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## Freud uitgeven

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## Summary

This dissertation centres on the books by Freud that have been published in Dutch during the twentieth century. It is to a great extent due to his books that Freud has established his name in the Netherlands in cultural, social and scientific respects. For this reason, the Dutch publishers of Freud's work are the starting point of this research. A number of concrete questions arise from this starting point: *Who* published Freud's work and *when*? *What* did they publish? *Why* did they decide to publish his work? And, *in what form* did they publish his texts and *what* were the reactions to the publications? Through the publishers I have ascertained to gain insight into the reproduction, the interpretation and the reception of Freud's work in the Netherlands. The study examines three publishing houses and their publications of Freud's work: S. C. van Doesburgh, De Maatschappij voor Goede en Goedkoope Lectuur / De Wereldbibliotheek and Uitgeverij Boom. Publishing is a complicated process. Therefore, insight into the dynamics of publishing and the publisher's role in the process is provided on the basis of Freud's publications. What exactly has been the role of the publishers in the recognition, reception and distribution of Freud's body of thoughts? In order to answer this question the publisher's position as gatekeeper and the influence his network are analysed, as well as the publisher's striving for quality and the tension that this causes between cultural and commercial aspects.

Attention is also paid to the way in which Freud's books are published in the Netherlands by researching the 'paratext' — the intermediary between the reading public and the book. 'Paratextual' elements such as the introduction, foreword, jacket texts, notes and glossaries, typography and layout all influence the reception of a publication. Books do not only have to be written, they have to be *made*, published in a certain way and introduced to the market. It is therefore possible to deduce the aims of Freud's publishers from the 'paratexts'; they can clarify how Dutch publishers have introduced and presented Freud's work and which images of Freud this has created.

Chapter two opens with a concise overview of the life and work of Sigmund Freud, who showed an interest in reading and writing from an early age. Using Freud's most important books, his theory and the development of that theory are sketched, whereby his passion for writing, his versatility and his style of writing — famous for its literary qualities — become apparent.

It also becomes clear how much importance Freud attached to matters of publishing and publication strategies, which culminated in the founding of his own publishing house: the Internationaler Psychoanalytischer Verlag.

The chapter continues with the history of psychoanalysis in the Netherlands, which developed from being warmly welcomed to being critically tolerated. Psychoanalysis originates from the principles of hypnosis and suggestion. In 1910 Freud had several followers in the Netherlands. The first psychoanalytical activities were mostly to be seen in Leiden, where the first-ever professor of psychiatry, Gerbrand Jelgersma, held his renowned speech *Het ongeweten geestesleven* in 1914. In 1917 the 'Nederlandse Vereniging voor Psychoanalyse' was founded, followed in 1920 by Jelgersma's 'Leidsche Vereeniging voor Psychopathologie en Psychoanalyse'. Gradually, Freud became known in non-medical, professional and literary circles. However, the original enthusiasm gave way to rigidity and narrow-mindedness from the 1930s onwards, and the promising position psychoanalysis had gained at the universities crumbled. In professional circles of psychoanalysts many conflicts arose and due to the domination of the best known Dutch analyst, Jeanne Lampl-de Groot, psychoanalysis became inward-looking and Freudian-orthodox. In reaction to this situation the 'Nederlands Psychoanalytisch Genootschap' was founded in 1947. Meanwhile, many psychoanalytical concepts penetrated society.

In the 1960s a great surge of social interest in psychotherapy stimulated a new flourishing of psychoanalysis. Psychoanalysis also attracted a great deal of interest in artistic, literary and intellectual circles: it was regarded as liberating and progressive. Despite the development of several new kinds of psychological treatment, psychoanalysis remained in favour. Its broadening theoretical framework led to the foundation of the 'Nederlandse Vereniging voor Psychoanalytische Psychotherapie' in 1979. However, in the 1980s the Freudian school of thought increasingly came under attack, partly due to the growing biological-oriented view of psychiatry. Freud and his theory were increasingly criticized and psychoanalysis was reproached for lacking an empirical-scientific foundation. In the 1990s psychological healthcare was increasingly characterized by a medical approach and evidence-based medicine. Although psychoanalysis did survive it was hardly used anymore in a 'classical way' and gradually it became an unestablished discipline. At the end of the twentieth century a new revival of psychoanalytic activity occurred in the Netherlands: more cooperation between psychoanalytical societies came about, a new journal, the *Tijdschrift voor Psychoanalyse*, was published and there was a growing interest in psychoanalytic ideas in the humanities.

One hundred years of history of Dutch psychoanalysis shows a continuously changing picture, with highlights and crises, and a great variety of reactions to Freud. At present, it looks like psychoanalysis will remain

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outside the boundaries of psychological healthcare, unless it conforms to current scientific standards. In any case, the views on Freud and psychoanalysis appear to be subject to considerable swings. A constantly recurring question, for example, is whether psychoanalysis is a subject of the natural sciences or a subject of the humanities.

In chapter three the Freud publications that were published by the Leiden firm S. C. van Doesburgh — the first Dutch publisher of Freud's work — are discussed. The acceptance of psychoanalysis in academic circles was boosted by the Leiden professor of psychiatry Gerbrand Jelgersma, who acted as support and intermediary in the reception of psychoanalysis. Jelgersma, who was originally an outspoken positivist, converted to psychoanalysis in his famous lecture in 1914 in which he approvingly introduced Freud's psychoanalytic doctrine. This was the international breakthrough for psychoanalysis. Furthermore, the 'Leidsche Vereeniging voor Psychopathologie en Psychoanalyse' was a great stimulus of psychoanalysis in the Netherlands and widened the fields of application by including psychosis. Nevertheless, detachment and ambivalence continued to characterize Jelgersma's attitude to psychoanalysis and the results of psychoanalytical treatment, which is very typical of the attitude to psychoanalysis in the Netherlands in general.

Jelgersma's speech and other works were published by the van Doesburgh firm, which specialized in medicine (including psychiatry). Its director H. E. Stenfert Kroese, a sociable personality with many connections at the University of Leiden and a publisher who was often ahead of his time with his medical publications, and who moreover was a cousin of Jeanne Lampl-de Groot, brought out three of Freud's books: *Over Psychoanalyse* (1912); *De droom als uiting van het onbewuste zieleleven* (1913); and *Beschouwingen over oorlog en dood* (1917). These carefully edited works, which had a reasonable commercial success, were introduced, translated and annotated by the enthusiastic medical doctors Jan van Emden and Johan Stärcke. The books contributed to the gradually increasing appreciation of Freud in the Netherlands, not least because S.C. van Doesburg was a respected publisher. The firm had a notable publishing list and consequently psychoanalysis gained the status of a serious (medical) discipline. The combination of a professional publisher of scientific material, two enthusiastic translators and in addition Jelgersma's great authority enabled psychoanalysis to develop and spread in the Netherlands.

The fourth chapter centres on De Maatschappij voor Goede en Goedkoope Lectuur/De Wereldbibliotheek. Once Jelgersma had afforded academic approval to Freud's thinking it became established in medical circles, and soon also beyond them: Freud became particularly fashionable in literary

circles. De Maatschappij voor Goede en Goedkoope Lectuur, which was founded in 1905 and the principle aims of which were the cultivation of the population and the dissemination of culture, published three of Freud's books after the First World War: *De invloed van ons onbewuste in ons dagelijksch leven* (1916) and the two-volume series *Inleiding tot de studie der psychoanalyse* (1917-1918) and *Het ik en de psychologie der massa* (1924). The director of the Wereldbibliotheek, translator and writer Nico van Suchtelen was the inspiration behind the publication of Freud's work. Van Suchtelen was fascinated by the subject of the unconscious and was of the opinion that psychoanalysis would give the people a greater understanding of the mind and that this would eventually lead to a better world. His interest in psychoanalysis developed at the same time and was much influenced by spiritualism, which became the rage in the 1920s. Due to Van Suchtelen's collaboration with influential psychiatrists, who translated, annotated and/or wrote the introductions to the books, as well as to his widespread contacts in literary circles, Freud's work became available to a wide public. After the Second World War, the Wereldbibliotheek published two more of Freud's books: *Totem en taboe* (1951) and *Het levensmysterie en de psychoanalyse* (1952).

All of the above mentioned books have been reprinted several times, with a peak in the late 1960s and the 1970s in particular, and the best-seller of Freud's books in the Netherlands, *Inleiding tot de studie der psychoanalyse* first published by the Wereldbibliotheek in 1918, is still available in the bookstores — in a revised edition. The consequence of these publications was a widespread and long-term distribution of psychoanalytical literature and they have undeniably left their mark on the favourable acceptance of psychoanalysis in the Netherlands. The books were reviewed regularly, receiving both praise and outspoken criticism. Freud's work simply aroused unusually passionate reactions. His books were taken up by diverse groupings: neurologists, but also writers, intellectuals, occultists, parapsychologists, theologians and communists, and each of them gave their own interpretation of Freud's texts. Themes that reoccurred in the reception of Freud's work were his critical and dismissive attitude to religion and the emphasis he placed on the importance of sexuality.

Chapter five discusses the dynamics of one of the biggest publishing projects to have been undertaken in the Netherlands in the second half of the twentieth century: the *Sigmund Freud Nederlandse Editie*, which was published between 1979 and 1993 in thirty volumes by Uitgeverij Boom. The publication of a collection of Freud's work was first planned in the 1960s, when people were seeking social and individual freedom and the abolition of taboos, as well as explanations for human behaviour. The publishing house De Bezige Bij — a cooperation of progressive, literary

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writers — took the initiative to compile an edition containing Freud's most important texts. To steer the project in the right direction the poet and translator Adriaan Morriën and the Germanic scholar Henk Mulder were approached to take on the translation and editing. They were supported by an advisory board composed of, among others, two psychoanalysts, the psychiatrist Louis Tas and the psychologist Huyck van Leeuwen, who were responsible for the editorial design. Furthermore, a large team of translators was employed. However, the *Bezige Bij* was unable to see this substantial translation project through because of translation difficulties, conflicts and increasing (financial) disquiet, and the lack of a decisive implementation of the publishing plan. Finally, after the reimbursement of some expenses the project was handed over to a general-scientific publishing house, Boom, represented by Henk Bouman. The long and weary genesis of the edition was characterized by many conflicts and changes in the editorial team. As the project developed the large group of translators, editors and the advisory board was gradually reduced to a core team that managed to achieve the right balance between quality and speed: the translator and editorial duo Wifred Oranje and Thomas Graftdijk.

There was much praise, but also some criticism, for the thematic categorization of the edition, divided into seven parts. The editorial design is ultimately torn between two ideas: it is directed at both the lay and professional publics and as a result concessions have been made regarding both groups. The edition therefore looks like a scientific publication that has been adapted considerably for the wider public. In a commercial sense the publication can be called a success. Certainly when it was first published it was very well received in the Netherlands and in Flanders, particularly by the general public, even though Freud was increasingly labeled a pseudo-scientist. The psychoanalytic circles responded more cautiously, although the edition did gain respect over time. The sales figures reflected the development of the acceptance of Dutch psychoanalysis in general: changing from great enthusiasm to considerable scepticism. The compilation of Freud's work not only brought prestige to Boom; it particularly meant an enrichment of translated works in the Netherlands.

Chapter six contains an epilogue of the history of Freud's work that has been published in the Dutch language. Looking back it can be said that Freud procured a prominent position as an author. His texts were printed and reprinted continuously during the twentieth century. Noteworthy is the fact that different kinds of publishing houses, both literary and scientific, have published or planned to publish Freud's work, which is consistent with the varied aspects of his work. The respected S. C. van Doesburg provided the *introduction* of Freud's work, giving Freud the status of a serious scientist. De Maatschappij voor Goede en Goedkoope Lectuur / De Wereldbibliotheek

induced Freud's *popularity* and De Bezige Bij started the *canonization* of Freud, which was ultimately achieved by Boom.

It has become clear that maintaining a good network was important for all of the publishers, whereby the publishers functioned as 'gatekeepers'. They played a defining and central role in the realization of the publications and often initiated the translation of Freud's work, in the relative absence of the psychoanalytic professional world that only showed any real involvement in the pioneer phase. Moreover, the publishers felt that Freud was broader and more accessible than the professionals did and they were interested in publishing the complete Freud — both his abstract, scientific and medical texts as well as his literary, cultural and social work. The Dutch publishers of Freud's books showed great commitment and enthusiasm, particularly Nico van Suchtelen, who wanted to present Freud to a wide public. S. C. van Doesburg was the great pioneer in the publication of Freud's work by publishing it so early on, despite Freud's relative obscurity. De Bezige Bij was a very important instigator in the distribution of Freud's thinking: it recognised the importance of Freud's work and wanted to publish it in the form of a collection of works. Uitgeverij Boom took on the role of quality manager with the *Sigmund Freud Nederlandse Editie* and demonstrated that a publisher must command the right balance between idealism and professionalism if he wants to bring such a large project to successful completion.

Each of the publishers of Freud's work chose a specific editorial policy and used the paratextual elements to try to 'manipulate' the reading public. Van Doesburg introduced Freud's revolutionary body of thought in a careful way, with passionate yet cautionary introductions, so that Freud became known to the Dutch public in a fairly natural way. The Wereldbibliotheek presented Freud as a messenger of salvation, as a messiah. As many people as possible were deemed to read Freud, which is why his books were published in successful and cheap series such as *Handboekjes Elck 't Beste* and *Encyclopaedie in Monografieën*. De Bezige Bij wanted to honour Freud with a collection of his works, which in publishing terms represented the acme of his work and emphasized his versatility. By using various paratextual elements such as introductions, forewords, annotations, bibliographies and glossaries, Uitgeverij Boom marketed Freud's work in the form of carefully edited and quality editions and presented Freud as one of the most important social scientists of the twentieth century. The books played a crucial role in the gradually increasing respect for Freud. The editions regularly incited vehement reactions, and fierce conflicts arose about the interpretation and application of his texts. The interest in Freud's books remained until the end of the last century.

A fourth phase, the *historicism* of Freud's texts, is now evolving with the new Freud edition *Werken* that Boom is preparing. This eleven volume,

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chronologically organized, scientific and greatly enlarged edition will appear at the end of 2006. The preparation of this new Freud edition corresponds with the current international development to publish new and revised editions of Freud's work. A new English *Standard Edition* is planned that revises and updates the editorial apparatus and the English translation. Furthermore, the former neurological works of Freud are being made available and a new edition of the *Penguin Freud Library* is being completed, in which Freud's psychoanalytical texts are elevated to a literary status and in which Freud is presented as a 'humanist' rather than a clinical scientist. A fairly literal translation, in 'Freudian French', is being presented in the French collection of works *Oeuvres complètes*, of which the first volume appeared in 1988 and the last volume of which is expected to be published in 2009. It is remarkable that in his mother tongue no complete and critically annotated edition exists, despite the repeated call by the prominent German Freud editor Ilse Grubrich-Simitis for a German (historical) critical edition, although a start has been made with the *Studienausgabe* and the *Nachtragsband* which is part of the *Gesammelte Werke*.

With its history of Freud publications, the Netherlands fits an international pattern, with respect to the complexity of the history as well as the planned edition *Werken*. Editing Freud's work has been a difficult and lengthy process for many publishers. Much of the editorial work was broken off or interrupted and the many changes of editors are characteristic.

This study concludes with a number of suggestions for future translations of Freud's work. History shows that there are hardly any definitive texts or translations, which is why any new translations are a great enrichment. They will ensure that Freud's theory is kept alive; that the knowledge of Freud's work will be advanced; that the threatening orthodoxy is broken; and they will prevent Freud's texts from being claimed by one person or body. When editing Freud's work the editor should refrain from explanation and interpretation: editing is primarily about the text and its history. More international cooperation in publishing Freud's work would be welcome, between editors and publishing houses, as would the aim for a historical-critical edition of Freud's work, for which an international, interdisciplinary editorial team is essential and for which the role of new media is obvious. It has been shown that to publish such a large and versatile oeuvre as that of Freud a relative outsider is necessary to distribute and select the work, to control the quality and initiate the various publications. A publishing house is well suited to this role, but it should never forget that Freud must always remain 'public property'. Perhaps enthusiastic publishers in the tradition of Van Suchtelen will be able to realize a historical-critical edition of Freud's work in the future.