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The Holmes Commission’s Journey toward Racial Equality in American Psychoanalysis: Reflection and Hope

Dorothy E. Holmes, Anton Hart, Dionne R. Powell,
and Beverly J. Stoute

By the time this article appears in *TAP*, you will have had chances to consider the Holmes Commission project’s examination of systemic racism within American psychoanalytic organizations—in, for example, *TAP* 55.1 (Winter/Spring 2021), at various presentations at Division 39 and APSaA meetings, and in earlier written interim reports of the commission’s survey and interview studies. Through those studies, the commission documented widespread systemic racism within psychoanalytic institutions and within and across various governing bodies for those institutions. These findings were further illustrated and documented through an intense and lengthy self-examination by the commissioners of our own racial selves.

That self-examining process yielded its own dataset and is the focus of this article. Learning to hold the pain, disagreement, and at times dissension among the commissioners as we reckoned with revelations of our own vestiges of systemic racism offered a model for working with and through systemic racism. This experiential discovery in the room, in the here and now is a hallmark of psychoanalytic work. We held the pain

through facilitated inspirational exercises and rituals including using evocative poetry and music to encourage us to stay in the struggle—for example, R. Masten’s 1977 hymn “Let It Be a Dance.” May readers find it inspiring as you think about the work toward racial equality in psychoanalysis that lies before you now:

Through the good times and
the bad times, too
Let it be a dance
Morning stars come out at night,
without the dark, there is no light
If nothing’s wrong, then
nothing’s right
Let it be a dance
Let the sun shine, let it rain,
share the laughter, bear the pain
And round and round we go again
Let it be a dance

Now, to the dance the commission did and
the dancing that all of us are called to do.

Formation and early days

The commission was founded in
August 2020 on a recommendation by

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Launching the Reimagined APsaA

I would like to share some of our major ongoing initiatives, as well as a few new ones we'll be launching soon.

Expanded Membership

The Expanded Membership Initiative is central to the notion of reimagining APsaA in which we create a bigger tent for APsaA membership. APsaA can become a home not only for psychoanalysts but also for psychoanalysis. This initiative continues a process that started many years ago when we began welcoming psychoanalytic psychotherapists, academics, and researchers into our institutes and societies, our local and national meetings, and our journals. The Covid pandemic accelerated this process as we welcomed a broader group of colleagues—bound together by the influence of psychoanalytic theory and values—into our Town Halls and Covid and peer support groups.

The APsaA Board, as a whole, supports this initiative. Over the summer we held a Members Forum to discuss expanded membership, which informed the proposal. Soon we will distribute to the full membership a proposed bylaw amendment along with accompanying policies and procedures for implementing Expanded Membership, which are the Board's responsibility to draft and approve. Before putting the bylaw to a vote, we will have a member commentary period to solicit further feedback.

Expanded Membership is an example of enlightened self-interest. It would formalize the inclusiveness we have enjoyed for years by expanding the definition of a member. It would make APsaA more influential, vibrant, and respected in the world of ideas and financially healthier as an organization.

The Holmes Commission

The important work of the Holmes Commission, an independent body supported by APsaA that is addressing the problem of racism in American psychoanalysis, is ongoing. We look forward to receiving its

findings and recommendations when their work is completed.

Public information and advocacy

In July, the heads of the APsaA committees that constitute our public-facing activities, including advocacy, public information, and government relations, met in a first-ever summit to discuss how to organize and amplify their efforts. We are currently recruiting a new director of public affairs to our staff to advance our external communications in uniquely psychoanalytic ways.

These activities would focus on proactively promoting psychoanalysis and its applications as well as countering misleading statements about our field; coordinating organizational responses through public statements and Board-approved position statements on major issues; and supporting members in their efforts to contribute to the public discourse. APsaA's new website will be unveiled later this fall with its improved functionality and user-friendliness as well as modern logo.

Inter-Institutional Initiative

The Inter-Institutional Initiative grew out of the experience that Bill Glover, past president, and I had visiting institutes, societies, and centers during the pandemic. We learned how little most local groups knew about what other groups were doing and, especially, what they were struggling with. Too many groups operate in a not-so-splendid isolation; what Bill and I heard repeatedly was how many groups were struggling with such challenges as generational transitions, leadership succession, difficulty recruiting members for teaching and committee roles, financial difficulties, and ethics violations. It occurred to me that it might help to create a safe forum for local leaders to meet with colleagues from around the country and share stories about such issues. The purpose of these confidential meetings would not be evaluative or consultative but simply to offer opportunities

to share with and support peers.

Future APsaA meetings

We have a new task force on future APsaA meetings. This group is taking a fresh look at our in-person meetings in light of changing demographics, the limitations of affordable hotel space to accommodate our traditional meeting structure, and the use of new technologies to make our meetings more modern and accessible. As you may know, we are planning a traditional in-person meeting in New York from January 30 to February 5, 2023, and a virtual meeting in June 2023. The recommendations of the task force will go into effect after that meeting.

The economics of psychoanalysis

We will soon launch a commission to study a range of underexamined areas including the financial costs and accessibility of training and treatment, the economics of our members' practices, and the economics of our local groups and national association.

Pathways to Membership

Under the auspices of the Membership Committee, this new project conducts interviews with a broad, diverse group of members about how they went from their first encounter with psychoanalysis to a decision to pursue training and to join APsaA. We can learn a lot from such narratives, including what factors and experiences were central to their decision and what obstacles they had to overcome, so that we can try to reverse engineer pathways to inspire new generations of psychoanalysts and APsaA members.

There is much to be said about what is happening in our association. I welcome any comments or suggestions along the way.



Kerry J. Sulkowicz

Holmes Commission

continued from page 1

Black Psychoanalysts Speak that the American Psychoanalytic Association (APsaA) form a high-level body to examine systemic racism within psychoanalysis—to wit a commission, not a committee. The recommendation was in concert with APsaA's own intention to study systemic racism within its ranks. In accepting the recommendation, APsaA agreed that a commission be established and named it the Holmes Commission on Racial Equality in the American Psychoanalytic Association, with Dorothy E. Holmes as its eponymous chair. Work of the commission began in earnest with its inaugural meeting in October 2020 after several consultations between the commission chair and the leaders of APsaA who, at the time, were William C. Glover, President, and Kerry J. Sulkowicz, President-Elect. Anton Hart, Dionne R. Powell, and Beverly J. Stoute were appointed by the chair as commission co-chairs—an organic and pre-



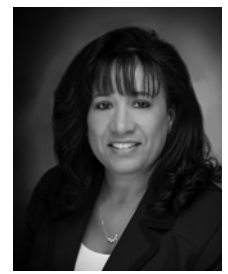
Dorothy E. Holmes



Anton Hart



Dionne R. Powell



Beverly J. Stoute

meetings, which became signature elements: one was to start each meeting with something inspirational; the other was an opening grounding ritual. For our first meeting on October 11, 2020, we watched a video performance of the Stanford Talisman Alumni Virtual Choir singing what is known as the Negro National Anthem, “Lift Ev’ry Voice and Sing.” All of us listened intently. Many of us swayed, prayed, and sang along. Some cried as we grasped the import and anchor the lyrics gave us for our work. We found motivating truth in singing “a song full of the faith that the dark past has taught us.” We committed to

would not have been able to design and conduct the study at the high level that we did.

It is also important to note that APsaA did not have authority over or ownership of the commission’s work or its work products. The commission’s power came from self-authorization to form itself as a collective with the shared purpose to identify racism within largely English-speaking North American psychoanalysis, to support reducing systemic racism by showing the harm it is doing to psychoanalysis, and to pursue racial equality in psychoanalysis.

Why August 2020?

The need for significant racial inquiry within psychoanalysis had been established when TAP published, in early 2017, Holmes’s call for organized psychoanalysis to take a stand publicly on race (issue 51.1). However, the more immediate impetus to act was the 2020 awakening of the sleeping white dog of racism occasioned by the brutal murders of unarmed Blacks by police—Breonna Taylor, Ahmaud Arbery, and George Floyd—and other public racist acting out that drew national attention, such as the bird watcher/dog walker incident in New York City’s Central Park. With these societal atrocities in focus, APsaA acted to form the commission.

The commission’s opening meeting was inspirational. At the time we were eighteen strong, plus one distinguished consultant. We recognized the deep psychological disturbance as well as the shameful social reality of systemic racism and that our efforts to understand and reduce its toxicity would best start by examining its presence and deleterious effects in our own field—psychoanalysis—and its institutions. Given that our culture’s history of accomplishments regarding race is regularly followed

Learning to hold the pain, disagreement, and at times dissension among the commissioners as we reckoned with revelations of our own vestiges of systemic racism offered a model for working with and through systemic racism.

scient choice given their stellar work on race and other aspects of intersectionality. In addition to the leadership team, the slate of members included the APsaA president and past-president as *ex officio* members, Nancy J. Chodorow, M. Fakhry Davids, Ebony Dennis, Francisco J. Gonzalez, Forrest Hamer, Rafael Art Javier, Maureen Katz, Kimberlyn Leary (distinguished consultant), Rachel D. Maree, Teresa Mendez, Michael Moskowitz, Donald Moss, Usha Tummala-Narra, Jasmine Ueng-McHale, and Kirkland Vaughans.

The commission began work with high hopes and a fierce determination that American psychoanalysis should closely examine systemic racism within its own ranks. All commission meetings were held virtually by secure Zoom conferencing. We developed two ways of beginning our commission

“face the rising sun of our new day begun.” The lyrics of the song galvanized us to take up our work with zest and conviction. The grounding element was to call the roll at the beginning of each meeting, the intent of which was to offer all members the opportunity to center themselves for the work and be recognized and validated for that work.

A note of appreciation is important before proceeding further. APsaA provided the direct funding and staff support for the Holmes Commission work and did so generously and unhesitatingly. APsaA also showed gratitude to the commissioners by providing support for them to attend APsaA conferences during the tenure of the commission. The commission is grateful to APsaA for its support, without which we

by serious setbacks and upticks in racist violence, we humbly accepted that our efforts to address systemic racism within psychoanalysis would no doubt have their challenges and setbacks. With such recognition, we set what we thought was a generous timetable—eighteen months—to do the work and produce findings and recommendations. So, we anticipated publishing and promulgating our work by the end of the first quarter of 2022. More in a bit on why it took longer.

Many participated in the study's surveys and interviews, and many added field data by sending vignettes of experiences with and within systemic racism as well as critiques of the study. All these sources of data were essential for the project and deeply appreciated; they play important roles in our findings and recommendations. The commission thanks every participant whole-heartedly. We are also deeply indebted to Michael Russell, our methodologist who designed our study instruments and gave guidance all along the way on data analysis and interpretation. He is a scientific and technical expert at the highest level and was a steady and steadying presence throughout.

Why did it take us longer than we planned?

We worked steadily in monthly two-and-a-half-hour meetings of the whole commission from October 2020 through December 2022 and in weekly one-hour leadership team meetings of the chair, three co-chairs, and most often our methodologist. The main reason for the lengthier-than-anticipated commission work was that it is indeed hard to wake up "sleeping racial dogs" and keep them awake. There is a deep resistance to acknowledging one's participation in a racist system that must be incessantly encountered and processed in order that a national study of systemic racism such as the Holmes Commission study can maintain its cohesion and focus. There is a countervailing tendency toward fragmentation and enactments in which racism is denied or disavowed. That was evident in what was reported to us in the data we collected from the surveys, the

interviews, and the field data. We found a chronic disinclination within psychoanalytic institutions to adequately acknowledge racist aspects. People and institutions tend to cling to white privilege rather than face the pain of recognition. Institutional leadership is inclined to fragment around racial issues, and core psychoanalytic institutional components—such as curricula, supervision, and work on the couch—lack adequate consideration of race in their individual and collective manifestations.

At least as important as the findings from our surveys, interviews, and field data is our recognition that systemic racism—at least in terms of one of its components, namely, identification with white privilege—came to be manifest among the commissioners in our work together. This understanding became a major, time-consuming, and necessary aspect of the commission's work. It led to structural changes in the commission and ultimately to a recognition of a parallel process within the commission that we could use as a paradigm for the field of psychoanalysis in its efforts to move forward on race.

Racial ghosts within our work

Here are some examples of structural change that occurred within the commission as a function of our recognition of the racial ghosts that found their way into our interactions with one another. The following reports are organized in terms of the degree of challenge experienced in recognizing bias and its influences and in moving to positions that were more accountable and more equitable.

1. The commission launched with the name of "The Holmes Commission on Racial Equality in the American Psychoanalytic Association." As we worked and recognized the robust participation in all aspects of the study of independent psychoanalytic institutions outside of APsAA, our working frame of reference became "The Holmes Commission on Racial Equality in American Psychoanalysis." This change acknowledges that the problems with racism in psychoanalysis

cross governance boundaries; thus, solutions need to cross boundaries as well. We also understood that progress will best be achieved by different psychoanalytic governance bodies working together; this requires working through tendencies to be adversarial, exclusive, and hierarchical. With these considerations in mind, we appointed M. Fakhry Davids, a respected clinician and scholar on racism who practices in London and is active in British psychoanalytic organizations. Also, we reached out to the Canadian Psychoanalytic Society to participate in our project.

2. Though we queried ourselves repeatedly and sought counsel of others, we still managed, initially, to not appoint an optimally diverse commission. Once the original commission of eighteen was appointed, we came to recognize that as we celebrated the wide diversity among us and rich array of expertise on racism and other aspects of intersectionality, we had still omitted East Asian representation and representation from the field of social work. Rather than *just* go ahead and add this representation—which we did—we also owned and processed our omissions. The original commission was composed roughly of 45% African American members (including the entire leadership team), 11% Latinx members, 11% South Asian members, and 33% white members. We undertook a reflective process to understand what influences at first made us, a racially-ethnically diverse group, less than optimally inclusive in our choice of commissioners. We benefitted from acknowledging that the marauding ghosts of racism and white privilege resided in us and expressed themselves in exclusionary acts, despite our conscious intentions to the contrary.
3. Another such example manifested itself in the leadership team. For the team to develop its leadership mind to work hopefully, energetically, and effectively, dynamics of friction and exclusion based on authority, age, and

competitiveness had to be processed. We had to reveal ourselves and bear hurt feelings while recognizing that our individual talents as leaders were valuable and we needed to make room for each other.

The chair sought outside consultation, a process revealed to the co-chairs, for support in becoming freer to share the reins of leadership for the benefit of our work. This process was painful, particularly in the awareness that Blacks can identify with white privilege in their use of power. Dorothy, as chair of the commission, examined and owned, as painful as it was, her own vulnerability to this influence as a form of identification with the aggressor. Each member of the leadership team did similar self-examining work around their vulnerabilities, and we shared with one another something about our own styles and histories in order to build scaffolding for good leadership teamwork. Through this process work, the leadership team was able to establish and maintain solidity that made it easier to help other commissioners process potential and actual eruptions of privilege that occurred in the work.

4. To promote robust participation in phase one of our study—the survey—the commission agreed to recruit a body of helpers, members at various levels in the institutions which we wished to survey. We asked them to work with their colleagues and leaders to maximize participation at all levels of membership and in as many capacities as possible. We agreed to call these partners the commission’s Ambassador Corps. As the commission met over time, we recognized that we would need more help in promulgating our findings and facilitating consideration and adoption of our recommendations. A white member of the commission expressed concern about the militaristic and exclusionary connotations of the name Ambassador Corps, especially that our findings and recommenda-

tions would thus be less well-received. A lively, engaged process led to considerations of other titles such as emissary. However, we found them wanting insofar as they evoke associations with crusading and evangelistic efforts that historically imply exclusion—us versus them—and sometimes denote violence and colonization. Finally, the group settled on the name Consultation-Liaison Network as consistent with our aspirations to be universalistic, inclusive, and collaborative. One element of this work was further processed when attribution for the term “liaison” was misassigned to a white member of the commission after first being offered by a Black member. Once this error was made, we corrected it, and put in the effort of working through in order to gain more voluntary control over another expression of white privilege.

5. During the commission’s work, controversy, even some dissension, occurred about leadership and management of the commission’s operations and practices, one of which was our grounding exercise of the roll call. At the beginning of meetings, the chair calls out the name of each commissioner, who in turn confirms that they are present, and absences are acknowledged. For that moment, of course, everyone looks at that individual on their screen. One day, a member of the commission challenged the practice as unnecessary on the grounds that it took up time that could be better used in other ways. We had intentionally adopted it as a grounding ritual for the commission meeting openings, so many of the commission members felt alarmed, hurt, and angry. The comment cast a pall on the meeting. Considering the context and the way in which the challenge was made, several voiced that they experienced it to be enacting a racist attack on the commission’s work, including the fact that the commission’s leadership team was Black. From a systemic point of view,

such backlashes are to be expected. Some easing of tension occurred when a younger, Black-identified member noted that the roll call was enjoyable and important because, each time, it gave them an experience of being recognized individually, welcomed, and appreciated. The whole commission learned that such experiences are deeply meaningful to Black persons in a white-majority society marked by the echoes of slavery, and which they had not routinely had in the psychoanalytic world. What the younger person shared helped the commission reconstitute and regain perspective. Nonetheless, a small minority voiced concern that the person who questioned the roll call had been unfairly attacked. Extensive additional processing was needed to recognize that rather than an individual manifestation, the disturbance was in fact a *group* phenomenon that found its way into an individual who gave voice to it. We came to understand that *any one of us* could have given expression to such an attack, which is inevitably aroused when processing racism.

The existence of the minority view confronts us with the reality that any group that undertakes work toward racial equality will include people who represent different points in the quest for racial equality and different points of view on how to achieve it. Yet, reckoning with systemic racism must bring into the fold all who come to do the work. Such reckoning includes recognizing and learning from one’s own foibles and vulnerabilities to the influence and pull of white privilege dynamics as a resistance to change. Working with this as part of our process has helped the commission hold together and move forward assiduously to complete its task. A part of that task involves showing the field of psychoanalysis at large that wrestling with the grip of systemic racism makes room for constructive change for the many who want psychoanalysis to become a racially equitable profession. This we considered to be *a* but not *the* only valid psychoanalytic way of doing our work.

The method which we offer as a model includes focusing on tasks (e.g., doing the surveys and interviews, interpreting their meanings and implications, and making recommendations), that is, the important *manifest* content. A second component is recognizing and processing *latent* content that includes vestiges of systemic racism and other forms of oppression that have the power to erupt and undo.

There is hope for psychoanalysis if we acknowledge that racism unchecked diminishes us individually and diminishes psychoanalysis as a discipline. There is hope if we recognize and use psychoanalysis's potential to identify and heal manifestations of racism in our society.

Why process as well as content?

Processing racial enactments was necessary in order to maintain the power relation established early on so that all members could fully and openly engage in the commission's work. Enactments disrupted that relation. The words of one of the commissioners are informative in this regard: in reflecting on a pre-publication copy of this article, that commissioner said, "You can get a clear sense of racial tension in the report of our process, as well, of course, as in our data. The power of the article resides, I think, in the fact that it not only describes such tension, it brings it. Read the article and you—whoever you are—will likely experience some manifestation of tension, and this, I think, is all to the good. It functions as an alert. Such tension is a requirement, says the article, unapologetically, and in fact, almost enthusiastically."

What is our hope for psychoanalysis when it comes to systemic racism?

Based on 400-plus years of white dominance and white privilege, systemic racism is a deep, indwelling force in American culture. It affects us all, compelling us into actions that deny the voice and power of othered ones. Our study findings unequivocally show the presence of systemic racism within psychoanalysis in its underrepresentation of people of color in our institutions; in its insufficient effort to increase the presence, full partici-


pation, and advancement of people of color; and in its failure to include race and racism as core elements in what we teach, how we organize our curricula, how we respond to racist incidents, and how we analyze ourselves and our patients.

There is hope for psychoanalysis if we acknowledge that racism unchecked diminishes us individually and diminishes psychoanalysis as a discipline. There is hope if we

recognize and use psychoanalysis's potential to identify and heal manifestations of racism in our society. Our data clearly show that institutions that fail to make these efforts are devitalized and tend to lose younger members, including recent graduates of color. When any one of us shows that we are influenced by racism and its corollaries, such as white privilege, there is an opportunity, painful as it surely may be, to increase one's own power and generativity through inclusiveness. It is a long, difficult process, as the commission's work demonstrated, but it is well worth it. We may not be able to eradicate systemic racism, but we can continue to work to acknowledge its pernicious manifestations and thereby free up more energy to enliven and authenticate our work to achieve racial equality. The commission's work emphasizes the need for the development of transformative psychoanalytic collectives, the Consultation-Liaison Network being one such example. We appeal to all who read this article and study the work of the commission to support that initiative *and* to join with others to meet head-on the ceaseless efforts of systemic racism to claim us. The work cannot be rushed and may never end.

We must *not*, as Thich Nhat Hanh says in his 1987 essay "Washing Dishes," hurry to get the job over with. It is more satisfying to stay with the job in the moment, every moment it takes. Now is the time for psychoanalysis

to make work on race—*yes, for the indefinite time the work takes*—an affirmative obligation, an opportunity. In the words of another commissioner, "The process work is just as critical to our progress as is the documented survey and interview data. Racial equality cannot be gained through merely reading articles or by polite discussions but must be *experienced*, then examined and re-examined from an experiential basis that enables us to see the parallels between our group and the world in which we live. So, to my way of thinking and teaching, this approach is a mandate for learning."

The Holmes Commission offers this article as an invitation to join the mandate to achieve racial equality in American psychoanalysis—as painfully as required and as joyfully as we can make it. As much as possible, let it be a dance we do. 

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The Lost Daughter: Psychoanalytic Reflections

Rosemary H. Balsam, Janice S. Lieberman, Margarita Cereijido, and Anne Adelman

As part of the ongoing Committee on Women in Psychoanalysis (COWAP) North America Film Series on Gender, invited guests Rosemary Balsam and Janice Lieberman joined moderators Margarita Cereijido and Anne Adelman online in March 2022 to discuss the 2021 film *The Lost Daughter*, directed by Maggie Gyllenhaal and based on the 2006 novel by Elena Ferrante. The film explores the complexity, messiness, shame, rage, and longing of a young mother unable to reconcile her reckless desires with the demands of mothering her young daughters. The discussion, re-presented below, focused on issues pertaining to motherhood and gender, such as the idealization and renunciation of motherhood, maternal ambivalence, female ambition, and the multiplicity of women's desires.

The Lighthouse Mother

—Rosemary H. Balsam

Maggie Gyllenhaal, in adapting Ellen Ferrante's 2006 novel where nothing happens by chance, has given us a magnificent movie portrait of a psychologically complex woman, Professor Leda Caruso. In close female-to-female interaction with her on vacation on an idyllic Greek island are a young Greek-American mother Nina, her child Elena, Elena's doll Neni, and the pregnant aunt, Callie. Leda's daughters, Bianca and Marta, are heard as adults on the phone checking up on her and shown in flashbacks between ages three and five. Two baby dolls are key figures: Leda's own, Mini Mama—first hers and then her daughter's—and Elena's favorite doll, which Leda steals. The granular emotional detail of some of many female-gendered experiences, not only mothering but daughtering, is exposed.

Leda, the lead—mythically raped by swan Zeus—is an “unnatural” mother, as she says. We see her as an academic,



Rosemary H. Balsam



Janice S. Lieberman



Margarita Cereijido



Anne Adelman

wife, mother, daughter, divorcée, child, young adult, and troubled older woman. She is a curious, polyamorous flirt—rigid, cold, singing, dancing ecstatic, trotting fast like an elderly toddler, away from temptations and impulsive desires. Leda is full of maternal revenge toward young mothering. Her lost youth of regret and guilt becomes re-enacted in a secretive sick fantasy of tenderly protecting the stolen doll Neni, saving her from what she imagines to be her abusive four-year-old owner. Elena loudly grieves its loss on the beach to Leda's cruel private satisfaction in repeating her own child-rearing traumata—goading the child to agitate and

having deserted her little girls for three years of their early childhood to abscond abroad with a male fellow teacher, defying her husband's tears. Sustaining a quality of attention to others that she celebrates as “the rarest and purest form of generosity”—she is a scholar of Auden's poem “Crisis”—is problematic interpersonally for her. Leda's intellectual work echoes her domestic emotional life and preoccupations (not unknown in personal analyses!).

Critics have said that this movie offers a rare glimpse into the common pulls that women feel among work, domestic lives, and mothering. Yes and

In The Lost Daughter, intense girl-to-woman comforts, appetites for identification, modeling and internalizing of the physicality of day-to-day early caretaking, and observational and exploratory bonding—all with their accompanying discomforts—are laid bare.

torment the brittle, flaky, sexually hungry mother, Nina, with whom Leda identifies.

Leda's rapt attention conveys to others that they are special to her. Nina falls in crush with her after Leda finds Nina's lost Elena (while in her own reverie of once fearing her child had drowned, due to her neglect on a beach, just like mother Nina). Being a university Italian teacher is cool, but “Motherhood,” Leda declares, is a “crushing responsibility.” She has fallen badly under its weight,

no. Yes, to the general portrayal of the universal dilemmas. However, no, in individual terms. In portraying an individual wife and mother, Gyllenhaal's presentation is vastly more psychologically sophisticated than most. It shows a woman's universal range from intense love to hatred of her children. But here it is the remarkable portrayal of the uniquely unbearable intensity of these pulls for this particular woman that is riveting.

Gyllenhaal focuses the impact of the physicality within the mother/daughter pairs into their procreative bonding—highlighting the doll as an uncanny transitional image, both familiar and unfamiliar. As I've noted in *Women's Bodies in Psychoanalysis* (Routledge, 2012), procreative and procreative/sexual elemental and developmental exchanges in mothering with daughters have not proved a popular topic for psychoanalytic exploration of Freud's "dark continent." Yet, as in this film, lay people and artists all along have known it. Only in phallogocentric psychoanalytic thinking could we distort doll play into something major about missing penises! In *The Lost Daughter*, intense girl-to-woman comforts, appetites for identification, modeling and internalizing of the physicality of day-to-day early caretaking, and observational and exploratory bonding—all with their accompanying discomforts—are laid bare.

The best cinematographic metaphor for Leda as a mother, which recurs in the movie, is the rhythmically flashing lighthouse: brilliant light beams, sudden darkness, and again brilliant light. Leda's gleaming white-tooth smile, ample bosom, and boisterous, laughing body contact are seen in brief flashes with the sound of the foghorn in the background, warning wary ships from getting too close to these treacherous rocks. In this lighthouse style of mothering, Leda is all over her little girls, guzzling them playfully and joining them passionately in their joyous giggles, screams of laughter during dress-up, and seemingly magical peeling of oranges. Yet suddenly she turns dark to the children, switching her light beam seductively toward a man, to refuel her feeling of being dazzling and beautiful. Olivia Colman is indeed brilliant in this role.

In the radiance of their mother's reflection of them as talented, verbal, pleasing, dressed-up dolls, Leda's children shine. But in her darkness, they are bereft. "Mama, mama, mama, mama," escalating into whines or tears or uncontrollable

sobbing, is a haunting leitmotif of the soundtrack. "Lighthouse Mothering" is the certain stuff of toxic and insecure attachment.

Leda gives her own doll to her child in a flurry of generosity. Mini Mama is passed to the next generation. Delighted, Bianca scribbles on its body. Leda flies into a rage at her ingratitude, hurling the doll out to crash on the pavement below. Her stunned child murmurs, "But you gave it to me ... it's my doll." Bianca's sin is too much autonomy. Leda punishes Bianca to an outer darkness of emotional annihilation.

The child cuts her small finger, imitating her fun mother peeling an orange. She cries and wants Mama to kiss the hurt. This is too much of a hot mess for Leda. She turns her back. The horrors of messy body fluids and messy emotions become an unbearable burden.

Leda's own childhood experience is there too. She tells Lyle, the janitor, "My mother was very beautiful ... I felt when I was ... [a child] that she didn't share it. That she had ... in creating me ... separated herself from me ... like pushing a plate away from you when the food is repulsive." Psychoanalyst and critical theorist Julia Kristeva writes about this as "abjection." Her theory engages with the inherent agonies and repudiation of separation, with much suggestive birthing imagery.

Virginia Woolf wrote in *A Room of One's Own*, "We think back through our mothers, if we are women." One imagines, if Leda were in analysis, she'd say, like many of our own patients, "I don't want to be like my mother." And twenty years later Bianca and Martha might echo an identical plea: "I want not to become like my own mother." Familiar? But richly, visually, artistically familiar.

Paradise, Paradise Lost

—Janice S. Lieberman

When I first saw this film, I thought: *What a great opportunity for psychoanalysts to think about conflicted motherhood, daughterhood,*

memories, and fantasies, as well as bodies and women as objects of desire. I have been an admirer of Elena Ferrante and her books for many years but had not read this book until after I saw the film. I prefer the film for the impact of the visual. Most people I have spoken to have had very strong reactions to this film. They either loved it or hated it. What does it arouse? Is it a horror movie?

In considering what to say here, my first thought is that a discussant, like a mother, has to contain, to hold, to make things that seem incomprehensible more comprehensible. There are several narratives going on. The film is not just split in terms of time, past and present, but fragmented into subplots, with a rather large supporting cast of characters.

One line of thinking concerns mothering and its differences. Imagine a continuum from *good mother* to Winnicott's *good enough mother* to *average mother*, then *rather bad mother* to *bad mother* to, finally and grievously, *monstrous mother*. I think of the children of good mothers, as well as the parentified children of narcissistic mothers, whom we see in this film. As Melanie Klein described, the mother must contain and tolerate attacks on her breast—on her maternal provisions. Young Leda tried but failed. She played with her daughters as if she were one of them; she overstimulated them and then abruptly pulled away in anger, unable to tolerate their tears and entreaties. She fantasized about Yeats's poem "Leda and the Swan," longing to be ravished, penetrated by Zeus, rather than her impotent husband. She abandoned her daughters for her Zeus Professor. Quoting another Yeats poem, "The Second Coming," she notes, "The center cannot hold." When I first saw the film, I thought it was about, on the surface, motherhood versus career. Yet it also seemed to be about the lure of sex, romance, being appreciated, dealing with the high-minded abstract intellect rather than the repetitive concrete needs of children, especially for a mother who was not well cared for by a good mother.

So, we see Leda observing families on the beach, in particular the gorgeous (rather

bad) mother, Nina, who manages to lose sight of her daughter. Little Elena wandered away in her mother's hat while Nina was kissing or arguing with her husband, Tony, Elena's father. Elena leaves her own child, the doll, with her head in the sand, perhaps upset by her parents' kissing and arguing. She becomes the left-out Oedipal child and bites the doll's cheek, her transitional object.

Through all of this, Leda seemed pleasant, low-key, benign—until the moment we realize that it was she who stole the doll. Prior to that, everyone was grateful to her for finding Elena. At this point the horror movie possibility kicks in. Why did she take the doll? To go buy her clothes at the store, as we see her do? To then leave the doll on her terrace for Lyle to see and to be found out and punished?

With all the mothers in the film, was there a good mother in the bunch? After asking Leda to move her chair and not liking her refusal, Callie, the forty-two-year-old pregnant aunt, offers Leda some birthday cake as reparation and puts ointment on Leda's bruised back. In the toy store, Callie takes the sobbing, clinging Elena from her mother, Nina, who avers that she cannot do it anymore. Yet Nina has the bandwidth to don multiple bracelets and jewelry, do elaborate makeup and hair, and even have an affair with a twenty-something named Will who works at the beach bar. Elena is a parentified child, cooling her sunbathing mother with water. Similarly, Leda's daughters had comforted the younger Leda while she lay on the floor, emotionally beyond their reach.

Leda sees her younger self reflected in Nina. At times, Nina stares at her as if she would like to eat her up. She seems to imagine that she is a good mother until she discovers that she is in fact monstrous.

The film points to the importance of identifications with the mother: the giving of dolls from mother to daughter and their destruction; the ability to peel an orange in one piece like a snake! Little Bianca tries to peel an orange like her mother but cuts herself. The child's poignant whine "Kiss

it, mommy" and Leda's snakelike refusal went through me like ice. We see blood again at the end when Nina stabs Leda with the hatpin in her navel, the site of the umbilical cord. This scene refers back to the scene with the orange, which also has a navel.

What at first seemed like paradise becomes paradise lost: the pinecone bruise, the storms, the cicada on the pillow leaving a stain, the moldy fruit, the useful hatpin that enables one to keep their hat on straight which becomes a weapon. The ending is unclear: Is Leda

dead? Is she dreaming that her worried daughters have been calling her?

Earlier, Leda confesses to Nina, "I am an unnatural mother." Early in the film, it appeared that she had the thought of leaving her own children when she asked a hitchhiker visiting them about the children she had abandoned. She fantasizes that Lyle was a good father, something he was not. Leda, like many bad mothers, acts like a good and caring mother; witness her instructions to her babysitter. Yet when she hears the girls have chick-enpox, she stays where she is—away. The children have all kinds of toys. She buys them lovely white dresses. She gives but then is gone. She seduces and abandons, thus leaving her children with an unreliable sense of what is real—does their mother love and care for them? Is her heart in her mothering? Do they matter to her?

Films are compelling because they teach us about the complexities of human relationships and the human heart. We can observe several characters at the same time in the same frame. A brilliant writer such as Elena Ferrante manages to do this in her novels, but reading them does not allow us to listen and look at the same time. Through films, we are able to form

multiple identifications simultaneously. *The Lost Daughter* is a film psychoanalysts should see.

The Myth of the Ideal Mother

—Margarita Cereijido

The film *The Lost Daughter* is unsettling because it challenges the myth of the ideal mother, a mother who has no desires of her own and who is always available to her child. The film explores the maternal ambivalence of wanting to take care of the child and wanting the child to disappear. There are multiple instances of daughters

The film The Lost Daughter is unsettling because it challenges the myth of the ideal mother, a mother who has no desires of her own and who is always available to her child.

and dolls getting lost. Nina's daughter, Elena, gets lost, and Elena's doll gets lost. We also learn that when she was a little girl, Leda's daughter, Bianca, got lost. And we see Leda angrily throw Bianca's doll out the window, smashing it. Finally, we learn that Leda abandoned her daughters for three years. For a mother, maternal ambivalence teeters on the edge of loss and abandonment: the disappearance of the child is both her dark fantasy and her worst nightmare. This holds true, as well, for the child who both hates and desires the mother.

The de-idealization of motherhood has become more salient during the Covid pandemic. During Covid lockdown, many mothers felt overwhelmed by their maternal responsibilities, further raising awareness of the need to confront the idealization of motherhood. Challenging the idealization of motherhood is also part of a broader attempt to question traditional stereotypes and become more inclusive as a society.

I will discuss this process from three perspectives.

To begin, not every woman's ideal is to be a mother. Cultural changes interact with the desires and the possibilities for

sublimation for individual women, creating new ideals and identificatory models. Today, many factors contribute to these cultural changes. The feminist movement has created new ideals and identificatory models, helping change women's conceptions of themselves. As a result, getting married and having children is no longer the only way of being fulfilled and securing financial support. Work provides women with alternative sources of fulfillment and financial independence.

Historically, the traditional path for a woman's life involved getting married and becoming a mother, and that ideal was transmitted from generation to generation. The perfect mother had to contain, love, and understand her children, *and* be willing to sacrifice everything for them without ambivalence. She also had to be a loving and supportive partner. Today, younger people challenge that ideal.

We live in a transitional time. The construction of new subjectivities is influenced by values of both traditional and contemporary cultural ideals. Some women feel pressure to live up to both traditional and new ideals. They feel the need to be perfect professionals, partners, and mothers. They have internalized idealized demands that are impossible to achieve. Having multiple references can lead to ambivalence and anxieties.

While there have always been conflicts between ideals and realities, such conflicts are exacerbated today by greater freedom and more possibilities to explore and access new ideals, including new gender identities and family configurations.

For younger generations the gender dynamics are more fluid. This fluidity enables women to take up multiple roles and live up to their ideals. Among the young, there is a challenge to stereotyped binarism, and today, it's not uncommon for people to take up roles voluntarily that were previously assigned strictly according to gender. Additionally, access to birth control and assisted fertility technology further contributes to separating motherhood

from "nature" and making it something cultural.

The lack of access to legal and safe abortion forces women to continue undesired pregnancies. This naturalizes maternity and disempowers striving for other goals. Contemporary authors, such as Adria Schwartz in her contribution to the volume *Representations of Motherhood* (Yale University Press, 1994), challenge the notion of motherhood as instinctive, maintaining that being a mother requires the cultural desire to be one. Some women may want it and some may not.

Secondly, non-traditional models of mothering, such as in mono-parental and homosexual families, are increasingly common. According to classic psychoanalytic theories, the epitome of the development of healthy female sexuality involves becoming a mother. This was best captured in Freud's notion that after the resolution of the Oedipus complex, a girl's wish to have a child by her father is sublimated into the desire for a child within an adult heterosexual relationship. That thinking has been mostly abandoned, due to changes that include the decline of the patriarchal paradigm and our culture's questioning of the central place of the long-accepted classical family. Society has become more open to various gender roles and family configurations.

Another challenge to the idealization of motherhood is the acknowledgment of ambivalence inherent in the mother-child relationship. Such ambivalence is related to the intensity of the child's early needs and the very passionate nature of mothering. As Julia Kristeva states in a 2005 online article titled "Motherhood Today," Motherhood is a learning process in how to relate to the other. It "begins with the pregnant woman's passion for herself." Then, "in the wake of the lover-father's intervention, she splits in two, harboring an unknown third person, a shapeless pre-object." This is "followed by the mother's passion for a new subject, her child, provided that he stops being her double and that she detaches herself

from him so that he gains autonomy. ... The 'good enough mother' succeeds in loving her child as herself, and then as another self."

The idealization of motherhood obscures the inevitable ambivalence in the mother-child relationship. The tension between the idealized model and the inherent ambivalence in the maternal function can become too stretched, inevitably resulting in disappointment of the expectations of absolute harmony between mother and child, making the mother feel inadequate.

Motherhood can be a wonderful, gratifying, and special aspect of the feminine. However, its idealization can make mothers feel inadequate for their ambivalent feelings. The idealization of the classic patriarchal model can also pathologize those who embark in different directions.

The idealization of motherhood can inhibit women who do not want to become mothers or choose to pursue other avenues of fulfillment. That is particularly relevant today as women have multiple desires and ideals. The tremendous impact of the film is in its articulation of the intense ambivalence and anxieties that many women are struggling with in relation to motherhood.

The Jagged Edge of Maternal Longing—Anne Adelman

Elena Ferrante is a writer who specializes in capturing the exquisite flecction of ambivalence. We can count on her to be truthful, to speak to the layers that lie deep beneath the surface. Her writing is subtle and raw and reveals the nuance in a look, a word, a small gesture, firing up the unconscious interpersonal and intrapsychic flashes that electrify the characters' every movement, thought, and action. Ferrante's 2012 novel *My Brilliant Friend* was wildly popular. Her Neapolitan trilogy sparked the imagination, speaking to the ebb and flow of close friendships. Who has not experienced the balancing act of an unsettled friendship—hating when you should love, envying when you should applaud, fighting and repairing, letting

go and reuniting—with friends who hold our secrets and love us unconditionally?

Unlike *My Brilliant Friend*, Ferrante's 2006 novel *The Lost Daughter*—the basis for director Maggie Gyllenhaal's film—seemed to elicit an unexpected visceral repulsion. Time and again I heard friends say, "Oh, I won't see that movie, it's too disturbing."

Ambivalent mothers, I surmised, are something we just don't want to know about.

The character of Leda in the film presents the viewer with a deeply disturbing enigma. Perhaps Leda loves her children, but she is unable to derive joy from them. Motherhood does not fulfill her. Is the movie, we ask ourselves, about love, in its terrifying, wild, and reckless ruins? Or is it about a failure of the ability to love? Or as Leda describes it herself, is it about "unnatural" love?

The movie haunts the viewer by capturing in exquisite detail terrifying moments of missed connections and losses. Mothers, daughters, and dolls are repeatedly lost and found. Leda's name—as well as her daughter's—is recurrently mispronounced or mistaken. That no one seems to be able to hear Leda say her name reinforces our view that she herself is unknowable, both to herself and to others. Leda's name derives from the Greek myth, but she attributes it to the Yeats poem "Leda and The Swan": "A sudden blow: the great wings beating still above the staggering girl ... he holds her helpless breast upon his breast." Like in the poem, the Leda on the screen is staggering, terrified, yet her gestures are vague—she is overtaken by impulses that she seems to not understand. She is a vague mother and an equally vague lover.

Only young Leda's lover, Professor Hardy, responds directly to the subtle undertones contained within her name. By reciting together a verse of Yeats's poem, Hardy and Leda allude to the meanings hidden in her name, the name bestowed on her because of her parents' love of Yeats, suggestive not only of the

intensity of Leda's sensuality, but also of its ravages.

As the poem conveys and as the myth tells us, Leda, the beautiful wife of King Tyndareus, turned away the attention of Zeus, who then forced himself upon her in the form of a swan. The urgency and intensity of Yeats's poem captures the violence of the rape and the knife-edge of seduction/desire/violence. Similarly, when Professor Hardy's attention is captivated first by Leda's brilliant mind, then by her beauty, he forces her to be the one to rupture the barrier: "You are married, so you will have to start." However, in the film, although Leda repeatedly falls sway to the power of men whom she then disarms or discards, they seem to matter far less than the compelling relationships among women.

As a mother, Leda's attention is disrupted over and over as she vacillates between intense love and fits of anger. At times, we witness her children quite literally drop out of her mind. In a fugue-like state, she walks away from them as if she has forgotten that they are there, even as they are riveted by her mysterious magical powers, chanting "Peel it like a snake, don't let it break" as she peels an orange in one smooth, unbroken coil. She grows enraged at their inability to contain their aggression, as in her daughter's angry-play wreckage of her own childhood doll or in the nearly unbearable scene of her young daughter hitting her, driven by a wild need to know what will happen should she defy her unpredictable and capricious mother. We cannot help but be terrified for these two young children.

"I'm just an unnatural mother," Leda tells us.

These moments of discordance create an ache in middle-aged Leda, who revisits her memories of motherhood while observing the family who join her at the beach. As the family matriarch, the pregnant Callie—Callisto—flaunts her maternal fullness and spars competitively with

Leda, taunting her with her pregnant belly. We recognize Callisto from Greek myth as another beauty who attracted and was seduced by Zeus. In Callie's pregnancy, long awaited and longed for, Leda seeks some sign of recognition of her own terrible emptiness. "Children," she tells Callie, "are a crushing responsibility." Through flashbacks, we bear witness to a crushed young Leda, grappling with palpable guilt and despair.

The film contains image after image of rotting from the inside—the fruit, the fallen pine cone and subsequent festering wound on Leda's back, the worm climbing out of the doll's eye—that capture the drama of this tormented mother. Is it natural, we must ask ourselves again and again throughout this movie, to experience the aggression, envy, hatred, and cold indifference at the core of this mother's soul? Or have we forbidden ourselves to acknowledge a mother's private passions, powers, and desires?

Can a rupture in mother-love ever be fully repaired? In a riveting scene in which Leda's husband, unable to persuade her to stay in her role as wife and mother, threatens to leave the young girls with Leda's mother, Leda whips around and hisses at him that he cannot take them to "that shithole"—to her own bad mother. In a later scene, Leda tells us, "My mother treated me like she was pushing a plate away when the food is repulsive."

These scenes capture the drama of intergenerational transmission of maternal anguish. We witness the pain and confusion in her children's eyes: does she love them, does she want them, will she leave them? Throughout the series of flashbacks, we observe developmental changes in Leda's daughters, as they move from efforts to playfully seek their mother's attention to aggressively demanding her attention by biting, hitting, and devouring to, in the end, withdrawing from her into uncertainty, sadness, and detachment.

Continued on page 30

On APsaA-Sponsored Immigration: Excerpts from *Memories of a Chaotic World: Growing Up as the Daughter of Annie Reich and Wilhelm Reich*

Lore Reich Rubin

After reading Olga Umansky's article in *TAP* Spring/Summer 2022 about APsaA-sponsored pre-war immigration of Viennese psychoanalysts, it occurred to Lore Reich Rubin that readers might be interested in case history examples of such immigration. In her memoir, *Memories of a Chaotic World: Growing Up as the Daughter of Annie Reich and Wilhelm Reich* (IPBooks, 2021), she has written about her mother Annie Reich's experiences and friendships as seen through the eyes of her daughter, age ten at the time of their arrival in the States.

Below are excerpts from Lore Reich Rubin's book, with context provided by the author in italics. Edits were made only to address minor formatting discrepancies and for the sake of continuity.

Upon our arrival in New York there was some problem about our immigration. As a result, we were among the last people to be interviewed and allowed to disembark from the ship. At the dock we were met by Sandor Rado, who had to wait the many hours it took for our approval. Rado was a psychoanalyst friend from Berlin, who had issued the \$2000 affidavits, one for each my mother, sister and myself, required by the State Department so we should not become a burden on the US.

[Sandor Rado] drove us by taxi to the upper east side of Manhattan where an apartment had been lent to us. It was August or late July. People were on vacation. I remember the large gloomy-looking, unadorned apartment houses looming over us, so much taller than the six-floor limit in Europe.

The apartment was terribly hot; this was in the middle of a New York heat wave. There was so much soot and pollution in New York at that time that the windows had openings like small slits in them but could not be raised. The apartment had no fans, not that we were familiar with such a device, and air conditioning had not yet been invented. We were stifling, could not breathe, and could not sleep. We had never experienced such heat before. As is normal in Central Europe in August, we had arrived in woolen clothes and desperately needed thinner things.

Our immigration had been arranged by a committee run by the American Psychoanalytic Association under the direction of Lawrence Kubie, whom we had known in Vienna. He set out to rescue as many Central European analysts as he could, and actually he did a wonderful job. For instance, the apartment lent to us had been obtained through the committee. Rado let us off and had gone back to Connecticut where he was vacationing. Mother had no idea how to obtain summer clothes. She called the person in the office of the committee who said, "Why you just take the subway down to Macy's and there you can buy clothes." We were not used to 'ready-mades,' we did not know where the subway was, how to use it, or how much to pay for it. So in spite of the really wonderful help the committee had given, we were dumped on our own in a strange city, luckily not in a strange language. My mother enlisted the aid of her closest friends, the Loewenfelds, who had arrived a few weeks before us. Together



Lore Reich Rubin and her mother Annie Reich in 1960.

they ventured into the unknown subway system to buy suitable clothes and sought suitable permanent lodging. [...] In a few weeks the Loewenfelds ended up in a furnished apartment in a brownstone, and my mother in a furnished residential hotel [the Franconia], close to each other, on the upper west side of New York. Mother had taken eight years of English in school and was well versed in it. In fact, as soon as she was able to get a patient, she was able to analyze in English.

I missed the Macy's adventure because the day after we arrived, the Rados invited me to stay with them at their summer vacation home in Stamford, Connecticut.

The Psychoanalytic Rescue Committee did a very good job arranging for stranded Central European analysts to come here, obtaining affidavits, and helping with transportation. I have not heard of any analysts who, if they desired and it was before the war, did not succeed in emi-

grating to the United States, thanks to the committee's efforts. What to do with all these refugee analysts once they got here was another matter. The local American analysts were not too pleased with such a great influx of competition. It was in the middle of the Great Depression and patients who wished to undergo this new and unknown treatment were in short supply. Kubie had expected the new arrivals to disperse across America. Here he was defeated, as the refugees preferred to congregate amongst other people they knew.

Nevertheless, my mother—after having disposed of me to the Rados and my sister to a camp where she got a job at age 14 as an assistant counselor—traveled to Cleveland to be interviewed by Douglas Bond for a job at Case Western Reserve. Dr. Bond was not eager to have her there, saying that they had enough analysts. My mother felt rather despairing and remembered sitting on a Lake Erie dock dangling her bare feet and having no idea what to do. Much later, Annie Katan went to Cleveland and was

well received. After this, Mother tried to see if she could join [Otto] Fenichel in Los Angeles. Again, although the committee had been overall helpful in getting the

York. Adjustment to America was painful and difficult even for this elite group of refugees, although they had professional connections, a desirable career, and, con-

It is my belief, though I have no proof of this, that the initial snubbing and lack of welcome by the American members of the New York Psychoanalytic Institute contributed to the refugees not integrating properly into that institute, instead forming a self-contained clique. Of course, the refugees also felt snobbish toward the American analysts, thinking that only they, the refugees, were the true bearers of the Freudian torch.

analysts to America, there was no one to advise her on how to go about traveling to Los Angeles. Therefore, Mother went to Thomas Cook, the travel agency well known in Europe, but probably top-of-the line in America. They told her it would cost \$300 per person to travel to Los Angeles, an enormous sum which she could not afford. So that is how we stayed in New

York. Adjustment to America was painful and difficult even for this elite group of refugees, although they had professional connections, a desirable career, and, contrary to previous immigrants, spoke fluent English.

There were other, well-known analysts whose arrival in America was totally different. These were not *refugees* but invited guests with prearranged jobs, mostly at universities. These analysts were wined and dined, honored, listened to with rapt attention, their office hours filled even

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At left: The author's parents dating in 1920. L to R: unknown man, Annie Pink, Wilhelm Reich, Otto Fenichel, Berta Bornstein. At center: Annie Reich and Wilhelm Reich (standing) at a beach party in 1927. At right: Annie Reich circa 1950.

before they arrived. Such people as Helene Deutsch, [Karen] Horney, Rado, and Franz Alexander had a totally different experience from us—experiences that did not rob them of their self-esteem and sense of self identity. In fact, they were idolized and blossomed in the attention lavished on them. However, this experience did not translate necessarily to their spouses. Felix Deutsch for instance, an internist, who came with his wife Helene, was not welcomed and had a terrible time reestablishing himself.

Analysts who came as refugees were definitely not wined and dined. Few American analysts welcomed them or ever socialized with them. Exceptions were those American analysts who had themselves traveled to Vienna or Berlin to be trained and knew the refugees personally. Thus, the refugee analysts huddled together and braced each other for the rigors of adjustment to this new country. At first my mother clung to the Loewenfelds who also came from Prague and previously from Berlin. Later, more friends arrived in New York: Edith Jacobson, Mädi Olden, and Berta Bornstein (one of the few lay analysts to be accepted by the New York Psychoanalytic Institute). These women were part of my mother's very intimate circle. As immigration continued over the next few years, many other analysts arrived from Europe including the Isakowers, the Krises, the Hartmanns, and the Loewensteins. It is my belief, though I

have no proof of this, that the initial snubbing and lack of welcome by the American members of the New York Psychoanalytic Institute contributed to the refugees not integrating properly into that institute, instead forming a self-contained clique. Of course, the refugees also felt snobbish toward the American analysts, thinking that only they, the refugees, were the true bearers of the Freudian torch. It is no surprise then that as the number of refugees increased, they eventually took over the leadership of the New York Psychoanalytic Institute to the chagrin of their original American colleagues.

Another indignity that the refugee analysts had to undergo was to obtain a license to practice medicine. Actually, an analyst could practice without a license by not being a medical doctor. [...] But because the American Psychoanalytic Association (APsaA) had legalistic membership requirements that only physicians could be members, the ordinary medically trained refugees had to take this exam—lay analysts with rare exceptions were excluded from membership in the societies and institutes run by the APsaA. The medical analysts first had to pass an English exam, and then these medical analysts, who in general had not practiced medicine and never had had an internship, needed to take a state licensing exam. Fenichel for example was required by the state of California to take an internship, which he

did in his mid-forties. In those days—and probably illegally even now—interns were on duty all day and every other night. This is hard for people in their twenties, but for a man in his mid-forties it was too much, and Fenichel died of a stroke, I believe, before he could obtain his license. My mother studied mightily for these exams, ironically flunked the psychiatric section, and had to repeat it. It is not surprising that she failed this subject, as she had never had a residency in a mental hospital and had gone straight from medical school into a psychoanalytic practice. In the meantime, she was able to develop a small practice, earn a somewhat meager living and in a few years repay the loan that had enabled us to come here.

Contrary to the fears of the American analysts however, the most amazing thing was that psychoanalysis became more popular with the arrival of these refugee analysts, and the patient pool expanded. By the time the war ended, there were great shortages of couch time, but this eventual outcome in leadership and acceptance of psychoanalysis was not foreseeable in the summer and early fall of 1938.

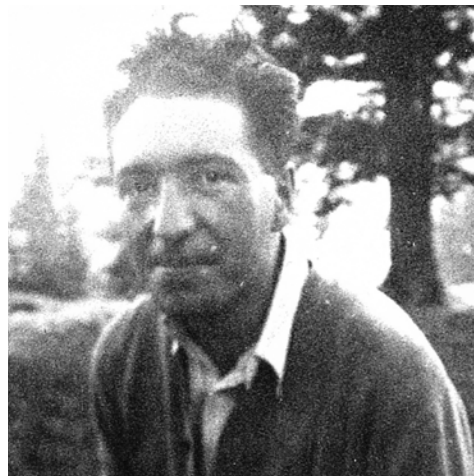
After several months, my stepfather, Thomas, received a visa, and we moved into a larger one-bedroom apartment in the Hotel Franconia on West 72nd Street. The following excerpts begin by describing that time.

[My sister] Eva and I shared the living room at night, while our elders had the bedroom. Mother had apparently started a small practice. She would see patients in the living room, and we would be huddled in the bedroom, having to be absolutely still so as not to disturb her or the patient. This was like being in jail; I had nothing to do, apparently nothing to read, could not play the radio. I remember lying on the bed in utter boredom and paralysis. I learned to empty my mind completely and to stay in a vacuum.

We cooked in the tiny kitchenette, on hotplates. Often at night my sister and I again, as we had in early Vienna, ate porridge, farina with small chocolate shavings, sugar and milk. We must have been short of money because Thomas would order one quart and one pint of milk every two days, and on the second day we were always short of milk. [...] In the mornings I was amazed to get cold cereal; we never had seen this in Europe. It does seem we ate a lot of one or another type of cereal.

It was also in the Hotel Franconia that we children were introduced to household chores. My sister and I were required to alternate washing dishes, as well as doing the family wash. This we did in the bathtub, bending over, and scrunching our backs; it was awkward and at the same time strenuous.

At some point, perhaps a year and a half after arrival, our container arrived bearing all our furniture, and we moved to an apartment of six rooms on 96th Street near Central Park West. This became our permanent home for almost 25 years. It was a tall apartment building and we moved to the 16th floor. It had doormen, elevator men, and two wings, a fancy lobby and an awning that went to the street, so one would not get wet in the rain as one got into a taxi. To outward appearances we



Top left: Eva Reich (age five) sits in the baby carriage while her sister Lore (age one) stands by. Top right: Lore with teddy bear in 1934. Bottom left: Wilhelm Reich circa 1930. Bottom right: Today, Lore Reich Rubin is retired and lives in Seattle.

settled into New York and seemed to begin to live a “normal” life. At least my mother must have settled in, she had enough income to meet the rent—which because of the Depression was rather low—and to feel that she could reestablish a home. We even acquired a maid, who I believe worked for \$8/week.

Having ensconced ourselves in a permanent residence, with Mother in the process of establishing a practice and the children placed in a school, we seemed to have arrived at a suitable adjustment to living in America. However, in reality, the aftermath of the dislocation took many years to heal. [...] The New York Psychoanalytic Institute and Society

soon resembled a reconstituted Viennese Psychoanalytic Society admixed with members from Berlin and Prague. Despite the Depression, psychoanalysis began to flourish. Fairly soon after we moved to our apartment Mother seems, despite persistent worries about finances, to have established a full, though low-fee, psychoanalytic practice. Thus, she was able to maintain her basic identity, that of a psychoanalyst.

The European psychoanalysts came here with the desire to continue the agenda set by Anna and Sigmund Freud, of preserving “true psychoanalysis.” Historically Freud had adhered to this agenda over many splits and upheavals within the psycho-

Continued on page 30



Back in New York

It seems clear that New York is no longer the center of the American Psychoanalytic world. It might be impossible to actually locate a center now. Our organization has become truly American. Increasingly, our leading voices, our authors, our increasingly diverse membership, emerge from both coasts, from the South and from the Midwest. And yet ... New York remains a special place for psychoanalysis.

We began here in New York. We spread out from here. For decades, we met at the iconic Waldorf. Our national office is still here. The city remains the site of a dense, remarkably polymorphous psychoanalytic presence.

And in February 2023, in our second in-person meeting since the beginning of the plague, we will return to New York to reconvene, to celebrate, and to work. It will, I think, be an occasion for excitement, nostalgia, and envisioning. We have to figure out what kind of presence we would like to have—what we want to become, whom we want to be, how we want to be seen. These tasks are enormous. Not only do we face crises of our own, but we are also part of a country in crisis. There is precious little to hold on to. So much is up for grabs. We are in the midst of scrutinizing not only our technical and theoretical underpinnings, but also our ethical, social, and historical ones. Sure, the center does not hold. But let's not lose conviction and instead make sure to take advantage of this center-less opportunity.

Our February program is filled with promise.

A particular highlight will be the summary of the work done by the Holmes

Commission on Racial Equality in American Psychoanalysis—presented Friday evening by the leadership team of Dorothy Holmes, Anton Hart, Dionne Powell, and Beverly Stoute.

Other major events include the University Forum's presentation on anti-Asian violence, the DPE's presentation on free association, two plenary addresses, and four panels. The panels form a unit, their titles alone conveying how somber and grave this moment is for all of us and for the world that surrounds us:

- Panel 1—"Do Humans Really Want to Survive?"
- Panel 2—"Entering Night Country: Lessons from Orpheus"
- Panel 3—"The Influence of the Social Unconscious: What is the Analyst to Do?"
- Panel 4—"Overturning Roe: Its Aftermath, Repercussions, and Meanings"

Each panel presumes that the consulting room is porous. Its doors remain closed, of course, for privacy. But no longer do our closed doors function as segregating walls. The panels attest to this. They each straddle the consulting room and the external world. Together, they take up clinical and material dimensions of climate change, of death and dying, of the social unconscious, and of the never-ending effort to control the bodies of women. We are in the midst, and we know it.

Our two plenaryists will be William Glover with "Psychoanalysis as a Profession" and Peter Goldberg with "Transiting: Thoughts

on the Cultural and Connective Functions of the Analytic Frame."

We will be presenting four two-day clinical workshops. We welcome Joshua Durban, long located in Israel and now in LA, as one discussant. Peter Goldberg, our plenaryist, will also be a discussant at one of the workshops. And Anna Schwartz will join Ann Dart in the two-day psychotherapy workshop.

As always, we will be hosting what for many constitute the "guts" of our meetings: approximately fifty discussion groups, where small numbers of us come together for a sustained focus on issues of shared concern.

Anton Hart, working with Dorothy Holmes, Dionne Powell, Justin Shubert, and Samuel Wyche, will chair our two-day Experiential Process Groups—"Living in Diversity and Otherness."

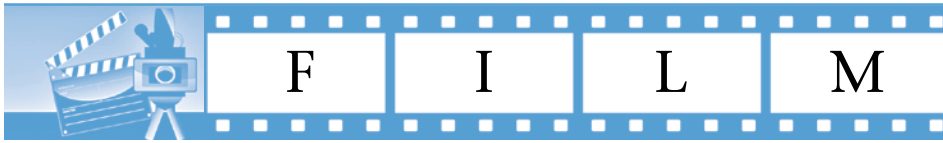
This issue of *TAP* is going to press during ongoing political upheavals and debates that will help determine the meaning of the "United States of America." We are participants in and witnesses to those elections. Inside our consulting rooms, we are unrivaled experts at interpretation, at sensing meanings, at locating determinants. Outside of them, we are learning. We are being tested.

Let's get together in New York to see what we have all been up to, what we have been doing, what we are seeing, what we might think, where we might go, what we might become.

Hoping to see you soon.



—Donald B. Moss, M.D.
Program Committee Chair



About *My Favorite Season* (*Ma saison préférée*): A River Runs through It

Eric Essman

My Favorite Season was the second film discussed in the 2021–22 *Siblings on Film* series led by Mary Brady and Diane Borden. I've participated in these discussions for six years.—E. E.

"The woman that every man desires and every woman wants to be"—Antoine discussing Émilie in *Ma saison préférée*

In post-war French cinema, who more aptly suits this characterization than Catherine Deneuve in André Téchiné's 1993 film *My Favorite Season*? In all of her later films, this French actress registers for viewers both as the characters she plays and herself—where "herself" refers both to audiences' experience of her history on screen and to her extra-cinematic identity.

A droll instance of this duality is in a dialogue from the 2004 Arnaud Desplechin film *Kings and Queen*, where Deneuve plays Madame Vasset, a psychiatrist, in conversation with a patient, Ismaël, at the termination of his treatment:

Ismaël: Do you know that that you're very beautiful?

Mme Vasset: Yes, some people have told me that.

One imagines the generally reserved Deneuve, in character as a therapist holding the frame, yet thinking, along with the audience, *Quel espèce d'imbécile!*

A more recent example of Deneuvian self-referentiality is in Hirokazu Koreeda's 2019 film *The Truth*, where she plays an aging actress, imperviously sheathed in artistic self-absorption. In a poignant moment near the end of the film, in recognition of an emergent peer, she gifts a

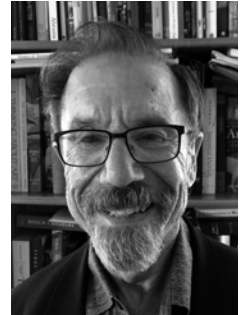
younger actress an Yves St. Laurent dress that she, Deneuve, the actor, might well have worn in another movie or in her parallel career as a model.

All this is by way of introducing Deneuve as Émilie in the 1993 film *My Favorite Season*, the second of her seven films with André Téchiné, and the second Deneuve movie, following *A Christmas Tale* (Arnaud Desplechin, 2014), included in our ongoing film and psychoanalysis series. This year's topic, siblings, recalls the performing range Deneuve displays in two of her best-known early films, *Repulsion* (Roman Polanski, 1965) and *The Young Girls of Rochefort* (Jacques Demy, 1967). In the former she plays a psychotic sister; in the latter, a musical, she sings and dances with her real-life older sister, Françoise Dorleac, a near double, who in the same year the film was made was killed in an automobile accident.

The tribute to Deneuve's allure quoted above—"the woman that every man desires and every woman wants to be"—is delivered in *My Favorite Season* by her brother, Antoine, played by Daniel Auteuil. The film portrays a highly conflictual relationship between siblings estranged as adults, he an unmarried surgeon in Toulouse, she a lawyer married to Bruno, played by Jean-Pierre Bouvier, also a lawyer, a decent but unimaginative husband. In contrast to this stolid suburban marriage, sibling bonds wrought in childhood and adolescence are evoked as the reverie of a summer idyll in a green southern France world of forests and rivers—a world revisited in numerous Téchiné films such as *Wild Reeds* (1984), another we viewed in the Brady-Borden series focusing on adolescence. In *My Favorite Season*,

as elsewhere, the director rejuvenates the trope of time as a river, poignantly and sensuously capturing the flourishing of love, shadowy eddies of feeling, and the inevitability of loss.

A key sequence in *My Favorite Season*, capturing the spell and intensity of adolescent erotics, qualifies the reverie. Antoine and Émilie are drinking at a riverside café, somewhere near the city of Toulouse, the city where, later in the film, Antoine and Émilie for a short time share an apartment with a balcony overlooking the Garonne River. Émilie has disclosed to Antoine that she recently separated from her husband. Unable to contain his excitement, Antoine goes off to the restaurant bathroom, his recurrent neurotic response to surges of anxiety. In his absence, Émilie turns to look at the river where she sees young people frolicking and swimming. Antoine returns to discover that Émilie has fainted. We can infer a sudden return of the repressed and that the combination of emotion and drink have been overwhelming. Following Thomas Ogden's 2017 paper "Dreaming the Analytic Session," we might speculate that Émilie's swoon is paradoxically an awakening from a partially dreamed dream—in effect, a life event unrealized, hearkening to an experience, an emergent memory, too saturated with desire to sustain. When Émilie turns to look at the river, the subjective camera assumes her



Eric Essman

point of view; then it becomes detached, objective. We never actually see Émilie faint—reflecting that experientially, the initiation of a swoon may be unknown to the person who suffers it.

In connection with the ongoing series

sibling relationships may be as developmentally consequential as vertical, that is, parent-child ones; more specifically, sibling relationships need not be viewed only in the context of vertical ones. As an illustration of the mother's continuing

with Antoine that can bring tears even after multiple viewings, Émilie, seemingly freed from her discontent by the mother's death, offers, in the guise of an ode to summer, an unfettered declaration of love that is surely one of the most affecting in all of cinema.

APSA

In My Favorite Season, as elsewhere, the director rejuvenates the trope of time as a river, poignantly and sensuously capturing the flourishing of love, shadowy eddies of feeling, and the inevitability of loss.

of films, I also link Deneuve's fainting to her role in *A Christmas Tale*. At the beginning of that film in which she plays the dying mother of adult children—two of whom, a brother and sister, are profoundly estranged—she blacks out, the first symptom of a fatal disease. In *My Favorite Season*, Émilie and Antoine's mother, Berthe, played by Marthe Villalonga, has prodromal fainting spells that initially reunite the brother and sister in trying to care for her. In addition, *My Favorite Season* begins with a related visual pun. From inside the farmhouse where she raised her children, we see Berthe, in preparation for departing her home to stay with Émilie, closing the shutters from outside, literally blacking out the screen.

In counterpoint to the idealized but melancholic brother-sister relationship—haunted by both the incest taboo and sibling rivalry, that is, the evident preference of their mother for Antoine over Émilie—is the teasing, sexually-charged, on-again, off-again relationship between Lucien (Anthony Prada), Émilie's adopted son, and Rhadija (Carmen Chaplin). Rhadija is a Moroccan girl who works in the parents' law firm and is almost part of the family. Lucien insists that he loves Rhadija (aka "Radish") and, as evidence, attests that he gets a hard-on every time he sees her.

The triangular mother-daughter-son relationship in *My Favorite Season* challenges the major premise of *Siblings*, Juliet Mitchell's 2003 book that we are reading in this year's Brady-Borden series. Mitchell argues that what she calls horizontal

influence, however, consider the lengthy sequence in which Antoine and Émilie are driving Berthe from the farmhouse to a nursing home. Their route takes them through the countryside of their childhood. On the way, they stop at a river where Antoine strips naked and insists on swimming, which he'd been forbidden to do in childhood. Sister and mother watch in a kind of amused wonder. Later in the drive, Émilie asks her mother if she'd like to listen to music. Berthe brusquely comments that earlier they would all have been singing. Antoine and Émilie then begin to sing a nonsense jingle from their childhood drives while Berthe listens contentedly in the back (no longer in the driver's seat). We see the car in long shot with the song voice over as if the trio were sheltered in an idyllic dream. We can see that the siblings are still very much in the shadow of their mother/parental relationship—a point at least in tension with Mitchell's hypothesis.

The concluding sequence of the film shows the complexity of the horizontal versus the vertical relationship. The funeral after Berthe's death from a cerebral hemorrhage temporarily reunites a family divided by a marriage undone. For the most part, Bruno, daughter Anne (Chiara Mastroianni, Deneuve's real-life daughter), Lucien, and Rhadija stand off by themselves while the mother's presence, for a time, seems to linger over the brother and sister. Later, as a diversion, each of the participants is invited to speak of their favorite season. In a tête-à-tête

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We Moved!

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Restoring the Psyche to Psychiatry: A Model of Outreach to the American Academy of Child and Adolescent Psychiatry

Rachel Ritvo, Nathaniel Donson, Timothy Rice, and Stanley Leiken

In the January 2022 issue of *Psychiatric News*, psychiatrist Claire Zilber describes the Collaborative Care Model (CoCM) in which a case manager and psychiatrist team up with the primary care physician taking charge of the patient's overall care. Dr. Zilber touts this model as "the more ethical approach to (psychiatric) resource allocation" because the most good is done for the most people, in contrast, she says, to psychiatrists practicing psychoanalysis, where the immense time investment in one person is inappropriate.

How do psychoanalysts respond to such a statement? We know that psychoanalysis can be a life-changing therapy as a result of the healing power within a powerful ongoing relationship. Psychoanalysis is also an illuminating research instrument into human emotional life. In fact, many patients enter psychoanalysis after disappointing results in less intensive therapies.

Those of us who practice psychoanalysis find that organizational psychiatry, including child and adolescent psychiatry, manifests a lack of interest in the forces at play within the mental and emotional lives of patients. Too many psychiatric approaches still focus on defining causes of mental and emotional distress only via medical, genetic, neurologic, and behavioral models, minimizing the exploration of the power and complexity of patients' subjective lives.

Edwin Land, inventor of the Polaroid camera, observed that often problems are not hard to solve; the hardest job is usually to define a problem clearly and well. Subsequently, solutions often suggest themselves. A clinically informed understanding of a patient's subjective world is most important in trying to understand the nature of a person's problems. A liaison group of child and adolescent psychoanalysts has worked



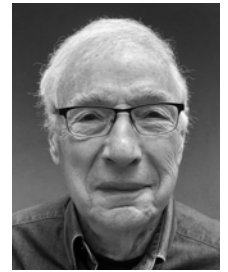
Rachel Ritvo



Nathaniel Donson



Timothy Rice



Stanley Leiken

intensively with colleagues at the American Academy of Child and Adolescent Psychiatry (AACAP) over the past twenty-five years. In that way they have made inroads in promoting the *restoration of the psyche to psychiatry*.

Early work at the American Academy of Child and Adolescent Psychiatry

In the 1990s, which U.S. president George H. W. Bush declared the Decade of the Brain in a show of support for neurological research, Rachel Ritvo and Paulina Kernberg lobbied successfully for AACAP to create a Psychotherapy Task Force, which Dr. Ritvo then chaired. American Psychoanalytic Association (APsaA) members Lee Ascherman, Lawrence Hartmann, and Shirley Papilsky served on the task force. Their report was published in 1999 in the *Journal of Psychotherapy Practice and Research*. A policy statement was subsequently drafted supporting psychotherapy as a core competence in the training of child and adolescent psychiatrists; this was revised in 2014 and is again under revision to reflect recent advances in research supporting psychodynamic treatments as evidence-based. In 2012, the *Journal of the Academy of Child and Adolescent Psychiatry (JAACAP)* published a practice parameter for psychodynamic psychotherapy with children. Paulina Kernberg's initial draft was completed after her death by Helene Keable and Rachel Ritvo.

After the task force disbanded, a formal psychotherapy committee, with enhanced staffing and meeting times, continued to advocate for psychodynamic psychotherapy as an efficacious treatment modality for children and adolescents. In an invited editorial in *JAACAP* in celebration of AACAP's 60th year in 2013, "Past Imperfect, Future Tense: Psychotherapy and Child Psychiatry," Rachel Ritvo and Judith Cohen pointed out that psychodynamic psychotherapy was historically the foundational frame of AACAP's early organization. Since that time, several APsaA and ACP members of AACAP have sponsored programs and panels at annual meetings, supporting the value and efficacy of psychoanalytic theory in clinical work with children and adolescents.

Panels at the American Academy of Child and Adolescent Psychiatry

A twenty-two-year series of panels at AACAP annual meetings, focused on psychoanalytic concepts, was organized by Nathaniel Donson and sponsored by AACAP's Psychotherapy Committee.

Beginning in 2000, AACAP's Program Committee supported a fifteen-year series of clinical case conferences called "Contributions from Child Psychoanalysis," each with a DSM subtitle. Using case material presented and discussed by child and adolescent psychoanalysts, and balanced by contributions from non-analytic mem-

bers of the child and adolescent psychiatry (CAP) community, the efficacy and richness of analytic work with young children and adolescents once again became embedded in annual AACAP meeting programs. Panel participants in that series included Judy Yanof, Susan Coates, Kerry and Jack Novick, Martin Silverman, Penny Hooks, Helene Keable, Roy Aruffo, Robert King, Alexandra Harrison, Ted Shapiro, Lee Ascherman, Horatio Hojman, Mali Mann, Dan Jacobs, Arthur Farley, Tim Dugan, and Efrain Bleiberg. Topics ranged widely and included discussions of gender identity disorder, adoption, leaving home for college, obsessive compulsive disorder, supervision, and work with families.

In 2017, Martin Drell, Maya Hubert, and Nathaniel Donson discussed the value of the psychoanalytic constructs of enactment and transference/countertransference in working with provocative children on inpatient units. In the same year, a six-year series, "Integration of New Developmental Research in Infant Mental Health in Psychotherapy in Children and Adolescents," was begun in which Arietta Slade, Beatrice Beebe and Martin Drell, Alexandra Harrison, Daniel Schechter, Joshua Sparrow, Efrain Bleiberg, Andrew Meltzoff, Regina Pally, and Judith Cohen discussed the uses of psychoanalytically oriented developmental infant research in later clinical work with children and adolescents. These panels stressed the importance of parent-infant attachment, relationship-based therapies, and evidence-based parenting strategies. The 2021 panel considered the value of Susan Donner's analytic dyadic play therapy with a preschool child with autistic features, with Charles Zeanah providing a research discussion and Lynda Phillips stressing the value of mentalization.

Beginning in 2020, a second series of panels, called "Models of the Mind" after John Gedo and Arnold Goldberg's seminal work and chaired by Nathaniel Donson and Timothy Rice, discussed psychodynamic work with children and adolescents. This series was specifically intended to provide the AACAP audience with psycho-

From the Child & Adolescent Psychoanalysis Editor

The twain shall meet ... one step at a time.

It is now over two decades since the anthropologist Tanya Luhrmann published *Of Two Minds: The Growing Disorder in American Psychiatry*. In that volume from 2000, Luhrmann describes the contrast between psychiatrists and psychodynamic clinicians in their approach to patients. Psychiatrists are taught to ascertain the nature of the patient's diagnosis, as detailed in the DSM, and to focus on the appropriate psychopharmacological agent while psychodynamic clinicians are taught to listen for the patient's subjective experience of what troubles them.

It is notable that in 2001, in the *Journal of the American Academy of Child and Adolescent Psychiatry*, Leon Eisenberg, a leading figure from a previous generation, described his fifty years as a child and adolescent psychiatrist. He reports that despite criticisms of some aspects of psychoanalytic ideas and approaches, he regrets his dismissal of psychoanalytic principles.

Where I erred was in failing to appreciate the powerful and lasting contribution psychoanalysis made to psychiatry by teaching trainees to listen to patients and to try to understand their distress, rather than merely to classify them by some diagnostic algorithm, or snow them with drugs, or lock them away, or release them to homelessness (p. 744).

Shall the twain meet?

In this article, Rachel Ritvo, Nathaniel Donson, Timothy Rice, and Stanley Leiken describe the laborious liaison work with child and adoles-

cent psychiatrists. In their work, they promote the sense that the child or adolescent patient's *psyche* does belong in the mind of the psychiatrist. They describe in detail the work of a great many analysts who have promoted the integration of psychoanalytic concepts with general psychiatric principles.

To cite just one example of their impact, consider the concept of countertransference. In 2010, Daniel Rasic, in the *Journal of the Canadian Academy of Child and Adolescent Psychiatry*, noted that the concept had been neglected by the child psychiatry community because of the emphasis on evidence-based psychiatry, the difficulties of psychiatrists addressing their own discomfort, and, perhaps most importantly, its origin in psychoanalytic thinking.

In contrast, in 2022, the *Journal of the American Academy of Child and Adolescent Psychiatry* published an article by Charles Zeanah and Anna Kelley titled "Countertransference in the Treatment of Maltreated Children and Families" and a subsequent extensive discussion by Timothy Rice and Rachel Ritvo on the importance of the construct of countertransference and its role in enactments. In other words, in a therapeutic relationship, one has to take into consideration not only the patient's *psyche* but the doctor's *psyche* too. Psychiatrists are not simply objective observers of their patients but active participants (consciously and unconsciously) in the therapeutic relationship regardless of the nature of the treatment.

I congratulate Rachel Ritvo, Nathaniel Donson, Timothy Rice, Stanley Leiken, and all of their colleagues for their persistence in ensuring that *the twain are certainly meeting*, closer and closer every day.

—Leon Hoffman

analytic models for understanding more about the mental lives of their patients. Each panel was entitled “The Continuing Clinical Value of Psychoanalytic Models of the Mind: Developmental, Relational and Psychodynamic Perspectives: ...,” with a DSM diagnostic subtopic. Panelists and discussants, all child and adolescent analysts, commented on topics ranging from work with disruptive children in inpatient and outpatient settings to work with gender-expansive children. The first panel offered a comparison of analytic treatment and traditional child psychiatric care with clinical presentations of two children by

ference, explored the role of ethno-cultural toys in children’s play and addressed the use of toys and play to foster meaningful dialogue around race and identity.

Mentoring and faculty initiatives at the American Academy of Child and Adolescent Psychiatry

In 2018, AACAP’s Psychodynamic Faculty Initiative (PsyFI) was launched as the Psychodynamic Faculty Training and Mentorship Initiative. PFTMI is a faculty development mentorship program to bring ongoing training and recognition to CAP faculty members who are teaching psycho-

initiative is to support participants as they develop their local programs through consultations and discussions provided within the mentor-mentee pair. The project thus pairs junior CAP faculty members with senior psychoanalysts and psychiatrists to support curriculum development informed by psychoanalytic principles. Psychoanalysts from both APsA and the Association for Child Psychoanalysis have generously participated as mentors including Lee Ascherman, Sergio Delgado, Timothy Dugan, Susan Donner, Mali Mann, Tim Rice, Craigan Usher, Ayame Takahashi, and Daniel Schechter.

The mentorship program evokes an awareness among younger CAP faculty that psychodynamics is more than just one more variation of psychotherapy. This was discussed in a November 2021 JAACAP article by Michael Shapiro, who stressed that “a broader and more accurate definition of psychodynamic is a way of thinking in multiple clinical contexts.” A psychodynamic perspective informs the construction of developmentally informed bio/psycho/social diagnostic formulations and treatment planning, strengthens the therapeutic alliance, and aids in the management of transference/countertransference enactments. It is anticipated that ongoing funding will be obtained, and, for the foreseeable future, the program will continue to develop a community within AACAP for psychodynamic psychiatrists and psychoanalysts. A variety of listservs serve communication and dissemination of educational materials. Most recently an independent listserv was formed: goodenoughlistserv@groups.io.

The American Academy of Child and Adolescent Psychiatry Rieger Psychotherapy Award

Dr. Norbert Rieger, a child psychiatrist, came from fascist Germany in 1939 to Camarillo, California, where he became director of the children’s inpatient unit at the local California State Hospital. In his years there, he changed a troubled insti-

Continued on page 29

Too many psychiatric approaches still focus on defining causes of mental and emotional distress only via medical, genetic, neurologic, and behavioral models, minimizing the exploration of the power and complexity of patients’ subjective lives.

Timothy Rice and Joseph Wise, discussed by Efrain Bleiberg, Peter Daniolos, and Stanley Leiken.

The 2021 subtopic was “Relational Trauma, Mourning, and Other Clinical Puzzles in Two Gender-Expansive Preschool Children.” Nathaniel Donson and Stanley Leiken presented a brief consultation and a full analysis. Susan Donner commented from a developmental perspective, highlighting the tasks of preschool children and the role of the therapist as a developmental object. From a relational perspective, Cecil Webster integrated the clinical material with a contemporary vantage on gender identity. Lee Ascherman’s psychodynamic perspective focused on loss, trauma, mourning, and identity development in relation to transference, countertransference, and adaptations of technique. In two related panels at the 2022 Toronto AACAP meeting, Sandra Meyerovitz, Elizabeth Tutters, and Ella Roglaska, all members of the Canadian psychoanalytic community, discussed Danette Graham’s analysis of four-year-old Susie from developmental, relational, and psychodynamic perspectives. Beverly Stoute, in a clinical case con-

dynamics. A second goal of the program is to lay a foundation for creating a psychodynamic faculty community within AACAP to anchor the continued presence of psychodynamic and psychoanalytic knowledge within AACAP.

Under the leadership of Rachel Ritvo, PsyFI began with a donation to AACAP from the Samuel and Lucille B. Ritvo Charitable Fund. It was conceived as a program similar to APsA’s Teacher’s Academy. With the capacity to select up to six CAP mentees per year, to date PsyFI has received forty-two applications and selected twenty-six mentees. Each mentee is matched with a mentor, either a psychoanalyst or a child and adolescent psychiatrist who demonstrates a sustained interest and teaching experience in psychodynamics.

Each mentee develops a year-long project to enhance psychodynamic training, didactics, and/or supervision within their department. Each mentorship year begins with a planning day held during AACAP’s annual meeting in October. This approach was organized on the model of Yale’s Psychoanalytic Research Training Program (RTP). As with RTP, the intent of the AACAP

A Passage from India: "Otherness," a Lifelong Process of Analytic Growth

Susmita Thukral

As I listen to soothing Indian flute music while writing this, I look around at my home office and am struck by the confluence of many elements in my life in the process of my own analytic growth: a cherished empty wine bottle with a Freud photo label on it that reads "Got Freud?"; my favorite photo of me draped in a saree holding my two-month-old son; an art piece created and given to me by my analyst. The art piece has what *seem to me* Christian symbols such as cherubs hovering over a woman with a halo over her head playing the piano and poignant quotations along the border. I find that I have placed it right above my desk, as if to have my analyst's presence hovering over me in a comforting stance.

This home office in San Diego, California, is the hub of all my psychoanalytic work that has burgeoned during the pandemic and my candidacy at the San Diego Institute. For me, it represents many integral aspects of my "self" that are rubbing shoulders again during my psychoanalytic journey. At this juncture of my life, perhaps most significantly, it represents another coming together of my own inner East and West as I continue to wrestle with "otherness" in new ways that I was not consciously aware of, and that take on a whole new meaning in my pursuit of psychoanalysis: the *foreign* profession.

Often, I am still amazed by the fact that the man who knows me deeply is my white analyst and that many significant others such as supervisors and teachers are becoming my internal objects in hitherto unimaginable ways. In the deepest recesses of my mind these internal objects have collectively represented a significant "other" when it comes to culture, race, language, and ethnicity.

In mundane moments I catch myself asking questions like, "I seem to be col-



Susmita Thukral

lecting 'old white men' in my closet, what's this about?" "Is this my way of working through my own unconscious colonial baggage and feeling like I have finally arrived in America and in psychoanalysis?" "Is this a disavowal of my Indian self, or is it really that I have transcended otherness, or is it my grandfather transference?" Maybe it's a bit of all of these.

When I started my private practice last year, my deep-seated unconscious worries about my accent, how I imagined I looked to my American patients, my ability to comprehend them, and their ability to open their minds to me all began to get stirred up again. These are issues I thought I had resolved (somewhat) as an immigrant living in the West for two decades now. Seeing patients from many different cultural backgrounds, I rekindle old struggles, trying to analyze their new meanings and reintegrate them in adaptive ways. It is not easy.

I recently realized that I prematurely disclosed to my patient that I am married, because unconsciously I assumed I am not *his type*, because I am not white. Why would he have fantasies about me? I both gasped and laughed at myself when the conscious absurdity and unconscious significance of this gaffe dawned on me. Often, I am surprised by how welcoming and accepting my patients are of me with all my unique qualities as a person and as an Indian female therapist. That I am more worried about my otherness and how it can make them feel othered in return is a heavy burden to bear at times. That

in my eyes I am a foreigner to them is a problematic and a disturbing conflict for me to grapple with, let alone how it might affect the treatment process.

My countertransference reactions often give an inkling of these undercurrents in my own psyche. For example, when I have noticed that most of my patients do not use my name to refer to me, I have wondered. Is it because my name is hard to pronounce? Or is it because my patients are worried about offending me by mispronouncing it? Occasionally, I catch myself feeling estranged and saddened by this, and my tendency to quickly ascribe it to my race or ethnicity could perhaps be defensive on my end. I could be using cultural explanations to quickly dismiss my own sense of rejection and not look beyond it to examine other possible meanings.

In another instance I found myself delighted when one of my patients addressed me by name, and I felt an instant sense of gratification, relief, and a connection with that patient. I felt as if "I" was finally "seen." In my mind I was not sure I am a "real" presence in my patient's internal world. This same patient, a few sessions earlier, had playfully remarked on my being "Indian" which is different from his "Indian," that is Native American. I felt outed. My secret had been leaked. Later, I pondered, what is the meaning of all this for me and for my patient?

With yet another older white patient, while exploring her feelings about her previous therapist, who was also older and also white, I asked her what it feels like to work with me, a much younger therapist. It slipped my mind to ask what it feels like to work with a therapist from a different racial background. Once again, I wondered later about this omission and

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Appealing Attributes, Appalling Obstacles, and Ideas on Increasing Interest in Psychoanalytic Training: Findings From a 2022 National Survey of Prospective Candidates

Yukino Strong, Nicholas Flier, and Himanshu Agrawal



Yukino Strong



Nicholas Flier



Himanshu Agrawal

As a first-year medical student, Yuki met Himanshu at a networking dinner for psychiatry and heard about his extremely long and as-yet-unfinished journey in psychoanalytic training. She remembers how overwhelmed she had been feeling at that time, gauging all the training it would require just to become a physician. This initial meeting left her curious—what could be so compelling about psychoanalysis that it would drive someone to commit to such an endeavor, on top of their arduous medical training?! Three years later, as a senior medical student applying to psychiatry residencies, Yuki returned to this conversation with Himanshu, who was now an advanced candidate and had recently completed two years as a candidate director-at-large on the APsaA Board of Directors.

Meanwhile, Himanshu had been having similar conversations with his long-term friend Nick, who was a therapist contemplating psychoanalytic training and the president-elect of the Minnesota Psychoanalytic Society.

In his article titled “The Triumphs and Tribulations of Being a Psychoanalytic Candidate” published in *TAP* (Spring/Winter 2002), Himanshu described

the factors in his decision to apply for psychoanalytic training. He asserted, “Every potential candidate may have important reservations and many of these are arduous to overcome, and sometimes seem insurmountable.” As Yuki, Nick, and Himanshu reacted to this article separately, they realized they were wondering about the same question: what drives the modern psychotherapist *toward* the rigorous task of psychoanalytic training, and what drives them *away* from it?

Himanshu introduced Yuki to Nick and—long story short—the desire to quench this curiosity manifested itself as an Institutional Review Board–approved national survey of prospective candidates (IRB PRO ID # PRO00043444, Medical College of Wisconsin). This survey sought to identify the main motivations for pursuing psychoanalytic training, along with major detractors that tend to stand in the way of taking the plunge. Additionally, free-text comments from the respondents provided illuminating insights into the perceptions, attitudes, fears, and desires of the contemporary prospective APsaA candidate. As far as we know, this is the first survey of its kind in the United States. Although a similar survey was conducted by Debra Katz and colleagues in 2012 (published in *JAPA* 60:5), it involved individuals who were already in psychoanalytic training.

The working alliance: Objectives and methodology

Our study used an anonymous, secure survey platform (Qualtrics) to gather cross-sectional data, which included some demographic data, and asked participants these two main questions:

1. What are some factors that make/have made psychoanalytic training APPEALING for you? (Please rank them in order by dragging the options up and down, with Rank 1 being “most appealing factor.”)
2. What are some factors that make/have made psychoanalytic training UNAPPEALING/ a HINDRANCE for you? (Please rank them in order, by dragging the options up and down, with Rank 1 being “most unappealing factor/ biggest hindrance to applying for psychoanalytic training.”)

Participants were also given the opportunity to enter free-text comments. The informed consent and invitation to the anonymous survey were posted on the APsaA members listserv and were addressed to individuals who may be contemplating/have ever contemplated psychoanalytic training but have not pursued it thus far. The authors collected data over a period of three months in 2022.

Findings

A total of 120 responses were collected and analyzed. The demographics are displayed here.

Chart 1. Age of survey respondents

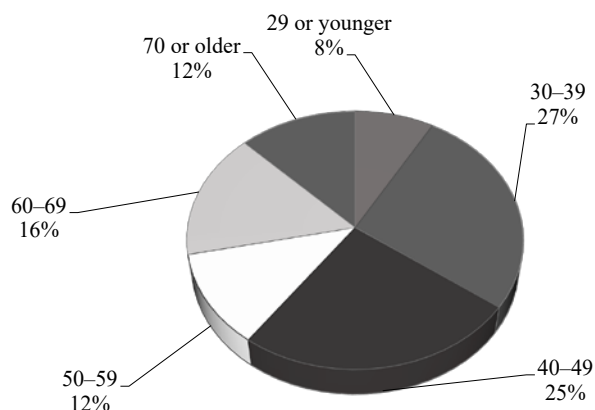


Chart 2. Gender of survey respondents

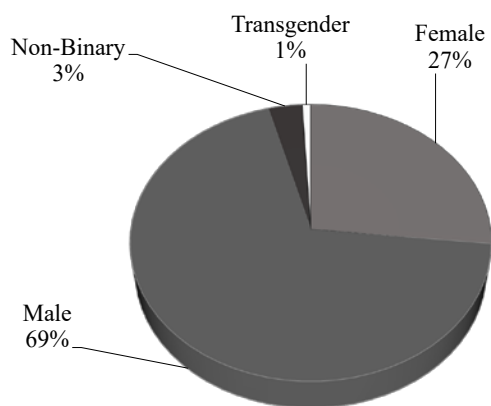
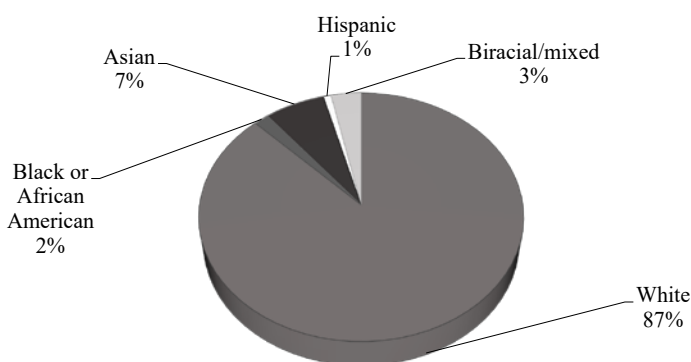


Chart 3. Ethnicity of survey respondents



Next, we share the findings of the survey wherein prospective candidates ranked appealing and detracting factors about the prospect of applying to psychoanalytic training.

Chart 4 shows the distribution of potential appealing factors related to psychoanalytic training of responses for each of the nine choices we offered, from 1 as most appealing factor to 10 as least appealing factor. Participants were given the opportunity to enter their own free-text responses, which are addressed in a separate section.

Chart 5 shows the distribution of potential detracting factors related to psychoanalytic training of responses for each of the nine choices we offered, from 1 as most detracting factor to 10 as least detracting factor. Again, participants were given the opportunity to enter their own free-text responses, which are addressed in a separate section.

Free Associations: Findings from free-text comments

The comments that were submitted focused mainly on negative factors, touching on three main themes.

The first theme was *the logistical difficulties related to psychoanalytic training, that is, the feasibility of psychoanalytic training in contemporary times*. These comments included

- “Been longing for training for years. Out of reach financially.”
- “The primary obstacle for me in reference to psychoanalytic training has been the commitment of cost. I believe there should be more ways of supporting candidates that don’t involve going into debt, such as scholarships, lower fees, etc. I believe this is one of the challenges in terms of increasing diversity in candidate cohorts.”
- “Not easily feasible for tenure track faculty.”
- “In addition to the cost of the training analysis is the inflexible requirement of in-person sessions 4x week. As someone from a rural community with an interest in distance training, I would not be able to meet the in-person requirement. “
- “Many programs require the training analysis to take place in person, and that is not a possibility for me. Distance programs are appealing, and I’ve gotten a lot out of distance ed courses through various institutes, but I hesitate to commit to a longer analytic training program offered in this format.”
- “At the time I considered this possibility, I was already in my 50s and an established psychoanalytic psychotherapist. I did not think that the benefits outweighed

the various kinds of costs (of formal analytic training).”

- “...volume of reading.”
- “I think if I were 20 years younger, I would pursue analytic training. At this point in my life, I’m working on enjoying life and work without feeling pressured by training costs (both financial and time).”

The second theme focused on *the toxic culture within psychoanalytic training*. Comments included

- “The way one is judged.”
- “At my local institute the squabbling is sad ...Training is structured around an old system that does not reflect a social or economic reality for most.”
- “Rigidity, authoritarianism [sic], bias, cultural insensitivity, inflated egos of some supervisors and faculty. Infantilization of candidates.”
- “Sadly, the culture at my institute exemplified [sic] not the ideals of inclusion, egalitarianism, and open-mindedness but rather exclusionary and close-minded thinking. It’s difficult to imagine learning much in an analytic ‘war zone’ where egos supersede all else.”
- “Frequent displays of racism, sexism, homophobia, transphobia, Islamophobia, classism, simple tastelessness, arrogance, general defensiveness, malignant narcissism, and general disrespect for colleagues among graduate analysts, particularly on the APSaA listservs, drastically decrease my motivation to complete training. Over time I see less and less how being called a graduate analyst can be considered an accolade on its own.”

Chart 4. Appealing factors: Percentage of respondents ranking each factor #1

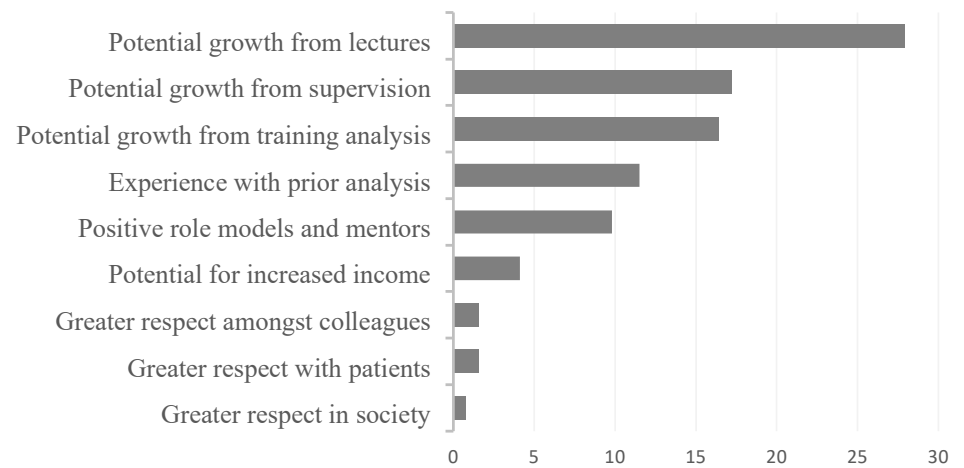


Chart 5. Appalling factors: Percentage of respondents ranking each factor #1

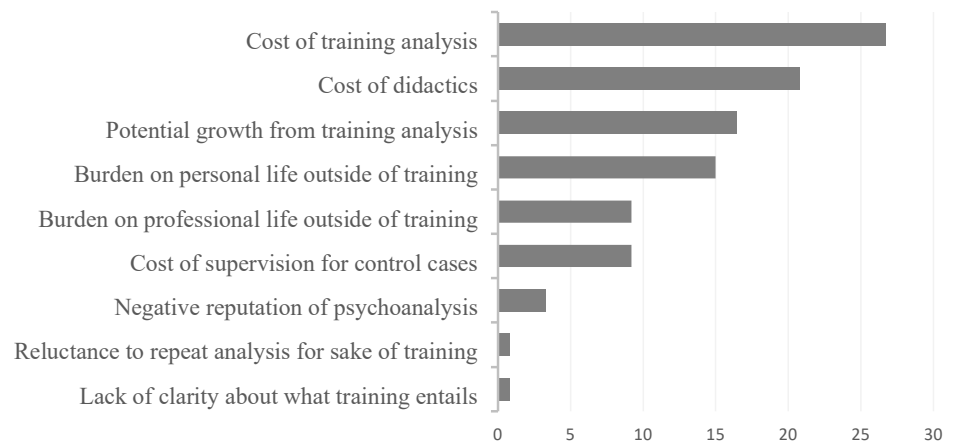


Table 1: Potential interventions at local and national levels

Intervention	Target Area
Reduce costs.	Feasibility, Culture
Address infighting and toxicity through standardized practices and policies, in person as well as online.	Culture, Reputation
Increase outreach and publicity.	Reputation, Culture
Improve teaching; optimize volume of didactics.	Feasibility, Culture, Reputation
Enhance exposure to enthusiastic analysts.	Reputation, Culture
Publicize psychoanalytic research.	Reputation, Culture
Embrace technology and integrate it into psychoanalytic training,	Feasibility, Culture, Reputation
Acknowledge, embrace, and empower life outside of psychoanalytic training; directly address the culture of machismo in psychoanalytic training that threatens work-life balance.	Feasibility, Culture, Reputation

- “MSWs weren’t able to apply. LGBT therapists weren’t welcome to apply.”
- “One of the main things I want to learn/explore in a training analysis and supervision is racial identity and whiteness, but it’s almost impossible to find a training analysis at a local institute who has done the work to make this a possibility. They say they are willing to do that work ‘if it comes up,’ but think very concretely about it, ironically not understanding that it always comes up, even if unconsciously, and if they can’t notice that, then we can’t do the work ...”

nothing to do with money or respect.”

- “Resistance to incorporating findings from academic psychology and neuroscience”

Discussion

Based on the response of these 120 participants, the findings of this survey suggest to us three things.

First, personal and professional growth through each of the three legs of the tripartite model of psychoanalytic training remain the most appealing factors for prospective candidates. Out of these three, the most appealing aspect of psychoanalytic training is lectures or didactics offered as part of the training, followed closely by the

First, personal and professional growth through each of the three legs of the tripartite model of psychoanalytic training remain the most appealing factors for prospective candidates.

- “I inherited a patient from a highly respected analyst in my community ... The analyst and I have since been able to discuss his progress ... and the analyst admitted to me that he was there for so long so she could graduate. This is not [an] isolated [incident] ...”

The third theme involved *the negative reputation of psychoanalysis in contemporary society*. Comments included

- “I don’t expect an improved reputation to come from analytic training, rather the opposite in my circles. And the main reason I want to do it is to better understand the world and help people,

value offered by individual, longitudinal supervision on analytic cases, followed closely by the appeal of one’s own training analysis.

In 2022, potential candidates placed great importance on the in-depth lectures and didactics in psychoanalytic training. This finding comes as a bit of a surprise to us, since it is often said in psychoanalytic circles—much to the annoyance of our hard-working lecturers—that the lectures/didactics are “the least useful” of all three components of psychoanalytic training. Perhaps the opinion of the respondents might change as they progress through psychoanalytic training, or perhaps this finding reflects how the current generation of potential candidates is truly different from the generations that came before them.

Second, in 2022, prior/current personal analysis was not a very important factor for potential candidates while considering the appeal of psychoanalytic training. In our opinion, this issue needs to be explored in more detail, since this may have implications for the future of psychoanalysis. Whereas a few decades ago it was commonplace (if not mandated) for many psychoanalytic candidates to have already undergone a personal analysis, this may no longer be the case today. In an industry dominated by health-care businesses pushing short-term psychotherapies, psychoanalysis is becoming increasingly cost-prohibitive to members of society. One wonders how this might be influencing an individual contemplating psychoanalytic training.

Third, potential psychoanalytic candidates today are not much allured by the prospect of a psychoanalyst garnering higher respect from their patients, colleagues, or society in general. We suspect this to be related to a multitude of factors. As the emphasis on psychopharmacology and “evidence-based treatment” grows, the number of individuals practicing psychoanalysis is dwindling. Having said that, the history of exclusion, authoritarianism, and elitism associated with organized psychoanalysis has likely not helped the reputation of psychoanalysts in an increasingly well-informed world.

Working through

For better or for worse, the themes elicited from prospective candidates seem to be largely unchanged when compared with the themes reported by candidates in the 2012 Katz survey. Thus, we find ourselves reiterating many of the same suggestions offered by Katz and colleagues a decade ago. We also offer our opinion on which

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Stuart Twemlow: A Personal Reflection

John Samuel Tieman

Stuart died. He was in hospice in Christchurch, New Zealand, his homeland. He died on the thirtieth of April, 2022. Stuart was eighty-one. "And flights of angels sing thee to thy rest."

Stuart's story was astonishing. He had a strong Maori heritage. For a time in his childhood, he was a homeless kid who made his way with his fists and his cunning. He recalled fondly how, as a teen, he was nurtured and inspired by a teacher and a physician. Stuart became a surgeon in New Zealand. He emigrated to the United States in 1970. He studied at Menninger School of Psychiatry in Topeka, Kansas. He completed his residency, and was board certified in psychiatry. He graduated from the Topeka Institute for Psychoanalysis at the Menninger Clinic. Along the way, he earned a black belt in karate.

Much of his career he spent working in school reform. He was a giant in the field of applied psychoanalysis. He published over 200 scholarly works. Some of his most important publications were in the area of community psychoanalysis. Stuart founded and co-edited, with Dr. Nadia Ramzy, the *International Journal of Applied Psychoanalytic Studies*. He was the recipient of numerous awards. His work toward the amelioration and understanding of bullying received the 2012 Anna Freud Educational Achievement Award from the Schools Committee of the American Psychoanalytic Association.

On a personal note, I am grateful to Stuart. He edited a scholarly essay I published in his journal. I also applied Stuart's ideas about bullying to my inner-city classroom. The school I taught in was violent, frankly, and the application of his ideas saved us all a lot of pain. He also was just a nice guy, a fun and interesting guy to have lunch with.

Stuart was one of those folks who made good use of his own woundedness. He turned his own experience of being homeless, being bullied, and of bullying others into work

that benefited—well, who knows how many? It also left him often sad and vulnerable.

Let me tell you a little story.

I chaired the sub-committee that eventually gave Stuart the Anna Freud Award. Stuart was angry and disappointed that he didn't get my sub-committee's education award during the first few years of the award's existence. (This had absolutely nothing to do with his outstanding work, and everything to do with the volume of excellent applicants.) He later told me how, when he didn't get the award at first, he felt "rejected." And this isn't rejected as in you've been sending around a poem for publication. This was rejected as in, when he said it, that homeless kid was sitting across the table from me. As he felt it, a teacher, me, "rejected" him. Seldom has a single word revealed so much. And seldom has a single word been so open, so honest, so painful. I always respected his work. In that moment, my heart opened to the man.

Stuart was a man of paradox. A reformed bully, he at times could be as domineering as he was gentle, kind, generous. He had tremendous sophistication, and lots of hard edges. Once a homeless kid in New Zealand, he used to have lunch with me at Oscar's in the Waldorf Astoria of New York City. He had a gruff sweetness. He practiced meditation. A man of profound insecurities, he was appointed by President Bill Clinton to serve on the Academic Advisory Council of the Presidential Campaign Against Youth Violence. He was an advisor to Prime Minister Michael Manley of Jamaica and consulted with representatives from Finland, Australia, Paraguay, and Hungary. He advised the FBI on threat assessment and school violence.

For all his public accomplishments, I recall once when he didn't get a written invitation to a reception at a conference of fel-



Stuart Twemlow (middle) accepts the Anna Freud Award from Prudence Gourguechon (left) and John Samuel Tieman (right) in 2012.

low psychoanalysts. He was crushed. I told him that this just had to be a mistake, that these folks loved him, that he should come with or without an invitation. He did. At first, he stood just one step inside the door, uncertain, tentative, perhaps wondering, on some unconscious level, if he belonged. He was within moments surrounded by friends and admirers.

His life was a living example of the efficacy of psychodynamic psychotherapy in general, psychoanalysis in particular. Nevertheless, rather than his usual sports coat, it was never hard to imagine that Stuart could easily have ended up in an orange prison jumpsuit.

The last few emails I exchanged with him seemed to track his mental deterioration. At first some surprising misspellings and grammar mistakes from a highly regarded editor. Then he couldn't remember who I was ... but quickly remembered. His last email was unintelligible. It was like watching Milton go blind, Beethoven go deaf.

I don't want to give the impression that Stuart and I were profound friends. Friendly is perhaps the best descriptor. For all that, I will simply say that my life is far better for having had him in it. He left the world a better place than he found it.

APSA

John Samuel Tieman, Ph.D., is a widely published poet, translator, and columnist. A retired teacher, he is an Educator Associate of the American Psychoanalytic Association.

Psyche to Psychiatry


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tution into an active treatment center for severely disturbed children. He was an optimistic and courageous clinician who fought valiantly against the backward mental health system in California.

When he passed away in 1985, he left behind a charitable foundation allocating funds for organizations in the United States and Israel, with funds specifically designated for AACAP. He was immensely grateful for AACAP having accepted him, a young immigrant, into its membership. These funds have underwritten two AACAP Rieger Awards each year since 1990 for the best *JAACAP* article and for the best service program. A third annual award was added in 2001 for the best psychotherapy paper submitted to the AACAP psychotherapy committee, which has subsequently given the award to nineteen AACAP members. Each winner is offered a reading at annual AACAP meetings. The list of winners includes both analysts and non-an-

alyst members of AACAP: Rex McGehee, Vernon Rosario, Candice Good, Barbara Milrod, Rachel Seidel, Helene Keable, Lenore Terr, (three-time winner) Daniel Schechter, Ann Alaoglu, John Burton, Michael Shapiro, Sergio Delgado, Gilbert Kliman, Susan Donner, Beverly Stoute, and Leon Hoffman.

Conclusion

Through the work of dedicated psychoanalysts, psychoanalysis remains alive at the American Academy of Child and Adolescent Psychiatry. To retain its presence and rebut accusations of inappropriate expenditure of time and effort in the service of our patients, continuity of this work is needed. We encourage other child and adolescent analysts to get in touch with us if you are interested in participating in this important work in years to come. 

Rachel Z Ritvo, M.D., is a graduate of the Baltimore Washington Psychoanalytic Institute in adult, adolescent, and child psychoanalysis, an ABPN board-certified child and

adolescent psychiatrist, an Assistant Clinical Professor at GWU Medical School, and retired from thirty-three years of private practice.

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Timothy Rice, M.D., is Associate Professor of Psychiatry at the Icahn School of Medicine at Mount Sinai in New York City. He is Director of Inpatient Psychiatry and of Medical Student Education in Psychiatry for Mount Sinai Morningside and West.

Stanley J. Leiken, M.D., is a Distinguished Life Fellow of AACAP and a Clinical Professor of Psychiatry at UCLA School of Medicine. He has been in private practice of child and adult psychiatry and psychoanalysis for over sixty years.


Appealing Attributes, Appalling Obstacles

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specific areas for improvement the interventions might target.

Conclusion

This 2022 national survey of prospective candidates replicated findings of the 2012 national survey, suggesting that although psychoanalytic training remains appealing to many individuals across the United States, the challenges of cost, the dwindling reputation of the effectiveness of psychoanalysis, the burden psychoanalytic training places on life outside of training, and the perception of a toxic culture continue to be on the minds of prospective trainees. Important steps are being taken at the national and local levels to

address these challenges. We feel that these steps need to be highlighted, disseminated, and bolstered so that our beloved craft may continue to evolve. 

Yukino Strong is a student at Medical College of Wisconsin seeking a psychiatry residency. She majored in neuroscience at Brigham Young University. Her interests within psychiatry include psychotherapy, forensics, perinatal health, and global mental health.

Nicholas Flier is a psychodynamic psychotherapist and clinical supervisor in Minnesota and Wisconsin. He is

currently serving as the president of the Minnesota Psychoanalytic Society. He is a member of APSaA as a Psychotherapist Associate.

Himanshu Agrawal is an associate professor of psychiatry and behavioral medicine at the Medical College of Wisconsin. He is a former candidate-at-large of the APSaA Board, serves on several APSaA committees, and is the incoming president of the APSaA candidate council.

A Chaotic World

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analytic movement. Now these desires, or one should say anxieties, took on new meaning. The wish to preserve the “true psychoanalysis” had had severe blows in the past five years. First there were the negotiations and compromises with the Nazis to keep psychoanalysis alive in Germany. Then Anna Freud came to England in 1938 and found that the British were embracing her rival Melanie Klein. Finally, Freud had always thought that the Americans would dilute psychoanalysis, clean up its sexuality and deny the Oedipus complex; the refugee analysts felt they needed to ward off this dilution. They ignored that they themselves were forever changing or advancing psychoanalysis, even themselves veering from sexuality and the Oedipus complex, that is, diminishing their importance, and so were not open to ideas held by others, especially Americans. The psychoanalysis that evolved in New York was basically different from the one Fenichel had preached in Prague. Fenichel adhered to the structural theory and conflicts about guilt, especially from the Oedipal period. The New York analysts led by Hartmann, Kris and Loewenstein added the concepts of conflicts

between libido and aggression, neutralization of aggressive energy by libidinal energy, and the use of this neutralized energy to form ego functions.

Anna Freud had a lot to do with the developing dissension within the New York Psychoanalytic Institute during which time a series of analysts were ejected or squeezed out, Horney, [Clara] Thompson, and Rado amongst them. Once these splits occurred the ejected analysts were persona-non-grata and were extruded not only from the organization, the journals, and the meetings, but also from social contacts. This must have been awkward for my mother who was indebted to Rado for his help with our immigration and the fact that she knew him well from Berlin. From my vantage point, I only saw that Rado had completely disappeared, was never mentioned, did not exist.

Looking back, I suspect that Annie Reich felt she had to exclude Rado in order to maintain the trust of the Viennese psychoanalytic community.

After receiving her medical license and establishing a full, low-paid psychoanalytic practice, my mother determined it was time


to apply for training analyst status. Therefore, after a long day seeing patients, and a brief family dinner, she retreated from her family to write and publish psychoanalytic papers. She also worked hard for the volunteer-run New York Psychoanalytic Institute. She taught courses and attended committee meetings. It seems to me now, however, that her involvement with the New York Psychoanalytic Institute failed to create the excitement in Annie that she had experienced in the small group in Prague. After all her troubles and efforts, Annie Reich became a training analyst in 1942 and then developed a very successful psychoanalytic career in her new adopted country. 

From Memories of a Chaotic World: Growing Up as the Daughter of Annie Reich and Wilhelm Reich. © 2021 by Lore Reich Rubin. Published by IPBooks. Reproduced by permission of the publisher. All rights reserved. Images courtesy of IPBooks.

Lore Reich Rubin, M.D., is a retired psychoanalyst and psychiatrist who publishes on psychoanalytic history. She has worked in private practice, taught at the Pittsburgh Psychoanalytic Institute and the University of Pittsburgh, and held numerous consulting positions in the community.

The Lost Daughter

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Toward the end of the film, when Nina pierces Leda with the hatpin, she creates a hole that penetrates deep into Leda's belly, as if straight into her womb. Stepping away from the brink of her own disaster, Nina has resolved to punish Leda for her irreconcilable choices. In the end, we are compelled to ask, can a mother ever fully meet the immense demands of motherhood while also attending to her needs and wishes? We are left with Leda's enigmatic final remark: “I'm alive, actually.” 

Rosemary Balsam, M.D., FRCPsych, MRCP, is a Northern Ireland psychiatrist, associate professor of psychiatry at Yale University, training and supervising analyst at the Western New England Institute for Psychoanalysis, and author of *Women's Bodies in Psychoanalysis* (Routledge, 2012).

Janice S. Lieberman, Ph.D. is a training and supervising analyst and faculty member at the Institute for Psychoanalytic Training and Research in New York, where she maintains a private practice. She has authored two books and is a frequent presenter.

Margarita Cerejido, Ph.D., is a training and supervising analyst at the Washington Baltimore Center for Psychoanalysis. Her publications include *Psychoanalytic Explorations of What Women Want Today* (with Ellman and Goodman, Routledge, 2022). She is chair of COWAP North America.

Anne Adelman, Ph.D., is a clinical psychologist affiliated with the Washington Baltimore Center for Psychoanalysis and Contemporary Freudian Society. She has co-authored or edited four books and co-edits JAPA Review of Books. She maintains a private practice in Chevy Chase, Maryland.

“Otherness”

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what it might have meant for me, given that I actively look for opportunities to talk about the way racial differences might affect the therapeutic alliance and weave themselves into the transference. As I try to join these different threads and analyze them, I recognize that I seem to have an unconscious ambivalent relation to my own racial/ethnic background. I do not want to be seen as different, yet I simultaneously cling to cherished aspects of my Indianness that I want others to see and acknowledge. This conflict is now part of my work with my patients—a layer that adds to both the depth and richness of my connection with them. At the same time, challenges and anxiety arise as we attempt to *work through* these myriads of issues.

One of my Asian patients shared that my not being a part of her community is what makes her feel safer with me. We examined what this means for her, and I reflected on both the adaptive and defensive ways in which we can all use the “cultural piece” when trying to understand the unconscious dyad in the therapeutic encounter. On occasion, when I do see an Indian patient, I find that our shared cultural heritage can uncover but also gloss over my understanding of the patient because the similarities are too many and the closeness too great. I am reminded by my diverse patients continually that having a therapist from a different or similar racial background has its own pros and cons, that being the other on the margins can be both a boon and a bane.

Initially in my own analysis, it was easy for me to question my analyst and assume at times that he cannot possibly understand me because he is not Indian. I was convinced I could not *be seen* by and *see myself back* in his blue eyes. How has that changed? I ask myself. It has taken considerable courage on both our ends to work through my disappointments, in some instances when the rupture seemed to arise from cultural issues. But the secure base was always there—whether in familiar

objects and figurines in his office from my culture and other cultures, in our shared interests in diverse music, art, literature, poetry, and mythology, or in my analyst’s

was willing to stretch his inner emotional canvas and be redefined in me—that’s when I felt equal, heard, and seen.

I can hear my analyst’s voice all the

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existing knowledge of and interest in my culture. From the beginning, I perceived my analyst as a multicultural figure whose inner life was rich and expansive, enabling me to find a representation of myself in his psyche. His ability to be curious, interested in, and accepting of the limits in his understanding of me as a woman, a person, and an Indian, and to acknowledge his own biases and misinterpretations was a significant factor in the deepening of our work and mutual growth.

Many times I have wondered what it would be like to work with a male Indian analyst, someone, I imagine, with whom I could talk freely in Hindi and not have to translate my spontaneous thoughts and feelings when they sprang up in my language. Would the transference be more potent and therefore curative, or would I flee from treatment, running for my dear life? I imagine that it might be potentially so close to home that I might feel unable to bear the heat. My analyst’s different racial identity probably made the distance feel safer in some ways, and his being an other made it possible for him to be an outsider just enough to help me understand the ways my own culture has shaped and impacted me. It is hard to know. But what I do know is that it was my analyst’s connection with me as a human and my suffering and his engagement with me in very real ways that held deep personal significance for me and contributed powerfully to my connection with him. When I got the sense that I mattered to him and his growth—that he

time, and I am rattled at times that I am sounding like him when I talk to my patients. This deep internalization of my analyst, someone who strongly represents the “other” for me, signals a profound growth and elaboration of my own psyche. For now, I am inclined to believe that this expansiveness in my own life, due to my own analysis, is the deepest foundation that my analyst and I have laid together for a lifetime of work that I am undertaking with my multicultural selves and patients in the West. The psychodynamics of these issues are rich and complex. I comfort myself by knowing that it is the analytic process itself that will help me rework these conflicts of assimilation and acculturation all over again as I dive deeper into my work with my patients. While I might consider myself foreign, at times, in America, and now also in India, it is psychoanalysis itself that may come to represent the idea of a “home” for me. It represents a transitional space between my East and West, where, I hope, I can learn to play and reimagine issues of self and other, sameness and difference, closeness and separateness.

APSA

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