

NAAP News

Uniting the Schools of Thought

Volume 32 Number 4

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



George Makari



Peter Purpura



Sy Coopsmith



Arnold Bernstein

NAAP 37TH ANNUAL
CONFERENCE

THRIVING IN

TURBULENT TIMES

HOW RELEVANT

IS PSYCHOANALYSIS TODAY?

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Fall 2009



The National Association for the Advancement of Psychoanalysis

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CONFERENCE 2009 FEATURED SPEAKERS (see page 13 for conference description)



George J. Makari, MD gjmakari@med.cornell.edu, is Director of Cornell's DeWitt Wallace Institute for the History of Psychiatry, Associate Professor of Psychiatry at Weill Medical College, Adjunct Associate Professor at Rockefeller University, and a faculty member of Columbia University's Psychoanalytic Center. His writings on the history of psychoanalysis have won numerous awards, and in 2008 his book *Revolution in Mind: The Creation of Psychoanalysis* was published to great acclaim. Dr. Makari lives in New York City.



Arnold Bernstein, PhD, NCPsyA, aberns1222@aol.com, practices psychoanalysis and group psychotherapy in NYC. He is on the faculty of the CMPS, where he is a member of the Board of Trustees and has served as Dean of Professional Programs. He is Professor Emeritus in Psychology at Queens College of the City of New York and he was awarded the title "Distinguished Member" by NAAP. Dr. Bernstein was formerly Consultant Clinical Psychologist in the Department of Psychiatry at Metropolitan Hospital Center of New York Medical College and was on the faculty of the Training Institute of NPAP. He founded and served as Chief of the Psychological Clinic at Stuyvesant Polyclinic, where Dr. Hyman Spotnitz delivered his first lectures on Modern Psychoanalysis. Dr. Bernstein has co-authored three books, and his many published papers include "The Practice of Wisdom" which received the Gradiva® Award for best article in 2006.



Sy Coopersmith, EdD, NCPsyA, syco32424@aol.com, is a Licensed Psychologist and Licensed Psychoanalyst. He is past president of NPAP, the Training Institute of NPAP, and the Council of Psychoanalytic Psychotherapists. He is an Editorial Board Member of *Psychoanalytic Review* and was guest editor on the "Politics and Psychoanalysis" issue. Coopersmith has written papers on a variety of topics including fetishism, termination, HIV-positive, physical contact in psychoanalysis, and the search for autonomy. He is a member of NPAP, NAAP, IPTAR, IPA, and IFPE, and a faculty member and training analyst at the Training Institute of NPAP.



Peter A. Purpura, PhD, peterpurpura@verizon.net, is a graduate of the New York Freudian Society, and trained in EMDR. The focus of his analytic training has been Ego Psychology, which was also the center of his work at Washington Square Institute. At WSI he was the Chairman of Training, third-year core faculty, and Director of Continuing Education. Dr. Purpura has published on topics including borderline pathologies, omnipotence, the psychoanalytic matrix, aggression in training; Catholicism, Buddhism, and Psychoanalysis; the death of a child; and exorcism.



Jennifer Harper

At NAAP we are between our membership meeting, held September 17, and anticipating our Conference, to be held on October 24. Sandwiched

between these events, and not to be overlooked, are the ABAP, Inc. meetings (American Board for Accreditation in Psychoanalysis) scheduled for Friday, October 23, to be hosted by the Institute for Expressive Analysis at NPAP.

The membership meeting, hosted by Ilene Lander at the Party Loft, was hugely successful. Attendees were treated to cocktails and hors d'oeuvres as our state and federal lobbyists, Bob Bishop and Michael Tobman, respectively, addressed our audience of institute leaders and members about the many challenges we face with initiatives in Albany to strengthen the NY license with respect to third-party reimbursement – and to protect the institute training domains for independent psychoanalysis. Mr. Tobman addressed the realities involved in our efforts to gain inclusion of this license in federal reimbursement programs. Bishop and Tobman made excellent presentations of their work on our behalf and ably answered a variety of questions concerning the impact of regulatory requirements on training practices for our profession.

While NAAP continues to navigate political realities of the NYS license in psychoanalysis, the work of ABAP, Inc. is ongoing, dating back to the founding of NAAP in 1972. NAAP, originally organized as a voluntary association of psychoanalytic institutes throughout and beyond the United States, formed to establish generally agreed upon standards for training in and recognition of psychoanalysis as an independent profession. Other mental health professions – e.g., psychiatry, psychology, and social work – having obtained licensure or certification in a number of states, were increasingly asserting their dominance over the practice of psychoanalysis; threatening to limit the variety of theoretical training practices and professional backgrounds eligible for training that have characterized the profession since Freud.

Following an initial unsuccessful bid in Washington, D.C., for recognition as a standard-setting organization in the profession, it was made clear that recognition would require accreditation actions of the organization to be separately incorporated from the membership society. The separate incorporation resulted in ABAP, Inc.

With increasing state and federal regulatory practices with respect to all professions, accreditation, good training, and practice standards – agreed upon and adhered to by members of a profession – create the strongest foundation and protection for a profession. The assurance of advocacy for a profession and for the establishment of

optimal training standards and environments are known best by the practitioners of a profession. Indeed, legislators look immediately to accreditation organizations in their efforts to evaluate the legitimacy of professions that seek recognition at state levels for licensing or certification. The success that NAAP has had in defending independent training for psychoanalysis at legislative levels has often been supported by the presence of our accreditation agency, ABAP, Inc.

For this reason a healthy agency and a vital relationship between the membership society and the accreditation agency for a profession is essential. The delicate balance of alliance and constructive influence between the membership society that funds and supports political advancement for our profession of independent psychoanalysis and the accreditation agency that promotes strong and reputable training standards amongst our member institutes...is the cornerstone of our success and our standing in the larger psychoanalytic community. The agency and the society must mutually call each other into accountability – influencing one another toward their best performance – for standard-setting and political advancement. Without a strong accreditation agency, NAAP's effort to advance psychoanalysis as an independent profession is diminished – and without NAAP's ability to advance psychoanalysis, ABAP, Inc's efforts do not reach fruition.

If your institute is not yet a member of ABAP, Inc., encourage them to consider this. And please send your representatives to the meetings on October 23! See you there –

Jennifer R. Harper
Jennifer R Harper

Appointments

Several new appointments have recently been made at the following institutes:

- C.G. Jung Boston - **Susan McKenzie, MS**, President
- C.G. Jung Institute NY - **Dick Lewis, MD**, President and **Jane Selinske, Ed.D., LCSW, MT-BC, FAMI**, Director of Training
- C.G. Jung Chicago - **Mary Dougherty, MFA, ATR, NCPsyA**, President

THE WAY TO TREAT IS TO BE: INTRODUCING TAO-PSYCHOTHERAPY TO THE WEST

by Farrell Silverberg



Farrell Silverberg, photo by Dr. Edward Jenny

As a psychoanalyst with experience in analyzing transference and evaluating the pros and cons of countertransference, I was in a singular position to evaluate the work of Korean Tao-psychotherapy master Dr. Rhee Dongshik when I began to train with him in Seoul over a decade ago as his first Western student.

Interest in introducing this unique, compassion-based method to the West led to my being invited to participate in a symposium at the American Psychological Association Convention in Toronto this August. Presenting with me were Dr. Christine Ahn, another student of Rhee's, and Daseinsanalyst Dr. Erik Craig, who has been interviewing Rhee and helping to bring these ideas to the Western psychotherapy community.

Tao-psychotherapy can be differentiated from many other approaches by its overarching focus on the therapist's cultivation, development, and application of compassion. As opposed to the observing and analyzing of subjective and objective countertransference in our psychoanalytic work, and differentiated from the familiar sidestream of empathy that accompanies the techniques of most forms of psychotherapy treatment, Tao-psychotherapy uniquely emphasizes the empathic aspect, over and above technique or theory. A main theme of Buddhist Taoist philosophy is the merit in cultivating and increasing these ways of experiencing in order to be of service to others.

The operative mechanism of Tao-psychotherapy, and the basis of compassion in Neo-Confucian philosophy, is called "jen." Jen has been translated as "humanity," "human-heartedness," "altruism," "impartiality," and "benevolence." It reflects a deep interconnectedness that occurs when one experiences his or her own humanity as part of all humanity – a feeling of "co-humanity."

For many psychoanalysts, the sense of empathic connection with a patient comes and goes in waves, increasing and decreasing in intensity. If we extend a Buddhist-Taoist per-

spective to therapy work, such connectedness to the patient is always there and not just a reflection of objective countertransference or empathy at any particular moment. According to Eastern philosophy it is only our access to connectedness that waxes and wanes.

Doing this combined method – a contemplative psychoanalysis, so to speak – and committing to volitional co-suffering with all that the patient may be feeling, could require the analyst to obtain additional supervision in the art of infusing treatment with compassion; an approach that may not always be fully developed in our psychoanalytic training. It is aimed specifically at helping therapists accomplish this compassion/technique integration in their own practices and alongside their own therapy methods (regardless of school of thought), and could be said to entail the supervisor's compassionate-relation *reaching through* the therapist's experience to an experience of the patient being considered.

As opposed to the view of the therapy-interaction psychoanalysis and most Western views of the treatment relationship, a sense of undivided oneness is at the core of Tao-psychotherapy's compassionate relation. It is assumed that when we are able to feel a compassionate relation to the patient through the interconnecting vehicle of the Tao, such co-experiencing is not due simply to having opened our hearts, or to countertransference, or to the intersubjective co-creation. Such compassionate co-experiencing is possible because, in reality, we are one with that person. That is a very different perspective from the Western psychoanalytic perspective in which most of us have been trained.

Until recently, most psychoanalytic discussions of oneness have resulted "in the conclusion that 'oneness' must involve some sort of regressed state, some kind of primitive loss of differentiation between self and other" (Magid, 2000, p. 515).ⁱ Freud initiated this stigma when he discussed the striving to merge into an "oceanic" feeling, representing a return to the state of an undifferentiated infant seeking solace from any impinging discomfort by merging with the mother (Freud, 1957a, p. 67).ⁱⁱ

Treatment intervention when in this flow is undertaken through what Taoists refer to as *wu-wei*. The *wu-wei* of just "being there" – a highly present and experientially full version of Racker's "concordant countertransference" (1968, pp.135-137)ⁱⁱⁱ – allows us to experience the suffering of the patient through compassionate relation as if it were our

own; this is not an easy thing. To welcome the co-experience of profound hopelessness, debilitating anxiety, or utter despair requires self-development and self-discipline. According to Spotnitz (1969),^{iv} such experiences are an accepted, even necessary, part of the process of treatment.

In his article on "Wild Psychoanalysis" Freud (1957b)^v cautioned against the danger of conducting treatment based on the therapist's countertransference imaginings about the patient. Naturally, the more experiential/compassionate elements that are included in the treatment process, the more potential there is for wildness and iatrogenic injury. One way to safeguard the treatment is to reserve judgment about whether an experience is an experience of cultivated compassion until some confirming empirical evidence has been gathered from the session content or other sources.

The traditional Freudian attitude has been changing and an empathic understanding of the patient's experience has gained increasing acceptance in psychoanalysis, gradually being viewed more as informative than taboo. With the advent of Relational intersubjectivity, both the patient's and the analyst's experience co-create the analytic experience. This brings us another step closer to the idea of co-experiencing through a vehicle of interconnectedness. The idea of the intersubjective, as an interconnecting matrix through which the subjective experiences of therapist and patient meet, further moves in the direction of the compassionate relation I discussed in my APA presentation.

Magid, a psychoanalyst and a Buddhist teacher, suggests that "Perhaps it is finally time for psychoanalysis to stop thinking that experiencing "oneness" means momentarily returning to the way things once were and to recognize that it means seeing things as they are." (p.519)^{vi}

Certainly there are times that a feeling of oneness reflects a regressive form of relating in the therapist and is not helpful to the treatment. However, in contrast to a regressive merging, the oneness of cultivated compassion is possibly the ultimate expression of humanity and the ability to care for our fellow travelers in this life. As Magid states, it is "true developmental maturity" (p.519).^{vii}

Let me provide an example of a patient, who, upon the sudden death of his older sister, returned to Philadelphia for her funeral. As a consequence we had our first session in person after two years of absence. During this session he expressed his sense that there was a heavy feeling of "lone-

liness in the room" and that he felt it was coming from the office itself or from me. I felt this also.

My patient then moved to the analytic couch, and I could no longer see his face. He spoke in a halting manner, talked about how odd it felt to be back in town without his sister's company, and then fell completely silent. Often when patients fall silent, it is good for the therapist to "feel them out" in case they need contact in their silence, and if not to let it be. In this session, it seemed to me that nothing was required of me beyond the compassionate open awareness.

After some time, I found myself feeling very sad. I noticed my eyes were tearing up and soon I began gently crying. At that same moment, I noticed that the feeling of loneliness (a feeling that was possibly being co-experienced by my patient and me together) disappeared completely from me. Suddenly, nearing the end of the time, my patient sat up and turned to look at me. At that moment, I could see that he, too, had tears streaming down his face. On his way out he seemed visibly relieved. He told me how good it was to see me, and I told him that I felt likewise.

My patient was able to find his own strength to proceed somewhat into his process of grief-work during this compassionate, or *jen*, connection. As Lao Tzu noted, the person who is in touch with the way "does nothing, yet there is nothing that is not done" (Fung, 1983, p. 467).^{viii}

Farrell Silverberg, Ph.D., N.C.Psy.A., is a Supervising and Training Psychoanalyst at the Philadelphia School of Psychoanalysis. For more information, go to: www.drsilverberg.net/brilliant sanity.html

ⁱ Magid, B. (2000). *The couch and the cushion: Integrating Zen and psychoanalysis*. *Journal of American Academy of Psychoanalysis*, 28, 513-526.

ⁱⁱ Freud, S. (1957a). *Civilization and its discontents*. In J. Strachey (Ed. and Trans.), *Standard edition of the complete works of Sigmund Freud (Vol. 21)* (pp.57-146). London: Hogarth Press. (original work published in 1930)

ⁱⁱⁱ Racker, H. (1968). *Transference and counter-transference*. New York: International Universities Press.

^{iv} Spotnitz H. (1969). *Modern psychoanalysis of the schizophrenic patient: Theory of the technique*. New York: Grune & Stratton.

^v Freud, (1957b). *Observations on "wild" psychoanalysis*. In J. Strachey (Ed. and Trans.), *Standard edition of the complete works of Sigmund Freud (Vol. 11)* (pp.221-227). London: Hogarth Press. (original work published in 1910).

^{vi} *op. cit.*

^{vii} *Ibid.*

^{viii} Fung, Y. L. (1983). *History of Chinese Philosophy, Volume 2, the period of classical learning*. Princeton, NJ: Princeton University Press.

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

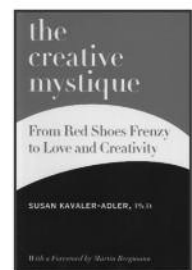
"Mourning, Spirituality and Psychic Change is an adventure into the intricacies, dialectics and developmental sequences in critical psychic change, observed in vivo in the clinical situation. We frequently hear the patient's voice, facilitating a much needed integration of the various kinds, modes and 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 chimerical male figure in the female artist's internal mental world to create the concept of the "demon lover." The author spans the horizon of the Kleinian, Object Relations, and Developmental literature, on one hand, and the artistic/literary biographical literature on the other. The effect is compelling and riveting." - JAMES S. GROSTSTEIN, M.D.



THE COMPULSION TO CREATE:

WOMEN WRITERS AND THEIR DEMON LOVERS

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

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

- JEFFREY SEINFELD, PH.D.

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

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

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

WWW.KAVALERADLER.COM

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

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

Dr. Susan Kavalier-Adler is 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.

DEPRESSION DURING PREGNANCY – THERAPY PREFERRED TO DRUGS

According to a recent article in *The Wall Street Journal*, pregnant women who suffer from depression should consider psychotherapy before opting for anti-depressants. A report by the American Psychiatric Association and the American College of Obstetricians and Gynecologists highlighted potential risks to the unborn child of a mother with untreated depression. As depressed expectant mothers may be less likely to take care of themselves properly, this could affect the development of the fetus. However, the report emphasized that women with moderate to severe symptoms of depression, including suicidal thoughts, or women who have had repeated depressive episodes should remain on their medications during pregnancy.

GROWING UP IN THE SHADOW OF THE MOB

This June, a very special event took place at the Center for Modern Psychoanalytic Studies in New York City. Dr. Ted Laquercia, Ph.D., L.P., presided over the occasion which featured the showing of the film "A Bronx Tale" (1993). The script, written by Chazz Palminteri and directed by Robert DeNiro, tells the story of a father who becomes worried when a local gangster befriends his son in the 1960s.

Most of us have been fascinated by tales of the Mafia, movies like "The Godfather," T.V. shows like "The Sopranos," and books about one crime family or another. This audience, which consisted mainly of psychoanalysts, was no exception. They eagerly shared their own stories and participated in a fast-moving discussion of drives and the criminal mind, character, and motivation while growing up in the shadow of the Mob.

Dr. Laquercia introduced his two Italian-American guests: Joe Lisi, a former NYPD Captain and member of the Narcotics Division, and an actor on "The Sopranos", "Law and Order", and "Third Watch", where he played Lieutenant Swersky, and Frank Schipani, founder and C.E.O. of The Schipani Group, and the son of a high-ranking mafioso from one of New York's crime families. The two men shared their personal journeys growing up under gangster and Mob influences, and how and why they made the choices that they did.

A very informative and stimulating program concluded as the speakers and audience continued to experience "the pleasure principle" with conviviality and good conversation at the buffet luncheon, which featured a delicious array of Italian specialties.

Kate Morrell, Cert.Lic.PsyA.

THE ALFRED ADLER INSTITUTE

of

NEW YORK

Like any professional, you have been thinking about how to extend your clinical skills....

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e-mail director@alfredadler-ny.org

MEMBER NEWS

Dr. Richard A. Goodman and his wife Katharine are proud to announce the graduation of their daughter Jenna from Clark University. Jenna, who was adopted from Korea in 1987 at three months old, graduated on May 17, 2009, with a BA in Communication and Culture.

In 1988, German filmmaker Philip Groening requested permission from the monks of the Grande Chartreuse, the head monastery of the Carthusian order, to make a documentary of their day-to-day life. Sixteen years later, they granted him permission. Groening lived in this reclusive world in the French Alps for half a year. The resulting documentary, *Into Great Silence*, is a moving testament to a life of prayer. Go to www.tikkun.org/article.php/jul00eigen to read an article by Mike Eigen.

Ruth Lijtmaer presented the paper: "Latinos and traditional healing: Countertransference conflicts to integrate healing practices and psychotherapy" at the 5th Critical Multicultural Counseling and Psychotherapy Conference: Integrating Traditional Healing Practices into Counseling Psychology and Psychotherapy, August 4-5-2009, Toronto, Canada.

In this issue, *NAAP News* talks to Lynn Somerstein, PhD, LP, RYT, of the IEA.

Claudia Bader, Suzanne Bien Bonet, Steven Kuchuck, and Julie May also contributed to this article.

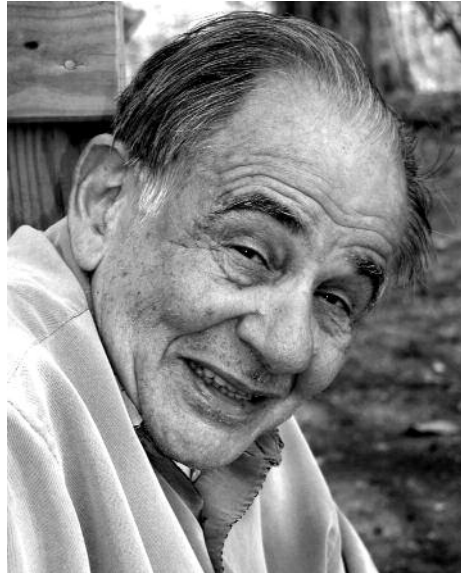
When and why was the Institute for Expressive Analysis founded?

In 1972 a number of Pratt graduates wanted advanced psychoanalytic training but were unsatisfied with traditional institutes, so a group of about 20 students met with Dr. Arthur Robbins, who taught at both Pratt and NPAP, and formed the Institute for Expressive Analysis. Today our students have varied backgrounds: law, teaching, medicine, social work, psychology, but IEA is *still* the only post-graduate training program dedicated to combining depth-oriented treatment within a perspective that includes creative arts therapy.

At first, the students took on many of the administrative responsibilities of the institute, created the curriculum, and chose the faculty, which was mainly drawn from NPAP; later they turned this over to the faculty. In 1978, IEA obtained a provisional charter as a training program and started a consultation service. Slowly, the graduates of the institute became teachers and administrators at IEA.

Our philosophy formed itself around the importance of non-verbal work and communications – starting by locating feelings in the body. It is rewarding that today neuropsychanalytic research and infant studies show that empathy is a body experience, as Dr. Arthur Robbins taught 30 years ago. IEA privileges the bodily experience of transference and countertrans-

ference in the here-and-now as a psychotherapeutic tool – the art of psychoanalysis. We support and encourage the developing individuality and creative sensitivity of our analytic candidates, and teach four main theoretical viewpoints: Object Relations, Jung, Winnicott, and Relational Theory.



Arthur Robbins

It is clear to me that IEA students are of a high caliber; extraordinarily committed, and open to new ideas. The IEA community embodies the creative energy and ethnic diversity that I love best about New York.

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

I would be pleased if our understanding of embodied transference/countertransference were more widely disseminated. This perspective keeps the practitioner grounded in the present moment, connected, and free.

Our members are exceptionally creative writers and presenters; two of our board members are editors at prominent psychoanalytic journals. We would like to share our skills by hosting

workshops helping representatives of all schools of thought develop their abilities as analysts, critical thinkers, speakers, and writers. Openness to an exchange of ideas and perspectives is key to the development of critical thinking, as well as to the promotion of respect among the different schools of psychoanalysis, a goal IEA shares with NAAP.

IEA offers a wide range of courses, events, and services. Which are you most proud of?

There are so many! For example, our recent Gala, celebrating IEA's 30th anniversary and the birthday of our founder, Dr. Arthur Robbins, was an overwhelming success. The Gala brought together a broad community of almost 300 psychoanalysts, art therapists, and friends in a spirit of fun and creativity. This spring, we hosted scientific meetings on a diverse range of topics, including Janet Sullivan's Yoga and Psychoanalysis, and "To Have and to Hold: Psychoanalytic Perspectives on the Desire to Own," presented by Dr. Galit Atlas-Koch and Steven Kuchuck. Claudia Bader talked about "Duende, the Golden Dark" at the IFPE Conference. And last year, I represented IEA at New Delhi's World Congress on Psychology and Spirituality.

IEA is also a leader in public service. As part of our affiliation with the school-based Girls Write Now program, we offer very low fee treatment for adolescent girls, and individual student practitioners help troubled students in the public schools. Some members teach and supervise students in China, via Skype, through the Chinese American Psychoanalytic Alliance.

continued



Lynn Sommerstein

What do you see as the greatest challenges facing the IEA?

Most psychoanalytic institutes face the same three challenges—to come togeth-

er in unity and mutual respect; to successfully support legislation that identifies psychoanalysis as a unique profession different from psychology, social work, and medicine; and to work with the New York State Department of Education to develop clear standards for the teaching and practice of psychoanalysis.

Michel Foucault had this to say about psychoanalysis: “[It] can unravel some of the forms of madness; it remains a stranger to the sovereign enterprise of unreason. It can neither limit nor transcribe, nor most certainly explain, what is essential in this enterprise.” How would you respond?

Foucault applauded Freud for opening the dialogue with madness, but he felt that the conversation didn’t reach far



enough because it was controlled by the conception of a healthy, objective doctor

who “knows” what the sick patient “doesn’t know” – a one-sided approach which first Ferenczi and later Foucault deplored. Today we recognize the hidden madness in both parties to the analytic encounter, and use symbol, metaphor, and the living transference and countertransference to foster empathic contact in the moment.

“Unreason” remains unexplained. Where can we stand to take a good look when we are both subject and observer? We watch from somewhere inside, between, and outside ourselves and each other simultaneously, a source of creative energy and power.



Philadelphia School of Psychoanalysis
Philadelphia Consultation Center

The Future of Psychoanalysis: Dead Again, Still Dead, or Thriving in the 21st Century?

A Presentation by Dr. Nancy McWilliams

Dr. Nancy McWilliams teaches psychoanalytic theory and therapy at the Graduate School of Applied and Professional Psychology at Rutgers University. She is a senior analyst with the Institute for Psychoanalysis and Psychotherapy of New Jersey and the National Psychological Association for Psychoanalysts. Dr. McWilliams has authored articles and book chapters in personality, psychotherapy, psychodiagnosis, sexuality, feminism, and contemporary psychopathologies. Her book *Psychoanalytic Diagnosis* has become a standard text in many training programs for psychoanalysts, both in the United States and abroad.

Sofitel Hotel - 120 South 17th Street, Philadelphia, PA 19103
Saturday, November 7, 2009 - 1:00 - 3:00 p.m.

Reception and book-signing to follow at the Philadelphia School of Psychoanalysis, 3:30-5:00 p.m.

SPACE IS LIMITED!

RSVP by Monday, November 2, to info@psptraining.com or call Tamika Hall at 215-732-8244 ext. 222.

This presentation is free to PSP students and PSP Society members. A \$10 contribution is requested from all other attendees.

The Philadelphia School of Psychoanalysis is approved by the American Psychological Association to sponsor continuing education for psychologists. The Philadelphia School of Psychoanalysis maintains responsibility for this presentation and its content.

SEPTEMBER 17TH : NAAP'S ANNUAL MEMBERSHIP MEETING

by Phyllis Landres



On September 17 NAAP held its annual membership meeting at the Party Loft. The meeting was well publicized as an opportunity for our members and institute leaders to

dialogue with our lobbyists and ask questions which would provide information about the nature and scope of our lobbying activities. Prior to the event, Phyllis Landres, legislative co-chair and organizer of the event, distributed a fact sheet (*available at www.naap.org*) that was designed to illuminate the basic facts about the 2002 licensing law. It also highlighted the challenges that psychoanalysts still face in achieving full recognition for third-party reimbursement as well as the challenges our institutes confront as settings for the mental health professions.



Pearl Appel



Jennifer Harper

The meeting was great fun, with wine and wonderful hors d'oeuvres kicking off the night. Many of our institute leaders were present. Jennifer Harper, NAAP President, introduced all the members of the Executive Committee, including Lisa Lempel-Sander, legislative committee co-

chair and Board member; Phyllis Landres, treasurer, legislative committee co-chair and Board member; Pamela Armstrong-Manchester, President-elect; Roberta Slavin, recording secretary; Pearl Appel, past President; Douglas Maxwell, past President; and Patricia Harte Bratt, conference chair. William Hurst, the Gradiva® Awards chair, was recognized as well. Jennifer also introduced Margery Quackenbush, Executive Director; and enthusiastically acknowledged her limitless contribu-



Phyllis Landres

tions to NAAP's well-being. Pamela Armstrong-Manchester and Patricia Bratt additionally welcomed the group and spoke of NAAP's current activities. Following these



Claude Barbre III

introductions Jennifer introduced Robert Bishop, our state lobbyist, and Michael Tobman, our federal consultant, to the assembled group.

Both Michael Tobman and Robert Bishop ably enlightened the audience as to the legislative process and the tremendous and time-consuming work entailed in developing relationships with federal and state legislators who would be supportive of our objectives. It was apparent how much of an education this was for our group, whose experience with this type of work was probably limited to some of the efforts in the pre-licensing period. Jennifer Harper and the lobbyists emphasized that the costs involved (about one-fifth of the NAAP budget) were vital to the cultivation of these legislative relationships and that patience and perseverance were key to the process.



Douglas Maxwell (L) Michael Tobman, Robert Bishop (R)



Margery Quackenbush



Elaine Hurst

Following the presentations members from the audience, including institute leaders Beverly Zabriskie, Sy Coopersmith, and Mark Stafford, asked very pointed ques-



Harold Davis

tions about the status of their institute programs vis-à-vis the current regulatory crisis, and focused on the importance of communicating urgency to Albany. Jennifer Harper, Douglas Maxwell, and Pearl Appel were extremely helpful in augmenting the information supplied by the lobbyists in responding to these queries.



Robert J. Bishop

Throughout the evening Robert Quackenbush, our resident artist and wandering photographer, unobtrusively kept snapping pictures of the event.

NAAP looks forward to hosting more of these meetings as the appreciation expressed by attendees through e-mails and phone calls was so enthusiastic.



One of the genial Party Loft staff

The evening continued informally with people conversing and enjoying the ambience of the loft and the hospitality of our host, Ilene Lander, who indulged us with care packages of food that remained. Some people chose to devour these tasty morsels as they continued speaking with friends.

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IN MEMORIAM

NAAP regrets the passing of Shirley Love, Ph.D., on June 21, 2009. Born in Brooklyn in 1923, Dr. Love went on to complete her undergraduate degree at Brooklyn College; MSW at Columbia University; ABD at Yeshiva University School of Social Work; and Ph.D. from Heed University. She was also a certified psychoanalyst, and was a co-founder of the Center for Modern Psychoanalytic Studies and, later, the Riverdale Seminars in Modern Psychoanalysis, which she co-directed. Dr. Love continued to see dozens of patients up until a couple of weeks before her death. We extend our deepest sympathy to her daughters, Jeanine Dropkin and Carolyn Bersak, son-in-law David, and four grandchildren.

(Some information for this article was taken from The New York Times.)

NYFS Seeks Chair for Child/Adolescent Psychoanalytic Training Program

The Training Institute of the New York Freudian Society is seeking a new Chair for its Child and Adolescent Psychoanalytic Training Program. We are looking for a child and adolescent analyst who is a skilled clinician, supervisor, and administrator; someone with enthusiasm who can recognize the strengths of our program and invigorate our vision with energy and organization. Candidate must have ability to work cooperatively with faculty, candidates, and members; our adult psychoanalytic training program; and other child and adolescent training institutes.

NYFS is a full member of IPA and shares the Anni Bergman Parent-Infant Training Program with IPTAR. Our child and adolescent program has a history of 30+ years, an outstanding faculty, and a good working relationship with the adult program. Many of its faculty and members have solid relationships with courts, schools, pediatricians, hospitals, etc. Our NYC location provides plenty of opportunity to work with other programs and institutions.

Please send resume to Jane Buckwalter, LCSW, at JBuckwalter1@verizon.net. If you do not receive acknowledgment of the receipt of your resume, please call 718-783-1826.



Come Celebrate WSI's 50th Anniversary!

Washington Square Institute is celebrating its **50th Anniversary** as an outstanding Training Institute and Treatment Center on Thursday, December 3, 2009, 7:00 - 10:00 p.m. Matthew Von Unwerth, a creative thinker and author of *Freud's Requiem*, will begin our celebration with "*Civilization and Its Discontents: Is it Relevant Today?*" Join us for a stimulating discussion and joyous celebration!

Annual Conference 2010

The theme of Psychoanalysis and Culture will be woven through WSI's Annual Conference, scheduled for April 18, 2010. We look forward to announcing an exceptional roster of speakers for this event. See the winter edition of *NAAP News* for further details.

Both events are co-sponsored with the National Association for the Advancement of Psychoanalysis. Our 50th Anniversary Celebration is free of charge. For more information, please visit www.wsi.org. RSVP by October 15, 2009 to Suzanne Klett at Suzanneklett@aol.com or (212) 755-4765.

NAAP 37TH ANNUAL CONFERENCE

Please join us for an exciting, collegial experience exploring the ways psychoanalysis shaped twentieth-century thinking and has launched into the new millennium with its vibrant intellectual, clinical, and social perspectives. We eagerly look forward to an opportunity to share ideas and experiences on Saturday, October 24, 2009 when NAAP's 37th annual conference will convene at the beautiful, new Desmond Tutu Center in New York City.

Psychoanalysis was born in turbulent times and has survived and thrived through extremes of wars, astonishing technological and medical advances, and major socio-cultural changes. As a discipline, psychoanalysis arose from a need to understand why we do the things we do; why some minds go awry; why we find it difficult to live together harmoniously; and how to harness human behavior and creativity.

Opening the morning of the 24th will be keynote speaker George Makari, MD. Jonathan Lear describes Dr. Makari's recent book, "Revolution in Mind" as, "A marvelous history which captures the most determined intellectual efforts of the twentieth-century." Dr. Makari will discuss how psychoanalysis was born as a theory of mind, grew as a movement led by groundbreaking intellectuals and intense personalities within a turbulent socio-cultural environment, and evolved into an enduring profession with much to offer in today's difficult society.

Following his keynote presentation Dr. Makari will participate in a panel discussion with distinguished guests Arnold Bernstein, PhD, Sy Coopsmith, PhD, and Peter Purpura, PhD. Patricia Bratt, PhD will moderate the group, exploring the profession of psychoanalysis: how did it change the world, what stumbling blocks held it back, what challenges does it face, what unique contributions can it make today? Have views changed as to who can benefit from treatment in psychoanalysis? Where has it evolved through applications in society? What common mission could help the diverging schools of thought work together collaboratively? What is psychoanalysis today?

Afternoon events will include a series of workshops focusing on application of psychoanalytic theory and technique, in venues both on the couch and in the community, to timely socio-cultural and clinical issues, reflective of some of today's most distressing, challenging concerns.

All are invited to celebrate the day at a wine and cheese reception at the close of the afternoon workshops.

CONFERENCE CHAIR AND MODERATOR



Patricia Bratt, patbratt@comcast.net, a psychoanalyst practicing in Livingston, NJ and New York City, is a Director of the Academy of Clinical and Applied Psychoanalysis (ACAPNJ); its accredited M.A. programs in affiliation with Centenary College, psychoanalytic training institute, and Applied Psychoanalysis Programs. She has written, spoken widely,

and appeared as a guest expert on radio and TV about her work with children, families, and couples. She is producer and moderator of the cable TV program "Family Matters." Dr. Bratt is the recipient of NAAP's 2001 Vision Award, is a member of the NJ State Certified Psychoanalysts Advisory Committee, and is on the Society of Modern Psychoanalysts Board of Trustees. She is faculty and training supervisor at several psychoanalytic institutes, and has been a member of graduate faculty at Drew University, Centenary College, and Union College. Dr. Bratt's publications include, "The Impact of Strategic Emotional Communication on Memory & Identity Development" and "Loneliness, Longing and Love: Why Some People Never Find the Love They Need."

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THE INSTITUTE FOR PSYCHOANALYTIC STUDIES, INC.

THE INSTITUTE FOR PSYCHOANALYTIC STUDIES

We recently welcomed our first graduating class to membership at the Institute. Congratulations to Margaret Debrot, Barbara Friedman, Susan Lazar, Renee Nussbaum, and Danielle Reiffe Sandler upon their graduation.

Our September 13 Open House and Conversation, on "Therapist Anger in Treatment Sessions," was well attended and provided much stimulating discussion.

For a brochure and information about events, please contact The Institute for Psychoanalytic Studies at

(201) 692-0860 or e-mail Dajrs4@aol.com. Our web site is www.ipsnewjersey.org.

HYMAN SPOTNITZ STUDY GROUP

As of January 1, 2009, The New Jersey Center for Modern Psychoanalysis (NJCMP) no longer accepted candidates interested in pursuing a course of study leading to certification in psychoanalysis.

With this change in our mission, the organization has adopted a new name: The Hyman Spotnitz Study Group (HSSG). HSSG will continue to sponsor workshops, lectures, and other events to promote the theory and understanding of modern psychoanalysis. A new addition to our offerings is the

Book of the Year Club, which meets to discuss a selection from recent psychoanalytic publications in an atmosphere conducive to the exchange of ideas and social interaction. All interested psychoanalysts, students, and members of the public are welcome to join us.

Dr Stanley Hayden continues in his position as Director. HSSG is now located at 12 Beekman Place, Fair Lawn, NJ, 07410. The phone number is (201) 797-3334.



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"THESE TURBULENT TIMES HAVE ME TIED UP IN KNOTS."

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WESTCHESTER INSTITUTE

The Westchester Institute is pleased to offer a new ten-week evening course, *Experiential Dream Group*, taught by Jeffrey B. Rubin, Ph.D. The course is open to anyone who is interested in exploring dreams in unique ways. Participants will learn the theory and practice of a profoundly transformational group dream process. Each session will involve meditation, yogic breathing (pranayama), and intensive exploration of individual members'

dreams. Readings relevant to traditional and contemporary psychoanalytic understandings of dreams and the creative process will be interwoven into the class. By the end of the course, we hope to deepen our understanding both of dreams and ourselves. The course is offered on Tuesday evenings, 5:30 - 6:45 p.m. The Westchester Institute is a short walk from the MetroNorth train station. Please call Janet Capolino at (914) 666-0163 for more information.

In early summer, we held our bi-annual meeting of the Membership Society, followed by a graduation ceremony at the Katonah Village Library. WI honored two graduates, Phyllis Franz, LCSW and Deborah Stewart, LCSW, as well as five candidates: Kimberly Bush, ATR-BC, LCAT, Cheryl Dury, MPS, Tim Ives, D.Min. Edwin Jones, D.Min, and Michael

Blankschen, Ph.D., who have completed the educational requirements of the Psychoanalytic Program. These social workers, art therapists, ministers, and one psychologist represent the diversity of backgrounds that have shaped the Institute's eclectic spirit. Jeffrey Rubin, Ph.D., gave an inspiring talk to the graduates, their guests, and the Society on "Why Psychoanalysis is More Important than Ever."

We are also proud to note that two WI members were featured in the news this spring. On April 24, Rev. Tim Ives, a Presbyterian minister, was the subject of Michael Winerip's *New York Times* article "From A Pulpit, Peace Over Politics," and on April 26, Dr. Jeffrey Rubin's work was explored in "How A Zen Master Found the Light (Again) On the Analyst's Couch: Enlightenment Therapy" by Chip Brown in *The New York Times Magazine*.

PSYCHOANALYTIC COMMUNITY CALENDAR

OCTOBER

Tues. 13, 8 PM – Open House; CGJL-New York, www.junginstitute.org

Tues. 20, 8:30-10 PM – The Impact of Waiting and Not Knowing: When a Parent is Deployed (Scientific Meeting); New York Freudian Society, www.nyfreudiansociety.org

Thurs. 30, 7:30-8:30 PM – Why Psychoanalysis? (Conversation); Westchester Institute for Training in Psychoanalysis and Psychotherapy, www.westchesterinstitute.org

NOVEMBER

Sun. 1, Noon – "Forever Families" (Sunday Brunch & Film Series); Center for Modern Psychoanalytic Studies, www.cmpps.edu

Sun. 1, 2-3:30 PM – What is the Role of Money in Psychoanalysis? (Conversation); WITPP, www.westchesterinstitute.org

Fri. 6, 7:30-9:30 PM – The Analyst's Defenses (Scientific Presentation); CMPS, www.cmpps.edu

Fri. 6-Sun. 8 – Daring to Speak: Languages Spoken and Unspoken, IFPE Annual Conference, Seattle, WA; www.ifpe.org

Sat. 7, 10 AM-2 PM – 3rd Annual Lifetime Achievement Conference, Psychoanalytic Psychotherapy Study Center, www.ppsc.org

Sun. 8, Noon – "About Schmidt" (Sunday Brunch & Film Series); CMPS, www.cmpps.edu

Fri. 13-Sat. 14, 7-9:30 PM – Some Homosexualities and the Challenge to Analytic Psychology (Lecture); CGJL-Santa Fe, www.santafejung.org

Sat. 14, 9 AM-5 PM – Establishing an Ethical Perspective to the Erotic Imagination (Workshop); CGJL-Santa Fe, www.santafejung.org

Tues. 17, 8:30-10 PM - Listening to Children Under Siege: Reflections on the Problem of Resilience

DECEMBER

Wed. 9, 7-9:30 PM - To Be Political Is To Be Spiritual, Community Dialogue; CGJL-Santa Fe, www.santafejung.org

Wed. 9-Sun. 13 ? Evolution of Psychotherapy Conference, Anaheim, CA; www.EvolutionofPsychotherapy.com

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