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ONE APsaA and the Future of Psychoanalysis

Harriet Wolfe

This issue of TAP has an open door on its cover and ONE APsaA has an open door at its core. Impasses from the past have been settled. The door is literally now open for us to focus on the profession of psychoanalysis and the inner life of people rather than the internal conflicts of APsaA.

The internal struggles we have endured in recent years (or decades) have not been idle ones. Many APsaA members have waged a battle for standards rooted in a commitment to the best possible quality in psychoanalytic education. Insofar as this traditional vision enabled a patina of elitism and exclusionary policies, opportunities for creative innovation and inclusive participation were limited. Both the bylaw change voted by a super-majority in January 2016 and progress with implementation of the Six Point Plan have put us in an improved position to successfully adapt and nourish psychoanalysis in a changing world.

This is a time of massive unrest in the world. Extreme positions are being taken for and against otherwise obvious opportunities to care for our fellow men and women. Psychoanalysis also faces significant external pressures in a world that features instant communication, instant gratification and rare insurance coverage for long-term treatment. But I am confident our microcosm of the social world is ready to continue its recent respectful dialog and use it as the foundation for strategic and successful professional action.

Change is hard. We have to mourn the loss of the familiar and open our personal doors to a creative vision of the future. Some have said that in the new APsaA “anything goes” in regard to psychoanalytic training. Nothing could be further from the truth. The notion that APsaA would not continue to stand for quality is a reflection of how hard a change in mindset can be. Our process of structural change will continue at least over the next year and will require continued focus, determination and fresh thought. I will summarize for you where we currently stand in our transition to ONE APsaA and hope to hear from you regularly with any questions or suggestions about the transition.

The Executive Council is engaged in a self-assessment and thoughtful revamping of APsaA’s governance structure. The Task Force on Governance and Structure continues to lead a productive discussion of the meaning of a director’s role and the best governance model for APsaA.

APsaA has nearly 100 committees devoted to the profession, e.g., psychoanalytic education and training; outreach through the arts, academe and all levels of public and mental health education; public advocacy; psychoanalytic psychotherapy; and psychoanalytic research and scholarship. Each is accountable to the Executive Council and the task of following the work of these committees is immense. They are organized into “departments” to promote integration and oversight of committee work, and several APsaA members have generously agreed to head these departments. They will report to the Executive Council regarding their departmental targets, progress and policy recommendations. They will also communicate with you about their departments’ missions and activities.

There are six departments up and running and a new Department of Psychoanalytic Education (DPE) in the making. Peter Rudnytsky heads the Department of Academic and Professional Affairs; Michael Donner heads the Department of Communications; Brenda Bauer and Herb Gross co-lead the Department of Public Advocacy; Bill Myerson heads the Department of Member Services and Programs; Ralph Beaumont heads the Psychotherapy Department; and Mark Solms heads the Science Department.

The Department of Psychoanalytic Education was authorized by Executive Council in June 2016. When the Board on Professional Standards (BOPS) sunsets in June 2017, the DPE will oversee psychoanalytic training in all its dimensions in the new APsaA.

Within the DPE all APsaA training programs will have the opportunity for consultative oversight, cross-fertilization and innovative problem-solving. There will be a head and associate head of the DPE who will have overlapping tenures to ensure continuity with the associate head becoming the department head after two years in the first role. The task force has recommended that one of the two positions be occupied by a child analyst. All interested APsaA members are urged to apply for these leadership positions. The process for submitting an application will be on the members’ section of the APsaA website: http://www.apsa.org/DPE-Information. I will appoint the DPE leaders in consultation with an Executive Council Subcommittee. Meanwhile, Erik Gann, chair of the DPE Task Force, and the task force members are working on the transition of consultative BOPS functions to the DPE, the creative introduction of new educational forums, and an inclusive welcoming to all members interested in psychoanalytic education to participate.

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APsaA standards of education beyond IPA baseline requirements will be a matter of local option; for example, local training programs (centers and institutes) will decide whether to require certification for TA appointment. New institute affiliations with APsaA will occur through an Institute Requirements and Review Committee of the Executive Council, pending bylaw approval in January 2017 and beginning when BOPS has sunsetting. External certification of individual analysts will be available on a voluntary basis through the American Board of Psychoanalysis (ABP) as will voluntary external oversight of institute/center training standards through the American Association of Psychoanalytic Education (AAPE) and external institute accreditation through the Accreditation Council for Psychoanalytic Education, Inc. (ACPEinc).

I will continue to update you on the progress that advances our profession and strengthens the governance of APsaA. What will make the biggest difference, however, is your involvement in defining what matters to patients, trainees and society from a psychoanalytic viewpoint. Your participation is the essential ingredient for our successful continued progress as ONE APsaA.

Your local representative will be invited to attend a retreat for executive councilors the last weekend in October. The purpose of the retreat is to continue the progress begun at the annual meeting in Chicago toward determining the best governance structure for APsaA. A crucial question is how to accomplish representation of all local groups and at the same time ensure effective and nimble governance. Please meet with your representatives before the retreat and let them know what you think will work best.

It is an exciting time. The door has opened for ONE APsaA. We have the chance to imagine and achieve a bright future for psychoanalysis!
Introduction

Michael Slevin and Beverly J. Stoute
Co-Editors

“Conversations on Psychoanalysis and Race,” a three-part special section of The American Psychoanalyst (TAP), lives in the interaction between the intrapsychic and the social—as does, we believe, psychoanalysis. The American Psychoanalytic Association is evolving in such a way as to engage, from the solid base of our psychoanalytic expertise, more fully with social issues. But as a theory, as a clinical practice and as an institution, psychoanalysis has failed to meet the challenges of race and racism. There are too few black analysts, too few black patients, too little psychoanalytic understanding of black communities and black patients. Little attention has been paid to issues of race in the analyses of white patients. The co-editors share a conviction that a psychoanalytic understanding of and engagement with racism can help our patients, can help our professional organization, and can help our society. As editors, we have been driven by that conviction as, over the course of a year, we developed this special section. We have felt compelled to understand, individually and through our organization, the complex reality of race in America. In this journey, we have been helped and guided by colleagues—our authors—offering us the inestimable gift of their years-long efforts to understand race, psychoanalysis and America. We hope this section will, in a small way, help bend the arc of history toward justice as part of a long-overdue discussion.

Michael Slevin

As a child, the black-white divide was pervasive in my native city of Washington, D.C. I lived in all-white suburbs. The Negro maids, in the language of the times, my mother employed came by bus from the city. The city, though it had black and white residents, was profoundly segregated. Yet, in this post-World War II Southern town, it was also a time of forward-driven, progressive optimism. There was the Warren Court. It ruled to end public school, separate-but-equal education in 1954. My local private swimming pool had a heated debate, but voted to desegregate. Glen Echo Amusement Park, at the end of the then trolley line, was closed to Negroes. But there were demonstrations and it opened its gates. John Henry Hiser’s movie theater in downtown Bethesda was segregated; but he was forced to either desegregate or sell: He sold. Those were days of conviction and certainty and clarity.

Washington was also the seat of the Federal Government. President Truman by executive order in 1948 had barred racial discrimination in the Armed Forces. A fierce battle was fought in the United States Senate in 1957 as the first civil rights legislation since Reconstruction to pass and become law was debated. Our local newspapers kept us informed of the march forward: Rosa Parks and the Montgomery bus boycott, 1955; college student lunch counter sit-ins, Greensboro, North Carolina, 1960; Martin Luther King, Jr., was in the news. And my father was a newspaper reporter. In my mind’s eye I see a black and white photograph of the New York Herald Tribune office in the National Press Building where all the reporters but Maggie Higgins were male, all were white, sitting in the sweltering Washington heat, before air conditioning, in white shirts with rolled-up sleeves, covering the story.

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African-American Boys and Adolescents under the Shadow of Slavery’s Legacy

Kirkland C. Vaughans

Twenty years ago I first delivered my talk on the topic of the intergenerational transmission of trauma among African-Americans since slavery for the Interpersonal track at the NYU Postdoctoral Psychoanalytic Program. Over the years, the body of theoretical and clinical literature on this topic has grown tremendously. Black novelists also have highlighted it, most notably Toni Morrison in Beloved.

Although my focus on generational trauma in this article will be limited to black boys, in no way do I suggest that only they, and not girls too, are the victims of the generational trauma of their families or society. It is necessary to understand that while racism of individual, cultural and institutional types impacts blacks in general, it also manifests in gender specific ways.

From my clinical and research work, I have arrived at the theoretical position that the unresolved generational trauma among African-Americans, and black boys in particular, is a function of an unmourned original collective, historical trauma, as well as the episodic, persistent, terroristic, and oppressive social assault targeting the black community at later periods in American history. In addition to their actual threat to life and limb, these later, and contemporary, experiences constitute an unconscious agitation or re-awakening of unmetabolized earlier trauma, generating a sense of dis-ease and a breeding ground for a number of dissociated responses to ward off an impending sense of doom, loss, humiliation, failure and a disconnect from society. Therefore, the redemption blacks seek cannot be offered through individual psychotherapy or psychoanalysis alone but must be obtained through a communal effort of liberating our colonized minds of cultural introjects.

[It is] crucial... for our community to explore ingrained racism and bigotry as a prerequisite... in the treatment of blacks and other minorities. Should the psychoanalytic community dare such a transformation, it would result in the simultaneous psychic liberation of both black boys and the psychoanalytic establishment.

It is the generative power of collective cultural consciousness, as witnessed during the Civil Rights Movement of the 1960s and the Black Power Movement of the 1970s, that holds significant therapeutic potential and has been reawakened in the current Black Lives Matter Movement. Let me be very clear on this point: It is not that psychoanalysis as a therapeutic instrument would prove ineffective in pursuing such a goal, it is that the psychoanalytic community lacks the will, the commitment and the interest to do so. Historically, it has failed to recognize its obligations to social justice, particularly where blacks are concerned. Abram Kardiner and Lionel Ovesey’s (1951) early and clumsy effort to explore the “Negro Problem” is a classic testimony to the crucial need for our community to explore ingrained racism and bigotry as a pedagogical and clinical prerequisite to engagement in the treatment of blacks and other minorities. Should the psychoanalytic community dare such a transformation, it would result in the simultaneous psychic liberation of both black boys and the psychoanalytic establishment.

First I will contextualize how black boys are socially portrayed or not portrayed in society. When national magazines highlight the plight of American boys on their covers, black boys are conspicuously absent from the cover picture, as well as the cover story; further, their unique challenges are not addressed in many of the current bestseller books on the struggles of boys in general. The present plight of African-American boys

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Over the years I have learned that the photos of African-American women on the walls of my office have become an integral part of who I am perceived to be by my patients. Some of the photos are of elderly former sharecroppers, poor women straightening their own or another’s hair with hot combs, some are of nomadic women carrying vessels on their hips or heads.

My patients told me the photos have served as a kind of bridge to spaces in our work that are safe for them to wonder about me as their analyst. Additionally, patients have offered thoughts about what each photo represents to them based on their own backgrounds. It is through the use of me and my photos that we begin to formulate previously unarticulated psychodynamics and historical narratives.

Some have also said they notice aspects of me reflected in the photos during silent reveries in their sessions. Sometimes during the initial interviews patients ask me direct questions about the photos and share their associations along with their thoughts on why they selected me to begin treatment. The freedom to explore their perceptions of me in my office during the early stages of our work has proven to be very important to the treatment process. Some patients, while making note of the fact that I practice in their neighborhood will wonder aloud if I live nearby. Others will ask me about my own ethnic origin within the African-American diaspora.

Shared encounters like these can quickly lead to transference and countertransference processes centered on mutually recognized experiences. These shared encounters offer opportunities for exploration of the patient’s introduction of recent life events that on the surface do not appear to be related to what has gone before, but can lead to the resurfacing of losses attached to their mourning process.

The patient’s musings about the possibilities of their analyst’s daily life can trigger some shared relational links to media-driven experiences of fear-inducing events that appear to be typical in the everyday lives of those who live and work in our community. Loss-grief, shame-embarrassment, and fear of repetition become shared in complex ways between patient and analyst as the patient tells the analyst who she is and where she came from. Many find the initial “taking of the developmental history” traumatic.

Impact of Lost Family History

It is not uncommon for the patient to starkly inform the analyst that she does not know anything about her grandparents, for example. Some patients struggle to describe the feelings associated with paternal or maternal absences. War, migration, social upheavals, economic distress and other forces have a tremendous impact on the personal histories of many of my patients. In most cases, they identify racial discrimination, caste and class-driven violence, along with poverty, as the cultural forces responsible for the major disruptions in their genealogy.

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Education at APsaA: *Da Capo, Rico*

Luba Kessler, *Issues in Psychoanalytic Education Editor*

This is a moment rich in renewable potential—hence the title of this column: *Da Capo, Rico* (“From the Top, Richly”). I have been asked to serve as the editor of the new section on Issues in Psychoanalytic Education of *The American Psychoanalyst (TAP)*. This is my introduction. The editorial hope is that many others, similarly enthusiastic about the promise of the new era of education within APsaA, will provide their contributions on the subject.

Is the Enthusiasm Justified?

My own response is: Yes, it very much is. After a full century of developing psychoanalytic thought and praxis we have reached a point of well-earned confidence in possibilities of reflection, integration and renewal.

The moment is also marked by the creation of the new Department of Psychoanalytic Education at APsaA to serve its educational mission. It represents a structural punctuation of the need and the readiness for creative re-envisioning of the multifaceted internal dimensions of psychoanalysis and of its interdisciplinary extensions.

Critical Overview: A Personal Perspective

This column is meant to start a conversation. I will take my own psychoanalytic training as a point of departure. It took place within the classical and ego psychological traditions, followed by postgraduate curiosity about and explorations of other dimensions of psychoanalytic and applied thought.

This immersion provided a window into psychoanalytic controversies, stimulating my observations and critical inquiry into their nature and content. What follows are historical reflections made from that subjective vantage point. You are invited to make your own contributions and comments by contacting me at lkmd@optonline.net.

The second psychoanalytic half-century was marked by the challenge of confronting what within the Association was experienced as renegade psychoanalytic movements. From the start, the climate of psychoanalysis as a new science exploring unconscious forces was one of deep concern with the counterforces of resistance. Its early climate combined burgeoning inventiveness on one hand, with concerted vigilance on the other, lest the essential tenets of psychoanalysis be undermined by the ever threatening resistance to them. This meant that the developing psychoanalytic thought needed to hew closely to its founder’s maxims (though it did not inhibit Freud’s own theoretical creativity). Nevertheless, remarkably fertile imagination marked the work of other psychoanalytic pioneers as well. Some of them remained within the accepted fold, others created works which only now are earning a second look and renewed consideration.

The trauma of World War II’s displacements and discontinuities created new fissures in the movement as the émigré psychoanalysts were consolidating their ascendancy in America. They brought with them from Europe the cachet of the old world psychoanalytic authority. A strain of certainty and orthodoxy in the educational system was taking root with renewed fervor to oppose theoretical departures. Such theoretical variants were considered “deviant” by the training institutes of the Association, and only with time took on a somewhat less ominous moniker of being “alternate.”

Training of nonmedical psychoanalysts was another territorial battlefront. It took an eventual lawsuit and dwindling training institute enrollments for APsaA to become more inclusive. Many talented mental health professionals had been denied admittance. Resolute in their pursuit of psychoanalytic teachings, many flocked to the unofficial, “off the books,” underground seminars and supervision with established training psychoanalysts. While defending the purity of its standards against the suspect alternate theories and practices, American psychoanalysis was arguably depriving itself of enriching challenges and was closing its own mind. The fertile metapsychological and clinical inventiveness of early psychoanalytic pioneers often shrank into formulaic and dogmatic iterations.

Where Are We Now?

The present realities are very different. We are emerging from an exclusionary climate and leaving behind its inhospitable conditions. APsaA has been opening up its membership through the recognition of substantive equivalency of psychoanalytic training of individuals at independent institutes. Inquiry, review and debates are superseding the

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traditions of sheer legislating of training standards and their regulation. We are poised to increase the vigor and rigor of psychoanalytic education by refining, claiming and extending the essential richness of psychoanalysis.

The so-called alternate schools have been finding their way into the scientific programs, literature and training institute curricula of APsA and APsA affiliated institutes. The British object relations schools have been enjoying mushrooming popularity, generating much interest and finding much receptivity for their clinical concepts. French psychoanalytic tradition, which has kept alive le Sexuel, is bringing its frisson back into psychoanalysis at the Association. The school of self psychology has alerted us to the existence of the self as an organizing structure of the mind in its negotiations of lived adaptations. The decades old insights of attachment theory and infant research have been finding renewed opportunities for study, psychoanalytic theory building and enthusiastic clinical application.

Extensions and Applications
All of this opens up the channels for interconnectivity, enlivening and extending our scientific and practical discourse. Some of the outlying fields of psychoanalysis can expect to be recognized as important applications and instructive variations of psychoanalytic thought, and not its mere appendages.

Among them, child psychoanalysis has been struggling to find legitimacy within psychoanalysis, beyond providing the obligatory scaffolding for delivering the requisite developmental framework in training programs. It can step out of its segregated subspecialty, fully enjoining its developmental and clinical insights with the rest of psychoanalytic knowledge and expertise.

Psychotherapy, too, awaits serious examination of its conceptual standing within psychoanalysis. The old abhorrence of it as a diluted psychoanalytic product has given way to recognizing a considerable appetite for it in the mental health community, and therefore a source of professional sustenance to our training programs. Now many psychoanalytic institutes provide psychotherapy training programs. This work can be a source for inquiry into the relationship between psychoanalysis and psychotherapy, with the aim of defining with greater resolution our theoretical body of knowledge by conceptual accountability for each.

The incursion of modern technology into human subjectivity and relatedness is creating new virtual frontiers of expanding psychic realities. Personal boundaries and cultural coordinates are stretched, and ethical givens challenged. This poses new questions for psychoanalytic reflections and accommodations.

Interdisciplinary Inquiry and Exchanges
The field of so-called applied psychoanalysis has developed its own exciting and informative tradition of inquiry. Many older contributions seemed to be exuberantly thrilling discoveries and opportunities for affirmation of the omnipresence of psychoanalytic insights in the arts and social sciences. As such, their scientific scope was limited. However, the “applied” inquiries have created richly informed methodologies for observation of the links between observable phenomenological and formal qualities with the embedded psychic expressiveness. Such studies sharpen the psychoanalytic acumen. In turn, they give greater authority to applied psychoanalytic propositions. True interdisciplinary enrichment takes place.

The newly ascendant fields of embodied cognition, linguistics, philosophy of mind, cognitive and affective neurosciences offer their own contributions to and questions for psychoanalysis. There is a turn to an abandoned interest in the body as the psychic matrix. The new field of neuropsychoanalysis is making bold inroads into the territory of psychoanalytic propositions themselves, even resurrecting Freudian metapsychology, long presumed dead. The interdisciplinary exchange tests and articulates the essential tenets of psychoanalysis. Despite the existential anxiety generated by such forays, they are opportunities to define and affirm our psychoanalytic identity.

Further Educational Applications and Professional Extensions
As psychoanalysts working in our respective mental health professions, we are conduits for providing a measure of psychoanalytic education to the trainees, students and colleagues we encounter. Some of us have specific teaching responsibilities. Those positions call us to the task of clearly articulating the singular value, cogency and applicability of psychoanalytic propositions within the respective disciplines. The old days of bestowing psychoanalytic wisdom are gone. In order to matter in the departments of psychology, social work or psychiatry, we need to build bridges by translating psychoanalysis into the knowledge fields of those mental health disciplines.

Integration
Psychoanalytic insights and conceptualizations have led to creating unparalleled methodologies to explore the human psyche and its role in negotiating the biological imperatives of organic life along with those of the cultural surround. They are products of a century of reflections, clinical practice, research, theory building and categorizing. It is a rich mix, which can lead and has led to concerns of pluralistic lack of coherence, or else to efforts to try to stave it off by means of delimiting standardization.

Our present alternative to either choice is to find the common denominators for our existing concepts, categories and methodologies. In other words, our next educational challenge is the one of integration, with our institutes in the vanguard. In place of struggles between traditional psychoanalytic standards

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Free Association: Is It Still Relevant?
Joseph Schachter

Freud's formulation of free association seems to have been derived from Francis Galton's previous discovery of associations. Lewis Aron (1996) believes that "Freud was eager to substitute something for hypnotic suggestion that was more his own, and the very specific form that Freud's psychotherapy was to take was highly distinct and reflected his own personal complex synthesis." Conceived by Freud in 1892, free association is one of the most long-lived aspects of traditional psychoanalytic treatment, while receiving less critical attention than other recognized facets of psychoanalytic treatment. For the period 1920-2016, PEP lists 828 papers about countertransference, 1227 papers about transference, and 380 papers about transference. Numerous aspects of psychoanalytic treatment have been thoughtfully discussed and modified substantially, some even dramatically over time, but the concept of free association remains virtually unquestioned and unchanged since its origin.

Unable to deeply hypnotize Miss Lucy R of the Studies in Hysteria, Freud abandoned hypnosis and carried out the treatment with the patient in a more or less ordinary state of mind. The patient was told to lie back, close her eyes and concentrate uncritically on the thoughts and images that arose. When the patient could not answer a question, "I [Freud] placed my hand on the patient's forehead or took her hand between my hands and said, 'You will think of it under the pressure of my hand. At the moment at which I relax my pressure you will see something in front of you or something will come into your head. Catch hold of it.'"

Note in this initial conception it was not the patient's spontaneous verbalizations that were utilized, but rather, the patient was asked to respond to a question. Further, the patient was interacting not with a neutral analyst, but with a magical, powerful figure who had presented her with a suggestion, reminiscent of the hypnotic treatment which Freud had been utilizing; the required response arrived after Freud removed his touch.

Thus, the origin of free association was the analyst adopting an omniscient role and using suggestion to enable the patient to provide the "correct" answer. Only later, when Freud became concerned about the negative impact of the analyst's use of suggestion upon the evaluation of the psychoanalytic profession, did he radically revise his conception, proposing that the patient's free associations might be considered to be produced independently of the analyst's thoughts and feelings.

By 1925, however, Freud returned to his initial conception with the recognition that the patient's productions were actually not produced completely independently of the analyst's behavior and feeling by an enhanced statement:

"We must, however, bear in mind that free association is not really free."
—Freud

Leopold Bellak (1961) noted, "The analytic concept of free association was originally closely related to the early topological model. In its simplest form, it posited that repression of traumatic events is the cause of neurosis. It was in this context that the 'basic rule' was substituted for hypnosis as a superior tool for filling in childhood amnesia."

However, in the 1950s and 1960s the conception of the patient's free associations was carried to an extreme. Analysts were considered to be so neutral and anonymous that they were thought to be interchangeable. Switching a patient

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from one analyst to another was not acknowledged as a disruption of treatment. The analytic process was thought to go on just as it would have if the transfer to another analyst had not taken place. Recent substantial empirical data demonstrates, however, that each psychoanalytic dyad is unique, though changing over time. The implication is if one analyst is replaced by another, this new analytic dyad would be different and unique, and the course of treatment would be substantially modified.

Valuable for Revelations
Leo Rangell (1987) believed, “Free associations also reveal and refer directly to the etiologic traumatata of life.” Ernst Kris (1996) declares, “For me, the central point in psychoanalysis is the commitment to the free association method.” Christopher Bollas (2003) considered that “through the chain of ideas revealed in free association, deeply meaningful and often conflicted thoughts will be revealed.”

More recently, Axel Hoffer (2006) agreed, maintaining “the pillars of psychoanalysis remain the analysis of resistance, transference and counter-transference by the use of the free association method.” He added, “Enhancing their freedom to associate remains, in my opinion, the best we have to offer them as they decide for themselves how much they can and want to change.” Basically, he concurred with Rangell’s (1968) earlier conception that psychoanalytic treatment takes place in the mind of the patient—not in the interaction between patient and analyst.

Cautions and Criticisms
Several analysts had earlier delineated criticisms of and problems with free association. Anna Freud (1936) had asserted that even if this ideal [of free association] was realized, it would not represent an advance, for after all it would simply mean the conjuring up again of the now obsolete situation of hypnosis, with its one-sided concentration on the part of the physician upon the id. Otto Fenichel (1945) observed, “There are individuals (obsessional neurotics) who never learn to apply the basic rule.” Gregory Zilboorg’s (1952) early conclusion was “It becomes quite clear how little we know of the processes and laws of free association.” Sounding a cautious note about assessing free association, Rudolph M. Loewenstein (1963) questioned, “if it is possible at all for a patient to free associate, really, in the sense of telling everything that occurs to him. When the question is couched in these terms, an answer is not easy to find.” Loewenstein observed, “As the process of analysis unfolds, we do not expect the analysand to remain continuously in a condition of calm self-observation.”

A chronological review continues, beginning with Donald P. Spence (1982) who asserted “the associations of a patient have no one-to-one correspondence with his memories and dreams, much less with his unconscious thoughts.” Further, if the patient “is truly free and in his reporting, he cannot be understood; if he is understood, he is not freely reporting.” Seymour Fisher and Roger P. Greenberg (1985) conclude “… free associations cannot be considered entirely free. The verbal conditioning studies indicate that patient response may be strongly influenced by the values and expectations of the analyst.” Robert R. Holt (1989) concluded: “The analyst steers and shapes what the patient reports in his or her mislabeled free associations.”

“The analyst,” Gill (1994) agrees, “inevitably influences the patient’s flow of associations by everything he or she says and does.” He adds, “The very existence of the analytic situation makes the analyst a participant in the patient’s associations.” Clearly, the patient’s free associations are never free either of the analytic situation or of the person of the analyst no matter how “neutral” the analyst strives to be.

“If the analyst feels that material has been withheld, rather than attempting to ferret it out, as is unfortunately often done, he or she should analyze the resistance to expressing it.”

“Free association is still one of the sacred cows of the psychoanalytic tradition…”
—Irwin Hoffman

1. Denial of the patient’s agency. The assumption is that what “comes to mind” is not “chosen” so much as it surfaces as an unbidden thought. However, the patient’s thoughts might emerge as a function of the patient actively thinking them. Further, if several thoughts come to mind simultaneously, only by choosing will it be possible to speak at all.

2. Denial of the analyst’s interpersonal influence. The relatively silent analyst deprives the patient of an object relationship, a deprivation that was designed to induce regression and, with it, affective states associated specifically with object-related frustration and loss.

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**Ralph Fishkin**

The first time I ran for the office of secretary, I wrote that it was a time of great challenge, but also a time of great opportunity for the Association. I am now seeking a third term in order to complete the work that I, as a member of the Executive Committee, have done to fulfill that opportunity by taking the initiative to bring about a “live and let live” solution to our longstanding difficulties. That work we have done together, embodied in the complex and evolving Six Point Plan, now has a concrete timetable for implementation.

One part of the plan that I worked on as co-chair of the IRRC and member of the Bylaws Work Groups, the proposed IRRC Bylaw, was brought before the Executive Council this past June for discussion and evolved. The IRRC Amendment will be sent to you, the members, for your vote in January.

We will need to do additional work to develop the proposed Department for Psychoanalytic Education (DPE), and to be thoughtful before making changes in APsaA governance. I favor a step-by-step approach rather than an omnibus bylaw amendment, because this will, in the long run, enhance the probability that the members will comprehend the proposed changes, and as an understanding electorate, will adopt the bylaws. We need to proceed with the recognition that in a few instances, relationships between local societies and institutes may be problematic.

The Executive Council and the Executive Committee will need to work together to help affected societies resolve long-standing difficulties democratically and inclusively. Members have been waiting for this forward step. Help me to make it happen.

We now have an opportunity to begin a new approach to improving psychoanalytic education as we replace the BOPS with the new DPE under the overall authority of the Executive Council. The certification requirement will be dropped from our bylaws, will be externally administered, and will be optional for those institutes that choose to continue to use that credential for their internal purposes. The Council will approve new APsaA Training Standards for membership, using the IPA standards as guidelines, permitting, under the protection of APsaA’s Regional Association status, a flexible approach to high quality education that fits local needs. This will help us attract new candidates. Additional institutes will be invited to apply to become approved institutes. APsaA education will become welcoming, innovative and collegial.

During my two terms as APsaA secretary and a member of the Executive Committee, I have kept my pledge conscientiously to review all ballots, proxies, letters of instruction and other election materials and procedures. As a result, I am proud to say that we have avoided needless costly mistakes and errors in following the bylaws and as a result, our last three elections, which incorporated the electronic balloting that others and I have long advocated, ran smoothly.

If you reelect me, I will continue to work within the Executive Committee to foster a collaborative relationship between the committee and the Executive Council. I will continue to prepare and circulate the Minutes of the Executive Committee, the Executive Council, the Members Meetings and the MRRC in an accurate, transparent, and timely fashion. I have responded to members’ complaints about deficiencies of our email lists, and have advocated for the planned improvements.

I seek your vote for reelection to the office of secretary. I have the experience and the leadership skills needed to make APsaA the best organization it can be for you, the members. I pledge to continue to work for the advancement of the Association and ask that by giving me your vote, you endorse my ideas for looking toward APsaA’s future.

Ralph Fishkin

reports no ethics, malpractice, or licensing board findings.

**Frederic Levine**

Like many members of the Association, I have closely observed the performance of Dr. Ralph Fishkin, secretary of the Association, during the present turbulent and critical years for all of us, and for psychoanalysis in America. I have been consistently impressed by his excellent judgment, judicious conduct of the office (one that does not achieve the public visibility of the other office-holders) and valuable, often behind-the-scenes input and effectiveness during the several transitions that are currently in process. I believe that in this office, previous ones, and in numerous positions of leadership in the Philadelphia Center for Psychoanalysis, Dr. Fishkin has made very important contributions to our psychoanalytic organizations. He has, for many years, been a central figure in stabilizing our organizations and in facilitating their ability to serve all of us.

I have therefore decided to vote for Dr. Fishkin to continue in office, and I urge all others to do so as well. I am honored to have been asked to submit my name in candidacy for the office for the purpose of providing Dr. Fishkin with the bylaws-required opposition so that he can stand for reelection. Please vote for Dr. Fishkin to continue in the office of secretary of the Association.

Frederic Levine

reports no ethics, malpractice, or licensing board findings.
I am seeking your support for a third term as treasurer of our Association.

When I asked for your vote for this office three years ago, I committed myself to leading by a core set of values: transparent communication, a businesslike approach to the management of our Association, the growth of our local centers/institutes/societies, and the active involvement of the entire membership. I have kept that commitment by acting in a deliberate and open way to promote dependable governance in which the process is always as important as the goals. As a result, I have been able to work with everyone, even during these contentious times. We have important work left to do and I believe I can help.

APsaA is in the midst of taking steps that barely seemed possible when I first began serving as treasurer five years ago. We are now in the midst of implementing the Six Point Plan. The Six Point Plan builds on a consensus that the Association should increase local autonomy and externalize regulation. The plan makes the use of certification and of institute site visits an option, to be determined locally. The plan creates a Department of Psychoanalytic Education to nurture educational innovation. The establishment of the Department of Psychoanalytic Education was overwhelmingly approved by both the Executive Council and BOPS at the June 2016 meeting.

The development and implementation of the Six Point Plan has been a major part of my work over the last three years. Working together with the other leaders of the Association, I have been immersed in the plan’s development and now its careful implementation. The fruits of that work could be seen at the June 2016 meeting where the bylaw amendment to establish an Institute Review Committee to transfer authority for vetting new institutes to the Executive Council, was endorsed with resounding support from both Executive Council and BOPS. The proposed bylaw will be sent to the membership in November 2016 for their vote with the results announced at the January 2017 meeting.

An important step in moving forward was the passage of the recent bylaw amendment establishing the authority of the Executive Council by a more than a two-thirds majority vote. The passage of this bylaw amendment supported the process of repair and our becoming One APsaA, governed by a single Board of Directors that oversees both the membership and the educational aspects of the Association.

As treasurer, I will continue to ensure that we have the necessary financial and organizational resources available to implement the planned changes, while also safeguarding that the outstanding work of our staff and member-staffed committees continues without disruption. I have also been involved in a number of other initiatives which are progressing well:

• With the help of the other members of the Executive Council’s Advisory Budget Committee and by adding a budget appeals process, the annual development of the Association’s budget is more open and involves more voices.
• With the help of APsaA’s professional staff, the annual budget is a model for collaboration within the Association.
• APsaA’s Association of Center/Institute/Society Administrators is growing significantly and taking on a more active role.
• The Membership Committee, which I chair, is creating an overall marketing plan for membership recruitment and retention that will be the first cohesive marketing plan in APsaA’s history.
• The Sigourney Award Trust, on which I serve as a co-trustee, has developed a broader more inclusive vision and is significantly increasing its global presence.
• During my term as treasurer, the Investment Committee has implemented the Executive Council’s directive to diversify our investments and our investments are doing well.
• APsaA is cooperating with the Board of PEP-Web as they continue to add new products and increase revenues.
• The Association is actively supporting JAPA’s efforts as it successfully increases both readership and revenues.

I have strongly supported all of these businesslike endeavors and the Association is benefitting substantially from them.

My established commitment to fairness and transparency, in tandem with my years of experience as treasurer and as a member of the Executive Committee, will allow me to work effectively for you as we continue to transform our Association into One APsaA. I am seeking a third term as treasurer so that I may continue my efforts on your behalf and so I can see the Six Point Plan through to a successful conclusion.

The changes that are occurring will open up exciting new possibilities for us as members of APsaA and as psychoanalysts. I hope that you will give me the opportunity to keep working for you and for the future of psychoanalysis.

We must work together to succeed.
Phoebe A. Cirio

I wish to serve as councilor-at-large for the next four years because it will allow me to participate in the tremendous changes coming to APsaA. I foresee the Executive Council, and the role of councilor, being developed and reformed to become fully realized itself as the directors and Board of Directors of APsaA.

I graduated in 2014, and I have been involved in APsaA programs and governance since January 2006 when as a first-year candidate I attended my first APsaA, and Affiliate Council meeting. In the decade since, I have served in numerous roles within the now-named Candidate Council, including paper prize chair, program chair, president-elect, and now, president of the Candidate Council.

I have, since fall of 2015, been a member of the Task Force on Governance and Structure. Through my role on the task force I have come to believe that the Executive Council and councilors will need to develop into their emerging role as the policy-making Board of Directors of this organization. I want to be involved in that process of development, which I think will stretch the current Council members to fulfill all of the functions that APsaA needs from its board. Realizing this goal will require that we establish an atmosphere of mutual trust within Council, and between Council and the president and officers of APsaA, and I feel prepared to work to establish that kind of relationship.

The stronger this organization is, the better able it will be to effectively advocate for enlightened policies throughout the United States. We need to strengthen and develop the governing and executive functions of the Executive Council. This will enable APsaA, a national organization, to represent the interests of psychoanalysts and those served by psychoanalysis in the media, to heighten public awareness of the good psychoanalysis does, and to the federal government.

I believe that APsaA needs to continue to meet the needs of candidates, who represent the future of psychoanalysis, by providing high quality psychoanalytic education through the affiliated institutes. I believe that in addition to fostering the development of candidates and analysts, we need to focus our attention and efforts on the world around us. We should play a defining role in shaping mental health policy, supporting education and training of mental health practitioners, and to advocating for quality mental health services for the public.

If elected as councilor-at-large I will work to develop the Executive Council to meet the needs of APsaA for the future.

Jane S. Hall

APsaA, once an association focused on exclusion, has become an inclusive group of dedicated psychoanalytic clinicians and researchers who are keen on keeping our profession vibrant. My membership has allowed me to join colleagues in furthering psychoanalysis, this vitally important contribution to the world. High standards are necessary and must be used to encourage and to inspire.

The Contemporary Freudian Society, my alma mater, provided me with a classical, orthodox education. After graduating I broadened my studies, attending ongoing seminars with Martin Bergmann, Roy Schafer, Margaret Mahler and others. While at CFS I graduated from Gertrude and Reuben Blank’s three-year program in psychoanalytic psychotherapy. In 1979, after their retirement, I was a founder of NYSPP, modeled on their ideas. Psychoanalytic psychotherapy is an indispensable form of treatment and not a stepchild of psychoanalysis proper. Strengthening the ego and interpreting defense are among the crucial skills, necessary to connecting with all kinds of people. Most of all I learned that listening to my patients’ stories with respect and benevolent curiosity was key to a successful practice.

In 1993 I became a TA at CFS (a component society of IPA) and in 2001 created and was director of their first psychotherapy program. As CFS president from 2002-2005, I was instrumental in changing the TA selection process. I am currently on the faculty of three NY institutes.

All of the above inspired me to write two books: Deepening the Treatment and Roadblocks on the Journey of Psychotherapy.

At APsaA I launched the Practice Building Today Standing Committee and the Discussion Group: Deepening the Treatment, where I have met wonderful people. Six APsaA institutes have invited me for discussions. I have chaired three IPA panels and represented APsaA as editor of the international e-journal: Psychoanalysis.today.

My goals include: Supporting a candidate (colleague-in-learning) representative on the Executive Council; encouraging study and change of the method of TA selection; institute choice with the DPE available for consultation; a very active speakers’ bureau for outreach to high schools, colleges and graduate schools. Making psychoanalytic therapies understood and available to the public is crucial.

If elected CAL, I will be available to all members and candidates, welcoming ideas and concerns and will do my best to serve on the Executive Council by fostering cooperation, respect and genuine open mindedness for the benefit of APsaA’s continued growth and prosperity.

Jane S. Hall

reports no ethics, malpractice, or licensing board findings.
APsA ELECTIONS: COUNCILOR-AT-LARGE

Judith Logue

I am honored to be nominated for councilor-at-large. I have been devoted to APsA for 16 years through committee memberships: Department of Psychotherapy, Task Force on Undergraduate Education, Psychoanalytic Psychotherapy Education, Psychotherapist Associates, and Status of Women and Girls. As co-chair of the annual Business of Practice Workshop, leadership and collaboration skills inside and outside APsA were required. Presenting at the 2014 winter meeting and organizing a 2015 program added operations and programming knowledge.

APsA is a wonderful opportunity for my participation in psychoanalysis. Another highly valued benefit is the intelligent, enlightened colleague friends, who apply—in the community and world—the psychoanalytic perspective I strongly believe in. Finally, APsA has been an avenue for advocacy of health care and privacy legislation, which I strongly support.

In 2000, APsA officers and committee chairs warmly welcomed me as a colleague. My membership on the American Psychological Association Division 39 (Psychoanalysis) Board, and in national organizations, including the American Association for Psychoanalysis in Clinical Social Work and the National Association for the Advancement of Psychoanalysis, offered liaison opportunities with mutual advantage.

My professional experience includes 46 years in independent practice, a doctoral degree, teaching and supervision of psychiatric residents and graduate students; membership on journal editorial boards (now TAP), boards of psychoanalytic institutes, societies and organizations; publications and presentations for national psychoanalytic, psychological, forensic, professional coaching and aviation association meetings and symposiums. Currently, the focus of my writing and presentations is gender and the sexualities. Additionally, as a captain in the Air Force Civil Air Patrol, I teach cadets character development, leadership and aerospace education.

Because my education/training began in mid-1960s, 50 years of work in clinics, hospitals and medical schools have made me well aware of cultural and professional changes. Having lived through more than a few painful institute splits and reorganizations, I understand the complex APsA governance controversies and lawsuits.

Looking forward, I think APsA's future requires research, the maintenance of a democratic and functional Executive Council (Board of Directors) with authority, and review of our TA system. My hope is for psychoanalytic theory and practice that integrate our research, and knowledge from neuroscience and other disciplines. I believe we can maintain wisdom, our souls and the best of our classical tradition—and stay relevant at the same time.

As a training, supervising and faculty psychoanalyst from a nonmedical analytic institute, I have a strong commitment to high standards with wisdom and relevance. The councilor-at-large position would allow me to continue work toward the enhancement and improvement of our organization and profession.

Kerry Kelly Novick

This is an exciting and important time at APsA. We are in the midst of a sea change, with opportunities for revitalizing our organization’s role in our profession and our society. I have been part of this effort, from working years ago to expand our membership criteria to my current intensive involvement as a member of both the Task Force on Governance and Structure and the Bylaws Committee. I am committed to finding a good plan that members can engage with to meet our needs from practice to fellowship to education and professional development to research, outreach and more.

Within Council, I am a member of the Committee on Council, which has played an increasing role in improving Council’s functioning. I have successfully proposed the formation of Council committees on the budgeting process and administrative liaison. I have long administrative experience at all levels of organizations, including serving as president of the Association for Child Psychoanalysis and on numerous non-profit boards.

I am committed to fuller integration of child analysis in our field. I served as chair of APsA’s Committee on Child and Adolescent Psychoanalysis (2005-2008). Currently, as Chair of the IPA’s COCAP, I have been part of the international development of the new IPA integrated child/adult training track. This position gives me the opportunity to bring a broad perspective to my work in APsA, and to consider APsA’s relationship with the international world of psychoanalysis.

As an active member of a number of psychoanalytic societies within and outside APsA and as faculty at numerous institutions around the country, I appreciate the varied perspectives and cultures of those different psychoanalytic communities and enjoy linking different groups. My scientific efforts (over 100 published papers and 4 books, translated into several languages) round out my qualifications to make a contribution on Council.

I am most grateful for your confidence in electing me to my current term as councilor-at-large. It has offered opportunities to contribute to APsA, new relationships and broader perspectives. It has also been an incomparable learning experience. I now seek your vote for re-election to continue to advance the challenging tasks before us. APsA will surely continue to evolve, and I hope to be able to pass on to our future colleagues a more effective, flexible, democratic, responsive, and sustaining organization that they will cherish and value, as APsA plays a critical role in strengthening our profession, our own communities, and all that we have to offer.

I welcome your questions and ideas at kerrynovick@gmail.com.

APsA,

Judith Logue reports no ethics, malpractice, or licensing board findings.

Kerry Kelly Novick

APsA,

Kerry Kelly Novick reports no ethics, malpractice, or licensing board findings.
Welcome to APsaA Connects
Brian Canty and Wylie Tene

On September 12, APsaA will be launching a new online and email-based community platform called “APsaA Connects.” This new system will replace the 20-year-old APsaA listservs with upgraded technology and several improved features to enhance overall communications between members, and within the many committees and work groups.

“For two decades, our members have made important connections with each other through our listservs, sharing information and resources, discussing the future of psychoanalysis, coming together in celebration and in other times to grieve world events,” said Harriet Wolfe, president of APsaA. “But our listservs have also had many limitations and for years we have needed to change to better technology. I hope APsaA members will be as excited as I am with this greatly improved means of email communication. It is an invaluable member benefit.”

With APsaA Connects members can now:

• Receive the news and information that is most relevant to them by subscribing to (or unsubscribing from) any online community. Members can manage their subscriptions and accounts directly. There will be no more need to contact the National Office to manage subscriptions or to update or change their email address.

• Control the amount of emails they receive by choosing to get emails in real time or set it up to receive email once-a-day/week in a “daily digest” format that compiles all the discussions from one community into one easy-to-view email.

• Post directly from their personal email account without having to sign in or choose to post from the http://connect.apsa.org/

• Review an archive of all the messages in their online communities to keep better track of conversations.

• Format messages so they are easier to read. No more hard-to-read plain text emails.

• Easily share documents, photos and web-links.

• Control privacy settings allowing members to moderate what information they share with other members.

• Reply to all in a conversation or choose to send a direct response to the sender. This will be very beneficial for referrals.

To kick off APsaA Connects, the National Office staff has created several online and email communities based primarily on our previous listserv lists. These include a members’ news and announcements community, and communities for members to discuss psychoanalytic education, APsaA elections, governance concerns, insurance, reimbursement and privacy issues, and, of course, a place for seeking referrals and other resources.

Please visit the members section at http://www.apsa.org/ or go to connect.apsa.org to log in to your account (use your APsaA membership login and password) to set up your profile and email settings. There are also easy to follow instructions at http://www.apsa.org/ in the members section. If you have any issues logging in or accessing your account, please contact Brian Canty at bcanty@apsa.org or at 212-752-0450, ext. 17 in the National Office.

APsaA Connects will be an evolving internet community. Your feedback and suggestions on how we can improve your online experience over the coming months will be greatly appreciated. Please contact us at the National Office at 212-752-0450.

Education at APsaA: Da Capo, Rico
Continued from page 9

and growing curricular pluralism in training future analysts, the educational effort needs to aim at conceptual reconciliation of the enduring traditions with novel critical inquiry. One hundred years from Freud’s ingenious theoretical inventiveness, the amassed clinical, theoretical, applied and research data are ripe for the rigorous work of integration.

Integration is the exciting educational project for the present psychoanalytic century.

Our Professional Community

We are a professional organization of members who are deeply dedicated to psychoanalytic thought and practice. This abiding dedication finds its most animated spirit in training and educating the next generations of psychoanalysts. The passionate organizational struggles were never over “upholding standards” of education, but rather about how to deliver them best.

This is a new day to affirm what psychoanalysis is and what it can do. We need to be boldly engaged in our internal and interdisciplinary conversations as the bedrock of ongoing professional education and development. If you are interested in contributing a column, please contact me at lkmd@optonline.net.

So, yes, once again: From the top, richly.

Brian Canty is manager of APsaA Computer Information Services.
Wylie Tene is director of APsaA Public Affairs.
2017 National Meeting Highlights

January 18–22

Christine C. Kieffer

Our 2017 National Meeting in New York City is a particularly compelling one. This year we will have two outstanding speakers who will be giving plenaries: Salman Akhtar will focus upon the many dimensions of “Curiosity,” which, I suspect, has piqued your interest already. Our immediate past-president, Mark Smaller, will give the second plenary, which he has titled, “Have We Changed? Psychoanalytic Education, Treatment, and Diversity in a Changing World.”

We are honored to be able to bring Julia Kristeva to APsaA for the Special Symposium this year. Kristeva will examine the reasons for the particular attraction of young adults to apocalyptic violence. This program will be discussed by Rosemary Balsam and I will chair. Don’t miss a rare opportunity to hear an internationally recognized analyst and philosopher speak at our meeting about her latest ideas and about a topic of crucial significance for our times.

This year we will have five outstanding large panels and I urge you to put all of them on the must-see part of your calendar. Adele Tutter has organized a panel that examines “Disillusionment” in which distinguished analysts will consider the loss of illusions and the mourning process that it entails. There also will be a panel, organized by Judy Kantrowitz, on “Patients’ Illness: How They Affect Analysts and the Analytic Work.” A third panel offered in January will be one organized by Lucy LaFarge and Rick Zimmer on, “Multiple Models in Clinical Work.” This program will examine the ways in which models come together and may collide—and how they impact the working analyst. One question the third panel will take up: “Can and Should Models Be Integrated?” We are grateful to Jennifer Stuart for organizing an exceptionally scholarly panel on “How Freud is Taught.” Several outstanding teachers will be discussing some of the intricacies, delights and challenges of examining our founder’s seminal texts. The panel on child/adolescent psychoanalysis, submitted by Leon Hoffman, will focus upon, “Emotion Regulation and Developmental Trauma.”

We are delighted that the newly appointed head of APsaA’s Science Department, Mark Solms, with assistance from Charles Fischer, will be formulating a series of research based sessions at the 2017 National Meeting. This programming will be an excellent way to stay abreast of the latest research in our field and we urge you to attend.

We know that you are also anticipating the many fine discussion groups, symposia, two-day clinical workshops, as well as the latest University Forum and Meet-the-Author offerings and other events. There will be more information about this in my next column.

Meet you under the clock.

Christine C. Kieffer, Ph.D., ABPP, is the chair of the Program Committee for APsaA.

New Active Members

105th Annual Meeting of Members
Palmer House Hilton, Chicago

Benjamin C. Addleson, Ph.D.
Johanna Arenaza, Psy.D.
Arthur S. Blank, M.D.
Holly M. Blatman, M.D.
Karen A. Block, M.S.W.
Clare N. Buntrock, Ph.D.
Kirsten Butterfield, Psy.D.
Lucinda Di Domenico, M.D.
Nicole Dintenfass, Ph.D.
Judith Eckman-Jadow, Ph.D.
Matthew Elgart, Ph.D., D.M.A.
Susan Fine, Psy.D.
Giselle Galdi, Ph.D.
Joann Gerardi, Ph.D.
Robin Steier Goldberg, Ph.D.

Nancy Goldman, LCSW
Elizabeth Hegeman, Ph.D.
Douglas H. Ingram, M.D.
Zev William Edward Labins, M.D.
Tal Lee, Psy.D.
Adam D. Libow, M.D.
Arthur A. Lynch, Ph.D.
Anne F. Malavé, Ph.D.
Julie Jarett Marcuse, Ph.D.
Darlene W. Millman, M.D.
Michele A. Muñoz, Ph.D.
Jacqueline A. Neilson, Ph.D.
Pamela Netzel, M.D.
Neelima Pania, M.D.
Alma Catherine Phibbs, M.S.W.

Donald Rahe, Ph.D.
Mario Rendon, M.D.
Babak Roshanai-Moghaddam, M.D.
Jeffrey Rubin, M.D.
Avgi Saketopoulou, Psy.D.
Alan Schwartz, M.D.
Eric Singer, Ph.D.
Chester Smith, M.Ed.
Sarah Sternaklar, Ph.D.
Victoria Todd, MSSA
Jennifer Unterberg, Ph.D.
John Waide, Ph.D., LCSW
Ken Winarick, Ph.D.
Yukari Yanagino, Ph.D., LCSW-R
Mi Yu, M.D., Ph.D.
The Shared Creative Realm of Psychoanalysis and the Arts

J. David Miller

Applying psychoanalysis to the arts in the spirit of Freud’s classic essay on Leonardo risks a slide toward “wild analysis.” Freud’s interpretive powers were limited by having to rely on his own associations, without any of Leonardo’s. A more persuasive approach, when it is possible, augments the viewer’s associations with those of the artist. Ideally, these include a description of his or her creative process, providing a window on the psychological realm that the arts and analysis share, the process of sublimation.

Sublimation is the basis for all creative efforts, including clinical analysis, as Hans Loewald argues convincingly. Like Freud, he explains that instead of locking the drives into symptoms or defensive structures, sublimation lets them emerge fully in a new form with a “higher aim.” It is not compromise formation, but transformation. Rejecting Freud’s idea that only geniuses (and mostly men) can sublimate, Loewald considers it available to anyone. The higher aim may be for one’s work to hang in the Louvre, or to be affixed to grandma’s “fridge.” Since sublimation underlies both art and analysis, study of the creative process in either field can inform the other. I will illustrate this mutuality through two 20th century painters, Henri Matisse and the Italian master, Giorgio Morandi, and then through several brief clinical vignettes.

Matisse’s Shift

In his Notes of a Painter, Matisse describes the subjective experience that led to a drastic change in his art at the time of World War I. Museum of Modern Art curators call it Matisse’s “Radical Invention,” but they do not explain why he abandoned his earlier style, which he shared with other post-Impressionist and Fauve painters. This style detached brushwork and color from depiction, as a way to evoke not the ephemera of the visual world, but internal experience. Matisse writes of capturing his subjective states through vivid color, sinuous line and a sensuality that makes his pre-World War I art enormously popular. A famous example of this period, The Dance, at the Museum of Modern Art, is striking for its electric orange and blue, and its figures’ contagious vitality.

Still evoking his inner world, Matisse abruptly changed his style in late 1913 when France began its plunge into catastrophic war. The Great War was traumatic for him: Germans occupied his hometown, his mother’s whereabouts were unknown, and his brother and artist friends were in foxholes at the front. His attempts to enlist were rejected three times due to his age. In his guilt and shame, he declared, “A man not at the front is good for nothing.” Early in this period, he painted a nude woman with sensuous curves, but entirely in shades of gray. He also painted a window whose shutters frame a view of solid black. When he did use color, it was muted and pale. And he suppressed the sensuous curves in a stark, near abstract geometry.

J. David Miller, M.D., is a training and supervising analyst in Washington, D.C. He has written extensively about psychoanalysis and art.

It is creative apperception more than anything else that makes the individual feel that life is worth living.
—D.W. Winnicott, Playing and Reality, 1971

Matisse, Dancers, 1908
We can better understand this shift in Matisse’s art by reading his own account of it from an analytic perspective: He says that with his country suffering mass carnage, he needed to reconcile his pull toward sensual pleasure with what he considered his moral duty to deny himself such pleasure. In terms that suggest ego psychology, he describes how his art evoked this conflict symbolically and how he tried to forge its elements into what he calls a new “synthesis,” not unlike a compromise formation.

He produced his masterpiece of this period, *Bathers by a River*, only after laboring over it for several years. It is a parable of sin and retribution arrayed across a tableau of four female figures. The first disrobes, the second wades in, the third reaches toward a serpent, suggesting moral descent, and the last stands blank-faced and immobile, seemingly bound. With its black arcs and vertical bands starkly abstract and its paint handling of the figures tenderly sensual, this work fully embodies both sides of Matisse’s conflict. Going beyond mere compromise formation, it epitomizes the higher aim that defines sublimation.

Viewers regularly seat themselves on a bench in front of this work, taking the time to absorb its beauty. Matisse says he knew a painting was complete, that he had achieved his synthesis, when it gave him an elated sense of calm, what he calls sérénité. For the rest of his life, he found in his best works a source of serenity, and he often referred to making art as his “cure.”

**Morandi the Monk**

Like the sudden change in Matisse’s style, there is an aspect to Morandi’s career that his biographers do not fully explain: Despite his enjoyment of many friendships, he was so consistently alone in his studio that he came to be called “Morandi the monk.” One biographer claims his reclusive image was a sham meant to conceal his ties with the Fascists, but elsewhere subverts this argument, noting he felt miserable unless he was painting. Morandi’s creative process is more obscure than Matisse’s, since he was extremely guarded. His letters and other documents show nothing of his inner life. We do know he lived in a cramped apartment shared with his mother and three unmarried sisters, and he had no romantic relationships. He clearly had issues, but whatever they were, it appears that Morandi spent almost all his time painting because for him, as for Matisse, it was a source of solace. Perhaps it was his only one, considering he said, “I am afraid of words, that is why I paint.”

Unlike Matisse, who was not afraid of words, Morandi speaks of his inner life solely through his art. To understand his creative process, we need to rely on what his art says to us, on our associations to it, much as Freud did with Leonardo. Continued on page 20
Shared Creative Realm

Continued from page 19

Fortunately, we also have the associations of art scholars who respond to Morandi’s work with a remarkable uniformity. They find that his still lifes of humble objects, bottles, vases and cans, variously arranged on a table top, suggest characters on stage in a play. One Italian art historian related to me that when she was a little girl, her father, a wealthy businessman who owned many Morandi paintings, often made up stories for her using the still life objects to stand for his human characters. This idea leads me to associate further. Morandi’s subtly changing arrangements recall Loewald’s idea of analysis as a play, enacted by the self and object representations of the patient and the analyst. His painted objects, through “whom” and with “whom,” he speaks, may enact a similar therapeutic play.

The parallels to analysis suggest Morandi may have preferred solitude because only by painting could he connect with himself, and through his art, with others. For him, like Matisse, it may well have been his cure.

To illustrate this idea, the tall, large-spouted pitcher that recurs in his art could represent Morandi’s father, an accountant who fought his becoming an artist. It looms impressively in early images, but later is pushed back and obscured by other objects; finally, it appears in many different “scenes” with the lip of its spout seeming to “kiss” the edge of a graceful urn. [See Still Life below] Morandi’s art also suggests analysis in its emotional resonance. It evokes tension, ambiguity, a sense of mystery and, amid much repetition, startling surprises. The parallels to analysis suggest Morandi may have preferred solitude because only by painting could he connect with himself, and through his art, with others.

For him, as for Matisse, it may well have been his cure.

While Matisse describes in words the interior life reflected in his art, for many artists, such data is neither available nor reliable. Nonetheless, as with Morandi, we can explore the artist’s creative process if, besides speculating about symbolism, we take a cue from our clinical work and focus on the emotional impact of the art on us and on other spectators. We can study all the arts this way, not just painting. In music, for example, a recent Beethoven study confirms he always worked on two symphonies simultaneously, one which arouses aggression, like the Fifth, and another which induces a sense of calm, like the Sixth or Pastoral. Like Matisse’s balance of his sensual urges with moral constraint, Beethoven’s paired projects may reflect a need to balance defiance with moderation, to reconcile the Dionysian and the Apollonian, with the listener’s response mirroring the composer’s.

Creativity in the Consulting Room

Just as studying the interface of the arts and analysis can inform art scholarship, it also can enhance our work in the consulting room. A first step is to recall that clinical analysis, like the arts, is a creative process based on sublimation; the pleasure we derive from our work is, in a sense, comparable to that of artists like Matisse and Morandi. This idea makes real the potential for our patients also to find joy through creative activity. As a result, any material that touches on creative interests will impact the clinician as especially meaningful, which the analysand will not fail to notice. In our patients’ efforts to be understood by us, no aspect of their inner lives is more important than their drive to create.

In my experience, there have been many examples of this phenomenon. Here are a few:

• A former dancer, stifled by her marriage, dreams she is near some dancers, but feels herself an outsider; however, when she declares she belongs with them, they welcome her warmly. She soon divorces, renews her career as a dancer, and finds it to be a sustaining source of joy.

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A college student just out of rehab, tells me: “I’m not an addict. My problem is that nobody listens when I tell them I love doing ‘improv’ and ‘writing sketch’ and I want to do it full time.” The energy between us changes as I listen to him describe his joy in creative play. I feel alert to its significance and he must sense that, because he suddenly looks like a different person, his face transforming from dull and downcast to brightly engaged.

A young lawyer tells me his wife resents the time he spends on photography. Showing me some of his photos, he explains that his complicated but harmonious images of deeply meaningful things going to ruin make him feel at peace with his own mortality. He can see it as part of an all-encompassing harmony. He is sure his wife will never understand, but my “getting it” leads him to try explaining it to her. It is clear that, as for Matisse and Morandi, his art brings him profound solace and a way to connect with others.

To think of analysis and art sharing the common ground of sublimation has additional value for clinical work, helping us to understand it as a creative process; it provides a model for the analytic pair’s co-creation of Loewald’s so-called good analytic hour, whose often uncanny effects we can understand as aesthetic pleasure.

And to consider analysis a form of creativity also gives us a framework to describe how the analytic couple, engaging with each other over time, transform their relationship and themselves. A further benefit of the parallel between analysis and artistic creativity is that it can help explain analysis to non-clinicians: Matisse’s synthesis of conflicting drives or Morandi’s symbolic reordering of his object relations illustrate ephemeral aspects of analysis fixed in time and its abstract concepts in tangible form.

Finally, the art/analysis parallel may help us do better as clinicians by giving us a basis for holding our work in mind not only as the application of well-learned principles and techniques but also as a process that calls for the unstudied spontaneity of the artist. From an analytic perspective, it is important not only to work and to love but also to play.

Winnicott’s transitional space in which the mother and baby co-create a new person is no less crucial for further development after infancy and throughout the course of life.
Educational Standards: A New Era of Informed Choice

Dwarakanath G. Rao and Dionne R. Powell

In Chicago this past June, in an exceptional show of determination, focus and cooperation, Council and the Board on Professional Standards approved the final steps to full implementation of the Six Point Plan. In the coming months, the plan will be presented to the membership in the form of bylaw amendments. The changes are intended to provide solutions for longstanding strife in APSaA with regard to educational standards.

Important among the changes will be the sun setting of the Board on Professional Standards in June 2017. This momentous event, along with externalization of certification, has the potential to end the conflict between membership interests and the setting of standards. Non-regulatory functions will be in the newly created Department of Psychoanalytic Education (DPE), and regulatory functions in the American Association for Psychoanalytic Education (AAPE).

The DPE will be a committee of the corporation—a department with several sections and subcommittees, which will attend to the non-regulatory educational needs of APSaA institutes. Committee members will include APSaA members with an interest in psychoanalytic education. The DPE will promote the exchange of information among institutes, provide forums for pedagogical matters and continue the non-regulatory work of the Board on Professional Standards, including consultations upon request.

AAPE is a fully operational, non-profit standards body whose purpose is to provide external oversight in matters of psychoanalytic education for institutes that choose to follow AAPE standards. To date, the following institutes have endorsed AAPE standards and are members: Boston Psychoanalytic Society and Institute, Columbia University Center for Psychoanalytic Training and Research, Denver Institute for Psychoanalysis, Emory University Psychoanalytic Institute, and Western New England Institute for Psychoanalysis. Other institutes/centers are at various stages of discussion regarding membership in AAPE. Any APSaA institute in good standing based on the most recent COI site visit is eligible to be grandfathered into AAPE. For further information on AAPE, go to aape-online.org.

Future of Standards

The most frequent questions we have encountered in the midst of these changes are: What will it mean to be an approved institute of APSaA? What will DPE offer institutes? What will AAPE offer institutes? How are standards going to be defined in the reorganized APSaA? What is the place of certification?

APSaA institutes may choose to follow the new APSaA standards, which will be IPA requirements as guidelines. With this choice, certification will be optional for training and supervising analyst appointments. Site visits will not be mandatory. Monitoring of standards will be conducted by local groups, with DPE providing resources and consultation upon request.

Institutes may choose to join AAPE if they endorse AAPE standards, which are existing APSaA standards, subject to modification in the future. They include certification and detailed clinical vetting for training and supervising analyst appointment. AAPE will require periodic site visits for the purpose of external accreditation through a pending agreement with the Accreditation Council for Psychoanalytic Education (ACPEInc), an independent accrediting agency. AAPE, ABP, and DPE thus represent a non-rancorous, collegial set of choices, and the possibility of learning from all points of view.

The externalization of regulatory/oversight functions in AAPE parallels the certification examination, which was successfully externalized with the formation of the American Board of Psychoanalysis (ABP). Externalization of certification and oversight functions are expected in professions like ours, and were long overdue. ABP benefits members interested in certification, and AAPE benefits institutes interested in external oversight. Externalization of certification has been well received, going by the larger than usual number of new applicants. Thoughtful discussion is taking place in institutes regarding the value of external oversight offered by AAPE.

Timeline for Sunsetting of the Board On Professional Standards

In preparation for the sun setting of the Board of Professional Standards and its committees, we outlined a timeline in Chicago for an orderly and responsible closure of the regulatory aspects of our work. The committees of the Board on Professional Standards will stop accepting new business on December 31, 2016, with the exception of already scheduled site visits, training and supervising analyst appointments, and any other commitments already made. COPE study groups will migrate to DPE. The Board on Professional Standards and its committees will meet in January to conclude regular business, and will be available as needed for any remaining work until June 2017.

Regarding site visits, institutes will have a choice: Institutes following IPA requirements as guidelines will not require site visits or approval of training and supervising analyst appointments. They will exercise local oversight of such educational functions, with the option to call upon DPE for consultation.

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Conversations
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From the open window in that office he caught sight of me walking from the Washington Monument to the Lincoln Memorial, August 1963, participating in the March on Washington—then, not listening to the speeches, but working, stapling releases in the press tent. All that, too, was part of my city. As was the Floor of the Senate, where I masqueraded as a page and sat on the edge of the Well, part of the vote for final passage of the Landmark 1964 Civil Rights Act.

Those were heady days. Within the civil rights movement there were sharp divisions. A. Philip Randolph, legendary organizer and head of the first African American labor union, the Brotherhood of Sleeping Car Porters, clashed with Young Turks John Lewis, Stokely Carmichael, and SNCC. Yet it was possible to attend a congressional hearing on civil rights and be seated, as I was, next to Stokely, a man who claimed to have coined the term “Black Power” and later became honorary prime minister of the Black Panther Party.

I moved downtown, to a neighborhood integrated by race and class, though largely so because it was on the border between black and white communities. Then Martin Luther King was assassinated. I sat on the townhouse steps of a classroom building of the old George Washington University, in the dusk, devastated. The black community in Washington, D.C. erupted; there were fires, a curfew, a National Guardsman sitting behind his machine gun, the tripod in a bed of jonquils outside the old downtown Central Branch of the D.C. Public Library. In Gary, Indiana, Bobby Kennedy stood on a car trunk, campaigning hard for president, surrounded by a crush of enthusiastic working class whites not many years after he had sent John Doar to Jackson, Mississippi, to confront Governor Ross Barnett as he stood in the door, barring James Meredith admission to the all-white state university, Then Bobby, too, was murdered.

Despite the heady times, the march forward had been met from the beginning by fierce resistance and violence. Nine proud, courageous Negro boys and girls in Little Rock were taunted, jeered, threatened, and spat upon by a crowd of whites that day the students marched into their previously all-white Central High School. I remember grappling with the sacrifice Viola Liuzzo made, a white woman from Detroit shot to death transporting Negroes in her car during the Selma to Montgomery march; Bull Connor; John Lewis; Goodman, Schwerner and Cheney. The ethereal soprano of Joan Baez, floating, “and the choir kept singing of freedom,” after four little girls in Birmingham, Alabama, were blown apart at Sunday school. Non-violence was a courageous stand against a brutal reality. But by 1968, the heady days of white liberalism, too, had been blown apart.

Today we are in a different place, racially, generationally. While great progress has been made, many still try to turn back the clock. A dangerous slip backward has occurred; or our forward progress was never as solid as once thought. Decency and tolerance, respect, justice and safety have been undermined by a politician orchestrating bigotry from those he leads, even while the winning candidate of the other major party builds her victory on the foundation of black and Latino voters. The highest court has gutted the Voting Rights Act of 1965. Busing is long gone. Those universities trying to become and remain diverse twist themselves into pretzels to find ways to make it happen. Black communities are devastated by a criminal justice system that jails their young men for minor, nonviolent crimes. Though not by law, housing is segregated. Education is unequal. And Washington, D.C., de facto, is still, to a significant degree, segregated.

The debate, too, has changed: We speak of microaggressions, institutional racism, white privilege, reparations, environmental justice, intersectionality, policing, criminal justice reform: Issues long acknowledged, perhaps, but on the margins. Increasingly, they are front and center. The era in which I grew up, exists, but with a different presence, not in brick and mortar, but embedded in our psychologically and culturally acquired and transmitted history.

Beverly J. Stoute

What we do as analysts cannot be completely separated from who we are as analysts. Even psychoanalysts come to their theoretical positions informed by their life experiences and the people who influenced them. Whom we consider to be like us and different from us, and how we relate to others, on an individual human level, and to others on the group level begins in our earliest years. Part of who we become, then, is carved out early experientially before we have the capacity to think or formulate it. As a child analyst, this is reaffirmed for me every day. And so, coming to learn about and work with race and racism for me was more destiny than choice. When you are a black psychoanalyst, race is always in the psychoanalytic space.

Having been raised by an African-American analyst who was also a civil rights activist, I grew up with the expectation that I would fight racism and never back down. But at the same time, my curiosity was piqued to understand this complex, multidimensional phenomenon that influences American society and assaulted my consciousness as a child. Having a father committed to social change and psychoanalysis also exposed me to this amazing field at an early age and led to an idealization and identification. I believed that psychoanalysis could change people for the better even in a society infected with racism. Sad that a child should have to learn to fight racism so early, but many of us did; there was no choice. My struggle was easier than many. In my home, psychoanalysis was touted as a way to

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understand that hate. Psychoanalysis, however, was not a field that felt friendly to black psychiatrists; yet in my mind it seemed like a natural tool of revolution: a tool to understand the projected distortions of racism, and an even more radical tool for metabolizing and purging hate.

Last year, my email response in the discussion on the APsaA listserv about the South Carolina church bombing immediately connected me in solidarity with many analysts across the nation who responded to share their pain and their hope of fighting racism. Among these colleagues was Michael Slevin who approached me to develop and co-edit this series on psychoanalysis and race.

Upon reflection over the months, I realized that this series, allowed me to relive my happiest childhood memories of my parents’ dinner parties where everyone who sat around the table was successful, brilliant and a civil rights activist, regardless of his/her chosen field. You came to the table with your mind and your knowledge and over amazing food and wine everyone talked, debated and left feeling renewed, connected and enriched by each other to continue the “fight in the Movement.” This was the era of Civil Rights and Black Power. Success was measured in what you were doing to change the world, not in terms of technological toys or monetary status. It made me feel that racism was surmountable, and that we must help each other not let it rob us of our joy, our capacity for human compassion and our human connection. These gatherings were organizing experiences that helped me digest, endure and minimize the traumatic effects of racism. Years later, as an adult, I realized how privileged I was to have this in my armor in the day to day struggle with racism. The analysts in this series help me recreate the childhood experience of having amazing people to learn from, be enriched by and find inspiration in.

The prior connection through Black Psychoanalysts Speak encouraged a comfort level among our authors in talking about race issues—talk forged by common struggle. That connection gives this first experiential series of essays a power and intimacy that is moving and profound. The second series, in December, will take this groundwork to a conceptual level to review the history in the field of thinking on these issues, and then suggest a progressive challenge to how we now conceptualize issues of race and racism in dyadic work. We hope to challenge everyone individually in clinical work to grow personally as analysts, and collectively as a field, to become more diverse and extend our reach. This work has given me hope that we will develop a wider-angle lens in the field of psychoanalysis.

As I noted in my South Carolina response last year, it was James Baldwin who said, “I do believe that we can become better than we are.” He cautioned also that, “Not everything that is faced can be changed, but nothing is changed until it is faced.” My father, an African-American analyst who trained when there were no role models before him, told me that the fight with racism is never ending and can be done in the courts, in the streets and with your mind, but never let it strip you of your human dignity or human compassion. Whether this was an intergenerational transmission of trauma or of defense or both, this philosophical foundation catalyzed me to become and to be an analyst. And so participating in this series for me is, again, more destiny than choice.

May I say thank you to Michael Slevin for his forward looking view in asking TAP to devote so much space to our conversations about race, and for affording me the opportunity to be part of this endeavor. It is a privilege to be part of this amazing line up of analysts who I thank for enriching me with their writing and their work.

And, I, Michael Slevin, thank Beverly J. Stoute, who has such a rich and extensive knowledge of the literature on race and psychoanalysis, who has absorbed it, combined it with a profound heart and committed herself to using it clinically, socially, and as my co-editor. Without her, “Conversations on Psychoanalysis and Race” would never have come to, what I hope you will agree is, such a successful fruition.


In the March 2017, issue of TAP, we conclude with a review and a discussion of where we have been and a challenge called “The Fierce Urgency of Now,” looking to the future: “Race and Racism in Psychoanalysis: Are There Ghosts in Our Nursery?” by Beverly J. Stoute (a review essay). “From Multicultural Competence to Radical Openness: A Psychoanalytic Engagement of Otherness,” by Anton Hart.

“The Fierce Urgency of Now: Will Institutional Psychoanalysis Answer the Call to Promote Psychoanalytic Understanding and Treatment of Racial Disturbances Among Us?” by Dorothy Holmes.
Slavery’s Legacy

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to being “vulnerable.” In my mind, the two terms connote very different affective responses. A vulnerable child needs guidance or help; an at risk child at best has fallen prey to the luck of the draw and has failed to show personal responsibility. At risk black boys of 12 or 13 are called “men” by the news media; their white counterparts are called “youths.” This misperception of black boys is evident in the strong tendency in the juvenile justice system to try black boys in the courts as adults, unlike boys who are white.

In general, black male children are viewed as four years older than their actual age. This distortion of age, internalized, supports with ease the prized racism code of white people, especially police officers, who, distorting his potential dangerousness, react with fear for their lives when in a confrontation with a black male. The distortion of age is also a pretext for latent sexual anxieties that become manifest through the obsessional focus white police officers have with the bulge in the black man’s pants pocket. This stereotypical threat is based on the historical descriptions of black males used to rationalize their enslavement: They are described as immoral, highly aggressive, impulsive and overly-sexed.

With the recent spate of “publicized” shootings of black males by white police officers, as well as by private citizens, some black males have come to consider themselves as prized trophies in the quest for white nobility—an internalization of racist projections. During sessions, I observe the boys’ desperation reflected often in their dazed facial expression when I inquire, “Do you know what to do when stopped or challenged by a police officer?” Some jokingly reply, “Prepare to die,” while others look like a stunned deer caught in the headlights.

Many black male youths then feel caught in a white and black racial, class and cultural crossfire, and as adolescents are conflicted in how to integrate these expectations as they struggle with identity formation and consolidation.

Disowning Racial Stereotypes

The term microaggression has received wide acceptance across professional domains. However, for black boys, who are frequently exposed to these impingements, their situations constitute a condition more akin to cumulative trauma. The symptoms resulting from emotional assaults are an abiding sense of shame, depressive affect, a sense of futility and a disavowal of the racial significance of these experiences.

Interviewing black boys for a research project I was conducting, one question among many I put to them was, “How do other people describe you?” The most frequent responses included the following: “honest, dependable, hard-working, reliable, studious and trustworthy.” It is not that I doubt the character of these boys contained such qualities; it is that the qualities they described were so directly counter to the racial stereotypes of black males that they read like a Boy Scout creed. Implied is a powerful need to evacuate socially-induced toxic introjects. In an attempt to distance themselves from painful racial characterizations, some run the risk of becoming socially isolated from their own racial peer group, who may perceive the boys as rejecting not racial stereotypes but the peers. In efforts to overcome imposed racial limitations, some students are at a complete loss to understand their particular circumstances.

This racialized drama, first populated in the speeches of Malcolm X, constitutes a reenactment of the conflict between what was considered the “House Negro” versus the “Field Negro,” a conflict dramatically depicted in the film, Django Unchained, by Quentin Tarantino. This splitting between the “good” slave and the “bad” slave is indicative of unresolved mourning of the black community’s historical trauma. Our shame and humiliation are embodied or projected onto the House Negro; other compensatory efforts to evacuate this hideous humiliation are given to the Field Negro. In his unapologetic commentary, Malcolm X clearly articulates the shame and humiliation of black people when he states, “You came here in chains, like a horse, a cow or a chicken.” This collective dynamic is continued in our celebration of our African heritage—to the almost complete negation of that which our enslaved ancestors developed for us. A fashion movement in this direction

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Relational Dynamics

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It is common for them to announce it grieves them deeply that they do not know their family history at the very point in their lives where they are poised to work in psychotherapy to get to know better the self they are.

The psychoanalytic dyad of two African-American women can offer possibilities for empathic recognition that facilitates treatment. The dyad and its mutually constructed dynamic can be informed by many factors not usually a component of psychoanalytic discourse around theory and training. The race-based and ethically informed relational exchanges that shape the work are yet to be incorporated in contemporary psychoanalysis. Over the years, Megan Obourn and I, as well as others, have written about the way culturally informed racialized object relations work in everyday life.

Benjamin Wolstein (1994) points to the relevance of these observations when he states that “clinical involvement with the larger social and cultural environment in which the therapist and patients live out their daily lives was considered novel” and that intrapsychic phenomena do not exist in a vacuum—they occur in the context of “extrapsychic phenomena.”

I have written elsewhere (Jones and Obourn, 2014) about my understanding of how hatred and fear directed at the blackened object have historical, political, economic, cultural and social implications for how our internal world is constructed. The legacy of chattel slavery is foundational and informs our group and individual psychodynamics. When current events reflecting injustice and inequality are brought into the session, our dyad’s experiences of these events can be effectively utilized both to provide a space where such events can be metabolized and a space where the potential for replication of oppressive experiences can be reflected upon rather than acted out in self-destructive ways.

In this conceptualization of our work, I can facilitate the patient’s recognition that the larger social domain impacts the dyad’s individual psychologies. In so doing, I affirm my patient’s right to observe; such affirmation can soften resistances and open pathways towards illumination of internal conflicts requiring more in-depth exploration. As Earl Hopper (2003) suggests, we live in a traumatogenic society that can be relationally explored.

When a patient in an intense prolonged grief reaction gains a respect for the realities she has experienced, she can begin to consider altering her object relations to the lost loved one as Freud suggested in 1917. In doing this, the patient begins to recognize pathways to understanding the aspects of her mourning process that stay linked to the loss, and prolong the existence of the lost object’s influence on much of her everyday life. Her loss lingers over narratives created in the dyad. When recognized by the dyad, she can use this new experience to explore shared and evolving awareness of affective links to past traumas. I have found Donald Spence (1994) and Donnel Stern (1997) helpful in understanding narration and consensual validation.

As a person who began her training as a clinical psychologist and psychoanalyst in the Deep South during the heat of the Civil Rights Movement, it became important to me to create a treatment space where I could stabilize my own subjectivity as a psychoanalyst who is also an African-American woman. I am fully aware of many of the forms of gendered racism that inform my everyday experiences. My patients often report that their outlook for the future is complicated by fears of loss and grief. As Claudia Rankine so profoundly put it, “the condition of black life is one of mourning…. Mourning lived in real time.” Further, Rankine says (2015), “there is really no mode of empathy that can replicate the daily strain of knowing that as a black person you can be killed for simply being black.”

Some recent immigrants who enter treatment describe a loss of hope when they realize they cannot avoid the plague of American racism based on skin color. Some have detailed the broad spectrums of skin color variances that were typical of households in their countries of origin. Even after including skin color associations in their treatment, they seem to dissociate their experiences in the United States from similar experiences they had back home. It is my impression that their encounters with U.S. prejudice based on skin color are uniquely traumatizing.

Fresh Acts of Violence

News of acts of violence against African-Americans by the authorities or by other citizens are brought into the session with dysphoric affective links to their own lived lives.

Tayari Jones (2015) provides us with an example of this in her short piece called The Lingering Memory of Dead Boys:

Like many Americans, I have been glued to the television eager for details about the tragic murder of 17-year-old Trayvon Martin. I am not sure what I hoped to discover, as each new piece of evidence is more disturbing than the last. I listened to the recently released 911 tapes on my office computer and cried in public. I was up until after midnight scanning my Twitter feed for news and comfort, a twenty-first century vigil of sorts…. Learning about death and dying is part of growing up. If we are lucky, we come to understand that death is natural through the passing of a grandparent or some other elder. If we are lucky, we will be taught something about a life well lived. But for too many of us, we are made aware of our own mortality seeing our peers—the boys we want to go...
Relational Dynamics
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to the movies with, the boys who used to pull our hair—we learned that they could be killed for the crime [of] being themselves. Young. Black. And Male.

Along with many of my patients, I followed the unfolding of the details of the Zimmerman case after he killed Trayvon Martin. My patients report they found themselves crying out loud or weeping softly during each news update. During the immediate aftermath of the murder, some patients reported spending innumerable hours following Twitter feeds and other social media updates. While others dedicated large portions of their sessions to their experience of this material, some seemed to avoid detailing the daily news in their sessions and instead introduced dangerous encounters from their own childhoods. There were patients who also focused on their thoughts and feelings about their own mortality, which they related to the loss they imagined the mother of this child was enduring.

Those patients who reported feeling that their days were saturated with news of this tragedy also seemed to be those who found pathways back to formerly unarticulated losses of their own. Some patients started to explore how they first encountered death and dying as children. These patients seemed to also return to the ways their unique mourning process had been eclipsed, interrupted or stalled by current traumas in their own lives.

Patients also use the tragic death of Sandra Bland in police custody—referred to as “the Sandra Bland situation”—as shorthand for anticipatory fear that they relate to random encounters with law enforcement agents while traveling alone on the streets of their own neighborhoods. It may be that the co-creation of potential spaces in the treatment that allow for these types of associative explorations via the media offer the added benefit of reducing the personal negative impact of racial discrimination. This allows the patient room to reflect on and symbolize the pain of these experiences, rather than burying such pain or dissociating from it. She can then be freed up to turn back to what brought her to treatment.

Detailing the rash of media reports of violence and destruction of blackened bodies serves as a pathway to the individual’s unresolved grief and mourning, processes that have sometimes been transmitted across generations in the patient’s family. The legacies of repetitive losses are often encapsulated in individualized, developmentally charged expressions of the ways in which chattel slavery, caste systems and generational losses could not be contained by the patient’s family, or that the patient could not locate in prior relational spaces. Sometimes, black and dark skin associations mark each member of the dyad as participant, observer and/or witness. The dyad can thus become/create a containing relational space.

It seems that as patients chronicled fears of racial animus that infused their daily lives, they became more able to identify personal aspects of their developmental history that may have inhibited the mourning of past losses.

Fear of Police

Fear of random violence at the hands of the police is shared by many of my patients. As a psychoanalyst I have shared their terror as they recount experiences of contact with police and security guards. The patients’ attempts to figure out ways to feel more secure in their homes and neighborhoods and to develop strategies to avoid contact with the police when they travel outside their neighborhoods to work can be fraught with difficulty. They often couple their descriptions of these efforts with how they struggle to explain to their children the reality of their lives lived in black skin in America.

The ordinary everyday lives of black women in America can be plagued by the repetition of difficult to metabolize thoughts and feelings that can initially present as mild clinical states. Financially successful black women living and working in urban areas describe how they cope with being seen through the mist of poverty. They describe how the experiences of the poor are mapped upon them when they move around their world. They report feeling socially and politically isolated from urban centers of power and opportunity.

When some women described family members’ experiences with the policing tactic of Stop/Search/Question/Frisk, what they seem to fear most is finding themselves in the presence of such phenomena, and being caught off guard. They describe their fear of witnessing such police action, and they often indicate they equate such experiences with other types of community-based violence.

I have found the intergenerational transmission of unconscious memories linked to trauma and loss are never disassociated; instead they remain actively available in the reflective realm of the unconscious. A patient reported to me that whenever she is driving alone on her usual route to work, any news dispatches describing the shooting of a child, similar to the killing of the 12-year-old boy in Cleveland, induce her to become so overwhelmed with tears and breathlessness that she has to pull over immediately, blinded by her tears. Her description of the depth of her pain mirrors her description of discovering her mother dead in their family home when she was a child.

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My work with patients often includes oral histories of ancestral enslavement, menial field work due to caste systems, as well as descriptions of heavy, (and often) dangerous underpaid factory work. Having finally made it to America, many people, paradoxically, begin to find the freedom to lament the limitations on their lives. They explore the effects of a prolonged generalized sense of anxiety and remorse over the risk of sudden loss they had experienced. Their fears seem to link to fantasies of loss at the behest of unknown others.

The immediate transmission of threats and acts of violence against black Americans via all forms of social media, television and news outlets underscores the risks that these acts can seem normative.

It is common that the isolation stemming from institutionally sanctioned segregated housing and schooling in major cities in the United States reifies dissociative processes around current losses and also reactivates the trauma of those losses that have gone before. This isolation and negation of the reality that African-Americans experience forecloses the opportunity to communicate the sense of freedom to be oneself, including the opportunity to communicate the fear of past and present loss. In this connection, the relational experience for many of my patients of having an African-American psychoanalyst serves as a validating relational affirmation that alleviates their isolation as they recall and metabolize these experiences. W. E. B. DuBois’s (1953) formulation of the double consciousness that African-Americans display as contrasted with a more authentic self is still a useful formulation to understand the unique relational possibility of shared validation for my patients in this dyadic experience.

The racial and ethnic undertones of the 2015-2016 campaign cycle are beginning to filter into some of my treatments. These undertones amplify the fears I have been describing above, and there is no resolution in sight. Many of my patients are mourning the loss of their ability to imagine life free of the risks they face simply because of how they are perceived by others. At the time of writing this article, the Chicago Police Department has just released a series of videos of the use of deadly force against its citizenry. I expect this news will surface in my practice next week, further complicating the relational dynamics of loss, grief and fear in our psychoanalytic processes.

**Editor’s Note: For more information about the sources in this article, you may contact the author at annieleejonesphd@gmail.com.**

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**New Candidate Members**

105th Annual Meeting of Members
Palmer House Hilton, Chicago

Tivona Biegen, LCSW-R
Juan Carlos Cleves-Bayon, M.D.
Kathleen Cullen-Kortleven, R.N., NPP
Francoise Eipper, M.D.
Hannah Emmerich, LCSW
Melinda Gallagher, M.A.
Linda Jones, LCSW
Milena G. Kazakov, LCSW
Lucas Klein, Ph.D.

Kathy Monroy, M.D.
Bryce W. Phillips, Psy.D.
Joan Danze Raff, LMSW
Michal Ramon Lavie, M.D.
Gesine Sauter, LMHC
AnnaMarie Sheldon, LCSW
Christopher Tangren, M.D.
Matthew Von Unwerth, M.S.C.
Jill Zalayet, LCSW

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**Slavery’s Legacy**

Continued from page 28

might have featured the wearing of the cotton sack as frequently as we donned the dashiki. Such an action would diminish our shame by acknowledging our pain, lifting from the shoulders of black boys this responsibility and restoring their rightful developmental stage of boyhood, of which they have been socially dispossessed.

The psychoanalytic community must begin to formulate, integrate and make use of the development and trauma of black boyhood in its theory and in its clinical practice. Until we do this, our attempts to bring more African-American men into the field, our attempts to help the thousands of young men who suffer in our communities and jails, and our attempts to fulfill our social responsibility to help heal racism in American society will be doomed.

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**A New Era**

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Institutes following AAPE standards will require site visits, as well as approval by AAPE of training and supervising analyst appointments.

As we enter this historic period of transition, we want to acknowledge the work of so many committed and passionate colleagues who have worked with the Board on Professional Standards. Their dedication and generosity towards nurturing the next generation of psychoanalysts remains an inspiration to us. We feel hopeful and energized by the prospect of an end to decades of strife, and by the freedom to pursue choice in matters of education and standards.

We urge members to familiarize themselves with the details of these new and creative developments in our Association. We will be glad to assist members and institutes in understanding the options and challenges they face in this time of transition.
Free Association

Continued from page 11

3. Denial of the patient’s share of responsibility for the analytic relationship. The analyst is viewed primarily as a technical instrumentality, rather than a person, and the patient’s provocations will have little serious influence on the analyst’s experience. Why wouldn’t the patient be called upon to exercise some greater degree of judgment in considering the impact of his or her words and other aspects of his or her behavior on the analyst?

While Otto Kernberg (2015) still agrees with Rangell, Kris, Bollas and Hoffer that free association remains at the core of psychoanalytic treatment, he acknowledges and describes in clinical detail his understanding of the factors that limit the ability of patients with narcissistic personality disorders to free associate. The instructions given to the patient explaining the “fundamental rule” of free association include the invitation to try to say whatever comes to mind, in whatever form that occurs, whether this includes thoughts, fantasies, observations, relationships, fears and dreams without attempting to order all these contents in any way—regardless of whether, for instance, that seems easy or difficult, something to be proud of or ashamed about, something important or trivial.

The narcissistic personality patients’ fear, however, that complying with these instructions will expose them to becoming dependent upon the analyst. This fear is intolerable; defensive operations then are geared to protect the patient from any authentic dependency on the analyst. This degree of avoidance of true dependency is frequently matched by a complementary defense of omnipotent control in order to avoid both the emergence of feelings of inferiority and a complete devaluation of the analyst. In this context, the patient’s capacity to free associate becomes distorted by narcissistic pathology, to the extent that a suggestion to the patient to associate to any apparently significant subject matter fails to lead to deepening awareness of emotionally significant material.

Although not remarked by Kernberg, it seems likely that many patients with lesser degrees of narcissistic disorder would have similar, though less intense, difficulties with free association.

Michael Hölzer and Horst Kächele (2010) have argued that free association has never really existed. Neil J. Skolnick (2015) asserts that aside from the consensus that there is no consensus as to what free association actually is, there is no agreement as to which patients are capable of producing free associations. Others, including Kachele and me (2010), have added the clinically important conclusion that free association itself does not necessarily lead to therapeutic gain.

Gill’s summarizing critique of free association (1994), however, goes further, and ultimately leads him to raise the fundamental question, “Is free association necessary?” He reiterates, echoing Freud, “the very existence of the analytic situation makes the analyst a co-participant in the patient’s associations.” Gill indicates he would not begin treatment “by proclaiming the fundamental rule, even if it were worded to make it seem like less of a command.” He adds, “Free association cannot be forced by a demand. It is not possible to ward off resistance by a prophylactic maneuver.” Gill says nothing when beginning with a new patient, except perhaps, “I would like to hear what’s on your mind....What is important about any instruction or lack of instruction is what it means to the patient.” He quotes Edgar Levenson (1991) speaking of an “extended deconstructive inquiry” rather than of free association.

Previously (2002) I concluded, “In the postmodern period of inter-subjectivity there is less concern about free association and more concern about patient-analyst interaction and relationship.” Andrew Gerber (2009) sounds a similar note, “Or perhaps it would be more appropriate … to set aside the extremes of ‘free association’ versus ‘resistance’ and think instead of the infinite variety of how individuals attend to and spontaneously report thoughts and feelings.”

More than 20 years ago, those two outstanding analysts, Levenson (1991) and Gill (1994), discarded free association as a useful clinical and theoretical concept. Meanwhile, over these same two decades, conceptions of relational/interpersonal psychoanalytic treatment have grown, while interest in free association has diminished significantly, apparent in the 2010-2016 PEP totals of 93 papers about countertransference, 111 papers about transference, but only 11 papers about free association. Given this declining interest, plus the numerous criticisms and problems with free association, and the lack of any empirical evidence that it enhances therapeutic benefit, perhaps it is time for the 124-year-old original concept of free association to be retired.

In Conclusion

Freud believed free association would help him attain his goal of curing neuroses. Now, psychoanalysis strives to help patients develop satisfying and rewarding personal lives and human relationships, often beginning with a trusting patient-analyst relationship. Acknowledging that free association may no longer be useful for many of our patients is the first step toward developing an alternative conception that will facilitate modern psychoanalytic treatment for most patients—perhaps a task for the next Freud.

I would like to thank Judith S. Schachter, M.D., for her valuable suggestions and editorial comments.

Editor’s Note:
References are available upon request to the author at jschachter22@gmail.com.
## In Memoriam

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## Training and Supervising Analyst Appointments Announced By the Board on Professional Standards

### June 15, 2016

#### 2015 National Meeting

**Training and Supervising Analysts**

- Cheryl L. Eschbach, Ph.D., M.D.
  - Emory University
  - Psychoanalytic Institute
- Stacey L. Fry, Psy.D.
  - Denver Institute for Psychoanalysis
- Cynthia Ellis Gray, M.D.
  - Oregon Psychoanalytic Center
- Maria Longuemare, M.D.
  - San Francisco Center for Psychoanalysis
- Miriam Medow, M.D.
  - Michigan Psychoanalytic Institute
- Ronnie Shaw, APRN, BC
  - Denver Institute for Psychoanalysis
- Beverly J. Stoute, M.D.
  - Emory University
  - Psychoanalytic Institute

**Training and Supervising Analyst—Transfer**

- Dorothy E. Holmes, Ph.D.
  - Psychoanalytic Center of the Carolinas

**Supervising Analyst—Transfer**

- Gerald A. Melchiode, M.D.
  - Michigan Psychoanalytic Institute

**Geographic Rule Training and Supervising Analysts**

- James Herzog, M.D.
  - Baltimore Washington Center for Psychotherapy and Psychoanalysis
- Ellen Rees, M.D.
  - Western New England Institute for Psychoanalysis

**Geographic Rule Supervising Analysts**

- Vera J. Camden, Ph.D.
  - Institute for Psychoanalytic Education (affiliated with NYU Medical School)
  - Jane V. Kite, Ph.D.
    - Pittsburgh Psychoanalytic Center

**Child/Adolescent Supervising Analyst**

- Susan Lynn Donner, M.D.
  - New Center for Psychoanalysis (Los Angeles)

**Geographic Rule Child/Adolescent Supervising Analyst**

- Catherine A. Henderson, Ph.D., ARNP
  - Center for Psychoanalytic Studies (Houston)
SAVE THE DATE

2017 NATIONAL MEETING

Waldorf Astoria Hotel
New York

January 18-22, 2017

apsa.org