

NAAP News

UNITING THE SCHOOLS OF THOUGHT

World Organization and Public Education Corporation - National Association for the Advancement of Psychoanalysis

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What is the Future of Psychoanalytic Education?

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Winter 2008

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NAAP News

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Douglas F. Maxwell

Executive Editor:

Kirsty Cardinale

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Elliott Hom

Art Consultant and Cartoonist:

Robert Quackenbush

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Unless 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.

I hope you all had a Happy New Year. We are looking forward at NAAP to a rewarding and successful 2008.



Douglas F. Maxwell

On a serious note, our President Elect, Gil Bartlett, has submitted his resignation both as President Elect and as a member of the Board of Trustees, citing personal reasons. On behalf of the Board and the membership of NAAP, I want to personally thank Gil for his hard work and service to the organization and I wish him well in the future. At the December meeting, the Board of Trustees voted to name Past President Jennifer Harper the new President Elect. I am thrilled that Jennifer has agreed to take on another term as President at such short notice and at a time when there are still many vital issues to deal with.

NAAP is continuing its legislative efforts using all available resources. We are working with our lobbyists on how best to promote our goals of making the legislation more palatable for our member institutes and individual members. We are also continuing to moni-

tor the third-party insurance reimbursement situation, and we are exploring the possibility of hiring a federal lobbyist to advise us and promote our interests.

The psychoanalytic exam is approaching its final stage of preparation. We have scheduled a training date for any member who wishes to be trained in writing exam questions. It will take place on Friday, March 28 from 10am to 6pm at the NAAP office. Any member interested in being trained in this important ongoing function should contact Executive Director Margery Quackenbush to arrange to attend the meeting.

Saturday, April 12 is the date set for the annual Leadership Luncheon which will take place at noon at Moran's on 19th St and 10th Ave. And on Sunday, April 13, all members are invited and encouraged to attend the Annual Meeting at the Washington Square Institute from 3 to 5pm, which will be followed by a wine and cheese reception. We look forward to seeing many of you there.

Douglas F. Maxwell

A CALL FOR PRESENTATIONS

Workshop Proposals for NAAP's Annual Conference in October 2008:

"Listening in the Age of Google: Clinical Perspectives and Social Action."
Please send a cover letter with your name and contact information and a workshop proposal of about 100 to 150 words. Submissions must be received by June 1, 2008.

Please submit to the NAAP office at 80 Eighth Avenue, Suite 1501, New York, NY 10011 or by e-mail to naap@naap.org.

SAVE THE DATE

Sunday, November 16
The Future of Psychoanalytic Education Conference:
Innovation and Preservation

Keynote Panel: Theodore Jacobs, Irwin Hoffman, Paola Mieli

More information to follow!

Last December, analysts from around the world and throughout the United States came together in a historic conference, *The Future of Psychoanalytic Education*, held at the Lycee Francais in New York City.

For the epigraph of chapter four, "Central Functions in Psychoanalytic Training" in his book *Hate and Love in Psychoanalytic Institutions*, keynote speaker Jurgen Reeder chose Freud's statement about psychoanalysis and the impossible professions:

"It almost looks as if psychoanalysis were the third of those 'impossible professions' in which one can be sure beforehand of achieving unsatisfying results. The other two, which have been known much longer, are education and government." (Freud, 1937.)

There was no law governing psychoanalysis and the education of its candidates in Freud's day as there is today. The fact that education and government survive as impossible professions may give us hope (and some company), as well as a pang of despair, as we settle into this reality. Now, government is involved with psychoanalysis and its education. How does our profession tolerate unsatisfying results especially if we know this beforehand? How does education? How does government?

In his address "Ethos and Care: Themes for Reflection Upon the Future of Psychoanalytic Education," Reeder spoke about a need for change, for renewed self-reflection, and about professions as vocations or callings, "a good associated with a spirit of equity, honesty, altruism, and care." At the heart of his address is the spirit of psychoanalysis, which has survived cultural as well as professional differences and complaints. So have government and education!

Addressing the controversial distinction between psychoanalysis and psychoanalytic psychotherapy, Reeder noted, "As things look today, psychoanalysts spend most of their time seeing clients one or two sessions per week. Psychoanalysis four to five times a week – or what is usually referred to as standard or 'full' psychoanalysis – has become considerably [rarer]." Yet there are institutes that uphold the minimum of four-weekly sessions, at least for training. For some, one session per week can hardly contain all of the dreams, reflections, experiences, and questions – in short, the need to talk in 45-50 minutes once every seven

days. For others, 45-50 minutes once a week is all the contact, both with the analyst and with their unconscious, they can tolerate. The decision is also said to be determined by finances and time.

Reeder recognized the importance of the spirit in which psychoanalysis is conducted, moving away from such concrete notions of time as constituting the frequency of sessions. Rather, he advocated for what might be called the frequency of the session itself.

"The psychoanalytic ethos is a vital aspect of our work,



Robert Marchesani and Jurgen Reeder

whether we see our clients one time or five times a week. Therefore, as long as clinical practice is guided by psychoanalytic understanding, psychoanalytic theory, and psychoanalytic values, I regard it as 'psychoanalytical.'"

The very use of the term "psychoanalytic psychotherapy" suggests that psychoanalysis is a form of psychotherapy. Freud himself writes about "psychoanalytic therapy" in his paper *On*

Psychotherapy (1904). If psychoanalysis is not therapeutic to the psyche in the broadest sense, what is it?

Responding to the debate that ensued during a discussion about frequency of sessions, Pamela Armstrong-Manchester read the following from Freud regarding transference and resistance: "Any line of investigation which recognizes these two facts and takes them as the starting point of its work has the right to call itself psychoanalysis, even though it arrives at results different from my own (*On The History Of The Psychoanalytic Movement*, 1914).

Reeder spoke of the psychoanalyst as the "keeper of the setting" which Jennifer Harper, president-elect of NAAP, addressed in her response: "The psychoanalytic task that I believe is worthy of our collective focus is that we are keepers: of silence and relatedness. This is badly needed space in the world in which we live." Harper elaborated: "Where we are and where to go from here has far-reaching implications for the evolution of our profession and for how we offer the particular spaces that we keep, for inti-

mate self/other reflection. Currently, there is little that compares with psychoanalysis in its unique formula for cultivating silence and relatedness.”

And it might be relatedness which speaks to the importance of the subtitle of the conference, *Together Everyone Achieves More* (TEAM). Not only was it a plea for a collaboration of the otherwise separate and separated schools of psychoanalytic thought and their associations, professional and otherwise, it was also a plea for a reason to consider psychoanalysis itself as a joint venture, a collaboration where two may create more than one could without the



Jurgen Reeder and Jennifer Harper

Other. But where there is collaboration there is conflict, which Reeder sets up in the title of his book, *Hate and Love in Psychoanalytic Institutions*.

“Why did you put hate first?” I asked Reeder after his keynote address. Reeder paused, smiled, and said, “Because there’s more hate than love.” He then added a second thought, “I think it may have had more to do with marketing.” If so, does hate sell more than love these days? There was a time when love sold more: consider psychoanalyst Eric Fromm and his international bestseller *The Art of Loving* (1956).

If the opposite of love is indifference, not hate, there is certainly room for both on the same page. In his book, Reeder writes, “Hate is, of course, a close neighbor of love, and they demonstrate some similarities, both surprising and terrifying. Freud said of love’s instinctual energy that it is afflicted with a degree of ‘adhesiveness,’ making it reluctant to let

go of objects once chosen. Even though the fact was never pointed out by Freud, the same seemingly applies to hate, which will frequently evolve into an ardent passion, a symptomatic madness that tends to bind the subject in a common fate with a fellow human being or sometimes a social institution or even an idea.”

In his address about the personal relevance of metapsychological reflection, Reeder clarified his conviction that “philosophy is one of the very best discussion partners for psychoanalysis to get involved with.” It may come as no surprise, then, that the first psychoanalytic studies degree program in a U.S. university was housed in the department of philosophy at the New School for Social Research, under the leadership of Richard J. Bernstein, author of *Freud and the Legacy of Moses*, who taught Freud and the philosophers with as much passion as respect for both.

Reeder proposed that psychoanalysis be considered a craft and not a form of applied science. “A highly sophisticated craft, at that,” he added, “with an accompanying discipline that can stand up to comparison with some of the highest achievements when it comes to interpreting and understanding the human condition.” Furthermore, he called for more vigilance in recruiting students with a scholarly attitude, “beside a knack for the clinical craft” of psychoanalysis in our institutes.

And this particular craft, Reeder noted, is a method that is “carefully designed to help people whose inner conflicts hinder them from leading a good life. The discipline is a form of contemplation necessary for the method in the craft to function properly and to develop. In addition to that, we can confidently assert that the psychoanalytic experience is a valuable gift to our culture.”

Even in its impossibility, the value of psychoanalysis, like education and even government, may best be understood if we consider the words of the animated cartoon film pioneer, Walt Disney: “It’s kind of fun to do the impossible.”

Robert Marchesani, MSSc, LP, is the former editor of NAAP News and The Psychotherapy Patient Journal and Book Series for Haworth Press. He is dean and executive director of the Westchester Institute for Training in Psychoanalysis and Psychotherapy in Bedford Hills, NY, and he maintains a private practice in New York City.

**Photos courtesy of Dee Clark-Campbell*

THE FUTURE OF PSYCHOANALYTIC EDUCATION: PSYCHOANALYSIS, UNIVERSITIES, AND THE NEW CULTURAL WORLD

by Frederick Feirstein

I've been asked to contribute some ideas about the future of psychoanalytic education after an inspiring two-day conference in which almost every speaker seemed genuinely open-minded about the need to reconcile our differences and reactivate our movement. Some of the discussion had to do with different ways of fighting for recognition in a society that is indifferent to what we do and is ignorant of our clinical work and our century-long literature.

Here I'd like to focus on the need to find ways to educate the general public about how long-term treatment can help them and how cognitive behavioral therapists and "coaches" lure people to them by promising them quick, HMO-supported fixes.

What kind of society would even be attracted to unhelpful pop therapies that dumb down our methods and language? Only a non-introspective society, unaware or discrediting of the power of the unconscious and the way it forces the repetition-compulsion. We are dealing with a workaholic society addicted to the Internet and television, one that takes no time to think about much else other than celebrity and schemes about making money. It perceives as anti-democratic high art, which is a hierarchy of talent, but accepts hierarchy in sports. Most importantly, it's a society that has been miseducated in an anti-humanistic university system which bores, confuses, and angers its students. That system for thirty years has been highly politicized largely by Marxists in jeans who profess a manipulative Puritanical Political Correctness and often the most obtuse theorizing of postmodernists – especially the deconstructionists and cultural relativists (though Einstein warned against applying his theory of relativity to culture).

That system announces it is "revolutionary" but it is actually 1960's-style counter-culturalism rigidified into just another form of conservative academicism. Of course, this is nothing new. As we have seen in Napoleonic France and Stalinist Russia, in every revolution content changes but the structure of what's revolted against remains the same – rigidly dictatorial or bureaucratically dictatorial.

Since this societal revolution turned academic in the Western World, the content of what is being taught has narrowed and become even ludicrous. What once had a flexibility somewhat open to psychoanalysis (especially in the golden days of liberal European émigrés and the start of the New Left) has become a rigid structure in which the art of psychoanalysis, like the other high arts, has been shut

out by tenured radicals who, when young, talked freedom but tellingly carried around the little red book of Chairman Mao and now welcome Iran's Ahmadinejad and the anti-semitic Tom Paulin to speak of how the Jews of Brooklyn should be exterminated. (This phenomenon of simultaneously declaring one's support for freedom while idealizing dictators is the subject matter of another essay.)



Frederick Feirstein

Here I'd like to address what can be done and has been done with such a system and how to make what was once our cultural and referral base – universities and their ancillary freelance intellectuals – once again open to the art of psychoanalysis. I am offering the Expansive Poetry movement, a movement not only in poetry but in representational painting, sculpture, and tonal music, as a model.

In the 1950's and early '60's, before this shift from the flexible true liberalism's and the Old Left's encouraging of psychoanalysis to the later New Left's demeaning of it (and flexibility in all the arts) took place, Lawrence Kubie, especially in *Neurotic Distortions of the Creative Process*, defined health simply as flexibility and rigidity as pathology. If he were alive today he would have us treat the rigid academic system as another pathology and to try for its and our own sake to find ways to make it more flexible and return it to welcoming our clinical art and cultural leadership.

When the Expansive Poets reached their artistic maturity, they found that the range of their art was rigidly frozen, freezing out all but the short, free-verse, imitative Confessional poem (I then wrote that it belonged on the couch) and the brief journal-like lyrics narrowly imitative of Dr. William Carlos Williams. Gradually, by the example of their published poems and heated criticism, these poets slowly lit up the curiosity of once-lively scholars and critics, and the large numbers of conformist creative-writing workshop poets. People became attracted to the movement's combining abandoned style – meter and rhyme – with colloquial diction (which had never been abandoned in rock and rap music). They became attracted to the broader content and vision of our narrative and dramatic poems which

they couldn't get in the brief free-verse quotidian lyric.

As for their criticism, they wrote plentiful essays and gave many talks which countered the preponderance of obtuse theories about genuine literary criticism. They called for the re-opening of poetry criticism to the actual work of the masters of form and narrative in poetry. Some of those who could read what amounted to postmodernist literary gibberish countered it with solid arguments or satires such as Paul Lake's little essay in which he had the serial killer Jeffrey Dahmer physically deconstruct the icon of postmodernism, Jacques Derrida.

As the literary world and some of the academic world took interest in their work, the Expansive Poets were able to get a real platform by becoming editors of the three most influential literary journals: *The Kenyon Review*, *The Hudson Review* and *Poetry*. Essays and books about their work began to come out and finally English Departments found themselves making their work required reading.

If we psychoanalysts do something similar – as some of us have begun to do – we might regain our base in the all-important universities and with the ancillary freelance critics. With such a base, we might find ourselves becoming

again not only the most important practitioners of treatment, but be looked to as cultural leaders as well. That the liaison with a few universities has begun to happen can be seen in my own institute NPAP's tie-in with the philosophy department of the New School and N.Y.U.'s Asian/Pacific American Institute. I have learned from members of the NAAP Board that this is also beginning to happen in other institutes around the country.

On a closing note, I'd like to make a pitch for what perhaps wrongly has been called "lay analysis" in the time of the medical model. Half of the members and students at NPAP are from other fields in the Humanities. Once such people begin lecturing and writing for the general public about psychoanalysis from their experience in their other fields, then perhaps we will become part of a new *zeitgeist*, which in the rubble of the past Thirty Year Cultural War includes a fascination with the unconscious. Who knows, eventually psychoanalysis might again become what W.H. Auden in 1939 called "a whole climate of opinion."

Frederick Feirstein is a controlltraining analyst and supervisor at NPAP and a Board Member at NAAP. He is one of the co-founders of Expansive Poetry. His eighth book of poems, Fallout, is forthcoming from Word Press.

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CONTEMPORARY PSYCHOANALYTIC EDUCATION: ANALYZING THE CHALLENGES AND PROPOSING SOME CHANGES — A ROUNDTABLE AND “UMBRELLA PANEL”

by Norman A. (“Drew”) Clemens, Judith Logue, and Estelle Shane

Introduction

Our psychoanalytic education, with all of the conflicts and controversies among our institutes and societies, reflects, among other things, the legacy of Sigmund Freud's personal ambivalence about being a physician.

Freud wrote, “after forty-one years of medical activity, my self-knowledge tells me that I have never really been a doctor in the proper sense. I became a doctor through being compelled to deviate from my original purpose; and the triumph of my life lies in my having, after a long and round-about journey, found my way back to my earliest path” (*The Question of Lay Analysis*,” SE XX, p.253). Freud was more interested in the “riddles of the world” and in “contribut[ing] something to their solution.” He also believed patients were best helped if he carried out his task “coolly and keeping as closely as possible to the rules” (ibid p.254).

Taking the form of a dialogue with an impartial person, later identified by Freud as a public official with whom he had spoken on behalf of Theodor Reik, Freud articulated two basic propositions, still valid today, in favor of permitting non-medical people to practice analysis (*Freud: A Critical Re-Evaluation of His Theories*, p.231)

First, Freud argued, psychoanalysis is a branch of psychology, “not a specialized branch of medicine” (SE XX, p. 252); it “falls under the head of psychology; not of medical psychology in the old sense, or of the psychology of morbid processes, but simply of psychology” (Ibid). Freud added: “The possibility of its application to medical purposes must not lead us astray” (ibid).

Many of Freud's followers were opposed on this point, although Freud referred to their position as a resistance or as an attempt at repression. He called this opposition “the last mask of the resistance against psychoanalysis, and the most dangerous of all” (*The Life and Works of Sigmund Freud*, p.298.).

Second, Freud believed that no-one should practice analysis who has not acquired the right to do so by a particular training. “Whether such a person is a doctor or not seems to me immaterial” (Freud, SE XX, p.233).

While Freud granted that medical training is significant, especially for questions of differential diagnosis, he argued that the demand to add psychoanalytic training to the

already long and burdensome medical training is neither economically justified nor scientifically required.

Freud criticized his American medical colleagues for their resolution against lay analysts, which “based ... essentially ... upon practical reasons, appears ... nevertheless to be unpractical” (SE XX, p. 258). Despite Freud's position, until the 1988 lawsuit settlement between psychologists and social workers outside the American Psychoanalytic Association, the hegemony of medicine in American psychoanalysis persisted. Comparable (and contentious) controversies about the proper background and training of analysts continue to divide the field.

Freud's legacy of institute fractions and mergers, quarrels and rapprochements are legend. So it is a rare occurrence for our warring groups to meet in the same place at the same time to talk with one another.

With this in mind, Judith Logue, Chair of the Roundtable, proposed her “wild idea” for an ecumenical program of leaders of some of the major psychoanalytic groups in the United States today. This idea was expanded by Jane Hall, Arnold Richards, and the conference organizing committee into an “umbrella panel” with three additional members. The result was a diverse panel of twelve psychoanalysts that included four members with medical degrees, six with Ph.D. degrees, two with Masters of Social Work degrees, an attorney with an LLD, and an English educator with a Ph.D. Four members were trained in institutes of the National Association for the Advancement of Psychoanalysis (NAAP), and three are certified members of NAAP. All have taught, participated in organizational psychoanalysis, published, and practiced for many years.

The Roundtable

This historic event, The Future of Psychoanalytic Education, featured plenary speaker Jurgen Reeder, from Sweden, who opened the symposium. Dr. Reeder set the direction with his plea for “Ethos and Care.” He called for a change toward love, care, and creativity, and contact with the real world, rather than hidden agendas, opaque centers of power, remoteness, and disrespect for candidates in our educational systems.

The “Roundtable” of representatives from major psychoanalytic organizations in the United States provided the conference finale, initiating an ecumenical dialogue among analysts

of all stripes speaking from multiple experiences and points of view. By addressing contemporary challenges and proposing changes in psychoanalytic education, these leaders created a lively exchange among themselves and their audience.



Judith Logue

Judith Logue asserted that with their combined knowledge, backgrounds, and ongoing experience, the group encompassed a complete continuum of psychoanalytic perspectives.

The group addressed three major challenges:

- How do we inspire and influence or attract more candidates and support our members when we value inclusion?
- How do we retain our independence while we emphasize collaboration?
- How do we maintain our standards and remain all-inclusive?

Lynne Moritz, President of APsaA, observed that the hurt and hostility of the past 70 years – still present with us today – impede our progress. She affirmed our need to collaborate, especially in promoting educational research. Rather than maximizing singularity, Dr. Moritz urged us all to get past fractionizing and “fractious-izing” and to support APsaA as “a center that holds.” With the invitation, “Join us. Come with us. Help us,” she called on those present to “heal the wounds” and pool our strengths and talents to achieve a more hopeful future.

David Ramirez, Director of Swarthmore College Psychological Services, spoke in favor of increasing experiential aspects of a psychoanalytic education. To demonstrate the educational practices he had found valuable in his training at a modern psychoanalytic institute, he asked panel members to log on index cards all their questions, passing feelings, criticisms, and thoughts stimulated by what he was saying. In this exercise, he demonstrated the value of here-and-now reactions to psychoanalytic education, in addition to the formal, didactic aspect of institute courses.

Carola Mann, Deputy Secretary General of IFPS, focused on factors other than obvious considerations, such as cost and length, that discourage potential candidates from intensive psychoanalytic training. She critiqued fundamental deficiencies in our curricula and contended that if psychoanalysis is to regain its relevance, it must take greater account of changes in the culture, going beyond “Western” attitudes in

approaching development, gender issues, and mind/body interactions. She argued that institutes should foster an attitude of inquiry, of “not knowing,” and of thinking “outside a theoretical box,” in order to apply psychoanalytic knowledge in a variety of areas beyond the consulting room.

David Downing, President of IFPE, stated that if psychoanalysis is to survive, psychoanalysts must reposition themselves within an inclusive community of scholars and ecumenical debate. Urging psychoanalytic institutes to consider affiliating with universities, he strongly argued for preserving the integrity of the profession and the free development of its students, in the contemporary context of those who would denigrate it or constrain it within the paradigm of the health care-industrial complex.

Sherry Katz-Bearnot, President of the American Academy of Psychoanalysis and Dynamic Psychiatry (AAPDP), works with physicians and trainees, teaching the importance of psychoanalytic principles. She emphasized the critical need to educate physicians at the earliest stages of their training, when they are learning to become sensitized to the doctor-patient relationship. Her love for applied psychoanalysis in action, and her recognition that at one time or another “we are all patients,” were combined with a clarion call to stop marginalizing ourselves by teaching only the most advanced students. Instead, we must demonstrate the elegance and relevance of our point of view to the unconverted and to the public.



Norman A. (Drew) Clemens

Norman A. (“Drew”) Clemens, reviewed current challenges to the by-laws of APsaA and its Board on Professional Standards. Responding to Jurgen Reeder, he recommended paying more attention to love than to hate. He then addressed the current crisis in psychoanalytic education, with particular reference to APsaA institute accreditation and certification of individual members. These issues are part of a controversy within APsaA framed as national standards versus “local option,” whereby each institute determines the qualifications of its training and supervising analysts. The fact that an accrediting and certifying body is housed within a membership organization means that academic freedom is sometimes in conflict with inclusiveness and egalitarianism.

Dr. Clemens noted that the “psychoanalytic experience” described by Reeder and the need to set standards for candidates are concerns of both APsaA and this conference.

Arguing in favor of externalizing the certification of individuals and against externalizing the accreditation of institutes, he suggested that the nature of both psychoanalysis and psychoanalytic training is most relevant to the conference themes.

Judy Ann Kaplan discussed psychoanalysis as an independent profession and as a specialty of a mental health discipline. She believes there is room for both, but notes that we must educate and train non-mental health professionals in the necessary psychoanalytic mental health education and clinical skills. She expressed hope that we might soon endorse the standards of the Accreditation Council for Psychoanalytic Education (ACPE) as formulated by the Psychoanalytic Consortium.

Kaplan urged that we arrive at a “core definition” for psychoanalysis and psychotherapy, preferably using the continuum, not the qualitative difference, model. She believes we should clarify treatment frequency, reasonable standards for the training and control analysis, and eligibility requirements for graduation, and give candidates freedom of choice in selecting a personal analyst rather than requiring them to see an “in-house” professional. She called this proposal “moderate, but currently radical,” arguing that it would ensure the highest quality treatment and the best collaboration among analysts.

Fredric Perlman, President of CIPS, an association of Independent International Psychoanalytical Association (IPA) societies in the United States, noted his basic support for the Psychoanalytic Consortium standards and reviewed the requirements and obligations of the professions as social institutions.

Dr. Perlman argued in favor of psychoanalysis as an independent profession, with training programs open to aspirants from the mental health professions as well as the arts and sciences. He advocated frequency and intensity requirements consistent with those of the ACPE, and discussed the importance of balancing the nurture of creativity with promoting rigor in psychoanalytic education. He noted the specific obligations of professional education, which are different from education for the arts or academia, and which must be democratically established within a collective. He recognized that, ultimately, society will decide which social contract it endorses; we do not yet know whose version of appropriate standards for the profession shall prevail.



Estelle Shane

Estelle Shane began by noting that despite Dr. Moritz's kind invitation, neither APsaA nor the Consortium would be willing to accept her institute, the Institute of Contemporary Psychoanalysis, because of its independent status and flexible philosophy of education. She described her commitment to appreciating

Freudian concepts while embracing the wide, pluralistic world of contemporary psychoanalysis.

ICP's curriculum includes required courses on classical theory, attachment theory, object-relations theory, self psychology, intersubjective systems theory, and relational theory, and a wide range of electives, including courses in neurobiology, infant research, and dynamic systems theory.

Dr. Shane emphasized that candidates need to know that differences among patients demand different ways of thinking and practicing. She advocated an attitude of openness and flexibility, pluralistic course offerings, and a comparative instructional approach that recognizes no single theory or concept as “true.” She argued that promoting a systems sensibility helps candidates consider a variety of conceptualizations, increasing their vitality, openness to change, and originality.

Douglas F. Maxwell, NAAP's President, spontaneously responded to the previous speakers. He invited Estelle Shane's ICP into the NAAP community, and sympathized with Lynne Moritz's feeling of marginalization, a familiar feeling to those in NAAP who have felt “fractionalized” for over 30 years. Observing that Theodor Reik would not have founded the National Psychological Association for Psychoanalysis (NPAP) in 1948 if he had been accepted by American medical psychoanalysts, he thanked APsaA for a decision that ultimately allowed him, as a lawyer and art historian, to become a psychoanalyst.

Mr. Maxwell rejected Dr. Perlman's suggestion that NAAP discard its own standards in favor of those of the Consortium and CIPS, and he likened our current controversies to “having a boxing match on the Titanic.” He challenged the assumptions behind the call for more diversity from Warren Procci, noting that NAAP has always trained candidates who are ethnically, racially, and sexually diverse, as well as candidates with backgrounds in the arts, social sciences, business, the humanities, and other disciplines. He

by Robert Quackenbush

noted that most NAAP institutes train candidates in several different theoretical orientations and eschewed a training-analyst system that consolidates power in elite. Finally, Mr. Maxwell emphasized that NAAP has no agenda to achieve licensing laws except when its members' right to practice psychoanalysis and psychotherapy is under threat.

Nancy McWilliams, President of Division 39 of APA, concluded this conference by commenting on love and on her own falling-in-love with psychoanalysis as a passionate, radical movement.

When movements become institutionalized, however, they devolve into rigidity, inflexibility, and hierarchy, and tend to quash enthusiasm. She pointed to the insider/outsider theme running through the conference and spoke about her own experience in that context. She advised against pathologizing outsiders and argued that an emphasis on "standards" can mask differences in educational philosophy that are not necessarily differences in value. Finally, Dr. McWilliams urged attendees to respect candidates' accounts of what they need, and to be openly fallible so that candidates can identify with our real professional selves rather than with idealizations. She ended by saying: "Without the next generation, we will all starve for what we fell in love with so long ago."

The panel was greeted with a standing ovation, with many excellent comments and searching questions from the audience.

Norman A. ("Drew") Clemens, M.D., is a candidate for President-Elect of APsaA; a Fellow and former candidate for Chair, Board on Professional Standards (BOPS) of APsaA; and Past-President of the Cleveland Psychoanalytic Center.

Judith Logue, Ph.D., is a Training Analyst at the Center for Psychoanalysis and Psychotherapy of NJ (CPPNJ); a Board Member of Division 39 (Psychoanalysis) of the American Psychological Association (APA); and a Member of Task Forces and Committees of the American Psychoanalytic Association (APsaA).

Estelle Shane, Ph.D., is Past President of the Association of Autonomous Psychoanalytic Institutes (AAPI); on the Clinical Faculty at UCLA Department of Psychiatry; a Training Analyst, Institute of Contemporary Psychoanalysis (ICP); and President, International Association of Psychoanalytic Self Psychology.

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"What is psychoanalysis?" That question was asked several times on Saturday, the first day of a two-day December conference on the future of psychoanalytic education. It was asked in two panel discussions following a keynote address by Jurgen Reeder, Ph.D., a member of the Swedish Psychoanalytical Association and Associate Professor at the University of Stockholm, Sweden. In his address, Dr. Reeder stated that the spirit of psychoanalysis is ethos, which contains all the theories, ideas, and practices that characterize psychoanalysis. "It is what psychoanalysis is all about," he said. Thus, he opened the door to explore the true meaning of psychoanalysis with all its changes in our modern world.

The question was asked at the first panel discussion that followed the keynote address on Saturday morning. The discussion was titled *Educating Psychoanalysts in Today's Regulated World: Licensing and Other Matters*. The question was asked again during the second panel discussion under the title *What Do We Educate For? The Role of Psychoanalysis in the Age of Psychotherapy*. The speakers of both panels agreed that psychoanalysis is a valuable gift to our culture that should definitely be accepted as a science and is more than ever necessary in our uncertain times. However, it was not until the third panel discussion *Constructing Our Psychoanalytic Ethos: How and What We Teach* that an answer to the question "What is psychoanalysis?" became clear. The answer was right in plain sight from the moment everyone in the audience was welcomed to the conference by Jane Hall of the New York Freudian Society, who co-chaired the conference with Arnold Richards of the New York Psychoanalytic Society. Before introducing the keynote speaker, Hall had everyone in the audience reach out to someone they didn't know. "Think how the world might be if everyone truly listened to each other," she said. Then she added, "Take one idea away with you."

This reporter took away a definition of psychoanalysis that is a summation of what this conference was about. Psychoanalysis is a kind of education in which a person chooses to find out who they are so they can master emotional conflicts that prevent them from realizing their full potential in life. How a person in psychoanalysis chooses to do this, with whom, and for how long, is up to the individual because, in the end, we are all responsible for our own education.

This reporter's answer was confirmed during the third and last panel discussion of the first day at this first conference to explore the future of psychoanalytic education. The panelists were: Carmela Perez, PhD, candidate, NYU Psychoanalytic Institute; Sandra Buechler, Ph.D., training analyst at the William Alanson White Institute; Vicki G. Semel, Psy.D., executive director of the Academy of Clinical and



Robert Quackenbush

Applied Psychoanalysis; Isaac Tylim, Psy.D., ABPP, faculty and supervisor at the Institute for Psychoanalytic Training and Research; and Heather Pyle, Psy.D., candidate at the Tampa Bay Institute for Psychoanalytic Studies.

The panelists spoke about their own experiences as candidates, directors, and faculty members at various psychoanalytic training institutes with different schools of thought and how what they were doing might influence the future of psychoanalytic education.

Dr. Perez talked about the difficulties of practicing in today's world with all its problems. "We cannot divorce ourselves from the wisdom of our poets and our grandmothers," she said. She called for studies on burn-out because not enough research has been done on this subject. Dr. Semel talked about benchmarks of study for trainees at her institute, which focuses on transference and resistance. These benchmarks include:

- (1) student observation of patients' contact functioning;
- (2) student intervention based on patients' responses;
- (3) student defenses and reactions to the patients' defenses so that students are able to stay with patients' feelings and not act on them;
- (4) student awareness of patients' symbolic communications;
- (5) student awareness of counter-transference and induced counter-transference interference;
- (6) student reaction to supervision;
- (7) student interaction with classmates.

Dr. Semel concluded by stressing the importance to students of saying little and encouraging their patients to do the talking. "We limit ourselves and listen to others," she said.

Dr. Tylim talked about the erosion of privacy through cyberspace in today's society. "Privacy must be stressed in the curriculum," he said. "Psychoanalysis is in danger if it is not."

Dr. Pyle talked about her early training as a candidate at a psychoanalytic institute in Florida. Contrary to Dr. Semel's belief of limiting what we say and listening to others, Dr. Pyle's experience was just the opposite. She was not allowed to talk at all, only to listen. "Institutes can become authoritarian," she said. In her third year of training she and some of her classmates formed an alternate institute. "We distanced ourselves from the past," she said.

Thus concluded the discussion on how what and how we teach today in psychoanalytic institutes can be applied to psychoanalytic education in the future.

It is worth noting here the endeavors by Phyllis W. Meadow, founder of NAAP, who strove to declare psychoanalysis as an independent profession. Her efforts finally paid off in 2005, when New York State granted licensing to psychoanalysts. Dr. Meadow might be considered a driving force behind this successful conference, which hopefully will be the first of many on the future of psychoanalytic education. What licensing has done for the profession is to give training institutes greater opportunities for expansion. By the state's provision of uniform guidelines for institutes to follow for licensing, the various institutes can still maintain their individuality and offer, in addition to courses that meet the state's requirements, new programs within their institutions that are in keeping with their various schools of thought.

Robert Quackenbush, Ph.D., LCSW, LP, maintains a private practice in New York City. He has specialized in working with children for many years in the capacity of art therapist, psychoanalyst, teacher, artist, and writer. He is the author and illustrator of over 200 books for young readers.

NAAPNews

The deadline for material for our Spring issue is March 31. Please send submissions via e-mail to: naapnews@naap.org

EDUCATING PSYCHOANALYSTS IN TODAY'S REGULATED WORLD: LICENSING AND OTHER MATTERS

by Paul W. Mosher, Mary Beth Cresci, CJ Churchill,
Phee Rosnick, Sy Coopersmith, and Arlene Richards

The opening panel of The Future of Psychoanalytic Education conference was chaired by Paul Mosher who, with Arnold Richards, has spearheaded an investigation of the problem of “exclusivity” in the American Psychoanalytic Association (APsaA).

Mosher, in his introduction, described himself “as someone who has been deeply interested in the history of the development of psychoanalysis as a profession in the United States.” Mosher pointed out that “Freud believed psychoanalytic training should be open to anyone [who] had the appropriate interest and motivation.” He further indicated that “Freud abhorred the idea that psychoanalysis should be a sub-specialty of psychiatry.” Mosher then went on to say that the battle over so-called “lay analysis” almost led to the expulsion of the APsaA from the International Psychoanalytical Association (IPA).

Mosher pointed out that the new New York state law in psychoanalysis followed closely on Freud's views, including the requirement for medical oversight of licensed psychoanalysts who lacked prior training in mental health. In addition, he indicated, “only practitioners who are Licensed Psychoanalysts, or licensed in one of the exempt professions, may use the term ‘psychoanalyst’ – or any similar term – in connection with any therapeutic practice in New York.” Finally, he pointed out how this new law has impacted various groups of psychoanalysts.

Mosher then introduced Mary Beth Cresci, whose presentation was “It's a Buyer's Market: Psychoanalytic Education Today.”

Mary Beth Cresci indicated that voluntary self-regulation has existed for some time, in organizations such as APsaA, the Accreditation Council for Psychoanalytic Education (ACPE), and the National Association for the Advancement of Psychoanalysis (NAAP). But now, she pointed out, we have to contend with state-imposed regulation. This, she suggested, has affected the nature of the candidate market such that instead of its being a seller's market, it has become a buyer's market. Candidates have more freedom to choose from a number of institutes and this affects the quality of training, particularly in terms of the selection of (training) analysts and supervisors.

According to Cresci, institutes are selected by prospective candidates for geographical convenience, class scheduling,

the prestige of the institute, and affordability. Cresci emphasizes, however, that “without agreed upon standards for psychoanalytic education,” the survival of institutes cannot depend solely upon factors such as affordability and convenience. Accordingly, Cresci continued, candidates who are not otherwise licensed as mental health professionals, and are seeking a license as psychoanalysts, will have to train at institutes that are registered and approved by the state. Candidates who are already licensed as mental health professionals will most likely not seek training under the new licensing law because it is considered too restrictive.

As Cresci indicates, the new licensing law has not impacted the quality of psychoanalytic education; it has confirmed licensure of masters' level practitioners, such as mental health counselors. The change in admissions standards has not, according to Cresci, affected the quality of training in our institutes. As a result, institutes must work harder to attract the best candidates and ensure that the training provided is of the highest quality.

Mosher then introduced the panel's second speaker, Sy Coopersmith, who presented his paper, “The Future of the Training Analysis.” In his introduction, Coopersmith described himself as a psychoanalyst on both sides of the psychoanalytic political fence, as a member of both the IPA and NAAP. He opened his presentation by illustrating the significance of the Training Analysis (TA) to the future of psychoanalytic education. He pointed out that training analysts are usually selected politically, from within the profession, in mainstream psychoanalytic institutes. As such, the value of the TA has been challenged by the Australian researcher Douglas Kirsner (*Unfree Associations*), for the politicizing of the TA process and the political selection of Training Analysts.

An external variable, which challenges the viability of the TA process, has been introduced in New York State, with the passing of a new law, which licenses psychoanalysis. This law mandates payment of fees to the institute rather than directly to the analyst, as has been historically and universally accepted at institutes. Vociferous objection to this new mandate was raised by over 20 free-standing institutes in New York. The position of the state was seen as an external threat to the “personal analysis” and, as such, a further challenge to the viability of the TA process. This “intrusion” by the SED raised further questions about the continuity of the TA process.

Considering the TA in terms of the future of psychoanalytic education, Coopersmith raised the question as to whether the TA process should be revised, or, perhaps, even eliminated. This was proposed as a central focus of consideration for future psychoanalytic education conferences.

At the conclusion of Coopersmith's presentation, Mosher introduced CJ Churchill and Phee Rosnick, who collaborated on "Taking License: Ramifications of the New York State Psychoanalytic Licensing Law." This paper focused on reactions to the new licensing law.

Churchill, a candidate in training at the New York Freudian Society, reported on interviews with 13 analysts, all of whom, with one exception, are pursuing or have the New York State Psychoanalytic License. A number of items were formulated as interview questions focusing on the value of the New York State license in psychoanalysis. Responses varied, as expected, on a continuum from tri-discipline to non-tri-discipline analysts. The authors' findings were "that candidates at institutes that embrace the license reflect a positive attitude, but candidates at institutes at which there is ambivalence lean toward the negative evaluation." Churchill and Rosnick thought "it would be beneficial for these candidates to find common cause, and to help each other identify with being and becoming lay analysts." They concluded by indicating that they advocate a common understanding rather than deeper chasms of hostility.

Finally, Mosher introduced the fourth panelist, Arlene Kramer Richards, who was presenting on "Why Do I Want to Include Our Colleagues in Licensing as Psychoanalysts?"

Richards went immediately to the central issue: the polarizing of two different groups in terms of treatment technique. One camp, she suggested, advocates three or more times per week of treatment, which constitutes the essence of analysis, while the other camp argues that "psychoanalysis is, as Freud himself defined it, the use of the concepts of transference and resistance to understand the unconscious and especially unconscious affects, wishes, prohibitions, and fears." Who is right?

The question was posed as having "theoretical and practical" aspects. It led further to the nature of psychoanalysis and the tendency, during the past century, towards exclusivity as a modality within the profession. Richards pointed out that "some [people] have argued that all analysts do the same thing regardless of the theory they espouse." She concluded, however, that greater frequency of sessions leads to better work, in the eyes of many analysts. Richards herself advocates greater frequency, but does not insist on, for example, 4- or 5-times-per-week frequency as constituting psychoanalysis for all people.

Richards tackled the issue of patient referrals, minimizing the idea that competition creates difficulty in psychoanalysis. She asked, "Does one get more referrals if one excludes others, or does one get more referrals because one has a wide network of friends?" Richards, of course, opts for the latter, and suggested, in closing, that "psychoanalysis needs more friends, not a common enemy."

Paul Mosher then opened the meeting for questions and discussion and a lively session followed.

THE CORNERSTONE METHOD OF REFLECTIVE NETWORK THERAPY

by Roberta Slavin

Last fall, I had the pleasure of visiting a school for very young children (ages 3 – 6) who were facing serious emotional, developmental, and traumatic problems. In my many years as a school psychologist, I had never come across a program of this nature.

How did I find this particular program? Simply by browsing on the Internet. There it was – a class that could be created in a school, in a mental health facility, or in a shelter. I immediately contacted Dr. Gilbert Kliman, Director, and arranged to visit the school in Piedmont, CA.

The Cornerstone Method combines education and therapy, in the classroom, to children who are both students and patients. At specific times, parents meet with the therapist or teachers to discuss the school and home life of the chil-

dren. Parents are also invited to come to the school and observe their children.

The program, which lasts from one to two years, is monitored by an I.Q. test and a social scale, administered at the beginning and end of the program. Even in seriously emotionally disturbed, developmentally delayed, and traumatized children, rapid gains are regularly produced. The children show positive behavioral changes, improved relational skills, and an expanded learning capacity, including rises in I.Q. The interdisciplinary team approach sets up a therapeutic reflective network in the real-life space of the preschool classroom. Hopefully, the program will be developed for older children.

Roberta Slavin, Ph.D., CGP, is a Licensed Psychoanalyst.

POWER AND AUTHORITY IN INSTITUTE LIFE

by Joseph Scalia III

Sunday morning's sessions opened with "Power and Authority in Institute Life." Its chair, Thomas Bartlett, asked, "How is it that psychoanalysis, with its liberating influence on analysands' individual lives, could spawn an oppressive educational system and culture?" Dr Bartlett, pointing out that while this panel was prospectively open to all, there had been no traditionalist supporters who applied to it, invited any dissenting voices to speak up during the discussion period of the section. And indeed, the panelists were of kindred voices in their presentations.



Joseph Scalia III

Chap Atwell asked "How do candidates become merely candid?" when an atmosphere of oppression abounds to preempt freedom of thought. He suggested that while some candidate anxiety is surely

intrapyschic, much can be done to address its external or institute-rigidity sources that attempt to silence multiple lines of inquiry. Carol Levin spoke of her training experience, which pressured her to adhere to the hegemonic theory of her institute, a theory she found overvalued by her teachers. She spoke of the guilt and uncertainty which she felt and candidates in general feel when daring to disregard the "rules" of the institute and grapple instead with an enlivening "collision of divergences and contradictions ... yielding" surprising new ideas.

Echoing the panel chair, Sandra Herschberg asked how it is that a liberating psychoanalysis can differ so greatly from an incarcerating psychoanalytic education? Suggesting an alternative method of selecting training analysts, she argued that institutes' traditional methods are themselves suppressive of creativity and freedom of thought in the applicants to those prized positions, and that the traditional approach invites the risk in new training analysts of reenacting with their training analysands the same oppression that they themselves endured.

Mitchell Wilson proposed a Lacanian understanding, with a nod to Klein, of the pitfalls and enactments of the traditional pathway to becoming a training analyst. Citing keynote speaker Jurgen Reeder's call for an analytic ethos as a guiding force in leading us out of the impasses addressed by the convention, Wilson argued that the neurotic's transference notion of the analyst as *the subject presumed to know* can be instructive here. If the psychoanalytic ethic entails the analyst's never *presuming to know* but instead accepting his lack in order to inhibit depressive-position functioning and open up an analytic space for the analysand, then, too, a training analyst is created not by any system which through authoritarianism supports his narcissistic position, which he suggests is inherent in the traditional system, but by a system that wants to know the unique voice of each training analysand.

Warren Procci, active in the psychoanalytic world and also a trustee at his *alma mater* Wagner College, spoke of the delight he experienced upon learning some years back how much different Wagner had become from the days when he studied there, its having abandoned traditional American educational approaches in favor of what he described as a now highly progressive model. He suggested that those trained in education itself, when getting a glimpse of traditional psychoanalytic education's methods, would find their users remarkably unable to innovate. While we have, he points out, an important responsibility to ensure the training of sound psychoanalytic practitioners, which should be a benefit of pedagogical authority, we have poorly balanced that authority against its stultifying pitfalls.

This was a homogeneous panel, with everyone taking a position for the revamping of much of psychoanalytic education and pointing passionately to some of its more critical failures. Hearing this panel, and the sympathetic comments and elaborations of the audience's responses, one might almost have thought there is no longer any acrimony or tension for any of us to address, despite Thomas Bartlett's opening invitation for any opposing or traditional thinkers in attendance to speak up. As you will see from another writer's report of the section which followed, however, there was significant and impassioned dissent voiced by those who feel that much of traditional psychoanalytic education is being harshly and incorrectly represented by such speakers as those on this panel.

Joseph Scalia III, is Executive Director of the Northern Rockies Psychoanalytic Institute in Bozeman, Montana.

THE FUTURE OF THE TRAINING ANALYSIS

by Sy Coopersmith

The future of psychoanalytic education cannot be considered without reference to the future of the so-called Training Analysis. The New York State Education Department, the SED, has stipulated requirements on training institutes that affect the Training Analysis. These requirements introduce an external variable, which also threatens the Training Analysis process.

Analysands who are training at institutes in New York State, and are interested in obtaining a license in psychoanalysis, are required to pay their fees to the training institute, rather than directly to the Training Analyst. The state views the Training Analysis as a supervisory, educational process, responsible to the training institute. This is seen by most of the training institutes in New York State as an intrusion into the analysis of candidates and the integrity of the Training Analysis process.

In a letter to the SED in July of 2006, over 20 institutes expressed strong opposition to the state insistence that analytic fees be paid directly to the institutes and not to the analysts, as has been the precedence in institutes throughout the world for almost 100 years. The institutes argued that the Training Analysis was a "personal" analysis that "...enables candidates to learn about themselves and to resolve personality dynamics that may interfere with their appropriate and effective functioning as psychoanalysts." In addition, the institutes pointed out that direct payment to the analyst provided "...a unique opportunity for each candidate to understand and experience theory and treatment...from the emotional perspective of the patient." They further indicated that the way in which "...fees are determined and negotiated between the patient and the analyst, how missed sessions and vacations are dealt with, and how bills are handled, are all important components of the analytic experience." They also argued that the introduction of another external entity (i.e., the state mandate) would split the transference and interfere with the candidates' personal psychoanalysis.

In a letter of response, in April, 2007, the SED argued that "the Department's long-standing interpretation of Education Law and Commissioner's Regulations is that fees for course work must be paid by the student to the authorized institution." This assumes that the Training Analysis (seen by the SED as the "personal analysis") is interpreted as coursework and as part of the education requirement for licensure. According to the SED, the "establishment of standards provides important protections to students seeking to enter the profession (of psychoanalysis) and consumers who are assured that licensees are account-

able under the Education Law and Regents Rules." In addition, the SED indicated "psychoanalytic institutions must meet the standards...by adopting new standards. These include publishing in the institution's policy manual the standards for student progress and the fees for analysis and supervised internship that must be paid to the institution." In summary, the SED concludes, "all fees are to be paid to the institution, not to an individual supervisor or psychoanalyst." And finally, that "this requirement will be continued based on the Department's authority to ensure that programs meet minimal standards, as set forth in Part 52 of the Commissioner's Regulations, to ensure public protection for students, graduates, and consumers of professional services."

The SED's response indicates that maintaining the Training Analysis in the manner indicated by the SED is not an option in New York State. It is a requirement.

From the point of view of psychoanalysis, however, the Training Analysis has been viewed as a confidential process with primary emphasis on the "analysis" and secondary emphasis on the "training." When the SED stipulated this requirement as part of the training process, there was an overwhelming professional objection. Individual analysts and a considerable number of institutes have objected to this mandate, declaring that it is an intrusion on the analytic process, seeking a revision of the SED requirement.

It has been pointed out to the state that the Training Analysis is essentially a personal analysis, and, as such, is differentiated from a distinct educational or supervisory process. It has also been pointed out that the Training Analysis has been protected and regulated by the profession of psychoanalysis. Traditionally, institutes have provided boundaries of protection such that the Training Analysis is treated as confidential, even to the training institute. This confidentiality is a professional position, which unfortunately has not always been brought to bear in training institutes, putting the entire Training Analysis process into question.

Upon further examination, if the emphasis of the Training Analysis is on the analysis and not on the training, than perhaps it is warranted, from a professional point of view, to consider the elimination of the Training Analysis as an aspect of training. With this consideration goes the assumption that analysands undertake an analysis with personal motivation and belief in the analytic process as opposed to undertaking an analysis as an aspect of a training program. The focus, then, would be on internal motivation and not external requirement. But this issue has been examined and

argued in the Congresses of the International Psychoanalytical Association (IPA) and particularly in the American Psychoanalytic Association (APsaA). As such, it might be helpful to review, briefly, the background of the development of the Training Analysis.

The Training Analysis is grounded in the early history of the International Psychoanalytical Association, migrating to the institutes of the American Psychoanalytic Association, where it has had a rocky lifetime. Two conferences provide a perspective on the issues of the Training Analysis: The first took place in Helsinki in 1981 at the Ninth Pre-Congress on Training. The program focused on the functions of the Training Analyst and examined the selection and functions of the Training Analyst in European, Latin American, and North American institutes. A summary of the findings of the pre-Congress was expressed in a paper by Edward Weinschel. His conclusions, for the purposes of this presentation, indicated concern that the Training Analysis has a tendency to be compromised, but that with "reasonable caution the Training Analyst can minimize the contamination of the analysis by reality factors."

Weinschel suggests that we too often see the problems as political or administrative and that we tend to gloss over the unconscious conflicts of the candidates. As for the selection of Training Analysts, Weinschel suggested that the training analyst should be equally skilled clinically, as a supervisor-teacher, and as a contributor to research and literature. This suggests a blend of internal and external factors. He further suggests that training-analyst selection "should be based on specific ability rather than on political or 'personality' considerations. Summarily, he suggested that the problems dealing with the function of the training analyst and the selection of the training analyst demand analytic solutions rather than administrative solutions, internal solutions rather than external solutions.

Though there have been other conferences on education and Training Analysis, one other conference stands out as an attempt to bring together medical and non-medical theorists. A conference on Tradition and Innovation in Psychoanalytic Education was held at Clark University in 1986.

One of the presenters at this conference, Anne-Marie Sandler, focused on training in Europe. She compared training systems in Europe, contrasting the British system of training as a "closed" system, where the institute has primary responsibility for training, with the French system, an "open" system where the analyst-in-training has primary responsibility for the training process. France has had diffi-

culties similar to the ones we have had in New York with government or state-licensing impositions on the training process.

In this regard, according to Sandler, frequency of sessions is tied to the system. The "closed" system, for example, is more inclined to a higher frequency of sessions, while the "open" system indicates an acceptability of three sessions and a principle that "...the definition of analysis is not tied to the frequency of the sessions. What makes the difference [in Sandler's view] is not at all the frequency of the sessions, but the attitude of the analyst...."

Another participant, Murray Meisels, differentiated the Training Analysis from the Personal Analysis. The former emphasizes the role of the analysis in the training program. He cites a number of problems connected with Training Analyses: First, problems associated with splits in institutes based on selection of Training Analysts; second, "...the special analytic issues particular to training analysts; third, the problem of reporting; and, finally, transference-countertransference problems engendered by Training Analyses."

John Gedo, in a position paper on the Training Analysis question, wrote "...it is counterproductive to include the personal analysis of candidates in a set of requirements for professional qualification." It is suggested that the ability to be an analyst cannot come about through a Training Analysis. On the other hand, another position paper (Herbert Schlesinger) makes the case that the Training Analysis is "...indispensable to support the supervisory process," and that "paradoxically, the supervisory situation may in fact make the Training Analysis a better personal analysis."

These varied positional statements demonstrate the conflicted viewpoints in reference to the values and functions of the Training Analysis from the points of view of varied analysts concerned with the educational process, in general, and the specifics of the Training Analysis.

Douglas Kirsner, in his book *Unfree Associations*, takes the major institutes of the APsaA to task, particularly for the politicizing of the Training Analysis process and the selection of Training Analysts. He urges that we abolish the mandatory Training Analysis, leaving "...the analysis free to produce the best possible results uncontaminated by political and institutional issues." This would leave the door open to assess how well candidates conducted analyses with their patients. A less radical approach (Kirsner) proposes that "...the candidate's analysis should be entirely separated from the institute and the rest of the training program so

as to cut the link of patronage between the analysis and the patient and between the Training Analyst and the institute, to preclude anointment and privileged succession."

Conclusions

There is little question that the Training Analysis process and the manner of selection of the Training Analyst, through the years, has engendered varied intense reactions, such that it has even raised the question as to whether the Training Analysis should be completely eliminated from the training process. An extreme position, but one which might enhance the educational process, bringing dignity to training. A less extreme direction might be to alter the selection process so that political process and privileged succession are no longer controlling factors.

Finally, there are those who would remove the analysis from the training process so that it is indeed a personal analysis. This would allow candidates the option to select any analyst who meets the criteria of the specific institute where the candidate is training. These latter considerations are, indeed, a central focus of psychoanalytic educational issues for future consideration.

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WHAT DO WE EDUCATE FOR?
THE ROLE OF PSYCHOANALYSIS IN
THE AGE OF PSYCHOTHERAPY

by William Hurst

ηθος ανθρωπω δαιμων ("ethos anthropo daimon")
Heraclitus (Fragment 119)

"A man's character is his destiny."

"The proper abode of man is in the presence of the unfamiliar (god)."

ειναι γαρ και ενταυθα θεους ("einai gar chai entautha theous") Aristotle (*De partibus animalium*, A.5,645 a17ff)

"For even here gods are present."



William Hurst

The Heraclitus fragment uses the word "ethos" in a sense that has been largely lost to modern readers, at least until Heidegger's attempt to re-think its nature in his "Letter on Humanism." What has been translated as "character," or what came eventually to be associated with "values," had, for the ancient Greeks, the meaning of "abode" or "dwelling." Thus, to think about "ethos" is to specify that place

or that space in which human beings come into being and continue to exist in their true nature. So, the abode of humans as such is in the presence of the "unfamiliar" god. Heraclitus identified the presence of a god by the word "daimon." That presence, and the awareness of it, is what constitutes the proper abode of human beings. (Heidegger, 269-271.)

The Aristotle quotation was taken from a story about Heraclitus, who was being visited by some strangers who wanted to meet the famous thinker. When they reached his house, he was warming himself at the stove. Seeing some disappointment in their faces, and also an inclination to leave his presence, Heraclitus encouraged them to come in, "for even here gods are present." Thus, the most familiar and ordinary setting of a thinker warming himself at the stove is also a place where gods are present. It is the peculiar feature of a human being to dwell in the presence of the unfamiliar and extraordinary, i.e., in nearness to the demonic. (Heidegger, 269-271.)

These two reflections sum up my take on the very thought-provoking panel: "What Do We Educate For? The Role of Psychoanalysis in the Age of Psychotherapy." In his introduction to the speakers, and in his capacity as chair of

this panel, Lewis Aron commented on several of the morning's presentations, so as to create a conceptual bridge between the perspectives enunciated there and this panel's papers.

Aron thought the concept of "ethos" was an important one to develop within psychoanalysis, and one that might in itself help us find a broader context in which to understand where we stand and what we do, in spite of the pluralism and diversity that characterize our field today, both with respect to theory and to clinical practice. He cautioned, however, that "ethos" might have the unfortunate effect of setting us off in a conservative or perhaps preservative direction, and prevent us from exploring new possibilities of thought and clinical practice. We might become too inclined, I take it, to attempt to preserve our "values" at a cost to the development of psychoanalysis as it responds to new and previously unexpected or unprepared-for features of our culture and society, thereby rendering us less capable of responding to those features.

On the other hand, if we take Arlene Kramer Richard's recommendation, derived from her Kindergarten teacher, that we live by the wisdom that enjoins us to call people what they wish to be called, we run the risk of simply collapsing whatever genuine bases for difference might exist in favor of some vague value of the "common ground." As psychoanalysts, if not simply as human beings, we consider it important to have the freedom to "speak our minds." Thus, we are not constrained to consider a practice or a theory to be psychoanalytic simply because it is called that by someone or by some group. We have the freedom to disagree and to debate.

Aron argued that psychoanalysis, as theory, practice, and experience, is unique, and irreducible either to science or to hermeneutics. He cited Jennifer Harper's reference to the defining characteristic of psychoanalysis as "monstrous," and as always embodying the archetype "misfit." It simply does not fit in anywhere. That is at it should be. We make a mistake if we attempt to define it according to the demands of some other discipline, whether in the arts, the sciences, or the humanities.

To my way of thinking, Harper and Aron have simply made the Heraclitean and Heideggerian point that the proper abode of man is in the presence of the unfamiliar, i.e., as "monstrous," or as "misfit." Such an abode or a dwelling might be difficult at times to sustain, and we might be tempted to put ourselves somewhere else. Certainly this difficulty emerges sometimes in the transference when we are "ethically" bound to preserve the analytic space within

the analytic frame, whatever the pull might be to place ourselves in a much more "familiar" social context, in which our dwelling so near the demonic might be modified.

Maintaining a psychoanalytic attitude within a psychoanalytic space became a focus of interest for other speakers on the panel. Attempting to define the elements of the attitude and of the technique that emerges from it was also a significant focus of consideration.

It is clear that we psychoanalysts live with a lot of uncertainty, in our work, and perhaps also in our lives, as a result of the work and of the personal depths it reaches. We place ourselves, to the extent that we are able on any given day, in that space that is perhaps best characterized as "unfamiliar." We "dwell" in proximity to or in the nearness of the unconscious. We cannot rely on the objective assurances of ordinary knowledge or even of an ordinary experience of time. The space that we inhabit, that space of the unfamiliar (Freud's "*unheimlich*," or the "uncanny"), is also one in which there are no clear objective-time referents. André Green has written about "shattered time" ("*le temps éclaté*") as an experience that seems to unfold in the transference, and that deprives us of any of the familiar assurances of linearity and ordinary "development" (Green, 1-8). Perhaps it is this unfamiliar experience of human temporality that characterizes most specifically what we can refer to, although in no detached or objective way, as the "psychoanalytic experience."

In his paper, James Fossaghe discussed the traditional criteria of psychoanalysis, which were, I believe, developed at conferences of the American Psychoanalytic Association in 1952 and 1953. Published in a single issue of the *Journal of the American Psychoanalytic Association* (1954, 2:4), the papers from that conference laid the foundation for the debates that would continue concerning the definitions and boundaries of what Wallerstein has referred to as "the psychoanalyses" and "the psychotherapies" (Wallerstein, 50ff). The debates at that time developed from the challenges to "traditional" psychoanalysis from the innovations in theory and practice coming from such people as Franz Alexander and Frieda Fromm-Reichmann. Alexander and Fromm-Reichmann took one side of the debate while the other was taken by such people as Merton Gill, Anna Freud, Leo Stone, Edward Biebring, and Leo Rangell.

In his presentation at this December conference, Fossaghe referred to the Gill criteria, which, I assume, are the ones created in those debates of the early 1950's. It has become clear that the theoretical and clinical situation has changed in many essential ways since those years. The "consensus" of 1954 has not held, even in the most conservative quar-

ters. The new emphasis on the non-linearity of psychic experience, which I mentioned with respect to Green's account of temporality, has significantly modified, for instance, the traditional concept of "regression" in the transference. Studies of the relational field have also led to modifications in the traditional concept of "interpretation," which is understood by many psychoanalysts today as co-created by analyst and analysand. Modifications in treatment modalities that have been developed to enhance the psychoanalytic treatment of borderline patients, for instance, have led to technical changes that do not place an emphasis on the curative value of insight, but focus more on a new relational experience, leading to new, but often implicit, knowing, and thence to psychic change.

So, what counts as psychoanalysis and what must be considered to be supportive psychotherapy – which was the issue leading to the debates of the early 1950's – is still a topic for discussion, and for many psychoanalysts it is important not to blur the distinctions. Most recently, there has been considerable controversy regarding the minimum frequency of sessions for a genuine psychoanalysis. Fossaghe argued that there is no doubt that frequency affects the treatment, but it is not always the case that greater frequency insures a more profound exploration of the psyche. Sometimes, fewer sessions, even once a week or less, are optimal for a given patient. Fossaghe pointed out that, according to Gill, for instance, there are instances in which too frequent contact between analyst and analysand could impede the treatment.

In terms of the relationship of these ideas to the education of student-analysts, Fossaghe argued that just as the curricula of institutes present a range of theoretical models, the clinical experience provided should also represent a range. Most analysts see patients at a frequency of less than the four times a week, or even three times a week, as advocated by the consortium. Supervision of student-analysts should be for current practice, not for some hypothetical or theoretical idea of practice.

Our situation as psychoanalysts today is clearly a pluralistic one, both with respect to theory and to practice. Just as psychoanalysts have been employing Peircean semiotics to study the theoretical vagaries of psychoanalytic discourse, it's my view that a Peircean criterion of meaning might also be of use to psychoanalysts in our attempts to resolve the disputes about definition and boundary that have plagued us for decades. To do so would involve us in some serious empirical research, and that is the topic addressed specifically by another presenter, Joe Schachter.

Before considering Schachter's remarks, I'll look at Joann Turo's paper, which was the second one presented at the panel. Turo considered a number of features of psychoanalysis as particularly distinguishing ones, creatively and thoughtfully grounding her ideas in the work of Freud. Her basic view regarding institute training is that study should focus on psychoanalytic process. She pointed out that the free-association process is a reciprocal one. The analyst's listening and state of mind are particularly important in understanding the full nature of the psychoanalytic process. Freud wrote about the analyst's work with symptoms, and the analyst's listening to the patient's productions, as similar to the work of listening to dreams. The free-association of the patient and the analyst's reciprocal free-associations create a space that very closely resembles dreaming, a dreaming that takes place in the analytic space that is unfolding.

From the very beginning, especially, Freud recognized the power of memory, and the ways in which memories intrude on the present, and also, to some extent, the ways in which the present can work to "re-write" history. The concept of "deferred action" (*Nachträglichkeit*, *après-coup*, "afterwardness") was an important ingredient of Freud's theory of trauma, and it has come to occupy a very significant place in present-day psychoanalytic theory and practice. Turo gave considerable emphasis to this concept and to the kind of temporal experience the analysand undergoes. Such an experience is a result in part of the attitude assumed by the analyst, an attitude that allows time to flow in various directions, and also allows for genuine surprise to occur in the course of the treatment. For the latter to emerge in the treatment, the analyst must have a negative capability, i.e., the capability of tolerating a good deal of uncertainty.

Joe Schachter's paper was a lucid and well-argued appeal for more serious, empirical psychoanalytic research. Psychoanalytic theory has not been validated. The profession is in danger due to the lack of such research. The effectiveness of psychoanalysis as a treatment, rather than as a theory employed by literary critics and philosophers of mind, needs to be validated through research. The talk about ethos might be interesting, but the profession cannot stand on ethos alone, since the scientific ethos of our culture will surely doom psychoanalysis as a profession if psychoanalysts do not concern themselves with the findings of other related disciplines, such as neurobiological studies, and discover links between those findings and those of psychoanalytic research.

In a recent article in *The New York Times* on dream research, it was evident that Freud's theories were of no concern or

relevance. In a survey Schachter conducted of the American Psychoanalytic Association, it was clear that only a few members of the Association are actively engaged in research. Research is simply not an important item on the agenda of individual analysts. It is also, apparently, not an important ingredient in the curricula of institutes within the American Psychoanalytic Association. This needs to be changed, for the sake of the future existence of the profession.

Schachter had a few more criticisms for the profession, especially with respect to the Training Analyst and Supervisor systems that are employed by most institutes of the APsaA. There are too many overlaps, with too few analysts for students to choose from. Ideological purity, institute affiliation, power politics, and economic interests seem to take priority over the good of student-analysts, who need to have the kind of experience that would prepare them most effectively for the field.

There was some discussion of these last points in which a number of analysts in the audience, members of institutes not affiliated with the APsaA, claimed that serious empirical research had been an important part of their curricula for many years, and that there was a significant body of research results published by student-members of these institutes.

At the end, the pluralism of the field of psychoanalysis was plainly evident. The consensus of 1954 is long gone. The apparent consensus of the consortium with respect to frequency, which had been a major point of contention, is certainly open to question. The nature of psychoanalytic treatment and practice, and that of psychoanalytic research, remain serious topics for discussion and debate. Whether psychoanalysis, as a form of treatment, can survive as a unique form of discourse, reducible neither to science nor to hermeneutics, remains to be seen. But then, so does everything else.

William Hurst, PhD., LP, is a Modern Analyst and former philosophy professor, and a member of the NAAP Board. He is on the faculties of the Psychoanalytic Psychotherapy Study Center, and the Center for Human Development.

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EROTIC TRANSFERENCE AND COUNTER-TRANSFERENCE: SEXUALITY IN THE THERAPEUTIC HOUR

by Arno Karlen

George Bernard Shaw wrote that love doesn't make the world go around, it just makes people dizzy. The line gets a laugh, but it is a cynical pose. Most philosophers, poets, and ordinary citizens see love as a transforming experience that educates the mind and heart. Freud called love "the great educator," yet taught that the patient's love for the analyst is a regressive delusion, his love for his patient a danger to them both. To this day, many analysts deny the erotic in treatment, minimize it, or flat out lie about it to colleagues and supervisors – and fail in turn to prepare their students and supervisees for dealing and working with it. Our purpose in discussing erotic transference and counter-transference is to join the rest of humanity in taking Eros seriously in analysis as well as outside it.

When love and desire do arise in treatment, the analyst may feel anxious and at a loss. A common counter-transference defense is to fall back on cautionary or reassuring general talk about transference – love which is "just transference." The patient is humiliated and/or enraged and tries to drive the erotic feelings underground. When the analyst thus falters in dealing with conscious and unconscious erotic dynamics, the result can be therapeutic deadlock, acting out, or premature termination.

By Eros and the erotic, I mean the full spectrum of loving and sexual feelings, from affection to devotion to lust. The erotic can, of course, reenact old conflicts and become a gateway to self-discovery and growth. It is ironic that the science which dared to call Eros the mainspring of normal development should treat it so gingerly. This ambivalence began with Freud, who called analysis a cure through love, yet saw erotic transference as a resistance to be subdued, and erotic counter-transference a peril – one which he confessed he had often just "narrowly escaped." Later generations hardened his ambivalence into dogma. Even today, many of them see the erotic as both a gold mine and a minefield – central to their theory but an embarrassment in the reality of treatment.

In the past two decades, however, many analysts have rethought the erotic in treatment and tried new ways of working with it. Their approach has its oldest roots in Ferenczi and Sullivan, and later ones in Balint, Winnicott, Racker, Kernberg, Kohut, and Stolorow. Today these theorists and clinicians – many of whom call themselves inter-

personal, relational, or inter-subjective – view analysis as an empathic collaboration that cannot avoid working with the erotic bond between patient and analyst. Some of the most interesting new thought in this vein has come from such authors as Glen Gabbard, David Mann, Ethel Person, Joy Schaverein, Harriet Wrye, and Judith Welles, and such journals as *Psychoanalytic Inquiry*. They have experimented with a range of tactics from frank analysis of the erotic transference and counter-transference to occasional non-sexual touch.



Arno Karlen

These writers maintain that the erotic transference can lead patients to richer, more mature forms of love, by using the analyst as what Bollas calls a transformational object. This happens not through reparative parenting (as Ferenczi and Alexander hoped), but because experiencing and exploring transference-love deepens the patient's capacity for attachment, empathy, and trust. Obviously

this does not happen if the analyst clings to a traditional posture of detachment. I think Gabbard is right in saying that many narcissistic and schizoid patients find their capacity to love and feel loveable only if the analyst's love is present. I think this is also true of many patients with attachment disorders and a false or broken sense of self. For them, the most important changes come not from insight but from affective experience.

Exploring the erotic counter-transference is not only curative to the patient, it can teach and transform the analyst. The constant re-experience and analysis of our bonds with our patients is the profession's gift to us, our continuing education. As Bollas said, we always end up finding the patient inside ourselves, and we grow in the process.

The erotic is not a safe, warm playground; it can be dangerous territory. It involves not only love but hate and envy,

and it wishes to possess, control, and annihilate. As erotic transference and counter-transference develop and become conscious, they typically arouse deep guilt and anxiety, in analyst and patient alike. There are many reasons, such as fear of Oedipal reenactment and the prospect of boundary violation – to say nothing of ethical dilemmas and malpractice suits. The greatest fear is that in analysis, as in the workplace and the social sphere, love will lead to sex.

Gabbard, Mann, and others who have closely studied sexual boundary violations argue that their most common cause is, paradoxically, trying to deny or avoid the erotic. More violations, they say, arise from unanalyzed needs and fantasies than from cynical exploitation. The best preventive is peer supervision; we do not act out what we consciously address and understand. However, minor enactments, erotic and other, are inevitable in most treatments; neither we nor our patients can keep from revealing our affection and rage, our desire and hate. They are expressed, if not overtly, then subtly by a choice of words, a pause or sigh, a shift in body language. Laboring to utterly avoid them makes analysis rigid and sterile. Fortunately, not all boundary crossings are boundary violations. The issue isn't whether they happen but whether we put them to therapeutic use.

For some patients, erotic transference is not central to treatment or comes to the foreground just briefly. To others, it is crucial. We need not always analyze and discuss it directly, and many "counter-transference confessions" are of dubious value. In some cases, even intense and complex erotic transference is best dealt with implicitly – with respectful attention but few words. But sometimes what stays unspoken retains magical power and is acted out. We provide a poor example to our patients when we ourselves cannot or will not talk about feelings brought alive in the analytic hour. Fortunately, a literature is finally developing on tactics and strategies of dealing with the erotic transference and counter-transference. As we are increasingly frank and thoughtful about the subject, in treatment and in our professional discourse, it becomes one of psychoanalysis' most exciting frontiers.

Arno Karlen is a psychoanalyst and sexologist in New Jersey.

This article was presented at the 29th Annual Conference of the New Jersey Institute for Training in Psychoanalysis in November 2007.

ON THE BODY AND ITS MOVEMENTS...ON AND OFF THE COUCH

by Robert Marchesani

Jack Wiener has made a point of addressing the significance of our bodies and our movements. As an analyst, creative movement teacher, and dance therapist, Wiener has helped many people experience their physical and emotional selves.

RM: When did movement become important and how did you begin using that awareness as an analyst?

JW: My preoccupation with the body as a primal expression of what I was feeling resulted from disappointing personal events going back to the 50's. Those experiences filled me with a physical energy that cried out for the space of choreography. It is interesting to note, in hindsight, that I thought I could organize my repression in a communicative way!

In the ensuing years, I choreographed, danced, acted, directed, and eventually committed to teaching creative movement, an improvisational approach to dance training. The process of discovering what constitutes a creative exploration helped me fashion a curriculum for children and adults, from 3-year-olds to advanced levels. The School for Creative Movement, begun in 1962 with 38 children, peaked at 350 students and ended in 1992, soon after I received my psychoanalytic certification. I continue to teach three adult classes a week.

In facilitating improvisational freedom, a capacity for impulse release, I came to realize that I was promoting generic aggression, not affect. This is a problem when ego strengths are fostered at the cost of unresolved unconscious transference patterns - a sort of facade of individuation without a resolved separation. I understood how unwittingly I was reinforcing defenses against affect awareness. I came to appreciate the incontrovertible fact of all movement, the musculature. This became and is the focus of every part of the class. Without kinesthetic awareness the body is an object of gratification and self-absorption, a submission to ritual. I see these issues in styles of relatedness that equally repeat transference and counter-transference behaviors.

I should mention that I do not use movement in my analytic-work.

RM: When you speak of promoting aggression without much affect it sounds like you are generalizing from your movement work to mental health and attachment conflicts. You do not use movement in your analytic work. Yet, there are movements that can be analyzed in a session: how someone enters the room, how we greet each other, even how someone sits in the chair. Doesn't the analyst make use of such awareness precisely to understand the dance of transference/counter-transference issues?

JW: Ironically, I seldom engage the patient's movement. If the body suggests agitation, I will ask, "Are you nervous?" My focus is on the affect. I note the expression of the patient, the level of movement tension, which I keep to myself, waiting for the person to start. I do not make transference interpretation for a long time, allowing the ease of dialogue to develop. I am trying to understand and relate to their feelings. I do not want to convey watching, which could make the person feel judged.

Regarding my comment about aggression, it is legitimate to think of liberating the capacity for sublimation and play as freeing the aggressive drive. I do make a distinction between the freedom to express and the sensitivity to affect. In my experience this applies to movement as well as therapy. When affect is acknowledged, transference interpretations become mutative, insightful, transforming. It takes time, both in movement and in therapy, for sensitivity to the self-experience to germinate in a non-critical way. It is only then that the analysis of the unconscious becomes dynamic; it is only then that movement improvisation becomes truly evocative, in contrast to interpretive.

There is often, in my experience, a remarkable disparity between what I show and explain and what the students wholeheartedly believe they are doing. I used to treat it as a resistance to me, a fear on their part to join me. I have come to think of the disparity as their unresolved attachment issues. The process requires persistent repetition and reframing until they can experience their own muscular process rather than their memorized way of relating to their body.

Gestures are often "isolated" from the totality of the whole body movement. Extending an arm out, palm open, looks like a welcoming gesture, but, if the rest of the body does not move along with the "welcoming gesture," I treat the disconnect as an unconscious defense against affect, a physical compromise formation.

The parallel to analysis is obvious, something is said and floats without a follow through. It is not difficult to hear the holding back. At this point in a therapy session, a question or silence may follow, depending on one's technique. There are problems with both alternatives depending on the diagnostic disorder. The important question is, how can emotional continuity be encouraged?

Interpreting gestures and impulses, which I did for a number of years while teaching, resulted in transference idealization, as if I had powers to see what students could barely articulate. They were happy to exhibit before me, the mirror! After getting over the narcissistic gratification, I shifted to figuring out how to get them to sense their movement, rather than focusing on the cognate sense of form.

I do not distinguish between the constancy of the awareness of motion moving from muscles to muscles throughout the body and the constancy of affect. Whenever one occurs, so does the other. The physical phenomenology of movement while sitting in the consulting room may be imperceptible and often appropriate, but it is there.

I came to recognize the relationship between "interplay of muscles," kinesthetic awareness, and unconscious affects. I have seen seasoned analysts and dance therapists overcome physically retentive patterns, symptomatic of early oral conflicts and transference issues. It is as if the mute began to speak, the blind to see, the heart to beat!

RM: In Tony Kushner's biblical inspiration, *Angels in America*, he writes, "The body is the garden of the soul..."

JW: Kushner's aphorism is lovely. I just don't happen to agree with this idyllic notion of the body. The body, in my experience, is the first defense of the psyche, which is why it is so difficult to alter movement patterns. Referring to another's physicality is always taking a chance with their reaction, don't you think?

If one separates a part of the body from the continuous sense of motion throughout the musculature, the flow of affects (the shameless Garden of Eden) is lost. The isolated gesture invariably triggers associations and judgments, good or bad. The dance becomes intellectualized! I hope it is not too oblique to reference the Tree of Knowledge in the Garden of Eden as a split from God, the all-embracing Object. The story remains the same, separation, splits, dissociations driven by superego functions.

RM: What are we if we are not in motion or embodied? Just about every trauma seems to have a relation to movement of some kind that was accidental or purposeful but harmful nonetheless! For example, the car or bike crash, the fall that scrapes the knee and, while it's not fashionable to speak of it now, the *petit mort* of the orgasm.

JW: The discovery of our own sensations separates us from the maternal matrix. Separation is experienced as death. It is the death of a love relationship when the magnets weaken to reveal the other's separateness. The self, as a construct, begins with sensation, not movement; the self is tenuous, shaky, vulnerable. The mind works hard to reunite, but you can't go home again. Developing an awareness of the movement throughout the body establishes a unity of experience, a unity that is not predicated on a cognate notion of cohesion; a worked-through superego; the wording of unconscious fantasies that constructs togetherness. What I call the interplay of muscles is the closest experience to the constancy of an affective self.

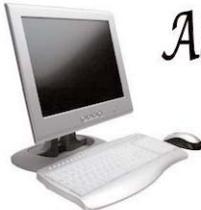
RM: What about desire?

JW: Desire is not affect! The obsessive tightens muscles, the hysteric organizes around sensations: hot, cold, headaches, fever. The paranoid stiffens tendons at the joints which scream to be released, be projected.

RM: In yoga, there is a lot of focus on joints, muscles, postures, movements, and heat. A lot of emotions come up in yoga or can emerge during or after the practice.

JW: The emotionally laden associations are not affect. It is emotional memory about the effort to eliminate resistance to the postures. It's a relationship to the wish, not to the process itself. The submission to get rid of resistance is a relational association, a kind of anthropomorphizing of the resistance, the struggle of separation!

When Jurgen Reeder said to me, recently, that he has come to feel that everything is in the associations, I heard, "the movement happens in the associations." We don't invent affect. We're not inventing a relation between our muscles and brain. It is something that is happening all the time.



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JOSEPH L. HENDERSON 1903–2007

Joseph L. Henderson, MD, a preeminent analyst and teacher, died on November 17, 2007 of acute pneumonia. He made original clinical and theoretical contributions to the field of analytical psychology over a career that spanned seven decades. He was formal yet gracious, completely without self-importance or any attempt to convert others to his views; yet he profoundly influenced generations of analysts and students. He encouraged analysts-in-training to find their own ways of working, just as he helped his analysts to discover their own potential for meaning and growth from within themselves.

Henderson's contributions include the introduction of the concept of the cultural unconscious and early examinations of the nature of change within analysis, with an emphasis on emerging symbolization. He drew upon such varied sources as anthropology, philosophical alchemy, and Native American myths, as well as Greek myth, architecture, and philosophy.

Joseph Henderson was the only American contributor to Jung's *Man and His Symbols*. His first formal presentation on the cultural unconscious was his 1962 paper "The Archetype of Culture" at the Second Congress on Analytical Psychology in Zürich (1964). He later wrote, "The cultural unconscious in the sense I use it, is an area of historical memory that lies between the collective unconscious and the manifest pattern of the culture" (*Shadow and Self*).

Henderson's first book, *The Wisdom of the Serpent*, explored myths of death and rebirth which Henderson had observed as dream themes at certain times in analysis. *Thresholds of Initiation* developed a Jungian model of male psychological development. *Cultural Attitudes in Psychological Perspective* classified types of individual attitudes toward culture. *Transformation of the Psyche: The Symbolic Alchemy of the Splendor Solis* (co-authored by Dyane N. Sherwood) was released on the occasion of his 100th birthday. This book explores the symbolic and clinical relevance of the images from an illuminated alchemical manuscript, which Henderson first viewed in the British Museum in the late 1930's and which fascinated him for the rest of his life. In addition to his many articles and reviews, collected in *Shadow and Self* (1990), Henderson also reviewed books, films, and art exhibits, and wrote essays on Native American culture as well as three training seminars.

Joseph Henderson was born in Elko, Nevada to a family of bankers and ranchers. He was sent to Lawrenceville Academy, where he was mentored by Thornton Wilder, and went on to Princeton University. Upon graduation with a degree in French literature, he moved to San Francisco, where he wrote reviews for several literary magazines and entered Jungian analysis with the first analyst of any persuasion in northern California. After meeting the British analyst, H.G. Baynes, who was then Jung's personal assistant, he determined to go to Switzerland to work with Jung. In 1929, he began an intensive analysis with Jung and attended Jung's seminar on dreams.

In 1930 he moved to London but continued his analysis on a periodic basis during vacations from medical training at University

College, London. While in England, Henderson was introduced to the family of Francis Cornford, a Cambridge scholar of ancient Greek drama and philosophy, and his wife Frances, a poet and the granddaughter of Charles Darwin. Henderson was profoundly influenced by the Cornfords, in particular the philosophical discernment of Francis Cornford. He married their daughter Helena, a dancer, and they had a daughter, Elisabeth, before returning to the United States in 1938.

In 1950, Henderson co-founded the first Jungian training institute outside of Zurich, the *International Association of Analytical Psychology* (IAAP). He served as Vice-President but declined to run for the presidency because he felt it would distract from his writing. He was on the Editorial Board of the *Journal of Analytical Psychology* and *The San Francisco Jung Institute Library Journal*, now *Jung Journal: Culture & Psyche*. He was also instrumental in the formation of the *Archives for Research in Archetypal Symbolism* (ARAS), a valuable collection of images with detailed historical, cultural, and symbolic commentaries. In 2005, Henderson retired from his work as an analyst, author, and teacher at the age of 102, although he continued to receive friends and family in his hilltop home in Ross, CA.

Dyane N. Sherwood, Ph.D. is an analyst member and on the teaching faculty of the C. G. Jung Institute of San Francisco. She is the editor of Jung Journal: Culture & Psyche and maintains a private practice in Woodside, California.

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FREUD MEETS JUNG: A CENTENARY CELEBRATION

by Ann Casement

This conference took place in London on November 24 to celebrate the 100th anniversary of Freud's meeting with Jung in Vienna in March 1907. Speakers and Chairs were from the British Psychoanalytical Society, the Society of Analytical Psychology, and *The Journal of Analytical Psychology*, along with two historians of depth psychology: Ernst Falzeder, a scientific researcher, and Sonu Shamdasani, general editor at the Philemon Foundation. The conference was sponsored by the International Association for Analytical Psychology (IAAP) and the International Psychoanalytical Association (IPA).



Ann Casement

Ann Casement, Chair of the Organizing Committee, opened the conference by paying tribute to the eminent Jungian analyst Dr. Joseph Henderson, who had died the previous Saturday in San Francisco aged 104 and who would have been alive at the time Freud met Jung.

Dr. Roger Kennedy, president of the British Psychoanalytical

Society, began the day's proceedings with the following opening address:

"This conference is a chance to re-examine the history of the Freud-Jung relationship and the divergence of views between them – how much the break-up of the relationship was inevitable, given their strong independent identities, and how regrettable it is that two such important streams of thought have remained so separate.

In recent years, there have been some joint meetings in London between Jungian analysts and psychoanalysts around scientific issues. But this is the first substantial conference between us, and a chance to rethink the contemporary scene. This is particularly important at a time when the unconscious is being side-lined in public policy, to the detriment of patients.

We have different views about the unconscious (or maybe they are not so different), but we are united in stressing the importance of a depth psychology as fundamental in understanding human beings and in facilitating change and transformation. Perhaps we are unconsciously nearer to one another than we would like to think, even though we act as though we are quite distinct.

The realities of political life, the need to fight for psychotherapy in the public sphere, make it imperative that at the very least we become closer allies. Today is a chance to examine differences and similarities, and to challenge old orthodoxies about our history. The history of psychoanalysis is certainly intimately linked to the Freud-Jung relationship. Jung, after all, had a fundamental role in shaping the early years of international psychoanalysis at a time when it desperately needed support. We thus share the history but also the effect of the break-up of this powerful relationship. The break-up has dominated the relationship between us ever since. We may not be able to put all this to rights today, but we can begin to establish a different sort of relationship, one which might be more flexible and respectful toward our ways of thinking and working."

This address was followed by Ernst Falzeder and Sonu Shamdasani's outstanding presentation, with a dramatic reconstruction of Freud and Jung's conversation at their first meeting in Vienna, 1907. Falzeder and Shamdasani began by sketching Freud and Jung's respective situations in Vienna that year. Using original quotations from published works, letters, and unpublished material, the presenters enacted a dialogue between Freud and Jung on the themes of psychiatry and dementia praecox, hysteria, sexuality, and occult phenomena. They concluded with historical reflections on the consequences of this encounter and the influence Freud and Jung exercised on each other. This tour de force was the talking point of the day.

In the afternoon, Jean Knox presented her paper "Who's Afraid of Sexuality? Self, object, drive, and desire – a contemporary Jungian view," in which she stressed the urgent need for psychoanalysts and analytical psychologists to relinquish their historical conflicts and instead unite to defend the view fundamental to both disciplines, which rests on the causal significance of meaning. She went on to state that both Freud and Jung had objectified the unconscious and that the relational dynamics in the development of self-agency and the way these are internalized and structure the unconscious offer a fruitful area for dialogue between the two disciplines.

Joan Schachter's main comment about this paper was to question the polarisation of Freud's instinctual theory and the role of emergent meaning within relationships in the development of the individual. She suggested that this polarization is not necessary or helpful, and in her view it is impossible to fully understand an individual's sexuality without paying attention to the role of the body and infantile sexuality.

Jonathan Sklar's paper "Hysteria and Mourning: A Psychosomatic Case" described the analysis of a young man with a sudden onset of motor disturbance of tic or choreiform movements, in addition to a long-standing obsessional character. A recent set of family calamities triggered a psychosomatic defence against his having to be affectively in touch with a breakdown, which first occurred when he was 2 years old and which he had never mourned. As a result of five-times-weekly analysis, the patient was able to move from hysterical body movements to mourning for a dead mother and an idealised family.

Warren Colman responded to this paper by suggesting that the way Jonathan Sklar had understood and worked with his patient, although ostensibly 'Freudian,' could be understood in terms of Jung's theory of complexes considered as networks of affectively charged ideas that can be split-off 'splinter psyches' when they are dissociated from the ego-complex due to trauma. The elaboration of metaphors that

link together body, affect, and image help to re-establish dissociated linkages by creating 'connecting bridges' or meaning, via the use of the analyst's transcendent function.

In closing, Ann Casement thanked the IAAP and the IPA for their sponsorship, commending recent presidents of both organizations for their commitment to fostering good relations between the two disciplines, and Roger Kennedy for his enthusiastic support of the conference from the outset. As the conference was such a success, suggestions have already been made for a follow-up event.

Ann Casement is a Senior Member of the British Association of Psychotherapists, a member of the Jungian Psychoanalytic Association, and a New York State licensed psychoanalyst. She served on the International Association for Analytical Psychology's Executive Committee from 2001-2007.

**Photo courtesy of Michael Vannoy Adams*

BPI CELEBRATES THE POWER OF POSITIVE THINKING

by Kathryn Madden

In 1937, Norman Vincent Peale and Smiley Blanton founded the Religio-Psychiatric Clinic in the basement of the Marble Collegiate Church. This was the beginning of the Blanton-Peale Institute.

70 years later, Blanton-Peale celebrated their 70th Anniversary Gala Awards Dinner last October at the Union League Club Lincoln Room in New York City.

Proceeds from the Gala Dinner provide financial support for students at the Blanton-Peale Institute in the full-time residency program and pastoral-care programs, particularly students from under-represented cultures. Currently, 80 students are enrolled in the Korean Pastoral Care Program. Proceeds also subsidize up to \$250,000 in counseling fees for many of the 17,000 sessions provided annually by the Blanton-Peale Clinic.

As emcee, Dr. Kathryn Madden, President and CEO of the Blanton-Peale Institute, gave a brief welcome and turned the floor over immediately to the "voice" of the Rev. Dr. Norman Vincent Peale. After a three-minute excerpt from *The Power of Positive Thinking*, reminding the 225 guests of the philosophy and spirit of positive thinking, the invocation was offered by Rabbi Joseph Potasnik, Executive Vice President of the New York Board of Rabbis.

After dinner, the Norman Vincent Peale Awards for Positive Thinking were presented to three outstanding recipients: Phyllis F. Cohen, Ph.D., Chair; and former President of The

Committee of Accreditation, American Board for Accreditation of Psychoanalysis; Richard M. DeVos, Co-Founder and Former President of Amway and Owner and Chairman, NBA Orlando Magic; and Marcy Syms, CEO, President and Director of SYMS



Georgette Tannenbaum, Marcy Syms

Corp. The Norman Vincent Peale Arts Award was awarded to the radiant and superbly talented Metropolitan Opera soprano, Hei-Kyung Hong.

Presenting the awards to the honorees were Walter Goldstein, Ph.D., International Economist and Visiting Professor, New York University; Elizabeth Peale Allen, Vice Chairman, Blanton-Peale Institute Board of Trustees; Georgette F. Bennett, Ph.D., President, Tanenbaum Center for Interreligious Understanding; and Matthew Horner, Vice President, IMG Artists.

Kathryn Madden is President and CEO of Blanton-Peale.

AUTHORS IN OUR MIDST

Janice Michaelson's essay, "Another Meaning of Plums in William Carlos Williams'" "This Is Just to Say'" was published in the Winter 2008 edition of the journal *The Explicator*. Michaelson's essay is a psychoanalytic analysis of Williams' poem.

Dr. Evelyn Liegner's article, "Focused Countertransference: Exploration in Classroom Teaching of Modern Psychoanalytic Candidates," was recently published in *Clinical Social Work*, 35 (4): 277-286.

Lucy Holmes's book, *The Internal Triangle: New Theories of Female Development*, was published in December 2007 by Jason Aronson Publishers. Louis R. Ormond calls it a groundbreaking contribution to the psychoanalytic literature about women.

Roberta L. Slavin has 2 articles in the forthcoming edited volume *101 Interventions in Group Psychotherapy*, Scott Simon Fehr, Ed., published by Haworth Press/Taylor & Francis Group. Slavin's articles are The Use of Group Psychotherapy for Alleviating Teachers' Stress Within a School Setting, and Stress Reduction for Students in Elementary and Middle School.



"You keep saying analysis three times a week...but FOR HOW LONG?"

MEMBER NEWS

NAAP congratulates **Dr. Evelyn Abrams** on her 100th birthday. Dr. Abrams, possibly the oldest modern psychoanalyst, worked with Dr. Hyman Spotnitz at the Jewish Board of Guardians for many years. She has only recently retired from psychoanalytic practice and is frequently sought after as a discussion leader in the retirement village where she lives.

Claude Barbre presented a one-day workshop in December entitled, "The Perfection-Driven Adolescent: Shame, Envy, and the New Cultural Narcissism" at The Development Center in Darien, CT. Dr. Barbre also presented a fourth workshop with Frances Unsell in The Development Center series on adolescence and family therapy on March 7, entitled: "A Story Still to Show: Rethinking Case Studies and Critical Incidents in Youth Work."

Michael Eigen gave a reading/talk on his new book *Conversations with Michael Eigen* at Book Culture on March 13. *Conversations with Michael Eigen* is published by Karnac Books.

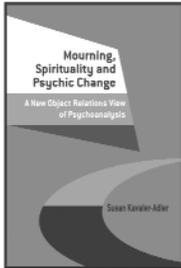
Kathryn Madden will present "Dis-Identifying from Power, Projection, and Complex-Discharging Fields" at the multidisciplinary conference "Contemporary Symbols of Personal, Cultural & National Identity," in Zurich this July. This academic conference is sponsored by the International Association for Analytical Psychology (IAAP) and the International Association for Jungian Studies (IAJS).

A new monthly column by **Alexander Stein** on the psychodynamics of business called *Business in Mind* made its debut on the *Fortune Small Business* Web site on December 18. (www.money.cnn.com/2007/12/18/smb_usiness/bizinmind.fsb/index.htm.)

"We're delighted to welcome Alexander Stein to the ranks of FSB's columnists," said Stacy Cowley, Web editor for *Fortune Small Business* magazine.

BOOKS & GROUPS *by*

Susan Kavalier-Adler, Ph. D., ABPP, NCPsychA



MOURNING, SPIRITUALITY AND PSYCHIC CHANGE: A NEW OBJECT RELATIONS VIEW OF PSYCHOANALYSIS

Brunner-Routledge, 2003 ☞ Foreword by Joyce McDougall, D.Ed.

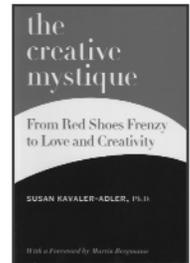
Winner of the 2004 National Gradiva® award from the National Association for the Advancement of Psychoanalysis

"Mourning, Spirituality and Psychic Change is an adventure into the intricacies, dialectics and developmental sequences in critical psychic change, observed in vivo in the clinical situation. We frequently hear the patient's voice, facilitating a much needed integration of the various kinds, modes and levels of mourning that need to be navigated in order to achieve self-integration and to sustain growth in love and creativity" - JOYCE MCDUGALL, D.ED.

THE CREATIVE MYSTIQUE: FROM RED SHOES FRENZY TO LOVE & CREATIVITY

Brunner-Routledge 1996 ☞ Foreword by Prof. Martin Bergmann

"The Creative Mystique maintains the fascination and profundity of the author's earlier work. Dr. Kavalier-Adler has uniquely integrated the "Otherness" of the creative process with the chimerical male figure in the female artist's internal mental world to create the concept of the "demon lover." The author spans the horizon of the Kleinian, Object Relations, and Developmental literature, on one hand, and the artistic/literary biographical literature on the other. The effect is compelling and riveting." - JAMES S. GROSTSTEIN, M.D.



THE COMPULSION TO CREATE: WOMEN WRITERS AND THEIR DEMON LOVERS

Routledge 1993, Other Press 2000 ☞ Foreword by Joyce McDougall, D.Ed.

"The Compulsion to Create is a superb account of distinguished female writers (Plath, Nin, the Brontë sisters, Dickinson and Sitwell) from a psychoanalytic object relations perspective. These writers often suffered tragic fates including suicide, fatal illness, lifelong withdrawal from people, or alienation from the world. At this current time in the American psychoanalytic dialogue, there is a tendency to idealize the creative process and to discuss it only in terms of 'healthy narcissism.' While presenting a sympathetic and respectful attitude toward the creative process, Kavalier-Adler nevertheless does not idealize it and is forthright in discussing the problems the artist may encounter."

- JEFFREY SEINFELD, PH.D.

Monthly Therapy & Support Group with Emphasis on the Individual Mourning, Grief, and Psychic Change Process: Opening Blocks to Love and Creativity

- ☞ Navigate past blocks, resistances, and psychic conflicts that have held you back in your life
- ☞ Learn how the mourning and grief process is critical to psychological change and development
- ☞ Group members help one another with deepening their awareness of defensive processes that block psychic surrender, and therefore block the capacities to connect, both with one's internal deeper self for creative self-expression and with others for love and intimacy

**For more information about both groups, please call
Dr. Susan Kavalier-Adler at 212.674.5425 or email
susan@kavaleradler.com.**

WWW.KAVALERADLER.COM

The Writing, Art & Creative Process Group: Opening Blocks to Self-Expression

- ☞ Address blocks and resistances related to writing, painting or any form of self-expression
- ☞ Open up a new sense of curiosity and intrigue when you experience "in-the-moment" thoughts and feelings
- ☞ In this creative process group, you can help a lonely process become a shared one
- ☞ Experience a truly life-giving process when you find the *word*, or *picture* to express the deeper life that lies within you

Dr. Susan Kavalier-Adler is Co-Founder & Executive Director of the Object Relations Institute for Psychotherapy and Psychoanalysis. She specializes in mourning, grief and the creative process, as well as private supervision of individuals & groups. She has received 7 awards (4 Arlene Wolberg awards) from Postgraduate Center for Mental Health, and 3 awards from the National Institute for the Psychotherapies (NIP) for her contributions to the field of psychoanalysis. In 2004, she received a National Gradiva® award from the National Association for the Advancement of Psychoanalysis for her book Mourning, Spirituality and Psychic Change. Dr. Kavalier-Adler is in private practice in New York City.

ACAP
The Academy of Clinical and Applied Psychoanalysis

Our new Master of Arts degrees, one in psychoanalysis and one in psychoanalytic counseling, have attracted a flurry of new students to ACAP. Among them are a school principal and a superintendent of schools. Perhaps a wider segment of the public at large is beginning to realize that psychoanalysis has important applications beyond our consulting rooms, especially in working with children.

Last November, ACAP held a full-day conference for educators that attracted more than sixty people. Attendees first learned some basic concepts in a general assembly, and then worked on applying them to specific cases from their professional settings in small, breakout groups. The culminating event had attendees present a specific case from their group as the whole assembly met again. The conference was described as "fascinating" and "fulfilling", with a number of attendees declaring their intention to begin taking courses at ACAP.

Also in November, ACAP's clinic, the North Jersey Consultation Center (NJCC), hosted a luncheon for our town mayor and other local dignitaries to seek their advice on how to make our services known to the whole community. The event was a valuable opportunity to create new friends and networks.



AAI-NY

Alfred Adler Institute of New York

**An Exploration of Adlerian Ideas
Monday, March 31**

"From Biblical Times to the New York Times Birth Order: An Adlerian Perspective" Ellen Mendel and Eileen Kaufman will be discussing the role of birth order in terms of the development of personality and how it affects people throughout their lives both personally and professionally.

Monday, April 7

"Intimacy and Relationships: An Adlerian Approach" Barbara Berger and Roger

Feldman will discuss the importance of cooperation, community, and courage within a framework of mutual respect and equality of the sexes.

92 St. Y, 7:00 -8:30 p.m.
One session \$25/ Two sessions \$45.



BPGI
Blanton Peale Graduate Institute

**In Memoriam
Ruth Stafford Peale (1906-2008)**

The Blanton-Peale community mourns the passing of Ruth Stafford Peale who died on February 6 at her home in Pawling, NY. She was 101 years old. Mrs. Peale played a significant role in the worldwide outreach of her husband, Dr. Norman Vincent Peale, who co-founded the Blanton-Peale Institute in 1937 along with his colleague Smiley Blanton, M.D., who analyzed with Sigmund Freud.

The exceptional organizational and managerial skills of Mrs. Peale helped her husband's creative genius to flourish and inspire millions of lives. A recipient of four honorary degrees and numerous awards, including the Horatio Alger Award and the New York State Woman of the Year, Mrs. Peale had an illustrious career as a businesswoman, writer, entrepreneur, and humanitarian. She was a great leader and speaker who graduated from Syracuse University before entering a marriage that lasted 63 years. She leaves two daughters, Margaret Peale Everett; Elizabeth Peale Allen, Vice-Chairman of the Blanton-Peale Board of Trustees; a son, John Stafford Peale; eight grandchildren; and 14 great-grandchildren.

Library Update

The newly refurbished library at Blanton-Peale is now open to all members of the Institute. BPI's collection in psychology, ther-

apy, and religion reflects the Institute's curriculum and programs. The library also offers an Online Public Access Catalog which contains the Institute's holdings.

CGJ-CHI
C.G. Jung-Chicago

Ethics in Training

In February, Claire Allphin, a senior analyst from the San Francisco Institute, addressed ethical issues central to the training of psychotherapists in general and of analysts in particular. The presentation included the discussion of an ethical attitude, differences between supervision and analysis, ethical dilemmas, and behaviors in training.

Awaken the Slumbering Goddess: The Latent Code of the Hindu Goddess Archetypes

In March, Ashok Bendi gave a presentation on the role of the Hindu goddess archetypes in our individuation process, at the different developmental stages of adult life. Clinical vignettes illustrated the working of the latent code of the goddess archetypes and its dance with the archetype of the Self.

The Multidimensional Jungian Shadow in Film: The Lord of the Rings and Star Wars May 17

James Iaccino, Ph.D., author of two definitive texts on the application of Jungian archetypes to various film genres, *Psychological Reflections on Cinematic Terror: Jungian Archetypes in Horror Films* and *Jungian Reflections within the Cinema: A Psychological Analysis of Sci-Fi and Fantasy Archetypes* – will discuss the multidimensional Jungian shadow in film, with emphasis on *The Lord of the Rings* and *Star Wars*.

Visit our Web site for more information and additional programming
www.jungchicago.org



CGS
Center for Group Studies

The Center for Group Studies has had a very eventful and exciting fall and winter with more of the same forecast for spring! Most recently, we were honored by the National Registry of Group Psychotherapists with its **Award for Outstanding Contributions in Training and Education in the Field of Group Psychotherapy**. This prestigious award was presented on February 21 during the annual conference of the American Group Psychotherapy Association in Washington, D.C. Gail Brown, Director of Academic Training, accepted the award along with CGS representatives from its faculty, founders, and board members including: Toby Chuah, Phyllis Cohen, Lena Furgeri, Sally Henry, Lucy Holmes, Ronnie Levine, Stanley Meyers, Janet Resnick, Wilma Selenfriend, and Elliot Zeisel. Sherri Smith, chairperson of the Registry, presented the award, citing an overwhelming number of glowing endorsements from students, faculty, and friends of CGS. She also acknowledged CGS for its diversity and its international student body. We were all smiles as the attendees gave us a standing ovation!

AGPA also hosted the inaugural Louis R. Ormont Lecture. Dr Ormont is the founding director of CGS and we were thrilled to be a part of history with the initiation of this annual lecture dedicated to technique in working with groups. The opening lecture was given by Dr. Lucy Holmes, a distinguished member of our faculty and its former executive director: Her presentation was entitled "The Technique of Partial Identification: Waking Up to the World" and was warmly and enthusiastically received.

In addition to faculty members Lucy Holmes, Ronnie Levine, and Lena Furgeri, other members of the CGS extended community were presenters at the 2008 Conference: Janice Morrison, Jeff Hudson,

Andrea Pully, Michael Hegener, and Lena Friedman.

On a more local note, our January Weekend Training in NYC was a major success. CGS hosted 35 students from the local tri-state area and other parts of the United States, as well as students from Germany and Korea. Faculty facilitators at the weekend included: Gail Brown, Michael Brook, Sally Henry, Myrna Kortlander, Lou Levy, and Louis & Joan Ormont. Our next training weekend is scheduled for May 2-4, and registration is well underway. The theme of this upcoming weekend is 'Specialized Topics in Countertransference' and will be facilitated by Janet Resnick, Rafe Blaugrund, Lena Furgeri, and Rhoda Shapiro, along with Lou & Joan Ormont. The May weekend will offer a special program with EGPS featuring Dr. Arnold Bernstein speaking on "The Group as a Second-Chance Family."

Call (212) 246-5055 for information on our weekend, summer and fall programs, or visit us at www.groupcenter.org.



CHD
Center for Human Development

CHD is pleased to announce that New York State has registered its psychoanalytic program as licensure-qualifying. This means that CHD graduates are able to sit for the licensing exam in psychoanalysis and that students enrolled in CHD's psychoanalytic program may see patients without being licensed in psychoanalysis, as long as they are in supervision with a licensed, approved supervisor. Once students graduate and are certified by CHD, they can apply directly to the state to sit for the licensing exam in psychoanalysis.

We had a very successful fall semester and we have many new students who are taking classes in our spring semester. Our June workshop offerings are being finalized and will be found on our Web site very shortly, in addition to our current bulletin which

describes our entire program. CHD continues to offer programs of study leading to certification in individual and group psychoanalysis, marriage and family therapy, and the CASAC credential. NASW and NBCC continuing education credits have been approved for all classes. Many of our courses can be applied toward Heed University doctoral credit.

The new Student Committee has been meeting over the last several months, chaired by Bill Mosca. Anyone interested in joining this committee can contact the CHD office for more information.

CHD's Fieldwork Program and Treatment Service are underway and we look forward to working with students in this important part of our clinical program. Copies of the first issue of *Current Trends in Psychoanalysis and Psychotherapy* are still available. Our journal contains stimulating articles by some of the leaders in our field, so order your copy today!

For further information about our programs, journal, and upcoming Open Houses, call CHD's Administrative Offices at (212) 642-6303, e-mail us at CtrHumanDev@aol.com, or visit our Web site, TheCenterforHumanDevelopment.org

IEA
Institute for Expressive Analysis

The IEA was chartered by the New York State Board of Regents in 1978 for the purpose of offering postgraduate training in psychoanalysis, with a particular emphasis on the integration of non-verbal techniques including drama, art, music, and dance. As we approach the 30th anniversary of our founding, we invite you to visit us at www.ieany.com for updates on scientific meetings and coursework and to explore the possibility of studying with us. Social workers, psychologists, creative arts therapists, and candidates with masters degrees in non-mental health disciplines are welcome to apply for matriculated or non-matriculated status. For more information, contact StevenKuchuck@aol.com. Check our Web site for information on our upcoming **Open House on April 13th, 12:00-3:00 pm** at Pure Vision Arts, NYC.

IEA also maintains an active consultation center and several new community outreach programs that our students are involved with. Here is an update on some of these efforts:

Our School Partnership Program with the Professional Performing Arts High School (PPAS) was successfully launched last spring. With guidance from IEA Board member Steven Kuchuck, advanced candidate Kristin Long has been working at the school with staff and students providing clinical services and support. As part of her responsibilities she has been offering mental health consultation to the guidance department, seeing several students for ongoing therapy and facilitating referrals of students for psychotherapy and psychoanalysis.

Progress is also being made in our affiliation with Girls Write Now (GWN), a mentorship program for young female writers. IEA Board Member Julie May conducted a workshop at the GWN training orientation in September. The workshop focused on the warning signs of mental health problems in adolescents, and mentors were advised of situations where it could be useful to refer their students to therapy or other mental health services.

In addition to practice, consultation, teaching, and institute administration, many of our members write, present, and participate in other professional activities:

Galit Atlas-Koch, member, is completing her Ph.D. in Psychoanalysis and will have her paper "Three Pregnancies and Psychoanalysis" published in *The Psychoanalytic Review*, April, 2008.

Paul Cooper, member and faculty, has been elected to the Board of Directors of the International Federation for Psychoanalytic Education. Cooper presented the third paper in his "Oscillations Trilogy," "Oscillations: Performative & Informative Dimensions in Zen and Psychoanalysis" at the American Academy of Psychoanalysis & Dynamic Psychiatry annual winter conference, in Tempe, AZ. Another paper, "Being the Moment," is scheduled for publication in *Psychoanalytic Review* in April. Paul Cooper will also be presenting "Being,

Knowing, and the Liminal In-Between: Psychoanalytic & Zen Perspectives" on April 10 at Noon at the APA [Division 39] Annual Spring Meeting at the Waldorf Astoria, in NYC.

"And Nobody Knows What's Going to Happen to Anybody: Fear and Futility in Jack Kerouac's *On the Road* and Why it is Important" by **Gladys Fox**, faculty member, was published in the February issue of *The Psychoanalytic Review*.

Neil Friedman, an advanced candidate, co-presented with Roberta Slavin at the American Group Psychotherapy conference in February. Their topic was "The Psychodynamics of Power and Politics in School Settings."

Steven Kuchuck, graduate, Board member, and faculty, presented his paper "Do Ask, Do Tell? Narcissistic Need as a Determinant of Analyst Self-Disclosure" last fall in Toronto at the IFPE annual conference. His paper, "In the Shadow of the Towers: The Role of Re-traumatization and Political Action in the Evolution of a Psychoanalyst" is scheduled for publication in *The Psychoanalytic Review* in June.

Karen Morris, graduate and member, presented her paper "Oedipal Flowers: Through Poetics to O" on October 21, 2007 at the IFPE conference in Toronto, and for a Scientific Meeting for the IEA in NYC on October 26. "Oedipal Flowers" is scheduled for publication in *The Psychoanalytic Review* in June.

The International School for Mental Health Practitioners

The International School for Mental Health Practitioners has four Certificate programs at the United Nations: Psychodynamics of Negotiation; Psychodynamics of Mediation; Psychodynamics of Management; and Psychodynamics of Diplomacy. These may also be taken as a doctoral distance learning program through Sofia University, Bulgaria, beginning in February. For more information, please contact Ambassador Anthony DeLuca, Ph.D., LP, at (718) 698-0700; DeLuca@UN.int ; www.IgnatiusU.com

NJCMP is pleased to announce the addition of Elena Bauer to its staff. Ms. Bauer, a licensed psychoanalyst who is completing her studies at NPAP, has been appointed Director of Treatment services. One of Ms. Bauer's goals is to expand the services that NJCMP provides to the community by popularizing psychoanalytic treatment among the Russian and Arab residents in NJCMP's area.

NJI kicked off the new year in January with a wine and cheese party in honor of its authors Les Barbanell (*Removing the Mask of Kindness: Diagnosis and Treatment of the Caretaker Personality Disorder*); Joanne Sherman Goldstein (*Because It's My Body!*); Charlotte Schwartz (co-editor of *Sexual Faces*); and Jack Schwartz (*Our Time Is Up*). Book discussions alternated with satisfying drinks and eats.

NJI's 7th Annual Child and Adolescent Psychotherapy Studies Conference – The Autistic Child: Myths, Meanings, Mental Life, and Methods of Treatment – was held on March 2. Featured speakers included Anni Bergman, Ph.D., William M. Singletary, M.D., and Burton N. Seidler, Ph.D., Director of NJI's Child and Adolescent Psychotherapy Studies Program. The conference was co-sponsored by the N.J. Society for Clinical Social Work.

Our five Spring Workshops are underway Vacations, Holidays, and Other Spaces; Therapeutic Interludes (with Cathy Siebold, LCSW, DSW); The Problem of Premature Termination (with Rhoda S. Ritter, PsyD, ACSW); Ethics for the Experienced Practitioner: Part I (with Janice Victor, LCSW); A Case Seminar: The Unmanageable Adolescent - An Analysis Without Words (with Jodi Kosofsky, MA); and Discharge Your Stress: Recharge Your Energy (with Elizabeth Rundquist, MA, ATR-BC). Please contact NJI for specific dates, times, fees, and CEUs.

NJI is pleased to host a very special conference with two eminent psychoanalysts who have made enormous contributions to the field of psychoanalysis during their long careers. **Charles Brenner, M.D.**, and **Prof. Martin Bergmann** will examine the seeming demise of Freud's instinct theories in their discussion of **Where Have All the Drives Gone . . . and Why?** Patsey White, LCSW, chairs the conference with Charlotte Schwartz, LCSW, who will also act as moderator. The conference will be held on Sunday, April 6, 8:30 a.m. - 1 p.m, and includes a continental breakfast.

For brochures and information about our conferences and workshops, call (201) 836-1065 or e-mail NJI at njinstitut@aol.com.

The New York Association of Analytical Psychology and the C. G. Jung Institute of New York

Last August, the **XVII International Congress for Analytical Psychology** was held in Cape Town, South Africa. 36 countries were represented by 512 attendees, among them Lisa Fawcett, Linda Holahan, and Rosalind Winter; all delegates from NYAAP.

It was a whirlwind of a week with a profusion of superb presentations by members of the International Association of Analytical Psychology as well as South African participants. Elections of officers of the IAAP Executive Committee were also held at the conference, resulting in Hester Solomon's assuming the Presidency

and Joseph Cambray's election to President-elect. A large group of new analysts from countries without organized Institutes were honored for the completion of their analytical training. Cape Town choirs sang, children danced, the drums beat, and the cultural riches surrounded all who were present.

At an autumn meeting of NYAAP in New York, Linda Holahan presented a moving report on a paper from the Truth and Reconciliation Commission at the Congress, reflecting the courage shown in dialogues between victims and perpetrators of injustices brought about by apartheid, the heartfelt apologies of perpetrators, and the victims' gracious acceptance of those apologies.

In October, **CGJI New York** proudly became the first Jungian training program in the United States to be officially registered by the state as a licensure-qualifying program in psychoanalysis. This registration permits the Institute to provide a path for candidates to both state licensure and certification as Jungian Analysts. The curriculum committee and faculty have creatively and successfully integrated the teaching of Jungian theory and practice with the state Board of Regents' requirements for instruction in psychoanalytic concepts and methodologies.

Our autumn curriculum included several innovative pedagogical practices. Gary Trosclair introduced the use of film in his course on psychopathology and psychodiagnosis to illustrate and illuminate pathological behaviors. And to add an extra

dimension to Carolyn Sundstrom's course on the manifestations of Norse and Teutonic symbolism in clinical practice, candidates participated in a two-day workshop with Jungian analyst Beverly Clarkson and her husband Austin, from Ontario, on Wagner's Ring Cycle.

NRPI

The Northern Rockies Psychoanalytic Institute

The NRPI is proud to host Dr. Leo Rangell, Honorary President of the IPA, in an all-day seminar on May 3, 2008, in Bozeman, Montana. Dr. Rangell is a leading theoretician, clinician, and spokesperson for the preservation of Freudian theory and practice in an era of pluralism that has often obfuscated or repressed the foundational principles developed by Sigmund Freud. Dr. Rangell will present from his book *The Road to Unity in Psychoanalytic Theory*, and will be followed briefly by NRPI faculty representing Kleinian-Bionian, Lacanian, and Sullivanian responses – Mr. Jeffrey Eaton, Dr. Charles Turk, and Dr. Barton Evans. For more information, contact NRPI at (406) 585-1302; ad@nrpi.net; or www.nrpi.net.



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