
IARPP eNews

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President's Column

Jeremy Safran, Ph.D.

As we head into the summer months, I am really delighted to be able to begin my column with some exciting news. Beginning in 2011, all members of IARPP will automatically receive a yearly subscription to *Psychoanalytic Dialogues*. This subscription will include access to the electronic version of the journal, as well as electronic access to all back issues. I will shortly be sending out an announcement to the membership that will provide more specific information.

I am also pleased to announce that a new local IARPP chapter has been established in New Zealand.

Congratulations to Shelly Petnov-Sherman who has taken over as the new chair of the Membership Committee and to Mary Joan Gerson, who has taken over as new chair of our Social Responsibility Committee.

Mary Joan has contributed a short article to this issue of the eNews on her recent experience of running a web seminar for IARPP.

In addition, Elise Snyder and Juan Francisco Jordan have responded to our invitation to write brief essays on psychoanalysis and culture. Elise writes about psychoanalysis in China and her work there with CAPA (the Chinese American Psychoanalytic Alliance) and Juan Francisco Jordan writes about psychoanalysis in Chile. His essay is a highly condensed version of a fascinating contribution he made to the panel we had on Psychoanalysis and Culture at the IARPP conference in San Francisco.

I would like to thank David Wolitzky for responding to my invitation for contributions to the topic of psychoanalysis and research. In his brief essay he presents a critique of Irwin Hoffman's article:

Doublethinking our Way to Scientific Legitimacy (which appeared in *The Journal of the American Psychoanalytic Association*). David's essay is an abbreviated version

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of a presentation he will be making at the Rapaport-Klein Study Group at the Austen Riggs Center in June.

I would also like to take this opportunity to express my gratitude to Susan Bodnar and Judith Pickles, who have been coordinating such an amazing array of fascinating web seminars for us. And Katie Gentile and Eyal Rozmarin deserve high praise for the exceptionally high quality on-line colloquia they have been coordinating and moderating. The most recent colloquium led by Phil Ringstrom on the topic of improvisation in psychoanalysis was but one example of the exciting offering that Katie and Eyal have lined up for us. For those who missed out on the creative excitement accompanying Phil's seminar, you can always access a printed record of it in the archives section of our website iarpp.net.

And last but not least, I want to express my appreciation to Valerie Ghent and Elisa Zazzera in our administrative office, who have done a superb job (usually behind the scenes) of keeping our organization running seamlessly.

My best wishes to all for the summer months.

Jeremy Safran, President

Celebrating the New Zealand Chapter of IARPP

To celebrate the inauguration of the Chapter we are hosting a four paper symposium featuring papers from New Zealand and Australia

11th & 12th September, 2010
Auckland, New Zealand



Tom Davey

"The Un-Dead Mother"

Cathy Hicks (Sydney)

"Scuttling to Nirvana: On Shame and Migration".

Gavin Stansfield and Jeremy Younger

"A Queer Pitch: Group Analytic Psychotherapy with Gay and Bi-Sexual Men".

Mary Bayles (Sydney)

*A work in progress. "Using Skype for analytic work".
The last paper is a work in progress and Mary will be using the group process to further her own thinking and writing on this developing topic. Participants will be encouraged to hold that frame.*



Using the IARPP format each paper will be between 45 minutes and an hour in length, each will be followed by a 20 minute discussion paper and then a 15 minute break for coffee followed by a further 90 minutes of discussion by the group as a whole.

We will be hosting social events on Friday and Saturday nights,

In order to plan both cost, venue and catering we welcome expression of interest in attending.

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Critique of Hoffman's paper

David Wolitsky

At the invitation of the Editor, I have selected and modified excerpts from a lengthy critique (in preparation) of Hoffman's (2009) paper, "Doublethinking Our Way to 'Scientific Legitimacy': The Desiccation of Human Experience." Hoffman (2009) argues that to accord "privileged status" to "systematic research and neuroscience as compared with in-depth case studies... is unwarranted epistemologically and potentially damaging both to the development of our understanding of the analytic process itself and to the quality of our clinical work." (p. 1043). Hoffman's (2009) use of the Orwellian phrase "doublethink" in the main title of his paper reflects his view that scientific approaches to psychoanalytic theory and practice reflect a self-deceptive capitulation to political pressures.

The subtitle of his paper *The Desiccation of Human Experience* (emphasis added) - communicates his view that research on the psychoanalytic process denigrates the uniqueness and "limitless complexity" of the human being. Although Hoffman is careful to note that he is not claiming that research has "no" value (p. 1044, original italics), he appears to believe it has very little and that it is fundamentally

anti-humanistic. The polemical, rhetorical nature of Hoffman's paper suggests that he regards virtually any use of numbers or categories in relation to patients' experiences as a "desiccation" of human experience and, ipso facto, a violation of the patient's dignity.

Empirical research and clinical case studies

Although history has repeatedly shown that any method or procedure (whether research or clinical) can be deliberately or unwittingly misused for nefarious purposes, (e.g., in the service of Orwellian, authoritarian thought control), the advantage of science with its emphasis on accessibility to observable data, replication, and controlled conditions is, in principle, a useful safeguard against being ruled by dogma and blind obedience to a persuasive, charismatic leader's point of view. Yet, as Hoffman sees it, scientific studies of psychoanalysis put us on the road to "authoritarian objectivism" and to a "conformist" rather than a "critical" psychoanalysis.

Politically inspired "scientism" unfortunately can be used tendentiously in the service of seeking premature closure as to which treatments are effective for which conditions. However there are a number of error-

correcting procedures that serve as 'checks-and-balances' against rampant "scientism". For example, analytic researchers are well aware of the distinctions between statistical and clinical significance, between the efficacy and effectiveness of treatment, and of the limitations of randomized controlled trials. They are not guilty of engaging in the "doublethinking" Hoffman attributes to them; as indicated, they clearly are aware of both the value and limitations of empirical research whereas in true doublethink the person holds contradictory beliefs without awareness of the contradiction.

Furthermore, the shift to the idea of "evidence-based practice" refers to the value of integrating research evidence and clinical expertise and patient values. Adopting this approach should not compromise the quality of clinical work, as Hoffman fears, as it would seem to leave ample room for the "art" of psychoanalysis. From this perspective, case studies and empirical research can be considered as complementary methods of advancing psychoanalytic knowledge. Each method has something unique to offer and each method has its limitations, depending on the kind of question being

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History and Cultural Context of Psychoanalysis in Chile

Juan Francisco Jordan, M.D.

Psychoanalysis in Chile began with the first psychoanalytic paper published in Latin America in 1910 by a Chilean doctor of German origin named Germán Greve. The paper was titled "On the Psychology and Psychotherapy of Certain Anxiety States". Freud cited Greve's paper in his "Contribution to the History of the Psychoanalytic Movement" in 1914. Germán Greve was a psychiatrist with psychoanalytic knowledge. The first Chilean psychoanalyst was Fernando Allende-Navarro. He was trained at the Swiss Society of which he was a member. He started practice in Santiago in 1926. He was the first analyst of Ignacio Matte-Blanco who was to become the founder of the Chilean Psychoanalytic Association, affiliated to the IPA in 1949. Psychoanalysis took hold and expanded in our country during the mid forties through the mid sixties. It was born in close collaboration with psychiatry in an academic environment in the most important universities of Chile at the time; the University of Chile and the Catholic University of Chile. The latter fact is worth noticing as psychoanalysis had a good reception by the Jesuits. If there was any resistance, it took the form of passive indifference

or active ignorance by some members of the medical establishment that didn't consider it scientific enough. Due to the influence of Matte-Blanco, psychoanalysis took shape as a discipline that was practiced in an academic environment closely linked to psychiatry yet at the same time clearly distinguished from it. The first analysts were academics, psychoanalysts, teachers, psychotherapists, researchers, in a practice that wasn't dissociated nor in conflict between the different dimensions of this practice.

Psychoanalysis took hold during a period of fast industrialization that was coupled with a rise in the Chilean middle class due to the emphasis in education over 14 years of radical governments deeply influenced by the principles of the French Revolution: liberty, equality, solidarity, participation and welfare. The rise of the middle class was coupled to the growth of the urban population that marked a transition from an agrarian culture to a metropolitan culture. Psychoanalysis needs an urban milieu to flourish. I can't imagine psychoanalysis in a bucolic peasant scene. It is a city item for consumption. So in Chile the hold of psychoanalysis coincides with the industrialization of the country and the

rise and consolidation of an educated middle class influenced by the principles of the French Revolution. It is worth stressing that this urban culture had great poets as a literary background. Gabriela Mistral a Nobel Prize winner in 1945, Pablo Neruda another Nobel Prize winner in 1971, Vicente Huidobro linked to the surrealist movement in France and Pablo de Rokha. Neruda, Huidobro and de Rokha were all members at one time or another of the Chilean Communist Party that had a strong hold in the working class. The seeds of the rise to power of the left in 1970 were beginning to flourish during this period. The strong influence of the communist party in the cultural elite of this educated middle class had an influence on the perception of psychoanalysis. From the mid 60's till the military coup of Pinochet in 1973 psychoanalysis was considered a petty bourgeoisie product for consumption. It was difficult to find a leftist open to psychoanalysis. What was stressed was the modification of the alienated conscience through the elimination of class conflicts. In short, what was needed was a Marxist revolution to heal the mental illness of the alienated. The influence of

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Editor's Column

Jill Bresler, Ph.D.

I've been back from San Francisco for three months now, but I find that I am still thinking back to some exciting and thought provoking moments from the conference (and I mean the talks, not just my dinner at Chez Panisse). The conference organizers, Stephen Hartman and Jeanne Wolf Bernstein, and their committee, worked hard and very successfully to give us an experience that integrated relational psychoanalytic thinking with contemporary issues in the world at large. The topics were relevant, timely and well chosen, the speakers great, and as always, there was plenty of active thinking taking place in the rooms where we met and in the halls, which positively buzzed with discussion as well. Thanks to the entire San Francisco committee for their hard work and creativity. Unfortunately, most of us will have to wait until next summer for our Madrid conference, but those of you who can make it please note the announcement for a local Symposium conference taking place in New Zealand this September that appears in this issue.

Belonging to IARPP is to be linked into a global psychoanalytic community. In this issue, we are once again fortunate to have articles from analysts working in two continents.

First, Elise Snyder describes her work with the Chinese analytic community. We also have a piece by Juan Francisco Jordan Moore, in which we revisit South America by way of Chile. At a time when U. S. analysts are struggling with a sense that psychoanalysis is on the wane, these articles are a welcome reminder of its vitality.

We are also printing an article looking at the issue of psychotherapy research by David Wolitsky. Jeremy Safran and I are of the opinion that psychoanalysts, no matter what they think of research, should not ignore its impact in the psychotherapy world, and speaking for myself, I like to pay some attention to research since I find it has some heuristic value in my work. So I appreciate Wolitzky's willingness to put forth his point of view in a community where it is not always received positively. We hope that you will let us know what you think about the issues raised in this thought provoking piece.

I'd like to keep it short this time....it's spring in North America, one of our most beautiful seasons, and the outdoors beckons. Hope all of you are enjoying whatever is going on in your part of the world, and looking forward to checking in with you all again after summer.

Jill Bresler

eNews Submissions

Letters to Editor
(300 words max)



Short Essays
(1000 words max)



Book reviews
(1000 words max)



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A Brief History of Psychoanalysis in China

Elise Snyder, M.D.

Most Americans are surprised to learn about the intense interest in psychoanalysis in China. They are unaware that this interest has a ninety year history. In the teens and the twenties of the last century, many psychoanalytic books were translated and published in China. In 1921, Zhang Shizao, the translator of *An Autobiographical Study*, and an important dissident intellectual, received the following letter from Freud:

"Most esteemed Professor,

I am pleased by your intention, in whatever manner you care to carry it out...(to) introduce psychoanalysis to your native country, China. Very respectfully,

Yours Freud"

We in CAPA (the Chinese American Psychoanalytic Alliance) are attempting to follow Freud's suggestion. We are training Chinese mental health professionals to do psychoanalytic psychotherapy and we are offering them personal psychoanalyses and psychoanalytic psychotherapies.

Also in 1921, the Chinese Psychological Society (only the seventh established in the world) was organized. In 1932 an American, Dr. Richard S. Lyman, a graduate of

Johns Hopkins University, was professor of Psychiatry and Neurology at Peking Union Medical College Hospital. He included a course on psychoanalysis in the curriculum that may have been the first course in psychoanalysis in a medical school curriculum anywhere in the world. By the mid-1930s Freudian theories were familiar to Chinese intellectuals and also a surprisingly broad sector of the Chinese population. Bottles of popular nostrums with Freud's picture on them were sold in drugstores.

We have to conclude that there is something congenial about psychoanalysis to the Chinese. There is, for example, an enormous literature, both in American and in China about Buddhism and Psychoanalysis. Actually many of the CAPA students are Buddhists. CAPA members have frequent discussions about what it may be that makes psychoanalysis, a discipline sometimes regarded as quintessentially Western, so appealing to the Chinese. It may be that our views of the differences between East and West are flawed and indeed that the twain meet more easily than we had supposed.

The Japanese invasion ended work and interest in psychoanalysis and later, after the Revolution

psychotherapy and psychoanalysis were disparaged (1948). During the Cultural Revolutions (1966-1976) all schools were closed from middle schools to universities. Two generations of teachers and clinicians were lost. Since the "Opening Up", interest in psychiatry, psychotherapy and psychoanalysis has revived and increased exponentially. This has been with the blessing of the government. In the 30 years since the Opening Up, China has been invaded by every kind of psychoanalyst and psychotherapist imaginable. Recently a high government official stated that because of the increase in stress-related anxiety and depression in urban areas, too many people are treated with medication by their local physicians when what they need is psychotherapy.

CAPA in China

I visited China as a tourist in the early 80s, and in 2001 was invited to give two papers in Beijing. I searched among colleagues and on the Internet to find anyone in China interested in psychoanalysis. I found a group in Chengdu (the capital of Sichuan) where the government had given the university (a major Chinese university) and a man who had some Lacanian training in Paris

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The webseminar experience: more than meets the fingertips

Mary-Joan Gerson, Ph.D., ABPP

I was recently asked to describe my experience leading an IARPP webseminar which I did in April, titled "New Approaches to Couple and Family Therapy." It was significantly more enlivened and relational than I had imagined. I thought I would feel barraged by a multiplicity of responses to questions I raised, each idiosyncratic and valuable, but cacophonous. To avoid this much loss of control (fearsome!) and feared depletion, I asked a series of specific questions which participants naturally divided it into segments, each of which had some conversational coherence. Individuals with specific expertise in clinical/theoretical areas made significant scholarly contributions and instructive ad hoc case examples emerged.

What is the secret to staying both related and sane in a cyberspace conversation? I think the webseminar leader should be structured, expecting some natural diffusion to occur in spite of her fantasized control of the discourse. What was the principal disappointment? In spite of cajoling, only twenty percent of the registrants spoke. Perhaps

this is expectable and acceptable; some people like to read more than write. On the other hand, there could be an alphabetical rotation of participants each week, the leader urging a single paragraph statement from each.

What was very gratifying? I was stunned by the positive affirmation about the seminar experience. One person said "I don't feel like the same person after this seminar." How could this be, I thought, when we were electronically bumping into or linking with each other in cyberspace, and not in face to face encounter? And then I realized: Not every geographical location has the remarkable psychoanalytic richness and density as New York does. How I take it for granted, and what pleasure in recreating some of its accustomed vigor on a global platform.



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of Clinical Prose*

Faculty: **Suzi Naiburg**
Moderator: **Joye Weisel-Barth**

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the Cuban revolution on all the Latin American left is worth mentioning in this regard. Behaviorism was on the rise and it captured the interest of radical leftist psychologists as a much better tool to treat mental problems. After the coup psychoanalysis still held ground at the universities and the Chilean Psychoanalytic Association. The latter, as an institution, never actively joined the resistance to the dictatorship as other professional associations did. Anyhow, many institutionalized analysts did treat patients that were being persecuted. At the same time, non-institutionalized psychoanalytic psychotherapists created organizations for the treatment of the victims of the regime. These organizations received financial support from abroad; especially from European countries, Italy and Germany in particular. During the early eighties some of the exiled were allowed to return to their homeland and many of them had had psychoanalytic treatments abroad. This dramatically changed the perception of psychoanalysis in the intellectuals of the left. It began to be appreciated as one of the best tool to treat traumatized citizens. The same process of devaluation and revalorization happened to what was named the "bourgeois democracy"

during the revolutionary 60's and early 70's. The utopia represented by the ideals of the radical revolutionary solutions started to be mourned during this time, due to the disenchantment of many of the exiled returning from the East European real socialisms. This process is still going on in the political scene. Can then a link be established between a culture based on democratic ideals and the valorization of psychoanalysis, especially a kind of psychoanalysis that thinks the mind as exquisitely contextual?

Turning now to look at the artistic cultural scene you can see a relationship between poetry and psychoanalysis as it has evolved in Chile. If poetry has the power to reveal the being of beings then it can be related to the ontological dimension you can find in Matte-Blanco's theory and many of the analysts now publishing in Chile. Matte-Blanco defined a basic antinomy in human beings between what he called the heterogenous or assymetrical mode of being, akin to consciousness, and the homogenous or symmetrical mode of being akin to deep emotions and the unconscious. This psychoanalytic ontology has been explored by Chilean analysts and has been related to Winiccott's concepts of true and false self, Heidegger's ontology, Bion's reverie and Merleau-

Ponty's phenomenology.

The beginnings of psychoanalysis under the influence of Ignacio Matte Blanco, who was trained in London and was a member of the British group, were quite pluralistic in terms of theory and practice. Matte Blanco also was highly sophisticated in philosophy, logic and mathematics. He knew Jung, Sartre, Whitehead, Russel and the phenomenological tradition in psychiatry quite well .

Matte-Blanco left Chile on the early 60's and developed his highly original logical and mathematical reformulation of the unconscious in Europe. In Chile, after his departure, the main current was Kleinian with an unbalanced emphasis on intra- psychic conflict and unconscious phantasy. I believe that this unbalanced emphasis on drive theory and unconscious phantasy during the years of the Pinochet regime was used defensively by almost all institutionalized analysts to deny the profound and traumatizing psychic impact that was being suffered by all our society in relation to the systematic violation of human rights in vast sectors of our population. To illustrate this issue, a vignette: at the end of our training years my fellow students and myself wrote a paper: "Regression and persecution in analytic

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training. Reflections on experience." (Bruzzone et al.; 1985) .It was presented at the candidates FEPAL Latin American Congress in 1984 that was held in Buenos Aires and published a year later in The International Review of Psycho-Analysis. In the paper there wasn't a single mention of the persecution that was being suffered in our country. This issue was noticed by our Argentinian colleague. At the time, Argentina had just regained its democracy. We were taken by surprise and felt quite annoyed and ashamed by our massive denial. In the end we were able to integrate our dissociation and start assuming our responsibilities in the reparation of our traumatized citizens. Many analysts, including myself, started working with human rights organizations that took care of the victims.

Relational psycho-analysis emerged as a necessary paradigm when the classical paradigm was unable to make sense of the traumatizing effects of an environment that wasn't capable of providing the needed protection promised to its citizens. We spoke of a culture of death to make sense of the kind of social power to which we were subjugated.

The first shift was the introduction of a Winnicottian approach in a psychoanalytic

culture dominated by the Kleinian approach. This was coupled with the introduction, through the French Cultural Office, of Lacanian psychoanalysis, afterwards reinforced by argentinian Lacanians. When democracy was reinstated in 1990 the psychoanalytic community started an accelerated process of diversification of theoretical and technical approaches. Relational psychoanalysis has functioned as an umbrella that provides coherence to multiple theoretical approaches that have stressed the importance of the environment and object relations in the structuring of the mind. On the other hand, it has had a liberating effect on the practice of many analysts who were subjugated to a technique derived from a classical paradigm that stressed a setting based on the neutrality and abstinence of the analyst.

The critique of the classical paradigm based on drive theory done by relational theorists has had a profound and vitalizing impact on the psychoanalytic community. This critique is quite original in our environment considering that Latin American psychoanalysis from the 60's onward were insisting on the link between analyst and patient as the truly important issue in psychoanalytic treatment. Especially the Baranger's in Uruguay and Argentina, were putting forward their

concept of unconscious phantasy as a creation of a bipersonal field, afterwards called the intersubjective field. Yet this advance preserved Freudian drive theory without questioning the inherent contradiction of such an approach in a theory that stresses the link.

The critiques to relational ideas that have emerged are not so different from the ones that can be read in the literature and that were, addressed, for example, by Stephen Mitchell. Basically what is questioned is the disappearance of the unconscious. It seems that to many it is difficult to think of the unconscious without the drives. The vanishing of the unconscious is voiced mainly by Lacanians. Our Kleinian colleagues think that without drive theory the role of aggression is minimized and hence the dynamic nature of unconscious life is lost. Maybe Matte-Blanco's discovery of the amazing isomorphism between the mathematical concept of the infinite, the laws of the Freudian unconscious, and the phenomenology of emotion can account for a theory of the unconscious without the need for drive theory.

I have noticed a pattern in young psychoanalysts and psychotherapists when confronted with relational ideas. They do show a strong curiosity and some excitement yet at the same time some suspicion, especially when

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it comes to the questioning of a Freudian theoretical bedrock such as drive theory. It seems that to question Freud is to put a heroic myth between brackets. There is a need to mourn this mythical Freud and the epic around the myth. Maybe this process of mourning can be coupled to a Society that can start a collective process of mourning of some ideals that turned out to generate more harm than welfare as has happened in Chile in the political scene. This includes the sensibilities of the left and the right.

In Chile there is a rich mixture of relational, intersubjective, object relational theory that is being placed in relation to phenomenological and existential philosophy, not so different from what Matte Blanco wanted to do in his writings. There is also a strong movement of empirical investigation in psychotherapy that is using relational concepts as its theoretical background.

There is also a need of cross-fertilization between North American relational and intersubjective psychoanalysis and the Latin American

psychoanalysis that has stressed the link, and the intersubjective field. There is a process going on in this area yet it is not so manifest as there are no many forums in which this can emerge. There is a need to cross cultural and linguistic boundaries so this process can take hold.



References

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asked. Thus, there are some important questions for which research clearly deserves to have privileged status over clinical case reports, and even over the systematic study of a few single cases. To cite but two examples: (1) the outcome of analytic treatment at termination and at follow-up intervals, and, (2) the kinds of patient and therapist variables associated with differential treatment outcomes cannot be answered by exclusive reliance on clinical case studies.

Given that Hoffman wished to extol the virtues and epistemological sufficiency, even superiority of the clinical case study method compared with systematic empirical research, one would have hoped that he would have

argued his position more effectively by offering a nuanced critique of the flaws in the case study method and a discussion of the means available for enabling case studies to have greater probative value. For example, Kachele, Schachter, and Thoma (2009) present a compelling argument for the systematic study of single cases and their advantages over typical clinical case reports.

Accountability

To suggest that research on therapy outcome is merely a capitulation to political pressure overlooks the point that even if the wider society did not demand accountability, our own sense of morality requires that we back up our assertions with evidence that goes beyond clinical case reports. Strong, or

even modest, claims of therapeutic effectiveness based only on clinical case reports can readily be dismissed as analysts' self-congratulatory testimonials.

The shift in conceptualization of the psychoanalytic situation from a one-person psychology aimed at interpretations that "tally with what is real" to a two-person, hermeneutic, constructivist view of the analytic situation in which the coherence of the co-constructed narrative is primary, does not absolve analysts from satisfying the need for accountability. Even advocates of a constructivist view, who contrast their view with what they denigrate as "objectivism", are making at least implicit claims that the treatment they offer is effective and probably

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more effective than treatments inspired by other perspectives. How do they know? How can they know without supplementing their clinical judgments with independent assessments of therapeutic benefit and the stability of therapeutic gains? And, how can Hoffman, or any individual practitioner, confidently claim that privileging empirical research will decrease the quality of clinical work without someone conducting research on the current quality of clinical work and tracking whether it is declining over time, as Hoffman fears it will?

Concluding comment

Hoffman failed to even consider the kinds of question for which empirical research might deserve to have privileged epistemological status over clinical case reports. Nor does he grapple with the methodological problems that beset case studies and compromises their evidential value. The result is a markedly tilted view of how reliable psychoanalytic knowledge is to be gained. One can appreciate that his claims probably strike an emotionally resonant chord with many colleagues. However, to accuse those who engage in or respect psychoanalytic research of "authoritarian objectivism", or of being intolerant of ambiguity, is to overlook the comparable dangers of exclusive reliance on whatever clinical/theoretical thinking is in

vogue. To cite but three examples, consider the excessive human suffering caused by clinicians tenaciously clinging to the view that homosexuality is pathological, that schizophrenia is caused by bad mothering (i.e., the "schizophrenogenic mother), or that autism is the result of a "refrigerator mother".. In each case, it took systematic, methodologically sound, empirical research (aided by societal pressures) to dislodge the clinically based views.

The point is that both systematic empirical research and clinical case studies can contribute to our understanding of the process and outcome of psychoanalytic treatment as well as to psychoanalytic theories. But, to pit the two methods against each other is not constructive as each is designed to make different kinds of knowledge claims. For instance, if we want to make general statements about the outcome of treatment and the stability of therapeutic gains, we need to privilege research, as clinical experience alone cannot provide such answers. If we are seeking an in-depth understanding of an individual patient, the multiple meanings of his or her conflicts, dreams and fantasies, then the case study method is more suitable. But, to protest that research findings are of no immediate help to the therapist and

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2010

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permission to teach a non-clinical graduate program in psychoanalysis. The group invited me to give a number of lectures—one a public lecture with about 100 attendees: professors, bankers, housewives, truckers, businessmen etc. On my first day there a graduate student asked to speak to me privately. He described his problems (amazingly like the ones of the graduate students I was treating at Yale) and finished by saying “ I need an analysis.” I was in total accord and said, “Yes you do, but this is China. There are no analysts here.” He said, “What about Skype?” I said, “What is Skype?” and thus CAPA was born.

I have returned to China for a month at a time once or twice a year since then. Other CAPA people have also visited, teaching, meeting their patients, and supervising. Last year Academy of Psychoanalysis President Cesar Alfonso and I led a study tour of 25 analysts to China (5 cities, 20 days) and another group is going this October. After my visit to China in 2001, I returned the next year and had invitations to several other cities. By 2005, CAPA was becoming widely known in China, and a number of people were in analysis, psychotherapy and supervision. There were increasing numbers of requests for some kind of organized systematic training. While other groups of analysts were

teaching in China, mainly small groups of analysts would come to China for a week once or twice a year. All the teaching was done in English although many of the teachers were from other countries with accents. (It is difficult enough for the Chinese to understand unaccented English). They often used as translators people who are now taking our training who had no knowledge of psychoanalysis and whose English is quite imperfect. In 2006, CAPA was incorporated as a non-profit organization. As far as we know, it is the only program in China with weekly systematic training and weekly individual supervision. At present there are 43 people in 3-5 session/week psychoanalysis and 26 in 1-2 session/week psychotherapy all via Skype, the ONLY secure audiovisual protocol.

At present there are five first year classes and five second year classes with an average of 10 students in each. One-second year class is taught under CAPA auspices by the Washington Psychoanalytic Center. More than 100 people have applied for the September 2010 class of which - after 2 interviews each - about 50 will be chosen. Classes are taught on Skype, Webex and Oovoo in English. The program entails:

- Three classes per week for 30 weeks

- Theory Class 1 hour 15 minutes/week
- Technique Class 1 hour 15 minutes/week
- Continuous Case Seminar 1 hour 15 minute/week
- Individual Supervision 45 minutes/week
- 4-7 days /year face-to-face teaching
- Certificate on graduation
- All students receive membership in PEP Web

CAPA has a number of other programs. I went to Chengdu ten days after the Earthquake and arranged disaster training for about 3000 Chinese mental health professionals and volunteers.

CAPA has almost 300 members. Members are mainly American, but also some Australians, Europeans and South Americans. Members include analysts and analytic psychotherapists, members of APsA, Freudian Society, IPA, WAW, Division 39, IPTAR, and IARPP.

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to engender fear that research will decrease the quality of clinical work is to sound false alarms that are detrimental to psychoanalysis. Actually, most clinicians do not even read the research literature, and if they do, they tend to dismiss it, particularly if they encounter findings contrary to their cherished beliefs. Of course, when called upon to defend their work, therapists are happy to cite empirical research that demonstrates the effectiveness of dynamic psychotherapy (e.g., Shedler, 2010).

Gill (1994, p. 157) observed, "We may be satisfied that our field is advancing, but psychoanalysis is the only

significant branch of human knowledge and therapy that refuses to conform to the demand of Western civilization for some kind of systematic demonstration of its contentions". In the past decade, analytic researchers increasingly have responded to Gill's challenge, with no apparent indications that clinical work has suffered as a result, an outcome feared by Hoffman. There is no inherent incompatibility in using clinical and research methods to enhance our understanding, if both are conducted in a sophisticated, disciplined manner, addressed to questions they are best suited to answer, and "privileged" accordingly. Hoffman's concerns

about "scientism", though overstated, are mainly valuable for clinicians whose grasp of research methodology is tenuous or has eroded from years of disuse.

In conclusion, the future of psychoanalysis is not well served by pitting research against clinical case studies in such a polarized manner and associating the former with a host of related vices such as "authoritarian objectivism", doublethink, endangering the quality of clinical work, and so on, in contrast to the virtues of free will and humanistic values that uphold and cherish the dignity and uniqueness of the individual.



IARPP welcomes these new members

from *Canada, Denmark, Germany, Israel, Italy, Lithuania, Mexico, South Africa, Spain, Sweden, United Kingdom, United States*

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 Francesco Andreucci
 Helen Asbury
 Marybeth Atwell
 Sally Bloom-feshbach
 Shelley Bonanno
 Shawnee Cuzzillo
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 Patricia De Sear
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