



Adelphi Society for Psychoanalysis and Psychotherapy

President's Letter

When I assumed the Presidency of ASPP in September of last year, there were a number of projects already in place which seemed to need but a little TLC to see through. One of these was the re-launching of our long dormant Fall Retreat. Over the years that I have been a member of the Executive Board of ASPP in various capacities, I have been interested in exploring the history of the organization to gain an understanding of what the organization had offered members in the past, what it was providing in the present, and what it might hope to offer in the future. Over and over again I kept dwelling on what a loss to our membership the absence of the Fall Retreat seemed to be. Finally I made a strong pitch to the Board indicating that I believed ASPP really need to consider reviving the Fall Retreat. Dr. Joyce Bloom, the President at the time, as well as the rest of the Executive Board agreed to take on this daunting task.

Clearly the two greatest issues that needed to be decided in putting together a retreat, was what the program would be, and what location we would use for the retreat. Dr. Jack Herskovits suggested that we consider John Kerr, the author of the book A DANGER-



**Matt Tedeschi, Ph.D.,
President, Adelphi Society for
Psychoanalysis and Psychotherapy**

OUS METHOD. Jack said that he knew John, and that if he were available, he might be an excellent scholar in residence. Joyce said that she knew of a wonderful place called the Beekman Arms in Rhinebeck New York that might be ideal for our Retreat. Dr. Richard Hansen agreed to present a paper on Sunday to supplement the theme of the Retreat. We secured a copy of the movie A Dangerous Method to screen after dinner on Friday evening. Everything seemed to be falling into place. After months of planning and hours of work, mostly by Jack and

Joyce, we had what promised to be an exciting revival of the Fall Retreat. As the registration materials were distributed to our members, there seemed to be a renewed enthusiasm in the air for the event. Rooms were being reserved at the Beekman Arms, and Joyce and I were receiving checks from those members who were planning to attend. We hoped that all who were to attend would be blown away by a weekend of intellectual stimulation, as well as warmth and enjoyment in the company of colleagues and friends, in a beautiful town in upstate New York. It was anticipated that the weekend Retreat, scheduled for November 9 through 11 would be a memorable one.

In October 29 the tri state area was pummeled by Hurricane Sandy. The devastation that this "super storm" brought, to varying degrees, to our communities is beyond that which most of us have ever experienced. Some of our members lost, or know people who lost their homes, and property. Property was damaged. Electricity and heat was out in many communities for days, even weeks. Parts of the infrastructure in Manhattan were compromised. There was a shortage of gasoline that resulted in long lines at those gas stations that were open, and eventual odd even day gasoline rationing. Schools were closed for well over one week. Cell phone service was down to many. Private practices were closed.

I went into town to get some breakfast that first morning after the storm passed. People waited on line, 30 deep to get a cup of coffee at one of the few delis that was opened. Later that evening I went into town again for some dinner. A parking lot of one of East Northport's strip malls was full of parked cars and people milling about. In some ways it was reminiscent of the yearly festival that the town has every September. But no,

Important News About Accreditation

I am happy to announce that on February 19, 2013 the Board of Trustees of ACPE (the Accreditation Council for Psychoanalytic Education) gave full accreditation to the Postgraduate Program in Psychoanalysis and Psychotherapy for a period of seven years. We are pleased to join a growing number of psychoanalytic institutes who have completed the accreditation process and affiliated with ACPE. On behalf the ACPE Accreditation Committee—Richard Hansen, Ph.D., ABPP, Chair; Jack Herskovits, Psy.D. and me—I want to extend special thanks to the many members of our community who participated in the site visit and lent their support to our application. For more information about ACPE please consult its website at www.ACPEinc.org.

—Mary Beth Cresci, Ph.D., ABPP

this was different. People were not smiling and festive; they looked in shock, eyes glazed over. There was a feeling of detachment yet togetherness. It was clear at some level that they, we, wanted to be together, that there was something to be shared by milling about on a cold evening. A chance to ask someone how they were doing, or did they need help of some kind. For others, a chance to speak about how lucky they were, and how those who were not so lucky would find the strength to endure.

Several days later when the electricity was restored to the East Northport Public Library, I watched it transformed into a quasi-homeless shelter. Yes most who resided there throughout the day had a home, but little comfort due to no heat or electricity. The library became a place to be warm, use a computer, charge a cell phone, have a cup of coffee, read, wash one's face with warm water, and mostly to be together. People sat wherever there was space, on chairs, floors. As the days passed and people continued to gather, as this was really the only place they could stay with electricity and heat from 9AM until closing at 9PM, a stench began to permeate the building, as clearly most were unable to bath or shower adequately. It was amongst this, as well as that which you are familiar through your encounters, that the question was asked, could there still be a retreat, or should there be a retreat. There was no easy answer; there was so much to be considered. Numerous emails were exchanged, phone calls, conference calls; everyone's input was considered.

The retreat went on as planned. It was not an easy decision to move forward as planned, but it seemed like the best decision under the circumstances; perhaps a good enough way to make the best of a bad situation. Those who had intended to attend the retreat but were unable to for various reasons were in our thoughts. Those of us who were able to attend were treated to a wonderful weekend.

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During a break on Saturday I took a walk through Rhinebeck to collect my thoughts. To some degree I was still feeling a bit dazed and exhausted from the aftermath of the hurricane, as well as the many near sleepless nights, sleepless due to an admixture of a home with no heat, and many things to consider regarding whether or not ASPP should proceed with a retreat. I passed by a table at which a lady and some children were selling items in order to collect money for those downstate who were impacted by the storm. Uncharacteristic of myself, I walked past the table without even a glance as they asked if I would like to help their effort by making a purchase. About half way down the block, I felt a sense of guilt, and wanted to go back to the table to see how they were trying to help. I had the opportunity to meet a teacher, who had pencil drawings on mini canvases. She was able to tell me the name, grade, and age of each student in the school in which she teaches who created these projects. There were pencil drawings of the

Statue of Liberty, Empire State Building, bridges, and other landmarks from New York City and Long Island, with inscriptions such as "we care", "we want to help", and the like. I apologized to the teacher and her students for walking by without acknowledging them. I told them I was from Long Island and wanted to thank them for thinking of all of us. They asked me what it was like in Long Island after the storm. I shared some experiences with them from what I had seen people experiencing. I purchased a drawing from them that I keep in my study. It was a very moving experience that I will never forget. As well the retreat was a weekend that I hope will remain, for those who were able to attend, a memorable experience.

I am pleased to announce that ASPP is planning another Fall Retreat at the Beekman Arms in beautiful Rhinebeck New York the weekend of November 8 through November 10, 2013. Our scholar in

residence will be Dr. Irwin Hirsch. The ASPP End of the Year Party will be held on Friday June 7, 2013. We will gather at the Morris Beach and Yacht Club to honor the graduates of our programs, as well as share a wonderful evening with colleagues and friends. Save the date for each of these events. The ASPP Book Club has been meeting regularly. We have heard wonderful things from those who have been attending. Consider attending one of these stimulating and thought provoking evenings. Details regarding future book club meetings will be distributed via the Listserve.

As always the Executive Board of ASPP is interested in your feedback. Please do not hesitate to contact myself, or any of the other Executive Board officers with suggestions, critiques, or any feedback you might have regarding ASPP events and activities. ■



Mary Beth Cresci, Ph.D., ABPP,
Director, Postgraduate Programs in
Psychoanalysis and Psychotherapy

News from the Postgraduate Programs

Mary Beth M. Cresci, Ph.D., ABPP

When I wrote to you in October our fall semester had just begun. We were anticipating a busy year filled with many exciting professional activities. Little did we know that in this same time span our Adelphi community and the greater community around us would experience so many events of a traumatic nature. The New York area was hit hard by Hurricane Sandy, and many of our faculty, candidates and alumni bore the brunt of its fury. We all suffered along with the parents who lost their children in the Sandy Hook tragedy. And we continue to deal with the inconveniences and devastation of winter storms affecting the Northeast. This season has been more cruel than most.

Somehow in the midst of these losses and trials we have maintained an enthusiasm for learning and a community spirit. Only a few weeks after Hurricane Sandy we hosted the ACPE site visit team on campus. We were able to impress the site visitors with a sense of the vibrancy and dedication of our faculty, candidates, and alumni even in the midst of the chaos that storm had created. We await the final results of the application process but have already received informal kudos for the quality of our program. As al-

ways, our faculty members have prepared exciting syllabi for classes and our candidates have begun the new semester with renewed interest. The ASPP winter holiday party gave ASPP members both old and new the opportunity to come together to relax, socialize, and start the new year in a positive mood.

Looking forward to the spring, I hope you will join us for the following upcoming colloquia sponsored by the Postgraduate Psychotherapy Center and ASPP:

Our dramatic reading of the Freud-Jung letters featuring several psychoanalysts including Louise DeCosta, Margaret Klenck, Elliot Adler, William Baker, and Allison F Avery, originally slated for Friday, March 8 was postponed due to inclement weather and will be rescheduled soon.

On Friday, May 10, at 7:30 PM in Alumni House several of our Adelphi faculty including Andy Eig, Bob Mendelsohn and Joe Newirth will address play in psychotherapy. Their presentation, entitled "The Play's the Thing," will include a discussion by Dean Jacques Barber.

I also want to enlist your support for our recruitment efforts for 2013-2014. Most candidates who reach our doors have had personal contact with a supervisor, colleague, or therapist who is affiliated with the Postgraduate Programs. If you know someone who would benefit from one of our training programs encourage them to join us for our program-wide Open House on Saturday, May 4, from 9:00 AM to 12:30 PM in Alumni House. The event is titled "Developing a Private Practice: Getting It Started and Keeping It Going" and features presentations by one of our candidates, Roberta Costanzo, along with Michael Zentman and Rick Hansen. We count on you to help us reach out to prospective candidates for next year.

I look forward to seeing you at the upcoming ASPP events this spring. ■

The Piano as an Instrument for Restoration

Michael D. Zentman, Ph.D.

Editor's note: An actual event that occurred this past December inspired this two-page essay. It was a submission to the Washington Center for Psychoanalysis New Directions writing program as part of a conference on the topic "The Mind of the Child in the Adult."

Cannibalism runs in my family, I learned it from my father. As a machinist on a limited budget, he would buy several surplus machines and, Frankenstein-like, cobble together one smooth running specimen that could punch, grind and drill with the best of them. I was always amazed by his creativity as he recycled old clunkers into cash producing equipment

In Manhattan, the offerings folks leave on the curb make for endless possibilities. The bones of an upright piano were easy to spot. Someone already harvested the ivories, but there was still potential. As I moved toward it I heard the sound every curb-picker dreads, the approaching Department of Sanitation Land Whale.

I set to work with outward calm and inner panic. As they slowly closed in, I'm removing screws from the frame and they're removing any hope that I might score some juicy components. Two things you learn as a New Yorker: don't take on a bus or a garbage truck. And that's when you're in a car. As a mere pedestrian you haven't got a chance.

They arrived. So I graciously backed away from my find and submitted to the inevitable. After all, once something migrates to the curb it already belongs to these urban harvesters. Then, a reprieve: the driver tells me not to rush; there were other things to load into the maw. So I set about my slow mechanical dissection knowing, full well, that, given time constraints, I would have to settle for a few superficial elements.

As I go about prying and coaxing, the driver, Bill, seems to take an interest. As is often the case when two guys get involved with a physical challenge, he quickly figured out that I was trying to individually remove the wonderfully coiled piano strings. They were strung as tight as the wire on a cheese slicer. Since cheese usually doesn't fare too well, I had some concerns for my well being. Bill must have been having similar thoughts when he mentioned that he's pretty good at using the powerful blade of his truck to neatly dismantle things. So Bill's partner and I began the delicate dance of strategically feeding the piano into the back of the truck as Bill coached and guided us to place it in just the right position for him to safely snap the cast iron frame to release the strings.

Who would have thought that I would be starting my weekend leaning into the rear end of a garbage truck? But we were on a mission. This was a shared challenge that few people, aside from recycling cannibals, curb pickers and sanitation engineers could appreciate.

As I am removing the eighty-eight strings, Bill asked what I will do with them. "Sculpture, I build sculpture out of found objects," I said. And these wonderfully lyrical and tightly wound cables were destined to become the kinky hair of the female partner of an iron robot couple I was working on. She'll be having a good hair day.

I never thought to ask my father how he felt when he came upon a potential candidate for his creative endeavors. But I suspect it might have been similar to my experience when I first eyed the piano - a splash of giddiness about the myriad possibilities.

The delight I felt as a child when I watched my father work is relived in the energy and excitement that accompanies my creative pursuits, from finding to deconstructing to rebuilding something for the first time.

I had a good father-son day. ■

Clinical Moment: A Hopeful Sign

By Stephen Hyman, Ph. D.

It was a smile. It lasted for about 15 seconds. What made it so striking was its unexpected appearance. It arrived in stages as its slightly flattened crescent shape gradually chiseled into Mr. S's taut, rigid, beleaguered face.

The smile, which occurred mid-way during our second session, was in stark contrast to the burdened, frustrated, angry emotional mood displayed by Mr. S. until this moment. The smile's appearance had a dramatic impact on me. Initially I felt distant and cautious in the presence of the stern, even harsh bearing of this man. Was the smile a sign that he had the capacity for more warmth and relatedness than was originally evident? The smile seemed to be real but it also seemed so physically straining on Mr. S's facial musculature. Was this affect such a foreign or even alien, dissociated experience for him? Was there an emotional fragility that was being masked by his intense and moralistic demeanor? Could this momentary opening into a lighter part of this man be nurtured to aid him in his struggles?

I went into replay mode in an attempt to understand what triggered the smile's appearance. (Even as I write this I realize that I am referring to "it" or "the smile" rather than "his smile". I am not seeing the smile as reflecting an affect that belongs to and emerges from Mr. S. I wonder if this is an issue for him as well as for me?)

Mr. S. was seeking help for his teenaged son. Since the boy refused to come for therapy the father was seeking advice and guidance for himself so that he could get his son to "change his ways". Mr. S. expressed anger, frustration, shame and anguish regarding his son. Until recently the boy had been a good student and a very respectful son. During the past year this pattern changed. His grades in school dropped and at home he would argue with his mother and father, refuse to study with his father, and was, in the father's estimation, disrespectful and dismissive of his parents. In addition, the father viewed the time his son spent on video games as being silly,

wasteful and a sign of laziness. As Mr. S's frustration mounted he became more critical and punitive toward his son. The boy responded by withdrawing and being more sullen at home.

The lower marks and "rude" behavior were deeply troubling to the father who reported that he was raised in a country where respect for parents was a first priority. The schools he attended reinforced the culture's ethos regarding obedience and duty. He expressed his pride at being a devoted son who followed his parent's expectations for him. With his parents' blessing he left his home country to pursue a career in the United States. He attributed his considerable professional accomplishments and his financial status to the moral and spiritual teachings of his parents, especially his father.

Although he acknowledged that his son was growing up in a country with a culture that was quite different than the country of his own youth, Mr. S. believed fervently that "a good home and family should outweigh the influences of the community." He admitted shame that perhaps he was doing something wrong as a parent and fear that his son was moving away from the family and would not want to be connected to the family in the future.

It was difficult to assess to what degree Mr. S. could set aside his own sense of injury and try to be empathic to his son. He was angry but he was also tormented by the prospect of losing his son. I wondered if he could mentalize his son's world and even make attempts to enter into the boy's world. He was also asking for some ideas about ways to relate more positively to his son. So I made an attempt to connect with Mr. S. by offering him an alternative to the current way that he and his son were relating. That was what led up to the smile.

My suggestion was prefaced with the comment that I thought there might be something that he could do to help him have a better relationship with his son but I realized that it would involve him trying something that I imagined would be very difficult for him. He was not discouraged and indeed said that he was willing to try anything.

Recalling Mr.S's description of the son's pre-occupation with video games, and also knowing of the father's knowledge of computer technology, I asked him what he thought the boy's reaction would be if, instead of criticizing him for playing the games, he would ask the son, with genuine curiosity, to tell him what made the game so interesting? In addition, I suggested that he could even ask the boy to instruct him on the finer points of playing the game.

Mr.S. gave this serious thought. His ponderous, anguished demeanor transformed into a grin and then the broad smile. "My son would probably shout: 'what have you done with my father? You are not my father. My father would never say this. You are an imposter!'"

The concept of the imposter, the false self, piqued my curiosity. Was Mr.S. projecting onto his son his own unconscious awareness of a false-self aspect of himself? Was it possible that Mr.S. had greater capacity for emotional authenticity, autonomy and empathy than was reflected by his dour, overtly doctrinaire and righteously indignant manner? Was there any possibility that this man and his son could actually share some moments of enjoyment together? The smile was a hopeful sign. In future sessions we would explore these issues. ■

An Interview with Nancy McWilliams

Edited by Joan Cassandra

Nancy McWilliams, Ph.D. teaches at Rutgers University's Graduate School of Applied and Professional Psychology and practices in Flemington, New Jersey. She is the author of *PSYCHOANALYTIC DIAGNOSIS: UNDERSTANDING PERSONALITY STRUCTURE IN THE CLINICAL PROCESS* (1994, rev. ed. 2011), *PSYCHOANALYTIC CASE FORMULATION* (1999) and *PSYCHOANALYTIC PSYCHOTHERAPY: A PRACTITIONER'S GUIDE* (2004). Her books have been translated into 15 languages and she lectures widely both nationally and internationally. She was associate editor of the *Psychodynamic Diagnostic Manual* (2006) and is a former president of Division 39 (Psy-



choanalysis) of the American Psychological Association and an honorary member of the American Psychoanalytic Association.

ASPP President Matt Tedeschi had the opportunity to interview Dr. McWilliams on the occasion of her visit to Adelphi as the Keynote Speaker in the Derner Institute's Conference Series "Masters at Work: Three Approaches to Psychotherapy: Emotion-Focused, Psychodynamic & Cognitive" on Sunday, October 21, 2012.

Matt: *How was it that you chose to train as a psychoanalyst?*

Nancy: I read Freud in college in connection with a political theory course. My faculty advisor suggested that I might want to do my junior honors thesis on the political theory of Freud. Once I read *Civilization and Its Discontents*, I was quite fascinated. I started reading more Freud, and then I started reading Theodore Reich, whose books were still fairly popular at the time. Then a year after I graduated college I was living in Brooklyn, and I realized... First of all I married the teacher who gave me that book, and I was thinking that I would get out of political science because I would always be Mrs. Kerry McWilliams in political science, and I felt clinical psychology suited my temperament much better anyway. I realized I am in New York, and I can get analy-

sis cheap here, and Theodore Reich is still alive, I'll go ask him what he would advise somebody starting in this field. I hadn't been a psych major, I wasn't socialized to the profession, and he told me I must be analyzed, and he sent me to the clinic of NPAP. I could barely afford the fifteen dollars per hour that the senior people would see you for there in 1969 I think it was, and I started in analysis with the idea that this is sort of a professional thing. Why not do this before you knew all of the intellectual reasons that went into it? To my surprise it radically transformed my life. I don't think my marriage would have survived without it. I am pretty sure that I wouldn't have had children except for my analysis. It was the power of that experience. I mean I went into it thinking well OK, this is sort of like I took classical music before popular, studied Latin before French, I'll see what the old guys did, and then I'll find out what is really helpful to people. But what the old guys did, at least in the form of my particular analyst and me, was so radically helpful to me that I just stayed in the psychoanalytic field because it had been so therapeutically powerful.

Matt: *What are some of the changes in the field of psychoanalysis that you have witnessed over the years, good, bad, in between?*

Nancy: Oh my. You know I went to the institute that Reich started when they wouldn't let him teach at New York Psychoanalytic because he was a psychologist, and I did not know all of this politics then, so my institute was fairly democratic, and they exposed me to a lot of different points of view. I think that they mostly characterized themselves as Freudian. I remember reading Ferenczi, and Kohut came out when I was a candidate. There was a lot of talk about Kohut's work, Kernberg's work. I got the British Object Relations theorists there, and so, I even got a little Jung. So I did not have the sense that so many people trained in the more traditional New York medical institutes of the time felt about the Ego Psychology paradigm, and rules about interpretation. Theodore Reich used to emphasize intuition, being surprised, a kind of artistic sensibility. So I thought I was a

Freudian, but I realized with hindsight, especially when the Relational movement elaborated itself and contrasted itself to what many of them had experienced as American Freudianism, I realized that there was a whole different definition of Freudian that was sort of main stream, that I had somehow not experienced in my own training. So I always kind of thought of myself as a Freudian, but I saw Freud as always rethinking his theories and being open to other ideas. It's true that he sometimes also excommunicated people who disagreed with him, but, I identified with his curious, sort of expansive side.

Matt: *From your description, it sounds like relative to the politics that there were here in America at the time, that you were able to have a more open sort of training than perhaps the medical doctors were able to have, because there were such closed paradigms of what they should experience or not experience, believe or not believe. I understand that in the 1970's, for example, on the west coast, when Grotstein and some others were bringing in the Kleinians, one of the institutes out there was almost closed.*

Nancy: Yes, there were all of these schisms and controversies, and I sort of skirted those. Also, I went to graduate school in Personality at Rutgers, because the clinical program at the time was the cutting edge of the Cognitive-Behavioral movement. There was only one analytic person, and the rumor was that he was not going to last, although he now is the Dean. So I studied with Sylvan Tomkins, who was in the Personality Program. The second year I was there, George Atwood was hired, and the third year I was there Bob Stolorow was hired and they started their collaboration; and I was in on a lot of that collaborating, so, I was in some very exciting conversations about psychoanalysis. I did not consider it a paradigm shift from the psychoanalysis I had experienced as a patient. I think it was valuable for me to have my analysis before I went through analytic training, because then when I got the theory, I could look back and compare it to what I had experienced, and understand it experientially, rather than, the other direction, where you learn the theory and then you wonder if

that is what your analyst is doing at the time. I think it was of value for me to take it in. I was more the blank screen in a way.

Matt: *Perhaps that is the benefit of the old way of thinking, which perhaps is not thought about too much in contemporary times, where one should begin the training analysis, prior to engaging in the other functions of the institute such as taking classes, seeing patients, seeing control cases.*

Nancy: Yes, it just worked out that way for me, and I think it worked out well.

Matt: *When I was a graduate student, many of the professors marginalized psychoanalysis where I did my Doctoral studies. Some of them very openly implied that to pursue a psychoanalytic education was a waste of time and money at best, and at worst, could be a "scarlet letter" on one's resume.*

Nancy: Yes. It's still true.

Matt: *My experience has been that those who were and are thinking that way are misinformed. For me, becoming a psychoanalyst is one of the most important decisions that I have made in my life. I wonder how you might guide a graduate student, or a mental health practitioner, who is contemplating whether or not to pursue a psychoanalytic education in today's world.*

Nancy: Well I guess I have probably answered that question in a way, by writing books that are efforts to let young people in the field know what the field is really like, because academics don't tend to get it unless they have been in analysis themselves. In the 60's and early 70's that was quite common. It is very uncommon now. In fact, academics even in clinical psychology now are very unlikely to have very much of a practice. It is so hard to get tenure and promotion, and you have to spend so much time chasing grants, and you have to churn out short-term studies, that to have a practice doesn't make any sense for you. It gets in the way of the things that you have to do to pursue your career. So we are in this odd situation that the academics who teach about psychotherapy have very little experience either as patients or therapists. And as a result, they have very "straw man" ideas

about the psychoanalytic tradition. They are very good at critiquing some aspects of Freud circa 1919, but they really don't know what has happened in psychoanalysis. Even when they critique Freud circa 1919, they really don't get the person, and the values, and the sensibility. They think that psychoanalysis is applying a particular technique. That paradigm, that the expert applies a technique, is not really what psychoanalytic exploration, and psychotherapy is about. So I have been trying to be the voice of the practitioner, for the next generation of students interested in character, in unconscious conflict, and all of the things that have been so interesting to psychoanalysts.

Matt: *I have been impressed in your writings, in how you have been able to translate those theories and concepts very nicely into user friendly descriptions. Unfortunately, it seems that we become stereotyped based on what people believe psychoanalysis is, what they believe psychoanalysts do, and what a psychoanalysis is supposed to look like. Yet, it seems that people then become surprised when they get to see and understand what it is that we really do, without knowing what it is, and they end up asking, "Oh what is that?"*

Nancy: Yes that's right!

Matt: And then it catches their attention. Yet if people first hear the term, psychoanalysis, before seeing/experiencing what it really is, then we risk being seen as wolfmen or something like that, and they bring the garlic and silver bullets out.

Nancy: Yes. That is so true.

Matt: *As Mary Beth Cresci said while introducing you at today's conference, psychoanalysis is very much an alive and vital profession. What do you believe is necessary for the field, if it is to remain alive and vital in the twenty second century?*

Nancy: Well some things will remain alive and vital because we do help people, they know it, they tell other people, they find their way to us. I do not think that we will die. I think we might have to survive outside of the health care system. I don't think that insurance companies are ever going to find it in their interest to support the kinds

of values that the psychoanalytic community finds so central. One thing that is happening is that the other orientations to psychotherapy are sort of reinventing psychoanalytic ideas in the language of their own orientation. I mean they talk about implicit instead of unconscious for example. What we know will survive, I think every generation has to get excited about some new way of conceptualizing things. That's been true within psychoanalysis. There has been a paradigm shift at least every generation that seems to be compelling to people. So a lot of what we have looked at, I think will survive. I do worry sometimes, that some things will be lost just because people do not know about them. They don't know that there is a literature about this already, for example. Thinking about schizoid psychology for example, the contemporary tendency to think of everything as traits distracts people from the idea that there is a different literature out there that talks about internal themes and conflicts. So part of what I am trying to do in my writings is pass along literature that clinically is very valuable, that it is a shame to have to reinvent, and rediscover. But maybe that is just the nature of human beings. And we do not live in a culture that values the wisdom of the elders. We live in a culture that is always looking at what is the new thing. When psychoanalysis was new it was overvalued, you know, it was considered the cure for everything. And now that it is old, it is undervalued, because who cares about that old stuff.

Matt: *It seems that you have become a wonderful ambassador of psychoanalysis, through your ability to make analytic theory and practice user friendly. In doing so, you have been able to preserve the substance of how one diagnoses, formulates cases, and implements treatment from a psychoanalytic perspective. One of your most recent contributions was presented at today's conference. I wonder if there are any future projects that you are working on, or thinking about? If so, what might we look forward to?*

Nancy: Well my editor has been after me for years to write a book that might cross over into a general popular book. Not a self-help type popular, but actual more general book. I am will to do it, but I have not

been inspired until recently. What I have been inspired by led me to think I would like to write a book about psychological health, because we have fallen into this paradigm of discrete symptoms treated by discrete techniques, and that is not really the way most therapists think. We think about what capacities we would like to see this person develop. When I came of age, there was a very lively discussion about what is mental health, and we have a sick society, are we trying to adjust people to a sick society. We had Maslow's hierarchy, we had Thomas Szasz and the anti-psychiatry movement, there were movies like *One Flew Over the Coo Coo's Nest* where people wondered who is crazier, the inmates or the bureaucrats. I am struck by the absence of that conversation now, and I think there is a hunger for it. I am trying to conceptualize something beyond just symptom relief. I think the Positive Psychology movement is an expression of that hunger. I think the interest in Mindfulness, in Eastern religions; especially Buddhism is an effort again to talk about the whole person. We have one hundred years or more of writing about aspects of mental health like love, work, play, authenticity, ego strength, object and self-constancy, realistic and reliable self-esteem, affect tolerance and regulation, the sense of vitality and enthusiasm, and the capacity for resilience. There are a whole lot of areas of making meaning that transcend "am I depressed today or not?" I would like to write a book about that. What have mental health professionals conceptualized as the elements of mental health? Very often when our patients come to us, they don't have a concept of this because if you haven't gotten to something developmentally, you can't imagine it. If you cannot imagine feeling fine as a separate person your therapist is the one who thinks this person needs to separate and individuate. If you don't have a sense of what serenity would be like, the best thing you have is euphoria, you know, what a rush is. So therapists really do have to have some conversation about what we agree are the goods we are trying to help patients toward. Because patients, if they haven't gotten there yet, won't know that, so they can't mentalize, they don't know what mentalization really is. So I would like to

put those ideas together, what therapists have thought about in psychological health, and I might have my daughter co-author it. She is a political scientist. She might be able to talk about the macro level. In what ways is the culture as a whole making it difficult for us to have these levels of authenticity in, pleasure and love and work and play and other aspects of mental health?

Matt: *It seems like that would be very valuable work. I think that what happens a lot in psychoanalysis is many patients come to us because they are not feeling well, whatever that means for them, and then sometimes they start to feel better and that is enough and they terminate. Yet there is another group of patients, or stay longer, for something more. That more that they stay for seems to be some sort of a growth experience that perhaps we have not done a very good job at describing just what is it that is happening that propels that growth.*

Nancy: Yeh, that is all part of what I think I want to struggle with next. So that is where I am moving intellectually at this point.

Matt: *I want to thank you for your time. I know that it has been a long day. I look forward to some more of your work.*

Nancy: Thanks so much Matt. ■

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At the Winter Party

