STANDING IN THE SAME STREAM: ENVY & JEALOUSY CHALLENGES RIVALS IN AND OUT OF OUR ANALYTIC CIRCLES

by Robert Marchesani

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I recently heard about a meeting at one of our Institutes where the candidates and the faculty questioned why they should be NAAP members. This was disturbing, especially because the future of independent psychoanalysis is only going to continue to exist and thrive if the next generation of psychoanalysts takes an active role. Why should candidates and faculty join NAAP? That’s simple. It’s because NAAP is the advocate for independent psychoanalysis. Without NAAP, no-one would be monitoring and advocating for improved legislation, whether it concerns diagnose-and-treat or insurance reimbursement. Without NAAP, no one would serve as a watchdog to monitor APsyA, APA, and the Consortium in their attempts to legislate us out of existence. Without NAAP, there would be no place for independent psychoanalysts to register their certification.

Not too long ago I was contacted by our sole member in Kansas, who is the only independent psychoanalyst in the state. He wanted to know that NAAP would be there for him in case his colleagues decided to try and exclude him from practice. I assured him that we are 1,200 strong who would do whatever we could to help him, if necessary, to ensure his ability to stay in practice. Without NAAP, he told me, there would be no place for him to turn, and he thanked me for that.

I hope you see that all of this is compelling enough for all members to encourage their colleagues, supervisors, and students to join NAAP and become active in perpetuating and growing the profession of independent psychoanalysis. Our future depends on your participation and support.

Douglas F. Maxwell
President

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**Psychoanalytic Practice-Building Opportunity**

NAAP members are invited to list their practices in a new online directory that promotes psychoanalytic clinicians and treatment. The directory, GoodTherapists.org, originally launched in the San Francisco Bay Area where there are close to 100 analyst and therapist practice listings.

GoodTherapists.org recently opened up nationally and is now building critical mass in key cities with over 250 additional listings nationwide. Enter your zip code in the search box on any page of the directory to see listings near you. These listings are free!

To list your practice, go to www.goodtherapists.org/pages/list-your-practice.html and click Join Today. Listings are free if you are outside of the SF Bay Area, but be sure to use the discount code NewListing so that you won’t be charged.

Also, GoodTherapists.org has added a new educational area to the directory and welcomes brief articles for prospective patients explaining what a psychoanalytic approach is, what it has to offer, how it differs from other approaches, and so on. If you are interested in contributing an article, contact Renee Spencer, MFT reeneespencer@goodtherapists.org.
Gradiva® Award Nominations—2013

ART


ARTICLES


BOOKS


CHILDREN’S BOOKS

Quackenbush, Robert. (2012). Henry’s Awful Mistake. Digital publication. Readingware, LLC.

MOVIE


NEW MEDIA


POETRY


STUDENT PAPERS

Krieger, Alisa M. (2012). Harnessing the monster under the bed: Coming to terms with the fear of becoming an analyst. Center for Modern Psychoanalytic Studies, New York, NY.

TV PROGRAM

The American Board for Accreditation in Psychoanalysis, Inc. met for the spring semi-annual meetings on May 3-4, 2013, at the Alma Matthews House in Greenwich Village, NYC. The Assembly of Psychoanalytic Institutes (API), chaired by Jennifer R. Harper, LP, MDiv, NCPsyA, was attended by over two dozen leaders from member programs and the accreditation agency leadership. There was also close to 100 percent attendance by representatives of our accredited Psychoanalytic Institute Members, Affiliates, and Associates. On the agenda was discussion and voting for final adoption of the written standard revisions for institute governance and training practices.

Following a lengthy and full discussion, with further consideration given to additional enhancement of the amendments presented to the API, the Assembly accepted for full adoption the annotated list of Proposed Changes to the Accreditation Standards. These recommendations had been circulated and discussed for over six months, as required by our By-Laws, by member institutes and programs and the Committee on Accreditation (COA), prior to the spring meetings. This represents full adoption of both the numerical template for graduation requirements and, now, the written standards revisions, for institute and program governance—a full update of the new ABAP accreditation standard for our member psychoanalytic training institutes. Thanks are due to the entire Assembly of institute representatives, and particularly to members of the Standards Project Committee 2012-2013 for their tireless work on this project over the past 18 months.

Financial and Treasurer’s Reports noted timely payments of annual dues, fees, and assessments. The Assembly addressed leadership succession by electing Art Pomponio (NPAP) and Gerry Gargulio (NPAP) to three-year terms on the Board and Jennifer Harper to a second three-year term as API Chair.

The Assembly celebrated two leadership honors. Jennifer R. Harper received an Outstanding Leadership Award for her achievements with the Standards Project 2012-13 and its outcome of updating ABAP’s Standards to reflect the actual requirements that our institutes have in place for their own training and graduation requirements. This project also synthesized the breadth and scope of NAAP and ABAP’s history of standard-setting for psychoanalytic education, resulting in a numerical (clinical and training hours) template that is substantially comparable to those of other accreditors, as well as in keeping with state and other professional oversight recognition bodies. The revised written standards also reflect state-of-the-art accreditation practices in professional and higher education. Special mention is given to Carol Panetta, PsyD, of BGSP, whose consult from expertise in higher education accreditation was invaluable to the working Committee.

Guilford Bartlett received a Distinguished Professional Service Award for his many contributions as an On-Site Evaluator and Team Chair, and for serving two terms on the COA. The Committee on Accreditation, which had previously met and approved the Self Study from CGJ-NY, welcomed new appointments made by the Board’s Executive Committee: Nunzio Gubitosa (BPGI) and Nicole Grace (IPS). On-Site Evaluation Teams visited two programs in May: the C.G. Jung Institute of New York on May 6 (Boris Matthews, CGJ-Chicago, Chair; Gil Bartlett, AAI-NY); Jay Livernois, Public Member) and the Boston Graduate School of Psychoanalysis on May 17 (Jay Livernois, Chair; Gil Bartlett; Patricia Vesey-McGrew, CGJ-Boston; and Gene Mann, Mental Health Case Worker and State Fraud Investigator, CT, Evaluator in Training.)

The ABAP Board met on May 4, and voted to implement the recommendations of the Assembly regarding new changes to the Standards. The Board appointed two new members to the COA: Jim Holmes (NPAP) and Mark Winborn (CGJ-IRS) for three-year terms of office, and also elected Joseph Wagenseller to a second three-year term of office as Chair of the Board. The Board acknowledged with appreciation the ending of terms of office for Claude Barbre (Chicago School of Professional Psychology) from the Board, and for Gil Bartlett and Jan Middeldorf (CCMPS) from the COA.

A highlight of these meetings was the Fundraising Dinner enjoyed by more than 40 colleagues and friends of psychoanalysis at Marchi’s Restaurant in the Murray Hill neighborhood. Jay Sherry, PhD, author of the recent Gradiva® recognized book C.G. Jung: Avant-Garde Conservative, made a very informative after-dinner presentation. This was a satisfying event for our accreditation community and others. Allan Jay, Chair of the Finance Committee, and his committee members are to be congratulated on providing us with such a memorable occasion.
ABAP’s next semianual meetings will be hosted by Blanton-Peale Graduate Institute at the InterChurch Center, in NYC, on Friday, October 25, 2013. This is the day before the NAAP Annual Conference, *Violence and Its Denial*. The spring meetings will be hosted by the CGJI-Chicago on May 16-18, 2014. ABAP encourages all institutes to plan to financially support a representative for these important meetings to help defray transportation and lodging costs.

**National Recognition as a Strategic Objective**

ABAP has been represented for almost 15 years at the semiannual meetings of the Association of Specialized and Professional Accreditors. ASPA membership places our accreditation agency in a national dialogue with accreditors from such fields as allied health, counseling, health education, marriage and family therapy, medical education, nursing, psychology, public health, social work, teacher education, and more. ABAP is currently the only member of ASPA from the field of psychoanalysis. Leaders of two national recognition bodies, the Council on Higher Education Accreditation (CHEA) and the U.S. Department of Education (ED), attend these meetings.

ABAP does not meet the recognition criteria of CHEA as over 50% of our accredited programs do not award higher education degrees. The ED is no longer a gate-keeper endorsing one accreditor for each particular field. Rather, it is the gate-keeper regarding Title IV federal funds such as low-interest student loans.

Accreditor feedback at ASPA meetings suggests much frustration with both recognition bodies, who are subject to political influences and use values contrary to ASPA practices. Their decisions are often inconsistent, with rules changing mid-game, along with burdensome federal and non-federal “administrative creep.” There is much ambivalence in our own accreditation community about federal recognition even though every attempt has been made to meet federal recognition criteria. Do we want the federal government influencing the policies and practices which affect free-standing and independent psychoanalytic institutes and their psychoanalytic training programs? Can our programs support the administrative burden of mediating student loans? Do the costs of national recognition ensure “cost effective accreditation?”

ASPA Bylaws allow for a national recognition process. Through David Dalrymple’s advocacy, ABAP is no longer a “lone voice” at meetings arguing for the implementation of such an option. A number of ASPA members do not meet the criteria of CHEA or ED, yet would like an external, national, quality-assurance recognition. An ASPA committee has researched the costs, benefits, and limitations of such implementation. ASPA leadership, its initiatives, and financial resources are committed, and ASPA is considering three possible ways to address this member concern. An ASPA Standing Committee could oversee a national quality recognition process but would need to have ample legal funds and peer acceptance as fellow members critically evaluate other members. Or, ASPA could initiate a new, autonomous recognition entity as an alternative to ED and CHEA through Board appointments (perhaps two accreditors and two educators) with initial funding. Or, there could be an ASPA Quality Assurance Program that would be a service to member accreditors to which evaluated agencies would pay fees for the service. With any of these options, our agency would incur a cost estimate of $8,500 to $10,000 for a national, quality recognition for the duration of five to seven years. CHEA or ED recognition continued on page 20

Photos: Lynn Somerstein and Patricia Bratt
Lichtenstein continued to level the playing field of psychoanalysis out of the stronghold of its envious corners. “Envy is an expression of desire caught in the snares of a certain mode of identification. One need not be a Lacanian to speak about desire. Spinoza wrote in the 17th century that desire is the essence of man…. This link between envy and desire also indicates how desire is rooted in an encounter with the other and the role of the rival.”

“The root of the word rival is the same root as that of river,” Lichtenstein explained. “A rival is thus one who stands in the same stream. If envy is the hatred of a rival, it is the hatred of one who stands in the same stream.”

And rivalry, like charity, begins at home. “We see this most obviously with siblings as the stream they share is the family,” Lichtenstein said. As Martin Bergmann later clarified in his presentation, On the Relationship Between Sibling Rivalry and the Vicissitudes of the Oedipus Complex, “Briefly stated, jealousy is ubiquitous because in Freud’s thinking the Oedipus complex was at the core of infantile sexuality, and jealousy is the central emotion of the Oedipus complex.”

According to Lichtenstein, “rival” originally meant “companion” in a usage that is now considered obsolete.

“Iago’s motto in Shakespeare’s “Othello” is “I am not what I am.” This statement means even more than he intended. When I envy, I am not what I am. I am ensnared by the image of my rival. My desire is hijacked by what I imagine to be my rival’s satisfaction.”

“In Othello,” Bergmann recapped, “Shakespeare created Iago, who is envious of Othello and who succeeds in evoking such jealousy in him that he kills Desdemona. Iago not only evokes Othello’s jealousy, he does so by warning him that jealousy is a green-eyed monster. It was one of the successes of psychoanalysis to translate Iago’s jealousy into Iago’s unconscious homosexual attraction towards Othello.”

Three panels followed the keynote presentation: Jealousy and Envy from Different Perspectives, chaired by Joseph Reppen with Kenneth Winarick, Steven Ellman, and Francis Baudry; On the World Stage, chaired by Lois Oppenheim with Jeffrey Stern, Edmund Leites, and Martin Bergmann; and The Clinical Dimensions of Envy and Jealousy, chaired by Jennifer Harper with Carolyn Ellman, Anita Weinreb Katz, and Robert Shapiro.

While envy is commonly understood as wanting what someone else has—a quality, an acquisition, or possession—and jealousy as wanting who someone else has, the two have also been considered as rivals themselves, as Lichtenstein and others noted throughout the conference.

Wrapping up the conference, Jeffrey Golland summed up the importance of the day’s topic and the speakers. “This symposium is a testimony to the exquisite individuality of our work, and of the serious and wide-ranging creativity of the psychoanalytic thinkers in today’s program. Freud’s [1922] paper on jealousy set the tone; his propositions and clinical examples demonstrate variations on his theme… today’s topic is a “hot” one. Today’s papers avoid a major error of psychiatry’s DSM series: an exclusive and increasingly imperialistic focus on pathology, despite its new but hollow claim of a spectrum orientation.”

Trying to sum up a conference in one short article is like trying to say everything in one short session. It simply isn’t possible to include the entire breadth and depth of the topic at hand, but the papers were rich, the discussions fruitful, and the day thought-provoking and peppered with jokes which helped keep the comic close to the tragic!

Bergmann, who turned 100 this year, showed that jealousy “is the strongest characteristic of the God of the Old Testament. This god is jealous of those who worship other gods and strikingly careless of evoking the jealousy of human beings (Cain and Abel, Jacob and Esau, and Joseph and his brothers easily come to mind). The Greek gods are intensely jealous of each other, too. One would naively imagine that being a god should liberate one from this painful emotion but this is not the case.” He then added, “When God becomes jealous he not only punishes you, but your children and their children’s children and five generations end up suffering,” at which the audience laughed and Bergmann responded, “You think that’s funny?”

When we broke for lunch, Pearl Appel said, “It was such a great conference, where was everyone?”

Rob Marchesani, MSSc, LP, is a psychoanalyst in private practice, a laughter yoga leader, and a therapist and supervisor for teens, teachers, and counselors in New York City’s public schools.

The conference was sponsored by 40 analytic organizations and C3PO - Committee of Psychoanalytic and Psychotherapeutic Publications & Organizations. All proceeds after expenses go to the sponsoring journals.

Recordings of the Symposium’s first panel of the day are available at the following link, and further recordings will be made available online in forthcoming weeks: http://internationalpsychoanalysis.net/2013/04/29/first-panel-from-symposium-2013/ This URL includes links to recordings of talks by Ken Winarick, Steven Ellman, and Francis Baudry.
**Susan Kavalier-Adler**

PhD, ABPP, NPsyA, D.Litt

www.kavalieradler.com

**Dr. Susan Kavalier-Adler** is a skilled object relations clinician-psychoanalyst and psychotherapist with over 35 years of experience in working 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 the Founder and the Executive Director, Senior Clinical Supervisor and Training Analyst, and the Advisor to the Training Committee at the Object Relations Institute for Psychotherapy and Psychoanalysis, as well as seminal theoretician and writer. She has integrated many aspects of British and American object relations theory in her own theory of developmental mourning as a critical psychic change process. Dr. Kavalier-Adler’s three Routledge books and over 60 peer-reviewed articles and edited book chapters are well known in US and internationally, as they are related to both theory and clinical work. Her new book, *The Anatomy of Regret*, was just published by Karnac, and her other new book, *The Klein-Winnicott Dialectic*, is in contract with Karnac and will see the bookshelves in 2013.

**Ongoing groups**

**Monthly Psychotherapy & Mourning Group** - with **Guided Visualizations** - 1st Saturday of the month, 12–4pm; $140/mo; 115E 9th Street; 12P; NY, NY, 10003; few openings - everyone is welcome!

**Monthly Supervision Groups**, with **Role-playing** and teaching **Clinical Theory** - all mental health practitioners are welcome!

- **IN-PERSON** group: 1st Friday of the month; 1:15–2:45 pm; $75/mo; 115E 9th Street; 12P; NY, NY, 10003
- **VIRTUAL** group (via Internet/Video/Phone); 2nd Friday of the month; 11:30 am–1 pm; $75/mo

**Monthly Writing and Creative Process Group** - 2nd Friday of the month; 2:00–3:30 pm; $75/mo; 115E 9th Street; 12P; NY, NY, 10003 — all creative practitioners are welcome!

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For more information:

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On Sunday, May 19, Richard J. Bernstein, PhD, Anna Aragno, PhD; and Henry (Zvi) Lothane, MD, presented papers at Washington Square Institute’s 37th Annual Scientific Conference, Psychoanalytic and Philosophical Perspectives on Good and Evil. Susan Klett and Dr. Gerd H. Fenchel, Co-Directors of WSI, gave the introductory remarks, followed by Dr. Fenchel’s reading of a paper to open up the proceedings. Fenchel gave a general outline of how the notions of ‘Good vs. Evil’ have developed over time in various religious, philosophical, and literary contexts, and how this important moral duality has been understood in psychoanalytic terms as discussed by Sigmund Freud in his reactions to, among other things, the horrors of World War I. This lead to a discussion of the implications of the capacity for evil in both biological and psychological terms, and whether our tendencies for ‘Good’ and ‘Evil’ should be seen as an aspect for the tendency of binary oppositions to be constitutive of the very structure of the ‘order of things’ in general as a sort of organizing cosmic principle. These tendencies appear in humankind in terms of the form that moral and spiritual agency takes in relation to human free will and self-conscious self-awareness. Fenchel stressed how the need for transcendence helps to mitigate the fear of Death that he suggested is often at the root of the conflict between good and evil raging within each of us.

Following Dr. Fenchel, Dr. Richard Bernstein began by reviewing some of the ways in which evil has been understood throughout history in philosophical, religious, and literary traditions. In his paper, “How Not to Think About Evil,” Bernstein stressed the need to do away with a deeply entrenched, quasi-Manichean, simplistic, and binary understanding of good and evil in black and white terms. He pointed out how Freud understood the tendency for such a simplistic reduction as a defense against anxiety associated with the psychic state of uncertainty when one is forced to allow for more complexity and ambiguity in one’s internalization of reality (i.e., the existence of gray areas). Against strict determinism, Bernstein noted how William James pointed out that nobody is, as it were, good or evil, but that their actions may be; and because we have free will, we are responsible for our actions.

Continuing in this vein, Bernstein mentioned Hannah Arendt’s concept of “the banality of evil,” borrowed from Karl Jaspers, which she later famously applied in the context of the Adolf Eichmann trial after the end of World War II. In a letter to Jaspers, Arendt had expressed her feeling that the crimes of Nazi Germany were so beyond the pale that no punishment could suffice. Bernstein explained how Jaspers, in reply to Arendt, distinguished the idea of this sense of hers as “Radical Evil” in contrast to what he recommended as the idea of “the banality of evil.” Jaspers had cautioned Arendt against the impulse to mythologize evil, to elevate the ‘evil’ actions of individuals by giving such individuals a mythologized status of demons or devils (‘Radical Evil’). Rather, he suggested, it was more likely that ordinary people get caught up in systems (especially political systems of a totalitarian nature) that allow the perpetration of bad acts in the way, for example, a perfectly unremarkable Nazi bureaucrat might send dozens of people off to their death by giving the routine order to switch a train carrying innocent Jews onto the tracks to Auschwitz. Such actions, as Arendt later asserted while applying the concept to Eichmann during his trial, represented “the banality of evil.” Dr. Bernstein stressed, however, that demythologizing evil in this way does not dilute responsibility for one’s actions. Thus, Arendt had concluded, even in light of “the banality of evil,” that Eichmann nonetheless deserved the death penalty. The whole point of Bernstein’s exposition was to caution against a simplistic, fixed notion of ‘evil’ or an easy sense of there being a black and white understanding of what constitutes ‘evil.’ He ended his talk by saying, with respect to Auschwitz, “we must never forget; but neither will we ever know (understand).”

The afternoon session began with Dr. Anna Aragno presenting a clinical look at the underlying psychic conditions associated with those involved in the perpetration of the sort of depraved acts we associate with the idea of ‘evil.’ Dr. Aragno began by pointing out that the concept of ‘Good vs. Evil’ is primarily a theological construct and not a psychological one. Yet she went on to say how the secularization of the concept of ‘evil,’ in the context of Freud and psychoanalysis (especially by Fromm), had transformed the idea of the darker aspects of evildoers into an understanding in terms of the positing of an underlying dynamic psychology for such ‘madness.’ By presenting a strictly psychoanalytic frame of reference for the concept of evil, Dr. Aragno, somewhat in the spirit of Dr. Bernstein’s remarks, sought to give a less mythologizing account for how it is that human beings are capable of doing inhuman things.

In this regard, she spoke of the importance of seeing such behaviors through the lens of the psychodynamics of character.
structure and personality disorders that enable a displacement of the ‘other’ in the creation of an enemy and the breakdown of empathy. In such circumstances, as she pointed out with a clinical example, primitive emotions and defenses, super-ego pathology and latent schizoid, narcissistic, and projective mechanisms provide fuel and rationalization for malignant aggressive, duplicitous, and violent behaviors.

The last presenter was Henry (Zvi) Lothane, MD, whose paper was titled: “What Does Evil Do?” He began by commenting how antithetical his views were to Arendt’s concept of “the banality of evil,” and suggested that she might have been partly motivated in adopting the idea from Jaspers, and in reference to the Eichmann trial) to fend off in her own unconscious, guilty feelings of some complicity with National Socialism herself. Arendt had been a devoted pupil of Martin Heidegger, who had accepted for a short time the position of Rector at Freiburg University under the Nazis.

Dr. Lothane went on to say how philosophers have seen ‘good’ as ‘the absence of evil,’ implying somehow that evil was an easier concept to define. Yet, as Dr. Lothane pointed out, philosophy has yet to provide such a unified conception. He indicated that, for the layperson, evil, among other things, conveys the overwhelming meaning of pain and suffering as a result of illness of body and soul, deprivation, poverty, and violence. He pointed out how theologians are still unable to reconcile the existence of evil with the idea of a just God, a perfect being of goodness and universal love. He went on to mention how Freud in 1915 had faced the evils of the Great War by recommending the eradication of such evil human tendencies by education and the promotion of a more civilized environment. Then later, in *Civilization and Its Discontents*, Freud lamented (rather pessimistically) the chances of civilization being able to eradicate murderous tendencies by the irony that civilization itself creates dynamics of repression and regression that can result in the de-fusion of ego structure with the concomitant unbinding (and release) of aggression. Such unbound aggression, it is suggested, is at the heart of psychopathologies associated with violent acts; the evils (as it were) of (among other things) killing, rape and sexual enslavement, radical and religious persecution, and, last but not least, the massacres of innocents by armies and individuals.

The day ended with a lively panel discussion spurred by audience questions and comments.

Marc Angers, LCSW, LP, NCPsyA, is a supervising and training analyst on the faculty at Washington Square Institute and editor of *Issues in Psychoanalytic Psychology*, the journal of record at WSI. He holds a Master’s in Philosophy and Politics from Oxford University where he was an American Keasbey Fellow, and a Master’s in Social Work from Hunter College School of Social Work. He is a member of NASW and NAAP, and has a private practice in NYC.

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**LEGISLATIVE CORNER**

by Jennifer R. Harper

Chair, Psychoanalytic Recognition Committee

The following legislation was passed in both Houses, on June 21, 2013, providing for mandated continuing education for the professions of Social Work, Psychoanalysis, Mental Health Counselors, Marriage and Family Therapy, and Creative Arts Therapy:

**A6703A Pretlow** –

Relates to mandatory continuing education for social workers

Same as **S 4637-A LAVALLE**

Last Act: 06/21/13 Passed Both Houses

**A7225 DenDekker** –

Provides for mandatory continuing education for mental health counselors, marriage and family therapists, psychoanalysts and creative arts therapists

Same as **S 5086 LAVALLE**

Last Act: 06/21/13 Passed Both Houses
On Wednesday, May 15, the New York Psychoanalytic Society and Institute (NYPSI) held a celebration for Martin Bergmann’s 100th birthday. In light of this momentous occasion, instead of presenting a topic, Bergmann was asked what he had learned in the last 80 years.

“It’s really unbelievable to see a hall filled with people whom I know,” Bergmann began. “It’s incredible; and I thank you very much for coming to celebrate my birthday.”

Bergmann then related how one of his students had written to President Obama telling him of Bergmann’s achievements and asking him to congratulate Bergmann on reaching the age of 100. On his birthday, Bergmann was so happy to receive a letter from the White House signed not only by the President but also by the First Lady; only he also noticed that the letter was not addressed to him at all but to any American citizen who reaches 100. “I must confess I had many thoughts about my 100th birthday but pride in being an American was not high on the list,” Bergmann noted, thus setting the tone for what he felt about turning 100.

“To celebrate a 100th birthday is not altogether a happy occasion, I have to tell you, because what does it mean when all of your contemporaries are gone.... Of course, I have friends, but there is something about contemporaries which is not easily replaceable. Also, I have to emphasize that when you get to be a hundred, you don’t have a bright future.” His sense of irony and humor were as fresh and inspiring as his thoughts about life and psychoanalysis.

Celebrating his 100th birthday at this NYPSI location had a special meaning for Bergmann. “It was here that I first went into the psychoanalytic kindergarten.” Shortly after the end of World War II, Bergmann and his wife made it a habit to be present at the bimonthly meetings of the New York Psychoanalytic Society. “What a star-studded event was taking place in this hall. At the center was the creative triumvirate of Hartmann, Kris, and Lowenstein with their attempt to give psychoanalysis a new direction. I particularly appreciated Ernst Kris’ paper, “On Some Vicissitudes of Insight in the Course of Psychoanalysis,” popularly known as “The Good Hour Paper,” and how impressed he was that it’s not within the power of the analyst to create the good hour.”

Bergmann elaborated: “But the analyst can do an awful lot to destroy the potential of a good hour. So I tried to come up with a technique in which the therapist interferes as little as possible in the formation of the good hour because in the good hour the unconscious comes out by itself. There is very little to do. It’s as if a dam has been broken and the patient speaks, and I began to think that it’s really very important to make sure that we don’t ruin it. I collected a number of ways in which therapists ruin the possibility of a good hour and I directed my supervisory work towards preserving the potential of the good hour.” Sounds like an articulation of “best practices” in psychoanalysis!

Bergmann’s ability to speak concisely, creatively, and sometimes even comically was inspiring itself. Of his first book, The Evolution of Psychoanalytic Technique, Bergmann said, “It was the success of that book that encouraged me to keep on writing.” Bergmann differentiated between constructions and interpretations. For example, “A loss of voice is a displacement of the castration anxiety but to say that to the patient is to make a construction. Constructions are far less effective than interpretations. I have a young patient who, when I make an interpretation, says, “That’s cool.” And when I make a reconstruction he says, “That figures.”

“We always need to find an individual way to speak to our patient,” Bergmann said. “If we speak in the general way we learn at school it is bound to fall flat. I would like to convey to you that if you have a choice between reconstruction and interpretation, try to wait. The interpretation you will always recognize because when you make it something goes through you, you go through an experience. When you make a construction it doesn’t cost you very much; you just tell them what you have learned in school.” So, minimize construction and maximize interpretation, was his advice.

Bergmann asked, “What accounts for the fact that psychoanalysis was a much more celebrated discipline a decade ago than it is now? It’s a sad way to end but I would like at least to give you my opinion about it. First, in a superficial way, nothing lasts forever. On the other hand, we have the comfort of knowing that nothing is lost forever so something will remain even though what it was will undergo change.”
Bergmann wondered if the change in status of psychoanalysis might be that in Freud’s time society was much more individualistic and psychoanalysis more welcome compared to today’s society that has many more social elements in it.

“Then there is the sad possibility that we did not succeed in creating enough good analysts. When one has been an analyst for a long time, as I have been, what strikes one is how many bad analyses take place. The fact that we have not yet succeeded in training good analysts with a reasonable certainty is something that we have to work on and improve upon,” he said.

When asked if his theoretical outlook on psychoanalysis had changed over such a long period time, Bergmann responded, “When I started out, I believed, like so many people, that psychoanalysis was a technique of therapy; but more than that, I was convinced that in some way it would change the world. That is no longer my belief. Psychoanalysis, for me, was a combination of technique and a messianic movement. The messianic has disappeared and the other one remains.”

When asked how he differs in his clinical work now compared to his work of several decades ago, Bergmann replied, “I hope I’m better.”

Martin Bergmann’s latest publication, The Unconscious in Shakespeare’s Plays, was recently listed on Amazon. To live to 100 is an accomplishment in itself. To still be practicing, presenting at conferences, and publishing books merits, at the very least, our admiration and attention. Bergmann’s name means “mountain man” or “miner,” both of which are good metaphors for his dedication to psychoanalysis and to life. He has lived long, and prospered.

Robert Marchesani, MSSc, LP, is a psychoanalyst in private practice, a laughter yoga leader, and a therapist and supervisor for teens, teachers, and counselors in New York City’s public schools.


Go to http://internationalpsychoanalysis.net/2011/03/08/february-17-2011-happy-belated-birthday-to-martin-bergmann/ for a tribute to Martin Bergmann’s 100th birthday with a recording on The Aging Analyst, the Aging Analysand, and the Aging Profession, as well as interviews of and essays by Bergmann.

**MEMBER NEWS**


Alice Winocour’s new movie draws its subject from the life of Augustine Gleizes, a young female servant born in 1861 whose seizures and hysterical symptoms were probably set off by the physical and sexual abuse that she had suffered in earlier years. Confined in the Salpêtrière hospital in Paris, she was treated by the great French neurologist Jean-Martin Charcot, who becomes in the movie a figure of both heroism and tragedy.

Both patient and doctor were remarkable individuals. Charcot had risen from a humble background to become world famous for his treatment of the mentally ill, and was particularly courageous in his fight against the Catholic Church’s stigmatizing of hysterics as women who had sinned sexually. Charcot married the heiress of a great fortune—played superbly by Chiara Mastroianni, daughter of Catherine Deneuve and Marcello Mastroianni—and she enabled him to entertain the literati of Paris in sumptuous fashion. They in their turn elevated him to the status of a great doctor and the representative of progressive reason.

Augustine eventually escaped the hospital in which she lived for ten years disguised as a man. She was never found and no further trace of her remains. The movie beautifully evokes the passionate dynamic between these three people and the uncanny quality of Augustine’s disappearance.

The idea of a movie about the relationship between Charcot and Augustine and the turbulences this created in his marriage is particularly apt because so much of what Charcot was doing with his hysterical patients was informed by theater and the nascent art of photography. A great deal of what we know about Augustine comes from the case notebooks kept by one of her doctors, Désiré-Magloire Bourneville. Bourneville was the main photographer of the hospital’s patients, but while he assisted Charcot in creating a remarkable iconography of hysterical seizures he also paid attention to what Augustine said during these attacks. Much of what he recorded indicates that Augustine had suffered considerable abuse at the hands of her brother and her brother’s friends during her adolescence and before her admission to the hospital. What Bourneville’s case notes also reveal is that at some time Augustine had fallen in love with a man in the hospital, probably a doctor, who had resisted her attraction to him. At one point, Augustine tried to leave the hospital, possibly to begin a life with this unnamed man. She was quickly apprehended and returned to the ward, although she soon became well enough to help look after other patients, a practice that was quite common among those women whose hysterical attacks diminished over time.

While the history of the Salpêtrière is unlikely to be familiar to most viewers, Augustine is well known in the literature on hysteria as the “star” hysterical among the extraordinary group of women whom Charcot treated in the hospital during the 1880s.

The subject of hysteria is, unsurprisingly, going to provoke some moments of Grand Guignol and melodrama but Ms. Winocour’s movie is graced by three fine performances by the French singer Soko, who plays Augustine; Vincent Lindon, who plays Charcot; and the aforementioned Ms. Mastroianni, who all clearly share their director’s passion for the period and the story.

With “Augustine,” Winocour, who has garnered praise for her short films and script collaborations, has made a remarkable debut on the international movie scene. She announced that her guiding statement while making the movie was Jacques Lacan’s comment that “the hysterical is a slave who is seeking a master to overthrow.” Winocour provides a richly detailed, historical context for the unfolding of a remarkable story of desire, seduction, and recovery, and I sense that a wider audience will find her depiction of hysteria far more interesting than the one provided by David Cronenberg in “A Dangerous Method.”

Unlike Freud and Jung, the figure, and certainly the significance, of Dr. Charcot will be unknown to most American viewers and I doubt they will have the expectations, suspicions, and perhaps prejudices that a movie focusing on Freud and Jung inevitably arouses. Instead, viewers will be intrigued by the fundamental mystery of hysteria and its capacity to overthrow the contemporary medical and scientific accounts of the relation between the body, memory, and psyche.

What is extraordinary about Winocour’s movie is that she has been able to represent both the reality of the symptoms of hysteria—the seizures, the imitation of sexual acts, the erotic attraction to and conflict with doctors and medical staff—and the degree to which the illness was also “performative.”

Most analysts know that Freud studied under and revered Charcot (his first son was named after him) but Freud’s reservation about Charcot was that he was “un grand visuel”—a doctor whose diagnosis was based on what he saw rather than what he heard.

Winocour does a splendid job of showing Charcot’s obsession with identifying the sequence of symptoms and his passion for organizing them in terms of a visual tableau or scene. He was, in one sense, like a theater or film director, and no doubt his “stars” knew that they would be loved by him if their illness increased his prestige. Charcot, at least subliminally, encouraged the women under his care to “perform” these crises in front of medical students and other doctors to support and confirm his own theory of the illness, but maybe the fame they accrued was an important part of their cure.

Later historians of psychiatry have, understandably, questioned the ethics of these performances because they are undeniably linked to the horrific history of the display and mockery of the
mentally ill. But despite the enigma of Augustine’s later life she was never completely forgotten. In 1928 Louis Aragon and André Breton published six photographs of her in the journal “La Revolution Surrealistic.” The feminist artist Mary Kelly also used photographs of Augustine in her work. Anna Furse’s play “Augustine (Big Hysteria)” imagines an encounter between Freud and Augustine when he was studying under Charcot. And in 2003 the philosopher Jean-Claude Monod made a short film called “Augustine” that attempted to re-construct in careful detail this extraordinary woman’s life story. While psychiatry has largely dismissed or perhaps repressed hysteria as a diagnostic category, Art has embraced it fully; and as this film reveals, sometimes the hysterical does manage to overthrow the master.

Mark Stafford is a practicing analyst and a member of Après-Coup Psychoanalytic Association and the Westchester Institute for Training in Psychoanalysis and Psychotherapy. He teaches the history of media arts at the School of Visual Arts and at Parsons The New School for Design in Manhattan. Stafford recently contributed to the additional materials for the DVD release of “We Need to Talk About Kevin,” directed by Lynne Ramsay and starring Tilda Swinton.

AUGUSTINE, OR THE UNDOING OF DR. JEAN-MARTIN CHARCOT
by Claire Beth Steinberger

“Augustine,” the French film directed by Alice Winocour could possibly be subtitled, “The Undoing of Dr. Jean-Martin Charcot.” The film depicts the renowned French neurologist as he applies hypnotism, aiming to cure Augustine (the beautiful actress Soko), his “splendid” adolescent patient, in Paris, 1895, at the Salpêtrière Hospital. Augustine’s left-sided paralysis and sexual (nervous) fits follow an “epileptic” attack while she is employed as a kitchen maid in the Charcot household. The story enfolds in the context of late nineteenth-century psychiatric science, particularly the study of hypnotism and the focus on “hysterical” women manifesting uncontrollable nervous systems (“grande hystérie”). The seriously engrossed Charcot (Vincent Lindon) tells his colleagues that they are “no longer in the dark ages where women like Augustine were burnt at the stake.”

Ultimately, and ironically, “Augustine” depicts a psychiatric “science” that although well-intentioned, finds itself at the crossroads of psychiatric circus and sado-erotic experimentation. The unfortunate Augustine is the victim, and as the unwitting “scientific” object, she is trapped by Charcot’s intensity and her own wish for mental relief. The film deals in graphic and literal terms, teetering on the edge of sado-sexual exploitation. The suspicious Madame Charcot serves as a witness to the enfolding drama.

This near-parody of pre-Freudian psychiatric history shows a phallic psychiatry at the cusp of the body-mind dilemma. Charcot applies hypnosis to gain access into his patient’s “brain” and the source of her (hysterical) symptoms. He is not yet considering ideas concerning unconscious motivation or intrapsychic conflict, a structural perspective found in a much advanced twentieth-century classical (Freudian) model. Charcot continues to examine “the physiological,” searching for the source of the florid symptomology. At one point, he aims to cure his patient’s left-sided paralysis with an evocative tool that sadistically tightens around her waist. The observing physicians are perturbed. In this sense, Augustine becomes a chicken about to have its head chopped off, a reference to an early scene that shows Augustine’s own troubling household task—the trigger to her epileptic fit.

Charcot’s relationship to Augustine is scientific and sexual as well as terrifying. One never knows what he will devise in an attempt to cure his patient. Ultimately, Augustine frees herself. Falling in love with Charcot, she recognizes her plight and runs away from the horrors of the Medical Academy. In the final scene, she enters the Academy with an observing stance, and a kind of unbridled power. No longer wishing to be hypnotized by Charcot, she saves him from the humiliation of his peers by feigning a hysterical attack. Charcot recognizes her motives and submits to his own erotic longings. When Augustine runs off at the end of the film she has the upper hand.

In spite of Charcot’s failings, he can be appreciated as a man dedicated to the idea of a science of human functioning and treatment. Early in the film, for example, we see him appalled by his household guests, the physicians speaking about Augustine in lewd and demeaning terms. He is quick to show his disgust: “This is not a circus.” He is, however, unaware of his own unconscious—the acting-out of “transference love” and the Doctor’s own erotic (and lewd) proclivities. In this way, Augustine depicts the rudimentary beginnings of psychoanalysis; before Freud’s genius takes hold, before he warns his colleagues of the erotic temptations that must be expected—and avoided (Freud, 1915, “On Transference Love”).

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 NPAP, ORI, Family Forensics Institute, and Training Institute for Mental Health.
The Roots of Violence: Wealth without work, Pleasure without conscience, Knowledge without character, Commerce without morality, Science without humanity, Worship without sacrifice, Politics without principles. Mahatma Gandhi

Was Noam Chomsky correct when he said, “See, people with power understand exactly one thing: violence.”? Is it about power? Actually, violence and aggression are two phenomena that became a part of our daily social and professional life. That is why understanding the neurobiological origins and the mind-brain interactions related to them is so important.

The consensus at one multi-disciplinary conference, which included experts in neurology, psychiatry, neuropsychology, trauma surgery, and other fields (Aspen Neurorbehavioral Conference, 2001), stated that: 1) Aggression can be adaptive, but violence is an aggressive act characterized by the unwarranted infliction of physical injury; 2) Violence can result from brain dysfunction, although social and evolutionary factors can contribute; 3) Neurobiological findings in violent brains are: frontal lobe circuit dysfunction, altered serotonin metabolism, and heredity.

Our brain, the material construct of our mind, works as a powerful, electro-chemical, network-based organ, amenable to changes both positive and negative because of its main three mechanisms—neuroplasticity (a life-long process triggered by constant changes in our external and internal environment), biofeedback (which works on a 24/7 schedule), and neurointegration (heavily based on the "wire together, fire together" concept).

The frontal lobes (especially the orbitofrontal cortices) normally act to regulate our limbic impulses (mainly from the amygdalae, which are involved in processing memories and emotional reactions like fear and pain). Another brain structure, the anterior cingulate cortex (ACC), is important in recruiting other brain regions in response to conflict (Davidson, Larson, & Putnam, 2000).

Violence can occur as a result of a dysfunction of the fronto-ACC-limbic network related to aggression and its regulation—when the “bottom-up” drives from the amygdalae cannot be tamed by the “top-down” processes from the frontal lobes and related structures.

Brower and Price (2001) found that frontal lobe lesions were associated with a 10% increased risk for violence and criminality in comparison with the rest of the population. Penetrating (like in the famous 1848 case of Phineas Gage) and non-penetrating traumatic brain injury (TBI) and dementia (especially fronto-temporal dementia, FTD) are associated with an increased risk of violence.

Another interesting finding is about the right brain pathology, which is associated with loss of moral behavior and affiliative traits such as warmth and empathy, especially in FTD and sociopathic behavior.

Today, we can distinguish two types of violence: a) affective, impulsive and purposeless, typical of acquired sociopathy (as with Phineas Gage) and related to orbitofrontal injury seen on structural imaging (Brower and Price, 2001); and b) predatory, premeditated and instrumental—typical of antisocial personality disorder and associated with orbitofrontal and amygdala dysfunction (Glenn and Raine, 2008).

Raine et al. (1998) studied 9 affective murderers, 15 predatory murderers, and 41 normal controls with PET scans. Both types of murderers had increased activity in the right amygdala, hippocampus, thalamus, and midbrain, but only affective murderers had decreased prefrontal cortical activity. The study showed that right limbic activation produced negative affect: Affective murderers have little control and act impulsively; predatory murderers exert control and commit premeditated murder. Later studies also supported dysfunction of the right hemisphere.

Regarding the role of neurotransmitters—we know now that serotonin inhibits violence, and catecholamines (like dopamine and norepinephrine) may enhance it (New et al., 2004). Dopamine and other dopamine-agonists (used to treat Parkinson’s disease) can trigger pathological gambling, aggression, and hyper-sexuality (Driver-Dunckley et al., 2003). Testosterone may influence aggressiveness, but is rather associated with dominance (Glenn and Raine, 2008).

Some violent people have impaired impulse control because of altered brain functions (in frontal lobe-limbic system circuits), and they are unable to act by the rules they have learned. Sapolsky (2004) even suggests that in cases of violent crime, the insanity defense should be expanded to consider the possibility of impaired volition (Filley et al., 2001).

Should we consider the defense “My amygdala did it”? This is still open for discussion.

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.
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“Reproduction in the Twenty-first Century: Psychoanalytic Perspectives,” this year’s annual conference from the National Institute for the Psychotherapies Training Institute (NIP), represented the culmination of NIP’s yearlong initiative dedicated to exploring psychoanalytic views on adoption, infertility, and contemporary family-making. As conference co-directors Steven Kuchuck, LCSW, and Hillary Grill, LCSW, described in their introductory remarks, NIP remains committed to expanding our understanding of how modern families are constructed, and to exploring the psychological ramifications of infertility, adoption, and reproductive technologies.

Diane Ehrensaft, PhD, opened the conference by orienting the audience to the various and complicated ways in which people are coming together to have children. In addition to birth mothers and fathers, there can be a complex matrix of potential participants in the creation of a child, including sperm and egg donors, and gestational carriers. Coining the term “birth other” to encompass all of the people involved in the process other than the intended parents, Dr. Ehrensaft examined the interpersonal and intrapsychic impacts these contributors have in the minds of a family. She asserted that psychoanalysis as a whole has been slow to incorporate the theoretical implications of these phenomena due to its reliance on the traditional oedipal triangle as the bedrock of child development. Instead, Dr. Ehrensaft argued for the widening of the triangle into an oedipal circle, in which all of the people who contribute to creating a child play some role in his or her fantasy life. The challenge for the parents of such a child is to maintain this circle through crafting a developmentally appropriate narrative that acknowledges the unique contributions of each participant.

Shifting gears to male perspectives on infertility, Philip Ringstrom, PhD, PsyD, spoke about the way men often feel left out of the process when a couple faces the prospect of infertility. In a moving examination of his own experiences as he and his wife struggled through repeated disappointments in their attempts to have a child, he gave voice to feelings that, at the time, felt too difficult to acknowledge to himself and impossible to communicate to his wife. He described the experiences of humiliation, betrayal, envy, and rage which men often dissociate from due to the psychically overwhelming nature of the fertility treatment process, and to the imperative they often feel to be a source of strength and support to their spouses. Dr. Ringstrom argued that many men need help understanding of how modern families are constructed, and to exploring the psychological ramifications of infertility, adoption, and reproductive technologies.

On September 12-14, 2014, a joint conference dedicated to the work of Jung and Lacan will be held at St John’s College, Cambridge, one of the oldest and most beautiful colleges in England.

The conference theme is The Notion of the Sublime in Creativity and Destruction, fitting for an event to be held at St John’s, which was attended by William Wordsworth in 1787. One hundred years after the outbreak of the Great War, which radically changed many of the Western world’s rational values and belief systems, four scholars and psychoanalysts from the Jungian and Lacanian disciplines are coming together to explore, through a depth psychological lens, the forces of creativity and destruction enshrined in the notion of the sublime. These four are Lionel Bailly (Lacanian psychoanalyst/Child and Adolescent Psychiatrist/Honorary Senior Lecturer at University College London), Bernard Burgoyne (Lacanian psychoanalyst/Emeritus Professor of Psychoanalysis at Middlesex University), Ann Casement (Jungian psychoanalyst/New York State Licensed Psychoanalyst), and Phil Goss (Jungian psychoanalyst/Lecturer at the University of Central Lancashire).

The aim of this event is to open up a dialogue between practitioners from these two vital psychoanalytic disciplines in the scholarly and inspiring setting of St John’s. The conference theme attracted much interest for its originality, and for its relevance to contemporary areas of academic and clinical research. The conference also aims to build on an initial exploration of the notion of the sublime arising from a conference hosted by the Wordsworth Trust in the English Lake District in 2011, which was put together by Phil Goss. In addition, Ann Casement had discussions in 2012 with Nancy Cater, owner, publisher, and editor of the US journal Spring, about the possibility of putting together a joint Jung/Lacan publication on the notion of the sublime.

The quincentenary of St John’s in 2011 was marked by a visit from the Queen and the Duke of Edinburgh. The impressive Dining Hall dates from 1528, and the Bridge of Sighs, connecting two Courts of the College, is one of the most photographed buildings in Cambridge. The organizers of the Jung/Lacan Conference have taken the Divinity School attached to St John’s for the plenaries, break-out sessions, bookstalls, and tea/coffee breaks. The refurbishment of this ravishing old building was completed in 2012 to the highest standard. The conference will enjoy the complete run of St John’s for accommodation for the duration of the event.
What a success! 2013 marks the second ACAP summer conference sponsored by our Trauma and Resilience Studies (TRS) program and hosted at Caldwell College, New Jersey. After 16 summer conferences at the Jersey Shore from 1992 to 2007, we had reservations about the change in venue and style of the event. From the laid-back beach experience to a more super-charged main event, we wondered who would sign up for a three-day conference in summer in the ‘burbs. The turnout was great, with at least one-third of the audience first-timers at an ACAP event.

What brought them? What held them? What’s next?
ACAP started developing its TRS program three years ago in response to a growing awareness that our clinical work and institute training has always had a focus on remediating traumatic reactions; our goal is to help people become more resilient in getting along in life despite setbacks. The past decade, which seemed to throw one traumatic event after another at us all, reinforced a review of the impact of trauma, its meaning and its role in psychoanalytic thinking. We connected with other professional groups in the trauma studies world and started to work, identifying the various types of trauma responses and current techniques for mitigating them, as well as our own.

As we built the TRS curriculum we recognized the need to separate the idea of a traumatic event from a traumatic response, and the importance of addressing the concept of resilience rather than simply studying the negative effects of adverse, overwhelming experiences. Our TRS conference evolved from this and ACAP’s commitment to Applied Psychoanalysis: a wish to share what we were learning and developing within the institute.

The three-day event was broken into blocks of multiple, small-group workshops, keynote events, dinners, and social networking. We started with a day of 15 workshop options, with topics such as: “Mindfulness-Awareness Practices to Promote Resilience and Self-confidence”; “Working With Grief and Loss: Countertransference Dilemmas”; “The Bully and the Avenger: Assessment, Prevention, Resilience”, and “Driven to Repeat: The Body Remembers.”

After the workshops we were most fortunate to have Patrick Donohue, JD, MBA, as our “Journeys to Resilience” keynote speaker at the conference opening night dinner. Mr. Donohue is the founder of the Sarah Jane Brain Foundation (SJBF). SJBF is an advocacy organization in the field of Pediatric Acquired Brain Injury. The foundation was founded in New York City in 2007 by Mr. Donohue, whose daughter Sarah was violently shaken by her baby nurse when she was just five days old, breaking four ribs and both collarbones and causing a severe brain injury. The Foundation’s mission is to advance knowledge of the brain and to change the world for Sarah Jane and the millions worldwide who suffer from the number one leading cause of death and disability for youth—brain injury. One of its primary goals is to fully fund and implement the National Pediatric Acquired Brain Injury Plan (PABI) Plan which creates a seamless, standardized, evidence-based system of care that is universally accessible for all children and young adults with a pediatric-acquired brain injury, regardless of where they live in the United States. Mr. Donohue held the audience spellbound by recounting the trail he has blazed, the enormous struggles in coping with the effects of the trauma, and his journey with many other families, researchers, and mental health professionals.

In this “Transformation Relationships” segment, Patricia Bratt, PhD, discussed “Creating an Emotional Safety Zone: Nurturing Resilient Children Through Play, Fantasy, and Exploration,” while Annette Vaccaro, LCSW, ATR-BC, talked about “Bridging Art and Psychoanalysis: Using Creativity to Pave the Road for Talking.” The panel discussion, led by Bratt and Vaccaro, included keynote presentations on psychoanalytic topics related to our theme, and an open panel-discussion session with members of the mental health or advocacy community who are spearheading programs helping victims, and those who work with them, repair and develop new resilience skills.

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In her introduction to *Defining Moments*, Lynn Somerstein says that psychotherapy is about change, and this book shows the many ways that therapists help their patients get better.

The book consists of vignettes and drawings by 11 therapists, some of them psychoanalysts and some who are not. Merle Molofsky begins the book with the case of a supervisee who only understood her patient when the therapist began to sing a song that came to mind as she talked about the patient.

Mary Giuffra writes of her search for the right space for herself after an unfortunate incident where her husband was mugged and hospitalized while they were traveling. She writes of the new roles she has taken on as the wife of a compromised man. Similarly, in another case of mugging, Linda Marks talks of how she decides to become a therapist after being mugged and almost raped in an alley. She went from being overpowered to finding power in helping others.

Claire Steinberger is determined to get her patient out of the hospital and she does so. She even helps him to find a fiancée. Claire shared the patient’s feeling of social isolation.

Cheryl Brown works with patients who have suffered abuse. Her adaptation in life was to feel the pains and needs of others, although at first she did not know how to create a boundary as others advised her. She uses somatic experiencing, yoga, and meditation with talking to teach the patient’s nervous system to regulate itself. In this way, Brown learned the importance of self-care.

Lou Hagood uses the patient’s dreams of his mother. He encourages the patient to dream of his mother and have a conversation with her as a way of letting her go.

Claire Haiman is a somatic experiencing practitioner and behavior therapist. After some soul searching, she asks her patient if she may place her hands on the patient: one hand over the kidney and the other hand on the shoulder. The patient felt it was an extension of therapy.

Susan Rudnick uses focusing, a technique that was developed by Eugene Gendlin. Rudnick wanted to give her patient a farewell gift and focusing enabled her to study why she wanted to give a gift. She decided to give her patient something of her own which had come from the community where her sister lived.

Marianne Gunther worked in hospice. She tells how she once worked with a Spanish patient. The patient did not speak English and Gunther did not speak Spanish; the only word they shared was “Si.”

In the afterword, Serge Prengel writes that what has changed is that therapy is an intersubjective experience. As we inhabit a space where it is possible for us to change, we contribute to making it a space where clients can change.

Margery Quackenbush teaches on Neuroscience and Psychoanalysis, and has lectured on The Humor Cure in Reversing Depression, and the Death of the Mother/Analyst.
IN MEMORIAM

JANE WHITE LEWIS - APRIL 7, 2013

Although most of Jane’s professional work was as a Jungian analyst in New York City and New Haven, after someone opined to her that Jungian therapy was an “elitist” pursuit benefiting a few wealthy individuals, she designed and taught a course for New Haven High School, teaching inner-city youth about Freud, Jung, group dreamwork, and dream enactment.

At the 1991 “Dreaming in Russia” conference, organized by Jungian analyst Robbie Bosnak, a coup and the fall of the Soviet empire upstaged the planned agenda. Jane proved as curious and knowledgeable about the larger social world as the private inner one. Her undergrad major was economics and she could fill in the psychological crowd on the political events in which we were unexpectedly immersed.

Trained in modern dance, Jane was a dynamic presence at Dream Balls, whether elegant in Mardi Gras masks and gowns or costumed as “the witch who eats babies” with her usually neatly coiffed long hair in wild disarray around a mangled, bloody doll. Jane and I often traveled together after conferences. She was an adventurous companion—lively, curious, funny—whether exploring Amsterdam nightclubs or flying over erupting Hawaiian volcanoes.

Jane endured the tragedy of losing 2 of her 3 sons—Rick and Ian died as young adults. Jane is survived by her husband, Jungian analyst Dick Lewis, MD, and their son Mark Lewis.

Deirdre Barrett, PhD, is an author and psychologist who teaches at Harvard Medical School. She is known for her research on dreams, hypnosis, and imagery, and has written on evolutionary psychology.

WALTER ODAJNYK - MAY 23, 2013

Walking into Walter’s office, my assigned low-fee supervisor in my first year at the Jung Institute in New York, I found a low-key, stolid-looking man who greeted me with a faint but distinct accent. He later told me he’d grown up in Europe in a family of German descent who had come from southern Russia, and at the invitation of Catherine the Great. He said he’d studied in Zurich, following a career as a professor of political science at Columbia University. Although a year of supervision followed, as well as two classes and a few meetings with him in social settings, that was about all I knew of him in the world of facts.

Of much more importance to me, and I believe to him, was one of his first questions to me in that first meeting: “So you’ve studied Zen Buddhism?” and he nodded toward my folder on the arm of his chair. “A bit,” I replied. The minimalistic and minimalizing answer in the manner of the Zen meditation school. “And you?” I asked. I’d begun to notice, via a sudden felt-sense, the energy of his “sitting meditation,” as it’s called. “Some,” he said, in the same diffident manner in which I had answered him. We laughed, and I told him I felt his practice, too, and later I found he’d had quite a course of Zen work for many years with the Roshi, Philip Kapleau. Walter’s clear and apparent Buddhist realization of emptiness and non-dualism pervaded our supervisory time, issuing out in that spacious openness in which there is no this or that; no one right way of doing psychotherapy, or of living one life, or of individuation; no way it’s supposed to be.

Walter later wrote a fairly important article and book on the relation of Jungian psychology and Zen, Gathering the Light. In analytical psychology, his passion was alchemy, and he brought that passion to his teaching of it, which often burst forth through his native restraint. He appeared to be a man of powerful, contained energy, so appropriate to the Rinzai Zen School in which he had studied. This coiled passion gave him a quiet air of great clarity and heart.

I feel it an honor and a privilege to have known and studied with Walter Odajnyk.

Gary Brown, LCSW, LP, is a Jungian analyst in New York. For more information, go to healingpoweroftheimage.com.

I came to know Jane White Lewis through the International Association for the Study of Dreams where we both served as Program Chair, President, and numerous other roles over the years. Jane was the most consistent emissary from the Jungian community to this eclectic assortment of Freudians, brain scientists, anthropologists, New Agers, and so on. Jane’s early talks explained principals of Jungian dreamwork, illustrated with examples from her clinical practice. She was especially interested in nightmares, arguing that Freud and even Jung had not sufficiently emphasized the potential power of interpreting terrifying imagery. Jane viewed with suspicion lucid dreaming, dream incubation, and nightmare re-scripting. I didn’t share her stance but enjoyed many lively, good-natured debates on these topics. I directed reporters to Jane when they inquired who could best articulate the argument against encouraging the waking ego to intrude on the realm of the unconscious. Altering nightmares might rob one of the chance to find out what they mean, she told them.

When dream researchers of a Jungian bent began to focus on “big,” “impactful,” or “numinous” dreams, Jane asked “What about their scrappy siblings—the little, trivial, boring, and forgettable dreams? Are they really so inconsequential?” and gave a presentation titled “In defense of ‘little’ dreams,” which argued that there were no dreams which did not deal in some way with deep, existential issues.

Deirdre Barrett, PhD, is an author and psychologist who teaches at Harvard Medical School. She is known for her research on dreams, hypnosis, and imagery, and has written on evolutionary psychology.

Jane endured the tragedy of losing 2 of her 3 sons—Rick and Ian died as young adults. Jane is survived by her husband, Jungian analyst Dick Lewis, MD, and their son Mark Lewis.

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could cost over $15,000. ASPA national recognition may be a financially realistic option that could address questions that arise via state licensing boards or state legislative leaders and committees, as ASPA is greatly respected in national accreditation and recognition circles.

ABAP’s Code of Good Practice, endorsed annually by accredited Psychoanalytic Members, Affiliates, and Associates, notes that a member “supports an accreditation process which is as efficient and cost-effective as possible...” Our leadership would like to think that such values are also incorporated at the institute/program level. Applicants for psychoanalytic training matriculate with large student debt from undergraduate and graduate degree programs. Due to professional and licensing realities, many candidates are in their midlife years.

The costs and duration of psychoanalytic educational programs can be daunting, especially for modest- and low-income students who have already suffered from rising college fees and stagnant wages in entry-level clinical positions. Institute leaders have expressed their concerns to On-Site Evaluators about recruiting applicants for psychoanalytic training, especially in terms of race, gender, and economics. Digital and distance learning may create more opportunity for recruiting and retaining students.

ABAP leadership is also aware of maintaining substantially equivalent standards to other accreditors in our field without adding significant burdens to our candidates and graduates. A number of On-Site Evaluators have heard candidates allude to economic stressors in this latest Great Recession, when it is often difficult to build a practice in a field where managed care makes analytical practice challenging. What do we say to potential applicants when they ask, “How long will training take?” “How much will it ultimately cost?” and “Will I be able to make a living as an analyst upon completion of training?” Any accreditation agency would encourage efforts to reduce costs of professional training without reducing the quality of such specialized training.

ABAP members are implementing changes to teaching methods for the public and training students. One accredited program has gone from offering weekly courses to a monthly training weekend, thus minimizing travel expenses while broadening recruitment possibilities geographically. A number of institutes have used internet technology for public programs, group supervision, distance courses taught by visiting faculty, and case colloquia. Having access to our “star clinician educators” can be a democratizing opportunity. The flexibility of online courses particularly benefits students who work full-time. Several institutes have “programs without walls,” operating from analytical offices or rented or shared space for classes, seminars, and conferences, thus reducing the cost of analytical training. A number of institutes invest in digital and online options for library resources as this saves on both budget and physical stacks in the library. Some faculties are revisiting the question, “How long does it take to discern a candidate’s analytical potential and competence—three, four, six, ten years?”

Psychoanalysis and the training of psychoanalysts is not a professional field that lends itself easily to digital and online learning with our bias towards the face-to-face, the interactive and dialogical, the deep and complex, the bipersonal field of transference and countertransference. We do not merely impart psychoanalytic skills but engage students in deeper questions and concerns about what it means to be psychologically minded and experienced analytically. We prefer the consulting room to the Cloud.

And yet, some programs have allowed a certain percentage of required hours of supervision, control, and personal analysis to be done by telephone, Skype, and other alternative technologies, and at times even with qualified supervisors and analysts from other schools of thought. All programs should have document-retention policies which delineate what files, transcripts, records, dissertations, and case studies should be retained over various periods of time. Following events such as 9/11 and Hurricane Sandy, recognition bodies and accreditors now require that such documents be stored in digital options such as the Cloud. The ABAP, Inc. Code of Good Practice also obligates this service agency to respect the institutional autonomy of programs as well as “to respect the rights, responsibilities, respective missions, goals, and objectives” of such programs.

For a decade and a half, ABAP has operated as a collegial community composed of different schools of thought; large institutes as well as small or younger programs; institutes with deep resources and those with limited resources. In this community of peers, we remain a mission-based accreditation agency that makes a clear distinction between what is required for accreditation and what is recommended for the improvement of an institute or program. This accreditation community is a place for the leaders in psychoanalytic education and training to realistically assess and discuss today’s challenges and options in our professional field. Encourage your training communities to get involved in professional accreditation so they, too, can think ahead of the curve in these challenging times as there is more discussion of professional education in our digital age!

For more information about the accreditation of psychoanalytic training programs, contact:

David J. Dalrymple, PhD, NCPsyA
Executive Director, Office of Accreditation
American Board for Accreditation in Psychoanalysis, Inc.
email: DalrymDMin@aol.com
office: 304-529-7848, cell: 815-519-8818
identifying and verbalizing these feelings in order to avoid unconscious enactment of them with their partners.

Galit Atlas, PhD, also took up the topic of male infertility, hypothesizing that it has not been examined extensively within the psychoanalytic field due to a cultural dissociation, an enacted disavowal of the entire phenomenon. Similarly, she challenged the audience to think about why women have served as the designated patients, generally being the ones to risk their health, enduring fertility treatments even when the physical problem lies in the man’s infertility. Dr. Atlas spoke of the powerful social forces that deny any perceived threat to a man’s potency and the anxiety that erupts when his sexual adequacy is in question. These cultural dynamics maintain a split in the social roles of men and women, keeping men from experiencing their vulnerability and from owning their own infertility.

Susie Orbach, PhD, next spoke to women’s quest for motherhood and the many associated meanings it holds in identity formation, feelings of self-worth, and sexuality. She focused on the fetishization of agency in which pain and loss are excluded from the expectable experiences of women who have been brought up to believe that they can have it all. In particular, Dr. Orbach focused on the intersubjectively constructed bodies of women and the new pressures they feel to be successful in the domains of both men and women, leading to the outsourcing of women’s bodies to accommodate reproductive demands and to the commodification of sex.

The daylong conference ended with a discussion among the entire panel, which touched on global themes of expectations, mourning, and loss. The panel agreed that the conference raised questions for further exploration and called on the psychoanalytic community to further investigate these important issues.

Rachel Sopher is the assistant director of NIP’s annual conference and associate editor of Psychoanalytic Perspectives. She is a psychoanalyst in private practice in Manhattan.

AUTHORS IN OUR MIDST

In Wrestling with Destiny: The Promise of Psychoanalysis, Lucy Holmes uses empirical evidence from neuroscience to argue that psychoanalysis can help people control their destinies. The book considers how destiny is linked to the repetition compulsion, and how free association in psychoanalysis can literally change the mind in ways that can help people reshape and take control of the future. Freud’s psychoanalysis is revealed here to be startlingly modern in its consonance with the latest findings in the study of the brain. Wrestling with Destiny was published by Routledge in April and is available at Amazon.

Lynn Somerstein’s book, Defining Moments for Therapists, was published this April by LifeSherpa. Somerstein’s aim was to capture the therapist’s evolving sense of self as it is shaped by our experience as active participants in a creative interaction. The book consists of first-person accounts by eleven therapists of some “Aha!” moments they had as they better understood themselves and why they do what they do.
Continuing Education Credit Opportunities

One-Year Program in Modern Psychoanalysis
Session I: Maturational Process: Early Developmental Failures
Monday 7:00-8:40 PM, September 16, 23, 30; October 7, 21, 28

Session II: Analytic Listening
Monday 7:00-8:40 PM, November 11, 18, 25; December 2, 9, 16
Instructors: Demetria DeLia, PhD, NCPsyA & Joan Hess, MA, NCPsyA

Each course carries 10 NASW-NJ Approved CE Hours for social workers, and 10 NBCC Approved CE Hours for counselors, marriage and family therapists, and art therapists.

Evolution of Basic Concepts: Psychoanalysis and Trauma
Instructor: Patricia Bratt, PhD
Thursday 9:30-11:50 AM, September 5 through December 25
20 NASW-NJ Approved CE Hours for social workers, and 20 NBCC Approved CE Hours for counselors, marriage and family therapists, and art therapists.

ACAP Graduation Event – Sunday, November 17, 2013

Look for the new One-Year Program in Trauma & Resilience Studies – January 2014!

TRS – Trauma and Resilience Studies Diploma Program
See www.trauma-studies.org for complete program description.

CENTER FOR MODERN PSYCHOANALYTIC STUDIES

CMPS congratulates Barbara D’Amato, faculty member at CMPS and NYGSP and Director of the Extension Division, who has been invited to speak at the Interdisciplinary Conference Dreams, Phantasms and Memories, at the University of Gdańsk, Poland, on September 19. She will join a host of international dream researchers, including Ernest Hartmann who will deliver the keynote address. Dr D’Amato will present her paper, “Writer’s Dreams,” which examines the influence of dreaming on the creative process. In particular, she examines the dreams of Sigmund Freud, Mary Shelley, and Robert Louis Stevenson.

The Extension Division of CMPS has many exciting events this fall:

• 2013-2014 Spotnitz interview Series Begins Sunday, September 29, noon. A year-long series of live interviews with early colleagues of Hyman Spotnitz and Founders of Modern Psychoanalysis. With Dr Evelyn Liegner and Sara Sheftel, PhD, LP.
From breakfast through days of workshops, dotted with breaks for lunch, networking, and receptions, conference participants got to know one another, started to look differently at issues they cope with in their everyday work, and learned some innovative techniques for making like a bit easier for themselves and their clients.

What held them with ACAP for three days, dealing with one difficult topic after another? Participants were pleased to be able to acquire 21 CE hours while attending a lively event. Perhaps the excitement of exploring new ideas that they could take back and start using immediately was compelling, too. It was the “Aha!” moment one experiences seeing an old and daunting situation from a new perspective. And it was certainly the contagious enthusiasm of the entire ACAP community, and the welcoming, safe environment in which to talk freely about these challenging issues without feeling too vulnerable.

What’s next for 2014? The Conference Committee is back in gear, reviewing and planning. One part of the plan is our follow-up process, and offering several of the workshops as individual events, each providing CE credits, throughout the 2013-2014 academic year. Summer 2014 will see us back at Caldwell in July, with new workshop topics as well as guest speakers for the Journeys to Resilience and Transformational Relationships segments. Before then, spring 2014 will mark the beginning of the One-Year Program in Trauma & Resilience Studies. Look for dates and details for all ACAP events at acapnj.org and trauma-studies.org.

Patricia Bratt, PhD, a member of the NAAP Board of Trustees, is a psychoanalyst practicing in NYC and Livingston, NJ. She is Director of Development and Director of Trauma and Resilience Studies at ACAP. She is a consultant for hostage negotiation and Critical Incident teams, and developed ACAP’s CISM team serving 3,000+ victims of the 9/11 tragedy. Dr. Bratt has been a faculty member at several universities and psychoanalytic institutes, and is the author of articles on technique and therapeutic field; group dynamics; relationship stress; resilience building; and treating the memory-impaired and trauma victims.

THE HARLEM FAMILY INSTITUTE

The Harlem Family Institute is about to submit its application to New York State to register its psychoanalytic-training program as licensure-qualifying. This will allow the Institute to accept unlicensed applicants for psychoanalytic training. HFI is also in the final weeks of preparing its self-study to submit to the American Board for Accreditation in Psychoanalysis for national accreditation.

NATIONAL INSTITUTE FOR THE PSYCHOTHERAPIES

NIP Series on Contemporary Family Making Begins Second Year

The National Institute for the Psychotherapies has launched the second year of its educational series Psychoanalytic Perspectives on Adoption, Infertility & Contemporary Family Making. This series uses a psychoanalytic lens to explore a range of topics, including fertility challenges, the impact of new reproductive technologies, use of gestational carriers, same-sex parenthood, single parenthood by choice, adoption, and the choice to be child-free. Offerings in this second year provide a more intensive look at the issues through multi-session seminars as well as supervision and study groups. A special issue of NIP’s journal Psychoanalytic Perspectives will also be devoted to contemporary family making, as a companion piece to last year’s adoption issue.

The series is led by Hillary Grill, LCSW, faculty member and supervisor at NIP and the Institute for Expressive Analysis, and a senior editor for Psychoanalytic Perspectives. Ms. Grill is also the author of articles and the book Dreaming for Two: the Hidden Emotional Life of Pregnant Women.

To learn more about the series, visit NIP at nipinst.org.

Westchester Institute for Training in Psychoanalysis and Psychotherapy

Recent Appointments at WITPP

Mark Stafford, LP, has been appointed Director of Studies and Janet Capolino has been appointed Director of Operations.
# PSYCHOANALYTIC COMMUNITY CALENDAR

## SEPTEMBER

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<tr>
<th>Date</th>
<th>Event</th>
<th>Location/Website</th>
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<tbody>
<tr>
<td>7</td>
<td>A Woman’s Belly: Pandora’s Box or Holy Grail? (workshop)</td>
<td>CGJung-Chicago, jungchicago.org</td>
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<td>8</td>
<td>New Ideas in Psychodynamic Technique (lecture)</td>
<td>ACAP, acapnj.org</td>
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<td>8</td>
<td>Open House</td>
<td>NJI, njinstitute.com</td>
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<td>8</td>
<td>Psychotherapy in the Digital Age (Conversation &amp; Open House)</td>
<td>Institute for Psychoanalytic Studies, ipsnewjersey.org</td>
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<td>8–10</td>
<td>Association of Specialized and Professional Accreditors (semi-annual meeting)</td>
<td>ASPA, aspa-usa.org</td>
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<tr>
<td>17</td>
<td>Saturday Dreamwork Seminar; Gestalt Associates</td>
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<td>17</td>
<td>Open House</td>
<td>CMPS, cmps.edu</td>
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<tr>
<td>18</td>
<td>Introductory Gestalt Experience (workshop); Gestalt Associates</td>
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<td>20</td>
<td>The Individuation Struggle as Reflect-ed in the I Ching and the Bible (seminar); The Jung Club, thejungclub.com</td>
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<td>20–21</td>
<td>Portmanteau Words (workshop); Apres-Coup</td>
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<td>21</td>
<td>Pathways to Analytic Change (scientific meeting); NJI</td>
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<td>25</td>
<td>Gestalt Group Therapy Workshop; Gestalt Associates</td>
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<tr>
<td>27</td>
<td>Macbeth: Shakespeare, Verdi, and Freud: A Multi-Media Opera Lecture; CMPS</td>
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## OCTOBER

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<tr>
<td>1</td>
<td>Gestalt Therapy: Basic Concepts &amp; Interventions (5-wk series); Gestalt Associates</td>
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<td>4</td>
<td>Resilience Skills in Adolescence: Irresistible Urges, a Hyper-drive Brain, and Vulnerability to Trauma (lecture); ACAP</td>
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<tr>
<td>4 &amp; 25</td>
<td>The Meaning of Attunement in Countertransference &amp; Psychoanalytic Technique (scientific paper); CMPS</td>
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<td>7–17</td>
<td>Pacifica at Eranos: The Legacy Tour (public program); Pacifica Graduate Institute, pacifica.edu/eranos</td>
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<td>11</td>
<td>Decoding the Tablecloth (lecture); CMPS</td>
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<td>15</td>
<td>Open House</td>
<td>CMPS</td>
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<td>15</td>
<td>Alice in Cyberland (breakfast seminar); CMPS</td>
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<tr>
<td>18</td>
<td>In So Many Words (film/discussion); CMPS</td>
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<tr>
<td>19</td>
<td>Adapting to the Changing Scene in the Practice of Psychoanalysis and Psychotherapy (scientific meeting); NJI</td>
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<td>20–24</td>
<td>Psyche and the Sacred (public program); Pacifica Graduate Institute</td>
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<tr>
<td>22</td>
<td>Open House</td>
<td>CGJung Institute-NY, junginstitute.org</td>
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<td>23</td>
<td>Assembly ofPsychoanalytic Institutes Meeting; ABAP, abapinc.org</td>
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<td>25–26</td>
<td>The Subject’s &quot;Being in Three&quot; and Its Errancies (workshop); Apres-Coup</td>
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<td>26</td>
<td>Violence and Its Denial (annual conference); NAAP</td>
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<td>31–11/2</td>
<td>Transience and Permanence (conference); IFPE, ifpe.org</td>
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## NOVEMBER

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<td>1</td>
<td>Quantum Physics and Psychology (seminar); The Jung Club</td>
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<td>1</td>
<td>Educator’s Workshop (evening seminar); CMPS</td>
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<td>7–10</td>
<td>Expressive Therapies Summit (conference); expressivetherapiessummit.com</td>
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<td>8</td>
<td>The Night Is Not So Black (presentation); Apres-Coup, après-coup.org</td>
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<td>8</td>
<td>A Night Out (play/Q&amp;A); CMPS</td>
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<td>9</td>
<td>The Frenzy of the Fathers (workshop); Apres-Coup</td>
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<td>9</td>
<td>Saturday Dreamwork Seminar; Gestalt Associates</td>
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<td>10</td>
<td>&quot;Everything you always wanted to know about Psychoanalysis&quot; (panel discussion); ACAP</td>
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<td>10</td>
<td>On the Effects of the Psychoanalytic Act (presentations); Apres-Coup</td>
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<td>12</td>
<td>Open House</td>
<td>CMPS</td>
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<tr>
<td>15</td>
<td>Working with Grief &amp; Loss: Countertransference Dilemmas (lecture); ACAP</td>
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<td>17</td>
<td>From Vienna to Hollywood (documentary/discussion); CMPS</td>
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<td>22</td>
<td>An Evening with New Books in Psychoanalysis (interview); CMPS &amp; NYGSP Student Associations, CMPS</td>
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<tr>
<td>24–25</td>
<td>The Wanderings of Transmission (conference); Apres-Coup</td>
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## DECEMBER

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<th>Date</th>
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<tr>
<td>7</td>
<td>Annual Conference; CMPS</td>
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<tr>
<td>8</td>
<td>Holiday Jazz Celebration; ACAP, acapnj.org</td>
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<td>10</td>
<td>Open House</td>
<td>CMPS</td>
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