

the AMERICAN PSYCHOANALYST

FALL 2022  
Volume 56, No. 3

Magazine of the American  
Psychoanalytic Association

# After a Covid-Imposed Separation, Together Again: Reflections on Our June 2022 Annual Meeting

*As APsA Program Chair, I was invited by TAP to write my reflections on our June 2022 meeting in Boston—our first in-person meeting in 2.5 years. Rather than do that, I invited four colleagues to write theirs.*

—Donald Moss

I hadn't intended on going to Alice Huang's paper presentation, but I was introduced to her by a mutual friend the night before, and as we sat in the dimly lit hotel lounge—



Sameer Kahn

islanded by analysts circulating from the elevators to the revolving doors and back again—the frisson of our conversation convinced me to change my plans.

The next morning, in a narrow room with fewer than fifteen people, Dr. Huang started by placing a small speaker box on the table. Her paper, "Finding Sense in Separation," concerned how she and her patient navigated the pandemic—more specifically, how they found words inadequate to bridge the physical distance between them. Dr. Huang described picking up echoes through music, movie references, and poetry of what might have been lost. As she spoke about trying to maintain her connection to her patient, I thought of other conference talks where this had been evident: of

Usha Tummala-Narra's eyes shining with feeling as she presented her remote therapy with a lonely woman, and of Sidney Phillips's lyrical description of his patient's heartbreak. I thought of how being physically alone with their patients' stories had sharpened their attunement to isolation, and longing.

Back in the narrow room, when Dr. Huang described the ache the separation created, she gestured towards her body, as if she was trying to locate something within. I, too, felt something: a hollowness within my chest—and I wasn't the only audience member to have a corporeal reaction. When Dr. Huang finally pressed play on her speaker, we heard a repetitive electronic song that had inexplicably allowed her to retrieve fragments of what couldn't be said, reminding us of how we have yet to process what being apart from our patients has done to us.

Sameer Khan, M.D.  
Candidate, Psychoanalytic Association  
of New York (PANY)

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*The American Psychoanalyst* is published three times a year. Subscriptions are provided automatically to members of The American Psychoanalytic Association. For non-members, domestic and Canadian subscription rates are \$36 for individuals and \$80 for institutions. Outside the U.S. and Canada, rates are \$56 for individuals and \$100 for institutions. To subscribe to *The American Psychoanalyst*, visit <https://www.apsa.org/product/american-psychoanalyst-domestic-and-canadian-individuals>, or write TAP Subscriptions, The American Psychoanalytic Association, 309 East 49th Street, New York, New York 10017; call (212) 752-0450 x18 or e-mail [info@apsa.org](mailto:info@apsa.org).

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ISSN 1052-7958

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## Thanks, Bill



Kerry J. Sulkowicz

It may be the custom for a new APsaA president to spend a bit of time in a first *TAP* column introducing himself and laying out his vision for the next two years. But we know from the past

two years that life is full of uncertainty. When Bill Glover and I took our respective roles as president and president-elect in February 2020 (several months early because the late Lee Jaffe, Bill's predecessor, was ill and unable to complete his term), who would have predicted that the world was about to change dramatically a month later? So, while Bill and I both came into office with some clear ideas about what we wanted to accomplish together, there is no question that our agenda was shaped to a significant degree by external circumstances beyond our control.

I'm grateful to Bill for inviting me to work closely with him in leading APsaA through the past two years. Since it's probably fair to assume that at this point I'm a known quantity, I'll skip the introduction and go straight to what I'd like to talk about, which is my friend Bill. For those of you who were unable to attend our recent Meeting of Members in Boston, here's an excerpt from the remarks I made then:

Sharing in the leadership of APsaA during the past two and half years has been an honor, and I couldn't have been luckier than to do it paired with Bill. To say that Bill's tenure was an eventful one is an understatement. Leading our Association through Covid, political and social upheaval, and several complex internal initiatives has been an intense experience. Bill has navigated these overlapping

crises and opportunities with steadiness, intelligence, and grace. It has been an incredible learning experience for me to be able to work by his side.

Bill has been just the president APsaA needed during this time of crisis. Like a wartime president, he has kept calm in the face of calamity, and has carried on despite the challenges and burdens of the role. I also feel bad for Bill in that nearly his entire presidency has been conducted on Zoom; the pandemic has cheated him of being able to interact with members in person at our annual meetings, until Boston. I had the pleasure, midway through the pandemic, of having dinner with Bill and Andra at their home in Berkeley, spending the night there, and then going to breakfast with them at the Jewish deli they founded the following morning. Being with Bill in person is even better than being with him on Zoom!

I hardly knew Bill before we started working together. But I can say that, since February 2020, we've probably spoken on the phone, FaceTime, or Zoom a thousand times, not to mention several thousand emails. Robert Caro, the biographer of Lyndon Johnson, once said that "power doesn't corrupt; power reveals." While it's an open question as to how much power an APsaA president actually has, there's no question that how one inhabits such a role is revealing of their character. And I can tell you that, from up close, I have seen Bill's character on display

*Sharing in the leadership of APsaA during the past two and half years has been an honor, and I couldn't have been luckier than to do it paired with Bill.*

throughout, and I have nothing but admiration and affection for him.

I'm excited at the prospect of working closely with APsaA's new president-elect, Dan Prezant, and hope the two of us can develop a similarly close working relationship. But I know that I'm about to go into serious withdrawal from Bill. Working with him has been a gift for which I'll be forever thankful. This Association owes him its heartfelt gratitude. Bill, I love you and look forward to many more years of friendship.

I will have other opportunities to communicate directly with APsaA's membership through this *TAP* column, on the Members list, in New York next February, in Town Halls, and in many other meetings and venues. For now, I am committed to continuing the work that Bill and I have been focused on together, which we collectively referred to as "Reimagining APsaA." This includes the passage of our Expanded Membership initiative, the implementation of the Holmes Commission's recommendations, a revision of our Ethics Code and procedures, and—near and dear to my heart—a renewed attention to our advocacy and public information efforts. Psychoanalysis has so much to offer the public, first and foremost in the clinical setting, but also—importantly—in its application to many aspects of life in this complicated and difficult world of ours. I look forward to working with all of you in this journey.

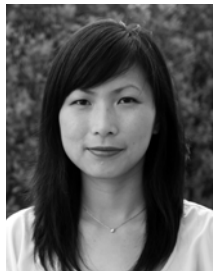
**Kerry J. Sulkowicz, M.D.**, is president of APsaA.



## Together Again

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At the June 2022 Annual Meeting, during a case discussion about skin darkness and identification, a senior analyst prefaced his comment by saying something like, “I’m



Alice Huang

not sure it’s OK for me as a white man to speak here, but ...” Hearing this remark, I identified a visceral feeling that accompanied me to this meeting, despite my excitement to see long-missed colleagues: Is this going to be OK? Will it be safe for us to be meeting in person? Around whom can I take off my mask? Can we speak about race candidly without the dialogue breaking down?

To my relief, this analyst’s comment did not fracture the discussion, as so often happens when we touch on our discomfort with difference. My colleagues and I remarked on how rare it was to find ourselves in a working group (in Bion’s language) on the topic of race. I wondered what made this session work, while so many other sessions aiming to address race ended with the inevitable enactments, big or small, that evade our capacity to reflect. I was struck by the relationship between the session chairs, Dr. Dorothy Holmes and Dr. Donald Moss. It seemed to me, from how they carried themselves, that they had done a lifetime’s worth of self-inquiry with regard to race and had been in dialogue with each other. They sat on opposite sides of the room, a Black woman and a white man, two distinguished analysts, structuring the space. This was an ethical structure, to borrow from Jane Kite’s plenary address, so yes, the conversation could continue.

At this meeting, the members of the Holmes Commission presented import-

ant data on racial inequities in psychoanalysis. But can we hear them? I was left with a mix of hope and doubt. How this data is used depends on our organization as an ethical structure—if we can meet violence with fortitude, ignorance with curiosity, and creativity with a chorus. With regard to issues of race and intersectionality, each member—especially those with influence—ought to be doing what

the Holmes Commission modeled in their functioning and what we ask of our candidates and analysts: the work of inquiry into how we relate to ourselves and to the other—with attention to the unconscious. And only if we do this can we truly begin to make it safe to speak and to be heard.

Alice Huang, M.D.

*Analyst and Chair of Continuing Education, Oregon Psychoanalytic Center  
Affiliate Associate Professor,  
Oregon Health Science University*

When I was invited to write my reflection on my experience at the 111th annual APsA meetings, I hesitated, a hesitation not so different from what I have often experienced in public psychoanalytic settings. Before speaking or writing, I invariably ask myself a question: will I be seen as a clinician or as a Black person who happens to be a clinician?

As I entered the Boston Park Plaza, I felt a sense of relief. After two years away because of Covid, I was back. I remem-

bered all the talk about diversity and race at the last in-person meeting in February 2020 in New York. I knew those topics were still up for discussion. I immediately prepared myself to face the same hesitations I had often experienced. I was not sure how I was going to face my ongoing conundrum: seeing myself as a psychoanalytic candidate in my third year in training vs. being seen as some-

*I identified a visceral feeling that accompanied me to this meeting, despite my excitement to see long-missed colleagues: Is this going to be okay? Will it be safe for us to be meeting in person?*

thing other than that. I know that many individuals only see me as a Black clinician and lose sight of the other many parts of me.

I decided to take a walk outside to see what Boston was all about since it was my first time there. I quickly noticed that the city also was segregated in many ways despite its reputation for being highly educated. After a couple of hours outside, I returned to the Boston Park Plaza and was met by a recent graduate at my institute who introduced me to Sandra Walker, a faculty member of the Seattle Institute. I felt the hesitation again. It was indeed refreshing to engage in a lengthy conversation with her, but still I was wondering: am I being seen as a psychoanalytic candidate in training or a Black person who is in field?

The first meeting I attended on Saturday was Dorothy Holmes’s presentation, “Oh, Psychoanalysis: Wherefore art thou? A conversation about tensions, splits, and opportunities in psychoanalytic identity.” In the Q and A, I listened as another candidate stood up and addressed the room full of attendees. She said she wanted the audience to not be scared of her and of her Black colleagues and peers simply because they are



Fredrick  
Edo-Okuonghae

Black. I immediately felt seen, perhaps exposed, perhaps recognized.

I asked the person who spoke up what allowed her to make the statement. She spoke to me of her need for visibility and for working together to eliminate white spaces and to diversify the rooms we work in.

I then attended the panel discussion “But It’s Not Psychoanalysis: Expanding our definition of what can and can’t be seen as psychoanalysis.” I stood up during the Q and A and gave my reflections on the talk. This time I felt like a psychoanalytic candidate attending my second in-person meeting.

I then attended the meeting labeled “Holmes Commission Report: Equity in Psychoanalysis: What Race has to do with it.” And again I spoke up during the Q and A—I am of darker skin and I am here! I declare my visibility and insist that the needle must move, that diversity is in the works. I yearn to experience the day where my hesitations vanish and I, like all of us, can simply say what is on my mind.

Fredrick Edo-Okuonghae, Psy.D., LMFT  
*Candidate, New Center for Psychoanalysis*

The June 2022 meetings conveyed a zeitgeist pertaining to the social and the psychoanalytic. Events I attended variously focused on ethics, social and racial reality, material conditions, the pandemic, and the intersection of psychoanalysis and other discursive forms (such as autotheory). Taken together, the events raised questions for me of how we analysts might live as citizens, not only within the communities of our institutes or the broader psychoanalytic field, but also within the communities where we reside and



Cassie Kaufmann

participate. What are the allegiances we offer—to our field, our theoretical orientation, our institutes, our colleagues, and our forebears—and what are the protections, the sense of belonging, we receive in exchange? And how should we think about these relationships?

I wondered what our analytic understanding about the inner world and the unconscious might contribute to our communities and what duty we have to contribute, as citizens, to address the issues that we think so deeply about. What responsibilities do we have to be more actively involved in the world, in exchange for the privilege we have in possessing and putting into practice psychoanalytic knowledge, as opposed to staying “neutral” and siloed in our office? Or is individual transformation the primary route to social change, and if so, how can we broaden the reach of our practice beyond the few who can afford this treatment? If our practices are not representative of the society within which we live, how can we reckon with the effects of our insulation from social reality? Do we have a duty to involve ourselves further than with the individuals we treat, or is it presumptuous, or even unethical, to stretch beyond our job description?

An attunement to these issues, pressures, and realities was evident in the clinical presentations I attended. Groups were thoughtful about their processes and ways of treating various aspects of their analysands’ identities as well as their social standing and their real, traumatic experiences. A theme that emerged in my clinical presentation was the analysand’s curiosity about the analyst: the fault line between that desire to know as a taking possession of the analyst’s mind on the one side, and as a generative engagement with reality and

difference, on the other. I felt pushed in the discussion to be more open to being known as a real, social being. I have been thinking since then about what it means to be a citizen in the consulting room and the need to embrace my responsibility to learn from my patients about my own allegiances and privileges and how I might make ethical, meaningful, and civic use of them.

APSA

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# Winnicott's Work with Evacuated Children During World War II Sheds Light on the Experiences of Ukrainian Refugee Children Today

Shirin N. Ali

As I write this piece at the beginning of May, two months have elapsed since the Russian Federation invaded Ukraine on February 24, 2022. Of the millions who have been displaced from their homes since the conflict started, the United Nations records that over 5.4 million Ukrainians have escaped to neighboring countries, largely to Poland, Romania, Russia, Hungary, and Moldova. The remaining 7.7 million individuals have been displaced within the Ukraine itself. Many of the displaced are children. However, due to the enormity of the chaos and disruption, it is difficult to know for sure exactly how many of the 12.65 million directly impacted by the war are minors (UNHCR Ukraine Situation Flash Update #10, 28 April 2022)

According to the regular United Nations updates on the refugee crisis, much of the current international humanitarian response has necessarily focused on ensuring that refugees have food, clothing, shelter, money, medical care, counseling, legal support, and protection from exploitation both within Ukraine and in the countries that have taken in refugees. Many children have escaped with mothers and female adult relatives, though some have fled as unaccompanied minors. These children have left fathers and other male adult relatives behind to fight and hide in dangerous and frightening circumstances. Many have seen family members killed or injured in the violence.

How do we try to understand the subjective experiences of children in these traumatic circumstances?

Conceivably, these children will have to manage both the ongoing impact in the moment and the lasting trauma of war itself in addition to the disruptions of displacement and familial separation which will continue after the acute experience of the conflict ceases.

At the moment, there are limited personal accounts coming from children and families living through these catastrophic situations. One CNN story from April on the mental health needs of Ukrainian refugees in Poland featured an interview with an eight-year-old girl, Yana. In a video, she is shown practicing forward handsprings in a clear space in front of lines of cots and folding chairs at a refugee center in Warsaw. Before the war, Yana had been attending gymnastics classes six days per week near the Ukrainian coastal city of Odessa. When the interviewer queries Yana about the reasons her mother decided it was time for them to leave, Yana responds, "Well, because there were explosions there and stuff like that."

The interviewer also spoke with the girl's mother, who describes a hard journey through Moldova, Romania, Hungary, and Slovenia before reaching Poland. The video shows Yana's school and play areas at the refugee center in Poland where she has access to donated school supplies and is surrounded by overflowing boxes of colored pencils. She has been attending Polish school



Shirin N. Ali

on a smartphone remotely via video conference from the refugee shelter but has no access to in-person education. The play area has other children to play with and donated toys. When asked by her mother if she is OK, Yana states that, yes, she is OK. The evidence of the difficult journey and profound disruption to home are not easily seen in Yana's affect or demeanor. The mother speaks of her own hypervigilance when she hears the sounds of planes flying overhead.

In the next sequence, the camera pans from the women's circle group therapy session to the daycare area for children. The two areas are in the same large room separated only by a curtain, allowing sounds to travel back and forth between the two spaces. At one point, the voice-over states that the child playing in view is young enough "not to know too much" about the war. That seems doubtful, given that the mothers are just on the other side of the room speaking openly about their struggles, sometimes dabbing tears from their eyes with tissues. The Mayor of Warsaw, Rafal Trzaskowski, has devoted many mental health clinicians, including some who are refugees themselves, to help the refugees cope with the traumas that are, in his words, "beneath the surface." Yet, with the call to provide material support for millions of refugees and the focus on adult mental health needs, it is possible that the unique emotional and psychological needs of children may get overlooked.

In his piece "Children in the War," published for teachers in 1940 and likely broadcast by the BBC in 1939 (included in Oxford's *The Collected Works of*

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*DW Winnicott: Volume 2, 1939-1945*), Winnicott writes about the differing impact of war on each age group. His observations of and writings on evacuee children were based largely on his experiences in outpatient clinics during World War II where he worked with children evacuated from cities in the UK. These children were sent to stay in private homes or placed in hostels in rural areas governed by the Hostels Committee with whom he consulted. His work highlighted the unique impact of war and displacement on children and provided a helpful guide for teachers, healthcare workers, aid workers, and mental health professionals during the current crisis.

Winnicott reminds us that whatever children may express outwardly, the situation of war will have an indelible impact on their development and intensify their pre-existing struggles. With parents and other adults under so much strain as a result of the crisis in Ukraine, it may be difficult for children of various ages to express fully what's in their hearts and minds to the adults around them. Therefore, their anxieties and grief may get pushed below the surface. They may exhibit more compliance on the surface, while the experience of the war continues to shape their experience. Thus, according to Winnicott's essay, "It is only possible to come to understand children's reactions to the giving of war news by first studying ... the immensely rich inner world of each child which forms the background for whatever is painted in from today's external reality bulletin."

Winnicott notes that very small children have less awareness of the actual circumstances of war but are more deeply impacted by disruptions to family and home life: "The worse effects come from separation from familiar sights and smells, and perhaps from loss of contact with father, things which often cannot be avoided. They may however come

into contact with mothers' body more often than they would ordinarily do, and sometimes they have to know what mother feels like when she is scared." Here, he highlights the trauma of various kinds of separation both from the environment of home and major attachment figures, including fathers, friends, extended family, neighbors, teachers, and clergy. They may also lose

*Winnicott reminds us that whatever children may express outwardly, the situation of war will have an indelible impact on their development and intensify their pre-existing struggles.*

the possibility of an unstressed mother who would be more emotionally available to the child.

With regard to latency-age children between the ages of seven and eleven, Winnicott speculated that they are less apt to consider the real violence of war but instead will use aggression in fantasy and play. We can see that today in such games as "Ukrainians and Russians." In the CNN video mentioned above, another eight-year-old girl interviewed on camera was asked why she and her family are in Poland; she stated that Putin "had something in his head" and agreed with the reporter that Putin didn't make good decisions. This eight-year-old's opinion of Putin is perhaps less bleak, minimizing the depth of Putin's aggression and wish to destroy Ukraine and the Ukrainian people.

Rather than emphasizing the ideological underpinnings of war and who is good and who is evil, Winnicott urges teachers of latency-age children to focus instead on war news within the context of geography lessons and on the facts and figures about the different countries involved. He expressed concern that a latency-age child could easily idealize what an autocratic regime promises to give to its people without appreciating the complexity of the

abstract concepts driving the war on either side.

Unlike with younger age groups, adults may be able to more honestly share details about war with teenagers. Developmentally, adolescents are working to manage new drives and new ideas that arise in this stage. In this vein, Winnicott believes they may be able to make better use of real war news than

younger children to understand their inner worlds and the adult world around them. Children who are "finding a new capacity for the enjoyment of personal responsibility, and who are beginning to cope with an increased potential for destruction and construction, may find some help in war and war news ... In wartime we are all as bad and as good as the adolescent in his dreams, and this reassures him." The tumultuous and chaotic world of war may serve as a mirror of the affects and drives within a child traversing adolescence.

In 1939 and again in 1940 and 1944, children from cities all across Great Britain were separated from their parents and evacuated due to the German bombing or blitzkrieg. Many children were placed in homes with families, but more troubled children were placed in hostels under the care of a warden and staff. While the psychological strain of separation from both parents and home for many of the British children who evacuated is arguably different than with many Ukrainian children who fled with their mothers or female relatives across national borders, it is worth highlighting the commonalities of experience.

Like the British children during World War II, Ukrainian refugee children might



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## Ukrainian Refugee Children

be coping with fear, anxiety, and severe disruption to the many relationships and environment that comprise their sense of home. In Winnicott's paper "The Evacuated Child" (also included in volume 2 of *The Collected Works*), he describes a child's difficulty coming to accept his uncertain and profound separation from home. He highlights the fact that the child must struggle with whether to allow his temporary home to become his real home or treat his temporary home "as a place where he was to stay for rather too long a holiday." He explains how very challenging it was for the evacuated children of World War II to attach to a new home and settle in. We can imagine that it is similar for children like Yana or for the children who are placed in the homes of other families:

It is so very natural for a child to feel that his own home is best, and that his own mothers' cooking is the only good cooking ... He remained frankly anxious about his home and his parents, and indeed he had good cause to be anxious, since the danger to the home was real and well known, and as the stories of bombing began to go the rounds the justification for worry grew. Children from bombed areas did not go just go about looking exactly like the local children and joining in all the playing. They tended to keep apart and to live on the letters and parcels from home ...


This passage depicts the experience of children who are evacuated and do not have the same ease of playing as the local children. They appear more isolated and preoccupied with their lost home. This would be a predictable reaction to the trauma of forced relocation. Winnicott

expressed concern for children who settled into their foster homes too quickly and believed that it is more understandable when children express some level of distress and have periods of doubt and uncertainty and worries about their relatives from whom they are separated. For the children who adjust too quickly, their compliance and agreeability may reflect how children use the false self to contend with a multitude of stresses. In the case of the Ukrainian children, there would be uncertainties about male relatives who stayed behind to fight in the conflict or other family members who sought ways of escaping or resettled in other areas of Ukraine or other countries. We might expect a Ukrainian child to be hungry for news about family and to hold tightly to objects from home as important transitional objects.

While currently there are no exact figures of how many Ukrainian children and families have been resettled in other nations, it is clear that such resettlements are only temporary solutions. It is critical that longer-term solutions be found that prioritize and support security and stability for children and families, both physical and emotional.

Of course, such difficulties are not unique to Ukrainian children. They exist for children in war-torn countries around the world as well as for migrant unaccompanied minors and for any child who has faced violence and separation from family. However, the scale of the Ukrainian conflict and the sheer volume of children who are refugees are astonishing. Thinking about the emotional and psychological needs of these children—in addition to their basic needs for food, school, and shelter—is challenging and heart-breaking. In his report on the year 1943 to the Oxfordshire Hostels Committee, Winnicott summed up the enormity of the task of considering the needs of evacuee children:

In our work, therefore, we are not only providing something in between the child's own home and society itself, but we are also faced with the necessity of recognizing and trying to deal with the child's lack of belief. We therefore have a double task all of the time and it is this which makes the results disappointing to those who think that the problem is a simple one of providing a home to a stray (Winnicott Archives, Wellcome Collection, London).

For these children for whom the entire fabric of society and home has been torn apart, who have experienced this war as a profound failure of the environment, how can we as citizens of the world and as psychoanalysts consider their needs and in turn provide a response to these children that would be "good enough"? 

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*Shirin Ali, M.D., is on the faculty of the Columbia Psychoanalytic Center for Training and Research and a Diversity Equity and Inclusion co-chair. She serves on the APSA Board of Directors and the Institute Advisory and Consultation Service.*



Ukrainian refugees fleeing the country in spring of 2022.



# Making Sense of the Senseless: Psychoanalytic Intervention for Wartime Trauma

Caroline Sehon

Psychoanalytic intervention can be challenging in the best of times, but during wartime it can be particularly so. When the psychoanalytic



Caroline Sehon

community steps up, it can bring support, relief, and a reminder that those living on the frontline are not alone. An online global psychoanalytic forum can offer understanding, containment, and group solidarity to therapists and analysts impacted by war trauma. A monthly Zoom Town Hall offered to clinicians worldwide by the International Psychotherapy Institute (IPI) at the start of the Covid-19 pandemic in 2020 increased to twice-weekly in February of this year to address the Russo-Ukrainian War. With the Russian invasion of Ukraine in its fourth month at time of writing (June 2022), the Town Halls continue meeting open-endedly.

The Town Hall welcomes therapists and analysts from around the world, especially those who are directly affected in Ukraine and Russia. Other attending clinicians call in from Canada, Estonia, Italy, Lithuania, Poland, the Czech Republic, South Africa, the United Kingdom, and the United States. The group comprises individuals who began attending the Town Halls with the start of Covid-19, as well as others who joined after the Russian invasion of Ukraine began. Many participants attend regularly, whereas others attend variably, as their personal circumstances permit. Ukrainian colleagues often miss the Town Halls, leaving the rest to wonder if they (1) have been killed, (2) are seeking refuge in their basements, (3) are escaping to safer zones in or outside Ukraine, (4) are avoid-

ing frightening encounters in the Town Hall with their Russian colleagues, or (5) are seeking solace with loved ones. Simultaneous Russian-English and Ukrainian-English translation is supported by interpreters. Tatiana Onikova, a Prague-based colleague and Town Hall co-host, distributed the IPI Town Hall flyer beyond IPI's global email list to therapists and analysts throughout Ukraine, Russia, and Eastern Europe.

The group had 150–215 participants immediately after Russia's invasion and for the first several weeks, and then diminished to an average of 80–150 participants for the next several weeks. It gradually decreased to approximately 25–30 attending regularly by the fourth month. The group considers the possible explanations for this gradual attrition to include participants' accessing alternate local supports, feelings of saturation and need for respite, and acculturation in the country to which they evacuated.

As IPI director and Town Hall moderator, I

who are, in a sense, on the frontlines of this world-shaking conflict. And although IPI Town Halls are not GAM groups, we adapt psychoanalytic listening and group interpretation principles in support of "thinking under fire" during wartime. I felt compelled to offer these wartime global conversations, bearing witness to colleagues who were psychically hemorrhaging on the fault lines between life and death.

## Navigating the Group Analytic Journey

As a wartime initiative, the Town Halls served initially as an acute crisis intervention. Heartbreaking stories flooded the meetings as traumatized clinicians express their helplessness, hopelessness, and life-and-death anxieties. They experienced imploding under the strain of uncertainties and terrors. Would their loved ones in Kyiv survive? Could their colleagues' families escape from Ukraine? Would supervisors find refuge? When would the war ever end? The war shears

*When the psychoanalytic community steps up, it can bring support, relief, and a reminder that those living on the frontline are not alone.*

aim to cultivate a meaning-making conversation where we listen to unconscious themes and associative links, decode non-verbal communications, and analyze silences; share dreams and drawings, to which participants freely associate; and address transference-countertransference. A distance-learning environment co-founded in 1994 by David Scharff and Jill Savege Scharff, IPI employs its Group Affective Model (GAM) at conferences and certificate training programs to examine unconscious resonances of psychoanalytic concepts expressed within groups. IPI was in a singular position to bring a psychoanalytic response to clinicians

personal and professional identities. Russians expressed shame and guilt over their country's actions. Commonly, Russian participants voiced intense marital conflicts or intergenerational tensions arising from differences of viewpoints about the war. They described painful feelings of isolation and loneliness when their spouse or parent had voiced an unshakeable pro-war stance. A Ukrainian participant described an incident in which actors at his amateur theater group entered into a warring conversation due to the diversity of viewpoints held about the war on Ukraine, with some actors voicing pro-war sentiments. Many

## Wartime Trauma

of the participants say that the Town Hall is their only safe refuge.

Participants in Russia and Ukraine speak about feeling plagued by an ever-present war upon their minds, forced to defend against such horrific anxieties with denial, depersonalization, derealization, and deadening of their thinking capacities when alone, with families, or with patients. One US participant, who spent many childhood years in a Latin American country under a military dictatorship, shared a recent nightmare of being held hostage. In turn, another woman living in Russia associated to the dream—tears flooding her face, she described a constant feeling of being raped in a room with no escape. Upon noticing that she appeared to be doodling, I invited her to show her artwork. She held up the image (shown here). Many participants remained mute throughout, though their faces wore palpable distress. They appeared shell-shocked, their tears revealing their torment. Several persons extended a psychoanalytic helping hand for holding and containment. Some described firsthand and intergenerational war trauma histories. Others empathized and identified with those most traumatized.

Early on, participants bonded by their shared respect for psychoanalytic “thinking under fire” (a wartime phrase coined by Wilfred Bion), which served to unite us despite our varied languages and cultural roots. Resiliency was evident. Several persons who were initially shy became increasingly able to speak out as time went on. Russian participants voiced their freedom at being able to share sentiments and perspectives in a safe territory, which one person called a “humanitarian corridor.” For some, these Town Halls offered the only opportunity to speak freely without fear of reprisal and incarceration. Western participants from South Africa, the United States, and the United Kingdom often voiced guilt over their freedoms. For example, one American participant described her freedom to “open and close the door” to media accounts of the Russian invasion of Ukraine. She told us

that it was important for her to “keep the door open (in her mind)” by participating in the Town Halls, so as to confront the atrocities that are ever-present in the lives of Ukrainians and Russians and to support those who have been robbed of such freedoms. One Western participant voiced his privilege to stay in contact with those in Ukraine and Russia as media attention recedes.

After a few weeks, I wondered aloud whether the expressions of gratitude were connected to their dependency on the Town Halls as a symbolic lifeline and their fear of the group ending, perhaps echoing their larger worry that the world may lose interest and turn away to leave Ukrainians, Russians, and Eastern Europeans to fend for themselves. I reaffirmed that IPI would continue offering these meetings open-endedly. These interventions may have catalyzed a breakthrough for the group, deepening investigations of analytic themes because of enhanced trust in the setting.

For example, a few Ukrainians described their fear that their Russian colleagues in the Town Halls would be unable to tolerate their voiced outrage at the Russians for instigating the war, or their fierce conviction that Ukraine would ultimately prevail. In one Town Hall meeting, a kind of standoff emerged between the Ukrainian and Russian interpreters: a Ukrainian participant began speaking in Russian whereupon both interpreters began translating into English at almost the same time. Consequently, both interpreters’ voices drowned out each other, leading to a confusing cacophony of sounds that created momentary chaos within the group. At this moment, I asked the interpreters to pause to allow the group to analyze the unconscious dynamics that might be at play. Then the Ukrainian interpreter recognized that she was overcome by the urge to help her fellow citizen when she later realized that it was not her remit to translate when Russian was being spoken. A mother-baby pair from Eastern Europe join regularly—the mother recently remarked that she noticed a direct correlation between the severity of



“The Incessant Nightmare,” by anonymous group participant. Courtesy of the artist.

her daughter’s skin condition (atopic dermatitis) and their joint attendance; her baby’s skin clears up when her mother attends with her and flares up if the mother misses. This compelling example has been riveting to the participants as a testament to the power of metabolizing traumatic affects lest they become deposited in the body in the current or next generation.

Several organizing threads emerged in the conversations. Ukrainian and Russian therapists and analysts felt confused and scared about—and mournful over—whether they would ever resume their analytic practice as they knew it. Participants felt pressured to live in a world of propaganda, for example, that Russia is saving Ukrainians from a Nazi government. Analysts felt challenged to remain neutral when their patients debated leaving Russia. An analyst described a patient, a single mother whose daughter feared being orphaned if her mother were arrested for protesting. One therapist joined the Town Hall from a street corner in Prague while protesting. I felt concern for her safety yet admired her courage and commitment to thinking analytically even in the heat of protesting. As some participants raged against Putin, others questioned whether there may be comfort at localizing the violence outside of the group. One Russian participant then coined the term “little Putin” to represent the internal aggressor. Consequently, we explored the “little Putin” in each of us and

the need to be alert to the latent aggression within the group. The atmosphere in the group is frequently subject to analytic study, including the various meanings that may account for the deafening silences sometimes overtaking the conversation. One participant wondered if our weighted pauses shielded us from our hearing more horrors; another viewed silences as means to avoid saying hurtful things to each other.

One day, the group witnessed a reunion between two long-lost friends. One Russian participant described how she had feared that a close friend had died in Ukraine. Eager to extend support to her, she had emailed the Town Hall flier to her but heard nothing back. Suddenly, she thought she saw her friend in the Town Hall. Unmuting, she descended into tears but could not speak. Gradually, she gathered herself to say that she had just seen her friend who “appeared one moment but disappeared almost immediately” (due to a poor internet connection as we learned later). As she was speaking, her friend reappeared and told of her frightening escape from Ukraine to France with her husband and young child. The long-lost friends were now reunited online, easing the horrific fantasies of the Russian participant that her dear friend was dead. Both participants’ Zoom tiles lit up as they exclaimed poignant emotions of relief at being alive together in the same online space; the group joined in their celebration. This situation captured the struggle to retain hope in the presence of so much uncertainty and fear.

### Encountering Zoombombers

During the 11th session, we were suddenly Zoombombed by pro-Putin, Nazi-supporting intruders. They screamed profanities and attacked Jeff Taxman, chair of APsA’s Community Psychoanalysis Section, and me by name. I wondered how long they had eavesdropped on our conversation. They screenshared a video of a Russian pilot maneuvering his plane’s exhaust fumes in the shape of a penis over Ukrainian skies. They copied my email address onto their Zoom tile to pretend to be me, creating

more chaos and confusion. I was unable to remove them from Zoom, as they were multiple users, so I ended the meeting. This experience gave all of us a very palpable, personal sense of what is transpiring in Ukraine. Fortunately, Dr. Taxman recommended we offer crisis intervention to those for whom we had contact information using my own personal Zoom account.

The timing of the Zoombombing coincided with the Russian government’s increased sanctions against citizens who participated in dissenting activities. There was a gradual attrition from the group. Over weeks we went from an average of 80 to between 25 and 30 participants. The group attributed this primarily to the Zoombombing, ever fearful of a recurrence. One group member who was devastated by the Zoombombing absented himself; upon returning, he felt disoriented—“on the edge of an abyss of nothingness.” By June 2022, as the conflict seems to be settling into a long battle, the group is restructuring into a yet-to-be defined form that continues to analytically transform the horrors—as we try to make sense of the senseless.

### Bridging West and East

Over recent days, I decided to share with the group an aspect of my own heritage: my paternal great-grandparents were Russian Jews residing in Odessa, which is now part of Ukraine but was then part of the Soviet Union. I described my sense of kinship with the participants on both sides of the war and my empathy for their traumatic plight in resonance with what I understood about my father’s wartime traumas. One participant from Russia exclaimed, “You are a bridge. You are from the West and East.” Upon hearing my link to Odessa, another member from Poland, who previously felt inhibited to speak, suddenly smiled from ear to ear and reminisced about her annual trips to Odessa, all while five military jets audibly flew overhead as she walked outside. Yet another participant was suddenly jarred by the realization that no longer could she visit the Odessa seaside resort that had been a source of childhood delight. She was

hit by the possibility of never returning to Odessa except in her mind. I employed the metaphor of a phantom limb syndrome to convey the sense of anguishing psychic pain amid the unbidden amputation of a part of her life history.

### Conclusion: Offering a lifeline

A Russian therapist shared, “This war has destroyed my feeling of safety ... With the amount and speed of change, the only thing to do is to record it. It’s so hard to process ... It is important to have the opportunity to have such spaces to express our thoughts.” An American participant explained, “War is designed to make us feel disconnected. We are supportive of each other as a human race, as we unite despite our geopolitical borders that separate us ... My heart goes out to all of you. Do focus on the strength each of you have, and on your courage and determination to speak out and survive.”

Town Halls provide a lifeline to keep our thinking alive, our hearts connected, and our humanity flourishing. Such groups serve to mitigate the trauma taking on an underground life within. We hope participants can continue to support each other on the humanitarian online “corridor,” to inspire courage, and to fortify the thinking of those most bereft. This psychoanalytic intervention provides holding and containment during and after the atrocities of war. I am grateful to all participants who have created this meaningful experience. Like the Ukrainian cellist who continued playing music amid destruction of surrounding buildings, the Town Halls continue to create a psychoanalytic version of music, as we tune our therapeutic instruments to make sense of heartbreaking atrocities.



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# Setting the Record Straight: Stewarding Psychoanalysis on Wikipedia

Austin Ratner

As chair of the Wikipedia Project, a subcommittee of APSaA's Committee on Public Information, I've taken some time to assess the psychoanalysis content on Wikipedia,



Austin Ratner

which defines itself as "a multilingual free-content online encyclopedia written and maintained by a community of volunteers through a model of open collaboration." Wikipedia is, however, famously susceptible to inaccuracy and, when it comes to controversial subjects, to bias.

Is Wikipedia biased and inaccurate when it comes to psychoanalysis? Should the psychoanalytic community care? The answer to both questions is unequivocally yes.

Why should the psychoanalytic community care what Wikipedia says? For one thing, when someone types "psychoanalysis" or "Sigmund Freud" into a Google search bar, the corresponding Wikipedia pages turn up as the number one hits. That means anyone seeking information about psychoanalysis from the world's leading search engine—that is, practically anyone who seeks information on psychoanalysis—is likely to pay a visit to these Wikipedia pages.

And many people do. In May 2016, during the week of Freud's 160th birthday, when he was the subject of a "Google Doodle," the Sigmund Freud Wikipedia page was the fifth most visited page on the site, taking a backseat only to Captain America, Cinco de Mayo, Donald Trump, and Premier League football champion Leicester City F.C. Freud beat out Prince, who had recently died, and HBO's *Game of Thrones*.

As the world's first stop for information in the internet age, Wikipedia reaches a lot of people and shapes public discourse. Unfortunately, it can misinform the public about psychoanalysis, denying readers a clear and factual introduction to the field's important discoveries at a time when the world sorely needs its wisdom.

## Assessing the quality of Wikipedia's psychoanalysis pages: A current snapshot

How does one measure the quality of Wikipedia's psychoanalysis content? It can be tricky, especially because Wikipedia is an ever-changing, living document. One method is to examine the pages at a given point in time and compare them to the information available in scholarly review articles and textbooks—the main sources Wikipedia editors are instructed to consult in order to reflect the current scientific consensus.

I conducted an investigation of the lede paragraphs of two Wikipedia pages on March 12, 2022: Sigmund Freud ([en.wikipedia.org/wiki/Sigmund\\_Freud](https://en.wikipedia.org/wiki/Sigmund_Freud)) and Psychoanalysis ([en.wikipedia.org/wiki/Psychoanalysis](https://en.wikipedia.org/wiki/Psychoanalysis)). I found significant departures from the way psychoanalysis is discussed in leading textbooks and review articles. Wikipedia's Sigmund Freud page lede, for example, features glaring omissions and misleading statements when compared to credible sources.

Facts about Freud that are commonplace in psychology and psychiatry texts but omitted from the Wikipedia page lede include:

- Freud's invention of talking therapy in its modern form (the dominant form of psychotherapy today, cognitive-behavioral therapy, was created by psychoanalysts Aaron Beck and Albert Ellis)
- Freud's postulation of thought-distorting defense mechanisms like denial, a

concept in use across all of psychology and in everyday discourse

- Freud's pioneering assertion of the importance of childhood attachments to an individual's mental organization and behavior as an adult

In addition, the article lede misleadingly characterizes psychoanalysis as being "in overall decline as a diagnostic and clinical practice." The citations present in the article lede do not support this misstatement and are decades out of date. There is support only for the claim that *four-day-a-week classical psychoanalysis* is practiced today less than it once was. And while it's true that psychoanalysts occupy fewer leadership positions in psychiatry than they used to, the insinuation that psychoanalytic ideas are no longer deeply integrated into current thinking and practice in psychiatry, psychology, and neuroscience is false. The insinuation that psychoanalysis has been disproved is also false. More supportive evidence for psychoanalytic theory and efficacy exists now than ever before (see Mark Solms's 2018 article in *BJPsych International* entitled "The Scientific Standing of Psychoanalysis" for one recent review of this evidence), and there are no studies that disprove its core principles. None.

As a Wikipedia editor, I can attest that such misleading statements have been posted and defended by editors with a demonstrable agenda to discredit psychoanalysis. The editors introducing this bias onto Wikipedia are in the minority, and their misdeeds have been partly corrected by the majority in the last decade, but a small group of Freud-bashers have nonetheless violated Wikipedia's rules to accomplish their aims against scientific and editorial consensus. Hard to believe, perhaps, but true.

## A history of duplicitous, slanted editing on Wikipedia's psychoanalysis pages

How do I know there's a history of anti-psychoanalytic bias on Wikipedia? Back in 2012, I suggested edits to the line in the "Freud" page lede about the decline of psychoanalysis. I met fierce resistance from an editor going by the pseudonym "Polisher of Cobwebs." We became entangled in an edit war in which this editor prevented me from amending their assertion that psychoanalysis is no longer influential to psychiatry and psychology. Focused on the narrow aim of adding a half-sentence attesting to the continued relevance of psychoanalysis to psychology and psychiatry, I pursued Wikipedia's protocols for conflict resolution, presented my evidence, and ultimately won out. Another editor with administrative privileges overruled my opponent and included an acknowledgement of the influence of psychoanalysis on current practice. That amendment was there in the article lede in 2016 when more than 800,000 visitors came to the page. The amendment remains in place today.

It has since turned out that Polisher of Cobwebs was running a "sockpuppet" campaign to discredit psychoanalysis on Wikipedia (see [wikipedia.org/wiki/User:Polisher\\_of\\_Cobwebs](http://wikipedia.org/wiki/User:Polisher_of_Cobwebs)). (Sockpuppetry on Wikipedia is a form of fraudulence by which an editor signs up for multiple accounts under different names in order to evade disciplinary measures and/or to create false impressions of consensus for personal views.) Even though Polisher of Cobwebs has been blocked from editing Wikipedia, this editor has continued to edit multiple psychoanalysis pages under aliases, and as of today remains the author of over a tenth of the total content on the Freud page, according to the Wikimedia "Who Wrote That" tool. That's only under the name Polisher of Cobwebs and does not include content added under other aliases.

Another measure of bias is the use of "weasel words" on the Freud and psychoanalysis page ledes—vague or ambiguous language meant to insinuate a claim without committing the speaker to a specific position. For example, Wikipedia's Freud page lede currently says of psychoanaly-

sis, "It thus continues to generate extensive and highly contested debate concerning its therapeutic efficacy, its scientific status, and whether it advances or hinders the feminist case." The therapeutic efficacy of all forms of psychotherapy, including CBT, are subject to continuing debate. At the same time, Wikipedia's page for cognitive behavioral therapy makes no mention of "debate," let alone of the "extensive and highly contested" variety. These are redundant weasel words, in violation of Wikipedia's manual of style, and they sow doubt about psychoanalysis

analysis page is rated good by the Wikipedia community.

Low ratings are typical for controversial Wikipedia pages, which inspire "edit warring" by activists. Researchers at Oxford, Rutgers, and two universities in Budapest have collaborated to develop an algorithm that measures the amount of edit warring on a given page. According to their study, "Psychoanalysis" was in the top 100 most controversial topics on Wikipedia, with a level of edit warring comparable to the page "Osama bin Laden"; see Yasser et al. in *Global*

*It is not enough for volunteers to band together on an ad hoc basis. What is needed is steady and accountable custodianship of accurate psychoanalytic information on Wikipedia.*

while citing publications that do not support this doubt. The citations listed at the end of the sentence calling psychoanalysis "highly contested" mention the history of controversy around psychoanalysis but otherwise go on to support psychoanalytic theory and efficacy!

The psychoanalysis page lede at the time of writing this article contains similar weasel words without credible citations: "Psychoanalysis is a controversial discipline, and its effectiveness as a treatment has been contested." Several months before I wrote this piece, the "psychoanalysis" page referred to psychoanalysis as a "pseudoscience" in contradiction to Wikipedia arbitration committee rulings (see [wikipedia.org/wiki/Talk:Psychoanalysis](http://wikipedia.org/wiki/Talk:Psychoanalysis)). At the time of writing this, the page does not use that term.

### Assessing the quality of Wikipedia's psychoanalysis pages over time

The snapshot approach to assessing the quality of Wikipedia pages does not necessarily reflect their quality over time. There are ways, however, to do so. One way is to look at Wikipedia's own ratings of article quality. Articles that are "approaching (but not equaling) the quality of a professional encyclopedia" are rated "good articles" by Wikipedia editors. Neither the Sigmund Freud page nor the psycho-

*Wikipedia: International and Cross-Cultural Issues in Online Collaboration* (Rowman & Littlefield, 2014). The bin Laden page, however, is semi-protected by a requirement that all editors of the page be autoconfirmed, a designation that the Wikipedia editor's account is at least four days old and has made at least ten previous edits. While the psychoanalysis and Sigmund Freud pages have both been protected in the past, anyone can edit them at present without an autoconfirmed account.

### Confronting anti-psychoanalytic bias on Wikipedia

On the one hand, bias against psychoanalysis on Wikipedia supports Freud's conviction that such bias was an inevitable consequence of psychoanalytic work, which challenges the forces of repression with distasteful psychological truths that we are driven to ignore. As early as 1895, before Freud coined the term "psychoanalysis," he fretted that his observations on sexuality would cause discomfort and anxiety in his readers and provoke them to resist his claims. On the other hand, successes in combating anti-psychoanalytic bias on Wikipedia contradict Freud's pessimistic conclusion in his 1916–1917 *Introductory Lectures on Psychoanalysis* that "nothing can be done against prejudices." My anecdotal experience is that there are many more balanced,

## Setting the Record Straight

fair-minded editors at work on Wikipedia's psychoanalysis pages than biased ones. Yet a few activist editors driven by biases leave a disproportionate imprint and undermine the reliability and usefulness of the pages.

Successes in combatting bias are hard to come by. It is even harder to prevent reversion and corruption. Both the American and the International Psychoanalytic Associations have repeatedly tried to corral members to clean up Wikipedia's misinformation about psychoanalysis, and both groups have encountered frustration. Volunteers burn out after encountering tenacious resistance from anti-psychoanalytic activists.

To continue making progress, the psychoanalytic community must rethink its attitude about Wikipedia in particular and public information in general. It is not enough for volunteers to band together on an ad hoc basis. What is needed is steady and accountable *custodianship* of accurate psychoanalytic information on Wikipedia. Dr. James Heilman, a member of the Wikimedia Foundation board and a leader of WikiProject Medicine, has

encouraged physicians to regard the preservation of medical accuracy on Wikipedia as a duty to the public. Dr. Cas Liber, a psychiatrist and stalwart contributor to WikiProject Medicine, has done fair-minded work on Wikipedia's psychoanalysis pages. Psychoanalysts should adopt the same attitude by expanding the public health dimension of their work and assuming custodianship of Wikipedia's psychoanalysis pages. That does not mean fortifying the pages against criticism, but ensuring an accurate and unbiased picture of psychoanalysis and its history.

To that end, I would like to see APsA, IPA, and other bodies underwrite a grant-supported fellowship devoted to correcting inaccuracies, lies, and misconceptions about psychoanalysis, whether on Wikipedia, social media, or in the news. A fellowship would support the time and accountability necessary for long-term conflict resolution on Wikipedia and for maintaining Wikipedia accuracy in the future. *TAP* readers who are interested in volunteering for the Wikipedia Project are also welcome. Editing Wikipedia is not hard. It just requires attention and persistence.

We cannot shrink from the task. Allowing biased critics to control the narrative about psychoanalysis today is just as dangerous as allowing anti-vaxxers to control the narrative about Covid-19. Denial has become a public health crisis in its own right and misinformation that casts unfounded doubt on psychoanalysis, the science of denial, undermines us all in our efforts to combat the dangers of irrational emotion in the public sphere. Wikipedia is a freely accessible point of entry to all the good, necessary, and important work our profession offers: a framework for understanding the unconscious, transference and dreams, the fundamental psychotherapeutic strategy of alleviating suffering through increased self-awareness, and so much more. Let's make sure that door stays open—even when biased critics try to close it. APsA

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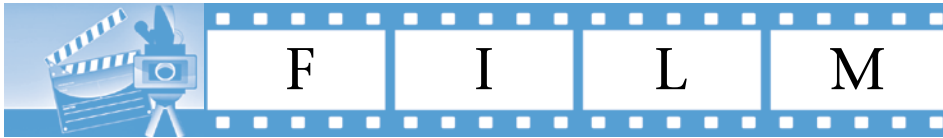
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## Scenes from a Film Group: Siblings

Diane M. Borden

*Editor's note: This article is the second in a series stemming from a film discussion group led by Mary Brady and Diane Borden in San Francisco over the last six years. Articles by group members will consider films as works of art that illustrate psychoanalytic themes, dynamics, and concepts through cinematic technique, image, and narrative.*



Diane M. Borden

Some years ago, I was browsing in the Karnac bookstore in London near the Freud Museum when my eyes spotted a book with large letters on a shiny white cover: the title, *Siblings*, the

author, Juliet Mitchell, a name I didn't recognize. Yet I was drawn to the topic, particularly after reading the recommending blurbs, and I purchased the book.

For whatever reason, I put the volume on a shelf and never took the time to read it. Earlier this year, I was having a conversation with a colleague who stated that *Siblings* was instrumental in the development of her career as a psychotherapist. That was enough to motivate me to pick up the text.

I recognized that the topic of siblings was under-theorized in psychoanalytic literature. I was further intrigued because Juliet Mitchell—an academic trained in literature and a practicing psychoanalyst—came from an interdisciplinary background. Her main idea involved the way the vertical Oedipal line intersects with horizontal relations between or among siblings in development. (That Oedipus is an only child is a provocative thought, but one beyond the scope of this article.)

As soon as my colleague Mary Brady and I agreed upon the topic of siblings

for our continuing series on psychoanalysis in film, I developed a list of appropriate films: two films on sister-brother relationships, two presenting sisters, then four on brothers, two of which would be documentaries. The class for ten students followed our usual protocol: I sent a list of viewing notes before the discussion of the film the following week; Mary selected relevant psychoanalytic papers.

Gradually our students began to do research on such aspects of the films as directors, musical score, color, lighting, and acting, and they reflected and how the films affected them individually. In other words, we considered the films as an art form and a way of understanding human emotion, storytelling, and psychoanalytic practice. We soon functioned as a congenial, insightful, well-prepared group, with a high level of discourse, sharing ongoing perceptions and revelations.

### Brothers and sisters

In Steve McQueen's 2011 film *Shame*, the opening overhead shot shows a man lying in bed, eyes closed, corpse-like. The shot holds, thus establishing the character in a state of deadness. Brandon, the main character, suffers from a sexual addiction. He has a troubled, perverse relationship with his younger sister, Cissy, who is dependent on him and desperate for his attention. At one point Cissy says to Brandon, "We're not bad people, we just come from a bad

place." While viewers are not given the backstory, they can conjecture a history of trauma and abuse, with the sequelae of self-destructiveness and perverse relatedness.

McQueen is a master at linking expressive imagery and composition with psychological states of being. Because he seems to understand pacing and narrative rhythms, he is able to portray such psychoanalytic concepts as death drive, part object, sadism/masochism, primal scene, beta elements, repetition compulsion, defense mechanisms, and suicidality. Key sequences in the film powerfully illustrate these concepts. In one scene, for example, Brandon watches his sister sing in a cocktail lounge, his face registering both compassion and disgust with her limited vocal range. In a following sequence, Brandon, along with his boss and sister, returns to his apartment. When Cissy and his boss head to Brandon's bedroom, Brandon explodes in anguish, as if witnessing a primal scene, hands over his eyes, falling to the floor. In another scene, Cissy desperately tries to call her brother, but he doesn't answer. During this time Brandon experiences a frantic kind of Harrowing of Hell (the period between crucifixion and resurrection when Jesus was thought to battle the devil in medieval Christianity), getting beaten up in a bar and then submitting to gay sex in a bathhouse. When he finally calls Cissy back, he gets no answer; he

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## Siblings

rushes home to discover that she has attempted suicide.

In contrast to *Shame's* sordid New York underworld of marginal sexualities, director André Téchiné locates his 1993 film *My Favorite Season* among the bourgeoisie in Toulouse in southern France. Antoine and Emilie are twins; he's a doctor, she's a lawyer in her husband's law firm. The siblings have frequent conversations about how different they are in character and personality. Often they seem irritated and angry at each other, yet an erotic tension draws them together, a frisson that Antoine consciously realizes but Emilie suppresses. At one point Antoine says, "We're two babies in the same belly." This could be considered in terms of Juliet Mitchell's vertical-horizontal relationship, that is, the point of intersection where babies intersect with the mother's belly. The film's title sequence pictures the relationship with drawings of Siamese twins.

Téchiné eschews conventional cinematic markers that distinguish realistic perception from delusions, fantasy seductions, screen memories, regressions, and other defense mechanisms. Flashbacks, reveries, and memories are smoothly integrated into the narrative. In a significant sequence, for example, Emilie sits in a hospital dining room. When a young doctor sits down next to her, she is flustered and annoyed by his apparent sexual advances, so she moves outdoors. But the man follows and attempts to kiss her. Finally, she passionately succumbs. The viewer asks, is this a fantasy or an actual event? A possible interpretation comes to mind: the seductive doctor looks like her dark-haired brother. When we realize that he too is a doctor, we understand that Emilie's repressed sexuality is enlivened by the presence of a lover who could be both brother and doctor, unleashing the desire masked by the complexities of time and memory.

In another powerful sequence, the adult Emilie walks toward her father who is fishing and her mother who is beside him. Her mother asks Emilie, "Are you looking forward to having a little brother?" This scene does not recreate a typical flashback to an actual, historical time, where Emilie would be portrayed by a child actor, but rather constructs a temporality more dream- or reverie-like. Emilie always sensed that her mother preferred Antoine. The scene expresses envy, a sense that she was unwanted and outside the family orbit. But at the film's conclusion, after the mother's death, Téchiné composes an exquisite close-up shot of Emilie who moves her head in a 45-degree angle. The brother and sister smile together in one shot, as Emilie recognizes her long-suppressed deep love for her brother. She now embraces him.

### Sisters

*Hilary and Jackie*, a 1998 biopic about renowned cellist Jacqueline du Pre, who died of multiple sclerosis at the age of 42, tells the story of two gifted sisters. Parallel accounts unfold of their courtships, marriage ceremonies, and future careers. In long camera shots that bookend the

standards, Jackie tells Hilary that she wants to sleep with her husband. Hilary complies, offers up Kiffer, and the family carries on as if nothing happened. A very painful home movie (a film within the film) contains scenes that illustrate Jackie assuming possession of Hilary's family.

Perverse behavior typifies Jackie's way of being in the world. She kicks and tries to destroy her cello, tells her sister that she is nothing special, mails her family her dirty laundry from Moscow and Madrid. Sororal dynamics teeter between rivalrous envy and emotional containment, with Jackie demanding and Hilary compliant. At one point Hilary answers why she takes care of Jackie when she has fallen ill: "I do it because I love her. She is my sister."

The director, Anand Tucker, uses rapid camera movements to dominate the aesthetics of the film: track-pans, 360-degree pans, tilt shots, swirling motion, and slow motion. This camera rhetoric serves to characterize Jackie's histrionic, flamboyant, and idiosyncratic movements when she plays the cello. Once Jackie is diagnosed with MS, her energetic body declines, and we, along

*Interiors opens with panning shots inside an empty house in the Hamptons. The house was decorated by Eve, a professional designer. The title shots evoke a visual pun, considering the house's interiors as indicia of the psychic interiors of the family that lives there.*

film, we see the sisters as young children play on a beach, and they appear to share an unconscious fantasy of fusion. Yet as the film reveals, Jackie's cruelty toward her older sister, Hilary, says something otherwise about their attachment.

At one point, Jackie shows up at her sister's country house where she lives happily with her husband Christopher "Kiffer" Finzi. Inexplicably, Jackie's husband, the pianist and conductor Daniel Barenboim, is not with her. Shockingly, at least according to conventional moral

with the audience in the concert halls, witness her horrifying and profoundly sad deterioration toward death. And it is Hilary who takes care of her.

The characters in Woody Allen's *Interiors* (1978) constitute one of the most miserable group of people I have seen in a film. The movie focuses on two sisters, Renata and Joey, who share responsibility for their mother's care. Eve, the mother, is a cold, invasive, heartless woman, pretentious and narcissistic—a version of Andre Green's dead mother.

Not coincidentally, she also suffers from clinical depression and suicidality. As a result, her daughters grow up suffering from their mother's toxicity. In a medium shot, Renata describes to her unseen psychoanalyst what appear to be dissociated states. Joey constantly complains about trying to find herself and denigrates her sister for thinking ill of her. Renata has a young daughter, seen only in a quick cut, which suggests that the daughter, too, has an absent mother. Joey wants no children. Fearing that she might be pregnant, she seeks an abortion. Renata's husband Frederick is an alcoholic who attempts to rape the youngest sister, Flynn.

Yet this dysfunctional family appears in one of the most exquisitely crafted and elegant of American films, with its superb set design, shot composition, and most especially, Gordon Willis's cinematography. Woody Allen's four-act tragedy pays homage to Chekhov's play *Three Sisters* and Ingmar Bergman's gothic film *Cries and Whispers*.

*Interiors* opens with panning shots inside an empty house in the Hamptons. The house was decorated by Eve, a professional designer. The title shots evoke a visual pun, considering the house's interiors as indicia of the psychic inte-

riors of the family that lives there. We then see an extreme long shot of the three sisters playing on the beach outside of the house. At the close of the film, three people are on the beach when Pearl resuscitates Joey while Michael, Joey's husband, stands by.

Allen's script follows the dramatic conventions of theater, within cinematic moments of heightened tension, locating significant sequences at the end of each "act." For example, Eve approaches her suicide as if staging a theatrical performance. In a close-up point-of-view shot, she cuts strips of black tape to seal up the windows of her New York apartment. In another set of close-up shots, she turns on the knobs of the gas stove without lighting it. The *pièce de résistance* occurs when she positions herself in a long black dress on a black couch to "perform" her suicide. The scene cuts to a speeding ambulance on Park Avenue.

The second act closes with Eve and Arthur, her husband, in church, when Eve realizes that Arthur has left their marriage. In a violent gesture, Eve sweeps all the lit candles on to the floor and runs out. In Act III of the film, Pearl, Arthur's fiancée, an enlivening mother, appears. In her bright red dress, she bursts out of the frame, energetic and

vital, with Joey disgusted by her vulgarity, and Renata indifferent but resigned to her presence. The father Arthur is, of course, delighted by Eve, so in contrast with his pale gray-suited wife.

The final act includes both a wedding and a funeral, events that typically characterize a comedy or a tragedy, respectively. Pearl delights in dancing with her new husband and attempting to dance with the morose members of the wedding party. In the concluding sequences of the film, Eve throws herself into the ocean, her successful suicide. But it is the vital mother who rescues Joey, perhaps rescuing the family as well. Allen, in the last shot, lines up, first the two main sisters, as they gaze out a window at the ocean; then the youngest sister moves close behind them and quietly comments, "It is so peaceful." Quick cut to black and we know the film is over.

APSA

*Diane M. Borden, Ph.D., is Professor Emerita of Film and Psychoanalysis at the University of the Pacific, and faculty at SFCP. Her publications include papers on Vertigo, The Clouds of Sils Maria, and The Last Black Man in San Francisco.*

## New Members

### Active Members

Veronica Abney, Ph.D., LCSW  
 Jade McGleughlin, LICSW  
 Cynthia Mulder, LCSW  
 Spyros D. Orfanos, Ph.D.  
 Neha Patel, Psy.D.  
 Noha Sadek, M.D.  
 Karen Schiff, LICSW  
 Karen Sherwood, M.S.W., LCSW-C  
 Susan Siegeltuch, LCSW  
 Heather Silverman, M.D., C.M.  
 Oksana Yakushko, Ph.D.

### Academic Associate Member

Bonnie Becker, Ph.D.

### Candidate Members

Trisha Balbert, Ph.D.  
 Margaret Bezmalinovic, Psy.D.  
 Jack Brennan, LMFT  
 Iraira Butcher, Psy.D.  
 Christine Costanzo, M.D.  
 Adam Critchfield, M.D.  
 Lana Elhalabi, M.D.  
 Kate Sara Fodaski, Ph.D.

Edie B. Hitchcock, LCPC  
 Jianxi Kang, M.A.  
 Yunnice Lee, M.D.  
 Morteza Modarres Gharavi, Ph.D.  
 Theodore Murray, M.D.  
 Magdalena Reyes, M.D.  
 Kery Rowden, LCSW  
 Neelam Sampley, M.D.  
 Bradley Sears, M.A.  
 Sirel Taner-Caballero, LMHC  
 Nicolle Zapien, LMFT, Ph.D.



# A Glimpse into My Backyard: On My Evolving Relationship with Analytic Candidacy

Jaclyn Joyce

**“To plant a garden is to believe in tomorrow.”**

— *Audrey Hepburn*

I have a confession: when I first started my analytic training, I didn't want to become a psychoanalyst. I had just graduated from my institute's two-year psychotherapy program, which I managed to do during my final years of psychiatry residency. I graduated from both at the same time. You'd think that would feel like a triumph. Not for me. Despite my array of certificates, I didn't feel accomplished and ready to cure the world as I'd hoped. Rather, it was as if I'd just devoured an amuse-bouche and was left even hungrier. I would remind myself that I was a bona fide psychiatrist who could now officially claim to be a *real* psychotherapist as well! Yet these things didn't adhere, and I didn't feel done. Not even close.

I knew the extensive requirements that came with the psychoanalytic training program—though they didn't feel so weighty since I didn't believe I was going to become an analyst. First, I'd have to apply and write an essay. Ok, I could do that. Then there were several interviews. I've done plenty of those too. Things got sticky when I realized I'd have to leave my beloved therapist and start seeing a training analyst. At the time, the list of approved—and available—training analysts in San Diego was unbelievably short. I could count them on one hand. And I already had professional or friendly relationships with many of them, ruling me out as one of their patients. Not to mention, psychoanalysis four days per week with some new stranger was going to cost me at least four times what I'd been paying the therapist I didn't want to leave. Those extra hours meant fewer hours to see my own patients and earn an income.

I'd also have to dedicate essentially one full workday per week to attending seminar courses—even less time to earn a long-awaited, post-medical-training income. Then there would be seeing control cases four days per week, likely at a reduced fee. No part of me whatsoever envisioned myself seeing patients four times a week for the rest of my career. And of course, there would be the accompanying supervision for each case. Slim pickings in this arena too. Less income and less time to spend with my family and for all life's other fun things. *Why on earth would I—or anyone—do all this?*

Yet, I wanted more. At the time I didn't fully understand why I felt so compelled to start analytic training. Some part of my unconscious urged me to sign up for this nonsensical commitment. I did, of course, have some conscious justifications. I was aware of feeling that I had only a rudimentary understanding of the language and

of prestige from attending physicians and many peers about careers in research-heavy academia. I feared the mythical community psychiatrist whose isolation spiraled them into the shameful practice of pharmacologic finger-painting. Thus, I lowered the volume of my true psychiatric identity. When the time came, starting a private practice on my own was liberating yet terrifying. Role models were scant. There was no instruction manual. I also needed a part-time job to support myself and my family while growing my practice. All the while, I resisted temptation from recruiters to take full-time, high-salaried yet *non-psychotherapy* psychiatry jobs. I've half-jok-



Jaclyn Joyce

*I needed to be thoughtful in my planning of this open landscape.*

*At my feet was a garden to seed that would not mature into a bountiful reality for years.*

culture of psychoanalysis. I wanted to be fluent. Psychoanalytic concepts were—and still are—infinately fascinating to me. I craved the intellectual buzz.

Maybe analytic training would boost my confidence in my new role as a private practice psychiatrist too. I sure needed that back then. I was the only psychiatrist in my graduating residency class that started a private practice. This was foreign territory in my program at the time. In fact, I'd spent all of residency downplaying my desire to open a practice whose focus would be psychotherapy. I was silenced by roars

ingly said to colleagues that graduating from residency felt more like being a freed hostage. I didn't know what to do with my abrupt freedom. Up until that point, much of my life experience felt akin to marching along well-defined paths to achieve goal after goal. Then, all of a sudden, I found myself at a crossroads—anxiously deliberating the seemingly infinite possible paths. One thing I knew for certain: learning more about psychoanalytic ideas in order to get better at psychotherapy had to remain; and having a private practice was essential in order to do this.



Coincidentally, around the same time my family and I moved into our forever home that had an enormous, yet barren yard. I have a love for gardening, so this seemingly dismal landscape was a blank canvas for me ... for the most part. Again, with seemingly infinite opportunities came more decisions. I had an idea of what I wanted to grow: fruit trees, veggies, some ornamental plants to jazz up the sides of our big box of a house, and of course an abundance of flowers. Yet precisely where, when, and under what environmental conditions to plant each was a conundrum. Clusters of deciduous plants arranged together make for an awfully sad-appearing landscape in the winter when their leaves are gone. I wouldn't want that. Trees which would eventually grow tall enough to block our view would need to be strategically placed. And I certainly needed to figure out how to time my flower-planting for a succession of colorful performances to take place in the summer months. I needed to be thoughtful in my planning of this open landscape. At my feet was a garden to seed that would not mature into a bountiful reality for years.

**“In every walk with nature one receives far more than he seeks.”**

— *John Muir*

Once I started analytic training, I changed gears when it came to participating in seminar courses. In the two-year psychotherapy program, my approach to classes had been laden with silence. Psychoanalytic language and concepts seemed so complex and hard to understand. I was convinced that it was surely *me* who couldn't grasp certain material. When it came to learning psychoanalysis, I finally started to speak up and engage in classes—braving whatever hypothetical ramifications came with doing so—though I had little to lose since my commitment was in limbo. I asked about concepts described in our assigned readings that I couldn't make sense of. It was scary at first. However, I soon learned that intimidating psychoanalytic language is often unhelpful jargon. And, as it turns out, many of my teachers—seasoned analysts—often couldn't make sense of them either! ... nor could my fellow candidates! At long last, could we all stop pretending now? My voice grew louder. My opinions grew roots in some areas, yet shape-shifted in others. I dared to disagree with or challenge psychoanalytic concepts. Previously I'd thought my splintering opinions might ostracize me from the psychoanalytic club. I couldn't have been more wrong. Challenging and questioning material in classes

truly led to a better education. In turning up the volume of my voice, my psychoanalytic identity finally started to take shape.

To my surprise, I've felt that my voice has been more than merely heard. It has been encouraged to develop. Unlike medical or other professional training, in my experience being a candidate does not equate to a position at the bottom of a hierarchy in which the value of my input corresponds to my standing. Psychoanalytic instructors with decades of experience ask us to actively engage and question things in class. At a national level, candidates' input and involvement are actually *wanted*. (Otherwise, I wouldn't have the opportunity to write this article!)

But perhaps my favorite part of weekly seminars has been the company. I've watched my cohort of fellow candidates develop their own burgeoning psychoanalytic identities. We help each other grow. Additionally, we went through the start of the pandemic together—all scrambling to adapt to a new way of treating patients, learning psychoanalysis, and, frankly, living.

And that dreaded transition to starting my personal analysis? Well, it wasn't so bad after all. In fact, it's been one of the most fruitful experiences of my life. My analysis proved tremendously helpful

## My Backyard

with all those new beginnings early on, and much, much more since then. Over and over, I'd attempt to get my analyst to tell me how I should be doing things to boost my internal report card. Am I actually doing anything? Am I really helping my patients get better? What about my private practice? Is my cancellation policy reasonable? After all, my analyst is also a supervisor. A good one in fact (so I hear). Could he be both analyst and supervisor ... and more? Not to mention, he's gone through this training too! But the responses I received to my frantic pleas were always some variant of, "you get to do it however you want to." For a long time, I couldn't accept this paralyzing freedom. It's simply not true. I'm surely breaking some rule, doing something wrong. Please spare me and just tell me what it is!

Yet, time passed: four 45-minute sessions a week, again and again. Originally on the couch, then—like many people during the pandemic—transitioned to the phone. All the beginnings became middles, and *felt* like middles too. Roots of confidence began to take hold. Gradually, nebulous repercussions of seemingly wrong choices dissipated from where they'd been shackling my mind. Making mistakes by and large didn't have dire consequences. In fact, I finally learned that making mistakes is inevitable *and important*. For, making mistakes and learning from them is essential to getting better at anything you do—at being an analyst, managing a practice, being a parent or a spouse, or even the pursuit of creating a masterpiece of a garden. I've come to feel much freer in many aspects in my life. And though it's been several years since I began, it still seems like there's so much more I have yet to see. This psychoanalysis thing, I've learned, is invaluable. *Why on earth isn't everyone doing it!*

To be fair, there are the ups and downs of acquiring—and keeping—analytic control cases. This part has been hard.

How do you convince someone to commit to meeting with you one-on-one for just under an hour, at least four days a week—for years? I could barely commit to it myself! Most people around here don't even know what psychoanalysis is, even many psychotherapists. And this isn't a small town: it's San Diego. So, once I started seeing my first patient in analysis, I was elated. I felt I'd hit the jackpot—someone incredibly self-reflective and curious about their mind. Then, months into treatment, their commitment to psychoanalysis suddenly wavered, as did my confidence. The subtlest of threats to quit analysis from a control case can be devastating to a candidate, as I'm sure others can attest to. With the help of a great supervisor, however, things worked out and I learned from the experience.


While all this growth and discovery was taking place in my psychoanalytic world, another kind of transformation was taking place in my backyard. A little passion-fruit vine I planted early on quickly grew to consume my back fence, producing an abundance of fruit that we now gift to our neighbors and a local café by the buckets each year. Young fruit trees have grown fuller, albeit slowly. The first apples, nectarines, and grapefruits were born. Tomato plants sprout like weeds. Wildflower seeds, planted one year, at first yielded nothing. The following spring, they erupted into multi-colored magnificence. They continue to self-seed year after year without any help from me, while I add new varieties to the mix too. Towering mammoth sunflowers just never get old. In my fantasy, my little flower field will grow bigger, more diverse, and chromatically intensify into a wonderland—rivalling any vibrantly crammed candy shop. Yet year-after-year, much of what gets planted never emerges, or it dies. Pumpkins start, then rot. Dahlias appear, seemingly just to serve as a feast for snails. Our persimmon and pomegranate trees have yet to bear fruit. Maybe next year. I wait, make mistakes, learn new things, try again, and wait some more.

**"Gardening is a work of a lifetime: you never finish."**

— *Oscar de la Renta*

When asked as a child, "What do you want to be when you grow up?", I would answer, "An archaeologist." (I was a huge fan of Indiana Jones.) "Psychoanalyst" wasn't *quite* on my radar yet, though the spirit of long-awaited discovery and joy in solving mysteries were there. Now, decades later, it feels I've found my place, and in way, also my people. It has been personally rewarding to be involved with the psychoanalytic community, and not just here in San Diego. I am discovering the value of engagement with this community outside of my institute.

Importantly, something I came to accept early in this process is that analytic training cannot be viewed as a means to an end—*because there is no end*. My analytic identity will continue to grow and transform well beyond candidacy. I am not doing this for yet another certificate or credential to put on a resume. (I'm not sure a prospective employer would be impressed, let alone know what it is!) And becoming a psychoanalyst may not result in making a higher income.

Psychoanalysis and gardening are arts: there are endless approaches and few things you can do that are truly wrong or irreparable. Mistakes can be beautiful. It is a passion full of intellectual wonder, trial and error, endless growth, and immense long-term rewards both professionally and personally ... and all in good company. I look forward to adding more experience in my pursuit of a more colorful landscape. 

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# The Transition from Candidate to Analyst: DPE's Recent Graduate Committee's New Initiative

Sabrina Cherry and Richard Fritsch

Psychoanalytic education does not end at graduation. Rather, professional development involves life-long learning. The leadership of APsaA's



Sabrina Cherry

Department of Psychoanalytic Education (DPE)—Britt-Marie Schiller, head; Wendy Jacobsen, associate head; and Gail Glenn, chair of the newly organized Teaching, Curriculum and Professional Development Section—recognized that the early years after graduation are a rich time of professional growth and, as a result, enthusiastically supported our efforts to develop programming for recent graduates.

The psychoanalytic profession can be quite deliberate in training future psychoanalysts. In most instances, there is care and consideration when it comes to which theories and techniques to teach, what we hope candidates will learn from their control cases, and how to best launch graduate analysts into the next phase of their learning. Once they cross that threshold, they take the reins and shape their own analytic learning and career path.

Consolidating an identity as an analyst occurs within a broader, already ongoing agenda of career building. In the early years after graduation, most analysts continue to evolve as clinicians while no longer being guided by prescribed psychoanalytic training requirements; it's their decision whether to transition patients into psychoanalysis and how to best integrate their analytic skills in their psychotherapy practice. Regardless of the way individual clinical practices evolve, graduates often are invited to teach and/or supervise candidates or trainees in



Richard Fritsch

psychotherapy, local residency, or extern- and internship programs. Opportunities to teach, analyze, and supervise psychoanalytic candidates may also lie ahead in the years after training. Administrative roles, leadership opportunities, scholarship, research, and exploring varied settings for clinical practice are additional paths that await a graduate analyst.

Erik Erikson, a developmental psychologist and psychoanalyst noted for his writings on psychosocial development and identity in the mid-20th century, cogently stated that "identity begins where the usefulness of identification ends." Moving from candidate to independent analyst, from supervisee to supervisor, from student to teacher involves consolidating a more differentiated, unique

determined that such a national effort to support recent graduates might be modeled on the national candidates' organization; the idea is to create a venue to address the challenges faced by early-career analysts by engaging with others who have more experience. We introduced our initiative to the members of APsaA at a well-received symposium organized by Britt-Marie Schiller. There were papers by Richard Tuch on scholarship, Sabrina Cherry on research, and Kerry Sulkowicz on leadership. Sarah Lusk, a recent graduate and member of the committee, led the discussion.

## Survey

After the symposium, our committee surveyed APsaA members who graduated within the last seven years in order to assess interest in specific programming. Conducted in March 2021, the survey received forty-two responses.

Respondents were asked about various aspects of their careers. First, we inquired about professional activities that they found

*Moving from candidate to independent analyst, from supervisee to supervisor, from student to teacher involves consolidating a more differentiated, unique identity built from learning experiences and identifications with teachers, advisors, supervisors, and one's personal analyst.*

identity built from learning experiences and identifications with teachers, advisors, supervisors, and one's personal analyst. Traditionally, this transition has been made with only occasional formal institutional assistance; our committee's mission is to provide support and resources for professional development after graduation.

The Recent Graduate Committee is made up of recent graduates and more experienced analysts. Through our discussions, we have

challenging. Interestingly, few respondents reported difficulties with their clinical practice. Most graduates (39/41, 95%) noted that finding patients in general was "smooth" or "manageable," as were finding patients to engage in psychodynamic treatment (31/42, 74%) and managing logistical issues related to practice (36/42, 86%).

In general, a majority of respondents did not report difficulty in most areas of the survey. The only area endorsed as challeng-

## From Candidate to Analyst

ing concerned the decision to become a training and supervising analyst; 60% reported this as somewhat (13/42) to very difficult (12/42). See Table 1.

**Table 1: Experience of the following areas after graduation**

Career issues	Marked somewhat or very difficult
Considering becoming a training and supervising analyst	25/42 60%
Developing a structure for continued learning	13/42 31%
Developing a way to discuss clinical issues	11/42 26%
Maintaining a connection to the institute	11/42 26%
Maintaining connections to colleagues	9/42 21%

While a minority endorsed struggling with the typical post-graduation issues listed in Table 1, a majority indicated an interest in being mentored in areas related to new roles. Looking at Table 2, the strongest interest was in skill development for supervision and didactic teaching; also popular were practice development, scholarly writing, and leadership skills. A much smaller number expressed interest in developing research skills.

**Table 2: Interest in mentoring**

Mentoring topic	Indicated interest or enthusiasm
Supervisory skills	38/42 90%
Teaching skills	35/41 85%
Practice development	23/40 58%
Scholarly writing	22/40 55%
Leadership skills	20/40 50%
Research skills	10/41 24%

### Mentoring after psychoanalytic training

The interest in being mentored was striking. Given the experience of many APsaA members, this seems a ripe area for our efforts. Working with others at APsaA to build a network of mentors and connecting recent graduates with experienced supervisors, teachers,

scholars, and leaders is an aspirational goal for our committee. Both the Teaching, Curriculum, and Professional Development Section of the DPE and the Committee on Psychoanalytic Studies (COPS), chaired by Mary Landy, have organized study groups on a wide variety of topics relevant to recent graduates. These study group members are dedicated to continued professional development. We hope to tap them as well as others who might be interested in providing mentorship to early-career analysts.

Some of the recent graduates on our committee suggested that we initiate our efforts by listening to senior analysts talk about decisions they made along their career path. We were able to secure a place for an ongoing discussion group during the national meetings to focus on recent graduate mentoring and related concerns. During the spring meeting in Boston, our inaugural group, chaired by Dr. Yael Holoshitz from New York, was entitled, “Looking Forward, Looking Back: Continuing to Develop as a Clinician, Teacher, Supervisor, Administrator, and Scholar after Graduation.” Bernard Edelstein, M.D., from Cambridge, Massachusetts, kicked off the “looking back” dimension by reflecting on the choices he made in his career—motivations, dilemmas, successes, and disappointments. Two recent graduates, Gennifer Lane Briggs from Miami, Florida, and David Stern from Rye Brook, New York, shared their reflections on their own career paths “looking forward.” A lively interactive exchange between the panel and audience ensued, covering a range of topics related to psychoanalytic career development.

*Opportunities to teach, analyze, and supervise psychoanalytic candidates may also lie ahead in the years after training. Administrative roles, leadership opportunities, scholarship, research, and exploring varied settings for clinical practice are additional paths that await a graduate analyst.*

### Engaging new APsaA members

We are also motivated to engage the next generation of psychoanalysts in APsaA—to provide support and direction as well as to sustain and enrich our professional community. Those surveyed cited financial concerns, including the cost of membership (36/42, 86%), debts related to training (17/42, 40%), and challenges of building a practice (17/42, 40%) as integral to their decision to join APsaA. Many named the benefits of APsaA membership as the programming at national meetings (35/42, 83%) and networking with other members (35/42, 83%) including senior colleagues (35/42, 83%). Over half those who responded—22/42 (52%)—value their access to malpractice insurance. Less than half indicated that

*Continued on page 35*

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# Beyond the Consulting Room: How I Discovered Heard Immunity through Music and Psychoanalytic Knowledge

Julie Jaffee Nagel

As we enter the third year of the pandemic, better armed with vaccines, masks, and some expertise with teletherapy, I find myself reflecting on both the difficulties and the opportunities that this human tragedy has brought, unasked, to our previously unmasked lives. Before lockdown, I never thought about working remotely in any regular way with my patients or attending online APsaA conferences or delivering presentations online. I never had reason to imagine, other than a few sessions on the phone when someone was out of town, that I would rely so heavily on technology or that I would find it as effective as I have. Teletherapy offered insight, not only in working with patients, but by allowing me to see into their homes, occasionally meet their children, and see their pets whom I knew before only in my imagination when listening from my chair behind the couch or sitting across the room. Patients also see my personal space; my background was viewed from the perspective of my desk and an area behind me with books and some diplomas on the wall. I began to think differently about this long-distance but up-close arrangement that not only sustains treatment but provides the opportunity to think more deeply about what I have thought about for a very long time before the pandemic hovered overhead.

I graduated from the Juilliard School, where I trained to be a concert pianist, with my bachelor's and master's in piano performance in the mid-1960s. Later, I pursued master's degrees in psychology and social work—and then a Ph.D. in both fields—in the 1980s. I then completed analytic training in 2003. Each of these forms of training required thousands of hours of practice, and both continue to shape my

professional work. As a psychoanalyst, I have heard my patients burst into song, speaking affectively about celebrations, sad moments, anger, memories, and joy. Music also has come to mind in reaction to what I hear from the couch, often informing my response to patients.

Since I cross boundaries between music and psychoanalysis in my writing and presenting for psychoanalytic and non-psychoanalytic audiences, I advocate reaching out to others in non-traditional venues and promoting connections between music—as well as other disciplines—and psychoanalytic ideas. Psychoanalytic ideas are pertinent to most any other interest the analyst brings to public conversations. Contrary to diluting the age-old tradition about the clinical sanctity of the consulting room, I have found that lay audiences unfamiliar with psychoanalytic ideas or the formal structure of music resonate with discussions that bring together these topics and become affectively involved, often asking questions and making comments that express new curiosity and sensitivity about themselves. Combining psychoanalytic ideas and music often becomes a transformative experience outside our offices.

To be clear, I love practicing clinical psychoanalysis, and I believe deeply in the elegance of psychoanalytic treatment. But one of the personal benefits I gained from my own analysis was the freedom to be creative in sharing psychoanalytic ideas more broadly than what I was taught in the classroom and in clinical practice. I have also found that people who may or may not become patients but could use psychoanalytic ideas to inform their thinking, feelings, and work and personal life can be enriched by interacting

outside of formal treatment with the mysterious and empathetic yet often incorrectly portrayed psychoanalyst.

I have had a persistent but creeping fear that psychoanalysis as I was trained to practice it is becoming misunderstood and devalued as times change, as people are mesmerized by Tiktok, Facebook, Instagram, and memes that offer quick answers, and by “evidence-based solutions.” The confusion is reinforced by numerous alternative therapies, while insurance and drug companies resist in-depth treatment. I know that you cannot have a quickie treatment any more than you can perform a Beethoven symphony or Sonata in less than 45 minutes.

I believe an interdisciplinary approach is part of the solution. With data suggesting that some psychoanalytic institutes are contending with lower enrollments and an increased realization of the importance of working sensitively with diverse patients in our multicultural world, psychoanalysts can take up creative leadership in embracing and understanding differences on a global stage as well as in one-to-one treatment. By offering interdisciplinary programs such as the ones I'm describing, I have not remained insular in the comfort, physical confines, and yes, a certain anonymity (probably not as much as we think) of my consulting room.

Music and psychoanalytic ideas, singly or together, can be useful outside the consulting room and the concert hall. How can the royal *oral* road (words) and royal *aural* road (music) to the unconscious—as I have called them—intersect and inform



Julie Jaffee Nagel



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## Heard Immunity

each other? Various colleagues and I have noted that music can influence transference and countertransference in clinical settings. In my non-clinical work, I conceptualize the formal qualities of music that include notation, rhythm, harmony, and melody to provide listeners an aural pathway to affect and unconscious processes. In designing programs for teachers, parents, caregivers, administrators, and students, I have examined—and played recordings of—various musical compositions. This is complementary to psychoanalytic theory and technique that emphasize multiple functions, displacements, and multiple representations which music conveys aurally. Sergei Prokofiev's *Peter and the Wolf*, for example, illustrates nuanced aspects of child development as well as ways composers express in sound political ideas through changing tonalities, rhythms, orchestrations, and melodies.

Despite Freud's disclaimers about music, the auditory sphere long has provided fascination to psychoanalysts interested in the aesthetics of reception, affect, sound, and nonverbal representation in psychic life. In the two-volume anthology *Psychoanalytic Explorations in Music* (1991 and 1993), co-edited by Stuart Feder, Richard L. Carmel, and George H. Pollock, as well as in my *Melodies of the Mind* (2013), it is proposed that stylistic features of a musical composition may shed light on mental processes and the structure of the mind in general. In doing so, Feder detailed the concepts shared by music and psychoanalysis, namely, feeling, meaning, affect, and idea. Feder also suggested that the conceptual gap between music and psychoanalysis is bridged with the concept of multiple representation to illustrate complex mental processes. In the theater piece I wrote, "A Conversation Between Freud and Mozart," the two figures, having returned from Eternity meet in Steinway Hall in New York City, discuss the value of music in mental life. Freud, who supposedly disdained music (Mozart did not

believe him!) and Mozart, who said he *only* could express himself through music, try to convince each other of their convictions. The piece draws upon the composer's great *Piano Sonata in A minor K. 310* to help people hear and think about the loss and grief Mozart experienced when his mother died. Since multiple trauma is a topic applicable to people worldwide, musical and psychoanalytic principles can provide understanding and insight toward

shaped identity, leaving our safety zone behind the couch.

If anything good professionally has come from the pandemic for me, working as a psychoanalyst both clinically and through applied/interdisciplinary work has deepened my knowledge and interacting in public places where psychoanalysts previously had not entered the room or the awareness of others. This infinitely creative work has reinforced my conviction

*Despite Freud's disclaimers about music, the auditory sphere long has provided fascination to psychoanalysts interested in the aesthetics of reception, affect, sound, and nonverbal representation in psychic life.*

healing inside and outside the consulting room and concert hall.

Comments indicate that people feel understood, they appreciate new ways to think about longstanding issues, and they come to better appreciate their competence instead of self-defeating searches for perfection—or burning out, becoming cynical, feeling misunderstood, and giving up altogether. Sometimes I feel outside my comfort zone with certain groups—for example, when difficult psychoanalytic terminology has to be translated for non-analysts—which allows me to experience viscerally how many patients feel when they are in my office. Fresh perspectives come with every single or group encounter beyond my consulting room.

Clinical psychoanalysts work beyond the public eye, as do performing musicians who practice their instrument hours a day. The pandemic has compelled us to reach out through technology. Many of us have felt the initial frustrations of a quick learning curve on Zoom and Bluejeans and other internet platforms, of sharing the screen to show A/V examples. I have also come to realize that there can be pleasure, intimacy, and insight gained from interacting virtually with patients, and from offering presentations in places (at present on Zoom) that make us stretch our concept of our work and our traditionally

that psychoanalysis has a great deal to offer more broadly. I have often referred to the 2009 quote by psychoanalyst Isaac Tylim that "9-11 brought analysis onto the streets and piers." In his visionary 2005 book, *The Artist As Citizen*, Joseph Polisi, president emeritus of Juilliard, advocated what the pandemic has crystallized during 2020–2021 and has been clear for many years. To paraphrase, with my own additions in parenthesis, "music (psychoanalytic) education involves more than teaching performers (clinicians) but also nurtures innovators and communicators. A change in music (psychoanalytic) education will require a change in attitudes of the leaders in the profession, particularly music (psychoanalytic) educators and administrators who commit to training educated performers (psychoanalysts) attuned to their role in society."

Through interactions in our professional communities and beyond them, meaningful opportunities await musicians, other professionals, and psychoanalysts. As we talk about "otherness" it feels inevitable that we can demonstrate our willingness to participate in psychoanalytic endeavors "other" than clinical work.

Now more than ever, music and psychoanalysis rely on our ingenuity, boldness, and resourcefulness to promote their

*Continued on page 35*

# APsaA 2022–23 Elections Candidates' Statements

## DIRECTOR-AT-LARGE



### Sue Kolod

I am honored to have been nominated for the position of director-at large of the American Psychoanalytic Association.

Several recent accomplishments have raised the profile of APsaA. These recent efforts are changing our image into an organization with its finger on the pulse of the present and the future. I would like to contribute as director-at-large to the continuation of APsaA's future-oriented endeavors.

During the pandemic, I collaborated with colleagues on projects that showed the relevance and importance of psychoanalysis during times of crisis. I was both a member of the COVID-19 Advisory Team and co-chair of the Committee on Public Information. Our work found ways to reach out to other mental health professionals through projects like the Peer Consultation Groups and Town Hall Meetings,

and we published 27 posts on the APsaA blog, *Psychoanalysis Unplugged*, on topics relevant to the struggles and challenges of the pandemic. During my tenure, our blog reached over one and a half million people. We also developed videos specifically relevant to other clinicians and others directed towards the anxieties and losses of the general public.

At the same time, the Holmes Commission was established to investigate prejudice and racism within our organization, as well as the mental health field. Other than being an ardent supporter of those efforts, I was not directly involved in that work. But it is clear to me that the Commission is having a positive impact on our organization, and the field generally both nationally and internationally. I plan to continue this support.

In addition, I'm a member of the IPA Board of Trustees and was named to its Executive Committee. This gives me a clear view of the importance of APsaA's international involvement, both for us in APsaA and internationally. We need to engage

with psychoanalysts in other parts of the world on issues such as remote training, racism and prejudice, climate change-induced migrations, and toxic polarization leading to war and displacement.

If elected, I will advocate for psychoanalytic treatments in the mental health marketplace, connect with the general public on the importance and relevance of psychoanalytic ideas and treatments, continue our exploration of the ways that psychoanalytic treatments can reach more diverse populations, connect with psychoanalysts around the world and engage with them on issues of global concern, and find ways to address toxic polarization both within the organization and the larger world.

In summary, I would do whatever I can to make APsaA a force for progressive change both in psychoanalysis and in the world.

Please consider voting for me.

*April Crofut reports no ethics findings, malpractice actions, or licensing board actions.*



### Felecia Powell-Williams

It is with great pleasure to accept the nomination for director-at-large.

I completed my post-graduate clinical education at the Center for Psychoanalytic Studies (CFPS), as an Adult and Child & Adolescent Psychoanalyst. As a faculty member of CFPS, I have been honored to hold board and committee positions, not only within CFPS, but with APsaA, Association for Child Psycho-

analysis (ACP), Psychotherapy Action Network (PsiAn), and Alliance for Psychoanalytic Schools (ACP).

I joined APsaA during my candidacy. I was bright-eyed and excited about the various membership possibilities available. Being the only person of color at my center during that time, I was excited to meet other candidates and psychoanalysts with diverse backgrounds, but also members who were just as enthusiastic about psychoanalytic thinking.

I have the honor of being involved in and fortunate to serve on many APsaA committees, including the Governance Committee, APsaA Councilor representative for Houston Psychoanalytic Society, member of the Department of Psychoanalytic Education (DPE), and the current chair of the DPE Diversities Section. Being a psychoanalytic thinker, I have agreed to this nomination recognizing the need to reach within and outside of our psychoanalytic communities with an expanding focus on the diversities. This

## Felecia Powell-Williams, continued

would include a more inclusive stance of outreach with diverse psychoanalytic literature and authors, and such groups as Historically Black Colleges and Universities (HBCUs), play therapists, community mental health and family service agencies, attorneys, judges, and many other national organizations that are not always considered as communities that are rich and welcoming to our educational contributions and psychoanalytic dialogue and training.

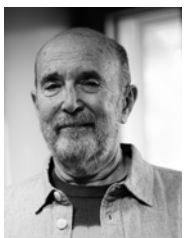
During the pandemic APsA and local institutes and societies faced many obstacles never before experienced in our

organization and successfully grew in the process. My service has allowed me to gain firsthand knowledge about the specific issues that not only affect our local centers, but nationally as well. We must remember APsA has a history of contributing psychoanalytic perspectives on national and international levels, including providing consultation and educational research and advocacy on recognizing the need of mental health needs of children, adults, and families. Such organizational practices can strategically enhance diversity and inclusion needed for the future of psychoanalysis

and mental wellness. It will be essential we courageously facilitate a climate that supports ongoing discussion to create a pathway to reach much-needed goals of quality psychoanalytic education and treatment within every community.

In hopes of representing our membership as director-at-large, I ask for your vote.

*Felecia Powell-Williams reports no ethics findings, malpractice actions, or licensing board actions.*



## Alan Sugarman

I believe that APsA's dual identity as both a membership and an educational organization is what makes it special and different from other professional organizations. That also presents challenges that are the responsibility of the Board of Directors. Now that both aspects of APsA are unified and overseen by the Board, I seek election as a director-at-large to support APsA's continuing commitment to quality education.

My entire professional career of almost fifty years has been dedicated to education and scholarship. Serving as the first head of the Department of Psychoanalytic Education and as a member of the TA Survey Task Force has honed my understanding of the importance of our educational standards having buy-in from our membership. As a director-at-large I will bring this experience to the Board as APsA helps its institutes to provide excellence in the context of increasing inclusiveness and diversity.

My other strong professional interest is child psychoanalysis, serving as an Association for Child Psychoanalysis councilor, on the IPA's Integrated Training Committee, and chairing a parallel APsA subcommittee. Child analysis has traditionally been a step-child of psychoanalysis; many child analysts were excluded from membership in APsA. Although this is changing, much remains to be done, internally in colleagues' attitudes, and externally, reaching to gather in child analysts from many different backgrounds to enrich our organization and our field.

I suggest that APsA create a Department of Child Psychoanalysis. To date, child analysis is only formally represented in the DPE with the emphasis on child analytic education. That section has developed creative and innovative programs. But child analysis needs to be represented more broadly and deeply. Promoting practice and bringing a child analytic/developmental perspective to bear on issues like diversity, gender, research, and more would benefit APsA. In addition, the department could liaise

with other organizations to broaden APsA's societal visibility and potentially enlarge its membership. Children, adolescents, and families are in need, and APsA has much to offer them in a time of social stress and rapid change.

As a director-at-large I will promote such efforts while supporting all the other important functions of APsA. I view myself as a psychoanalyst, committed to the development and evolution of psychoanalytic education and the profession and discipline of psychoanalysis, while also appreciating its traditions and the value of accumulated wisdom. As DPE department head, I tried to encourage a progressive emphasis on respectful, rigorous, and scholarly debate about all aspects of education. If elected, I will do the same thing about all matters important to APsA and its members.

*Alan Sugarman reports no ethics findings, malpractice actions, or licensing board actions.*





## April Crofut

I am honored to be nominated for the position of candidate director-at-large. I have enjoyed increasing involvement

with APsaA over the past two years through the Candidates' Council, organizing and chairing the new Candidates' Online Seminar Series and chairing the Lee Jaffe Psychoanalytic Paper Prize. Through these activities, I have connected with candidates from around the country and would welcome the opportunity to serve as their representative to the Board.

I have been involved with three member institutes at different levels over the course of my career—completing a psychotherapy

program at the San Francisco Center for Psychoanalysis, engaging as a community member and psychotherapy faculty at the Oregon Psychoanalytic Center, and now training in psychoanalysis at the Seattle Psychoanalytic Society and Institute, where I am a member of the curriculum committee and president of the candidates' organization. Through these experiences, I have seen the functioning of varied psychoanalytic organizations and appreciate the value that APsaA offers local institutes in sharing resources, fostering innovation, and serving as a stabilizing force.

This is an exciting and challenging time for APsaA. The pandemic and our over-

due national reckoning with racial injustice have prompted deep reflective work in responsible organizations, compelling us more than ever to dismantle structures of inequality and exclusion—especially those that derive from and reinforce white supremacy. I am excited about what this means for the future of psychoanalysis—repair, renewal, creativity, and vibrancy. As we inherit the rich wisdom of our profession, I believe that candidates have an essential role to play in designing its future. I look forward to sharing my ideas and connecting candidates to the national conversation.

*April Crofut reports no ethics findings, malpractice actions, or licensing board actions.*



## Christopher S. Rigling

Along with having been an executive leader in a large non-profit behavioral healthcare organiza-

tion for a decade of my career, I have been committed to active participation and leadership in a variety of professional associations. As a candidate member of APsaA, I have had the rewarding experience of participating in a number of committees, and it is an honor to be nominated for the position of candidate director-at-large.

We have all been confronted by the dramatic effects of recent events in our his-

tory. This has shed light on the necessity for growth and change within our organization. APsaA is in the midst of an inflection point which calls for flexible and adaptive responses. Our most recent discussions, in preparation for the recent annual meeting and in the presentations reflect the efforts that our organization is making to face a variety of important challenges.

As a nominee for candidate director-at-large, I see the primary role as bringing greater participation of candidates in collaboration with the Executive Council. Candidates' voices offer important perspectives on current challenges in education, training,

diversity, and inclusion—in issues of theory and practice. I have found that executive leadership and my candidate peers welcome new perspectives. If elected, I will bring my experience as a leader and dedication to the field of psychoanalysis to every forum. I will encourage the consideration and inclusion of diverse ideas, reaching out to candidate membership and representing the diversity of opinions as we work collaboratively towards an exciting future for APsaA.

*Christopher S. Rigling reports no ethics findings, malpractice actions, or licensing board actions.*



## Bonnie J. Buchele

Serving as secretary of the American Psychoanalytic Association during this period of turmoil in our world has

been important for me. I would like to continue for a third term. APsaA was entering a period of change when I first decided to run for secretary pre-pandemic. I believed

then and do now that we have not utilized our unique knowledge effectively enough to improve our collegial relationships and provide help to a troubled world. Then the pandemic hit and unwanted change was forced on us. I am proud of how we have pivoted in response not only to COVID but to other important issues of the day, particularly racism and making ourselves

open to increasing awareness of our own racism. We have been adapting but also changing APsaA's culture.

My orientation to group life has provided a foundation for my knowing that cultivating enriched communication, conscious and unconscious, is required to maintain our sustaining connections to one another. I treasure serving as secretary because I have

## Bonnie J. Buchele, continued

opportunities to facilitate communication within the organization. First, the minutes of the Executive Committee and Board are an important pillar of our communication network; I try to keep them informative, succinct, and timely. Secondly, I have traveled (via Zoom) with past president Bill Glover, meeting with you in your local institutes, hearing how to improve relationships between local groups and APsαA by listening to your needs and concerns. Thirdly, a rich experience for me has been participating with Bill Glover and now President Kerry Sulkowicz as a leadership team for the Town Hall meetings; here I have benefitted more than facilitated! Fourth, with others I continue to brainstorm about ways to improve and maximize the constructive potential of our listservs—a work in process. Fifth, I am chairing the Task Force on Future APsαA Meetings, the charge of which is to think

boldly about a new format for our in-person meetings in order to update them and to make them more relevant and financially viable in light of increasing costs, hybrid options, and difficulty finding affordable hotels that can accommodate our current space requirements while preserving the excellence that makes these meetings so special; this is a challenging but exciting task to update this important forum for our interacting with one another as well as other citizens of the psychoanalytic community and the general public.

The pandemic has been traumatic for us and the entire world. But, as is the case with any trauma, because everything is turned upside down, there is opportunity for constructive change amidst the pain and suffering. For example, the COVID Response Team created the Peer Consultation Groups—opened to all in the psychoanalytic com-

munity (not only APsαA members) and now integrated permanently into the Membership department. Our community has discovered a way of connecting that was previously unimaginable. Finally, to diversify we must expand our membership to psychotherapists, researchers, educators, and community members, but especially important is that we must focus on eliminating our internalized and systemic racism; I am grateful for the work of the Holmes Commission which will aid us in discerning what we must do to fight and eliminate our racial biases. To help the world, we must first look inside and discover our biases separately and together. Indeed, we are reimagining and changing APsαA in many ways. I hope you will vote for me so that I can continue to aid in those efforts.

**Bonnie J. Buchele reports no ethics findings, malpractice actions, or licensing board actions.**

## APsαA ELECTIONS: TREASURER



### Julio G. Calderon

As I complete my first three-year term as treasurer of our Association, I want to acknowledge the invaluable guidance of our executive director,

Tom Newman, the staff, and the strong leadership of our outgoing president, Bill Glover, and our incoming president Kerry Sulkowicz. The oversight of the entire Executive Committee and our Board of Directors is also critical to achieving our strategic goals while remaining diligent in securing a stable financial future.

Although the Association is well positioned financially, the continuing challenges posed by the COVID endemic and the recessionary market downturn in FY 2022 require strong leadership and a coherent vision of what we aspire to achieve as an organization that both represents the profession and science of psychoanalysis. Making an impact in our patients' lives, our society, and the global community requires a vision that

will serve to guide our decisions about how best to allocate our financial resources while looking to find opportunities for new sources of revenue and continuing to grow our membership. We face a significant decline in revenue as the number of active members continues to decline and the number of dues-exempt senior members continues to increase.

I am seeking your support for a second term in my effort to strengthen our financial position by continuing to oversee several important initiatives. First and foremost is streamlining our budgeting process which has seen a major overhaul resulting in what I hope will be a viable and sustainable breakeven business model for years to come. The opportunities for new sources of revenue are of critical importance, especially developing our virtual learning platforms that also allow for more access and inclusion from other mental health professionals outside of APsαA. A reassessment of our investing practices resulted in a major move to a less

expensive passive investing Vanguard Balanced Index Fund that can potentially offer a better yield over time than from traditional active management of our reserve funds. Efforts to “brand” psychoanalysis as an evidence-based treatment and to rebuild the APsαA-brand that has suffered amidst years of infighting that have affected the perception of APsαA even among our own training programs and members. Currently less than 50% of our candidates in APsαA-affiliated training programs join APsαA. Expanded membership is also important in our efforts to address exclusionary and systemic “isms” that have limited our healthy growth as a profession.

As treasurer of the Association, I vow to be prudent in all matters related to ensuring the long-term financial health of our Association. I hope you will share in my vision for our Association and put your support behind my bid for a second term as your Treasurer.

**Julio G. Calderon reports no ethics findings, malpractice actions, or licensing board actions.**

# It Started with Plato: Revitalizing the Relationship Between Psychoanalysis and the Humanities

Sarah Miller and Patrick Miller

*From time to time, TAP will be drawing from its archives to resurface articles on themes of enduring interest. Here we present an article from issue 38.2 (Spring/Summer 2004) on building bridges between clinical psychoanalysis and humanistic scholarship.*

—Lucas McGranahan, TAP production editor

Although Freud was a medical doctor, psychoanalysis, which is often considered his invention, first emerged not in the field of medicine, but in the grove of the academy—Plato’s Academy. For it was Plato’s teacher, Socrates, who first advocated the curious practice of “caring for one’s psyche,” and it was Plato himself who first developed a tripartite metapsychology to explain inner conflict.

Freud recognized the provenance of psychoanalysis in philosophy and the humanities, and he accordingly defended the training of non-medical analysts in *The Question of Lay Analysis*. Yet, the American Psychoanalytic Association did not accept non-medical analysts until 1988, and then only under legal pressure. The current president of APsA, Newell Fischer,

without theory, the analyst sits before a formless mass of associations; without practice, the theoretician’s ideas become empty speculations.

## The great divide

While psychoanalysis has enjoyed popularity in some of the humanities, such as literary theory and film studies, it has often been detached from clinical wisdom. Much of this detachment has been intentional. Alice Kuzniar, professor of comparative literature at the University of North Carolina (UNC), observes that even psychoanalyti-

*The flexibility of psychoanalysis is its greatest gift: it offers simultaneously an effective therapy, a comprehensive philosophy of the mind, and a method for understanding literature, art, and, indeed, the culture at large.*

recently wrote of the great benefits of that change: “Without it, we would have been impoverished, and today our organization would be far more vulnerable.” But Fischer believes the potential of this reconciliation has not been fully realized. There still exists a lamentable divide between clinical psychoanalysts and psychoanalytically informed theoreticians in the humanities, a divide that impoverishes each side.

Psychoanalysis has always come to life in the friction between theory and practice:

cally informed writers in her field criticize clinical psychoanalysis as “ahistorical and tied to late Western bourgeois civilization.” But they base this judgment on the early case histories of Freud and his students, or crude conceptions of the consulting room, where the doctor’s goal is to expose the patient as yet another cast of the Freudian mold. These critics have limited exposure to the wealth of subsequent clinical material and recent developments in psychoanalytic technique.



Plato and Aristotle debate in Raphael’s *School of Athens*.

Kuzniar is currently working on a book [*Melancholia’s Dog*, University of Chicago Press, 2006] that draws from psychoanalytic insights into the silences of the consulting room in order to explore the mute transferences between literary characters and their pets. By her own admission, however, the heyday of such interpretations has passed. Except for a few figures, such as Slovenian Slavoj Žižek, who mix psychoanalysis with other modes of literary criticism, she sees a growing neglect of psychoanalysis in textual studies. As a result, the “close reading and attentiveness to subtexts that ... link psychoanalysis to literary, textual investigation” may be abandoned altogether. Conversely, she believes, the reading of “the rich cultural material that is studied in the arts and humanities cannot help but expose analysts to a broader range of human expression.” The hermeneutic disciplines of the academy—whether literary, historical, or philosophical—can both teach and learn from psychoanalysts, who help interpret another sort of text, a life.

## Philosophize this

David Reeve, a professor of philosophy at UNC, sees a different relation between



## It Started with Plato

psychoanalysis and his own field. "After a long period of uninformed hostility stemming from an impulse toward scientific positivism," he says, "a variety of esteemed American philosophers, such as Martha Nussbaum, are now drawing on the writings of Freud, Winnicott, and other psychoanalysts." He distinguishes this growing group of sympathizers, however, from a few philosophers who are trained analysts. Jonathan Lear, for example, who began as a scholar of ancient philosophy, has practiced as a clinical analyst in addition to writing and teaching at the University of Chicago.


Reeve finds himself midway between these two groups. His forthcoming book, *Love's Confusions* [Harvard University Press, 2007], examines a series of philosophical ideas about love, but draws most heavily upon the writings of psychoanalysts, from Freud to Bion. He has also seriously considered pursuing analytic training here in North Carolina. Asked what keeps him from enrolling, he cited both theoretical and institutional problems within clinical analysis. "Psychoanalysis should be clinically weighted," he wanted to make clear, yet "the medicalization of analysis has been a disaster."

Analysts trained in medical schools or professional mental health schools, and moving mostly in mental health circles, have likely not followed the theoretical advances in philosophical psychology. Ironically, these very advances offer some solutions to the theoretical Babel of current metapsychology, or at least some new methods with which to evaluate it. Along with these theoretical blind spots, Reeve sees in the legacy of strictly medical analysis an institutional rigidity that has not adapted to several important cultural shifts. Among them, medicine has largely rejected analysis, so that few medical students wish to train analytically. If clinical psychoanalysis is to survive, this shortage of trainees must be supplemented by new candidates from other fields. The humanities—the sciences of interpretation—are fertile ground for this harvest. President Fischer has said as much, and more.

Recognizing this problem, he exhorts analysts generally: "We must widen the doors for potential candidates who seek psychoanalytic training." Specifically, he urges targeting graduate programs for outreach. More practically, Fischer writes that "career opportunities and economics have changed, and we must find ways

to allow young people to afford training—while they are still young." He has recommended that institutes seek outside funds, suggest reduced analytic fees, and provide loans to address this reality.

With a deeper pool of younger and more flexible training analysts, clinical training would become more affordable for younger candidates from more diverse backgrounds. An influx of such candidates would revitalize the relationship between the academy and psychoanalysis, benefiting both.

The flexibility of psychoanalysis is its greatest gift: it offers simultaneously an effective therapy, a comprehensive philosophy of the mind, and a method for understanding literature, art, and, indeed, the culture at large. This flexibility can only be enhanced by its reintegration into the academy. If so, the current crisis in psychoanalysis could precipitate its renaissance. 

*At time of writing, Sarah Miller and Patrick Miller were doctoral candidates at the University of North Carolina. Today, they are associate professors of classics and philosophy, respectively, at Duquesne University.*

# In Memoriam

*Deaths reported to the National Office between March 19, 2022, and July 5, 2022*

Leon Balter, M.D.  
*April 14, 2022*

Ruth S. Garfield, M.D., M.S.W.  
*May 22, 2022*

Ernest Kafka, M.D.  
*November 26, 2021*

Earle Silber, M.D.  
*June 21, 2022*

Maria V. Bergmann  
*March 3, 2019\*\**

Renee Gelman, M.D.  
*June 23, 2022*

Caroline S. Koblenzer, M.D.  
*December 9, 2021*

Stanley Stern, M.D.  
*January 15, 2022*

Michael Bohnert, M.D.  
*May 1, 2022*

Eugene L. Goldberg, M.D.  
*February 16, 2022*

Paul Lippmann, Ph.D.  
*March 14, 2022*

Stuart W. Twemlow, M.D.  
*April 30, 2022*

Robert Emde, M.D.  
*July 20, 2021*

Roy R. Grinker, M.D.  
*January 8, 2022*

James Naiman, M.D.  
*December 22, 2020\*\**

Alexander A. Weech, M.D.  
*January 11, 2021*

Aaron H. Esman, M.D.  
*March 21, 2022*

Allan Jong, M.D.  
*March 7, 2022*

Miriam Pierce, B.C.D., LCSW  
*April 24, 2021*

Henry C. Weinstein, M.D.  
*May 17, 2022*

*\*\*just notified*

# Being Extraordinarily Unlucky and Lucky

Gilbert W. Kliman

The much-appreciated humanitarian and scientific honors this Association and others have given me could not have occurred without luck. I was lucky to be born in Brooklyn in 1929 rather than in Kyiv or a shtetl near Odessa, where each and every one of my maternal great grandparents, great aunts, uncles, and cousins were killed in 1912 during a Russian czarist Cossacks pogrom. At the same time, I was extraordinarily unlucky to be born with a terrifying genetic disorder, one that had killed at least 15 members of my known ancestral family on my father's side. Called by the unfortunate name of "Lynch syndrome," it produces multiple carcinomas involving many organ systems. My genetic misfortune began striking me hard, as it had my father, when I became forty-eight years old. Yet I had the extraordinary good luck that that my old medical school dormitory friend was Arthur Sicular, who had gone on to operate on my father. Luckily he warned me that, when my chronological time came, I should not accept the ordinary advice of my regular surgeon. Sicular told me that I was not "cured" by the simple polypectomy given me at Sloan-Kettering. Then, saved by Sicular's prompt secondary radical surgery, I was further faced with the extraordinarily bad luck of multiple lymphatic metastases, cachexia, failed experimental treatments, liver perfusions, primary as well as secondary liver carcinoma, parathyroid carcinoma, multiple skin cancers, chronic lymphocytic leukemia, anemia, metastatic prostate carcinoma, months-long intestinal obstruction, prolonged hospitalization due to an inability to eat, weakening old incisions, and a thrombus of a branch of the right middle cerebral artery. Many times life seemed impossible, yet always desirable.

I had been a pilot since the age of twenty-three. When recovered enough from the daunting list of life-threatening conditions, I was surprised to be permitted by the FAA to return to flying. I then always took along a copilot to preserve my luck. Sometimes I flew to the Mexican border to do forensic work with asylum seekers. Once my son and I flew over the Andes to Buenos Aires to start an analytic preschool service. But three years ago, I had extraordinary bad luck when my airplane's landing gear collapsed on landing. I was abruptly and badly injured, with a subdural hematoma of the right parietal and frontal areas, and multiple vertebral fractures. Yet my life was saved because X-rays revealed what I did not yet know. I learned as a consequence of this accident that I had pelvic metastases, a silent invading enemy army likely to murder me like the czarist Cossacks had done to my ancestors. Luckily, treatment arrested the otherwise deadly incursion. Neuropsychological testing, on which I insisted for ethical reasons, showed an unusually lucky brain, and I felt enabled to continue my professional life.

I often waken with the pleasant sense of extraordinary luck that I am still alive and, I am told, still intellectually sharp at age ninety-two. To retain that sharpness is both lucky and a worry. But my decades of forensic expert work continue to have very good effects on defendant churches, foster care systems, and residential facilities. This work included expert evaluations, reports of psychological damages, deposition, and courtroom testimony. It gives powerful courtroom and television voices to child victims of abuse. I have encouraged some now prominently



Gilbert W. Kliman

## From the Child & Adolescent Psychoanalysis Editor

Gilbert Kliman, in "Being Extraordinarily Unlucky and Lucky," provides us with a tour de force in which he describes the luck in his life as well as various unfortunate events that befell him. How was he able to muster resilience that led to his achievements? I would say he took advantage of luck and did not allow maladies to take over and impede his fortitude and success.

In 1968, Dr. Kliman published the first of many works for both the general public and the professional community on a method he came to call reflective network therapy: *Psychological Emergencies of Childhood* (Grune and Stratton). In a subsequent paper, "Analyst in the Nursery. Experimental Application of Child Analytic Techniques in a Therapeutic Nursery: The Cornerstone Method, (*Psychoanal. St. Child* 30, 1970), he explained how the school fortified the lives of bereaved children and described a method of secondary preventive services for preschool children who were suffering emotionally.

In short, Dr. Kliman, who demonstrated a great deal of resilience in his own life, spent his career fostering resilience in children who suffered internal traumas and most particularly traumatic events such as wars. Dr. Kliman's method of promoting resilience allows parents and their children to increase their internal capacity for the regulation of unpleasant emotions that are generated by the adversity they face. As a result, they are able to adapt more effectively to their external environments.

We are grateful for Dr. Kliman's generosity in sharing his experiences.

—Leon Hoffman

## Unlucky and Lucky

voiced victims by my psychoanalytic listening and testifying. It gives me joy and satisfaction that some of the encouraged clients have been gripping the nation and even the world against traumatizing mass perpetrators—multiple archdioceses, Jeffrey Epstein, or St. Paul's Academy.

Another specialist in my genetic disorder recently met me for the first time. He wept with joyful surprise upon realizing that my life force, especially my adventurousness, courtroom testimonies, and continuing creativity, were in the person standing, cogently talking and lively in front of him. All of his many other Lynch syndrome patients had died at much earlier ages. None of them, I dare say, had the extraordinary luck of having been analyzed. Now in my third analysis, I am living testimony to the correctness of a hypothesis I urged Edward Jeffrey to study. His work, published in 2001 in the *Journal of the Amer-*

*I often waken with the pleasant sense of extraordinary luck that I am still alive.*

*ican Psychoanalytic Association*, proved with extraordinary and well-controlled statistical significance the hypothesis I suggested to him: psychoanalysis reduces mortality. I urge my fellow analysts to think of how we should make known this simple and very lucky fact of such great public value and potential media interest yet hardly known to the larger world.

Of course, not everything that seems lucky is due to chance. Much of my luck is because of transgenerational psychological strength. A great amount is due to an over thirty-year marriage to my amazing wife, Harriet Wolfe. Some is a privilege of innate biological strength, parents who encouraged intellectual assets, long academic and psychoanalytic study, good medical and surgical care, and helpful, ongoing analyses. My




Photograph of the author's murdered Ukrainian ancestors taken near Kyiv. Courtesy of Gilbert Kliman.

children and grandchildren also nurture and bring me life in many ways.

Now, with multiple good fortune, this Brooklyn-born boy with a genetic disorder is able to come full circle. He can help the Ukrainian children facing disasters not completely unlike the ones he escaped by the wisdom (and luck) of his own emigrating ancestors. For digital copies of the mental health instrument my team and I created for Ukrainian children and families look online at [publications of harlemfamilyinstitute.org](http://harlemfamilyinstitute.org) or write [gilbertkliman2008@gmail.com](mailto:gilbertkliman2008@gmail.com).

Allow me to describe a final example of extraordinary good luck. It is cognitive growth for child patients as a result of analysis that I luckily and "accidentally" discovered. The discovery began to come in 1968 when Anna Freud challenged me about the accuracy of quotations of my child patients' verbalizations. Diligent video recordings and psychometric testing of 143 children treated by dozens of different teams followed. I thus learned that a form of child analysis can regularly and very significantly raise intelligence quotients. The amount of rise is related to dose (quantity of sessions). It occurs among preschool patients in a variety of public and private settings, with a variety

of serious disorders including autism and PTSD. The IQ rise is a phenomenon which does not so strongly, regularly, reliably, or significantly occur amongst comparison and control treated patients who are not receiving that form of analysis. Thus, I was honored by the American Academy of Child and Adolescent Psychiatry. Hard-nosed though it is about psychoanalysis, the evidence persuaded that Academy to give me the Rieger Award. I hope my fellow psychoanalysts will take public relations advantage of the regularity of IQ rise finding, which may make psychoanalysis interesting to parents of seldom-helped, deeply needy, and unluckily disturbed preschoolers everywhere.

What a pleasure it is to be a recognized, multiply awarded psychoanalyst in the world, to survive so well against bad luck, and even be able to increasingly help unlucky others. Perhaps you and I will return to tune in together next year to think about work I have begun to grow at the Harlem Family Institute. There many psychoanalytic opportunities and flowerings tell me how fortunate it is to be alive. Check on us online to attend our Harlem Psychoanalytic Renaissance speakers series. Learn of our numerous guided activity workbooks, Reflective Network Therapy, Margaret Morgan Lawrence Acute Trauma Response service, and forensics for asylum seekers. See especially how we are increasingly training Black, Brown, and other marginalized persons to analyze Black, Brown, and other marginalized persons. Their patients have often not had my extraordinary luck of the draw. 

*Gilbert Kliman, M.D., is a graduate of Harvard Medical School; a child, adolescent, and adult psychoanalyst; a recipient of APSA's Anna Freud and Humanitarian awards; and chairman of the Harlem Family Institute and the Children's Psychological Health Center.*



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# Retirement Redux

Jane Hall

Our journey's completed  
our vision had changed  
what once had haunted  
had been rearranged  
with minds in order  
and free to explore  
what else life might offer  
ghosts haunting, no more.  
Farewells were spoken  
tears quietly shed  
small tokens exchanged  
so what lay ahead?

I always had mixed feelings about retiring, but after fifty years in the field, I slowly began winding down my practice. At age eighty, I felt fine but, I wondered, for how long. Thinking I'd not be as energetic or sharp or up to snuff eventually, I preferred leaving the party before it left me. Also, there were things I wanted to do.

After that birthday, I stopped accepting new patients and began the process of wrapping up my work with people who were well on their way to achieving their goals. Having gained new ways of experiencing their worlds, one by one, they approached that light at the end of our tunnel. They were equipped to move on, seeing themselves and their worlds with benevolent curiosity. *Benevolent curiosity*, Ella Sharp's phrase, is a treasure that served us well, so over the following four years, we said our farewells. Closing the door for the last time was bittersweet. Goodbye has never been easy for me, but mourning is a way of life for analysts and we manage it well. I remember feeling lost for a while once I gave away the couch, sold the office, donated some books, and prepared for the next chapter.

Traveling, relaxing, visiting old friends here and abroad, reading novels, visiting museums, theatre, and goofing off in general sounded appealing! Ah, the best laid plans ...

Suddenly there was Covid! So just a few months after I closed my thick, wooden, sound-proof office door, I realized my plans would have to wait. Unraveling became tiresome. And despite what I had imagined, the energy did not dissipate. Reading Dickens and Tolstoy and Virginia Woolf and even an old favorite, *My Friend Flicka*, interspersed with crossword puzzles and Netflix kept me busy but, after a while, not quite enough. Psychoanalytic thinking, once it takes hold, does not let go. In fact it persisted and overpowered other pursuits. I spent more time on PEP Web than ever before.

After I closed my office, I continued to see my three supervisees by phone and Zoom. I had always done long-distance consultation, and either because of the growing popularity of Zoom or something more serendipitous, five more clinicians reached out and suddenly there were eight. I was busier than I had ever dreamt of being. From beginners to advanced, from full fee to no fee, and from my city to Australia, I felt fully engaged again. I wanted to give back all that I had learned and was still learning. So, the very same Covid that continues to curtail my travel plans has its silver lining.

Supervising or consulting is a huge challenge. Neophytes, graduates, and seasoned analysts require a range of skills. As is usually the case, the least experienced presented the most complex patients—the action-prone people who needed to learn that words are way less dangerous and far more satisfying. How to get that message across is always challenging. Some undergraduates were just discovering, in their own personal analyses, what distinguishes psychoanalytic work from other forms of therapy. And several of the seasoned analysts were in or had recently embarked on a second or third personal analysis. It reminds me of the song, "The Second Time Around." Having had the experience

of three analyses myself, beginning when I was 18, I was well aware that growth continues. I see our work as a series of voyages because, as one grows older, there are new continents to explore.

I must mention the kindheartedness of colleagues. There were moments while supervising others that I felt stumped. Glen Gabbard and Richard Almond each gave me support and advice when I needed it, and their generosity will never be forgotten. Wisdom grows as one ages, and it is a real pleasure to receive it in unique ways.

By *unique* I mean free from early constraints. At the beginning of my long career, I adhered to the classical tradition of my institute in the late 1970s and early '80s. My institute, the Contemporary Freudian Society, formerly the New York Freudian Society, was then pre-Klein, pre-Kohut, pre-Bion. It was Freudian—or at least Freudian as presented by the orthodox. This Freud felt dogmatic and strict, unlike the real Freud I later discovered. The Freud who walked in the park with a patient or offered food was a far more human Freud than one presented by Eitingon and his pals. The original followers and their students turned his recommendations into rules.

In my training days, analysts tried to be invisible: blank screens who showed nothing that might distract the patient from developing a transference neurosis. I remember one teacher advising our class that artwork was verboten lest the patient see the analyst's taste. Can you imagine working day after day, hour after hour surrounded by blank walls? Thankfully, no one I knew paid attention to that advice.

We were taught that silence and occasional interpretation were all that was expected. Nothing more. It was only after graduation that Kohut, Mitchell, Ferenczi,



Jane Hall

## Retirement Redux

Bromberg, and a whole host of writers and theorists broadened my world. Suddenly technicolor and stereo were introduced.

Martin Bergmann's post-graduate seminars were breaths of fresh air. Bergmann was open-minded and evolved with the times. While he was a classical thinker, he opened windows for his students by telling us that everything we read had value, and we read a lot together. Another impressive teacher, Gertrude Blank, taught a five-year advanced seminar on ego-building technique for the borderline-less-structured patients, as she called them.

Warren Poland's writing on witnessing was powerful and freeing. He presented what I experienced as a new slant on our work, a slant that I believe should have been there from the beginning, which blended with Ella Sharpe's benevolent curiosity—my North Star. My personal take is that the dyad develops a partnership on the sometimes scary but always fascinating journey inside.

As with many analysts, after graduation my palette became more sophisticated and my mind primed for new ideas. Norman Doidge's work on the plasticity of the brain, Jaak Panksepp's "affective neuroscience," and Mark Solms's neuropsychanalysis deepened my understanding of the mind. Ed Tronick turned me on to the field of epigenetics. Rona Knight introduced a more modern theory of nonlinear dynamic systems and suggested a revised understanding of developmental phases and stages. Just as I was closing shop and ending my work with patients, new and exciting ideas offered themselves and begged digesting.

Around this time, my book *Deepening the Treatment* was translated into Mandarin and published in China. A Chinese institute hired me to teach forty lectures a year. Teaching for my institute and for China, along with supervising, keeps me busy these days. Each week, I send my lectures to a translator. I speak in English and Daisy translates. Many of the forty students understand English, and they enjoy my tone of voice. Others rely on Daisy. We have man-

aged to build a cohesive group despite the language barrier and the Zoom platform. I invariably look forward to our Saturday night (their Sunday morning) two-hour sessions. Saturday night is no longer the loneliest night of the week, if you remember the old Frank Sinatra song.

So what happened to retirement? Seeing patients is something I miss, but it feels like I did the right thing. Closing the practice was a gradual process—a tapering off of sorts. When my last analytic patient reached the date we had set nine months earlier, I closed my door for the last time.

My attention and allegiance have shifted to learners—and as they learn, so do I. This chapter of my life is fulfilling, and it underscores how enriching this profession is.

I end with my favorite quote:

"The best thing for being sad," replied Merlin, beginning to puff and blow, "is to learn something. That's the only thing that never fails. You may grow old and trembling in your anatomies, you may lie awake at night listening to the disorder of your veins, you may miss your only love, you may see the world about you devastated by evil lunatics, or know your honour trampled in the sewers of baser minds. There is only one thing for it then—to learn. Learn why the world wags and what wags it. That is the only thing which the mind can never exhaust, never alienate, never be tortured by, never fear or distrust, and never dream of regretting. Learning is the only thing for you. Look what a lot of things there are to learn."

—T. H. White



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## APsaA is growing!

Since 2020, APsaA has welcomed three approved institutes:

The International Institute for  
Psychoanalytic Training (IIPT)  
at the IPI



(Feb. 2020)

The Institute of Contemporary  
Psychoanalysis (Los Angeles)



(Jan. 2021)

And our newest as of April 2022:

The New York University  
Postdoctoral Program in  
Psychotherapy and Psychoanalysis  
(NYU Postdoc)



Please welcome them and their members  
to our growing community.

All of APsaA's approved institutes/centers  
can be found here:  
[apsa.org/approved-training-institutes](https://apsa.org/approved-training-institutes)

For local events, visit:  
[apsameeting.org/  
societies-and-institute-events/](https://apsameeting.org/societies-and-institute-events/)

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## From Candidate to Analyst

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opportunities to present at meetings, participate in national committees, or take on leadership roles were important to them in considering membership.

When asked specifically what programming topics would be of interest at national meetings, diversity (33/41, 80%), clinical case development (33/42, 79%), and culturally sensitive treatments (30/41, 73%) were most appealing. About half of the respondents noted interest in programming related to practice management issues (21/42, 50%) and in the pros and cons of the training and supervising analyst system (22/43, 51%). Table 3 shows additional activities that respondents endorsed as relevant.

**Table 3: Additional activities of interest to recent graduates (RGs)**

Activities	Indicated Interest or Enthusiasm	
A program to facilitate clinical consultations with senior analysts	37/42	88%
A national database of local innovations to support RGs to be available to all institutes	37/42	88%
Study groups for RGs' continued learning	35/42	83%
A mechanism to create national peer supervision groups	35/42	83%
A gathering place for RGs at national meetings for networking	29/42	69%
Social meetups	22/42	52%
Connecting RGs to opportunities for presenting at national meetings	22/41	54%

### Next steps

Along with APsA's Membership Committee, the Recent Graduate Committee supports developing social and networking opportunities for recent graduates at the national meeting, using the popular and successful Candidates' Organization model. Our committee's goal is to engage recent graduates with the support and advice of senior analysts and to build a community at APsA in order to facilitate ongoing professional development. We welcome new committee members. This generation is our future. These are the members of our professional community who will make essential contributions towards keeping psychoanalytic practice vital in these challenging times.



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## Heard Immunity

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enduring and endearing value, because an expanded vision to blend music and psychoanalysis can offer a verbal and sonic antibody for our traumatized country and battered psyches while offering multiple creative opportunities for psychic repair. In a redesigned concept of career and expanded educational objectives, my two beloved professions can demonstrate the importance of words and music, respectively, as they contribute healing strategies to discover a *heard* immunity in the larger community coping with cultural, social, racial, environmental, economic, medical, and mental maladies.

When psychoanalysts strive to be *a part of* rather than *apart from* playing an expanded role in society, we introduce controversies and intricacies into our analytic theories, educational training, and practice which can challenge our physical and psychic comfort zones. As we listen to the musical nuances inherent in words and find words to verbalize the untapped music and feelings deep within ourselves and others, we also discover creative possibilities between the royal oral and aural roads to the unconscious. If the pandemic has taught me anything, it is that the time for reaching both inside and outside of our theories, our comfort zones, and our pre-pandemic selves is overdue and is now.



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