

ASPP NEWSLETTER

SPRING 1998

PRESIDENT'S MESSAGE

By Mary Anne H. Geskie, Ph.D.



On Tuesday January 27, 1998, President Clinton gave his State of the Union address to the Nation. As he presented his plans and expectations for the future of our country, I felt a sense of encouragement growing within me. The President addressed the issues of the Social Security system, education, unemployment,

national defense, and health care in the United States. All of the areas are critically important to us as Americans. As an analyst, however, I was particularly struck by his references to health care and, most especially, to mental health. He stated, "One hundred and sixty million of our fellow citizens are in managed care plans. Those plans save money and they can improve care. **But medical decisions ought to be made by medical doctors, not insurance company accountants. I urge this Congress to reach across the aisle and write into law a Consumer Bill of Rights that says this: You have the right to know all your medical options, not just the cheapest. You have the right to choose the doctor you want for the care you need. You have the right to emergency room care, wherever and whenever you need it. You have the right to keep your medical records confidential. Now, traditional care or managed care, every American deserves quality care.**" Let us hope that he will work towards making these ideas real; perhaps we can encourage him by writing some letters expressing our ideas and feelings about this matter.

After hearing Clinton's presentation, I thought that a State of the Society address might be interesting (good grief, what grandiosity!) and thus wish to share with you the current status of our organization and the hopes and expectations I have for the Adelpi Society this year. To begin with, it appears that those who attended our most recent Holiday Party held at Carlton on the Park had a truly wonderful time and were pleased with this Society activity. In all respects, from the festive environment and the delicious food to the attentive service, we were truly

given the "white glove" treatment. I'm sure that everyone who attended joins me in thanking Sally Antman-Gleicher, the "hostess with the mostest," for making this such a delightful affair.

The End of the Year Dance is currently in the making, again in Sally's capable hands. In response to your requests, you can rest easy by knowing that it will not be held at Pappagallo's! We are investigating new and exciting places for this affair. Carlton on the Park is in the running, as well as are several other sites, with the final decision coming soon. Know that the date for the dance this year will be June 12, 1998. With the success of the Holiday Party we hope you will seriously consider joining the current and future members of the ASPP Board, fellow ASPP members, faculty, new graduates, and current candidates for another enjoyable Society activity. Your joining us for this delightful affair will demonstrate your support and celebration for the newest graduates from the Postdoctoral Programs.

The Fall will bring some additional changes in our programs. Again, in response to your suggestions, we will have a change of site for the Fall Retreat. Our Fall Retreat Chairperson, Anne Goodstein, is arranging for this weekend program at the Montauk Yacht Club, Montauk, New York, to be held Friday, October 23 to Sunday, October 25, 1998. The Scholar in Residence is currently being determined and I suggest you look for our preview flyer arriving in early Summer for details about the presentation. It is with a happy heart that I share these changes with you. You indicated that you wanted some alterations in our programs and I hope that you feel pleased with the Society's responses.

President Clinton went on to share his visions of unity for our nation: "Our Founders set America on a permanent course toward 'a more perfect union.' To all of you I say it is a journey we can only make together, living as one community." Again, I was moved as I heard my own vision for the Adelpi Society emerge in his address. Throughout my Presidency I have attempted to foster a sense of unity within the membership. When I began my term of office the membership numbers were declining and below the 200 mark. The Board and I vowed to work very hard to reverse that trend. We realized that this was a difficult time for our profession and we felt that only if we joined forces could we effectively combat the feelings of distress within our ranks. We have worked together to be present to you as your elected officers and have attempted to

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President's Message . . . (Continued from page 1)

respond to your proposals for change. It is with real pleasure that I report to you that our membership is currently 215! As a Board we are delighted and hope that you will share in our glee. I want to personally applaud my Board and the various Chairpersons for all of their efforts!

Thinking in terms of a "more perfect union," I have recently moved towards addressing this idea more directly. As I considered the State of the Society — wondering if we were doing enough and what else could be done to enliven our organization — I wondered what other similar organizations were doing and how we would compare with them. I decided that unity could mean that between ASPP member/analysts or, with a wider perspective, it could also mean ASPP member/analysts in some sort of connection with other analysts!

I made a call to Michael Stern, President of N.Y.U.'s Postdoctoral Society and to Allison Rosen, President of the William Alanson White Psychoanalytic Society. They sounded pleased when I proposed a meeting to compare and share ideas for our organizations. They shared with me that they were having the same thoughts about where their Societies were, and where they were going. On February 7, we met in Manhattan for lunch and had a really great exchange of ideas and hopeful visions. They are as deeply committed to fostering unity and growth for analytic thought and practice as we are and have many of the concerns we do. The meeting allowed us to brainstorm possibilities for all of us and fostered our desire to cooperate in some way that would benefit everyone. We all felt strongly that by having larger numbers to work with we may be able to offer options not possible to any one organization alone. We shared the awareness that by standing together during this time of assault upon our beliefs we may hope to maintain our commitment to analytic thinking and treatment models. In addition, we each felt very sensitive to the need to cooperate in a way that would maintain our individual identity and autonomy as separate analytic societies.

Well, that's the State of our Society at this time. As I move towards completing my second year as President, I feel truly grateful for having had the opportunity to lead ASPP these last two years. It is an exciting moment for all of us and I look forward to our continued efforts to better our organization. As Michael Stern, Allison Rosen, and I finished our lunch and our discussion, we parted feeling very pleased that we had met and anticipatory about what lies ahead for all of us. As we prepared to leave, Michael grabbed his camera and said, "This has got to be a historic meeting. We need a picture!" Watch for it in the next *ASPP Newsletter*.

Take Care,
Mary Anne

REFERENCE

Clinton, W. State of the Union message. (1998, January 28).
The New York Times, pp. A19-21.

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LORELLE LEAVES CLINIC TO ESTELLE; LUTRELL LEAVES AS WELL A Letter from Lorelle Saretsky, Ph.D.

After long (and I do mean long) deliberation, I have decided to retire from the formal aspects of my position at the Derner Institute.

At the end of this semester, I am leaving my clinical position in the Doctoral Program as well as my administrative position as Director of the Psychotherapy Center in the Postdoctoral Program. I do hope, however, to continue teaching in both programs.

The Directorship of the Center has been a rewarding, at times frustrating undertaking. The support and involvement of so many wonderful people have been just terrific. I shall miss my direct contact with you all.

Dr. Estelle Rappaport has graciously accepted the position as Director beginning in June. She, as most of you know, has been involved at the Institute for many years: as a student, as a committee participant, as a supervisor, and as a faculty member. I trust you will offer her your support and commitment as you have to me.

I would like to thank all of you who have taken that "extra" patient for us when necessary and who have offered counsel and aid when I needed it. I am especially grateful to Drs. Nancy Berger, Lois Belfiore, David Belser, Richard Hansen, Lenore Heller, Jill Hunziker, Nancy Noel, Janice Walters, Michael O'Loughlin, and Kathy Hyland for their loyal "hands on" support.

Dr. Robert Lutrell, who will also be leaving at the end of the semester, has been so very gracious and generous to the Postdoctoral Psychotherapy Center. Thank you.

Kathy Buehler, as clinic coordinator, has been indispensable! I know she will help make this transition a smooth one. Marge Burgard, the Program's Administrative Assistant, has been available, competent and always "on top of things." My thanks to her and Kathy for all their help and information gathering. At all times, they let me know what was happening.

Joe Newirth has been an inspired and comforting "boss." His leadership is a delightful boon to all of the faculty, students, administration, and to the Program in general.

Kudos to Bob Mendelsohn without whom there may not have been a Derner Institute. Warm, fond, respectful feelings to you, Bob.

I will continue some committee work as well as teaching, and so, will "see you around."

Fondly,
Lorelle



Calendar of Events

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|---------------|---|
| April 10 | No classes scheduled. |
| April 19 | Adelphi Society Board Meeting
9:30 a.m. at Mary Anne Geskie's,
Bayport. |
| May 9 | Child, Adolescent & Family Program
Conference, <i>Making Meaning and
Making Believe: Play and Attachment
in Child Psychotherapy.</i>
Arietta Slade, Ph.D., presenter. |
| May 22 | Last classes of Spring term. |
| June 12 | End of Year Dance,
Roslyn Claremont Hotel. |
| October 23-25 | Fall Retreat, Montauk Yacht Club. |

Up and Running: The Child, Adolescent, and Family Psychotherapy Program

By Elaine Seitz, Ph.D.

Director, Postdoctoral Program in Child, Adolescent, and Family Psychotherapy

The first class using the new curriculum will complete the Child, Adolescent, and Family Psychotherapy Program in May. There are four candidates in this class and five in the first-year class, including three graduates of adult psychoanalytic institutes.

Many members of the Postdoctoral community were active in developing this program in Curriculum Committee meetings. I'd like to bring you up to date on the program, which implements the major recommendations of these meetings.

GOALS AND ORGANIZATION

The program provides advanced training for doctoral level mental health professionals who want to deepen their understanding and develop their skills in work with children, adolescents, and families. The program includes three years of classes on Friday nights, individual supervision, and personal psychotherapy. The first year of supervision is provided without charge.

The curriculum is organized to help students develop a solid base of knowledge about normal development and psychoanalytic theories. This lays a foundation for learning about treatment issues and techniques at different developmental stages, with children and adolescents with different kinds of psychopathology.

FIRST YEAR

Students begin the first year taking the Freud course (with first-year students in the Adult program) and a course in Basic Principles of Child and Adolescent Psychotherapy. Next, they begin the sequence on development, with courses on Infancy and Toddlerhood, the Oedipal Phase and Latency, and, in the second year, Adolescence. Each of these 8-week units includes a course on normal development, and on the same evening, a course on the treatment issues and techniques of this developmental stage. In addition, students may begin an optional project, following the development of a newborn child and family for the first three years of life, in monthly visits.

SECOND YEAR

In the second year, courses focus on the major theoretical positions and their contributions to child and adolescent psychotherapy. Students begin with the course on Melanie Klein in the Adult program, and a concurrent course on the contributions of the Modern Kleinians and British Middle School to Child Psychotherapy. Subsequent courses include Ego Psychology and the Treatment of the Ego-Impaired Child (children with Attention Deficit Disorder, Learning Disability, and impulse disorders), and the Relational Approach to Child and Adolescent Psychotherapy. A course on Work With Parents completes the second year.

THIRD YEAR

The third-year courses focus on family issues and electives. There are three courses on Family Therapy and one course on Divorce, Adoption, and Foster Care. Each class selects three electives; this gives each class an opportunity to choose courses most relevant to their work. The current third-year class has chosen the following electives: Psychotherapy with Traumatized and Abused Children, Treatment of the Conduct Disordered Child, and a Master Class case seminar with Elsa First. The year concludes with a course on Endings, and a consideration of students' professional development.

FACULTY

Our faculty includes colleagues with primary interest and expertise in the areas in which they teach. Faculty teaching in the Developmental Sequence include Dr. Mark Sossin, Associate Professor and Director of the Research Nursery at Pace University, Dr. Miriam Netzer, faculty member at Postgraduate Center and former Chief Psychologist at Pedersen-Krag Clinic; Dr. Jack Herman, Professor at Pace University; and Dr. Helen Silver, formerly Chief Psychologist at Stevenson School, a program for underachieving adolescents. Faculty teaching in the theory courses include Dr. Karen Lombardi, Associate Professor in the Derner Institute, Dr. Stephen Migden, Director of Internship Training at St. Mary's Family and Children's Services; and Dr. Susan Warshaw, Associate Professor at Yeshiva University, Faculty, NYU Postdoctoral Program. Family Therapy courses are taught by Dr. Netzer and Dr. Michael Zentman of the Derner Institute, and Dr. Richard Fulmer, faculty member at National Institute of the Psychotherapies. This year's electives are taught by Elsa First, a graduate of the Anna Freud Centre in London, and a faculty member in the NYU Postdoctoral Program, and by two graduates of our program: Dr. Robert Drago, faculty member at the advanced Center for Psychotherapy, and Dr. Lorraine Marxer, formerly Director of Youth Services at the Advanced Center for Psychotherapy. I teach the courses on Basic Principles, Work With Parents, and Endings.

The Faculty and students are enthusiastic about the program. We hope that members of the Postdoctoral community will consider it if they are interested in advanced training in child, adolescent, and family psychotherapy, will bring this information to the attention of colleagues and students, and will encourage them to attend our May 9 conference on play in child psychotherapy. It is notable that most of our students have learned of the program through contacts with members of the Postdoctoral community.



The ABPsaP Exam and Credentialling in Psychology — Psychoanalysis: The Editor Interviews George Goldman, Ph.D.

SL: I see that you're chairing a symposium on the ABPsaP Examination at the Division 39 Spring Meeting in Boston [April 22-26]. Could you say something about the ABPsaP credential and its value to Adelphi Postdoc people?

GG: Yes, I would be glad to, but I would first like to give you and the Adelphi Postdoc community the broad picture of credentialling in psychoanalysis that we psychoanalysts face. There is a Consortium that has been formed of the various groups that comprise the psychoanalytic community in the United States. The major organizations represented there are the American Psychoanalytic, American Psychological (through Division 39), the American Academy of Psychoanalysis, which is a neo-Freudian group and very White Institute-dominated, the Independent Organizations, and the social work organizations in psychoanalysis. The leaders of the various groups meet regularly to discuss common problems and goals, a major one of which is credentialling of institutes (i.e., groups which teach psychoanalysis). Two Adelphi Postdoc faculty members are part of the psychologist team. These two are Lee Caligor and Lewis Aron. This is the group that will petition the government to be the official external credentialling body for institutes.

Let me give you more history: When we won the GAP case, we may have lost something too. Because the psychiatric institutes were forced to take psychologists in, psychologists applied and now there are more psychologists and social workers in the new classes than psychiatrists and they will be taking over the medical psychoanalytic institutes. But what's happened is that these medical psychoanalytic institutes are becoming more and more liberal (and it's looking more and more as if psychology is the rigid one) and they're talking about admitting anyone who is interested in mental health or psychoanalysis. They'll take unlicensed people, like authors, anthropologists, movie people. Anyway, they will eventually be the credentialling body for what's called **external** credentialling — outside of your own profession's credentialling. And, what's happened is that we are staying with them and want the government to eventually pick the Consortium as the external credentialling body.

Internally, within the American Psychological Association (APA), I was Chair, with Nat Stockhamer, of the committee that got organized psychology — our APA — to accept psychoanalysis as a specialty area in psychology (like clinical, school, etc.). So, as of a month or two ago, I got a letter saying that now it was going up to the APA Council and should be approved since the committee called CRSPPP (Commission on Certification of Specialties and Proficiencies in Professional Psychology) had approved psychoanalysis as a specialty. [As an updating, the APA Council **did** vote approval.] So now inside the APA there's eventually going to be credentialling of institutes by the Educational Directorate of the APA. This is a long way of giving you a background on internal and external credentialling and I'll now answer your question directly.

ABPsaP certifies that an **individual** is a specialist and proficient in his specialty of psychoanalysis, so it's part of the **internal** credentialling.

SL: Now, how would it help an individual to have the ABPsaP diploma?

GG: There are a lot of very concrete and general reasons. I'll give you the concrete ones first. For example, let us say you're an ABPP Diplomate and you live in New York and you decide to move, say, to Florida; that state will give you reciprocity; ordinarily as a new resident you would have to take the licensing exam over again, but if you're a Diplomate, you don't. And in the Federal government — the military, the V.A., and the Public Health Service, if you're a Diplomate, you get an increase in salary. But, more importantly, if we can ever get managed care to allow for psychoanalysis, you would be considered the legitimate psychoanalyst.

SL: How likely is that?

GG: Well, I don't think it's terribly likely, but it's a possibility. But this really is a vote of confidence in psychology formulating its own standards. It's a vote of confidence in our own profession. It helps in terms of the identification as a psychologist-psychoanalyst; that we are the people who, by our peers, are recognized as proficient and expert in our specialty area. And, quite frankly, it's important for people to give us that vote of confidence — to give psychology that vote of confidence — and to sign up because we need to show medicine and psychiatry and medical psychoanalysis that we're a solid group and that we have standards — high standards. That's it in general.

SL: How are our peers — the examiners for the ABPsaP — selected?

GG: I'm the National Examination Chair so I run all the examinations for the country. In the application you list what your orientation is. For example, if you say you're a Freudian, we would choose one Freudian, and perhaps even two, for your committee and we would make sure that there would be no one on the committee who would be antithetical to your orientation. Now with Freudians it's easy, but, say, you're a Jungian; that would be harder, but we do have Jungians who have taken the exam. We have Senior (10 years post-graduation from an institute) people who have passed the exam all across the country. They become the examiners.

Now the other thing that's happening is, at the Division 39 Spring Meeting, all the psychologists who passed the exam will be meeting to organize the Academy of Psychoanalysis in Psychology. Are you a Diplomate in anything else?

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ABPsaP Exam . . . (Continued from page 5)

SL: No.

GG: Well, for example, I'm a Diplomate in Clinical. The Clinical exam and the Clinical group which has passed the exam has formed what's called the Academy of Clinical Psychology and on my card I can put FACP (Fellow of the Academy of Clinical Psychology). It's again a credential that establishes that you have status in your field. Medical people do that a lot. They put it on their business cards.

The psychologist-psychoanalyst who passes the ABPsaP exam becomes a Fellow of the Academy of Psychoanalysis in Psychology. We have an organizing meeting at the 18th Annual Spring Meeting in Boston on Saturday, April 25th, right before my symposium in the Whittier Room. The Academy is being formed and there's going to be an organizational meeting from 1 to 2:30 P.M., also in the Whittier Room. So if you're someone who has passed the exam, you're invited. I gather that very few new Adelphi people will have been able to go through the whole process by then but it's possible that some will. Many Adelphi Postdoc faculty are Diplomates already, though.

SL: How long does the process generally take?

GG: Probably a couple of months. There are a whole series of steps. It'll all be explained in that symposium. There are two kinds of diplomas: There's the Distinguished Senior Psychoanalyst exam and there's the Practitioner exam. Joe Newirth, Lee Caligor, Irwin Hirsch, I, and Lew Aron, for example, took the Senior exam because we were out of our institutes for 10 years or more; we had published at least three articles in psychoanalysis in a juried journal or had a book, or were professors in an analytic institute. For the Practitioner exam you have to be somewhere between three and five years out of an institute and you have a different exam. The Senior people present one of their papers as a work sample. The exam itself has four parts. In the first part you talk about your work sample — and the Practitioner's work sample is a case like the Case Presentation at Adelphi. And for the second part of the exam we give you someone else's case and you discuss it as if you were a faculty member of their institute and you're discussing their readiness to graduate.

SL: This is a case from someone who has a similar orientation?

GG: Yes. I choose the case to give you and I try to match it up to your orientation. Then for the third part I give you two ethics vignettes and you are examined on the APA's ethical principles. The fourth part is you discuss current literature and your involvement in psychoanalysis, your affiliation(s), etc. The other thing which is maybe tangential, but I'd just like to say, is that in the history of the Derner Institute there really have been only three people — Gordon Derner, George Stricker, and myself — who have been intensely involved in the APA. I've been President of Divisions 39 and 42. I'm still on the Boards of Divisions 39 and 42. I've been a member of Council. I'm a member of the APA Membership Committee where I help choose people who become Fellows of the APA. There aren't enough people at Derner who are involved in APA and this is a pitch to try to get people involved.

SL: What about Lee Caligor?

GG: Lee's been active in Division 39 but not in APA in general. He's active in the Consortium because he was President of Division 39 when the Consortium started. He became Chair of the Psychology Delegation of the Consortium and he's been very active in Division 39 but he's never been on the APA Council or on the APA committees.

SL: So you would like to encourage more Adelphi Postdoc participation in APA . . . ?

GG: Right. Being in ABPsaP is a way of getting more involved in psychology-psychoanalysis but I'd also like Adelphi Postdoc people to get more involved in Division 39 and in APA itself — like Karen Shore has become a household word. But there are very few Adelphi people who have taken the ABPsaP exam despite the fact that we're all so well-trained. Most people who have taken the exam so far have been from NYU Postdoc and from Section 5 of Division 39.

SL: Is there a possibility that Derner might become a center for the exam?

GG: It is certainly conceivable. Let's say Joe is a chair and, since there are other Adelphi Postdoc people who are diplomated by ABPsaP, they could be his committee. It would be more congenial. However, to be an examiner, you'd have to be a Senior person, so more faculty would need to take the exam in order for Derner to be an exam center.

SL: How many people from around the country have passed the ABPsaP exam?

GG: About 75. But we have 100 people in the pipeline, so it's a going concern.

Let me just tell you about the Academy. It will be the group that eventually runs everything. They'll elect the board of ABPsaP as well as their own board. See, ABPsaP is the incorporated examining board that actually runs the exam itself. The Academy membership elects the board. The Academy can put on programs, like Division 39. It can have whatever functions it wants, it can publish a journal, for instance. Supposedly, the Academy would be the cream of the cream of psychologist-psychoanalysts.

SL: How do you account for NYU and Section 5 having been so active in taking the exam?

GG: Their people probably talked it up. At one time all the people on the Board of Division 39 had taken the exam. It's something that people who identify very closely with psychology-psychoanalysis do — they take the exam. Perhaps Adelphi people identify primarily as Adelphi people and maybe not so much as part of the bigger community. Many of the NYU people are active in Section 5 and Section 5 is very active in the governance of Division 39. George Stricker, Bob Mendelsohn, Don Milman, Bob Lane, me, Gordon Derner, and Lee have been active in the governance of Division 39.

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Soul on the Couch: Spirituality, Religion, and Morality in Contemporary Psychoanalysis

Edited by Charles Spezzano and Gerald J. Gargiulo

The Analytic Press, Hillsdale, New Jersey, 1997, 241 pages

Reviewed by Stephen Long, Ph.D.

S*oul on the Couch*, a volume comprised of essays contributed by nine authors, is the seventh book in the Relational Respectives in Psychoanalysis book series being edited by Stephen Mitchell and Lewis Aron. In the introduction to the book Spezzano and Gargiulo state that the book "was conceived as an opportunity to explore the possibility that discourses about the soul and discourses of the couch could inform, and not simply argue with or ignore one another" (p. xiv).

In the book's opening chapter, Gargiulo addresses spirituality as "... desire to know the truth of a given life beyond the recurrent distortions and reactions that cloud such knowing" (p. 2). To his way of thinking, psychoanalysis is part of a spiritual tradition voiced by Augustine (1943) whom he cites as admonishing that you find yourself as self with, through, and in others.

Unlike more classical approaches to psychoanalysis, contemporary analytic thinking places more emphasis on how we are interrelated and interdependent members of humanity than the earlier focus on the autonomous, separate "I" could allow, from Gargiulo's perspective. He writes of the work of Winnicott and the English object relations theorists as promoting understanding of how "The cultural transmission of the self as an "I" can be experienced as primarily relational and interdependent, not separate and autonomous" (p. 6). The overemphasis on being an "I" unto oneself, on separateness, is seen, from Gargiulo's vantage point, as a withdrawal of interest from the world, a world in which the young infant did not experience a supportive parental environment which would allow appreciation for interconnectedness as anything other than threatening.

A powerful example of how culture, as represented by language, constitutes — along with psyche and soma — the self lies in how our understanding of what "I" means is embedded in language. The formative influence of language is culturally transmitted. Gargiulo goes so far as to assert that "Communal (cultural) experience and individual experience are inextricably related, so much so that 'mind' does not exist as a locatable thing, primarily because it is a process that occurs between people, between self and other — as other and as world" (p. 7). For the author, the "I" is an "individual referent point within communal experience" (p. 7). Awareness and experience of this is the spiritual quest which the author sees psychoanalysis as a means of undertaking.

In the book's second chapter, Kevin Fauteux points out that Freud considered being at one with the external world, an oceanic experience, to be a regression from reality. However, Fauteux asserts that though such experiences as Nirvana or communion with God are regressive in the sense of loss of ego boundaries and restoration to maternal unity, these religious experiences may be as reparative as the regressive experiences

in creativity and psychotherapy.

Through the discipline of an artist's learning the artist's art, or the religious person's practice of meditation or religious traditions, or through psychotherapy there can be a return to consciousness of instincts in their archaic state. This may be equated with divine illumination and is manifested in such experiences as timelessness, proverbial cognition, coexistence of contradictory thoughts, magical thinking, ecstatic release of sexual urges without directly acting on them, and supernatural visions, Fauteux explains. Here the distinction between inner and outer, between knower and known is eliminated. The author sees this description as consistent with Meister Eckhart's (a 13th-14th century Christian theologian and mystic) description of the experience of God: "If ... I am changed into God and He makes me one with Himself, then, by the living God, there is no distinction between us" (p. 14).

For Fauteux, the ultimate stage of the religious experience follows one's emergence out of unity. To stop the process at the stage of unity is to be reduced to a psychotic state of being. The healthy person emerges to learn how to effectively elaborate and communicate the experience. How well it is elaborated and communicated "... determines if the experience results in fleeting inspiration or enduring wisdom, temporary insight into life or living that insight ... The active elaboration of religious experience changes life rather than reacts to life" (p. 39).

In chapter three Steven H. Knobloch presents the case of a dying patient who had rejected any experience of deity earlier in life. She had been a colicky child, the patient explained, and her mother used to slap her hand, hard, over the child's mouth whenever the child cried. The practice of muting the child's crying in this way continued long after the colic ended. She grew to be chronically tense and inexpressive of emotion.

During one session she spoke of the horror of preparing to die. As she spoke her breathing became difficult. After struggling to speak in this way for a while, she finally let out a loud scream. Her analyst's reaction was to notice their mutual pain in the moment and to suggest that their working together might help them understand what had happened. Shortly after this, the patient reported having once had a dream in which she had an experience of "letting go." For days after the dream she had maintained a sense of oneness with the universe, an experience she came to associate with God.

As treatment continued, her experience of what she recognized as God grew and was increasingly available to her beyond the analytic sessions. Her expressiveness and acceptance of her feeling deepened and expanded beyond analysis to her relationships with important other people in her life.

Knobloch views this case in terms of Self Psychology. Experiencing the physical and psychological disintegration that

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Soul on the Couch . . . (Continued from page 7)

is the process of dying is shattering emotionally when one is without the buffer of perceiving meaning and orderedness about the experience. When such perception is not available to a patient through an accepted religious cosmology, an analyst can provide a human connection, a selfobject tie, that may be experienced as religious or spiritual.

Knobloch writes of his patient, "Her use of deity as selfobject experience met her need for support in the face of death . . . Her immediate need was for the continuing presence of God and the affect integration facilitated by this presence" (p. 52). In his view, Knobloch's opportunity to accept and understand his patient's experiences "functioned to facilitate a selfobject experience of a protective deity" (p. 55).

Daniel J. Rothenberg, in the fourth chapter of *Soul on the Couch*, writes that religion has been dismissed as irrational in much of psychoanalytic thought. However, he points out, much recent thinking in psychoanalysis questions the usefulness of models of the mind which split psychic life into dichotomies (e.g., rational/irrational) and categories (e.g., fantasy/reality), and which rely on thinking linearly (e.g., progressive development of self over time). He believes that, at times, it may be more illuminating to consider psychic process as co-creating systems operating simultaneously. The author sees the shift in psychoanalysis away from dichotomous, categorical, linear formulations of experience as allowing fuller appreciation of religious traditions like his own — Judaism — which have relied less on such formulations.

Rothenberg states that for Freud psychic space was inside the person. Psychological events took place within the lone individual. The splitting of psychic space into "inner" and "outer" has been revisited in contemporary psychoanalysis. Rothenberg sees Winnicott (1971, 1975) as pivotal in this reexamination. Winnicott's work expanded the idea of psychic space to include transitional space, the area of experience that is not fully occupied by self or other, which encompasses experience that flows neither from self nor other but from both. For Rothenberg, " 'kedusha' (roughly . . . Hebrew [for] . . . 'holiness') is suggestive of a nexus of transitional experience par excellence . . . simultaneously potentiating interplay, dissolution, or interpenetration of spatial and temporal boundaries. Here demarcations of self and other (including G-d The Other), inside and outside, wax and wane even as separations of past, present, and future may be telescoped, may collapse altogether, or may be stridently maintained" (pp. 65-66).

In his chapter, Rothenberg writes about changes in psychoanalytic conceptions regarding time. Rather than viewing the self as simply progressing in development across time, relational approaches to psychoanalysis are inclined to conceptualize past, present, and future representations of ourselves as mutually interacting and mutually creating self. Though having various degrees of emotional salience, the different dimensions of time are immediate. This point of view is reflected in much of contemporary psychoanalytic thought which does not eschew current problems in pursuit of a linear

explanation of their development.

Rothenberg cites a striking overlap in contemporary psychoanalytic concepts regarding time and self with those with the Jewish tradition as articulated by Soloveitchick (1983) who wrote, "From this perspective we perceive the past not as 'no more' nor the future as 'not yet' nor the present as a 'fleeting moment' The past is joined to the future and both are reflected in the present The law of causality, from this perspective also assumes new form The future transforms the thrust of the past. This is the nature of that causality operating in the realm of the spirit if [one] as a spiritual being, opts for this outlook on time, time grounded in the realm of eternity." (p 73).

Though Rothenberg discusses differences between psychoanalytic and religious views, his main idea is that both psychoanalysis and religion have significant areas of overlap in a transitional, or more immediate "experiential" space which can be the source of a mutually enriching encounter.

In his contribution to *Soul on the Couch*, Jeffrey B. Rubin notes, from a perspective informed by Buddhism, that psychoanalysis, even contemporary psychoanalysis, maintains a focus on the individual, the "boundaries" of the self, on self-centered subjectivity. This, he asserts, is at the expense of what he refers to as "non-self-centered" subjectivity which is marked by feelings of connectedness between self and world. Non-self-centered subjectivity heightens awareness of how consciousness, subjectivity, is fluid and of how self experience can be transformative. As we become aware of, or experience, different aspects of our world (even our everyday world), what we think, what we feel, our experiences of self change.

Rubin acknowledges that important benefits such as a developed sense of human dignity and human rights have been fostered by individualism. The morality of individualism may, however, encourage seeing the self as detached, self-contained. This morality, Rubin writes, has been promoted by the psychoanalytic view of the individual self, has roots in the neglect of others, and may be reflected by the psychoanalytic tendency to view the other as the object of instinctual aims rather than as a subject. Individualism, fostering disconnection from others, may impede empathy and tolerance and promote ethnocentrism and xenophobia. Rubin points out, also, that egoistic individualism narcissistically shuts out the opportunity of self-transcendence offered by non-self-centered ways of being.

A strength of psychoanalysis, though, according to Rubin, lies in its attention to multiple conflicting motives underlying particular actions. These are factors often neglected, for example, in religious claims of doing good when self-aggrandizement — or self-deprivation — are hidden behind generosity. A person who has been ignored and neglected as a child may have an impoverished sense of self, inclining such a person to embrace a no-self doctrine since that individual's self was never valued. Self-devaluation or deferentiality may be the injurious unconscious motivations for conscious adherence to a doctrine of non-self-centricity. Psychoanalysis can be of value to spiritual

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Soul on the Couch . . . (Continued from page 8)

traditions in addressing such issues. It can contribute to religion by resisting an uncritical or simplistic acceptance of religious experience. At the same time, religion can contribute to psychoanalysis by resisting reductionistic reification of the individual self.

In the sixth chapter of *Soul on the Couch*, Joseph Bobrow writes of his perceptions of important similarities and differences in Zen Buddhism and psychoanalysis. Zen (and religion in general), he writes, promotes one's search for basic self-knowledge, human values, and integrity. As a process of transformation, self-knowledge, and inquiry, he sees psychoanalysis as complementary and potentiating to religious disciplines.

Both Zen and psychoanalysis promote understanding and acceptance of oneself, greater sense of meaning and aliveness, and tolerance for paradox. They encourage unhurried attending to what is so rather than trying to escape experience and emotion by trying to will them, forcefully, to be other than what they are. They are both concerned with a "letting go" of outmoded understandings which Bobrow sees as coming out of encounters with ". . . difference, discrepancy, and dissatisfaction, with illness, death, loss, and mourning, with aging and impermanence" (p. 113). Both promote self-formation, new schemata, creation, stability, integration — a "coming forth." Contemporary psychoanalysis and Zen share, also, the notion that mind exists in mutuality and is not solely in the individual brain or psyche.

For Bobrow, an essential difference between Zen and psychoanalysis is that Zen emphasizes "letting go" and psychoanalysis privileges "coming forth."

Bobrow describes "letting go" as a process which leads to the experience of being fully present, not outside experience as observer or narrator. It is authentic aliveness and connectedness. Not meaning-making. Not self-construction. It is an emptying oneself of self, of individual identity, of constructions of self. It is a falling away from these things, but it is not a falling apart. In Zen this emptiness is seen as the essence of the identity of these experiences. Experience of it brings awareness of connectedness with all people, with all things.

The emphasis in psychoanalysis has been on the separation, differentiation, of the individual — a "coming forth." To Bobrow both letting go and coming forth are inevitable aspects of existence, of being. Through the "unintegration" of letting go, new creation, meaning, and structure emerge — come forth. This experience of a transformed personal self emerging from the void reached through letting go is, for Bobrow, a spiritual experience.

The author asserts that psychoanalysis and religion have tended to ignore one or the other of these aspects of experience (letting go and coming forth), driving one out of awareness, splitting it off. However, he also asserts that current meditative practice and contemporary psychoanalysis are closer to viewing these aspects of experience as inextricably intertwined. Bobrow sees letting go and coming forth as happening continually, throughout life, and in our everyday experiences. They are

simultaneous and interpenetrating rather than sequential or dichotomous.

An illustration of the qualities of letting go and coming forth that the author hopes to convey may be seen in a story told by Mitchell (1993) which Bobrow cited. In the story a parent takes a toddler out for a walk. The parent quickly realizes that his expectations of what a walk will be — perhaps a quick-paced movement down the road — are going to be frustrated. Connected to these expectations is the parent's sense of self as one who takes walks. As the child stops to inspect the fungus and bugs on a fallen tree twenty yards from the house, the parent understands that holding onto his idea of what a walk is will lead to an experience that is not much fun. Surrendering to the child's focus and rhythm, another kind of experience is opened. Letting go of pre-existing integration of self, losing self, can simultaneously accompany the emergence of new possibilities, new ways of being, a transformation of self.

For Bobrow we are both interconnected and unique. To neglect either of these aspects of being is to not experience fully the way things really are and to live according to illusion.

Stephen Friedlander's essay in chapter seven is an autobiographical reflection of the author's experience of psychoanalysis and theology flowing together in a process of personal transformation. Through his immersion in Jewish tradition in his middle age, he came to understand that many of the ideals he held to be his were Jewish ideals. The awareness of an outside source of his ethical ideas confronted what he describes as his unresolved narcissism. Through awareness of this unexpected connection he opened up to internalize others, including the progenitors of Judaism.

Friedlander's religious experience was furthered by studying the Torah. He saw his expanded sense of connectedness as facilitated by the transmission of religious (spiritual) culture through language. With the study of Biblical text the words of his ancestors became his own.

He writes of language as being central to both religion and psychoanalysis. In religion and analysis language is symbolic of the real and is used to access the real, he says. It allows one to move from concrete reasoning, in which object and idea hold a one-to-one correspondence, to abstract reasoning. Matter yields to metaphor and awareness of nonmaterial reality is promoted. Language structures who and what we experience ourselves to be. It reaches into "the deep" of our unconscious. The Word begets us. It fathers us.

Friedlander sees his position as consistent with Lacan's (1988) which holds that in language lies the encounter of child and culture. Abstract reasoning enabled by language makes possible ethical living. The actual father becomes unnecessary for the imposition of prohibitions. Our internalizing him is the result of abstract thinking and allows one to move beyond him to the wider world of relatedness.

To Friedlander language brings a form of death. It brings an end to what is unconscious by bringing it to consciousness. It brings an end to our direct expression of wishes by using words for the partial gratification found in using words for expression.

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Soul on the Couch . . . (Continued from page 9)

It allows symbolic internalization of the father and brings an end to our need for the actual father. The father's blessing as he dies to us in this way, as we commit this act of patricide, expands our possibilities for lovingly relating with others and encourages our transformation.

Friedlander writes, "Psychoanalysis and Jewish study effectively coincided in disclosing to me the ambivalent relationship we all have with 'the father' . . . Today, the word doctrine evokes the very same ambivalence. A reliance on dogma in either religion or psychoanalysis betrays the critical spirit that must inform our project in these times, but an open-minded critique of doctrine drives us to recognize our enormous debt to the fathers (e.g., Freud, the patriarchs) who gave us the project of interpreting their words" (p. 160).

The book's eighth chapter, written by Randall Lehmann Sorenson, addresses a number of issues related to how we know things — subjectively, objectively, or both. It further addresses how these issues relate to the question of whether it makes a difference if the analyst is open to the possibility of transcendence (or God) or the experience of the sacred when working with a religious patient.

Sorenson believes that objectivity is possible but that it is based on subjectivity, not on the detached stance of an observer who neutrally examines things. He sees Daniel Stern's (1985) work in infant research as supportive of this view. Stern posits a model of mental processing of stimuli which is common to all sensory pathways (which underlie subjective experience) yet is independent of them (which, from Sorenson's position, would allow objectivity). This processing Stern refers to as cross-modal processing.

For example, a parent attuned to an infant might not just mimic the child's raised then lowered vocal pitch ("OOOoooo") showing auditory processing alone. Instead the parent might demonstrate cross-modal processing to the visual area by raising and lowering eyebrows and general facial features. The parent's reproducing the vocalization accompanied by the facial expressions is less robotic imitation and more an expression of truly "getting it" and is a result of cross-modal processing. This is empathic knowing.

For Sorenson, cross-modal processing permits subjective, interaffective experience of another's mind and an objective knowing of the other's mind. One does not arrive at objective knowing without first having the subjective experience.

From his position on these matters concerning how we know things, Sorenson answers the question of whether it makes a difference if the analyst is open to the possibility of transcendence (or God) or the experience of the sacred when working with a religious patient. His answer, consistent with the idea that one's knowledge (subjective or objective), rests on subjective experience — also consistent with the notion of the therapeutic necessity of empathy — is, yes, it matters.

However, the author asserts that the analyst of a religious patient need not be of the same religion as the patient nor even be religious at all. Most importantly from Sorenson's position

is that the analyst's stance be a respectful, curious, sustained empathic inquiry into the subjective world of the religious person's experience and the meaning it holds for that person.

The impact of the analyst's having such a stance is strongly conveyed in Sorenson's presentation of the results of one of his empirical studies in this area. The results indicated that religious patients' God concept, typically, was greatly influenced by their analysts' orientation to, and analysis of, the patients' experience of the transcendent. Patients with analysts whose stances would not be described as respectful, curious, sustained empathic inquiries into the patients' religious experiences had their God representations shift from "warm and emotionally available to disengaged and punitive . . ." (p. 188). A shift in the opposite direction was experienced by patients whose analysts' stances could be described as respectful, curious, and empathic in regard to the patients' religious experiences. The God concepts of these patients moved from harsh or impersonal to more resilient and accepting.

The ninth chapter of *Soul on the Couch* was written by Joel Greifinger. Greifinger addresses the idea of the inescapability of the analyst's influence on the patient. Though much current analytic thought has moved away from the disavowal of the analyst's personal impact on the patient, it is still greatly concerned with efforts to identify and rid analysis of unrecognized suggestion coming from the analyst and influencing the patient, he asserts. There is an unspoken moral position in this trend within psychoanalysis, Greifinger points out. This position holds that it is wrong for the analyst to influence the patient and that impartiality is right in the analytic endeavor to uncover the truth. It relies on the value of "value-neutral" objectivity in science.

In relational psychoanalysis, being true to ourselves and reaching self-acceptance are seen as what is good. The relational view sees the self as developing out of interaction between an individual's pre-given dispositions and the facilitating and constraining influences of the other. It recognizes the relational influences on self but maintains the focus on the individual, the personal, the self — and so reflects the morality of individualism.

Greifinger's essay is a reminder that in any approach to psychoanalysis there is at least an implicit morality, an underlying set of assumptions about what is right and good. This is inevitable. However, "it is through a process of interrogating the practical applications of moral thought and explicating its previously unformulated prejudgments that psychoanalysis seeks to bring about a particular variety of 'moral education'" (p. 228).

In an afterword to *Soul on the Couch*, Charles Spezzano recapitulates that the book's chapters argue for religious or spiritual traditions and psychoanalysis to continue opening themselves to the illumination of meaning and possibility they can find in each other. He quotes John Dewey (1894): "The revelation of truth must continue as long as life has new meanings to unfold, new action to propose . . . An organization may [lay] down what is . . . truth . . . [but] attempts to preach a fixity in a moving world. . . is a sign . . . that revelation [of truth] is going on in wider and freer channels" (p. 231).

(Continued on page 11)

Soul on the Couch . . . (Continued from page 10)

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**ABPsaP Exam . . .** (Continued from page 6)

SL: *What about White?*

GG: White is in a very funny position. One of the people who was on our doctoral faculty at one time and was active at White felt that joining ABPsaP would leave the medical graduates of White out; it would divide the White community — the psychologists could get diplomates but the psychiatrists couldn't. So they felt it was divisive. However, Nat Stockhamer, Joe, Lee, Irwin, and I are White Institute people, so you see six or seven people from White have taken the exam.

SL: *Do people fail the exam and, if so, why?*

GG: The only way you would fail the exam would be if you — well, it's probably the same way you would fail the Case Presentation: if you aren't grounded in psychoanalytic principles, don't know the literature, don't know the ethics, or your counter-transference problems are getting in the way — that type of thing.

SL: *What if you described yourself as a relational analyst? Would you be examined in classical theory?*

GG: No, you would have two of the three examiners identifying themselves as relational people. We have a great many people who identify as relational because there are so many NYU people. You'd have to talk about literature you've read and what in the literature is one of your favorite articles and what books you've read recently that you like particularly.

SL: *Thanks, George. I'll also be calling some other Adelphi people who have taken the ABPsaP exam to ask about their experiences.*

GG: If the *Newsletter* comes out before the Division 39 Spring Meeting, I hope this will encourage people to come to our Saturday symposium. Also, I don't know if anyone at Adelphi would be interested in doing more things at APA. And, since Lew Aron is now President of Division 39 and Director of NYU Postdoc as well, it would be great to invite him to talk to the Adelphi community about all of this.

Classified Ads

CENTERPORT: PT. Large sunny, furnished office in a charming old building. Waiting room, parking. Just off 25A, between Huntington and Northport. (516) 757-1104.

PORT WASHINGTON: Very nice office available, furnished, hourly, PT, or FT. Michelle Collins: (516) 767-2166.

ROSLYN HEIGHTS: PT. Handsomely furnished office (with couch) in East Hills Professional Building, on Glen Cove Rd. near major roads. Shared waiting room, own bathroom, parking. (516) 625-9226.

The Criminal Mind on Trial — Revisited

By David Kirschner, Ph.D.

IN response to the book review on The Mad, the Bad, and the Innocent: The Criminal on Trial (Newsletter, Winter 1998), Dr. David Kirschner offers "The Criminal Mind on Trial — Revisited." Dr. Kirschner, an Adelphi-trained psychoanalyst and a published expert on the Adopted Child Syndrome, shares the unknown side of his work as an expert involved in the Joel Rifkin case. In this piece and in later correspondence with me, Dr. Kirschner reveals that Joel Rifkin's adoptive mother would not consider exposing any adoption issues and fired the attorneys who had retained David Kirschner. While this raises speculations as to the actual relevancy of adoption issues in Joel Rifkin's severe pathology, it does make one question Barbara Kirwin's refusal, as a fellow psychologist, to talk to or consider any of the information gathered and formulated by Dr. Kirschner. Whereas they were both later retained as possible witnesses by John Lawrence, the attorney who tried the case and who encouraged use of Dr. Kirschner's material, Dr. Kirwin not only never answered Dr. Kirschner's calls but in her book criticized the efforts of an "un-named" psychologist for persisting in trying to force her to use his formulations of Adopted Child Syndrome. It is difficult to understand her reaction. While she took a stand against Designer Defenses, it is striking that she would not even speak to Dr. Kirschner about this.

Perhaps what is of greatest concern is that no one was successful in conveying to the jury what both Dr. Kirwin and Dr. Kirschner believed to be true — that Joel Rifkin was criminally insane!

— Suzanne Phillips, Psy.D.

Fred Pine (1980) writes of a personality disorder first observed in an adoptee, as follows:

Such children, often "sweet" or "good" on the surface, will reveal an absorbing inner preoccupation with hate and violence, often with homicidal or world-destructive fantasies, equally often with scant and precarious control over them. The splitting is evidenced in the lack of connection between the "good" and the "bad" self and other. Hate, unmodified by affectionate images, becomes icy or fiery, devouring of the self or the other, and frightening — to the parent and to the therapist who discovers it (p. 179).

I have personally observed and bear witness to the truth of the phenomenon described in Pine's 1980 paper — in at least a dozen adoptee homicide cases — including that of Long Island serial killer Joel Rifkin, the centerpiece case in Barbara Kirwin's book, *The Mad, the Bad and the Innocent: The Criminal Mind on Trial* (reviewed by Suzanne Phillips in the Winter 1998 ASPP Newsletter). I was hired by two respected criminal defense attorneys, Bob Sale and Marty Effman, who believed that my theories of adoption pathology could explain Rifkin's killing spree, educate the public about the underlying, psychodynamic issues involved, and form the basis of a meaningful insanity defense. I strongly recommended a search for Rifkin's birth mother and an analysis of family dynamics, especially as related to adoption issues, as key considerations. Both attorneys (Sale in Nassau and Effman in Suffolk) supported these efforts and I continued to evaluate Rifkin, his adoptive mother Jeanne, and his sister Jan over many sessions — from September, 1993 until March, 1995. From the beginning, however, Jeanne Rifkin did not want adoption issues or her parenting focused on and she was especially resistant to searching for Joel's birth-mother. She finally prevailed, both Sale and Effman were fired, and an attorney, John Lawrence, who never had tried a criminal case, let alone a multiple homicide one — was hired. Lawrence then hired Barbara Kirwin, who became the one and only forensic psychological expert to testify at what would be Rifkin's only trial.

Lawrence did ask me (repeatedly) to contact Dr. Kirwin to "coordinate testimony" but Kirwin never returned my calls, never read my 22 page report on Rifkin; and she went on to be the **only** defense witness (most unusual in a high-profile serial-killer case). Suzanne Phillips' review of Kirwin's book notwithstanding and despite Kirwin's self-aggrandizing statement that "I will always believe that my testimony . . . in the Rifkin case was the most lucid and scientifically compelling I have given in my forensic career," the truth is that **no meaningful** clinical truth, **no** understanding of unconscious processes or motivation, and **no** psychodynamic explanation of any kind came out of her testimony. To quote Liza Beth Pulitzer and Joan Swirsky (*New York Times* reporters who followed the case), "It seemed clear that the defense's star witness, Dr. Kirwin, had come up short, finishing her testimony without ever mentioning Joel's background, his family, his schooling, his friends, his high school experiences, his job performance, or his relationships with women." And Michael Alexander, writing in *Newsday* (May 10, 1994) commented, "At least four jurors had problems with Kirwin . . . They wanted her to elaborate on her interviews with Rifkin. She had annoying mannerisms. And she seemed to have amnesia on the stand. I think I speak for all the members of the jury, nobody was much impressed with her. I think the way Dr. Kirwin presented herself — she didn't give a very good accounting. She was too unsure, too defensive."

More important than her personal failings as an expert forensic psychological witness, however, is the fact that Dr. Kirwin chose to deny and not validate (consciously or otherwise) significant, core components of her client's personality and unconscious processes which could have helped us to **understand** (not excuse) and **prevent** similar killings from occurring in the future. In her book, for example, Dr. Kirwin dismisses adoption as having **any** relevance or importance at all in Rifkin's life or personality development, stating that he had "little" or no "curiosity" about his birth-mother and "no anger" about adoption. How does she reconcile this (denial) of adoption with the fact that Rifkin clearly fantasized and obsessed about his birth-mother being a prostitute (and he killed 17 prostitutes)

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The Criminal Mind . . . (Continued from page 12)

and the fact that he twice (at age 12 and again at age 20) spoke of wanting to "search for her?" Also, why would Dr. Kirwin not mention the 100 or more pages of my notes (which she had), filled with adoption material, as well as projective test data revealing recurrent and primal rejection themes, abandonment fears, identity and self confusion, and a host of other core adoption issues? A possible explanation could be that she is not psychoanalytically oriented, as she clearly is not. In her book, for example, she sates (p. 282), "Psychologists must return to the roots of their profession as psychometricians. Useless, arcane, and subjective techniques like inkblots, sentence completions, and gloomy pictures (i.e., TAT) — should be outlawed in the courtroom."

Well, Dr. Kirwin is entitled to her professional opinion regarding choice of techniques (she almost exclusively relies on the MMPI); but mudslinging and personal attacks (totally unprovoked) are **not** acceptable or appropriate professional behavior and should not go unanswered. In her book, and even on its cover jacket, she trivializes my work (research and treatment of adoption-related problems and pathology), calling it *The Adopted Child Syndrome* — a "Designer Defense," — "Concocted complete with requisite expert testimony to exonerate someone who is definitely sane . . . and deserving of punishment." Had Dr. Kirwin taken the care to read any of my many articles on the subject (including a June, 1978 article in the *ASPP Newsletter* entitled *Son of Sam and the adopted child syndrome*, then perhaps she would have known that the concepts are based on over 30 years of research and experience and were not "tailor-made" to fit the Rifkin or any other specific case. David Berkowitz, aka Son of Sam, incidentally was another serial killer who searched for and found his birth-mother, was again rejected by her, and then started his killing spree — shooting women in the back seats of cars, **where he fantasized that he had been conceived** (as Joel Rifkin had also fantasized, and then strangled, most of his young victims in the back of his car).

Dr. Kirwin, I believe, has copied Alan Dershowitz's "Abuse Excuse" — almost word for word — in her "Designer Defense" mudslinging at my work. Dershowitz also neglected to do his homework, even calling Rifkin "Jeremy" (not Joel), and locating my office in Baltimore (not Merrick).

My work on adoption pathology is about a dynamic understanding of behavior and underlying unconscious determinants of violence (in a sub-set of at-risk adoptees). It is **not** about finding an excuse or making life easier for killers. Dr. Kirwin should know the difference between a psychodynamic understanding and explanation of human behavior and an excuse.

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NEWS AND NOTES

We are sorry to report the recent death of **JENNY COX-STEINER's** mother, Nancy Steiner.

ELAINE DINITZ's recent presentations have included:

"Process Group Experience. Two Day Institute" — Advanced level training, for professionals with 10+ years experience as group therapists. The American Group Psychotherapy Association Annual Convention. New York, NY. February 18-19, 1997.

"Talk Your Way to a Better Relationship, New Ways to Communicate." Workshop sponsored by The Wellness Center, Riverside Church, New York, NY. April 27, 1997.

On February 14th-15th, 1998. Elaine led a Psychodynamic Group Process Institute at The American Group Psychotherapy Association. Analytic and group dynamic content were examined, including the group contract, individual and group resistances, defense mechanisms, transferences, and termination issues. Theory and technique were integrated with the member experiences within the group. The structure and dynamics of the group reflected both the emotional and cognitive aspects of learning. The two day Advanced Level Institute was open to group psychotherapists with 10+ years of group psychotherapy practice.

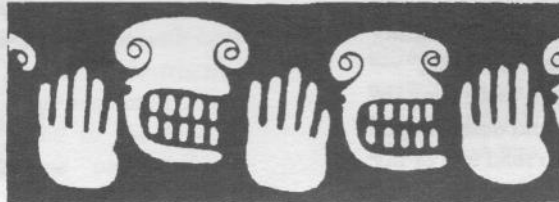
LARRY JOSEPHS will discuss his paper, "Sexual Excitement and Self-Criticism" as an invited panelist at the Boston meeting of Division 39, April 24.

SPRING 1998

SEND US YOUR NEWS

The *ASPP Newsletter* welcomes members' contributions to the News & Notes Column. Let us know of your presentations, publications, awards, honors, professional appointments, as well as personal news and significant life events. Send your News & Notes by May 15 to Sally Lauve, Psy.D., 70 Glen Cove Road, Suite 207, Roslyn Heights, New York 11577.

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