

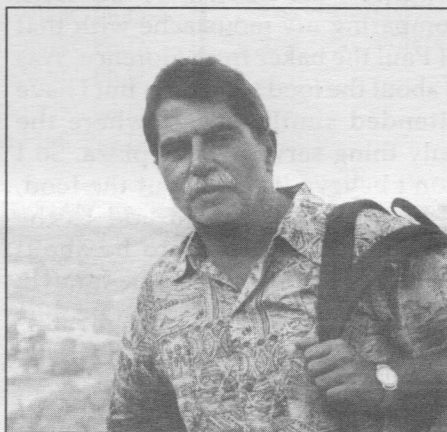
ADELPHI SOCIETY FOR PSYCHOANALYSIS & PSYCHOTHERAPY

NEWSLETTER

FALL 2001

This issue of the Newsletter was largely ready for the printer prior to the catastrophic events of September 11th. Please know that the contributors to this issue, the Newsletter editorial staff, and the officers of the Adelphi Society share in the grief caused by those events. The next issue will be a forum for reflection on the events of September 11th. We are aware that many wish to contribute their viewpoints and so we ask that you keep within the 250 word limit and submit contribution by November 30th. (E-mail DrPKP@aol or Mail: 226 Garden City, NY 11530)

— Eds.



Harry Kahan, Ph.D.

PRESIDENT'S MESSAGE

Capri is beautiful. But, the fact is, that I am completely enamored with Positano. In all my travels, I have never seen a more romantic place than Positano — a pretty town clinging to the side of a mountain, down to where it meets the sea, vistas that seem borrowed from postcards, rugged mountains behind and clear deep blue waters as far as the horizon. Narrow, winding, one-way streets lined with clay pots spilling over with flowers, cafe and restaurant tables next to railings that overlook precipices. Italian love songs bouncing off the steps carved in the cliffs. I could go on and on and on . . . Because I am in love with Positano, I walked the hilly streets of famed Capri and could focus away from its beauty. I began to talk with my friend Ron about the life of an analyst.

Because he knows me quite well, ever since we were freshmen in college and I stood him up on a double date to see a rock and roll show at the Brooklyn Fox (a fact he has not forgotten and mentions every

time I am late for an appointment with him), Ron was shocked to hear that I had not called in to check my messages for the past five days. It was the longest I have ever gone without "checking in". He was surprised by how out of character this was for me. He remembered the time I was in Alaska and I hiked several miles to get to a phone to check for messages, and here there were phones available at an arms length. Our "talk" centered on feeling "entitled", on having the right to be for yourself and not feel any guilt. A guiltless selfishness, if you will.

It was Ron's belief that it was positive and correct that I had not checked for messages. Everyone is entitled to a vacation, Ron insisted. A time away from our labors, without thinking about appointments, deadlines, bills or the other stresses of a work day. His comments made me think about the concept of vacation. Of course I had brought along, for light reading, a couple of worthwhile articles I had not had time to read. For that time when I had a longer period of leisure, I also brought a book on treating borderline patients, and for when it might get

really boring, I had a pad to write this President's Message.

Later in the week, we visited the ruins of Pompeii. As in every era, if you have wealth you live quite well. Togas lined with gold. Foods from all areas of the Mediterranean. Houses with private gardens and fountains. Daily, sometimes twice daily visits to health clubs complete with massages. Legal bordellos with prostitutes given a great deal of status in the society, and indoor plumbing brought by pipes from an aqueduct outside of the city. Our guide made a point of mentioning that when it came to cleanliness, the Romans were super compulsive, going to the extent of flooding their streets with water to keep them spotless.

Our guide was a most "simpatico" local who carried a green umbrella for shade and spoke English in a Sid Caesar like fashion. He told me that in the summer, he conducted one morning tour of the ruins per day. The heat would build up, a fact that I can readily attest to, and although there were guides that conducted two and three tours a day, he preferred to do only one. In his inimitable way, he confided to me, that he had decided if he did only one tour a day under these extreme conditions of heat, he should be able to do this work for a ". . . longa, longa, longa, timer." In fact, he knew of a man who conducted tours well into his 80's. Earlier in the tour, I noticed that when one of the tourists asked a question that had been answered earlier, our guide attributed this to his giving us too much information so that we were unable to absorb any new facts and began to forget previous knowledge. This idea of our guide stayed with me for a long time.

Continued on page 2

President's Message

Continued from page 1

Know your limits. The body and the mind are finite. By conserving energy and not overloading, overextending, abusing either body or mind you can ultimately go much further in life. It was very zen-like — less is more.

While a junior in college, Ron's daughter spent a semester in Florence. She met a wonderful Italian man. Now several years later, I was in Italy to attend her wedding. Being "family", I was invited to several dinners at the in-laws. These dinners lasted days. The Italians were horrified by our style of eating a "quick" meal at the ungodly hour of 6:00 or 7:00 PM. Dinner never started, even on a work day, before 9:00 PM in Italy. First there was some sparkling wine, like a spumante. My favorite was a red semi-sweet variety, which was enjoyed during several toasts to all present. Then the appetizers were served, foccacio, prosciuto with melon, some pate spreads, etc. of course each course was accompanied by wine, your pleasure, red or white. The first course was either a pasta with sauce (my favorite was mixed with baby arugula) or a rissoto made of three cheeses and shrimp. On one occasion it was some kind of bean and "green" soup that tasted similar to chick peas. The second or main course was then presented. On one occasion it was a cold thinly sliced and pounded veal in a delicious sauce. Another time it was a local delicacy: "Florentine" steak, or sometimes a herb roasted chicken was served. The next course, providing you still had room, was always a salad. A short break, and then the desserts appeared, (don't even ask), accompanied by coffee, grappa and brandy. And throughout the meal, as if it were the salt and pepper, there was talk, talk, smiles, many gestures, talk, laughter, talk, and more talk. It was fascinating. The in-laws had relatives that came from Brazil to attend the wedding. You could hear English, Italian, Spanish and Portuguese at different times,

sometimes simultaneously. It seemed that the language used was incidental; what dominated was an attempt to connect; the reaching out and the desire to touch was palpable. I was engaged in a long conversation that consisted of three words, innumerable gestures, and much laughter, all having to do with comparing my moustache with that of Paul the baker from Florence. Was it about the food? Partially. But I have attended similar meals where the only thing served was a pizza. So I don't believe it was about the food, although the food did add to the occasion. It appeared to be about wanting to know and to be known, to engage and connect with people, and the desire to enjoy and be in the moment.

During my doctoral work, I remember being exposed to an article on happiness and satisfaction with life in Europe. From what I recall, the findings were surprising. The Germans, who as a group had the highest income and standard of living in Europe, reported the least satisfaction and happiness with life. By contrast, the Italians, who had the lowest income and standard of living, reported the greatest happiness and satisfaction with life. At times I think of that study and what it says about what we consider success.

The first time I mentioned to some of my friends in "the business" that I was planning to close the office for the month of August, I received many horrified looks and comments. There was concern that I would lose patients, that my patients would discover that I really was not so important in their lives and that they would move on. In addition, there was concern that there would be so much anger generated by issues of abandonment that I would be spending countless hours processing the issue and that the pace of the treatment would suffer. Personally, I worried that I would love the vacation so much that I would find it most difficult, maybe impossible to return to work and instead wish to drop out and go back-packing

around the world. It struck me that by taking this vacation, I was in a sense, enacting something with those patients of mine who find it difficult to be selfish. We will have to wait and see how that thought unfolds.

This past July it became clear to me that I was beginning to burn out. For a period of time I was working insane hours. The curious thing was that I did not realize that work was taking its toll on me. Once up and about, the day flew by. I am passionate about my work and thought that this would sustain me. Duh! What I became intensely aware of was the increasing sense of alienation that I was experiencing. The longer work hours have to come from some place — my social time. The time I spent relaxing and connecting with my family and friends was becoming less and less, and of course, I was always tired.

Despite a grueling schedule of walking and eating, right now I don't feel tired or burned out. I have become very fond of taking a hot bath with a glass of wine in the late afternoon. As for dinner, no sense in starting before 9:00 or 9:30, and we can't expect to be done eating before 12:30 or 1:00. And even then, we may not have enough time to cover the day's events. We have so much to talk about. We could talk about the Society. Is the location and the topic presented the attraction for frequenting the International Conference? Is the speaker or the accommodations the main reason to attend the retreat? Is the food or the band the draw card at the End of the Year Dinner Dance party? We may even go and have coffee on a sidewalk cafe after dinner and discuss the possibility that although all of the above are important, ultimately it is the desire to connect, to engage, to know and to be known that brings people to the functions of the Society.

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FALL 2001

ASPP NEWSLETTER

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NEWS AND NOTES

DR. RICHARD M. ALPERIN was recently elected into the Social Work Academy of the National Academies of Practice as a Distinguished Practitioner. His paper, "Barriers to Intimacy: An Object Relations Perspective," appeared in *Psychoanalytic Psychology*, Winter, 2001. His other paper (co-authored), "The Medea Complex in Psychoanalytic Thought," will appear in *Psychoanalysis and Psychotherapy*, Vol. 18, #2, 2001.

"Psychotherapy has . . . been found to increase survival time for heart surgery and cancer patients, and it can have a positive effect on the body's immune system."

Just the Facts (1998)
 American Psychological Association

CALENDAR OF EVENTS*

October 19-21 Fall Retreat —
 "Object Relations Couples Treatment and Beyond: Explorations with Gays, Lesbians, and Heterosexuals"
 Carol M. Sussal, D.S.W., Presenter
 November 18 ASPP Executive Board Meeting
 December 8 Conference —
 Psychoanalysis in Context: Culture and the Unconscious, The Unconscious and Culture
 January 6 Holiday Party
 February 9 Conference —
 To Be Announced

*For details and/or registration to events, please call Marge Burgard at (516) 877-4835.

CLASSIFIED ADS

OFFICE SPACE: P/T and F/T office space in attractive, centrally located suite in Forest Hills, one block from Queens Blvd. and subway. Parking easy. Call Dr. Ann Gracer at (718) 261-1925.

FOR RENT: 2 beautifully furnished modern offices — 83rd Street between Lexington and 3rd Avenues. Street entrance. 1, 2, or 3 days/week — \$350 per day. Contact Dr. Ted Saretsky: (516) 374-3252.

CONTENTS

President's Message 1
 News and Notes 3
 Classified Ads 3
 Candidates Statements 4
 From the Editor 5
 Deep Sorrow 6
 Symposium 22001 8

AUTOBIOGRAPHICAL STATEMENTS FROM NEW CANDIDATES

MARIANNE WALTERS, Ph.D.

My family is a large part of who I am. I have four children, 3 girls, Rebecca, Sarah, Hannah and a boy, Benjamin. My husband, Igor and I also have 4 cats and a dog. It is, as you might expect, a very busy home and never uneventful. I'm coming to Post-Doc because I'm entering a new phase in professional and personal development. I'm hoping to grow and become a more mature clinician.

STEPHEN ANDREOPOULOS, Ph.D.

I am in the process of finishing up at Derner (I will defend my dissertation this October). I externed for three years at Baldwin Community House in Baldwin seeing individual patients and co-leading an ongoing therapy group. I interned at Manhattan State Psychiatric Center. I worked at St. Mary's in Syosset for about 14 months. While there, I worked with troubled adolescent boys, troubled adolescent and pre-adolescent girls and co-led a dynamically oriented weekly therapy group for parents of boys who were in the juvenile sex offender program. I am now back at Baldwin Community House seeing individual patients and will start up a group next month. My wife's name is Liza, our 21 month old son's name is Gregory and we are expecting a baby daughter in early November!

HERBERT GINGOLD Ph.D.

I work with the disabled and elderly in Kew Gardens, Queens. I make home visits on occasion. I also work in a nursing home and in an assisted living facility. I occasionally bring my dog in to see shut-in patients.

JENNIFER L. NADDELL, Ph.D.

I graduated from Derner and work at Clock Tower Psychological Services in Roslyn and SoHo. I've done a good deal of work with sexually abused adults and I'm excited to be beginning post-doc.



WELCOME TO ALL NEW CANDIDATES

FROM THE EDITOR

Stephen Long, Ph.D.



The ASPP Executive Board meetings, which are open to all members of the Society, and at which each attending member has a vote, have dealt with a wide range of issues. It has recently been noted that the Adelphi Society and the Derner Institute's Postdoctoral Programs taken together are run in a significantly more democratic manner than many other psychoanalytic institutes. It is my opinion that democratic processes can be very important. In aspiring to the highest ideals of democracy it is important that members be informed about issues affecting the Society in a timely manner. This can allow for voices from diverse positions to be heard so that, in the end, votes can be made in a way that permits adequate deliberation.

Of particular current importance is that there has been a committee formed to draft a revision of the ASPP By-laws. As the By-laws stand now, membership in the Society requires postdoctoral training. The revisions that will be considered will be aimed at providing membership in ASPP to clinicians with masters degrees, in particular those clinicians who are candidates in the Postdoctoral Programs' Postgraduate Program in School Psychology.

For some time, there has been debate in our Adelphi postdoctoral community about whether or not to redefine our community by changing

the programs to allow for the admission of clinicians with masters degrees. Such a redefinition would essentially mean the programs would no longer be postdoctoral. In what appears to have been the result of some compromise, the new School Psychology program, though designed for admitting clinicians with masters degrees, is housed under the roof of the postdoctoral programs without altering the admission criteria of the existing postdoctoral programs.

Now the issue of providing for admission of candidates in the School Psychology program into ASPP membership is being considered. I think this, as well as the issue of admitting predoctoral clinicians into what have been postdoctoral programs, is significant and has bearing on such things as the value of maintaining postdoctoral training and having a home for those with such training. As not only the editor of the *Newsletter*, but also as the president-elect of the Society, I would like to say that I believe there are significant cultural and social contributions made by our postdoctoral programs and ASPP. Together the postdoctoral programs and ASPP provide both training and a home specifically for some of the world's most highly trained mental health professionals and thinkers. That is no small thing. And losing that would be no small loss.

LETTERS TO THE EDITORS

Letters to the editor are welcomed. They may be sent to Stephen Long, Ph.D., 171 Clinton Ave., Huntington, NY 11743 or Pearl Ketover Prilik, D.S.W., 233 7th St., Garden City, NY 11530.

DEEP SORROW

On September 11th the unthinkable happened. We have each been touched by the attacks on the World Trade Center and the Pentagon, and by the plane crash in the field outside of Pittsburgh. The pain is deep and prolonged. So much has been said already and it is difficult to find more words to write about what has happened and about what the future holds. May we find the strength we know lies in being together - with friends, with family, with each other.

LETTERS TO THE EDITORS

Letters to the editor are welcome. They may be sent to: ASPP, 1111 Lincoln Ave., Pittsburgh, PA 15203 or sent to: ASPP, 1111 Lincoln Ave., Pittsburgh, PA 15203.

Call For Papers

Adelphi Society for Psychoanalysis and Psychotherapy
 The Irish Forum for Psychoanalytic Psychotherapy
 The Psychoanalytic Society of the NYU Postdoctoral Program
 Toronto Society for Contemporary Psychoanalysis
 William Alanson White Psychoanalytic Society
 are pleased to announce a

Second Joint International Conference

Deaths and Endings: Finality, Transformations, New Beginnings

Trinity College, Dublin, Ireland – July 26-28, 2002

The beginning of this third millennium is an excellent time to take stock of our theory and practice, to look back at our past and forward into our future, as psychoanalysts and as human beings. The chosen topic brings together a number of ideas and problems of importance to practitioners and theorists alike. Presenters may address a range of subjects relevant to death or loss and its meaning, including, for example: the "death" of psychoanalysis (often announced as complete in the 20th century); loss of important relationships through separation, divorce, or death; mourning; the death instinct; the impact of the loss of good health or youthfulness; issues in the termination of a psychoanalysis; etc. We will consider both adaptive and maladaptive responses to these losses and deaths, including the ways that they may herald or lead to transformative experiences, new beginnings.

Dublin is the city of James Joyce (author of *The Dead*) and Trinity College is the home of the world's foremost Joyce scholars. In these auspicious surroundings, we will have the opportunity to reflect upon the creativity as well as the fear and myth inspired by the ultimate truth of the human condition.

One page abstract in triplicate due Nov. 15, 2001.

Send to:

Dr. Lori Bohm

32 Main Street

Hastings-on-Hudson, NY 10706

The International Conference Committee:

Lori Bohm, White

Rebecca Curtis, White

Mary Anne Geskie, Adelphi

Cynthia Heller, Adelphi

Frances Newman, Toronto

Ross Skelton, Irish Forum

Brent Willock, Toronto

Michael Stern, Psychoanalytic Society, chair

Submit Early!
Accommodations may be limited!

SYMPOSIUM 2001: WHAT ANALYSTS DO: INTERPRETATION AND BEYOND*

February 23-25, 2001, Stern Auditorium, Mt. Sinai Medical Center
100 Street & 5th Avenue, New York.

Reporter: Dale H. Ortmeier, Ph.D.

This is a 4th Annual Conference of a group of diverse psychoanalysts who were originally organized by those involved in psychoanalytic journals, and their institutes who put their complete journal issues on a cd-rom disc, called PEP CD-ROM. Currently, the sponsoring organizations of Symposium 2001 have expanded, and are: American Psychoanalytic Association, Institute of Psychoanalysis, London, Independent Psychoanalytic Societies, William Alanson White Institute, Contemporary Psychoanalysis, American Institute of Psychoanalysis, Karen Homey Clinic, The National Psychological Association for Psychoanalysis, International Journal of Psycho-Analysis, Journal of the American Psychoanalytic Association, Psychoanalytic Quarterly, and Psychoanalytic Study of the Child. The Conference Co-Chairs were Arnold Richards and Arnold Rothstein, both of New York Psychoanalytic Institute, with an organizing committee of some twenty-two psychoanalysts from the various sponsoring organizations. The diversity of prominent psychoanalysts in this organization was a key organizing principle of the group from its inception. Leading psychoanalysts from Freudian, Interpersonal, Relational, Self-Psychology, Object-Relations, Neo-Kleinians are involved in organizing and speaking at these conferences. It is hoped that diversity of views in theory, in the psychoanalytic work on a national basis, will continue as a guiding principle of the group and its conferences.

On Friday evening, February 23, Arnold Rothstein gave the opening remarks, Jean Sanville chaired the evening meeting with Lawrence Friedman and Edgar Levenson as the major speakers. Rothstein, in his opening remarks, said the panelists

for the conference were asked to consider these two questions: In your analytic work, what do you do besides interpretation? What do you do that is counter to your analytic model? Referring to Freud, he said we simplify nothing and hide nothing. Thus, we at least hope to see what the obscurities are.

Jean Sanville, of Los Angeles Psychoanalytic Institute, the chair, before introducing the two speakers, referred to David Rappaport when she said: "If interpretation brings in a new relationship and also the old conflicts, it doesn't work right away. You work it over and over until you get somewhere." Lawrence Friedman, the first speaker, of New York Psychoanalytic Institute, reviewed the classical position of revivifying old attachments through interpretation, then killing them off in the intense experience of working through. He sees the "new contemporary challenge" as what the analyst's "intentions" are beyond the analyst's deliberate doing, "interpretation". Interpretations come from a "free floating mind", they head off socializing of analyst or patient. They are the analyst's statement of intentions. He maintained that analysts, today, in relational psychoanalysis, have enactments, and then get out of them through intention of awareness and interpretation. Intentions can be open-ended or tightly controlled. We ask today, how does what lies beyond interpretation affect what we do, and how does it affect our patients? Can we govern our self awareness enough to organize, if not control, our relationships in order to make them therapeutic rather than social relationships?

Edgar Levenson, of the William Alanson White Institute, maintained that there is a shift in the psycho-

analytic conception of the unconscious, from the dynamic unconscious of Freud to the enabling unconscious of contemporary cognitive science. It is part of a more pervasive shift in the theory of the mind. "Mind" encompasses not only concepts of consciousness, but also changes in our premises of how people learn and change. Cognitive science of today states that most thought is unconscious, not in the Freudian repressed sense, but that it operates too rapidly for awareness. It is beneath the level of cognitive awareness, where it is inaccessible to consciousness. Mind is not a structure. The brain is a structure. Why not see mind, as William James did, as a stream of consciousness? The mind is a web of processes that pop in and out of awareness. Successful therapy depends more on our facilitating this "unconscious" process than on our ability to interpret based upon theory-based explanations. I think therefore I am is no longer valid. Awareness can come from either the therapist or the patient. Listening and viewing how we learn become vital to the therapeutic process. A Rabbinical or hypertext way of thinking about psychoanalysis may be much more meaningful than a Graeco-Roman text. Part of the expertise of the analyst lies in being able to contain ambiguity and uncertainty so the flow of associations can continue. We can facilitate the analytic process, but we don't know how it works. It is the process we should look at rather than deduction and reasoning.

On Saturday morning, February 24, Harold Blum, New York University College of Medicine, introduced and chaired the panel of speakers, Roy Schafer, Arnold Goldberg and Dale Boesky. Roy

Continued on page 9

Symposium 2001

Continued from page 8

Schafer, of Columbia University Psychoanalytic Center, posed the question of the Conference: What do I do besides interpreting? He said: "I can only specify what I intend to do, what is in my awareness. I try to state my interpretations specifically, centered on defense and transference and all their imagery. I keep to myself countertransference interpretations. Blunders, of course, I recognize aloud my error, and then concentrate on the patient's reactions. I listen long before speaking to avoid my narcissism, and to avoid reacting to irrelevancies from the patient. I present no life plans. I do react to serious lapses in the analytic work. I'm not discouraged by less than ideal help; and I don't always follow my beliefs." I now address the question: Where and why do I deviate from my conceptions? "I'm a Freudian ego psychologist; but now also a contemporary style Kleinian. I emphasize wishes, affect, images of the pre-oedipal development. I look for primitive defenses, fantasy, striving for control, splitting." Preparation is needed in the analytic work to deal with oedipal issues or dyadic: issues. Neo-Kleinians are often too hasty in intervening, and therefore contribute to a negative and/or idealizing transference. Schafer lastly presented two sessions in which he was working under countertransference. He said that in ending with a patient, he sees 'missing the patient' as countertransference to look at and not to verbalize.

Arnold Goldberg, of Chicago Psychoanalytic Institute, said it is all interpretation, we never stop trying to interpret each other. Sometimes we get it, sometimes we don't — we don't prepare nor intend for interpretations. We know we're alive when we know we're wrong. Patients are as busy interpreting us as we are them. It's always mutual. All enactments are interpretations. We live in a sea of words, gestures, the

non-verbal. 'Knowing someone' is not the same as understanding them. Empathy joins cognition with affect, and can be transitory or sustaining. Each patient and each analytic dyad is unique. The essence of psychoanalysis is disrupting empathy. One's mind goes from understanding to misunderstanding. Both empathy and verbal articulation are required. Non-verbal articulation is ultimately wrapped in words, but analysis is not the same as being a wise person. Complacency is the worst for analytic work; and 'not getting it' is a blessing.

Dale Boesky, of the Michigan Psychoanalytic Institute, said that questions are most useful. They are a special action that can cover the entire range of human discourse. He said that analysts are participant observers, oscillating from one-person to two-person psychologies; but the analytic work is strictly in the intrapsychic of the patient. Questions are inseparable from self-inquiry; the investigative process is most important in psychoanalytic work. Arnold Goldberg, in the discussion time, asked Dale Boesky about the patient asking the analyst questions. Goldberg said analysts often refuse to answer the patient in order to remain isolated from the patient. Patients often want to know how the analyst feels about them. What does the analyst then say to the patient?

On Saturday afternoon, Arlene Kramer Richards, of the New York Freudian Society, chaired the panel of speakers Jacqueline Amati Mehler, Owen Renik, and Michael Porder. Jacqueline Amati Mehler, President of the Italian Psychoanalytical Association, indicated that one first needs pre-object understanding, and then appreciation of the oedipal conflict. She gave an extensive and excellent clinical presentation of her work with a 40-year old film-maker who was preoccupied with death; and a delusion that he had evil inside of him, although he knew the delusion was not realistic. Seen five sessions/week, he came from a family of artists, several who had

recently died. He thought he could have in real life what he experienced on film; and fused and confused inner and outer reality. He seemed to symbolize, but was actually very primitive and disconnected from his affective base and therefore, very concrete. Mehler, when asked, talked very briefly about the complicated area of language translations from one language to another with multilingual patients. She referred to her writings in this area.

Owen Renik, of the San Francisco Psychoanalytic Institute, gave a clinical example; and then dealt with the question: What do analysts do? Analysts may do or say something for practical reasons, and then analyze it if necessary. Renik then described a clinical vignette in which he referred his patient and her husband for couple therapy. He also met twice with the patient and her husband when the outsider did not seem to be helpful; Renik saw the couple himself, believing that he could be helpful to them. Is this breaking the analytic frame? The analyst needs to be empirical and practical. Acting-out has no meaning for Renik; thought and act are not mutually exclusive. Interactions with others may also be helpful. We need to remain open to doing things differently than we usually do. Thoughtful understanding of the meaning of these actions is also valid. Every interaction has its imagery and fantasy accompaniment. This is often not dealt with in the analytic work. We can all act not to think. The act, however, should not be a substitute for thought. We need also to be sensitive to the moral bounds of each patient; and of the community they live in.

Michael Porder, of New York Psychoanalytic Institute, said that since transference is so important to the analytic work, it is meaningful to ask the question: What has changed about views of transference? Freud's hydraulic view was that repression of libidinal impulses gets converted into symptoms; and psychoanalysts need

Continued on page 10

Symposium 2001

Continued from page 9

to develop a transference neurosis in the patient to undo the repression. Transference today, has become most important in all psychoanalytically oriented therapy. Porder then described his changes in doing analysis: 1. Flexibility, particularly with sicker patients. Patients may sit, walk around, rather than only lie on the couch. There is greater ease in talking and in dialogue with patients. The analytic frame is still transference, but anonymity is a myth. Self-disclosure can disturb transference, although transference is not easily derailed. Telephone contact can be helpful. 2. Technique. Technique is character; but the mind can also create technique. Sometimes, however, much is learned in deviation from technique. Interpretations can be given at the end of an hour. Therefore, patients act rather than talk so acting-out is meaningless. Interpretations can be very active and effectively graphic. Verbalizing dream associations as they come to awareness can be helpful. Porder addressed the teaching of new candidates in psychoanalytic training. He stressed that beginners are more frightened and rigid than we are. We need to relax them, teach history and theory, and teach what is out of bounds.

On Sunday morning, February 25, 2001, Monica Carsky, of the Personality Disorders Institute, New York Presbyterian Hospital, chaired the panel of speakers of Judith Chused, Irwin Hirsch, and Gerald Fogel. Before introducing the speakers, Carsky pointed out that coming on the current psychoanalytic scene are new experiences, new learning, and symbolization of the new learning.

Judith Chused, of the Washington Psychoanalytic Institute, said that she is an ego psychologist with a strong emphasis on the developmental approach, and work with children. She believes in the intrapsychic and in neutrality. She stays, however, with the here-and-now, resonating with the patient's feelings. Genetic

productions are often unproductive. Empathy is communicated and she more often makes descriptive comments than interpretations. She gave a clinical description of her work with a resistant and silent 9-year old girl where she used herself consciously as a displacement object. It was not an enactment. It was impossible to talk to this girl about herself, she was too narcissistic. Chused modeled her behavior on the girl's and then waited for the girl's reactions. Chused also revealed how she thought and felt to this girl. Chused's general comments were: "Analysis is always a collaborative process. I question my assumptions and practices all the time, I can change and I am open to the patient's challenges, to think about them. I am also aware that the patient may not change, but I am open to change."

Hirsch, of the Manhattan Institute for Psychoanalysis, said that any dyadic interaction is relational and interpersonal. Silence is a powerful communication and act. The analyst's words are the analyst's subjective reactions. Theory reflects a very active participation of the analyst. Searles, Fromm, Sullivan had developmental theories, unlike Levenson who focuses on spontaneity and disclosing thoughts and feelings. He gave a brief description of the views of several prominent Interpersonalists: Fromm was direct and confrontational, saw anxiety as productive, and viewed transference as important. Sullivan was obsessively careful, reduced anxiety, and didn't address transference. Thompson tried to integrate Sullivan's and Fromm's ideas, was wary of genetic interpretations because they mainly betray the theory of the analyst. Wolstein was closer to later Ferenczi; and he promoted interchange both ways. Levenson prefers 'what' to 'why'. He asks: What's going on around here? There is inevitably mutual enactment. Searles worked with schizophrenic patients; and used deliberate disclosure. Merton Gill used transference interpretations that could be either interpersonally or intrapsychically based. Hirsch maintains that mutual enactments

are inevitable; and are to be discussed as soon as awareness occurs. Important is spontaneity. The analyst is often most effective when he/she is least cautious and careful about his/her own reactions. Hirsch then gave two clinical examples to support his points of view.

Gerald Fogel, of the San Francisco Psychoanalytic Institute, gave seven ways he worked, besides interpretation, resonating with the work of Hans Loewald and Winnicott: 1. Be real and be there. 2. Educate the patient. 3. Establish the frame. 4. Analytic play. Both patient and analyst need to be open to play with ideas. 5. Mutuality. 6. Otherness. 7. Construction, deconstruction and reconstruction. Reconstruction occurs after the experience, usually at the end of the analysis. Fogel says he disconfirms hidden expectations of the patient wittingly.

On Sunday afternoon, February 25, 2001, there were conversations with all the panel speakers, chaired by Marylou Lionells, of the William Alanson White Institute; with discussion by Jay Greenberg, of the William Alanson White Institute, and Arnold Rothstein. Concluding Remarks were made by Arnold Richards. Unfortunately, the undersigned could not be present for the afternoon so cannot give a resume of the comments of the various speakers and chair and discussants.

Comments of the Reporter

Having been an analyst in full-time private practice; and actively teaching, supervising, analyzing psychoanalytic candidates at the White Institute and other psychoanalytic institutes for the past thirty years, I have either personally known or known the writings of several of these analysts over many years. It is a testimony to their openness to change that they have been able to alter their theoretical point of view and their psychoanalytic work, particularly in the last decade. These changes have to be interactive with cultural changes. There are also radical changes in patients' demands for help. For example, hysterical

Continued on page 11

Symposium 2001

Continued from page 10

personalities and their treatment are seldom talked about today. Borderline personalities and issues of adult intimate relatedness are treated in the analytic frame today. Sophisticated patients, even in low-cost psychoanalytic clinics, currently ask for forms of psychoanalytically oriented therapy, not psychoanalysis.

The many papers a few years ago on "the death of psychoanalysis" became a clarion call for rethinking psychoanalysis. Parameters of flexibility, curiosity, play, openness to rethinking the complete psychoanalytic frame and work, are necessary at present for the renewed efficacy of psychoanalysis. Such parameters require great respect for diversity of views among analysts. Judgment and a demand for certainty can so easily stifle a diversity of views and their open discussion. Learning, change and creative effort in thinking, feeling and acting optimally occurs in a relaxed atmosphere of play and non-judgmentalism (See Winnicott, Levenson, Greenberg, Mitchell, Loewald, Hirsch and Others).

Maintaining the frame of boundaries, limits, ethical concerns, focus on helping the patient, transference-countertransference issues always need to be considered. This is particularly true in the training of candidates. There is also room here for change and diversity of viewpoint. The long years of training as a candidate and one's personal psychoanalysis hopefully go far to internalize these professional concerns.

Concluding in one short sentence:
Respect diversity of views in psychoanalytic theory and work.



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