

CONFERENCE ISSUE

SOPHIE FREUD

John Quackenbush, nephew of Margery and Robert Quackenbush, took this photo of Sophie Freud at Brandeis University last fall.

Sophie Freud, granddaughter of Sigmund Freud, was born in Vienna, Austria. She immigrated to the United States in 1942 at age 18, and went on to attend Radcliffe/Harvard and the Simmons College School of Social work. She practiced as a social worker mostly in the fields of child welfare and child (parent) guidance while raising three children - with the help of a husband. After receiving a Ph.D. from Brandeis University, she spent the next thirty years as a social work professor, chairing the Human Behavior Sequence at the Simmons College School of Social Work. Freud has written many scholarly papers and more than 100 book reviews. Her first book, *My Three Mothers and Other Passions*, reflects on her three identities of mother, therapist, and educator. A second book, *Living in the Shadow of the Freud Family*, which won the 2008 Gradiva Award® for the best historical book, was written in her old age and deals with her mother's life. It is a book of many voices. Sophie Freud has given talks and workshops all over the US, Canada, and Europe. She currently gives and takes courses at the Brandeis Osher Lifelong Learning Institute and is still waiting for a laidback old age.



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PRESIDENT'S REPORT



Jennifer Harper

Since our last issue we have witnessed another shifting of the center of the world in which we live. Banks folding, credit markets suffocating, jobs falling away like dry leaves, new outbreaks of old wars and tensions in the Middle East and the steady, growing anxiety that the next shoe will not be the last to drop. These are times that history annals will not fully appreciate in our lifetime. But we are living this story now and how we are doing that will become part of that future history. And psychoanalysis needs to be part of the future. So, in the midst of collective chaos and storms of massive change, how is psychoanalysis significant? how does NAAP respond?

With an unknown future and a present defined by our own history, professionally and as an organization that serves our profession, the steady and sensible thing is to continue progress on our initiatives with an ever-expanding sense of awareness that our environment is changing, rapidly. Being able to respond to the speed of these changes is essential, while also holding steady in our vision. To that end, we continue to serve you in NAAP's mission to advance initiatives to protect independent psychoanalysis.

In a brief overview of 2008 here are some of the things that were accomplished in service to our profession. NAAP sponsored a stimulating conference, chaired by Natalie Riccio, on Listening in the Age of Google. We had the privilege of hearing from David Andelman, Editor of *World Policy Journal*. Andelman spoke of the importance of listening skills and attunement in foreign policy affairs – critical for our

time. We continued our work in Albany and achieved resolution to the issue of how candidates pay their training analyst. This aspect of our training is now protected under our license regulations after long and careful work with the Department of Education. We contributed to the Alliance for Psychotherapy Institutes in support of their advocacy for LMSW's who seek their LCSW hours through clinical training in psychoanalytic and psychotherapy institutes. We initiated a relationship with a federal lobbyist in order to navigate the New York license within various federal healthcare mandates under current legislative consideration. Our license must be included in these programs to remain viable. In all, these are large projects for an organization of our size. We need your continued support to serve your professional interests.

A colleague from our Western region recently inquired about the value of making contributions to our legislative fund, writing "if I contribute to NAAP's legislative fund, am I just contributing to New York causes?" The answer is simple: No. NAAP has had a legislative fund since the founding of NAAP. It lies at the heart of our mission. It allows us to advocate whenever the independence of psychoanalysis is challenged. Without a healthy fund we can not maneuver to protect and advance independent psychoanalysis for you. In turbulent times like ours, psychoanalysis is more relevant than ever. Ensuring its place in our cultural future and securing our place in that future as independent psychoanalysts, is our mission. In these turbulent times, NAAP is responding.

Jennifer Harper

LISTENING IN THE AGE OF GOOGLE: NAAP'S 36TH ANNUAL CONFERENCE

The ability to size someone up, says David Andelman, cannot be too highly prized. Those who possess the skill have a great advantage over others. For example, it enabled members of the KGB to assess who were the “enemies of the state”, thereby ensuring the incarceration of thousands into “mental hospitals” on account of their “thinking and writing socially or politically unacceptable thoughts.” Conversely, the absence of the skill explains how Khrushchev “so underestimated a young John Kennedy in the Cuban Missile Crisis, [and] how Jimmy Carter totally underestimated an aging Leonid Brezhnev and shortly thereafter an elderly cleric in Teheran, Ayatollah Khomeini.”

In his presentation at NAAP's annual conference last fall, keynote speaker Andelman, who is editor of *World Policy Journal* and a veteran correspondent, highlighted several instances in his own life when the skill has proved critical. While researching his book *A Shattered Peace: Versailles 1919 and the Price We Pay Today*, [he] “came to know pretty well...the various world leaders who negotiated what was supposed to be the peace to end all wars. The great failure of this peace process, I have come to believe, was not the greed, envy, and hubris of the great leaders ... but rather the colossal failure of Woodrow Wilson to size up and understand his European counterparts, especially Britain's Lloyd George and France's Clemenceau.

...Somehow [the] skills [of instantly sizing up and assessing someone] have been lost in recent years. My fear today is that the vital, critical skills of being able to assess our opponents and embrace our friends—above all to evaluate and separate the one from the other—are being lost.

...There are still billions of people who don't understand each other, who come from vastly disparate, often hostile, backgrounds, who are now intimately tied together, more tightly interconnected...needing to respond ever more quickly...communicating in fractions of a second in this Age of Google, without ever understanding how to use that ability to reach closer condominium or understanding.

That sensitivity of assessment is evaporating ever more quickly just at the very moment when we need it all the more desperately...”

[Read David Andelman's article in its entirety at www.naap.org.](http://www.naap.org)
[Visit World Policy Journal at www.mitpressjournals.org/loi/wopj](http://www.mitpressjournals.org/loi/wopj)

Freud called psychoanalysis the “talking cure.” Michael Vannoy Adams calls it the “listening cure.” Although psychoanalysis involves talking *and* listening, Adams emphasizes that the quality of listening is what matters, “a kind of listening radically different from ordinary social listening.

... Over a century ago, long before the Age of Google, psychoanalysts recognized that psychic reality is a virtual reality. As Theodor Reik famously says, psychoanalysts listen with the “third ear.” Adams elaborates: “Psychoanalysts have two physical ears, but they also have a third, non-physical ear. The third ear is the “mind's ear.” It is a psychic ear. It is a virtual ear. It is a metaphorical ear. Psychoanalysts do not just hear sounds. They do not just hear words. They hear what the sounds and words mean unconsciously. Listening with the third ear is what enables psychoanalysts to hear the unconscious—and what it means...”

[The Listening Cure: Metaphorical Resonances and the Third Ear, by Michael Vannoy Adams, will be published later this year.](#)

In his presentation, panelist Arnold Richards also spoke of Versailles, specifically the negative effects in the decades following that resulted from the actions undertaken by the Great Powers.

Then, dramatically, Richards invited the audience to “make a grand leap” with him. He proposed that they “consider the establishment of the Board of Professional Standards as the Versailles of APsaA and psychoanalysis in the United States. In 1946, the BOPS replaced the Committee on Psychoanalytic Training. The Committee had essentially been a consulting body. It could not issue binding training decrees without the unanimous consent of all the APsaA institutes. BOPS, in contrast, could act without the unanimous support of the institutes; it could promulgate training standards if a simple majority of the institutes agreed to them...

In 1946, Dr. William Menninger was President of APsaA. Menninger probably did more for the advance of psychoanalysis in America than any other individual by recruiting a legion of physicians to work as psychiatrists in World War II. Hundreds of these physicians, after discharge, applied for psychiatric residency all over the country and then for analytic training at the institutes of APsaA... Menninger made a strong plea to consider admitting scholars and psychotherapists to APsaA as well as graduates of APsaA analytic. His proposal was rejected emphatically...”

[Read the rest of Arnold Richards' article at www.naap.org](#)

AN EXCITING POSTMODERN INVESTIGATION

by Claire Beth Steinberger



Claire Beth Steinberger

NAAP's 2008 Annual Conference was an exciting postmodern investigation. It challenged the "listener" – the audience – with an analytic-cultural forum, a technological, socio-political foray. As such, a broad inquiry reflected three levels of appreciation: intrapsychic (individual), communal, and historical interface.

Douglas Maxwell was an enthusiastic moderator for the Keynote Panel and Jennifer Harper, NAAP's President, articulated the conference direction. Supporting an "inclusive" psychoanalytic paradigm, she highlighted the need to "protect" the profession: "having the courage to relate to our neighbors, relating to those within our profession who don't see things the way that we do...finding a way to live together with our differences for the common good that we all serve..."

The keynote speaker, an erudite reporter, was David Andelman. His impressive background includes editor of *World Policy Journal* and former executive editor of *Forbes.com*. "Listening and Reflecting in Our Media Age" illuminated the significance of "listening," particularly addressing international conflict, mediation, and treaty-making. Reflecting on his multinational experience, he discussed his book *A Shattered Peace: Versailles 1919 and the Price We Pay Today*. His insights on interpersonal awareness and trust were provocative, emphasizing the role of leaders (e.g., Woodrow Wilson) as they assess and intervene in national and international decision-making. He emphasized the multiple possibilities of media functioning, particularly where speed and fragmentation ("a cacophony of voices") impact information and promote a false sense of knowing and understanding.

The diverse panel continued the techno-analytic theme. The first panelist, Shulamith Koenig, was the 2003 recipient of the UN Human Rights Award and is founder of the People's Movement for Human Rights Learning (1989). Her remarkable work on behalf of the disenfranchised and excluded emphasized an Adlerian approach to intervention, a view of formative (causative) factors that demands change from "vertical" to "horizontal" listening. Her presentation ("Belonging in Community in Dignity with Others: Patriarchy and Human Rights") explored the "right to dignity," a criticism of socio-political ideology that supports cultural disparity through patriarchal and hierarchical relationships.

Arnold D. Richards, training and supervising analyst at the New York Psychoanalytic Institute and former editor both of *JAPA* and *The American Psychoanalyst*, presented a local view. His discourse on organizational functioning explored the growth of psychoanalysis in the U.S., particularly its roots in exclusionary practices (Brill) that permeate psychoanalytic training and institute structure to the present day. In "Their Versailles and Ours: The Role of the Internet in Bringing About Organizational Change in APsaA," Richards addressed the deleterious ramifications of a hierarchical and patriarchal paradigm. Commending NPAP for its "inclusive" focus ("following the shadow of its founder," Theodore Reik), he stressed the need for Internet intervention (e.g., PEP CDROM), challenging rigid lines of isolation, definition, and compartmentalization.

Michael Vannoy Adams offered an illuminating Jungian focus. In "The Listening Cure: Metaphorical Resonance and the Third Ear," he integrated intrapsychic knowledge (dialogues/inward attention) with capacity for growth and genuine relatedness. In this analysis, "metaphorical listening" created the possibility for higher spiritual and psychic connection (at self and communal levels). Offering clinical illustrations, he explored the symptom formation as well as Jungian amplification of myth and archetypal parables.

The panel's complementary, multi-layered dialogue explored novel ways that technological innovation impacted "listening" in self, cultural, and historical functions. This systemic approach spoke to the need for an inclusive growth-oriented model, one where awareness, compromise, and professional outreach could bring possibility and change. An enlivened post-panel dialogue included Jane S. Hall (past president of the New York Freudian Society) addressing attachment process as reflection of genuine recognition, and Merle Molofsky (Senior Member, NPAP) extending literary metaphor to psychosocial and ethical resolution, with Dostoevsky's *Grand Inquisitor* (*The Brothers Karamazov*) and the interminable struggle between freedom and authoritative obedience.

In conclusion, the 2008 conference was a tour de force for examining technological possibility in terms of self, communal, and global realities.

Claire Steinberger is a psychoanalyst, marriage and family therapist, couples mediator, teacher, and author of articles with an analytic and multidisciplinary approach.

REFLECTIONS ON “LISTENING IN THE AGE OF GOOGLE”

by Harold Clarke

Some day, there will be a body of literature that describes how therapists learned more about providing the kind of informed, empathic responses required by patients who report symptoms that arise from experiencing traumatic events such as the current financial meltdown. Among those writings, the contributions of the keynote speaker and the members of the Response Panel at NAAP's 2008 annual conference will surely be included.

The keynote speaker, journalist David A. Andelman, highlighted the failure made by the idealistic Woodrow Wilson to “size up” the intentions of the English and French representatives at the Versailles Peace Conference that ended World War I. This failure, Andelman stated, helped create a world in which so many current conflicts exist. He pointed out that this ability to size up an individual is an important relational skill for all relationships—but especially for therapists.

The honored Human Rights Activist Shulamith Koenig reminded us that there are 30 rights included in the Universal Declaration of Human Rights, adopted by the United Nations on December 10, 1948, that are essential for all human beings to be able to live in dignity with others. She described the advances that women around the world have achieved as patriarchal societies have devolved.

She also described the situation in the United States where the different nurturing aspects of men and women are being recognized. Hopefully, we can now move on in more collaborative parenting relationships in the best interests of our children.

Psychoanalyst Arnold D. Richards reviewed the history of the civil war that has gone on, and, to some extent, continues, over who is entitled to use the title “psychoanalyst” and who will control the standards for training and certification. Richards reported on the “wounds of battle” he sustained in his effort to keep these standards open and inclusive rather than closed and exclusive in his difficult role of “troublemaker” to those who resisted these efforts. While there are signs that some efforts are underway to bring about reconciliation, he says, the battle continues.

Psychoanalyst Michael Vannoy Adams offered a Jungian perspective on “The Listening Cure: Metaphorical Resonances and the Third Ear.” He described how central metaphors are in patients' reports of their thinking and feelings, and the importance of the development of a dialogue in the internal mental dynamics of the patient so that irrationalities are challenged in the process.

Under the compassionate guidance of Douglas Maxwell as Moderator, the keynote speaker and panel members were able to respond to a number of astute questions from the audience. This, in turn, helped to make the entire experience of attending this part of the conference an even more meaningful one.

We can be sure of hearing more in the future about the extent to which our vulnerable, individual patients are, in a sense, the “designated patients” of traumatic cultural events and processes. This will require that psychoanalysts bring their training and experience to bear on efforts to modify these cultural processes, in order to bring about a healthier cultural environment.



THE PANELISTS SPEAK

LISTENING IN THE AGE OF GOOGLE: CLINICAL PERSPECTIVES AND SOCIAL ACTION

by Robert Quackenbush

NAAP's 36th Annual Conference was launched on Saturday morning, October 18, at Fordham University. Conference Chair Natalie Z. Riccio welcomed everyone in attendance, then Jennifer R. Harper, NAAP President, introduced the morning program and speakers. Following her introduction, the keynote address was given by David A. Andelman, editor of *World Policy Journal*, who has also reported from Europe, Asia, Africa, and the Middle East as a foreign correspondent for *The New York Times* and *CBS News*.

In his address, Andelman said that to be a good journalist one has to be good listener and be able to "size up" the person being interviewed in order to get the truth on the news being reported, an ability sadly lacking in today's media. He emphasized this by telling how during the 1919 Versailles meeting after World War I the British and French "sized up" President Woodrow Wilson. The representatives from these countries saw Wilson as a gentle peacemaker who would be a pushover while they collected the spoils of war. They proceeded to break up countries and form new ones which ultimately lead to crises and wars from Vietnam to Kosovo to Iraq. Because of the many errors committed by World War I peacemakers we are still paying the price today with a war in the Middle East and a worldwide economic crisis.

A panel discussion and questions from the audience followed the keynote address. On the panel, in addition to David Andelman, were Michael Vannoy Adams, Shulamith Koenig, and Arnold D. Richards. Douglas F. Maxwell, former NAAP president, was moderator of the panel.

The first speaker from the panel was Shulamith Koenig, the 2003 recipient of the UN Human Rights Award. Koenig's subject on this day was patriarchy and human rights. Her presentation was provocative and she might have offended some of the men in the audience with her advocacy against patriarchy. During the Q&A, Koenig received the first question, about human rights issues, and replied, "We must move people from slavery to freedom." At this point David Andelman interjected that most people don't want to leave slavery and that they are looking for someone to lead them. His comment opened the door to further exploration and discussion on patriarchy and human rights at another time and place.

The next presenter was Michael Vannoy Adams, a Jungian psychoanalyst in New York City. He is a clinical associate professor at the NYU Postdoctoral Program in Psychotherapy and Psychoanalysis and a faculty member at the Jungian Psychoanalytic Association, the Object Relations Institute, and The New School. Adams spoke about listening "with a third ear" when working with his patients in order to make connections, metaphorically, with his patients' unconscious minds. Once that connection is made he can then engage his patients in a dialogue (similar to role-playing in other therapies) with the repressed demons in their unconscious that prevent them from resolving emotional conflicts. What was notable about Adams' presentation was that he spoke with such clarity about Jungian analysis as to eliminate the mystery about it. One could see how similar this analysis is to the other schools of analysis today. NAAP has facilitated that by unifying the various institutes under one roof. Through NAAP, and these annual conferences, a greater understanding of the various schools of psychoanalytic thought has paved the way for ideas and theories to be shared and incorporated in all schools of psychoanalysis. This is how psychoanalysis has progressed.

Adams' talk was followed by the last speaker on the panel, Arnold D. Richards, training and supervising analyst at the New York Psychoanalytic Institute. Richards has been involved for some time with conferences dealing with the future of psychoanalytic education. His address at this conference focused on the problem of getting the American Psychoanalytic Association to listen to what is happening with psychoanalytic training today and to recognize trained psychoanalysts who are not MD's. This has been a long battle, one that has gone on since the International Psychoanalytic Association was formed in 1910. It is inspiring to listen to a man so dedicated as Richards is to this cause and to realize that people like him may, eventually, bring an end to the conflict.

After a lively Q&A with the audience, the morning session ended in time for the Gradiva Awards Banquet. Following the banquet, the ideas that were expressed in the morning provided a wealth of material for discussion at the afternoon workshops.

IN THIS AGE OF GOOGLE: THE ANALYST IS DISCOVERED ON-LINE

by Ruth Lijtmaer

My focus in this presentation was on the countertransference responses that are generated when a patient looks up an analyst on the Internet and the analyst's personal information is disclosed. How does the analyst react? What does she do or say to the patient? What does she do regarding this disclosure? Does this information change the therapeutic alliance?

After an introduction of the uses and misuses of the Internet, I highlighted the idea of the Internet as a transitional object and questioned whether relational artifacts could ever be transitional objects in the spirit of a baby blanket or a rag doll. Recently, however, the power of the transitional object has been commonly seen in experiences with computers. If used in this way, these relational artifacts provide good examples of how psychoanalysis might productively revisit old object theories in light of new object relations.

Beginning with countertransference, in 1912 Freud stated: "The doctor should be opaque to his patients and, like a mirror, should show them nothing but what is shown to him". When I began my clinical work I felt I had to follow Freud's command and shield my patients from any knowledge of my previous life. As an immigrant, and having an accent, this tenet was at times difficult to sustain. As I became more comfortable with my foreign identity, I felt less intruded upon by the patient's questions of where I had come from and other related issues. However, the Internet has redefined the process of the analyst's self-disclosure in a quite different manner.

I proceeded to give two clinical examples, one of a low-functioning patient and another of a more highly functioning one. For both patients the confessions of "googling" the analyst brought up transference issues of guilt, wish, envy, and fear, with corresponding countertransference reactions, but each patient had different reasons for "googling" the analyst. For the low-functioning patient, it was based on the patient's need for a connection with the analyst, it served as an object-constancy experience. The more highly functioning patient, on the other hand, needed someone to identify with and use as a model to accomplish her goals in life. Both of these were tricky situations which forced me to deal with my countertransference. Among my internal responses were anger, surprise, feeling intruded upon, feeling discovered, and vulnerable. I concluded that the pathol-

ogy of a patient affected my countertransference responses: The lower the patient's functioning, the more intense were the feelings induced.

What have I realized from these experiences? In this age of computer technology, there is no privacy. It is more difficult to be opaque now, and patients know much more about us than we suspect. Self-disclosure needs to be re-defined in this Internet era. Furthermore, new patients' issues have appeared through Internet usage that otherwise would remain hidden. Freud may have been right in 1912, but not now. These experiences have taught me to be more open with my countertransference.

IS IT STILL IMPORTANT TO LOOK AT ANCIENT TEXTS PSYCHOLOGICALLY?

by Robert Winer

I was very pleased that my workshop on a text from the Biblical book of Jonah stirred up strong feelings and even complexes in some of the participants. By this one can be certain that together we experienced an authentic psychological moment.

Biblical texts record experiences that Judeo-Christian theologians and religious leaders speak of as encounters between the human and the divine. Unlike these two fields, psychology, if it is to act responsibly as a scientific discipline, must refrain from making any dogmatic assertions or negations about God. Yet, I feel it is our obligation as psychologists and psychoanalysts to seriously look at the underlying psychodynamic aspects of these encounters. That being said, in my opinion, for such studies to have general psychological applicability, a proper approach to the text is crucial. I see two necessary pre-requisites for this to occur: 1. One must begin by working with a psychologically readable text. I create this from reducing the traditionally accepted original (in this case it was the Masoretic text of Jonah) to its original word forms, what I call the Hebrew pre-forms of the received text. 2. Next, I amplify from the *psychologically readable* text. Amplification is the psychological operation of finding parallel contents, situations, or symbols in literature, religion, and history.

The caveat here is to amplify only or primarily *from the time period that theologians accept as being when the text was authored or compiled* (Jonah = 800-300 BCE). In my opinion, most psychological studies using Scriptural texts have made significant errors regarding my second prerequisite. When one attempts to bring in parallels from different eras,

IS IT STILL IMPORTANT TO LOOK AT ANCIENT TEXTS PSYCHOLOGICALLY?

continued...

including the modern one, the psychological operation is no longer amplification, but "application." This is the method of modern theology but I believe it must be secondary in psychological studies. Though "application" may be individually edifying, it is too personal to have general psychological validity. Therefore, I suggest this be avoided, or be made explicit from the onset.

I thank NAAP for allowing me the opportunity to share some of my psychological thoughts on Jonah. My hope is that we will see many more psychological works on ancient Biblical texts in the future.

WHERE THREE ROADS MEET: HISTORY, CULTURE, AND COUNTERTRANSFERENCE

by Gladys Foxe

The focus of this workshop was on techniques of enlarging the historical and cultural dimensions of analytic work so as to bring analyst and patient further along in ways both practical and profound. Free association permission for patients can be illusory if the analyst him/herself has walled off certain aspects of self-in-culture or self-in-history.

A brief opening talk, with illustrations from various case vignettes, was followed by some discussion and technical suggestions. Workshop members then associated to their own historic pasts using the newly suggested techniques. The workshop itself became an illustration of the two-fold analytic task: which techniques best access the impact of culture and history on patients, and what best helps analysts become more aware of their own cultural and historic "embeddedness." Or to put it another way, how best, in treatment, can analyst and patient move back and forth amongst all of the above. Hopefully, psychoanalysts' increased freedom and self-awareness will give their patients more emotional expansiveness.

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LISTENING THROUGH YOUR BODY

by Jack Wiener

The "Listening Through your Body: Before Google and After Google" workshop was incredibly successful and gratifying. In the short time available, the seven participants came to witness how each person became more present on an affect level as they paid attention to their musculature. Characterologic affect dissociative symptoms that unconsciously, reflexively manifest physically, fell away as participants followed through on my observations by tuning into the very process through which motion happens, "the musculature." Working through this awareness, given the habituated nature of these patterns, does take time, but what the participants did and witnessed with each other was remarkable.

RESCUING HISTORY

by Pearl Appel

Ellen Mendel, president of the board of the Alfred Adler Institute, gave a very moving workshop entitled, "Rescuing History to Build Bridges Through Understanding and Dialogue." She explained how she gives talks to high school students in Germany to help them understand and make sense of the years of Nazi rule.

Mendel, who was born in Germany and narrowly escaped the Holocaust, shares her own history using family photos as a reference point, through a model she calls "No Blame and No Shame." She educates the students about this dark, repressed period in their history and then encourages them to respond, and to discuss their own and their families' experiences. The dialogue is verbal when she is in Germany and conducted through written letters and e-mails when she is in home New York.

The response from these young people has been so amazing that Mendel now has expanded her audience to the New York area with equally positive feedback.

Mendel explained that when she started this process on a trip to Germany ten years ago, the support and encouragement of the students caused her to continue up to the present time.

In the discussion that followed her presentation, all the participants reinforced the value and importance of what Ellen Mendel is offering in today's world. By the deep emotional feelings we experienced during her workshop, we could appreciate the impact she has made on these young adults.

LISTENING...AND REFLECTING ON “THE LISTENING CURE” AND “LISTENING THROUGH YOUR BODY”

by Roberta L. Slavin

Although many psychoanalysts identify themselves by a particular philosophy and practice orientation, it is difficult to stick solely with that orientation without interfacing with other ones. Perhaps the difference is in calling that orientation by a different name, or some differences in method. But in the end, our job is to help our patients accept themselves, help them develop a new path if they wish, one that gives them satisfaction as well as positive changes.

In “The Listening Cure: Metaphorical Resonances and the Third Ear,” Dr. Michael Vannoy Adams stated that he *listens* to his patients. He does not simply hear the words that are spoken, but attends to the manner in which they are spoken, and reconstructs them in a manner that goes beyond hearing. For example, a patient looks out the window and says: “Look at that tree.” There is much more to this than just a request to look. Each part of the statement must be examined, as well as the tone of voice and body movements. Examining the various areas will lead to a better understanding of what the tree symbolizes, and what are the emotional meanings and also the emotional attach-

ments in the patient's life. Is the patient still symbiotically attached to family members of yesteryear? Is the patient struggling to free himself from an attachment that sabotages his attempts at becoming his own individual person who is in the process of reorganizing boundaries between ‘me and thee.’ Also, am I as a therapist aiding or sabotaging their efforts?

After the lectures, I attended “Listening Through Your Body: Before Google and After Google,” a workshop led by Jack Wiener. As we are most used to Jack in his position as NAAP's treasurer (which is somewhat remote from understanding body movements) it was quite unexpected to hear him talk about knowing oneself through learning to understand one's own body movement, and what motivates this movement. Through Jack's teaching skills we were able to differentiate between movements motivated by external stimuli and those motivated by our own internal needs so that we are not just moving in tandem with another's persuasion.

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Douglas Maxwell



Renee Rosenthal

Listening in @ ge of G



(from left to right) David Andelman, Shulamith Koenig, Douglas Maxwell, Jennifer Harper, Michael Vannoy Adams, Arnold Richards



Leslie Lampe Long



Evelyn Liegner



Jane Hall

the
oogle



Arnold Richards



David Andelman



Lori Bohm & Rebecca Curtis



Natalie Riccio



Michael Vannoy Adams & Paola Mieli



Michael Vannoy Adams



Shulamith Koenig



(From left to right) Leslie Lampe Long, Bob Weinstein, Lori Bohm, Linda Holahan, Rebecca Curtis, Evelyn Liegner, Renee Rosenthal

36th
Annual Conference

LOUIS R. ORMONT

The Board and Faculty of The Center for Group Studies sadly announce the death of our founder and mentor, Dr. Louis R. Ormont, on November 15, 2008. His loss will be deeply felt by the hundreds of people who worked with him as well as the thousands of students who knew him through his lively and energetic writings.

EVELYN KORN ABRAMS

Evelyn Korn Abrams died after a brief illness on December 20, 2008, aged 100. She attended Lawrence High School and Hunter College and obtained a master's degree in social work at Columbia University in 1949. In the 1950s

she developed a highly respected private psychoanalytic practice. In 1970, she participated in the founding of the Center for Modern Psychoanalytic Studies, where she taught. She trained and supervised many therapists.

In the 1990s, she moved to Florida, where she became a prolific painter. She had a strong social conscience and remained intellectually active throughout her long life.

[NAAP extends its condolences to the family of Ms. Abrams.](#)

[Some information for this article was obtained from The New York Times.](#)

HYMAN SPOTNITZ, M.D.

by Robert Quackenbush

At 11:00 a.m. on September 28, 2008, people gathered in Hosack Hall at the New York Academy of Medicine. They came for the second celebration in a week to honor, recollect, and reflect on the memory of Hyman Spotnitz, M.D., who was born on September 29, 1908 and died on April 18, 2008, several months shy of his 100th birthday.



Hyman Spotnitz

Theodore Laquercia, President of SMP (which sponsored the event) gave the welcoming address at this memorial service for Dr. Spotnitz. The lights were then dimmed for an audio-visual tribute that presented a through-the-years portrait of Dr. Spotnitz and his work as the father of Modern Psychoanalysis.

Following the film, Evelyn Abrams, Arnold Bernstein, Gerald Fishbein, Stanley Hayden, Evelyn Liegner, Robert Marshall, Leslie Rosenthal, Avivah Sayres, and Murray Sherman took turns to speak briefly. They gave their personal recollections and reflections regarding their years of working with Dr. Spotnitz in personal analysis, group analysis, and supervision. In conclusion, Dr. Spotnitz's son, Henry, showed some slides and spoke in a joyful manner about the love he felt for his father and his family.

The power of each tribute and the influence that Dr. Spotnitz had on the lives of everyone who knew him was summed up by Dr. Hayden in his tribute, where he quoted from John Steinbeck's *The Grapes of Wrath*:

Man, unlike any other thing organic or inorganic in the universe, grows beyond his work, walks up the stairs of his concepts, emerges ahead of his accomplishments.

ROSALIND WINTER

Rosalind Winter, 61, died on December 19, 2008, in Portland, Oregon. Ms. Winter was born in London, England, and grew up in southern California. She earned a master's degree in social work at New York University. She also had a master's degree in education and taught high-school history in East Orange, NJ and Michigan, and trained teachers at Hunter College in New York.

Ms. Winter trained at the C. G. Jung Institute in New York, while building practices in Montclair and New York. As a nationally known Jungian psychoanalyst and sandplay therapist,

she counseled countless patients, couples, and groups. She was a former president of the New York Association for Analytical Psychology, and a faculty member of the Jung Institute. Her adaptation of sandplay therapy as developed in response to trauma among Montclair public school students led to her training of NYC Ground Zero school counselors.

[NAAP extends its condolences to Ms. Winter's family.](#)

[Some information for this article was obtained from The New York Times.](#)

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF PSYCHOANALYSIS

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NEWS RELEASE

CONTACT: WILLIAM J. HURST, PHD, CHAIR: GRADIVA JURY COMMITTEE

The 15th annual **GRADIVA® AWARDS** for the best published, produced, or publicly exhibited work that advances psychoanalysis will be presented by the National Association for the Advancement of Psychoanalysis at a special awards ceremony during the annual scientific conference held in the fall of 2009 in New York City. The public as well as NAAP members are invited to enter.

THE CATEGORIES ARE:

ARTICLE

BOOK

CHILDREN'S LITERATURE

CREATIVE WORK (THIS CAN INCLUDE):

MOTION PICTURE

STAGE PRODUCTION (INCLUDING REVIVAL)

POEM

ART WORK (ANY MEDIA)

TELEVISION PROGRAM

NEW MEDIA

It is possible that there will be multiple nominations and awards per category. There is an additional award that includes a \$500.00 scholarship for the best student work in the aforementioned categories that advances psychoanalysis and has not been published or publicly exhibited.

RULES: Entries must have been published, produced, or publicly exhibited between January 1, 2008 and December 31, 2008.

Deadline for submissions is **APRIL 30, 2009**. Judges have been selected from various schools of thought that are represented by NAAP. The decisions of the judges will be final. Winners will be announced at the awards ceremony. If you wish your submission returned please include a self-addressed stamped envelope. Send slides for art entries. Send videotapes, scripts, or performance dates for television, film, and stage entries. Book and article entries may be in galley form. Nominees will be announced six weeks prior to the awards luncheon. Mail one copy of each submission (a total of 6 copies) to each of the judges, including the chair, and the NAAP office, to:

CHAIR, WILLIAM J. HURST, PHD, Modern Freudian, 149 Amity Street, Brooklyn, NY 11201-6108, wmhurst@aol.com

DORIS BROTHERS, PHD, Self Psychology, 65 West 90 Street, #3F, New York, NY 10024, DorisBrothers@mac.com

RICHARD CIPOLLA, MA, Freudian, 107 E. Weiler Lane, Absecon, NJ 08201, relliott4928@aol.com

LEE ROBBINS, PHD, Jungian, 71 West 12 Street, #1E, New York, NY 10011, LR33@nyu.edu

LYNN SOMERSTEIN, PHD, Object Relations, 240 East 93 Street, #12J, New York, NY 10128, smrstn@aol.com

NAAP, 80 EIGHTH AVE., #1501, NEW YORK, NY 10011, NAAP@NAAP.ORG WWW.NAAP.ORG

ABOUT THE AWARDS: The National Association for the Advancement of Psychoanalysis is pleased to announce the 15th annual **GRADIVA® AWARDS**.

The awards were inspired by Freud's *DELUSIONS AND DREAMS IN JENSEN'S GRADIVA* (1907(1905)) in which he stated, "Creative writers are valuable allies and their evidence is to be prized highly, for they are apt to know a whole host of things between heaven and earth of which our philosophy has not yet let us dream"... "they draw upon sources which we have not yet opened up for science." Recalling Freud's words, NAAP established the **GRADIVA® AWARDS** to honor our "valuable allies" including poets, artists, producers, directors, publishers, etc., who have created works that advance psychoanalysis. Each winner will receive a handsome brass plaque that is etched with the image of **GRADIVA®**, which is based on a Pompeian relief similar to one that hung in Freud's office. An additional award plus a \$500.00 scholarship will also be given for the best student work that advances psychoanalysis. The awards will be presented at an award ceremony during the fall 2009 NAAP Conference in New York City. Entries are now being accepted.

ABOUT NAAP: The National Association for the Advancement of Psychoanalysis was organized in 1972 to bring together Adlerian, Eclectic, Ego Psychology, Freudian, Jungian, Modern Freudian, Object Relations, Self Psychology, Existential, and other psychoanalytic schools of thought to establish standards of practice for psychoanalysis. For further information write, call, or fax the above address.

In my own experience and in that of several other participants whom I interviewed, this event evoked a range of emotional responses, vis-a-vis the discipline's capacity for deeply authentic dialogue, from hope to despair. In its second consecutive year, the Future of Psychoanalytic Education conference aims at discussion among historically antagonistic organizational and theoretical groups within psychoanalysis. This year's topics, largely continuing discussions from 2007, included the status of and potential need for changes regarding the viability of the clinical and intellectual discipline(s) of psychoanalysis, the history and future of our training models, and our theories of the mind.

Although this report is concerned with the afternoon sessions, I wish first to say something about the morning's presentations and responses. Discussant Kenneth Eisold aptly characterized Henry Friedman's and Theodore Jacobs' prescriptions for a future of psychoanalysis and assessments of its history as "liberal critiques," and those of panelist Paola Mieli as a "radical critique." In what follows I can only hope I am representing him accurately. Eisold saw Friedman's and Jacobs' recommendations as insufficient to save psychoanalysis from the mortal perils it faces. Mieli's views he saw as justly identifying "a failure of nerve in our field" in adequately addressing through a communicable discourse what constitutes psychoanalysis as well as who "owns" it (this latter issue, of course, being the debate over whether psychoanalysts must first be trained in a prerequisite and other mental health discipline in order to then train as analysts, or whether instead analysts best come from any of the intellectual disciplines, as Freud had argued).

One critical differentiation between Jacobs' and Friedman's presentation on the one hand and Mieli's on the other would be the divide in our field over the relevance and continued radicality and subversiveness of the Freudian project. Clearly, Friedman spoke in favor of a more relational and interpersonal viewpoint that he sees as rightly prevailing in the current state of our knowledges, while Jacobs did not give any specific attention to the question one way or the other. Mieli argued for a (decidedly Lacanian) "return to Freud." How much these three panelists might have fundamentally disagreed with one another had they had the time and had they succeeded in the effort to deeply and comprehensively understand one another's clinical and theoretical viewpoints is left unanswered, a point to which I will return.



Joseph Scalia III

In the first afternoon panel, moderator Jonathan House asked Anne Erreich, Craig Solomon, Matthew von Unwerth, Nancy Wolf, and Arnold Zinman to respond to such questions as the centrality within psychoanalytic theory and treatment, as they each conceived it, of the differences between psychoanalysis and psychoanalytic therapy, of the dream and free association, of repression and sexuality, and of *après coup*, the self, or implicit relational knowing.

House offered his view of the importance of a "rigid and narrow" maintenance of the concepts, sexuality and repression, in psychoanalysis and its training. Zinman, while giving what seemed to be a more or less perfunctory nod to psychic determinism and the unconscious, went on to enumerate a rather lengthy collection of two-person psychological concepts, adding resistance to his list but without it being clear – again, I think, owing only to the brevity of presentations and subsequent discussions about them – how he viewed it or deployed its conceptualization. Wolf opined that to privilege Freudian concepts over others necessarily precludes the treatment of more severe cases and that she augments those concepts with the likes of splitting, attacks on linking, and, we can interpolate, projective identification and container-contained. What sort of outcome would have occurred with a comprehensive discussion between her and, say, a Lacanian who claims successful work with psychotics using precisely those former concepts which Wolf finds insufficient? Who might have learned something new from whom, etc? We cannot know.

Two candidates, Solomon and von Unwerth, spoke next. Von Unwerth addressed the candidate's struggle to make any real sense of the considerable variety of psychoanalytic discourses. Solomon, from a decidedly two-person position, argued for the importance – perhaps central for him – of a patient feeling understood at the level of his narrative communications, especially when held with great emotional intensity. When House pressed him to identify his theory or theories of mind, which he seemed reluctant to do or

perhaps he doubted the question's validity, he offered, "the patient's theory – or the analyst's theory of the patient's theory." Wolf suggested that perhaps part of Solomon's work was of being a non-intrusive object of the analysis.

A break in the panel discussion, for some audience reply, found this competing exchange: a participant expressed anger and chagrin that, in his view, for the last few decades, experience has shown us that Freud is best put behind us, yet we have not done so sufficiently; while another critiqued him for his problematic assumption that experience is foundational and essentially unassailable as evidence.

Erreich presented a decidedly Freudian conceptual picture, yet expressed no concern with the marked absence of Freudian sexuality among the panelists' concerns throughout the day. Moderator House noted his being troubled by this absence, although the degree or seriousness of his statement was unclear.

Notably, the argument regarding frequency was stated by the candidates to be a fight and argument in which they simply have no interest. Are we to understand this disinterest as an indicator of the issue's anachronistic status, or have psychoanalytic educators failed to convey its crucial nature? Or is its importance more relevant and definitive in a more Freudian enterprise, the latter being what analytic educators have failed to teach well or have lost their nerve in occupying? Are psychoanalysts unwittingly being informed by market demands as to what theories they should espouse? Again, these matters were not discussed.

Due to space limits, I will selectively and more briefly discuss the second panel presentation, emphasizing those issues either duplicated there and not represented above, or those issues which were new to the day's dialogue.

Jane Snyder spoke of the Modern Psychoanalytic practice of emotional education for its candidates, which occurs in the training analysis, in supervision, and in the classroom, all attending to the candidate's capacity to "sit with" feelings and other experiential states induced in the clinical encounter. Notably, students taught within that school of thought typically begin their supervised clinical work with severely disturbed patients, who often induce the most troubling experiences in the analyst.

Samuel Herschkowitz rather strikingly claimed that it had not been addressed throughout the day just what it is that we want to have accomplished in the training of candidates once they have reached completion of that training. Striking, since Paola Mieli had quite explicitly addressed, *inter alia*, precisely that point. This misstep underscored quite visibly a point I am trying to stress here, that the presentations and dialogue fell quite short of anything approximating what we might think of as a communicative action and competence, as Jurgen Habermas has put it for us and elaborated on. While on the face of it, one might have left the day's event with a conviction that we had at least made some sincere effort at dialogue, I suspect that not far below the surface is a resignation that we are simply not going to understand one another.

In closing, I wish to make some remarks that, in my view, are most pertinent for any future efforts at such a gathering. One audience member – and, parenthetically, underscoring the argument for "lay analysis" or a "poly-disciplined" psychoanalytic training – took exception to the unproblematized assumption made by some throughout the day that psychoanalysis must bend itself to more empirical and statistical studies and a scientific paradigm in contrast to our practice of the single – and necessarily unique – case study. This audience member called for, side by side with science, the study of critical theory and philosophy, the likes of Gadamer, Foucault, and Habermas, to look at a broader conceptualization of what is to constitute a psychoanalytic discipline.

Finally, I offer some reflections by David Lichtenstein. What kind of conversation happens, or can happen, when we discuss the primacy of drives versus the primacy of attachment? The kind of discussion possible may, in the final analysis, be more important than convincing the other of one's view. I do believe that what Lichtenstein had in mind was that radical Habermasian dialogue of which I spoke earlier, whereby all parties take sufficient time and exert sufficient effort to broadly and deeply understand what one's interlocutors are trying to say. It may be only then that we have a chance of psychoanalysis making the contributions which it alone can make to the world.

[Joseph Scalia III is a Psya.D candidate in Psychoanalysis and Culture at the Boston Graduate School of Psychoanalysis and Executive Director of Northern Rockies Psychoanalytic Institute.](#)

CHANGES IN THEORY AND CLINICAL PRACTICE OF PSYCHOANALYSIS

by Jodi Kosofsky

Moderator Jonathan House began the afternoon session of this conference with Freud's (1923) quotation:

"Psychoanalysis is the name of a procedure for the investigation of mental processes which are almost inaccessible in any other way. Psychoanalysis is the name of a method (based upon that investigation) for the treatment of neurotic disorders and of a collection of psychological information obtained along those lines, which is gradually being accumulated into a new scientific discipline."

Next, House, a psychoanalyst from Columbia University's Center for Psychoanalytic Training and Research, posed a series of questions for the consideration of the five discussants: Arnold Zinman, Westchester Center for the Study of Psychoanalysis; Nancy Wolf, New York Freudian Society; Matthew von Unwerth, candidate at the Institute for Psychoanalytic Training and Research; Craig Solomon, candidate at the Institute for Psychoanalytic Study of Subjectivity; and Ann Erreich, NYU Psychoanalytic Institute.

What Defines Analysis?

The questions House posed were: (1) Is there a difference between psychoanalysis and psychotherapy, and, if so, should that difference be emphasized in psychoeducation? Is there a natural tendency toward "slippage," i.e., toward practicing psychotherapy while believing that one is practicing psychoanalysis? (2) Are free associations and dream interpretations central? Should these be taught as a theory of technique applied to clinical situations? (3) Which, if any, of the following concepts should be taught as central to psychoanalysis: repression, sexuality, and being understood (self-observation)? (4) What other concepts should be central to teaching psychoanalytic metapsychology: *apres-coup*, implicit and relational knowing, and a constructivist point of view?

Discussants' Responses

Most discussants spoke in theoretical terms. Arnold Zinman emphasized that the things that are valuable to all psychoanalytic schools are unconscious motivation, the patient-analyst relationship, and resistance (the sabotage of memory and insight). He clearly eschewed the notion of the analyst as a "blank screen" for that of a caring, friendly analyst, one who is able to manage patient regression, help with mature, secondary-process ego-functioning and the non-transference relationship, the provider of new corrective

and integrative experiences. Nancy Wolf added that more regressed patients may "evacuate" their feelings rather than repress them. Those with the more primitive disorders use splitting and attacks on linking (Bion).

Matthew von Unwerth established the analyst's first job: to understand and to help the patient, in addition to making sense of the theoretical framework. Transference is critical to analysis, he noted, but reading the history of classical theory and psychosexual development is also important, as well as learning current theory on infant research and attachment theory. Analysts-in-training should be informed by several schools of psychoanalytic theory.

Craig Solomon chose to present a case vignette, which highlighted the patient's organization of his experience of rage. Where does anger go? Is the undoing of repression a catharsis? Solomon used Peter Fonagy's concept of mentalization (reflective functioning) to describe two minds meeting to understand one mind. He stressed the need to be creative and flexible when working with patients, and noted how he becomes a different object to the patient at the moment of the patient's rage. Dr. Solomon felt it was therapeutic for the patient to express his anger verbally in session rather than to use his old method of self-attack.

Anne Erreich focused on the ambiguity and multiple meanings of life's experiences, free will, and, as Theodor Reik noted in *Listening with the Third Ear*, living with not knowing. Greater frequency in the treatment, she added, elicits more unconscious fantasies. In psychotherapy, there is less enactment and less transference material. All discussants agreed that institutes should be engaged in their own evidence-based research. Dr. House made reference to the recently published *New York Times* article entitled *Psychoanalytic Therapy Wins Backing*.

But Where Did Sex Go?

The roundtable discussion concluded with House's pointed inquiry as to why there was no mention of sexuality. Discussants simply did not consider it. Everyone laughed. One male audience member affiliated with the *Apres Coup* Psychoanalytic Association responded by noting that Freud had paved the way for socially acceptable affirmations of all forms of sexuality. It simply was no longer a taboo subject. More relevant today, he continued, is the concept of the transformative experience of the body with the range of interventions taken on the body. Nancy Wolf stated that

hyper-sexuality is not always about sex, but may have a self-soothing purpose as an individual maintains connection with another. Pre-oedipal needs and defenses can be understood in terms of attachment theory.

This thoughtful portion of the conference was related to the last roundtable discussion of the day which addressed the questions: What do we teach candidates? How can analysts continue to communicate with one another, and bring about change? And, importantly, how can we bridge the divide which separates us? All called for an inclusive spirit of inquiry with a look toward the future. Some envisioned a Psychoanalytic University, while others felt that psychoana-

lytic theory and technique could be applied to our work with families, substance abusers, and the new frontier of brain research in neuropsychanalysis. In conclusion, all reached out for a common ground.

Jodi Kosofsky, MA, LP, NCPsyA, is Co-Director of the Child and Adolescent Psychotherapy Studies Program at the N.J. Institute for Training in Psychoanalysis. She is a member of faculty, control supervisor, and training analyst at NPAP and NJI.

ENCOUNTERS AND ESCAPES: DANGER AND DESIRE IN THE ANALYTIC CONNECTION

by Merle Molofsky

When the Nineteenth Annual Interdisciplinary Conference of the International Federation for Psychoanalytic Education (IFPE) took place in Boston last November, a number of NAAP members, board members, and members belonging to NAAP member institutes, were there to enjoy and participate in the intellectual and emotional excitement.

In a number of ways, IFPE and NAAP share similar values, an openness to a broad spectrum of psychoanalytic thought. Douglas Maxwell, IFPE president and past president of NAAP, set the tone on Friday evening in his presidential address about the current issues facing psychoanalysis today. He emphasized the need for psychoanalysts to put aside differences in theoretical orientation and educational requirements, in order to work together to preserve the scope and depth and singularity of psychoanalysis in a world of increasing government regulation.

One highlight of the conference was the awards ceremony on Saturday. IFPE traditionally gives a Distinguished Educator Award to local educators in the geographical area where the conference takes place, to acknowledge the importance of the efforts of training institutes and unusual approaches that extend psychoanalytic treatment. Three awards were given, to Jaine L. Darwin, John Muller, and Dena Reed. Dena Reed's award has special significance, because under her presidency the Boston Graduate School of Psychoanalysis has been in the forefront of challenging traditional restrictions to psychoanalytic education. The evening culminated with the presentation of the prestigious Hans W. Loewald Award to Robert Jay Lifton, renowned for his studies of the psychological causes and effects of war and political vio-

lence and his theories of thought reform (brainwashing). His eloquent address, "Doctors and Torture," examined the recent involvement of American doctors in torture.

The IFPE conference is interdisciplinary, offering an unusual range of topics, experiential, scholarly, and experimental. NAAP board member Jack Wiener gave an experiential workshop, "Fear: The Motivating Force Underlying the Passion of Desire," using what he terms "simple physical explorations," showing how affects are experienced through the body on a pre-lingual level. Other topics included "A Meditation on Energy Work and the Chinese Concept of Mind: Psychoanalytic Applications," Gong exercise, "The Double Return of Qi." Other topics included Authentic Movement, art therapy and eating disorders, Jung's philosophy of education, the analyst's awareness of death, and autobiographical psychoanalytic writing.

The conference included two screenings: a videodrama by Gene Alexander, "Ilisa's Choice," about a psychoanalyst, a Holocaust survivor re-traumatized by her "last case," and a documentary by Donna Bassin, "Leave No Soldier," about returning Iraq war veterans.

All in all, the IFPE conference provided a stimulating, thought-provoking fall interlude.

Merle Molofsky currently serves on the editorial board of *The Psychoanalytic Review* and the boards of NAAP and IFPE. She is affiliated with NPAP, IEA, and HFI.

PSYCHOANALYSTS AND TORTURE: A FALL TELECONFERENCE

by Farrell Silverberg

Psychoanalysis and torture is oxymoronic. Like oil and water, they don't – or shouldn't – mix. However, at a teleconference hosted by NAAP's Psychoanalysts of Social Conscience (POSC) committee last September, about fifty psychoanalysts looked more closely into the abyss – and what they saw was not what they expected.

Psychoanalyst Stephen Soldz, a Boston Graduate School of Psychoanalysis faculty member and social activist, was guest speaker. He revealed that not only were mental health professionals present at and complicit with cruel and degrading treatment of detainees, but their involvement was more central to the torture than most of us had previously surmised.

Dr. Soldz explained: "Within a year after [the disclosures of torture at Abu Ghraib], we became aware ... that health professionals, in particular psychologists and some psychiatrists, were involved."

According to Soldz, "A picture emerged showing that military psychologists from the SERE program [Survival, Evasion, Resistance, and Escape] played a key role... The SERE school is a program whereby soldiers who are at high risk of capture are supposedly inoculated against torture, via undergoing torture. In this way, they are less likely to break 'in the event that they are captured by a power that does not obey the Geneva Convention.'" Soldz explained that the rationale of the latest revision of the SERE technique was based on Dr. Martin Seligman's "learned helplessness" theory. Accordingly, "SERE psychologists conducted trainings for psychologists from Guantanamo... The goal of this training was to alter the techniques that were developed to prevent people from breaking down and [instead] reverse-engineer the techniques to break people down during interrogation."

Soldz continued, "After we learned that psychologists were central, there was pressure on the professional associations to do something about it. The American Psychiatric Association expressed immediate dismay, and... [came] out with a restriction that physicians and psychiatrists should not have any role in direct interrogation. However, the American Psychological Association (APA) did not immediately express any such dismay. In June 2005, it formed a so-called ethics and national security task force, but six of the nine members were psychologists with military intelligence



Farrell Silverberg

ties, four of whom directly participated in chains of command accused of participating in abuses." Thus, no such restriction was placed on APA members participating in interrogations.

Merle Molofsky, a NAAP board member and educator on ethics participating in this teleconference, brought up the very disturbing fact that

there had been "torture in Brazil that was supervised by an analytic candidate. This candidate was unmasked when a member of that analytic society was arrested and brought to the place where people were tortured."

Molofsky reminded us of Lucia Villela's article which suggests that if, as psychoanalysts, we don't understand our own history of complicity, then, like the Brazil case, such problems "[will be] partly solved, and then forgotten, and then repeated again."¹

Dr. Soldz highlighted a case in which he testified, regarding a teenager being held as a detainee who was subjected to "torture and 'frequent flyer' sleep deprivation, where a prisoner is moved from cell to cell every two hours. He began crying for his mother and talking to pictures on the wall. The interrogators called in the military psychologist since they were worried... The military psychologist said that since he [the detainee] was very near breaking, [in order to break him fully] it was recommended he be put in 'linguistic isolation' and housed with prisoners who did not speak his language... This was 'not for the purpose of keeping interrogations safe and ethical'"

Teleconference participant Sander Breiner, chair of NAAP's Standards Committee, raised an interesting point by asking, "What is going on... that people don't rise up and stop this thing completely? ... We analysts can rise up in horror; [but] we are the minority... we are talking about the majority of the population who has not risen up and said 'No!'"

¹ Villela, L. (2005). *The Chalice of Silence and the Case that Refuses to go Away*. *Psychoanalytic Review*, 92:807-828, p. 807

Dr. Soldz concurred, then went on to clarify that there have been very positive leadership contributions made by psychoanalysts. He said, "I want to tell the story about those of us who didn't stay silent because we have had an amazing success. The APA has doggedly pursued this policy of keeping psychologists in interrogations... There is a group of us who stood up [many of whom] came out of the psychoanalytic community, such as Division 39, and Section 9, which is Psychoanalysts for Social Responsibility."

"Psychoanalysts within APA have been extremely active and absolutely horrified," Soldz continued. "We've...reached out to the public, used Web media, worked with reporters to expose matters, and [carried out] a member-initiated referendum [against such complicity]. Just last week we got the results and 59% of APA membership voted that it is unacceptable for psychologists to work at detention centers that are outside of international law [such as the Geneva Convention] or the Constitution. It was a resounding repudiation of the APA's policy and [George] Bush's policies."

The APA has adopted an anti-torture statement, which Soldz says "is a step forward." The William Alanson White Institute recently issued such a statement. But many psychoanalytic groups, including NAAP, have not.

Teleconference participant and NAAP Board member Roberta Slavin observed that, "A lot of people who say nothing and do nothing are terrified. They know it's wrong and they know it's sinful, but they are terrified about what would happen to them if they decided to be rebellious."

Breiner concurred that, "It takes courage to stand up and say 'This is wrong.' All the helping professions should be standing up against whatever is hurting another human being ... I think what this whole [tele-] conference has been about is marvelous."

Merle Molofsky then raised another important point indicating that "one thing that keeps people from taking an ethical stance and getting engaged is trauma. It takes a very long time to recognize that something is wrong when you've been traumatized. It's not just 9-11 or witnessing the attack or knowing someone in one of the Towers... We have witnessed our own government as dangerous..."

This led to a discussion that the task for psychoanalysts (which POSC will continue to explore) is not only to educate and disseminate information about the issues but to examine the role of denial and the unconscious, the role of fear in reluctance to act in the name of Goodness, and to find ways to use our special training to "unfear" ourselves,



Dr. Stephen Soldz

our colleagues, and the public.

Soldz agreed: "I think there is something in the particular circumstances in this country because we had 9-11... We all felt invulnerable [before that]... So, we had the failure of our government to protect us, then came this gradual sense that not only is government not protecting us, but it is endangering us."

He explained that there is something very difficult about facing the horrible, that if you ask people to keep their eyes open you are asking them to face the horrible things that some people do and that, on some level, we all may be capable of doing.

Jancis Long, teleconference participant and president of Psychologists for Social Responsibility, added that, "It's a very good and difficult question, 'Who is going to stand up?'" In noting that Philip Zimbardo explored the question of what makes people do horrible things, Long added, "we can just as well ask, what makes ordinary people stand up for good when the time comes. In some ways we have to prepare ourselves: 'If it should come my way, what will I do?' Just like in psychoanalysis we find there are deep histories to everything, there is a role there to be played on figuring where one can jump in."

The Psychoanalysts of Social Conscience Committee is endeavoring to provide just such a preparation, through forums for dialogue, to show where we as analysts can jump in.

Update: Recently, POSC Member Connie Evert assisted Stephen Soldz in an effort to petition President Elect Obama to reconsider the nomination of John Brennan for CIA Director. Brennan was involved in policies that supported the kind of interrogations discussed during the teleconference. The petition was successful and Brennan's nomination was withdrawn.

Farrell Silverberg is Chair of the Psychoanalysts for Social Conscience Committee, a new committee formed by NAAP. Current committee members include Robert Marchesani, Constance Evert, and Elaine Hurst. The next POSC meeting will be in spring. For further information, contact Farrell Silverberg at POSC@mindspring.com. For those who are interested, the teleconference recording can be accessed online at: <http://www.divshare.com/download/5579036-c19>

A VERY SPECIAL TRIBUTE TO NEIL WILSON

by Leah Slivko

It is an honor to be able to openly share, reflect, and rejuvenate our Institute's spirit of community and love for enriching and embracing the psychoanalytic thought and practice here in New Jersey. This institute would not be here today if it were not for our co-founder, Dr. Neil Wilson.

So who, really, is Dr. Neil Wilson? I can share my projection of the man I met many years ago. After completing my final paper at the Institute, I thought I would let out all this excess energy by fictionalizing some parts of the Institute. So I wrote a book, as yet unpublished, and developed a character, Dr. Noel Willis. I described him as follows:



Neil Wilson

A nice, older man with a full head of white hair. Kind of Einstein-like. He was dressed very casually, I noticed; just a plaid shirt, button-down, gray, unbuttoned, tattered sweater, and tweed pants. His waiting room had a boring beige, worn-out woolen carpet and there were lots of plants – they looked like they needed some watering.

There were wooden chairs, sturdy enough, and there were magazines in the wicker basket next to the window – the New Yorker, Newsweek, Vogue, The Psychoanalytic Review. And what? Lo and behold! I found a copy of Playboy! What was it doing there?

Dr. Willis called me just as I was shuffling the magazines back into their basket. Guiltily, and probably red-faced, I stood up and tried to act innocent.

“Yes?”

In those days I could. I was young and eight months pregnant with my second child.

Dr. Willis beckoned me to follow him into a cozy-looking room with a brown leather couch, two chairs, a rocking chair, and a swivel chair. There were soft lamps, a large antique desk, and freshly cut daisies in a vase on the fireplace mantle. He also had quite a library and a lot of interesting art and sculpture.

Dr. Willis just smiled at me and asked, “So tell me, what do you want to talk about?”

I looked at him blankly. Where do I start? How do I talk to a stranger?

Today I can say that Neil Wilson is no stranger. Probably, we all have many projections of who the real Neil Wilson is. Some may be true while others may be myths, wishes, or fears, carried with us as we grow and try to make some sense of our interactions and dynamics with him.

“It’s my FBI File”

In March, Neil and I met for dinner at an Indian restaurant near my office. We ordered food with names we couldn't quite pronounce and then Neil handed me several photocopied black and white papers – eight in all – with FBI and serial numbers written all over them. Some lines were blacked out. I was quite puzzled. He was amused.

“You can't make sense of it, can you?”

“No,” I answered.

“It’s my FBI file. It’s probably something I am most proud of in my life.”

Now he had really got me. All these years and I was with a criminal? Who was this man I was sitting with?

According to the FBI, he was Neil Wilson, File Number 173-538, United States Department of Justice, Federal Bureau of Investigation. It was all there in black and white: his name, date of birth, place of birth, height, weight, hair color, eye color, race, sex, nationality, complexion – dark? – occupation (Mental Health Unit, State of New York, Syracuse, NY, and student at the University of Syracuse), residence.

Synopsis: It was the summer of 1964 in Jackson, Mississippi. On September 6, about 20 Negroes and whites were refused the sale of tickets for admission to the Honey Theater in Indianola because Negroes were in the ticket line for whites and whites were in the ticket line for Negroes. The policy of the Honey Theater was to sell tickets to Negro customers from one side of the ticket booth and to sell tickets to white customers from the other side of the same ticket booth, with one person selling tickets to both sides.

All were advised that they would be sold tickets from the side other than the side they were on. Patrons left the theater without incident, but many were later arrested by the Indianola Police Department for refusing the order of police officers. Neil Wilson terminated his FBI interview and advised the police that he wanted to discuss the matter with SNCC attorneys.

Our Dr. Neil Wilson was a vital participant in the civil rights movement. The summer of 1964 was known as Freedom Summer, and Neil, along with over 1,000 mostly white, college-aged student volunteers, went down on buses to Mississippi to help register Black voters, and staff freedom schools for their children. Social change and social justice is not easy. At least three volunteers were murdered, many disappeared, hundreds were harassed, beaten, and arrested, and, most often, lives were threatened.

Nonetheless, change did occur. It took courage, integrity, compassion, tolerance, and a solid belief in the cause to endure those times.

The New Jersey Institute

I now understand why Dr. Neil Wilson finds pride in those times and I greatly appreciate that eight years after his experience in Indianola he brought his integrity, courage, passion, and belief in psychoanalysis to New Jersey, and co-founded the N.J. Institute for Psychoanalysis, here in Teaneck.

NJI opened in 1972 on Teaneck Road. Later, we moved to Cedar Lane, and then in 1982 our Institute was firmly planted at 800 Catalpa Avenue, where it rooted, and sprouted, for 26 years. During those years, the Institute grew from the dream of two men to the reality of training, learning, and practicing psychoanalysis in many forms. We were a founding member of the National Association for the Advancement of Psychoanalysis.

NJI is a fine institute. To date, we have graduated 63 analysts. We offer training in psychoanalysis, child psychoanalysis, psychoanalytic psychotherapy, group therapy, and supervision, and have workshops that are open to professionals and lay people. Each year, we hold scientific conferences that attract many prominent analytic thinkers. We have worked hard to be recognized as members of a profession that is separate from psychiatry and psychology, and our community has embraced people from all walks of life who are interested in the psychoanalytic process. The training here is thorough and rich. It holds firmly to the original psychoanalytic concepts while embracing new thoughts, ideas, and techniques.

Our Institute members, candidates, and Board of Trustees now play an active role in shaping our future. Together, we can embrace creativity, critical thinking, and the search for truth that comes with the magic and wonder in the psychoanalytic process.

A Wonderful Home for Psychoanalysis

Neil, you planted and grounded a wonderful home for psychoanalysis here in Teaneck. You nurtured the Institute very well, and we are all spreading our wings and sharing the passion of the profession that you opened up for us.

I want to assure you that no matter where our nest is from season to season, we are all committed to exploring the new and expanding our institute, and to ensuring that NJI is open, warm, and alive, a place where people can gather together and enjoy the life of psychoanalysis.

Leah Slivko, LCSW, PsyA, is a graduate and faculty member of NJI and an adjunct associate professor at the NYU School of Social Work. Her practice is in New York City and Massachusetts.

This article was excerpted from a tribute last spring, which honored Neil Wilson upon his retirement from leadership responsibilities at NJI.

Anna Aragno's book, *Forms of Knowledge: A Psychoanalytic Study of Human Communication*, was recently published by PublishAmerica.

Anna Aragno takes aim at the big questions in psychoanalysis. In her own words, she provides a "way of mapping out the formulation and exposition of a semantic of significant forms with meaning neither tied to nor one with language." Thus she accounts for the many avenues enabling comprehension that have evaded prior description. - Theodor Shapiro, M.D.

Lindisfarne Books recently published *Dark Light of the Soul* by **Kathryn Madden**. The book explores the inner journeys of Jacob Boehme, the seventeenth-century Protestant mystic, and C. G. Jung.

Lynn Somerstein's article "Licensing is no Merry-Go-Round" was published in the winter edition of *International Journal of Yoga Therapy*, Vol. 18. In her editorial, Somerstein discusses licensing for yoga therapists and compares the experience analysts have had with the State.

MEMBER NEWS

NAAP Members Presentations, Jung Foundation at 92nd St.Y

Harry Fogarty: "Children's Dreams" - Wednesday, February 4, 7:30 - 9 pm. Discover what Jung tells us about children's dreams, the dreams of the children we once were and those of our present lives.

Maxson J. McDowell: "and Animus: Invisible Partners" - Wednesday, March 11, 7:30 - 9 pm. Explore the unconscious contra-sexual dynamisms in our psyches: anima for men, animus for women.

Ellen Mendel, with Eileen Kaufman: "From Biblical Times to Today's Times: Birth Order—An Adlerian Perspective" - Monday, April 20, 7-8:30 pm. By 1918, Adler had developed his theory about the significance of birth order in personality development. Learn what made this a seminal issue for Adler, and discover how you can benefit from this knowledge in your life.

Shulamith Sakin-Wolf: "Alfred Adler and Martin Buber, Kindred Spirits" - Monday, April 27, 7-8:30 pm. Alfred Adler and Martin Buber stressed the importance of a holistic and transcendent existence for a purposeful and meaningful life. Explore the connection between these great thinkers.

In summer 2008, NAAP News began a new section highlighting NAAP's various member institutes. We continue in this issue with ISAPZurich, one of NAAP's newest members. Ursula Ulmer, co-president of ISAP, provided this overview of her organization.

When was ISAPZURICH founded and by whom?

ISAPZürich (International School for Analytical Psychology) was founded in 2004 but its history actually begins in 1948 when the C. G. Jung Institute of Zürich was founded. Jung himself was not particularly interested in training Jungians. He is quoted as saying: "Thank God I'm Jung and not a Jungian." He seems to have wanted a center where experts in related fields such as mythology, religion, ethnology, physics, philosophy, and psychiatry could meet to exchange ideas and where research could be pursued. It was two of his followers, Jolanda Jacobi and Lilliana Frey, who actually set up the Institute. Many of Jung's followers, however, were eager to be trained and this became the major emphasis with research and interdisciplinary discussions also an integral part of the activities.

For 50 years this Institute, which is a foundation, flourished. However, in the time leading up to 2004, disagreements regarding governing styles arose, and a number of analysts decided to form a new training program: ISAPZURICH.

The program at ISAP offers a strenuous, full-time, post-graduate training involving personal analysis, supervised casework, and academic courses. This leads to a diploma in Analytical Psychology. Training is offered in English

and German with about 70 lectures and seminars per semester given by more than 80 seasoned Jungian analysts from Switzerland and abroad. Courses run throughout the week and sometimes on weekends. ISAP's is one of the few full-time resident programs for

What role does ISAPZURICH play in your community?

ISAP contributes to the Zurich community with its public lectures, courses in continuing education, and a counseling service where anyone can receive



Credit image: www.swiss-image.ch

Sils Maria at Lake Sils, the site of ISAP's Jungian Odyssey 2009.

becoming a Jungian analyst. More than half of the students (approximately 90) come from outside Switzerland and represent over 20 countries. This diversity contributes to the stimulating atmosphere and to the breadth and depth of the discussions. The cultural life in Zurich and the spectacular countryside and mountains make for a rich experience.

therapy at reduced rates from a diploma candidate under supervision. Therapy and analysis are offered in a number of languages.

An exceptionally successful project that opens ISAP training to the public is the yearly Jungian Odyssey, a week-long retreat in a place of exceptional beauty and historical significance. In June 2009 it will be held in Sils Maria in Switzerland's breathtaking Upper Engadine. Friedrich Nietzsche wrote parts of *Thus Spake Zarathustra* here and Thomas Mann, Rainer Maria Rilke,

ISAPZURICH

INTERNATIONAL SCHOOL OF ANALYTICAL PSYCHOLOGY ZURICH

and Hermann Hess, as well as Jung and his wife Emma, all stayed in Sils at the Odyssey venue, the historical Waldhaus Hotel. The 2009 theme is: Destruction and Creation: Facing the Ambiguities of Power, a topic of particular significance in today's political environment.

ISAP also initiates conferences with other academic institutions, such as the one last August in commemoration of Freud's visit with Jung 100 years ago at Burghölzli, the psychiatric clinic run by Eugen Bleuler. At the conference, Freudians and Jungians discussed,



among other things, the terms 'symbol' and 'libido' and demonstrated the effects that different understandings of the meaning of such terms can have in practice.

What impact would you like to see ISAPZURICH have in the development of psychoanalysis?

With the recent ability to study new aspects of the brain and the surge in neurology's interest in how the brain contributes to personality, many of Jung's ideas are being confirmed. Jung's understanding of archetypes as the fundamental structures of psyche and its regulation seem to correspond to some of the systems now emerging in neuropsychology, in particular the role of dreams and dream deprivation. But perhaps the most important con-

tribution of Jungians at ISAP is the attention to working with the soul. In today's materialistic climate it seems that people are hungry for meaning in their lives. The contribution we can make to the psychoanalytic community is to demonstrate how symbols and symbolic language are invaluable in understanding and enlivening the contact with our own depths. The contribution of cultural influences is becoming recognized by many schools, an aspect that has been central to Jungians. Jung's concept of the prospective aspect of psychic life, in contrast

and in addition to the causal aspects, opens up vast possibilities for finding meaning in our lives.

What attracted you personally to psychoanalysis?

At 17 I was having fairly severe conflict with my mother. Bless her heart, she decided we needed a referee and

sent me to the neighbor of my aunt, who was a psychotherapist. I worked with him off and on for 8 years, never knowing or caring much to find out to which school he belonged. Soon thereafter I went to a remote part of Africa where Jung's book *Memories, Dreams, Reflections* fell into my hands. I suddenly felt a confused understanding of what I'd experienced in therapy and a huge expansion in my vision of the world. Somewhat later I arrived at the sober conclusion that Jung did not necessarily describe 'the truth' any more than Freud or others, but it was clear to me that I felt most challenged, fulfilled, and potentially able to work within his approach to human nature, particularly his emphasis on the causal as well as the prospective dynamics within the psyche and the concept of wholeness. Since then I have had a practice and

have taught for over 30 years, but I have also worked in African cultures and because of my training in symbols and archetypes, another dimension of understanding is available to me. An architect once told me that her profession allowed her to see through walls. I feel a Jungian perspective allows a similar ability regarding the often baffling behaviors and ideas in other cultures as well as in our own.

Are there noticeable differences between Swiss and American psychoanalysts?

I think there is far less difference between the schools of depth psychology now than in the past. Or to put it another way, we tend to see our similarities much more now than when rivalry was strong. All schools with a concept of the unconscious seem to be coming closer and borrowing more from each other. The difference between Swiss and American styles of psychoanalysis has more to do with their different temperaments – the Swiss more introverted, the American more extroverted. American clients tend to talk about their analyses much more and recommend their therapists to friends when they feel they're on to a good thing. The Swiss are more private and cautious.

IT?S

to start thinking about NAAP's 37th Annual Conference, to be held the Fall 2009. What would you like to talk about next time?

Please submit topics of interest to naapnews@naap.org.

BOOKS & GROUPS by

SUSAN KAVALER-ADLER, PH.D., ABPP, NCPSYA



MOURNING, SPIRITUALITY & 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 diumerical 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 Bronet sisters, Dickinson and Sirwell) 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."

- JERRY 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 Founder & Executive Director of the Object Relations Institute for Psychotherapy and Psychoanalysis. She specializes in mourning, grief and the creative process, as well as in private supervision of individuals & groups. She has received 11 awards for her contributions to the field of psychoanalysis (Arlene Wolberg awards from Postgraduate Center for Mental Health, and awards from the National Institute for the Psychotherapies). In 2004, she received a National Gradiva® award from the National Association for the Advancement of Psychoanalysis for her book Mourning, Spirituality & Psychic Change. Dr. Kavalier-Adler's offices are located in the Village and the Upper West Side of New York City.



CENTER FOR GROUP STUDIES

The Center for Group Studies is delighted to announce that it has been approved as an education and training provider by the Office of Alcoholism and Substance Abuse Services, effective September 2008. CGS's local courses are now approved for continuing education units for CASAC's. In addition, we are pleased to be able to offer reduced tuition to substance abuse counselors as well as to new graduates in the mental health field. We have been involved with staff training and development at several substance abuse agencies where group therapy has been one of the primary treatment modalities, and we look forward to offering an excellent training to professionals interested in increasing their theoretical knowledge and developing new techniques for doing group work with this specialized population.

Two intensive weekend trainings, one here and one abroad, were completed in October. Faculty members Sally Henry, Robert Weinstein, and Harold Stern traveled to St. Petersburg, Russia to spend a three-day weekend training 35 mental health professionals including psychiatrists and psychologists. The training is modeled on our US Weekend Training Program and consists of process groups, workshops, and supervision seminars. Two of the Russian participants attended our NY weekend as our guests as we completed our first Weekend Training Program for the 2008-2009 academic year. A total of thirty-six students participated in the intensive training, the theme of

which was *Working with Unconscious Material; Dreams, Symbolic and Non-Verbal Communication*.

Our next US weekend is scheduled for January 23-25, 2008. The topic for the training is *Resolving Transference Resistances and Termination Issues*. Faculty for this upcoming weekend includes, Ronnie Levine, Ellen Wright, Jacqueline Fish, and Susan Frankel.

CGS was well represented at the Eastern Group Psychotherapy Association's annual conference in November. CGS community members presenting workshops included Gail Brown, Phyllis Cohen, Ronnie Levine, and Joan Wittig.

Additional information about our organization and our programs can be found at www.groupcenter.org or by calling (212) 246-5055.



CENTER FOR HUMAN DEVELOPMENT

CHD is pleased to announce that New York State has registered its psychoanalytic program as licensure-qualifying. This means that once students graduate and are certified by CHD, they can apply directly to the state to sit for the licensing exam in psychoanalysis.

Our spring semester is in full swing and our June workshops are listed on the Website.

CHD is celebrating its seventh anniversary with a festive dinner in Chinatown on February 8. In Chinese culture, the number 7 symbolizes togetherness, so if you would like to join us in our celebration, please contact CHD. Rsvp by

January 15. (This is a tax-deductible event).

CHD hosted the semi-annual meeting of ABAP, Inc. on October 17, and Co-Directors Susan Jakubowicz and Lynne Sacher enjoyed spending the day with the participating Institute Executive Directives and the Board. The day ended with a wonderful wine and cheese reception provided by CHD faculty member Phyllis Cohen, who also serves on the ABAP board.

In addition, ABAP has elected Susan Jakubowicz to serve on its Board of Trustees. She is looking forward to being more active in this important accrediting body.

CHD continues to offer programs of study leading to certification in individual and group psychoanalysis, marriage and family therapy, and to 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.

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 our journal, *Current Trends in Psychoanalysis and Psychotherapy*, are still available. It contains stimulating articles by some of the leaders in our field. Order your copy today!

For further information about CHD's variety of programs, our journal, and upcoming Open Houses, call (212) 642-6303, e-mail CtrHumanDev@aol.com, or visit us at www.thecenterforhumandev.org.



HEED UNIVERSITY'S COLLEGE OF PSYCHOANALYSIS

The College of Psychoanalysis of Heed University has many new candidates enrolled in both the Ph.D. and Psya.D. programs. Heed's mentors are working well with the currently enrolled students whose dissertation topics will make significant additions to the field of psychoanalysis. You can view dissertation abstracts at <http://heed.edu/dissertation/index.htm>.

Susan Blumenson, Student Liaison and Alumni Association Coordinator, is planning future events for the College of Psychoanalysis. We welcome all interested persons who wish to attend the informative Heed Alumni functions. For further information about events, please contact Susan Blumenson at (212) 332-0905 or SusanRBlu@aol.com.

CHD is offering classes in conjunction with Heed's doctoral program; students can take classes for advanced credits toward their doctoral degrees. For information about the CHD courses which are approved for Heed credit and taught by Heed faculty, please contact CHD (the Center for Human Development) at (212) 642-6303, or e-mail CtrHumanDev@aol.com

The Institute For Psychoanalytic Studies, Inc.

THE INSTITUTE FOR PSYCHOANALYTIC STUDIES

IPS is proud to present its new Integrated Child Program. Candidates take specialization courses in child and adolescent therapy along with core courses in the Adult Therapy program over a three-semester period. Thus, graduates of the child program who wish to exercise the option of continuing study in the adult program can proceed with seamless transition. Classes began on October 28, 2008.

On November 16, *Conversation on Adoption: The Range of Consequences* took place at Classic Residence in Teaneck. This was an open discussion regarding many areas that influence the outcome of adoption, including biology, temperament, environment, and history of the child, as well as the meaning that the child gives to his/her experiences. The *Conversation* was facilitated by Susan Lazar, who is a social worker and advanced candidate at IPS.

For a brochure and information about events, please contact the Institute for Psychoanalytic Studies at (201) 692-0860 or e-mail Dajrs4@aol.com. Visit us online at www.ipsnewjersey.org.

THE LONG ISLAND CENTER FOR MODERN PSYCHOANALYTIC STUDIES

The Long Island Center for Modern Psychoanalytic Studies fall trimester featured a lively course entitled: "Spotnitz & The Red Book" taught by Phyllis Beck, licensed psychoanalyst. The ten-week lecture series focused on the theoretical core of Modern Psychoanalysis.

LICMPS also presented a well-attended workshop on September 20, led by Evelyn Liegner, Ph.D., which dealt with

"Countertransference Resistance." Dr. Liegner's focus, clearly stated at the outset, was on the analyst's emotional reactions to the patient, rather than on the patient's dynamics. Seasoned analysts as well as relative newcomers to the profession provided ample fodder for Dr. Liegner's dynamic and incisive commentary.

Joan E. Hertz, Ph. D., presented "Psychoanalysis of the Adoptee," on November 1. This workshop dealt with issues inherent in the psychoanalysis of the adoptee. These included identity confusion, the split transference, and the journey toward integration and authenticity. The highlight of the workshop was the description by an analysand of her experience through the reunion process with her birth family.

The LICMPS winter class will be "The Analyst's Defenses," taught by Dan Gilhooley, Ph.D. Additional workshops are planned.



THE NEW JERSEY INSTITUTE FOR TRAINING IN PSYCHOANALYSIS, INC.

The New Jersey Institute for Training in Psychoanalysis, Inc., and Psychoanalytic Clinic, is now settled in at its new quarters in Teaneck, NJ. We welcome our new first-year candidates to our analytic program and wish them well in their future years here at NJITP.

Summer was busy for the institute with our move, reaccreditation site visit, and preparations for our 30th annual conference in November; **Escaping Mother's Mirror: Freeing Women's Sexuality and Body-Image from Distorted Reflections.** Our guest speaker was Dr. Laura Arens Fuerstein, a popular presenter at conferences on sexuality and love, with a special interest in the mother-daughter relationship, which she compares to a tango. Dr. Arens Fuerstein's new book, *My Mother, My Mirror: Freeing Yourself from Distorted Self-Images Passed to Mother and Daughter*, will be available in April 2009. Conference case presenters were Marcy Rosen (NJl) and Deborah Bunim (NJl candidate). We had an overwhelming response to our conference, and wish to thank everyone who was involved in ensuring its success. Special thanks go to our Conference Co-Chairs Susan Goldman and Judy Wimpfheimer for all their work.

Save the Date!
Preparations are underway for our 8th Annual Child and Adolescent Psychotherapy Studies Program, Sunday, March 15, 2009. This conference "**Experiencing and Overcoming the Unimaginable: Psychoanalytic Understandings of Resilience in Young People**" will focus on some of the most severe circumstances in human existence and will raise questions regarding how certain individuals are able to survive (and overcome) the unimaginable, the unspeakable, yet unforgettable without 'going crazy.' Presenters will explore questions such as: What do we mean when we say 'resiliency?' What are the common features that these individuals share? What are some of the essential threads that make up the resiliency tapestry? Our key speaker will be Dr. Henri Parens, with Alexander Levy and Jack Schwartz as case presenters. Co-Directors of the Child and Adolescent Program are Burton N. Seidler, Ph.D., Psy.A., and Jodi Kosofsky, MA, LP, Psy.A.

Visit our Web site www.njinstitute.com for a complete listing of our upcoming Spring 2009 workshop series.

The Clinic at NJl is available to the local community during these difficult times of job loss, fear of foreclosure, and worries about economic depression. The Clinic has developed a roster of therapy groups as well as offering private therapy for individuals, couples, and families at a reduced rate or a sliding scale.



THE NATIONAL PSYCHOLOGICAL ASSOCIATION FOR PSYCHOANALYSIS

The Psychoanalytic Review is pleased to announce that Alan J. Barnett has been selected as its new editor. *The Review*, the official journal of NPAP, is the oldest, continuously published English-language psychoanalytic journal, and is now in its 95th year of publication. It includes papers from all depth psychological schools and has a wide range of cultural and clinical interests. The journal seeks contributions on psychoanalytic theory and practice, education, and research. For more information about the journal, log on to <http://npap.org/psychoanalytic/index.html>. If you are interested in having your paper reviewed for publication, please contact the editor directly at Alanbarnett@aol.com.

Families

Roberta L. Slavin

Inner, outer, east or west,
Families make a challenging nest.
Brother thinks that he's the boss.
Sister thinks that he's a horse.
Mommy, who has not matured,
Thinks that bro will soon be cured.
By giving in to all his whims,
Her daughter's psyche gets the trims.

PSYCHOANALYTIC COMMUNITY CALENDAR

JANUARY

Fri-Sun., 23-25 - CGS Weekend Training Program: RESOLVING TRANS-FERENCE RESISTANCES AND TERMINATION ISSUES. (212) 246-5055, www.groupcenter.org

Sat. 24 & 31 - LICMPS Class: THE ANALYST'S DEFENSES; 9:30 a.m. (516) 942-0481, www.licmps.com

FEBRUARY

Sat. 21 - ORI Workshop: GUILT - FROM NEUROTIC TO EXISTENTIAL GUILT AS GRIEF AND COMPASSION: THE QUESTION AS AN OBJECT. (212) 268-8638, www.orinyc.org

Sat. 21-Sun. 22: SYMPOSIUM 2009: GREED, SEX, MONEY, POWER, AND POLITICS. www.internationalpsychoanalysis.net

Wed. 25 - Sun., March 1: AAPCSW Conference. MEMORY, MYTH, AND MEANING IN A TIME OF TURMOIL. www.aapacsw.org

Sat. 28 - NY Psychoanalytic Society & Institute Scientific Meeting: MINDING THE GAP: RELATIONAL AND CLASSICAL POINTS OF VIEW. 9 am-2 pm. (212) 879-6900; www.psychoanalysis.org

MARCH

Sat. 7 - LICMPS Class: THE ANALYST'S DEFENSES; 9:30 a.m. (516) 942-0481, www.licmps.com

Tues. 10 - NYPSI Scientific Meeting (Robert Kabcenell Memorial Lecture): MANIC DEFENSES AGAINST LONELINESS IN ADOLESCENCE.

Fri. 13 - NPAP Scientific Meeting: PANIC, SEPARATION ANXIETY, AND ENDOGENOUS OPIOIDS. 8 pm. (212) 924-7440; www.npap.org

Sat. 14 - ORI Annual Conference: The Eroticized Demonic Object: Tales of the Demon Lover.

Tues. 17 - C.G. Jung Institute NY Open House: BECOMING A JUNGIAN ANALYST. 8 pm. (212) 986-5458; www.junginstitute.org

Tues. 24 - BPSI Open House: TRAINING PROGRAMS. 8 pm. (617) 266-0953; www.bostonpsychoanalytic.org

APRIL

Tues. 14 - NYPSI Scientific Meeting: STOCK-STILL BEHAVIOR: A POTENTIAL DEVELOPMENTAL MARKER.

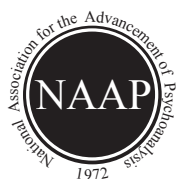
Sat. 18 - ORI Workshop: THE CLINICAL RELEVANCE OF WINNICOTT'S CONCEPTS OF EARLY EMOTIONAL DEVELOPMENT.

Wed. 22-Sat. 26 - Division 39 Annual Conference: VIVA PSYCHOANALYSIS! FINDING CONNECTIONS FROM COUCH TO CULTURE. www.division39.org

MAY

Sat. 9 - ORI Workshop: THE CREATIVE USE OF MELANCHOLIA.

Tues. 12 - NYPSI Scientific Meeting: AUTHENTICATION, IMPOSTURE, AND MALICIOUS DECEPTION.



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

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