

RESILIENT IMAGES: THE TRANSFERENCE IN PSYCHOSIS RECONSIDERED

By Josie Oppenheim



Françoise Davoine,
"The Transmission of
Trauma: A Truth Claim
and its Perversion"



Jean-Max Gaudillière,
"The Scientific Frame of
Transference in the Case
of Trauma and Psycho-
sis: The Irrelevance of
Causal Categories."

Françoise Davoine

Jean-Max Gaudillière

I approached NAAP's 2011 Conference *Trauma and Resilience: Family Matters*, anticipating an enjoyable and informative day; I did not expect to be so thoroughly intrigued and affected by Dr. Françoise Davoine and Dr. Jean-Max Gaudillière, the keynote speakers. Their presentation was filled with charm, an easy relatedness to each other and to the audience, and hints of a rigorous, intellectual education supporting their very original ideas. As husband and wife, both psychoanalysts, trained as Lacanians, they have worked together for over 30 years in French public hospitals and privately with severely traumatized, psychotic patients. Both have advanced degrees in classics and French and doctorates in sociology. Both are training analysts and members of the international Symposium for the Psychotherapy of Schizophrenia (US branch). They are both currently professors at the Ecole des Hautes Etudes en Science and co-authors of *History Beyond Trauma*,* published by Other Press. Partners in marriage and in work, they are also

clearly partners in their intellectual explorations, which was evident in the ways in which each paper dovetailed the other, offering us the depth of binocular vision concerning their ideas.

Attendees were welcomed to the conference with a warm introduction to the day's proceedings by Conference Chair Patricia Bratt. Then Françoise Davoine opened with her paper "The Transmission of Trauma: A Truth Claim and its Perversion," in which she explained that they had come to understand psychotic symptoms not as indications of mental illness, but rather as "...tools of research into denied catastrophic occurrences." Such occurrences, she and Dr. Gaudillière believe, are due to broad and devastating historical events which, for the survivors, become stored as "cut out" or erased parts of the unconscious that are specifically not part of the "repressed unconscious" of neurosis.

An important concept in their paradigm of psychosis is their understanding of perversion, which, Dr. Davoine said, they do not see as a psychiatric diagnosis of sexual deviance but as "...a discursive mechanism based on double talk and dissimulation, aimed at destroying truth claims and erasing all tracks..." This dissimulation is a well-known strategy in the political sphere, as Dr. Davoine pointed out, as well as in the domestic world. Here, then, is a "suppressed unconscious" with the implication of an external force erasing experience and severing the links in the ongoing human social bond, thereby rendering conscious transmission of experience not possible.

Drs. Davoine and Gaudillière consider that "madness" (a term they prefer to "psychosis" and which they use to connote "one of the social relations" and not a diagnosis) functions as a way to approach a truth that exists outside of the ongoing social narrative. The mad patient is attempting to speak to a witness of unspeakable atrocities, which the patient may have experienced directly or indirectly through parents or grandparents or great grandparents in an intergenerational transmission of trauma. This transmission is achieved not through the resilience of the individual but through what Françoise Davoine calls "resilient images," or "surviving images" for, she says, such images "escape the flow of time, and come back through the looking glass, to look for a witness..."

In this issue

Neuroscience on Wellness
A Glimpse of the Numinous
Her Name was Sabina Spielrein
Covergencia Colloquium

continued on page 4



THE NATIONAL ASSOCIATION
FOR THE ADVANCEMENT
OF PSYCHOANALYSIS

PRESIDENT
Pamela Armstrong-Manchester

PAST PRESIDENT
Jennifer Harper

EXECUTIVE DIRECTOR
Margery Quackenbush

SECRETARY
Lucinda Antrim

NAAP NEWS
© 2012 The National Association for the
Advancement of Psychoanalysis
Spring 2012, Volume 35, Number 2

EDITOR-IN-CHIEF
Pamela Armstrong-Manchester

EXECUTIVE EDITOR
Kirsty Cardinale

EDITORIAL BOARD
Arthur Pomponio
Marge Blaine
Ginny Rachmani

CONTRIBUTORS
Jennifer R. Harper
Josie Oppenheim
Inna Rozentsvit
Krystyna Sanderson
Mark Stafford
Claire Steinberger

INTERNATIONAL CORRESPONDENTS
Ann Casement, England
Alberto Fergusson, South America
John Gosling, South Africa
Roberto Pani, Italy

ART DIRECTOR
Elliott Hom

NAAP News, a quarterly publication of
NAAP, reserves the right to edit all copy.
Subscriptions are part of membership and
can be extended to non-members for \$24 per
year. Single copies are available for \$6. To
subscribe, write to *NAAP News*, 80 Eighth
Avenue, Suite 1501, New York, NY, 10011;
call 212-741-0515; or email naap@naap.org.

Unless otherwise noted, no printed matter
in *NAAP News* reflects the endorsement or
official position of the National Association
for the Advancement of Psychoanalysis or
NAAP News.



Pamela Armstrong-
Manchester

INTRODUCING
DOUG MAXWELL,
NAAP'S NEXT
PRESIDENT

NPAP's new library
was named in the
spring of 2011. At
that naming ceremony
I gave a talk in honor
of Doug Maxwell. It
was also an illustration

of the network and inter-relationship
of psychoanalytic organizations and an
individual psychoanalyst active in and
among them. This interweaving is part
of what contributes to the development
of psychoanalysis as an independent
profession. Most of all, now, this is an
introduction of Doug Maxwell, a man who
may need no introduction to you as he
becomes NAAP's new president, a second
time around.

I had been trying to think of what to say
in honor of this important and special
occasion, the dedication of NPAP's library to
Douglas F. Maxwell, and what to say about
Doug. Then, the context and the ideas
became clear; I had a title for my few words.
Shortly, the reason for the title will become
clear. Now, the title:

**A Profession and its Professional
Culture are Sustained by its
Professional Organizations.**

While on NAAP's board, then as president-
elect and now as current president of
NAAP, I have done a lot of thinking about
the profession of psychoanalysis. What
is a profession? How is it defined? What
constitutes a profession? What really makes
a profession, a profession?

I am going to draw two little pictures for
you; you will soon see how they are related.
Then, I am going to drop Doug into them,
into the parts of the pictures and into the
whole ... of the pictures. But first I have to
set the stage.

The first picture: An institute is absolutely
a cornerstone and an integral part of a
profession and the library is one of the
essential centerpieces of each educational
institution. But in a profession one institute is

PRESIDENT'S REPORT

not the whole profession, although at times
in the life of an institute it feels that way.

I do want to acknowledge that when NPAP
began it was the first and only organization
for the profession of independent
psychoanalysis.

All professions evolve and consist of
organizational components and functional
components. The functional components,
of course, are what contribute to the
functioning of each profession. But they
need a structure. So...

Every profession has the following
organizational components. There are four
categories: 1) the educational centers, for
us these are psychoanalytic institutes; 2)
most institutes have a society (sometimes
by a different name) related to the
institute; 3) the regulatory bodies, for us
that is our national professional accrediting
organization, ABAP, and in some cases,
state level organizations such as New
York's Education Department's Office of
Professions which licenses the profession
of psychoanalysis; and 4) there is always
a national professional organization for
the promotion and further development
of a profession as a whole. For us that is
NAAP. These are the four organizational
components which exist in all professions
in some form – the institute, the society,
the regulatory bodies, and the national
professional organization.

Now for the second picture, and the
stage is almost set for putting Doug into
the pictures: For a profession to function
successfully all the professionals need to
be a part of the profession. For instance,
they need to be dues-paying members
and actively engaged members in its
professional organizations: in their institutes,
in their society or its equivalent, and in their
national professional organization – in this
case, NAAP. In terms of the regulatory
organizations, the individual members relate
through the institutes and through the
national professional organization to the
regulatory organizations.

To repeat: For a profession to be really
successful all the professionals need to
be supportive, dues-paying and engaged
members in each of the three organizations:

the institute, the society or its equivalent, and the national professional organization, NAAP. I call dues-paying "money power;" and, when people are actively engaged in those organizations such as attending conferences, and, hopefully, being on a committee, that's "people power;" because the money and people are what powers the possibilities of the profession as a whole. It takes the money power and people power to drive, to move the profession towards its goals. Without the money power and the people power the profession will not exist, or, it will limp along. When the organizations and the people work together, collaboratively as a synergistic whole, that creates an exciting, thriving profession.

In the first picture I described the organizations of a profession. In the second picture I described how money and people are the power which makes the profession possible. The organizations and the money and people power are single threads, the warp and woof intertwined, woven into the whole cloth of our profession, psychoanalysis.

Now to Doug: You are one powerful guy! I realized, based on these descriptions, these two pictures of the organizations, the money and people power of a profession which I have just shared with you all, that Doug is an exemplary member of our profession of psychoanalysis. Not only are you a dues-paying member of NPAP, but you are a benefactor as well, making NPAP's library possible. It is a great gift because a library is hugely important in the life of an institute. In NAAP you have provided both money power and people power. In particular, you have provided lots of people power not only as a psychoanalyst but also by providing us with your lawyerly wisdom, knowledge, and fight in NAAP and in dealing with and in relation to the regulatory organizations.

Doug served as president of NAAP from 2006 to 2008, which means he was president-elect, president, and past-president — a commitment of six years total. He has been a board member and an executive committee member for countless years. And, very important to all organizations, he shows up and contributes his knowledge and ideas for the discussion, the debate, etc.

In every profession there are other organizations contributing to the culture of the profession. Doug, as you may know, is an enthusiastically active member and past-president of IFPE.

So, Doug, you are one powerful guy, with your money power and people power. As NAAP's current president, I thank you for all that you contribute toward helping to grow our profession of psychoanalysis.

I introduced my remarks with the title "A Profession and its Professional Culture are Sustained by its Professional Organizations." May I add that the organizations, and thus the profession, are sustained by people like Doug who are an active part of each of the organizations which make up our psychoanalytic profession. Thank you, Doug, for helping to keep psychoanalysis, our profession, independent and buoyant.

Pamela Armstrong-Manchester
President

WAIVER UPDATE

by Jennifer R. Harper, Chair,
Psychoanalytic Recognition Committee

The NYSED Office of Professions (OP) issued the first batch of waivers, March 15, 2012, under section 6503-a of the Education Law. Subsequent issues will be posted at the OP website on the 15th and 30th day of each month, until all waivers have been issued.

Approximately 1,200 waiver applications were received by February 1, 2012. The initial review has been completed for all applications received during 2011 and the department will follow up with those applications for which additional information is still required.

The waiver will allow entities (institutes and clinical settings) to employ professionals from multiple licensing backgrounds in offering mental health services to the public. Additionally, for individuals offering these services, waivers provide the means to acquire the clinical requirements for licensing in the mental health professions.

Entities that have not yet received their waiver may continue to provide services until their waiver is issued, or until **July 1, 2012**. Postings may be viewed at <http://www.op.nysed.gov/prof/waiverentities.htm>

NEW MEMBER FOR CONTINUING EDUCATION COMMITTEE



Frances Gilliam Slocumb

NAAP welcomes **Frances Gilliam Slocumb, PhD**, to the Continuing Education Committee. A diplomate of the Jung Institute of Zurich, and a member of the Inter-Regional Society of Jungian Analysts, Dr. Slocumb is a senior training analyst at the CG Jung Institute in San Francisco where she also chairs the Admissions Committee. A former tenured professor of Psychology and organizational consultant, she has taught in doctoral programs in both Clinical and Organizational Psychology since moving from Virginia to California in 1998. Her current training courses include Neuroscience and Jung, Fairy Tales in Individuation, Subtle Body in Practice, Developmental Trauma Research and Treatment, and Bromberg's latest work.



Josie Oppenheim

This view of psychosis expands the parameters of psychoanalytic inquiry and alters, as well, at least in part, how psychoanalytic treatment should be conducted. Recounting extraordinary stories of their own lives, as they were both born in Europe towards the end of the Second World War, Drs. Davoine and Gaudillière spoke of their patients often with a sense of uncanny connection based on some detail of history that lived as “cut out” parts of the unconscious in both patient and analyst.

When working with such patients a cardinal rule for the psychoanalyst, Jean-Max Gaudillière emphasized in his paper, “The Scientific Frame of Transference in the Case of Trauma and Psychosis: The Irrelevance of Causal Categories,” is to be present not only to the patient’s erased or cut out story but to one’s own erased story, be it erasure wrought by atrocities visited upon past generations or one’s own. He suggests that psychosis does not open “...only a field of deficiency; it opens, at the same time, a field of research in order to authenticate the facts, usually facts of history where the history of the family, of the city, of the nation, simply disappeared... We have a mission to explore this field of research,” he said, “without despising any instrument, even delusion. It is not a matter of empathic comprehension; we are working in a realm where we are constructing a fact which has become eradicated from ordinary transmission.”

Both Drs. Gaudillière and Davoine told of ways in which the uncanny enters into this work, and how critical it is for the analyst, as witness, to understand that, as Dr. Gaudillière said, “... our patients are attempting, through the transference, to shine a light on the former traumas in the life of the analyst or the analyst’s ancestors. We have to be ready to authenticate the discovery reached by the symptoms of our patients. We must just recognize a ‘touché!’” he said, “even if we do not make a confession about it.”

Echoing the idea of “resilient images” Dr. Gaudillière suggested that “Pieces of art can also work at the level of such a work, since we are in the register of epics. In Lacanian terms,” he added, “we deal with the Real (the unspeakable, the unrepresentable), using Imaginary devices (for instance hallucinations or delusion), in order to rebuild or to build a Symbolic link which guarantees the validity of words.”

Lest we, the audience, consider such historical and intergenerational trauma more likely a concept relevant to a European reality than our own, we were reminded of the fact that we are a country of immigrants, uprooted traumatically from all that had been familiar, often due to traumatic conditions at home. And of course one cannot avoid thinking of our own historical atrocities of

colonization, genocide, slavery, and war and considering how the madness of our patients and our own contained madness might be related to our ancestors’ individual response to far-reaching catastrophic, historical events.

Within this context of intergenerational trauma, Françoise Davoine posited the idea that psychoanalysis itself may be considered a survivor of sorts that exists with little access to its own erased connections to trauma. Freud’s move away from the seduction theory, she believes, was the reason he was unable to apprehend transference phenomena in psychosis and that further, he transmitted this erasure to Lacan (as well as to other disciples) so that Lacan, in turn, could not “...trespass the so-called impossibility of transference in psychosis.”

There was a notable seamlessness to this conference. Welcoming remarks from NAAP President Pamela Armstrong-Manchester included a tantalizing, mystery-laden recounting of her experience of the erased past of her family, which functioned as a true emotional priming for this conference’s special culture.

In the afternoon I attended Dan Gilhooley’s workshop “The Third: Trauma, Time, and Telepathy.” Dr. Gilhooley took us through the disorganizing experiences of loss and madness evoking a visceral sense of timelessness and diffusion of boundaries between self and other that was both disorienting and stimulating. This extraordinary presentation was a recounting of Dr. Gilhooley’s own intergenerational trauma stemming from his father’s experiences in the Second World War and how he, as an analyst, and through the “cut out” parts of his unconscious, was able to act as a witness for the “madness” of his patient.

The provocative and moving thoughts offered at this conference will not soon fade from my memory. Fusing psychoanalysis so directly with historical and political reality seemed to open psychological doors, allowing air to circulate, potentially expanding our view of psychoanalysis to include family never known and our relationship to the political world which had perhaps, until now, existed mainly outside the doors of our consulting rooms. If you missed this conference I highly recommend Jean Max Gaudillière and Françoise Davoine’s book *History Beyond Trauma*, and Dan Gilhooley’s article “The Third: Trauma, Time and Telepathy.”**

Josie Oppenheim, LP, NCPsychA, is on the Research Faculty of the Center for Modern Psychoanalytic Studies (CMPS) and is co-Director of the New York Adoption Center for Psychotherapy and Research.

**History Beyond Trauma, 2004, Françoise Davoine and Jean-Max Gaudillière, is published by Other Press and available at Amazon.*

**To receive Dan Gilhooley’s article, “The Third: Trauma, Time, and Telepathy” please request a copy from him at: dangilhooley@yahoo.com.



Inna Rozentsvit

"A large part of virtue consists in good habits." (William Paley)

"The mind takes the shape of whatever it rests upon... for better or for worse." (Rick Hanson)

"He who knows others is wise; he who knows himself is enlightened." (Lao-Tzu)

What is wellness and what does neuroscience have to say about it?

To answer this question, I conducted a little study (although not placebo-controlled and not double-blind, as clinical neuroscience would require). I asked 40 people of different generations, education, religions, and professional backgrounds: "What is wellness?" The most common answers included: 1) absence of freedom from disease; 2) physical and emotional state of well-being (satisfaction); 3) healthy life style; 4) being spiritual; 5) being balanced; and 6) a positive approach to living. The definitions were not contradictory, but rather complementary, and reflective of the multitude of life experiences.

To summarize the results of my study: Wellness is perceived as the state of one's being; quality of one's life; or actions needed to be taken to "achieve" wellness. I would add that wellness is the state of one's mind. I think that in this century of brain-related discoveries it is important to include the mind in our consideration – at least for the simple reason that it is the state of mind that allows people with debilitating chronic conditions, but in the presence of a bright and well-integrated mind, to overcome the sorrow and dissatisfaction with the state of their physical being. Examples that come to mind are many, but I'll name just two: Stephen Hawking and Louis Pasteur. Hawking, a brilliant mathematician, theorist-cosmologist, and an engaging world-known writer, was diagnosed with ALS (Lou Gehrig's disease) when he was just 21. Now, at the age of 70, he is completely physically debilitated, but nevertheless as productive and creative—more so, even—as any able and bright 70-year-old would be. As for Pasteur, he had his first stroke at the age of 40 and, while hemiplegic, continued his quest to find cures for infectious diseases and invented vaccinations against anthrax, rabies, and diphtheria, which started the era of triumph of humanity over microbes.

In medicine, psychology, and psychoanalysis, there is a tendency to focus on the "negative," or on "pathology." This phenomenon has more than a few explanations, some of them being: 1) a person becomes the subject of our attention when he/she brings us some symptoms of discomfort or suffering; 2) scarce societal resources cannot be spared for looking into something that "works"; 3) scarce personal resources tend to be spent on getting more pleasure than on evaluating why one is "happy," "content," "satisfied," etc. Despite all of the above, some multi-disciplinary researchers are interested in finding that substrate or that

ingredient of happiness (not jolliness, but "flourishing," as Dr. Jeffrey Rubin put it in his latest book *The Art of Flourishing*; or what Daniel Siegel calls "mindfulness").

I think that neuroscience can actually direct us to an understanding of those unifying ingredients which help one to flourish, help one be in touch with his/her surroundings, and his/her inner world. It seems that neuroplasticity (NP) and neural integration (NI) are those unifying ingredients of wellness. NI is employed by our mind on a 24/7 basis, with no days off and no vacations. NI is involved in our appreciation of the world around us, through sensory receptors, neural pathways, and sensory relays, to cortical and subcortical sensory analyzers. It is involved in making sense of the information coming from our own body, our muscles, and internal organs – to somatosensory analyzers, as well as in responding to sensory analyzers. NI is involved in communication between two cerebral hemispheres and the very unique processes going on in each hemisphere (where fast, linear, binomial, computer-like processing of the left brain gets balanced with the full-of-opportunities, ifs-and-buts, and creative abilities of the right brain). NI also includes the integration of emotions, prior memories, and experiences in thinking, problem solving, and developing strategies.

NI is only possible because of another unifying process, neuroplasticity (NP), which was originally introduced in the 1920s, but was not understood and subsequently forgotten. Later, it was reintroduced by Michael Merzenich and others, over forty years ago. NP allows our brain to reorganize its neural pathways according to new experiences, learning, or trauma, and it involves electro-chemical and morphological changes in the brain substrate. NP is triggered by two main conditions: 1) "normal" brain development and 2) adaptation to changes of the environment (or loss of function). While developmental NP involves "synaptic pruning" and apoptosis (on the principal "use it or lose it"), injury-driven NP involves re-wiring our neural pathways and obtaining new skills by the cells and circuits that were meant for different functions. In memory and learning, NP proceeds via changing the neuronal/synaptic structure and increasing the amount of synaptic connections. Of course, there are examples of "negative" NP, when too much re-wiring and an excess of neurotransmitters cause damage to nerve cells and/or other undesirable outcomes, such as abnormal electrical activity (and seizures) or muscle spasticity.

In the world of mental health, such examples of negative NP would include our ability to concentrate on negative thinking/fears/anxiety triggers and, with each repetition of those, to rewire/prime our automatic negative responses to such stressors. As Dr. Norman Doidge said in his book *The Brain That Changes Itself*, "Neuroplasticity contributes to both the constrained and unconstrained aspects of our nature," and "it renders our brains not only more resourceful, but also more vulnerable to outside influences." And vulnerability (although not very popular in our culture) was found to be the main pre-requisite of connectedness,

continued on page 9



Krystyna Sanderson

Psychoanalysis, like faith and the arts, is numinous – a term that describes the experience of divinity, or the holy, or “the other.” The analytic process, like the experience of faith and the creative process, recognizes and involves such deep and overarching themes as love, the meaning of life, relationships, desires, identity, the search for something transcendent and sacred.

Ann Ulanov has described the experience of the numinous:

As analysts we know such moments that quicken our blood, or make our breathing hasten as if we are running to greet some ineffable presence. . . . Each of us may describe those moments with Self somewhat differently – sometimes including different body experiences of energy or excitement, a watchful stillness, or feeling plugged in, or even ignited – but we share the sense of something there, pushing, pulling, or absorbing us, requiring our response.

Ulanov is here naming something sacred and otherworldly that happens in the therapy room. Some describe it as the analytic third, where separateness is transcended. In the hours and hours of talking and listening, looking into each other’s eyes and souls, we become connected with our patients in a way that can be described as mysterious, numinous.

In working with my patients I have seen the glory that is “the human being fully alive” (Irenaeus), and I have been confronted with aspects of my own humanity that I would rather not see. As I sit with my clients I know the experience described in those oft-quoted lines of William Blake:

*Hold infinity in the palm of your hand,
And eternity in an hour*
[though for us it is more often 45 or 50 minutes].

I held eternity in an hour many times while sitting with my patients. I continue to be awestruck and humbled by the beauty and courage of human life – the struggle and suffering, the joy and pain. I am humbled by this sacred work that allows me to be intimately involved in the lives of others.

Erik Erikson describes the encounter between a mother and her baby as numinous. It is a ritualized encounter that is sacred and transcendent. The same sacredness and transcendence occur in the room during the ritualized encounter between an analyst and analysand. Every time I am in a session with a patient we sit in the same chairs as before; our eyes meet, we talk, but it is a special kind of talk, one that is numinous, hallowed. When I am with a

patient, I am aware that the space we are in together is sacred space, that we are on holy ground. As I experience firsthand the lives of my patients, I can at times hear the divine voice, feel the divine hand, perceive the divine love. I see God in the faces of my patients as described by Adam Gaymon in *Images of God*:

[The face is] a mirror in which God appears, a mirror of the soul that bears the imprint of the invisible God. Perhaps there is no better way to have a vision of God than by looking in the eyes of our fellow human beings. In the gleam of joy, the wince of pain, the gaze of desire, there dwells the image of the imageless God.

From the window of my office my patients and I can see a bustling street, a penthouse with a garden, fire escapes, and a big parking lot. The window provides a front-row view of the world outside. It is always the same view, but it varies depending on the season and the weather; basking in sun, or cloaked in snow, obscured by rain, or darkened by clouds. From time to time we get a visitation from a pigeon landing on the window ledge.

Here is how one of my clients described the numinous ritual of psychoanalysis:

On Wednesday I will go to my therapist and tell her all of these things She will say I’m doing a good job for talking about it, and not allowing the pain to become like a swamp. . . . Then I will laugh and look out at the fire escape across the street. I’ll tell her it is probably due to shame or something else. And she will ask what is the something else and I will just shake my head for a long time, staring out the window and thinking about that lost box of old coats.

My ritual recently has included watering the plant in the room – a cup of water once a week – as an analogy of my work with my clients. The ritual of therapy continues over and over again. It includes not only what happens in the room, but even more what happens outside the room. It is a ritual of my consciousness and unconsciousness meeting my client’s consciousness and unconsciousness. It is a miraculous, a numinous event that Jung describes in the following way:

The meeting of two personalities is like the contact of two chemical substances: if there is any reaction, both are transformed.

Krystyna Sanderson, PsyD, NCPsychA, LP, is a psychoanalyst in private practice in New York and at the Blanton-Peale Counseling Center, as well as a faculty member at the Blanton-Peale Graduate Institute and the Harlem Family Institute. She is a contributing author to the *Encyclopedia of Psychology and Religion*. Krystyna is also a painter and fine art photographer, and is the author of *Light at Ground Zero: St. Paul’s Chapel After 9/11*. Dr. Sanderson brings both spirituality and visual arts into her work as a psychoanalyst.



Dr. Susan Kavalier-Adler, PhD, ABPP, NPsyA, DLitt

Dr. Susan Kavalier-Adler has over 35 years of experience in psychoanalytic/psychodynamic object relations psychotherapy with individuals, couples, and groups. She utilizes traditional and non-traditional unique techniques of psychic visualizations, role plays, and creative healing writing in her treatment-, support-, and supervision groups.

Dr. Kavalier-Adler is a Founder and Executive Director, Senior Faculty, Training Analyst and Supervisor of the Object Relations Institute.



On-going Groups

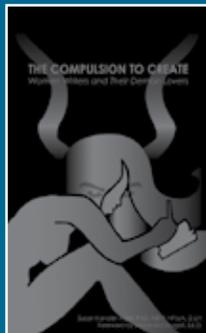
Monthly Group Supervision & Mentoring for Practicing Clinicians (meets 1st Friday of the month, September through June) *Accepting new members now!*

Monthly VIRTUAL (Audio/Video) Group Supervision and Mentoring 2nd Friday of the month, starting April. *Accepting new members now!*

Monthly Therapy & Support Group with Emphasis on the Individual Mourning, Grief, & Psychic Change Process Opening Blocks to Love & Creativity (meets 1st Saturday of the month; September through June) *Inquire about wait-listing process!*

Inquire about Future Groups and Seminars Developmental Mourning, Self-sabotage & Loyalty to Bad Objects, Envy, Fear of Envy, and Fear of Success, Creative Process and Blocks to Creativity, The Clinical Moment as a Hologram of Patient's Internal and External Worlds.

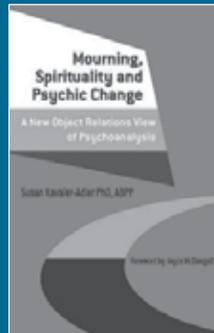
Five of Dr. Kavalier-Adler's books and sixty of her peer-reviewed articles and book chapters explore essential themes of developmental mourning, character disorders, demon-lover complex, self-sabotage, creative process, and blocks to creativity.



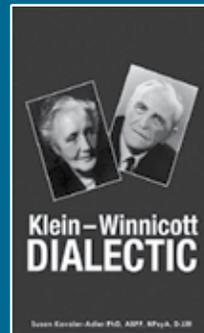
The Compulsion to Create: Women Writers and Their Demon Lovers
Foreword by Joyce McDougall, Ed.D. Other-Press, 2000; Routledge, 1993. New, improved, illustrated edition will be published in 1st quarter of 2012 by ORI Press



The Creative Mystique: From Red Shoes Frenzy to Love and Creativity
Foreword by Martin S. Bergmann, PhD
Routledge, 1996. New, improved, illustrated edition will be published in 1st quarter of 2012 by ORI Press



Mourning, Spirituality and Psychic Change: A New Object Relations View of Psychoanalysis
Foreword by Joyce McDougall, Ed.D.
Brunner-Routledge, 2003



Klein-Winnicott Dialectic
In contract with Karnac. Will be published in 4th quarter of 2012



Anatomy of Regret
In contract with Karnac. Will be published in 4th quarter of 2012

HER NAME WAS SABINA SPIELREIN

by Mark Stafford

David Cronenberg's interest in the struggle between Freud and Jung and his wish to explore the (male) fantasy of female masochism has revived interest in Sabina Spielrein, a neglected figure in the history of psychoanalysis.

Film adaptations of stage plays often struggle to shrug off their earlier theatrical incarnation and *A Dangerous Method*, despite the charm of its performers, is awkwardly stagey in parts. While one cannot really be surprised that the film contributed to the ongoing misrepresentation of Spielrein, and also of Freud's conflicts, discoveries, and inventions, nevertheless it was surprising to see how few film critics were aware of earlier film representations of Spielrein (or for that matter, Freud and Jung).

Serious film criticism, certainly since the 1970s, has been greatly influenced by psychoanalytic concepts, but one should not expect film critics to be able to place Spielrein's ideas, about schizophrenia, destructiveness, and child analysis, within the history of psychoanalysis. However, I was struck by the fact that film critics as knowledgeable as Amy Taubin and Jonathan Rosenbaum appear to have forgotten an earlier and far more interesting film, *My Name is Sabina Spielrein*, made by the Swedish director Elisabeth Márton.

A critic's role is to evaluate the film as a work of cinematic art (my own view is that Cronenberg's reputation as a film-maker will not be enhanced by this particular work) and one might have expected film critics to be interested in how other film-makers treated the same subject material. So why the indifference to Márton's film?

In the blogosphere (Huffington Post, Dissent, et al), Spielrein's advocates, perhaps mistaking a character in a film with the historical figure, described her as a sacrificial figure who lost out because Freud and Jung were breaking up. This kind of interpretation is not confined to film critics; in fact, contemporary psychoanalytic publishing is awash with books that claim to "clinically" interpret characters in films, as though a fictional character was somehow equivalent to a living human being.

In the Huffington Post, Margaret Downey, who claimed that any evidence that Spielrein's relationship with Jung was sexual was speculative, also made the contradictory claim that Spielrein was somehow a victim of the very movement, psychoanalysis, of which she was an advocate and practitioner. A suggestion about Spielrein that ignores any of the complexity and difference within the psychoanalytic movement, it also implies that somehow scientific or artistic movements proceed without great personal confusions, secrets, and betrayals.

Esteemed film critic Amy Taubin (Art Forum) claimed Spielrein as an icon of feminist individualism in her praise of the film, without acknowledging that far from being put off psychoanalysis, Spielrein went on to contribute to it (brilliantly) and bring it to her native Russia. No doubt Spielrein challenged both Jung and Freud to re-think their ideas about feminine sexuality, and Freud was, as he was so often in his life, protective (and intrusive) in the marital affairs of his students and followers. But is it really necessary to repeat that the real catastrophe of Spielrein's life was to be a Jew during the Nazi invasion of her native land? This fact was used with great

artistic sensitivity by D. M. Thomas in his novel *The White Hotel*, in which the main character was modeled on Spielrein.

In Cronenberg's favor is that he never claimed he was making a documentary, and some of the reactions to the film are an interesting reminder of the difficulty readers and viewers have in distinguishing between the truth that fiction can tell and the fiction that some forms of documentary research can promote.

The promotion of fantasies about Spielrein deriving from apparent documentary evidence began in the 1970s when the Italian psychoanalyst Aldo Carotenuto gained access to some papers that had been found in Geneva, where they had remained after Spielrein returned to her native Russia with her husband and children.

Up to this point there had been few extensive biographical investigations into Jung's life, but Carotenuto realized that the relationship Jung had with Spielrein might shed some light on what had been happening between Freud and Jung. At this point the collected correspondence between Freud and Jung, a publication sponsored by Princeton University Press (whose Bollingen foundation had for many years been the main sponsor of the translation of Jung's work into English), had not appeared. Now we have Deirdre Blair's authoritative biography of Jung, which uses the actual documents we have about Spielrein in a far more judicious manner than the earlier books.

In the 1980s, Carotenuto's book caught the attention of an editor at Analytic Press, John Kerr, who decided to write a more extensive account of the incident, "A Dangerous Method" (1990). However, his original motive to uncover the unknown contribution of Sabina Spielrein was overtaken by other ambitions.

Kerr was extensively aided in his bibliographical research by Peter Swales, an independent scholar who had amassed a remarkable archive of material on Freud, most of which he was using to discredit the idea of psychoanalysis (mainly by casting suspicions on the personal life of its creator). Kerr's book, despite his obvious interest in the findings of psychoanalysis, fell under the spell of the idea that somehow the personal failings of Freud and Jung implied that psychoanalysis itself was fraudulent. It is remarkable what longevity such a naïve idea has had. While the relationship between Spielrein and Jung is center stage, it is more of a *leitmotif* in an overall account of what Kerr thinks is the birth and ultimately collapse of psychoanalysis. Kerr claimed that Freud had not given Spielrein sufficient credit for her work on masochism and destruction (true) but equally Kerr did not (as he admits in the book) ever read or evaluate Spielrein's actual contribution to psychoanalytic theory, due to his lack of German and Russian language skills.

Christopher Hampton credited Kerr as being the source of the material for his play *The Talking Cure*, a title that suggests a greater understanding of the issues at stake than *A Dangerous Method*. The talk in the play is, as it is in so many of Hampton's plays, sparkling, and unlike the film it conveys a very real sense of the Viennese milieu. Hampton is a brilliant historical playwright and screen

[continued on page 13](#)

On Oct 30, 2011, NAAP president Pamela Armstrong-Manchester, former president Jennifer Harper, and in-coming President Douglas Maxwell hosted a reception for presenters and participants of the **Convergencia Colloquium** "Act and Transmission: On formation in psychoanalysis." The preceding three days of panel discussions and public conversation were organized by *Après-Coup* Psychoanalytic Association, N.Y., and hosted by the Department of Philosophy, New School for Social Research, whose long association with psychoanalysis Simon Critchley discussed in his introduction to the first panel "On the Universal and the Particular." Critchley was joined in this debate by French psychoanalyst and playwright Alain Didier-Weill, philosopher Daniel Heller-Roazen, and legal scholar Paul Chevigny.

Since its foundation in 1998 the goal of *Convergencia* (Lacanian Movement for a Freudian Psychoanalysis) has been to provide an international forum for work between its members on all aspects of psychoanalysis. The participating associations have created a unique link between European, North American, and South American associations. In particular, the last three years of *Convergencia's* meetings have addressed the relation of psychoanalysis to the State, its place within contemporary ideas of mental health, and the different notions we have about what to expect from a personal analysis.

Many psychoanalytic associations around the world are facing increased intrusion of the legal domain into the field of psychoanalysis. A combination of legislative measures and commercial interests are challenging and in many respects eliminating the traditional ways in which psychoanalytic institutions have transmitted analytic practice and provided pathways for becoming an analyst.

In light of these social realities this colloquium addressed the introduction by *Après-Coup* Psychoanalytic Association and Dr. Paola Mieli about the notion of "formation" of the analyst as a way to articulate the more unique aspects of the psychoanalytic act. The term "formation" was offered as an alternative to the identification of the analysts training with other forms of training in the mental health field, and in the panel discussions the term was challenged and debated by the panelists.

The participants' work, on questions concerning the nature of psychoanalytic knowledge and its transmission, was presented in the form of panel discussions chaired by analysts from the U.S. Amongst them were Dr. Ona Nierenberg, Dr. Jonathan House, Dr. Alan Bass, Dr. Arnold Richards, and former NAAP president Jennifer Harper, who all encouraged the public audience to participate and query the panelists. Among the associations from overseas who agreed to work on these challenging questions with their American colleagues were *Espace Analytique*, *Insistance*, *Le Cercle Freudien* (France); *Nodi Freudiani* (Italy); *Escuela de Psicoanálisis Sigmund Freud-Rosario*, *Escuela Freudiana de Buenos Aires*, *Seminario Psicoanalítico de Tucumán* (Argentina); and *Corpo Freudiano Escola de Psicanálise* (Brazil).

This international encounter was an opportunity to sustain essential aspects of psychoanalytic ethics, and its transmission. *Details of the colloquium, including papers, can be found at aprecoup.org, which also contains links to *Convergencia* and the *Arrago* initiative. A DVD record of the presentations is forthcoming.*

Mark Stafford is a psychoanalyst in New York and a member of *Après-Coup* Psychoanalytic Association and the Westchester Institute for Psychoanalysis. He is the co-editor, with Paola Mieli and Jacques Houis, of *Being Human: The Technological Extensions of the Body*.

MEMBER NEWS

Italian member **Francesco Bisagni, PhD**, will be visiting San Francisco and Miami in July, during which time he will be presenting a paper on "Delusional Developments in Child Autism at Puberty," which was recently accepted for publication in the *International Journal of Psychoanalysis*.

"Intergenerational Trauma of Slavery and its Aftermath," a paper by **Gilda Graff, MA, NCPsyA**, will be published in the *Journal of Psychohistory* in the Winter 2013 issue, Volume 40, Number 3. The paper was first presented at the 2011 NAAP annual conference. Additionally, Graff will be presenting a shortened version of the paper at the International Psychohistorical Association Convention, June 6-8, which will take place at NYU.

On March 9, **Leslie Lampe Long, MA, MEd, LMHC**, led a workshop entitled *Understanding and Treating the Working Wounded* at TRISP. The workshop built upon the foundational understanding that meaningful goal-oriented work is an essential constituent of the self. Applying the principles of self psychology and intersubjectivity, Long demonstrated how relationships to self and other across the lifespan inform career development. She presented practical, theoretically sound approaches as a means to further career decision-making and effectiveness.

NEUROSCIENCE ON WELLNESS

continued...

of relating to ourselves, to others, and to the environment around us. As with NI and NP, vulnerability is the main ingredient of being in the present moment.... These are the ingredients of wellness, if we look at it through the eyes and mind of a neuroscientist. And, to put it in simple terms, wellness is a state of our being that allows us to always feel the light, even if there are only shadows around, as shadows "simply mean there's a light shining somewhere nearby" (Ruth Renkel).

Inna Rozentsvit, PhD, MD, is a neurologist and neurorehabilitation specialist, trained in psychoanalysis and psychotherapy. She is a founder of *Neurorecovery Solutions*. Dr. Rozentsvit is a scientific faculty member and an administrator of the *Object Relations Institute for Psychotherapy and Psychoanalysis*.

"On Loneliness," Symposium 2012's March 24 conference, was a stirring "internal" journey, evoking creative imagery through poetry, art, story-telling, drama, and the psychoanalytic "culture." An embrace language for a deeply humane and emotionally disclosing narrative. In a general way, the conference focused on the subtle and more manifest experience of "loneliness" – along with the range of self and interpersonal meaning found in the course of human development and in the stream of our intimate lives.

Lucille Spira's opening remarks were centered on the conference themes: Why is it so difficult for some people to find the connection they say they want? What makes people lonely? Is it due to desire, a deep sense of longing for someone, or fear – the result of feeling unsafe, unlovable, or toxic? Three panels provided a special emphasis on "loneliness," discussing revelations through artists and clinical work, and in the meaning of solitude in the analytic training process. From this vantage point, the panelists offered analytic appreciation with a range of artistic and affectively honest discussions – a tribute to the Seminar, the Panelists, and the analytic community itself.

Panel I, "Loneliness as Revealed by the Artist," was chaired by Dr. Jonathan House (Faculty and Supervising Analyst, Columbia University Center for Psychoanalytic Training) and included presentations by Lois Oppenheim, Danielle Knafo, and Arlene Kramer Richards. Knafo's presentations centered on artistic expression, where isolation and solitude represent the struggle between creative expression and longing and interpersonal experience. She punctuated her discussion with a grounding in the place of "solitude" in analytic inquiry: Winnicott – "pre-relational" understanding of a "primary state of being" and sustaining "good enough" internalizations; Bollas – "primary loneliness;" Eigen – "the void;" and Kohut – "art as a mirroring." Creative expression was depicted as an essential psychic process, moving through states of "overwhelming experience" and managing challenges of early development and trauma (e.g., Fairbairn "resolving the bad objects of childhood"). Dr. Knafo offered a lens on the human need to tackle states of longing and dread, paving the way for heroic forms of expression and sublimation (Kafka, "loss of self in writing"). She was poignant in her moving description of Jean-Dominique Bauby's "The Diving Bell and the Butterfly," an intrapsychic journey for an individual trapped in physical paralysis, yet alive through the voice of memory and imagination – artistic expression letter by letter. Reflections led to Bollas's insights on solitude, "the un-thought known" and to Ogden's "third space" – the intersubjective world of co-construction – in the analytic process, the relationship of the artist to himself, and the artist and the social world.

Panel II, "The Clinical Dimensions of Loneliness," was chaired by Dr. Irwin Hirsch (Faculty, Supervisor, Manhattan Institute for Psychoanalysis), with Nathan Szajnberg, George Sagi, and Sandra Buechler. Dr. Szajnberg's study ("Reluctant Warriors") was based on his interviews with Israeli soldiers, an "Elite Group." The personal relations of soldiers "waiting" in their "solitary" states with buddies and in battlefield positions gripped the audience and were riveting. Here were the "unexpected" experiences of loneliness – intruding on the myth of power and invulnerability. In these disclosures one could find the personal and idiosyncratic defenses – creative

resolutions – that would help sustain "sanity," ego possibilities built from wish, fantasy, and imagination – a range of poetry and prose, song and Zen. We witness the human struggle to deal with isolation – states of "boredom, terror, and loneliness." In the experience of these "elite" soldiers was a form of loneliness that gave way to a kind of trauma, revealing the unconscious struggle with neediness and dependency, where a gun could become my "constant companion," offering a holding place and a sense of psychic control. Dr. Szahnberg's ability to enter the hearts and minds of his interviewees revealed the nexus between context and political fluctuation, and the ego's capacities for adaptation, "regression in the service of the ego."

Panelist Sandra Buechler's identifications with Dorothy in "The Wizard of Oz" gave way to another dramatic encounter with isolations and loneliness, the trauma of "loss of home," a universal desire for a return to a familiar self, a familiar place (Dorothy to Toto: "There's no place like home"). Disclosing her own encounter with self-isolation (schizoid experience), she depicted the challenge of working through the "mystery of the sting of loneliness." She touched upon Winnicott, and the falling back on the constancy of a positive (internal) self-object world. Dr. Buechler's experiences on a ward with seriously damaged children emphasized her sense of living on the "edge of trauma," where a shocking sense of isolation appeared to signal pre-traumatic ego resolutions, including schizoid and obsessive defenses. What, she asked, is the meaning of feeling like "a stranger in a strange land," pointing to depictions of dread and isolation in literature and artistic creation, including Dostoevsky, Rilke, and Rollo May – the "threat to a sense of self and of being."

On the same panel, George Sagi presented a clinical case that spoke to a challenging analysis with a young man whose early encounter with parental death and loss was managed by defensive enactments in sexual promiscuity. The analytic work spoke to the power of erotic entanglement, splitting off the "needy distress" of longing and aloneness, e.g., de Sade, sexuality without dependency. Dr. Sagi's treatment reflected the variation and diversity of states of loneliness, bringing the past into the present and using the analytic "third space" as an opportunity for creative transformation of early identity and trauma.

Panel III, "Loneliness/Solitude in the Psychoanalytic Training Process," was chaired by Dr. Kenneth Winarick (Faculty, Supervisor, Psychological Internship Training Program, Karen Horney Clinic), with presentations by Jamieson Webster (Candidate), Doug Ingram (Supervising Analyst), and Eric Mendelsohn (Training Analyst). Dr. Ingram emphasized the loneliness and solitude of "waiting" with significant implications in the treatment situation. He highlighted the analytic difference between being "alone from" the patient and "alone with" the patient. His discussion of loneliness in the context of patient transference was significant, recognizing a continuum from benign, preoccupied to severe and malignant. Dr. Mendelsohn's poignant remarks (beginning with the inability to share a mutual experience of grief with a patient) were excep-

[continued on page 13](#)

INVITATION TO VOYAGES INTO THE INTERNAL WORLD: JUNGIAN, KLEINIAN, AND FAIRBAINIAN PERSPECTIVES ON SELF-SABOTAGE

by Inna Rozentsvit

"... It didn't take elaborate experiments to deduce that an infant would die from want of food. But it took centuries to figure out that infants can and do perish from want of love." (Louise Kaplan, 1984)

This fascinating conference took place on February 25 at the Object Relations Institute, on a topic simultaneously modern and ancient – the topic of self-sabotage. This report is a compilation of the excerpts of all conference presentations, to offer readers a first-hand experience of the event.

Jeffrey Lewis, PhD: Opening Remarks

"I am my own worst enemy... I can't seem to get out of my own way... I give great advice to others, but can't do the same for myself..." How many times have you heard some variant of this (kerfuffle) expressed by a sincere yet perplexed patient confessing the hardest contest of all...the Golden Gloves boxing championship with oneself? This entire potentiality is mind-boggling – how can our psychological apparatus allow for the phenomenological experience of you harboring a stowaway, a stranger having gained access to your boat. A free-rider, not on the passenger registry, having passed security checks and now aboard in the cargo hold... Only, you are both the stowaway and the ship!"

Michael Vannoy Adams, DPhil, LCSW, NCPsya: The Archetype of the Self-Saboteur: Self-Sabotage from a Jungian Perspective

"...Jung introduced into psychoanalytic discourse the terms 'introversion' and 'extraversion.' There is also, of course, 'perversion.' Sabotage is 'subversion.' To 'subvert' means to 'turn over from under.' Topographically, the unconscious is a subconscious. The unconscious is an 'underconscious.' From under the ego, the unconscious attempts to overturn the ego. From the perspective of the ego, the unconscious is intrinsically subversive. No wonder the ego is so anxious and so defensive. Ultimately, the unconscious as such is a saboteur, for it attempts to sabotage – or to subvert – the partial, prejudicial attitude of the ego." "In the psyche, what sabotages what? Is it the ego that sabotages the unconscious, or is it the unconscious that sabotages the ego? To the extent that the ego is an internal saboteur, it sabotages the unconscious – that is, it represses what object relations psychoanalysts call 'objects' or what Jungian psychoanalysts call 'images.' Objects or images that emerge from the unconscious may also, however, sabotage the ego. To the anxious and defensive ego, objects or images may be internal saboteurs."

Susan Kavalier-Adler, PhD, ABPP, NCPsya, DLitt: The Kleinian Perspective on Self-Sabotage – a Look at the Internal World and its Internal Objects

"...Unlike Fairbairn who thought internal objects were merely internally designed replicas of our primal external mother and parents, and distinct from but harmonious with Jung, who addressed innate archetype personifications in our collective unconscious psyche, Melanie Klein brought us into the overlapping realm of innate predispositions to engaging with others that become phantasy internal others—our internal objects—and the coloration of these internal phantasies by our external experiences with others, which become more related to the external reality of others with time and development. From a Kleinian perspective, just as our internal objects are colored by encountering external others, so too are external relationships perpetually colored by the subjective internal world of feelings. Such feelings emerge from instinctive impulses interpenetrating internal objects, and their representations, and are always linked to our interpretations of our experience of those others outside whom we encounter and gradually learn to love. We learn to love through awakening to distinctions between others outside our internal worlds and those dynamic phantoms within us, finding others separate from ourselves, who we discover are always interpreted by us through our internal object world, but who have an agency and vitality outside of that internal world."

Jack Schwartz, LCSW, PsyD, NCPsya: Dying to Be Seen – Fairbairnian Endoscopic System and the Self-Saboteur

"Fairbairn developed a theory of endopsychic structure that completely reformulated psychoanalytic theory. In other words, the outside experienced is internalized and structured into psychological affective constructs or components, which in turn are then expressed within the context of a relational experience and between the aspects of the components themselves. Thus, instead of seeing relationships as the result of drive discharge or tension reduction, his theory saw self-expression in the context of relational paradigms. Specifically, he postulated that the inherent human drive is to form relationships, make connections, as the foundation of all psychic functioning.

"...It is in this place that the theology student, physician turned psychoanalyst Ronald W. Fairbairn begins – at the precipice of breaking the tie to the original object by reporting and recognizing what was happening in the consulting room... Historically, Fairbairn is mostly forgotten, repressed, and now resurrected and reconditioned into a myriad of other theories. It is in the spirit of Jeff Seinfeld, a modern champion of Fairbairn, that [we can] revisit Fairbairn and acknowledge his place at the table, as the transitional object of theoretical individuation that frees psychoanalysis from denial and antiquated systems."

Inna Rozentsvit, PhD, MD, is Editor at ORI Press.

For a copy of the full-conference film, call 646-522-0387 or email admin@orinyc.org. For a short professional video with conference highlights, visit ORI's YouTube channel, [ObjectRelations2009](https://www.youtube.com/channel/UC...), or visit www.ORINYC.org.



OBJECT RELATIONS INSTITUTE for PSYCHOTHERAPY & PSYCHOANALYSIS

A New York State Chartered Educational Institute
Third Decade in Making & Educating Mental Health Professionals

OUR TRADITIONAL PROGRAMS INCLUDE CERTIFICATE PROGRAMS IN OBJECT RELATIONS PSYCHOTHERAPY AND PSYCHOANALYSIS

- One Year Object Relations Day Program for Practicing Clinicians
- One Year Evening Program: An Introduction to Object Relations Theory & Clinical Application
- Two-Year Evening Program: Advanced Object Relations Clinical Theory & Technique
- One Year Clinical Mentorship Program for Psychoanalysts and Psychotherapists
- Four Year Full Certificate Program in Psychotherapy & Psychoanalysis

NEW - VIRTUAL AND INTEGRATED CERTIFICATE PROGRAMS PLANNED FOR 2012-2013

- One Year Program: An Introduction to Object Relations Theory & Clinical Application
- Two-Year Program: Advanced Object Relations Clinical Theory & Technique
- One Year Clinical Mentorship Program for Psychoanalysts and Psychotherapists
- Four Year Full Certificate Training Program in Psychotherapy & Psychoanalysis
- Four Year Full Certificate Training Program in Psychotherapy & Psychoanalysis
- One Year Neuropsychoanalysis and Object Relations Theory
- One- and Two- Year Program: Parenting and Object Relations Clinical Theory and Technique

Virtual programs will be offered via audio and video/audio meeting platform (with minimal requirements for a telephone and/or Internet connection). **Integrated (Virtual & Traditional)** programs will be offered as a combination of virtual and two full weekends a year of traditional in-person meetings.

INDIVIDUAL COURSES & SEMINARS (NEW SINCE 2011)

- Child Development & Application of Object Relations Theory to Working with Children (Seminar)
- Infant Research & Object Relations Approach (Seminar)
- Interpretation of Dreams & Object Relations Clinical Technique (Advanced Course)
- Neurobiology for Psychotherapists and Psychoanalysts (Seminar)
- Group and Individual Clinical Mentorship

ORI COMMUNITY ALSO ENJOYS THE BENEFITS OF:

- Sliding fee scale therapy referral service for individuals, couples, adolescents, and children
- Professional networking and practice development
- Professional publishing and preparation for publishing
- Building the Cause (#361700) on Facebook: [Support Mental Health Education](#)
- Free educational mini video series “Object Relations View” – at our YouTube Channel, “[ObjectRelations2009](#)” (also available at www.ORINYC.org)



Useful information related to getting financial assistance for your education from your employer Object Relations Institute for Psychotherapy and Psychoanalysis (Training Foundation) is a 501(c)(3) nonprofit educational organization. Our EIN # 133697333. We are chartered by NYS Department of Education to provide post-graduate training in psychotherapy and psychoanalysis.

646.522.0387 | www.orinyc.org | admin@orinyc.org



Find us on Facebook: type “Object Relations Institute”. Join our Facebook Cause (# 361700) “Support Mental Health Education”!



Visit our YouTube Channel “ObjectRelations2009” for educational mini-video-series and highlights of our annual conferences!



Produced by [mindmendmedia](#) @ MindMendMedia.com

IN MEMORIAM

ANDRE GREEN, MARCH 12, 1927 – JANUARY 22, 2012

Andre Green, an internationally eminent psychoanalyst and author, died in Paris on Sunday, January 22. He studied medicine (specializing in psychiatry) at Paris Medical School and worked at several hospitals. In 1965, after having finished his training as a psychoanalyst, he became a member of the Psychoanalytic Society of Paris, of which he was the president from 1986 to 1989. From 1975 to 1977 he was a vice president of the International Psychoanalytical Association and from 1979 to 1980 a professor at University College London.

JANE HINES REIS, JANUARY 17, 2012

Jane Hines Reis earned a bachelor's degree from Hunter College and a master's degree from New York University. She was proud of her graduations from both Hunter College High School and the Center for Modern Psychoanalytical Studies. Born in the Bronx, Jane moved to Manhattan to study acting. She also pursued careers in teaching English, counseling, and psychoanalysis. She retired from the faculty of Seward Park High School in Manhattan. Jane was a spirited, witty, loving friend who excelled in uncovering psychological truth and in forthrightly expressing her feelings.

CYNTHIA KAPLAN, MSW, APRIL 2, 2012

After a long and heroic struggle against liver cancer and liver disease, Cynthia Kaplan, MSW, CMPS graduate 2003, died peacefully on April 2, 2012. She was surrounded by her loving family.

NYU POSTDOCTORAL PROGRAM
&
PSYCHOPHYSIOLOGIC DISORDERS
ASSOCIATION (PPDA)
PRESENT

WHEN STRESS CAUSES PAIN

Saturday, October 6, 2012
NY Academy of Medicine
(Fifth Avenue at 103rd St.)
8:30 AM - 5:30 PM

The PPDA is dedicated to educating practitioners about the use of psychotherapy to relieve pain and other physical symptoms.

Registration and
More Information at
www.ppdassociation.org

HER NAME WAS SABINA SPIELREIN

continued...

writer with a remarkable sense of the past. He is best known to American audiences as the adaptor of Choderlos de Laclos' *Les Liaisons Dangereuses*, first as a Broadway play and later as the film *Dangerous Liaisons* – elements of which reappear in the Freud-Jung-Spielrein trio. While Hampton's sense of conflict is so fine (and whose departure from Kerr was to introduce the character of Otto Gross) the same cannot be said about Cronenberg, who clearly struggled to evoke Jung's religious background and his great fear of losing his wife's wealth.

In a recent interview with *Psychology Today* Cronenberg expressed his long interest in Freud and professed to be relatively ignorant of Jung. His interest in psychoanalysis is well known and he has made some truly interesting films on, for example, the ego and the division of the subject, *Dead Ringers*; fetishism, *Crash*; paranoia, *Spider*; and transmission, "A History of Violence". In fact, at the heart of nearly every Cronenberg movie there is something of a psychoanalytic case study.

But for this viewer of "A Dangerous Method" the film led to further curiosity about Spielrein and, fortunately, to Elisabeth Márton's beautiful film "My Name is Sabina Spielrein," which Deirdre Bair described as "impeccable." It seems all the more remarkable that not only has Spielrein's written contribution to psychoanalysis once more been obscured but that a truly important documentary about the writer has also been lost in the hoopla of psychoanalysis getting the Hollywood treatment.

Mark Stafford is a psychoanalyst in New York and a member of *Après-Coup Psychoanalytic Association* and the *Westchester Institute for Psychoanalysis*. He is the co-editor, with Paola Mieli and Jacques Houis, of *Being Human: The Technological Extensions of the Body*.

ON LONELINESS continued...

tional in the light of the critique of the analyst's role – particularly institutional requirements that delete the analyst's "genuine self-experience," fostering a "professional bubble" at all levels of personal and organizational intercourse.

In conclusion, this conference was a generative and particularly emotionally-near excursion. It was able to foster a significant inquiry into the variations of pain and loneliness as well as the possibilities of resolution through creative and imaginary mastery, regression in the service of psychic survival, and the transformative power of the analytic relationship, and brought up the possibility of moving between these deep and opposing forces – dependency and solitude, neediness and freedom.

Claire Beth Steinberger, EdD, JD, is a licensed school psychologist, psychoanalyst, and marriage and family therapist who specializes in individual, couple, and family dynamics. She is on the teaching and supervisory faculties of the National Psychological Association for Psychoanalysis, Object Relations Institute, Family Forensics Institute, and Training Institute for Mental Health.



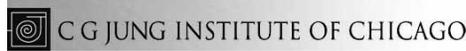
CENTER FOR HUMAN DEVELOPMENT

CHD is pleased to announce its June 2012 workshops. Dr. Eli Greenberg, MD, the psychiatric consultant at CHD, a clinical instructor at NYU's Langone Medical Center, and a private practitioner in New York City, will teach a two-hour evening seminar: **Medication Management in the Split Treatment Setting: A Collaborative Approach**. Additional workshops include: **Children of the Self Absorbed**, Susan Jakubowicz, PhD, LP; **From Laughter Therapy to Laughter Analysis**, Rob Marchesani, PhD, LP; **Spiritual Quests in Psychoanalysis**, Benedict Sungho Kim, PhD, LP; **My Partner's Having an Affair: What Do I Do?** Susan R. Blumenson, PhD, LP; **How to Stay Married**, Michaela Kane Schaeffer, PhD, LP; **What Psychoanalysts Listen For**, Richard Friedman, PhD, LCSW.

You can register by calling 212-642-6303 or mail in the registration form on our website: TheCenterforHumanDevelopment.org. Our full slate of June workshops with their description is posted along with a registration form. CHD's current bulletin, which details the entire training program, can also be found on our website.

CHD's psychoanalytic program is licensure qualifying. Once students graduate and are certified by CHD, they can apply directly to New York State to sit for the licensing exam in psychoanalysis.

For further information about our program, call CHD's administrative office at 212-642-6303, e-mail us at CtrHumanDev@aol.com, or visit our website.



CGJI-CHICAGO

CGJI-Chicago is pleased to offer a wonderful variety of events through June 2012. We look forward to seeing some of you at them.

Sundays, through June, 4:30-6:30 PM - **Jung & the Spiritual Journey: A Year with The Red Book**, with **Stephen Martz, D.Min.**

In this guided reading group, we will move carefully and deliberately through *The Red Book*, seeking to understand its meaning and to ask how Jung's inner work might illuminate our own journeys.

Wednesday, May 9, 7-8:30 PM - **Engaging the Consciousness of Change: A Collaborative Exploration**, with **Barbara Friedman, PhD, and Doris Klinkharner, MA, LCSW**

Friedman and Klinkharner will focus mainly on non-rational ways of accessing wisdom such as dream work, intuition, synchronicities, and shamanistic journeying. Come and share in a mutual exploration of connection with the source or Self and ask the question: What can we do, what is the chance asking of us?

Monday, June 18-Friday, June 22 - **Summer Seminar Series: Symbol Formation and Individuation**

This week-long series of seminars will use both didactic and experiential means to engage the process of symbol formation that can serve to enrich and enliven your life. Participants will engage in a variety of mediums including journal writing, image-making, sandplay, intuitive painting, and movement.

Saturday, June 23, 10 AM-4 PM – **Art as Imitation**, with **Al Collins, PhD, and Elaine Molchanov, LCSW**

Participants will engage art through the basic insight drawn from the Indian term *darshan* – seeing and being seen. The workshop will take place at the Jung Institute and the Art Institute of Chicago.

For more information about these events, including CE credits, visit jungchicago.org.



NEW YORK INSTITUTE FOR GESTALT THERAPY

In this our 60th year, the program committee has worked very hard to bring an exciting program to fruition. Unless otherwise indicated, meetings begin at 8:15 PM for socializing and presentations run from 8:45 to 10:30 PM. Except for Group Process Meetings, all meetings will be held at Frank Bosco's Sound Health Studio, 20 West 20th Street, Suite 803, NYC.

This year we have added additional monthly Group Process Meetings (location TBA), 8:15-10 PM, where we invite all to come together to discuss the prior presentation and/or whatever emerges from their interest and excitement in Gestalt Therapy. We felt that we would like to encourage members to go beyond the more formal organization of presentations and create a field of exploration.

Saturday, April 21, 2-5 PM, **Sylvia Crocker—Gestalt Experiments and the Truth of the Body**

The presentation Sylvia Crocker will give to the New York Institute will involve her detailing what she understands of the roles experiments play in Gestalt Therapy, along with a presentation and demonstration of the several kinds of experiments that Gestalt therapists have been using. This will involve several kinds of verbal experiments, polarity work, two-chair work with important others to finish unfinished business, experimenting and identifying with breathing patterns, voice quality, gestures, etc. Crocker hopes to contribute, via her presentation, a greater awareness of the several kinds of experiments and what they can lead to, and generally a deeper understanding of the fact that through the use of experiments many of the body's truths are given the opportunity to speak, and many things a client "knows without knowing that he knows" can be brought to light. Crocker is concerned that in some training institutes experiments are not

taught, yet they are central to the Gestalt approach from its inception. Crocker is also giving a pre-conference workshop in Puebla on experiments in Gestalt Therapy in the hope that more discussion will be stirred up and experiments will become more widely understood and fruitfully employed.

Wednesday, April 25 - **Group Process Meeting.** Group Process Meetings will be monitoring the process, not necessarily the presentation.

Wednesday, May 9 - **Carl Hodges - A New Concept of Field.** A further exploration of field in Carl's groundbreaking work.

Wednesday, May 23 - **Group Process Meeting**

Wednesday, June 13 - **Business Meeting**

Visit info@newyorkgestalt.org to join our mailing list or for more information about the Institute.



TRAINING AND RESEARCH IN SELF PSYCHOLOGY FOUNDATION

Don't miss these exciting workshops at TRISP!

On Friday, May 4, 6-7:30 PM, **Louisa Livingston, PhD**, will present **Let's Do Dreams: A Self-Psychological Approach.**

Listening to a dream from a self-psychological perspective involves hearing it from the viewpoint of the dreamer. The listener imagines the vivid scenes, senses the visceral feelings and smells, and expands

the metaphors of language used. Livingston will present an approach to working with dreams built upon a foundation of self-psychological principles. This approach offers new possibilities and an enlivening of understanding.

On Friday, June 1 and 15, we are pleased to offer a two-workshop series: **Addiction Workshops**, presented by **Harry Paul, PhD, and Richard Ulman, PhD.** These workshops present an innovative approach to treating all major forms of addiction. In the first workshop, Dr. Ulman and Dr. Paul define addiction using a self psychological, intersubjective conceptualization. The second workshop will focus on specifically designed techniques for treating all forms of addiction.

For more information on these and other events, and to find out about our programs, visit TRISP at trisp.org.

Visit us on [facebook](#) and [twitter](#)





If you are a professional from the medical, psychotherapy, counseling, consulting, personal coaching, acting, or creative art fields – MindMendMedia can help you with:

<p>Practice Promotion/Image Building/Branding:</p> <ul style="list-style-type: none"> • Web Design and Maintenance • Printing Material Design & Preparation (brochures, business cards, logos, signs) • Creating Social Media Presence (YouTube, Facebook, LinkedIn, Blog, Newsletter, Video-conferencing) 	<p>Academic Research and Publishing Preparation</p> <ul style="list-style-type: none"> • Social sciences, Mental Health, Neuroscience. <p>Preparation for Publishing</p> <ul style="list-style-type: none"> • Editing; Copy-editing; Formatting of Books, Chapters, Articles; & Designing Book Covers & Illustrations • Social Science, Neuroscience, & Mental Health Research; Referencing; & Statistics • Literary Agency & Author Representation Services
--	--



MMM is a small company with big dreams & aspirations!
mindmendmedia.com
mindmendmedia@gmail.com · 800.208.6531

PSYCHOANALYTIC PSYCHOTHERAPY
STUDY CENTER
80 Fifth Avenue, Ste 903A, NYC



PPSC SPRING OPEN HOUSE:
 Find out about our full- and part-time analytic training programs leading to LP, P and PP certification*:
Sunday, April 29, 1-3 PM
 80 Fifth Ave. (at 14th St.), Room 1408
 RSVP: ppsc@att.net or (212)633-9162
 All are welcome.

ALSO:

PPSC HONORS FRANK LACHMANN, Ph.D
 at the PPSC Lifetime Achievement Conference
 Saturday, May 5, 2012, 10:00 AM-2:00 PM
 For more information and tickets, go to:
ppslifetime4.eventbrite.com

* For more information on PPSC's training programs, find us at www.ppsc.org or contact us at: (212)633-9162

PPSC does not discriminate on the basis of race, color, religion, sex, sexual preference, national or ethnic origin, or analytic orientation in the administration of its admissions and education policies.



**World Organization and Public Education
Corporation of the National Association
for the Advancement of Psychoanalysis**
80 Eighth Avenue, Suite 1501
New York, NY 10011-5126

NONPROFIT ORG
U.S. POSTAGE
PAID
PRINT GROUP INC



Printed on
recycled paper

PSYCHOANALYTIC COMMUNITY CALENDAR

APRIL

21: Gestalt Experiments and the Truth of the Body (presentation); New York Institute for Gestalt Therapy, newyorkgestalt.org
25: Group Process Meeting; NYIGT
25: Trauma Program Open House; NIP, nipinst.org
27: Understanding the Stages of Change (workshop); PPSC, ppsc.org
27: Journeys to Foreign Selves (presentation); IEA, ieanyc.org
28: Considering Mindfulness (workshop); CGJI-Chicago, jungchicago.org
28: The Analytic Relationship & Dialogue of Unconsciouses (workshop); NIP
28: Into the Deep (open house); NPAP, npap.org
28: Inconvenient Feelings in Dreams & Other Hiding Places (workshop); LICMPS, licmps.com
29: "Sigmund Freud Through Lehrman's Lens" (movie and Sunday brunch); CMPS, cmps.edu
29: The Making of Donald Winnicott (seminar); NIP

MAY

1: Open House; CMPS
4-6: Weekend Training Program; Center for Group Studies, groupcenter.org
4: Let's Do Dreams: A Self-Psychological Approach (workshop); TRISP, trisp.org

4: Lay Analysis and the Question of Authority (presentation); Après-Coup, apres-coup.org
5: Bluebeard-A Killer to Reckon With (workshop); CGJ-NY, cgjungny.org
5, 19: Considering Mindfulness (workshop); CGJI-Chicago
5: Conference for Lifetime Achievement Honoring Frank Lachmann, PhD; PPSC
5: Academic Program Open House; NIP
5: Dealing with the Ins & Outs of Marriage Counseling (workshop); LICMPS
5: How the Brain Tricks the Mind (workshop); ORI, orinyc.org
6: Writing our own Red Books (workshop); CGJ-Boston, cgjungboston.com
9: A New Concept of Field (presentation); NYIGT
9: Engaging the Consciousness of Change (presentation); CGJI-Chicago
9: Open House; WSI, wsi.org
10: 75th Anniversary Gala; Blanton Peale, blantonpeale.org
11: How we are Affected by the Unconscious (presentation); Après-Coup
12: Love and Hate in Lacan's Final Teachings (presentation); Après-Coup
12: Dealing with Treatment-Destructive Resistance & Patient Retention (workshop); LICMPS
18: Revisiting the Contact Function (presentation); CMPS
20: Open House, IEA
23: Group Process Meeting; NYIGT

JUNE

1: Addiction Workshop; TRISP
1: What Psychoanalysts Listen For (workshop); CHD, thecenterforhumandevlopment.org
2: Domestic Violence and Intergenerational Trauma (conference); CCMPS, ccmps.net
4: Children of the Self Absorbed (workshop); CHD
5, 12, 19: From Laughter Therapy to Laughter Analysis (workshop); CHD
5: Open House; CMPS
7, 14: Spiritual Quests in Psychoanalysis (workshop); CHD
7, 14: My Partner's Having an Affair (workshop); CHD
7, 14, 21, 28: How to Stay Married (workshop); CHD
8: Student Clinical Presentation Dialogue; CMPS
10: The Herald Dream (course); CGJ-Boston
15: Addiction Workshop; TRISP
18-22: Symbol Formation & Individuation (seminar series); CGJI-Chicago
23: Art as Imitation (workshop); CGJI-Chicago
27: Medication Management in the Split-Treatment Setting (workshop); CHD