



For Mental Health Professionals Interested in Psychoanalytic Perspectives  
A local chapter of the Division of Psychoanalysis of the American Psychological Association

## ***Congratulations to Dennis Debiak!***

***We are delighted by the recent election of Philadelphia, and PSPP’s, own Dennis Debiak to President-elect of Division 39!***



In his tenure, Dennis hopes to expand and deepen the mission of Division 39 in the following ways:

- Increasing the diversity of our membership, and fostering dialogue among our constituencies. Pluralism has been elemental to our thriving as an organization, and will continue to strengthen us.
- Continuing the legacy of Freud’s original free clinics by encouraging psychoanalytic work in underserved communities. I am a proud member of IFA (Insight For All), which connects psychoanalysts willing to work pro bono with homeless and formerly homeless adults and children in Philadelphia. Division 39 boasts a number of other highly successful community outreach programs, and I will do my utmost to increase their visibility.
- Promoting the development of psychoanalytic theory and research. I will do this by supporting our fine publications, our Public Relations committee, and our awards program for analytic scholarship and research. I will also build upon our efforts to foster more collaboration and joint programing with other divisions of APA, as well as with other psychoanalytic professional organizations.

Dennis Debiak, Psy.D., is a psychologist and psychoanalyst in private practice in Philadelphia and Swarthmore, Pennsylvania. He is a founding board member and the first graduate of the Institute for Relational Psychoanalysis of Philadelphia (IRPP) and is Past President of the Philadelphia Center for Psychoanalytic Education (PCPE). He is Past Secretary and current Board Member at Large of APA’s Division of Psychoanalysis (39). He teaches courses in clinical supervision and coordinates the Psychoanalytic Collective at Widener University’s Institute for Graduate Clinical Psychology.

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# PSPP SPRING MEETING 2015:

## Reflections on Between Parents and Children: Psychoanalytic and Anthropologic Perspectives



By Dan Livney, PsyD

PSPP's 2015 Spring Meeting on May 30<sup>th</sup> was an enlivening day of discussion and presentation of diverse viewpoints. Entitled *Between Parents and Children: Psychoanalytic and Anthropologic Perspectives*, the event brought together representatives of different disciplines, and differing sub-schools of disciplines, to look together at a common and familiar theme: the relationships between parents and their children. Yet the aspiration for the day was to make the familiar novel, by seeing it anew through another's eyes. I once read about infant research using eye movement tracking, which suggested that infants typically spend the most time looking at objects that have some element of the well-known combined with something novel. Those kinds of objects were given preferential attention over ones that were purely either familiar or unfamiliar. The logic feels, indeed, familiar to the way that children as well as adults learn about their world.

The Spring Meeting began with a talk and a video presentation by Dr. Henri Parens, who is a Training and Supervising Analyst at PCOP, and Professor of Psychiatry at Thomas Jefferson University. Dr. Parens is also a prolific author of over 225 articles, and 22 books. This was followed by a talk from Dr. Bambi Chapin. Dr. Chapin is an Associate Professor of Anthropology at the University of Maryland, and author of the recently published book *Childhood in a Sri Lankan Village: Shaping Hierarchy and Desire*. Our discussant who helped bring these perspectives together, as well presenting her own, was Dr. Norka Malberg. Dr. Malberg has become familiar to many of us here in Philadelphia. She served as a case presenter during the last 'Again' conference in 2013, and has also made some notable presentations on child and adolescent cases at Division 39, and other venues for psychoanalytic thought. Her primary affiliation currently is with the Yale Child Study Center, and she was trained at the Anna Freud Center and at University College London, where she was supervised by Dr. Peter Fonagy.

An important aspect of this program was the inclusion of observations from someone outside of our own field. And Dr. Bambi Chapin was well qualified to provide that perspective. A psychological anthropologist, Dr. Chapin's area of expertise is inherently multi-disciplinary in nature. Hers is one that seeks to understand the interplay of individual, subjective worlds, with the social and cultural contexts within which they inevitably exist. Dr. Chapin completed two years of field work immersed in the culture of a Sri Lanka village, towards the fulfillment of her dissertation. While her anthropological discipline dictates a way of looking at the world that certainly is different from the clinical, she speaks a psychodynamic language recognizable to the audience's ears. In fact, she is a

past winner of the Boyer Prize granted by the Society for Psychological Anthropology for contributions to psychoanalytic anthropology.

In my opening remarks for the day, I cited the famous incompleteness theorems from mathematics, proven by Kurt Godel in 1931, which state that from within any consistent system of axiomatic assumptions, in our case, the psychodynamic, or psychoanalytic, there will always be statements that are true, but not provable from within that system. In other words, we require the presence of outside influences to help us understand where it is we stand in the world – we cannot do so only by looking at our own internal system of thought. The theorem seemed apt as I was looking forward to a day in which the speakers, and indeed the audience, would react with and to each other's differences. Those differences seemed likely to include not just varying perspectives, but also different lenses – the ways of looking, or 'meta' understandings, that underlie the perspectives that we have.

Dr. Parens' work came out of anthropological-style research project at the Eastern Pennsylvania Psychiatric Institute in 1970. Initially, the goal was pure observation of new mothers in naturalistic interactions with their infants. What evolved from this 37-year longitudinal body of follow-up data, was a parenting education component. This resulted from the participants' requests made to the researchers to explain what the researchers were thinking about the interaction styles they were seeing in the mother-child dyads. The researchers created a parenting education program for their benefit. And, as shown in the video screened at the meeting, the results were ultimately notable and impressive. In interviews of the mothers as well as with their now-grown offspring, the warmth and gratitude towards the staff of the original research program was quite evident. The participants described the direct impact on multiple generations of their families in changing interaction styles towards better listening and communication, with measurable outcomes in terms of less school and community disciplinary attention directed towards the children; and an improved sense of parenting competence, and a general feeling of self-confidence by the parents. Dr. Parens' enthusiasm about the need for the universal implications of this research and for the need for a wider distribution of this information to be provided in more formal educational settings for the benefit of parents everywhere, was evident throughout.

Dr. Chapin's background allows for a differing set of assumptions.

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## ***Spring Meeting...continued***

And her approach came across as similarly naturalistic, but more immersive than Dr. Parens'. One difference was that rather than seeking to find the universal, she sought to present the particular: a single set of individual parenting observations made within a specific context of cultural pressures and meanings. She spoke of her initial observation that parents in her village gave in to any and all of their young children's demands; so very different from the American styles she herself was used to. And yet, she at first struggled to explain how, by around age 10, these same children came across as compliant and diffident in their interactions with others, especially with adults. Her fascinating description allowed for a focal point to the ensuing discussion, including about the place of our own culturally bound understandings of the particular, and perhaps even to seek to understand what universals could be found in a comparison of various styles of parenting.

One of Dr. Chapin's conclusions was that a cultural norm in Sri Lanka was the valuing of the act of self-denial towards oneself, while seeking to give whenever possible to others. Children were essentially inculcated into this norm through subtle, non-verbal cues. The cultural message thus transmitted was that while their desires would always be met, the fulfillment of those desires came along with interpersonal consequences, such as the disapproval and the temporary withdrawal of affection. Some in the audience wondered if this was equivalent to shaming. Others wondered if and how that word should be considered when viewing another's cultures norms, given all of the negative implications that it carries in individualistic American society,

One notable moment occurred when an audience member asked Dr. Chapin how this norm that she was describing, of avoiding saying 'no,' played out in her own research process. What dynamic was being played out, including in the formal process of informed consent, when the subjects of her research are predisposed not to refuse consent? Dr. Chapin replied that she was not aware of the dynamic when the research began, but had to consider its meaning in her interactions once she became aware of it. This was seemingly a moment that underlined both the richness and the complexity of immersive, participant-observer research methodology.

The second part of the day began with Dr. Malberg's discussion of the two morning presentations. Dr. Malberg was invited to the program not only to discuss, but to also present her own viewpoints. Her own area of expertise lies within the mentalization framework. This framework is one that seeks to describe developmentally the ways in which we develop the ability to understand ourselves and others in terms of intentional mental states. She connected this viewpoint to the area of attachment, saying "The link between attachment and mentalizing is clear. Attachment contexts provide the ideal conditions for fostering mentalizing." She also introduced an "elaboration" of mentalization theory developed in fertilization from the field of attachment. This new concept was that of "epistemic trust," which she defined as "trust in the authenticity and personal relevance of interpersonally transmitted knowledge" that enables social learning.

One could argue that Dr. Malberg's discussion was an in vivo example of the concepts she was attempting to relay. Mentalization

theory holds that a trusted, benign authority figure, much as she described Dr. Parens as being to his research participants, is needed to "hold" the mind of another in such a way as to allow the relaxation of epistemic vigilance. This allows the child to explore the mind of the attachment figure, as well as other subjectivities in her orbit.

Dr. Malberg's discussion successfully "held" the presentations of Dr. Parens and Dr. Chapin. For example, she brought into relief Dr. Parens' argument "that culturally specific child rearing practices lead to modal or national personality types, which in turn influence societal patterns and institutions. For example, harsh toilet training practices by most parents within a given group could be hypothesized to lead to a modal personality type in which adults mask underlying hostility with an outwardly submissive attitude toward authority."

This is an important point for Dr. Parens' belief, as an educator and a Holocaust survivor, that hostility can be seen, in part, as a culturally mediated trait. In this case, he saw his example as a possible representation of the cultural stance of pre-WWII Germany. Dr. Parens also holds that the prevention of individual and group violence can be addressed through parent education trainings such as the one he proposed.

Dr. Malberg also spoke about Dr. Chapin's immersion of herself, as well as that of her young family that she brought along to the village, into her new host culture. Dr. Malberg pointed out the ways in which Dr. Chapin painted the psychic life of the village; the people's struggles with separation and individuation, their ways of dealing with the familiar challenges of handling children's desires, and the role of hierarchy in families and communities. Throughout, Dr. Malberg managed to weave her own sense of intellectual identity and presence. At the same time while also clarifying and making the unique contributions of Dr. Parens' and Dr. Chapin's presentations stand out. She also showed herself as capable in exhibiting the commonalities that the two otherwise potentially disparate viewpoints held together. For instance, while community was explicit in Dr. Chapin's work, Dr. Malberg pointed out the underlying presence of a new community implicitly created by Dr. Parens group of participants, which was part of what allowed epistemic trust, and thus transmission of critical knowledge, to occur.

It was, to my knowledge, a first for PSPP to have someone who is not an analyst or a psychologist speak at one of our meetings. For myself, and seemingly for many in attendance, it represented a breath of fresh air to hear what this outside voice had to say in a language that was familiar yet different. And it seemed that being welcomed by our group similarly energized Dr. Chapin. Perhaps this is a kind of parallel to ideas of mentalization that state that we learn when we are aware that we are seen by the eyes of others; and that we thus become able to explore other minds when we feel sufficiently able to exist safely within that context. Godel's views on "incompleteness" seems to dovetail with mentalization in this regard: we none of us are sufficient - as individuals, as communities, or even as disciplines - except to the extent that we exist in a reasonably trusting relationship to others. This seemed to be the theme of the day, and perhaps the keynote to its success in allowing different views to co-exist, and to learn from one another.

## Letter from the President



By Dan Livney, PsyD

*“All Journeys have secret destinations, of which the traveler is unaware.”*

*- Martin Buber*

As I think about what to write about in this address, I find that a number of things have been on my mind. For instance, questions about diagnosis, models of treatment or even the nature of what we understand as being psychopathology. These are all basic themes of our profession, always there in the background. Another issue for me has been the ways in which our profession relates to the world at large, through tensions over areas such as self-representation in the media, and ethical conflicts over confidentiality. Certainly many of us have had some strong feelings about recent disclosures about the APA’s role in the systematic torture of government detainees. This is likely not a surprise if you’ve followed the fight against it, often led by members of Division 39 over the last number of years.

*But there’s one other thing much on my mind recently, and strikes closer to home.  
It involves recollections of a life...*

“The world seems so, unsettled.” Olive was a neighbor in the working class area of northwest London where we lived during a period of my early childhood. I had made a return visit years later when she said these words to me; she was about 95 then. Olive was born two blocks over from the row home to which she had moved at age 11, and where she resided longer than many of us will be alive. She tended to her cats - her small co-inhabitants that she would tell me about with precisely individual personality snapshots, as they came and went over the years. And she tended to her garden. The garden was small but immaculate with snap peas vining at one end, and the startlingly named dalmatian purple foxgloves at the other. The delicate spindle of flowers evocative for me of dignified British propriety; of which Olive was an exemplar.

Although my family kept in touch with Olive in the years following our sojourn in Willesden, my view of Olive was forever crystallized through the lens of the little boy I was when I first met her. My family moved often when I was young, and it was particularly remarkable for me to think of someone who could seem so present, to fill so succinctly just a single space. While my family traveled, I had been separated from my own grandparents; perhaps she served as a surrogate. Olive, to the best of my knowledge, had never left the country of her birth. I later learned she had been diagnosed with agoraphobia early in her life. Today, when I consider the workaday idioms of my chosen profession, I think about her and ponder the meaning of diagnosis in the work I do. Indeed, Olive must have had anxieties I knew nothing about as a child. Yet the person I knew was sharp, and kind and curious. And I have to wonder, where is the diagnostic axis for those qualities? Moreover, however Olive might have viewed her own domestically-focused proclivities, when I think of her I imagine a life imperfect, yet filled through and because of its imperfections. She never married or had children, yet into her little house, with the gate low even by a child’s standards, and a living room dotted with nick-knacks and delicately knitted doilies, she received many a visitor. Each one welcomed, respectfully listened to for tales from their lives, and inculcated in the mysteries of the exactly right and proper procedure for making English tea. She was, in fact, precise in the process in a way that bordered on the clinical. It was in a way akin to the Japanese version of the ceremony, a task that cannot be adequately circumscribed in the number of minutes the leaves are steeped or in degrees of the hot water: no one I knew ever managed to make it taste quite the way she did.

*I grew, and learned that the world is indeed as unsettled as she saw it.  
Perhaps it takes a certain stillness to appreciate this.*

What does it mean to move the world, or move in the world? What is action, what is motion? In travel literature you can find Twain and Stevenson espousing the value of travel as an antidote to bigotry and isolationism. The more introspective among the authors, like Dickinson and Emerson will talk of the need of bringing a sense of beauty with you wherever your physical presence may be. With the advent of the particularly unsettled 20<sup>th</sup> century, writers like Hunter Thompson and William Burroughs explored travel as hallucinatory paranoid fugues: as though to say that all travel is in the mind, the body serving merely as a repository of convenient, or even inconvenient metaphors.

Olive died earlier this year, just days past her 102<sup>nd</sup> birthday. Two years ago, I received in the mail a picture of her, in her bed - of greatly limited mobility, but mind still sharp - proudly holding the birthday greeting on her centennial from the Queen, as is the tradition.

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## Presidents Letter...continued

The remarkable Ms. Olive, in the way she managed to ‘be with’ just where she was, made her seem to me to take up space both limited and large. She reminds me, in ways that working with my patients often does too, of the contours of my consulting room. We embark on journeys with our patients that are circumscribed. We are bound by rules and ethics, by diagnoses, too; as well as by the forms of clinical modalities, and of the particular characteristics of clinician and patient. And when the treatment goes well; that is, when we find a way to be with the patient adequately, the journey can become larger than the room itself in ways that can be unexpected but a delight when we become aware of them. Also like with my patients, thinking of this one life makes me realize both the power and the inadequacy of the theories and beliefs we are bound up in. These may be diagnostic, ethical, modal, or personal. Our theories and memes give us important ways to see and to understand, but can never fully encompass the real complexities of a life. As psychodynamic psychotherapy and psychoanalysis grows and fights and changes and struggles, I find it helpful to think of that: the model is never the person. And I will always be grateful to Olive for being one of the people whose life will forever remind me of that.

On a separate note, earlier I noted some of the changes taking place in the conversation between our profession and the broader society. In whatever setting we practice we have all probably encountered difficult questions about confidentiality and its meaning to ourselves, to our patients, and to our work. Pennsylvania’s recently passed Act 31 is only one such example. I hope you will consider joining us as we explore the question on how to think and how to act within the confines of this evolving world. Anton Hart, PhD will be our invited speaker on October 25, 2015 for PSPP’s Annual Fall Meeting. Dr. Hart is a Fellow of the American Psychoanalytic Association’s Board on Professional Standards, and author (in press) of *Beyond Oaths or Codes: Toward Relational Psychoanalytic Ethics*. The program will provide you with ethics CEs for those of you who need them to fulfill licensing requirements. I will be pleased to see you there.

Lastly, we have some changes coming to the PSPP board, and I would like to acknowledge the contributions of several members who are planning on moving on. First, Emily Loscalzo has been doing a great job organizing our successful brunch series but is planning on stepping down. We are also saying good-bye to Valerie Wilson who has been invaluable as our CE coordinator. Valerie has made it known that she is stopping in part for personal reasons, but also as her own way of protesting against the APA’s role in the use of government-sponsored torture. Natalie Petyk has been serving as Director at Large, and helping out with events and miscellaneous board issues. She will be stepping down to focus on personal and professional priorities; as will Shari Mann, who has been assisting Barbara Goldsmith as Mentorship Program Coordinator. On behalf of myself and of the board, I want to thank you all for your time and effort, and we wish you well in your future endeavors.

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## Around the Globe

### Good News for Psychoanalysis— From Philadelphia to São Paulo

*I could be wrong, but 2015 seems like a bad year for the  
“Freud is dead” crowd. Here are just three of the things making me hopeful.*



By Deborah Anna Luepnitz, PhD

**First:** The University of Pennsylvania announced that beginning this fall, it will offer an *undergraduate minor in psychoanalysis*—one of the first in the country. It will be housed in the anthropology department, with faculty from philosophy, psychiatry, literature and others. (Psychology declined). Congrats to Dr. Larry Blum of PCOP and Professor Greg Urban of anthropology for the brilliant persistence that made this a reality. (Oh, and *please* let me go back in time to sign up for this minor, so I can read Freud as a college student, instead of the rats-and-stats textbooks we had back then!)

**Second:** Insight For All (IFA)—our local project that connects analysts willing to work for free with homeless adults and children—turned 10 years old this spring. (IFA’s original motto was: “Iffa this project lasts, it will be great”). One year into our work, a group in NYC decided to copy us. They call their project “Connect and Change” and like IFA, they have patients who have barely missed a session in 5 or 6 years. Earlier this year, I learned that a third group—in Brattleboro, VT—having heard a lecture about IFA—organized its own multi-disciplinary clinical

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## ***Around the Globe..continued***

team to serve the homeless. Together, we have helped hundreds of people to love and work, and we agree that there is a unique satisfaction in listening to patients who have never been listened to before in life. These efforts also keep alive the spirit of Freud's original free clinics, which were so precious to him.

**Third:** Just when you thought the world had enough psychoanalytic organizations, a new one has been launched. The International Winnicott Association (IWA) held its first meeting in São Paulo, Brazil May 14-16. I was honored to be invited to speak to the group of roughly 200. The devotion to Winnicott and his ideas was palpable and vibrant. The organizers are psychoanalyst Elsa Oliveira Dias and her husband Zeljko Loparic, a philosopher. I enjoyed the papers that used Husserl and Heidegger to explore Winnicott's notions of *being*. Several papers emphasized the value of Winnicott—with his emphasis on “feeling real,” and the self as creative—as a hedge against an increasingly dehumanized world. Psychoanalysis as a counter-cultural force was raised over and again. The conference reflected some of this counter-cultural ethic by allowing speakers to talk for 30 minutes each. In contrast, the last time I spoke at a national meeting in the U.S., we each had 7 minutes to present an entire school of analytic thought. Someone in the audience said this was necessary to accommodate “generation ADHD.” Ouch! Is that how our younger colleagues want to be regarded? At the São Paulo conference, there also was no danger of “death-by-Powerpoint—” which was nice for Luddites like me. Unfortunately, there was no explicit mention of race, social class or gender in the presentations, which one can count on at conferences like Division 39, and even APsa these days. There we were talking for days about “the good enough mother” as though mothering could exist out of social context—and this with the *favellas* just miles away. (If you've ever seen films like *City of God* or *Pixote*, you know what I mean).

Alas, there are no perfect conferences or professional organizations. But there was something about IWA that was greatly appealing. Some of you attended the lecture by Robert Stolorow last year where he said: “Psychoanalysis is neither a medical specialty, nor a branch of psychology. It is *applied philosophy*.” Some of us, as we cringe at the overuse of medication and the reductionism of the DSM, do indeed feel that psychoanalysis is, in no small part, about being with patients as they seek to live an examined life. What does it mean to be embodied, to dream, to love and be loved, to live creatively as female and male?

***The next IWA conference will be in 2017 in Paris.***

***The complete works of Donald Winnicott—will be published for the first time ever—by Karnac this fall.***

## Interdisciplinary



By Hallie Kushner, PhD

### ***Returning to Interdisciplinaria***

In April I spent a few days in Boston at the biennial meeting of the Society for Psychological Anthropology. I hadn't been to this conference in six years, and some of my former colleagues in graduate school were clearly surprised to see me. “What are you doing now?” they asked. (“What are you doing here?” I heard.)

When I attended this conference in 2009, to present an early chapter of my dissertation, I was at a point of deep uncertainty in my clinical training. It was the spring before internship applications and I had no idea where I would be the following year. I think it's common for internship applicants to feel this way, but I had this additional reason for uncertainty: I was coming from a PhD program where THE hot conference was the Society for Psychological Anthropology. Certainly not a traditional clinical psychology program, though my practicum experiences had all been reassuringly normal. But it was a tense time—a gamble I had made five years before, to take a chance on the PhD program that felt like the best intellectual match, even if it meant giving up APA-accredited certainty, was about to pay off—or not.

Only a small number of my peers chose to do the additional coursework and training that made us eligible to pursue clinical psychology internships. We all got internships and we're all licensed now, most of us practicing psychotherapy or teaching within the field of psychology. But the majority of my peers from my department, if they have jobs, find them in anthropology or interdisciplinary departments. The majority of my peers in my program were not clinicians, so the forms of healing, care, and conceptualization of illness that are native to clinical psychology were not primary. It was a deeply weird experience, at times awful, at times amazing, to be socialized into such different ways of looking at mental health. To have an anthropologist in my dissertation writing group observe that something I was describing reminded her of a phenomenon in anthropological writing, where the best, most authentic incarnation of a ritual is always “the next village over” (this anecdote made it into my dissertation in the form of a footnote, my favorite footnote).

It seems that my fellows in former clinical uncertainty have been reflecting on their experiences, as well. The panel I joined this year was called “Critical in the Clinic: The Highs and Lows of Psychological Anthropology in Mental Health Practice.” There were a number of ways I could have contributed, but what I wanted to write about, somehow, was psychoanalytic theory. It eventually occurred to me that what I've done with the weirdness

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## **Interdisciplinary...continued**

of my interdisciplinary background has been to transform modes of skepticism and questioning into a clinically relevant paradigm. That is, I no longer stick out because I spent my PhD years hanging out with anthropologists—now I (and presumably, you who are reading) stick out for identifying as psychoanalytic in settings (like a hospital-based community mental health clinic) and contexts (clinical psychology programs in general) where this is no longer the norm. For me, psychoanalytic theory has given me new language to question what is usually unquestioned in daily clinical practice. My presentation argued that incorporating psychoanalytic theory into a clinical stance is a legible way to bring principles from psychological anthropology into a clinical setting.

I was anxious about returning to a conference that didn't feel like mine anymore, and to speak on a panel of psychological anthropologists when I never really felt like one, and certainly cannot claim the identity now. But virtually all of my close friends from graduate school were attending, some I hadn't seen since leaving Chicago. It was a compelling reason to risk being called out as an imposter—an imposter of either or both theories.

My fellow panelists spoke about the surreal and probably unethical surveillance tactics at a college counseling center; competing ethical imperatives between psychotherapy and research anthropology; trying to find an authentic “research” self when the “clinical” self is called upon instead; and using person-centered research methods to inform and be informed by clinical work. Our discussants were Suzanne Kirschner, a psychologist who has conducted ethnographic fieldwork in various kinds of clinical settings, and Kate Schechter, who recently published a book

about psychoanalysis in Chicago, *Illusions of a Future*. The discussants were generous in their critique, a particular relief to me because Schechter's book, which I had read, seemed far less hopeful than I felt. (To those who knew me in grad school, perhaps the strangest part of the panel was that I was the most optimistic speaker on it.)

Later that day, I attended a “Roundtable Discussion” called “Psychoanalysis and Psychological Anthropology in Conversation,” with invited speakers from the Boston analytic community. There was more crossover, formal and in sensibility, than we might expect. Members of each profession looked toward each other when something was missing in their familiar theory, or as one analyst put it, he looked toward culture to “decenter certainty.” Since the “discussion” part turned out to be a misnomer, I never got to find out more about what drew members of the audience there, but it was nice to hear a sense of abundance and growth in a psychoanalytic community.

Most of my trip was spent catching up with people and answering the question, “What are you doing now?” But this was THE question, almost always the first question, among a group of early career professionals at an academic conference. It meant “did you get a job?” and “was it tenure track?” and “are you working on a new project?” and “how is the book coming?” and, if the preceding questions are mostly no's, “are you okay?” These questions, cash bar, repeat.

On the first day, I kept expecting to see familiar faces from psychoanalytic conferences and workshops. Small differences in how names and titles are written stuck out to me. It was strange to feel how thoroughly my expectations had shifted for what I see, learn, and hear at a conference. I was decentered! It's a sensation I recommend, if only to feel the familiarity of returning home.



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## Rediscovering an Eighty-year-old Innovation

About fifteen years ago, I began bringing Shira, my Portuguese Water Dog, to the office, mostly so that she wouldn't be home alone all day. It soon became clear that she was exquisitely aware of the most subtle changes in the emotional temperature of the office. When patients were calm, she lay quietly next to me. When they were upset, she lay by them or licked their hands. And when there was a high degree of unexpressed conflict between spouses or partners, she paced. I thought I had stumbled on something unique until I remembered seeing photos of Freud in his office with Jofi, one of 2 red Chows he received as a gift when he was in his mid 70s. I am not aware of Freud having referred to Jofi as a therapy dog or writing about animal assisted therapy. It seems clear, however, that he was ahead of his time in this as in other things.

Today my office furnishings reflect the diversity of my practice: a doll house for the very youngest; Legos and a bean bag chair for school age children; an electric guitar and amplifier for adolescents and young adults; an inviting ultrasuede sofa and a Monet poster for older adults; and for everybody, my not quite 2-year-old Daschund mix, Sasha.

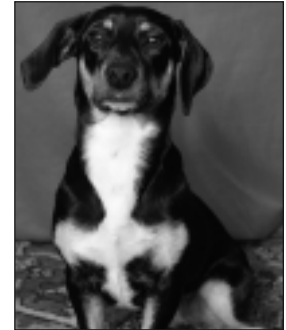
I chose Sasha from the shelter (although dog people would say that she chose me) partly with her future role as a therapy dog in mind. She is sociable and calm, and at 22 lbs. is large enough not to be frightened by an excited 5-year-old, yet compact enough to lie on the sofa next to an upset 14-year-old, or on the lap of a lonely 44-year old.

She is more than just a cuddle toy with a pulse, however. Many people are better able to tolerate the intense feelings that arise in therapy when Sasha is seated next to them. Sasha is especially helpful to my youngest patients: she gives them something to look forward to when they have an appointment, she offers the perfect metaphor for many childhood issues, she offers a level of unconditional positive regard about which a Rogerian might only dream.

I often talk with young patients about her as other therapists talk about dolls or puppets. For example, I may say, "Sometimes Sasha isn't sure if another dog will be friendly or not, so she goes up to them slowly." Or with a child who feels that there are too many parental demands: "Sasha sometimes doesn't feel like doing what I ask her to do." I rarely have to ask, "Do you ever feel that way?" Children, even as young as four, form such a strong identification with the little dog that they make that connection on their own. While teaching young children to relax and be aware of their



By Peter Goldenthal, PhD, ABPP



feelings, I often suggest that they practice their meditation and mindfulness in the office with Sasha. If she lies quietly next to them, or better yet falls asleep, they are quick to tell me that she is doing a good job meditating, and of course they are too.

Adolescents often talk about Sasha when they are unable to talk directly about their feelings and concerns. When the therapeutic conversation starts to become too intense, adolescents can talk about Sasha's behavior, about their relationships with their pets, or about their longing to have a pet of their own. It's not difficult to segue back to the issues at hand. People's responses to Sasha can reveal a great deal. Some patients notice immediately if Sasha is lying in a different spot or seems less energetic than usual; others are far less aware of her being, just as they are less aware of other humans.

Sasha is always tuned in to patients' emotions. Not long ago, I was talking with a young woman about a particularly painful relationship breakup. Sasha, who knows the young woman well, and usually cuddles up so closely to her that a piece of onion skin wouldn't slide between them, pawed at my leg, stared at me, vocalized, and gave a single bark, as if to say, "Peter, for goodness sake, can't you see that she is in distress? Do something!" By the end of the hour both the young woman and Sasha were feeling better and Sasha had returned to her usual spot on the sofa next to her friend.

On the rare occasion that Sasha is not in the office, patients are quick to notice and express disappointment. The youngest complain and ask for reassurance that she will be there next week. Stanley Coren, Laurel Braitman, and others have written about Freud's special relationship with Jofi, often based on Roy Grinker's recollections of his analysis in the early 1930s. According to these authors, Jofi stayed with Freud while he saw patients, typically resting quietly by the couch, but occasionally moving away when patients were especially anxious. It turns out that Sasha is continuing a long and important tradition begun in the 1930s in Vienna by a fluffy red colored Chow named Jofi.





By Burton N. Seitler, PhD

## The Need for and Creation of a Psychoanalytic Research Journal: The International Journal for the Advancement of Scientific Psychoanalytic Empirical Research (international J.A.S.P.E.R.).

I wish to announce that I am creating a new psychoanalytic journal. Yeah, right, just what we need, yet another psychoanalytic journal? As if we do not have enough already, what with the likes of Psychoanalytic Review, Psychoanalytic Quarterly, Psychoanalytic Dialogues, Psychoanalytic Inquiry, Psychoanalytic Psychologist, Psychoanalytic Perspectives, and on and on... However, this one will be different. This one does not currently exist, but absolutely needs to, because there is a disquieting void in the psychoanalytic enterprise that must be filled. The exigencies and realistic pressures that are being brought to bear on psychoanalysis by managed care, Big pHARMA, and sectors of our government are beginning to demand that we demonstrate the efficacy of our ideas and methods. And their pressure will only get worse.

The barbarians are at the gate. For far too long, Psychoanalysis has taken a veritable beating in the press, in other forms of media, and even in professional circles. More often than not, Psychoanalysis has been misunderstood, misrepresented, and mischaracterized. Moreover, it has been treated as a caricature of the projected fantasies of others.

The most damaging of the charges that have been leveled against Psychoanalysis have been the erroneous assertions that Psychoanalysis has no research upon which to base its claims, and that Psychoanalysis cannot be put to the test (that is, it does not meet the criteria of "falsification," proposed by Karl Popper). These assertions are patently untrue. There is no dearth of solid, methodologically sound psychoanalytic studies dating all the way back to Freud, himself, and added to by Jung, Rene Spitz, Anna Freud, Margaret Mahler, right up to Sylvia Brody, Henri Parens, Peter Fonagy, Beatrice Beebe as well as a host of others.

Sadly, so often have these specious statements been made that many analysts themselves have come to accept them as facts. However, they are not facts and they *need to be*—and what is more—*can be* refuted. It is regrettable that the public does not know this (any more than the New York Times with its anti- Psychoanalytic, pro-cognitive/behavioral leanings).

Frank Summers, outgoing President of Division 39, once stated that whoever determines the terms of the narrative controls the discourse. It is my belief that psychoanalysis and psychoanalysts need to be in control of our collective destinies. That is why I am creating J.A.S.P.E.R., the International Journal for the Advancement of Scientific Psychoanalytic Empirical Research.

This journal will not only be a valuable source of valid and reliable data, by providing a forum in which to make empirical observations, descriptions, and assessments of Psychoanalytic concepts and praxes, but it will also supply one roof under which such information can more easily be found. In addition, J.A.S.P.E.R.'s mission will be to integrate the theories and work of various Psychoanalytic schools of thought both here in this country and abroad, thus giving it a wider wingspan and international flavor and backing.

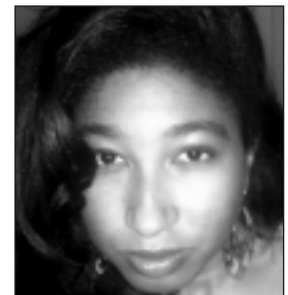
PSPP enjoys the status of being the second largest local section of Division 39 and has a long heritage of forward thinking and being on the cutting edge of psychoanalytic innovation. For these reasons, and more, I am especially proud of having been a member all these years and for the opportunity to share the launch of this much needed project with the PSPP community via *Currents*.

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## — From the Board —

### 2015 Graduate Student Brunch

On a warm and sunny Sunday on the third of May, graduate students, mentors, and the dynamically curious gathered at Dr. Barbara Goldsmith's home for the Annual Graduate Student Brunch. The brunch, typically held on the first Sunday in May, is a way for graduate students to get together with current PSPP members, mentors, and other psychodynamic clinicians in order to explore the opportunities that PSPP has to offer. This year's brunch was attended by students from Widener University, The University of Pennsylvania, Jefferson, and Chestnut Hill and it also marked the 10 year anniversary of the mentorship program!



By Ksera Dyette, MA, BCB

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## ***Student Brunch...continued***

After gathering for the traditional brunch bagels, chips and guacamole, delectable pastries and fresh fruit, everyone circled up in the living room to hear from PSPP representatives about the various opportunities available to students. Division 39 and the scholars program, which offers a number of scholarships every year to students who want to attend the Division 39 conference was highlighted as well as new programming available at the Institute for Relational Psychoanalysis of Philadelphia (IRPP). The Endowment Program, chaired by Jeanne Seitler, PsyD was also discussed and it includes endowment funds available for students who need grants for travel to conferences, funding for presentation materials, as well as dissertation or research projects that help further psychoanalytic/psychodynamic research and thought.

Ksera Dyette, current Graduate Student Representative and rising 5<sup>th</sup> year from Widener University who has now had her mentor for the past three years, stressed that students do not need to be members of PSPP in order to utilize the mentorship program. However, the benefits of membership previously highlighted are only a few of the wonderful reasons for students to consider being involved in PSPP. Dr. Shari Mann has graciously assisted with the mentorship program for the last year and recently handed the reigns over to Dr. Jeannine Cicco Barker, both graduates of Widener University's Clinical Psychology programme. Feedback was solicited from the students present regarding things that they want to see going on in PSPP as part of a new effort to expand student involvement starting in July 2015. This discussion quickly evolved into sharing podcasts and various electronic resources for furthering psychoanalytic/psychodynamic interests. These included podcasts such as Invisibilia, Psychoanalytic Books, and This American Life (selected broadcasts).

Dr. Goldsmith as always, was prepared to unload many goodies on students before they returned home, including the new mentorship mugs that now sport a bold PSPP design against a white background. Everything was perfectly prepared and satisfying, and Dr. Goldsmith's home was as warm and inviting as students have come to expect. Thank you to all the additional help from Shari Mann with the early preparations, and to those who represented PSPP, Division 39, and IRPP. Finally, a sincere thank you to all who attended. We hope to see you and some new faces next year!

## ***Mentorship Update:***

### **Reflections on the Mentorship Process**

**I**t is the 10<sup>th</sup> year since the inception of the PSPP Mentorship Program. Over 165 students, post docs and early career professionals have participated. The success of this program is based entirely on your generosity, as many PSPP members have volunteered as mentors every year for the past 10 years!



*By Shari B. Mann, PsyD,  
PSPP Mentorship  
Assistant Director*



As I pass on my role as the Assistant Director of the mentorship program to a fellow Widener alumnus and friend, Jeannine Cicco Barker, I want to thank the PSPP mentors and mentees for working with me!

Mentorship is an invaluable experience. When I began in the PsyD program at Widener in 2008, I thought the courses and site rotations would be what made my experience at school most meaningful. It was early into my education that I realized it was largely the professors who inspired me with their approaches and views. In my fourth and fifth year of the program, I had a supervisor who became like a mentor to me. From him, I learned about relational psychodynamic theory, and I incorporated it into my practice. I also talked with him about practical issues, like where to apply for a job, and what type of lifestyle I hoped to have after graduation. In my fifth year of the program, I formally developed a mentorship relationship with Dr. Goldsmith. Dr. Goldsmith helped me navigate the application process for post-doctoral programs, connect me with community members who could provide insight into the various programs, and weigh the pros and cons of the possibilities. My mentors encouraged me to participate in Division 39 and PSPP activities. From them, I continue to pursue opportunities that expand my knowledge and interest in psychodynamic work.

During my fifth year of the PsyD program, I began working with Dr. Goldsmith as PSPP's Mentorship Assistant Director. In this position, I work closely with Dr. Goldsmith to help match students with mentors. Our goal is to match each person with a mentor who can help navigate the natural questions that arise throughout one's graduate and early career life. When Dr. Goldsmith receives a mentorship request and questionnaire from a student, she reviews the questionnaire to discover the mentee's interests, location, and goals. Dr. Goldsmith will select a member of the PSPP community who may be a good fit. She then contacts that individual about mentorship. Once these mentorship matches are assigned, I keep a log of all matches and check in with the mentors and mentees intermittently about their progress and concerns.

We seem to be doing something right because most of the feedback we receive is very positive and includes many notes of gratitude. If for some reason the mentor match does not feel like a good fit then we will gladly make another match. We have witnessed awesome individual growth and connections being made.

It is my wish for others to become involved in the mentorship program and to discover how impactful mentorship relationships can be. It has been a privilege to work with you, the PSPP community, and to help you make these invaluable connections. I am happy to welcome Dr. Jeannine Cicco Barker as the new Assistant Mentorship Director.

## Spring 2015 Endowment Report



By Jeanne Seitler, PsyD

The following PSPP members applied for and received stipends from the David Ramirez Fund assisted by allocations from the General Endowment Fund to support attendance at the 2015 APA Div 39 Spring Meeting in San Francisco:

*Allyson Black-Foley,  
Maria Natalia Martinez Munoz  
Ari Pizer, Mili Thomas*

We were thrilled that two of our PSPP members, Ari Pizer and Maria Natalia Martinez Munoz were recognized by APA as Div 39 Graduate Student Scholars.

In addition, Ksera Dyette applied for and received an award from the Elizabeth Young Bruehl Fund to support her in presenting a poster at the American Psychoanalytic Association Conference this spring in New York City on her work, titled: "Understanding Institutionalized Children in a Developing Country: Exploration of Trauma and Attachment at an Orphanage in India".

This year we experienced "growing pains" in the Endowment Program in that we did not receive the amount of gifts we have in the past paired with the situation that the 2015 Division 39 conference was located in San Francisco, a city and trip that was too expensive for most of our student members to access. Our typical gift of \$500.00 was not enough to allow students to make the trip so we extended into the General fund again to meet the

mission of supporting students to attend the Div 39 Conference.

As stated last year, our website software does not allow members to assign their gifts to the various Endowment Funds. Gifts made through the website currently go directly into the General Endowment Fund. The way we have decided to handle this situation for the time being is to ask you to email the Endowment chair at [jseitler@gmail.com](mailto:jseitler@gmail.com) with the particulars of how you want your gift to be assigned once you have made the gift through the website. I will record your preference and relay your allocation information to the PSPP treasurer. The alternate method is to indicate your funding allocations directly on the Endowment Giving Form after printing it out from the website. Mail it with a check made out to PSPP to Jeanne Seitler at: **10 Garber Square Suite 5 Ridgewood, NJ, 07450.**

Late fall is the best time to present an application for consideration for Endowment gifts.

You will find the PSPP Endowment Application on the website as well as the Endowment Annual Gift Form when you are ready to make your 2015 gift.

Your gifts and interest help us continue to support our next and future generations of psychoanalytically minded members. I want to extend a **Huge Thanks** to our consistent annual Endowment supporters! And for those who have yet to give to the Endowment Program, no gift is too humble....

*Warmest regards,  
Jeanne Seitler, Psy.D.  
PSPP Endowment Chair*

## Membership Report

As of June 17, 2015, PSPP has 305 active members:

- 195 Full Members
- 40 Student Members
- 47 Early Career Members
- 10 Board Members
- 6 Associate Members
- 5 Retired Members
- 2 Administrator

We value everyone's participation in PSPP and hope that you find your membership both useful and rewarding!



By Sarah White, PsyD

*Please join us in extending a warm welcome to the following new members of PSPP:*

Allyson Black-Foley	Jennifer Leslie
Yang Chang	Scott Levson
Taylor DiGravina	Claire Pizer
Courtney Douds	Melanie Rychok
Adam Edmunds	Barbara Shapiro
Patricia Flaherty Fischette	Robert Staples
Alison Gerig	Kelsey Van Selous
Glenn Harper	Erin Volpe
Kristin Kopple	Chrysanthy Wallace
Jeffrey Krauss	Lia Wilson



By Howard Covitz

# Creative Expressions

## PEACE TO THE WORLD? OR THE WORLD IN PIECES

As I write, it was just yesterday, that Parens, Chapin and Malberg, a Pole, an American and a Central American, two psychoanalysts from different eras (and therefore different trainings) and a psychoanalytically oriented anthropologist, demonstrated on a PSPP Philadelphia stage what the anthropologist suggested (to paraphrase): when models in child rearing or developmental theory disagree, it may well be that if we collegially examine the similarities in their differences, we may well find that the differing models are all describing a still-to-be-found underbelly that joins them maybe even harmoniously. Perhaps, a brief history of Phila-analysis will situate the miraculous quality of the meeting that President Livney and his team put together. So, with thanks for yesterday, the following is intended as such a history.

### Ach du Lieber!

What happened to us? What of the sense of excitement that captured the minds of so many of the early psychoanalytic pioneers and their witnesses? Where gone the *philia*, the brotherly and collegial love that flowed in letters back and forth through the states of Central Europe. Indeed, it is difficult to imagine any other scientific endeavor catalyzing so much in so brief a time. Maybe the archaeology that was capturing the world's attention at just about the same time as the heyday of Psychoanalysis is a counterexample? Perhaps?

Note, for instance, how the title page of the dream-book proudly announced:

### **FLECTERE SI NEQUEO SUPEROS, ACHERONTA MOVEBO**

If we can't always bend the upper gods (of consciousness), then maybe, indeed, we may seek to move the lower gods (of the unconscious?) that dwell on the rivers that run through (humanity's) hell. It was just the next year in 1901 that Freud still quite exuberantly opened his exploration of *parapraxes* with lines from Faust:

### **Now fills the air so many a haunting shape**

### **That no one knows how best he may escape.**

Our psychoanalytic forebears felt they had their fingers on the frightening pulse of the Universe and the group traveled excitedly to meet each other. Those near Freud met weekly to fascinate about their latest discoveries. The cafes were abuzz with talk about each new foray into the Unconscious.

Together, they planned to map the Psyche, to chart the internal universe. Excitement, exuberance and a level of hopefulness saturated *the movement* that Freud captained through dangerous seas teeming with ferocious leviathans that were not often in harmony with Freud's chosen destination—a sexually based theory of neurosis. The enemy, in any case, was without. Within things were well; the world of psychoanalysis was unshakable.

Or, at least, so it seemed. By November 1907, Freud was responding to Adler's "doubts that psychoanalysis can be taught or learned" by emphasizing:

### **There should not be any doubt that the psychoanalytic method can be learned.**

### **It will be possible to learn once the arbitrariness of individual psychoanalysts is curbed by tested rules.**

So much for *freundlichkeit*—from Adler to Freud and *right back at him*, as today's kids are prone to say! By 1914, after the splits with Adler and the once beloved Jung, Freud was to begin his discussion of *the history of his psychoanalytic movement* by comparing it to a ship which is tossed about but does not sink—"Fluctuat nec mergitur." As he goes on to discuss Jung, however, positive spirits ebb and rancor flows from cited words of Goethe:

### **Mach es kurz! Am Jungsten Tag ist's nur ein Furz!**

### **Make it snappy! On the Day of Judgment, it's little else but a singular fart.**

It was during this time that Freud and others began to articulate their sense that resistance to their theories of psychoanalysis or *any lack of fealty to the movement* was motivated by resistance to its discoveries. Dissenters were akin to—if not identically the same as—neurotics. And with this, I would suggest, we have the ingredients of jingoistic politicizing, perhaps employed by *anthropos* since the times that correspond with or just following the age of the primal hordes, which Freud described in *Totem and Taboo*. In the political situation, binary splits of the group are putatively set in motion in order to prevent complete fragmentation and in order to protect the purity of the group's legacy. Marginalization of subgroups restores integrity with the expulsion or, at the very least, the disenfranchisement of the split-off group. Thereafter, the process iterates (like a fractal), eventually weakening the *inside* structure, until such a time that some reunification is necessary for survival in light of the strengthening outside forces. That this result obtained in the broad psychoanalytic community is well known.

What happened to us, indeed? We, who were the mappers of the individual and group minds—caught up like some Pirandelloesque characters in a play of our own design—found and often finding ourselves acting out the very dramas that we long sought to understand – fair to say – "to avoid."

While the battles in London and New York are well documented, Philadelphia, my base of operations for 40 years, was not exempt. In *the Beginning*, there were English, Maeder, Pearson and Biddle in this Garden South of New York. Soon after the first formal classes, however, Pearson and Biddle accused English and maybe Maeder of fraternizing with *the enemy*—or at least socializing with patients. There were rumors that English had been at parties where

analysands were in attendance and that Maeder didn't always see folk every day in analysis—or some such. Pearson and Biddle formed the Association, leaving the Society behind. Waelder and a few others *walked the line*, retaining memberships in both groups.

Years later, folk who wondered if even the Society weren't too rigid in discounting the purportedly heterodoxical innovations of the likes of Horney, Rosenfeld and Kardiner formed a branch of the Academy. This training institute – centered initially on the likes of Spurgeon English and Leon Saul who had been labeled as three-times-a-week analysts – managed to train, perhaps, four classes of candidates before it reverted to more of a study group. This period of time, it should be noted, from the 1950s through the early 1980s, was one in which it remained difficult for Osteopaths to be admitted to many Psychiatric residency programs and Osteopathic psychiatrists, Psychologists, Social Workers and Lay Folk, alike, were typically refused admission to the Society and to the Association – unless, I suppose, you were either God or Anna Freud.

In the 1950s, a time when these disenfranchised Others were deemed not *trainable* at any of these institutes, Theodore Reik and others formed the Psychoanalytic Studies Institute (PSI). By the 1970s, this Institute split into two others that themselves got along about as well as Cain and Abel, Isaac and Ishmael, Jacob and Esau and the lunatic children of Jacob (who would have crossed the eyes of most any inner city social worker plying their trade in one of Philadelphia's ghettos). Over the years, members of one group referred to the other's faculty as *half-baked* for not embracing certain new theories and from the other side folk accused their nemeses of being disconnected from their psychopathy. Psychologists gathered in the 1980s and formed PSPP, the local branch of Div 39, initially disallowing at least one non-psychologist from being included on their mailing lists, never mind allowing him to join in the festivities.

In interviews I carried out with members from each of these groups, what was most prominent was a pervasive antipathy and sense of being wounded by members of the other groups. A member of the Academy reported being accused publicly of not being able to distinguish psychotherapy from psychoanalysis. A member of the Association reported that he really didn't know anyone in the Society or any of the Lay Groups. Another, Ross Speck who died just days before the *freundlich* meeting that goads my writing, now, noted that his public interest in family therapy more or less signed his death notice in the traditional analytic community. One senior analyst after canceling our interview three times with less than 24h notice, indicated that nothing he said in the meeting he finally kept – which, I must say, was very little, indeed – could be reported. On a personal note, a medical analyst who was a neighbor of mine refused to speak to me for 10 years due to my non-medical training. I asked another analyst in the 1970s for supervision on a case in an area of his specialization; he suggested that there was a great need for tutors in local colleges and showed me the door.

Psychoanalysis, after landing in Philadelphia in 1938, has spawned more than six training institutes under the broad Freudian umbrella. The two institutes that were members of

the American joined recently with difficulty. One of the Lay institutes and the one associated with the Academy closed in the late 1990s. Our Division 39 Psychoanalytic-interest group remains more of an interest group than a training facility. One Lay group struggles on and a new relational institute has formed, separate from the other institutes. Each claimed to be the rightful heir to the Freudian legacy.

In brief, one might say, a screenplay is waiting to be written – maybe to be titled: *Analysts Acting Badly*. But, so much for history and so much by way of introduction – if not to the matters about which we fight – but to the fact that we do. Spurgeon English's wife – herself not an analyst – asked in a taped interview how this could be that analysts (e.g., her husband and Gerald Pearson) acted so contemptuously towards each other, considering that all these folk were analyzed “and should've known better.”

So, what happened to us, indeed, and how could it have happened and how can it continue to be happening, today? One hundred years of training analyses and our best-analyzed generals are still selected either for their capacities to successfully lead the troops into battle or in spite of their inclination to do so.

It seems reasonable to presume that the cultural transmission of values in the psychoanalytic community is – in large part – effected through the training and control analyses. It seems to be so, additionally, that among the artifacts of the training of psychoanalysts is either a greater propensity for schismatic behaviors and rancor than one finds in other professional disciplines or, at the very least and surprisingly, no less of such adversarialness. Furthermore, the long-time prevalent theories that relate to gender and childhood sexuality have held strongly that the resolution of incestuous and parricidal wishes precipitates the development of a sanguine Superego and the (Object) Relationists as strongly support the notion that their analyses foster intersubjectivity. How can we restrain, in light of the above, a suspiciousness of each constituent part of the training that brings candidates through the stages of development and eventually into positions of authority within psychoanalytic communities; assuredly, we must be suspicious of these theories. To repeat, if resolution of these dynamics were central to each analysis, including the training analysis, it would be reasonable to expect that the development of the capacities for triadic sanguine functioning would result in the form of a well-healed Psyche that would move us to choose our battles carefully and to embrace the rich multi-textured fabrics that represent our diversities. As Freud suggested in his *Varum Krieg?* correspondence with Einstein: love, pacifism and the recognition of similarities should serve as proof against the selfishness that moves *anthropos* to war.

It is expectable that different world-views will be invoked by differing psychoanalytic thinkers. For some, perhaps, the goal is an *uber-ich* that does not disturb sexual potency; for others, a superego that does not interfere with a general sense of agency and power; and for others, still – and I would include myself in this group – I prefer to see candidates, in particular, and patients, in general, terminating with a heightened capacity for intersubjective social functioning with others who are considered by them to be subjects in their own right. When this is absent, I fret a great deal in my private moments about the results of my work with that analysand. And when I wake up in a City, Country or Professional Community that knows but brief periods of peace, I do, indeed, fret a great deal about the cultural values that have been passed on from generation to generation.

*continued on page 14*

## *Creative Expressions...continued*

There are alternative explanations that may account for these ubiquitous internecine conflicts that have plagued the psychoanalytic community for a century, just as there may be alternative models that precipitate from differing thinkers' *weltanschauungen*. I interviewed, for many years, fellow analysts, asking for their impressions. Some cited the Narcissism of Small Differences, which doesn't yet explain for me why there might be less rancor and more collegiality in, say, Mathematics. If a product of psychoanalytic treatment is a capacity for living as a citizen in politics of mutual concern and interest, one might predict less civilized behavior among the *great unwashed-by-analysis* masses, such as Mathematicians or Theoretical Physicists. Others have commented that it was *just the nature of the beast*, referring presumably to ever-present *Thanatos* or *Destrudo*. My own analyst, Harold Feldman, was fond of saying that the occupational hazards for the psychoanalyst were narcissism and psychopathy. But why? Still others argued that the incestuous nature of psychoanalytic training and the training analyst system sows fertile ground for a religious attitude toward our inherited views. Maybe so, but if Psychoanalysis had been satisfied with

such facile responses, it would have stopped with Breuer's notion of a propensity toward hypnoid states rather than examining the underlying conflict/defense hysteria that Freud put forth in their *Studies on Hysteria* - and Psychoanalysis might never have been born, at all.

No. I remain caught up in my sense that the theories of psychoanalysis became and still become precociously and overly reified and particularized. Each of these groups stands firm in their belief that Capital-P Psychoanalysis is a proprietary model to be owned by one group or another. If our schismatic history in Philadelphia Psychoanalysis might speak poorly for the future of Pax Psychoanalytica or other joys, PSPP's Spring 2015 Parens/Chapin/Malberg meeting may, yet, act as counterpoise. People trained at the Association, the Society, PCOP, The Relational Institute, PSP, PSI and IPP were all sitting and listening and eating together - even some New Yorkers and Londoners came! - and no one died.

## **Web Resources**

Welcome to a new feature about websites, podcasts, web resources, and anything else web-related. These are sites that people have found helpful and enriching for their clinical work. We hope that people will continue to write in about their favorite websites that they think might be of value to others in our community.

Fran Martin and Corinne Masur, co-directors of The Parent Child Center in Center City would like to announce the launch of their new blog, Thoughtful Parenting. Please check us out at [www.thoughtfulparenting.org](http://www.thoughtfulparenting.org) AND like us on Facebook.

This American Life - Episode 544: Batman - Lulu tells the story of Daniel Kish, who's blind, but can navigate the world by clicking with his tongue. This gives him so much information about what's around him, he does all sorts of things most blind people don't. Most famously, he rides a bike. We learn why he was raised so differently from the way most blind kids are brought up. It is also about how expectations can shape a person's physical reality. <http://www.thisamericanlife.org/radio-archives/episode/544/batman?act=1#play>

New Books in Psychoanalysis - Audio interviews with various psychoanalytic authors. <http://newbooksinpsychoanalysis.com/list/>

New York Times Opinionator: The Patient I abandoned - a remarkable, and moving story about an abrupt ending with a child therapy case. By Steven Kuchuck, faculty member at the National Institute for the Psychotherapies, and the editor of "Clinical Implications of the Psychoanalyst's Life Experience: When the Personal Becomes Professional." <http://opinionator.blogs.nytimes.com/author/steven-kuchuck/>



Dr. Anton H. Hart, PhD

## **Save the Date: PSPP's 2015 Fall Meeting(ethics CE's):**

*The Ethics of Confidentiality, with invited  
speaker Anton Hart, PhD*

As most of you are by now aware, the PA Legislature's Act 31 has significantly amended the definition of the mandated reporter in ways that has the potential for impacting any psychologist or social worker at some point in their career. This legal measure does not stand alone, but is a reflection of changes in the relationships between mental health workers, their patients, and the general public, that has been going on for some time. Many of these changes lie along the critical fault line around which the meaning of confidentiality is understood and represented.

We are delighted to invite **Dr. Anton Hart**, Fellow of The American Psychoanalytic Association's Board on Professional Standards, to be the speaker for our Fall Program, to help us

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## Events...continued

think about the implications of the many ways and in the various settings in which the meaning of confidentiality has created tensions for mental health professionals. This conference will not limit itself to questions about Act 31, nor to any other single problem. Rather, the goal of our program will be to help us think about the question in the “ethical” sense. That is, to reflect on the questions and meanings raised by these tensions, in order to help us make decisions that keep our values in mind, balanced by social and potentially legal implications which can also arise.

**Anton H. Hart, PhD** is a Fellow, Training and Supervising Analyst and on the Faculty of the William Alanson White Institute in New York City, teaching and supervising in the (Division I) psychoanalytic training program as well as supervising in the Program in Intensive Psychoanalytic Psychotherapy and in the Eating Disorders, Compul-

sions and Addictions Service. He supervises clinical psychology doctoral students at Teachers College, Columbia University and at the Derner Institute of Adelphi University. He is a member of the Editorial Boards of the journals *Psychoanalytic Psychology* and *Contemporary Psychoanalysis*. He teaches *Relational Psychoanalysis* in the Department of Psychology at St. Luke's/Roosevelt Hospital (for which he was awarded *Teacher of The Year* in 2012). He has published papers on issues of mutuality, disruption and safety. He is writing a book to be published by Routledge, tentatively entitled, *Beyond Oaths or Codes: Toward Relational Psychoanalytic Ethics*. He served as Associate Co-producer for and was featured in the documentary film, “*Black Psychoanalysts Speak*.” His areas of clinical interest include detailed psychoanalytic listening, supervision-consultation, ethics, psychoanalytic work with minorities of all kinds and both individual and group consultation with college and university students and faculty. He is in full-time private practice in New York City.

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## Letter from the Editors

By Sarah White, PsyD and Ari Pizer, MA

I (Sarah) recently spoke to a class of doctoral psychology students about the importance of participating in professional organizations post-graduation. I represented PSPP, and two other speakers represented other professional associations. I walked back and forth in the front of the room as I enthusiastically spoke about PSPP, somewhat out of excitement, though primarily because I had a baby strapped to my back. I talked about people, not programs. I did, however, highlight that the programs are also good, *and* made much richer because of the *people*. I recalled my own past hesitancy with words such as “networking,” thinking such things were opportunistic and shallow. I entered the field because I find value in authentic being and relating, not schmoozing. My experience with PSPP, however, has dissolved my assumptions and stereotypes of participating in a professional organization. In this community, connecting with others professionally is just the thing I long for: authentic being and relating. I am hopeful that their authenticity is contagious. I want to be infused with the conversation, the listening, the way of paying attention, the way of opening up to the possible. I shared with the doctoral students that I have come to see psychoanalytic thought as a posture of curiosity. This edition of *Currents* only highlights this belief. Each piece contributes something new, something thoughtful. We are grateful for your contributions, and your patience in getting it to the press. You are what makes this so rich.

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Sarah



Ari



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