminists and the dynamic analysis of culture including women's issues in courses and papers in the yearly program.

We gradually succeeded in getting a cadre of activists, including Judith Herman, to the Committee on Women of the APA and worked there to introduce reforms and new perspectives that could put us in a position of influence on the issues of diagnosis of women. Jean and I were corresponding and sharing information about innovations in teaching and administration. The series of working papers published by The Stone Center broke away with the customary tendency to select a small group of contributors and involved a larger number of psychotherapists and activists in their publications. They became an exciting forum of diffusion and discussion of new work and new approaches, spreading hope and instruction on how to conduct the treatment of women to preserve and develop their relational talents, giving hope a voice to this silent majority, evolving theory while testing practice.

While I was active on the Admissions committee of my medical school in Michigan and on the Advisory Committee of the Provost in increasing opportunities for women and minorities, Jean was the Director of Education at the Stone Center. In ten years the picture had changed enormously and the efforts of thousands of women made that possible, leading to an inspiring new sense of selfhood in a sustaining community.

Along with others we parted company with APA after a battle over diagnostic labels for women we viewed as biased and unscientific. We concentrated our energies on our local communities. Jean was the founder with several of us of the Jean Baker Miller Training Institute at Wellesley. In my community I joined an exciting group of psychologists, psychoanalysts and feminists in founding a new psychoanalytic institute—the Michigan Psychoanalytic Council in 1989. Despite our local interests, we maintained connections, Jean presenting in our Institute and I by becoming a member of the Board of the Wellesley Centers for Women, supporting the base of financial sustenance for their developing institute.

The last time I saw Jean in 2005, she was in delicate health. We reflected and reminisced on times past, on death and illness. It was a moving dialogue. Jean was keenly alive. She remains that way to me: an indelible, numinous presence.❑

In Memoriam: Charles Gouaux (1937-2006)

Paul H. Elovitz
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At age seventy Victor Charles Gouaux died on June 25, 2006 of cancer of his large intestine, which had metastasized to his liver and vital parts of his body. After his diagnosis in April 2004, he fought a determined and heroic battle for health and life prior to his death at home. As a psychologist in private practice in St. Louis for thirty-five years, he spent the month of April preparing his patients for the termination of their treatment by him. In the process they learned quite a lot about death and dying. Having freed himself from his responsibility for their treatment Charles felt revitalized until his final days.

Charles Gouaux was born in Lake Charles, Louisiana on January 22, 1936 as the oldest of two sons, with an older sister who died at birth a year or so earlier. His father was an accountant and his mother a schoolteacher. After a brief career as an engineer, he enrolled in the Perkins School of Theology where he discovered the pleasures of intellectual pursuits and writing. Following graduation, he attended the University of Texas in Austin where he studied psychology and personality theory, earning a degree in social psychology. Gouaux also did postdoctoral work in clinical psychology at Southwestern Medical School in Dallas. After teaching personality theory at the University of Missouri in St. Louis and working at the university's counseling center, he bought a practice as an individual and group psychotherapist in 1972. Among the psychological thinkers influencing him were Carl Rogers, Harold Searles, D.W. Winnicott, and Heinz Kohut. He was an avid reader of history, religion, and psychology who left a large library.

Many years ago he came to psychohistory as a member of the International Psychohistorical Association (IPA) and then joined the Psychohistory Forum. He presented a number of times at the IPA, most notably on fathers and methodology. He authored, or coauthored about fifteen articles. His widow is working with this editor and an editorial associate to see if some of his unpublished manuscripts on General "Fighting Joe" Hooker, fairy tales (Perrault, the Grimm brothers, etc.), projective identification, defensive anger, and other subjects might be published in these pages or elsewhere.

Dr. Gouaux served his country as a captain in the Air Force, stationed in Nebraska and the Azores, prior to his discharge in 1960. He requested burial in the Jefferson Barracks National Cemetery for War Veterans. Charles Gouaux is survived by Sue, his wife of thirty-nine years, their son and daughter who are educators, and a son from a brief, earlier marriage. Sue was a teacher who became a certified social worker before establishing her own practice in 1982 in the same suite with him. Condolences may be e-mailed to her at smgouaux@gmail.com.

Paul Elovitz, *editor of this publication, knew Charles Gouaux for many years.*❑

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The next **Psychohistory Forum Work-In-Progress Saturday Seminar** is **January 27, 2007** when **Isaac Zieman** (retired psychoanalyst) will present **"Jewish and Universal Lessons from the Holocaust." Eva Fogelman** (Psychologist/Psychoanalyst) and **Flora Hogman** (Psychologist) will also speak on this important subject. **CONFERENCES:** The 30th Annual International Psychohistorical Association (**IPA**) meetings will be at New York University in lower Manhattan on **June 6-8, 2007** and the 30th annual meetings of the International Society of Political Psychology (**ISPP**) will be in Portland Oregon on **July 3-6, 2007**. **NOTES:** Congratulations to **Howard Stein** who is one of thirteen nominees for Oklahoma Poet Laureate on the basis of his poetry including *Prairie Voices*; *Evocations*; *Learning Pieces*; *Sketches on the Prairie*; and *From My Life*. Florida Atlantic University in Boca Raton and the Child Development Center/Foundation announced the November 30, 2006 establishment of the **Kestenberg Archive** housing Judith Kestenberg's extensive interviews and papers on child survivors of