
IARPP eNews

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International Association for Relational Psychoanalysis and Psychotherapy
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Letter from the President

Jeremy Safran

Dear members of the IARPP community:

This issue marks the last eNews of the year. Since my term as President ends this year, this will be my last column in the E-news. It has been a great honor to have had the opportunity to serve as president of this vital organization for the last two years.

I want to start by thanking Jill Bresler for doing such a terrific job as editor of the eNews. In the time since Jill has been at the helm of the Enews she has worked closely with me to expand the E-news from its traditional format primarily announcing and reporting IARPP events to publishing book reviews and short essays. The majority of these essays have focused on the history and current state of psychoanalysis in different cultures.

More recently we have begun to focus on the topic of psychoanalysis and research with an essay by David Wolitzky (Enews issue Volume 9, no. 2). David's essay provided a critique of Irwin Hoffman's article in the Journal of the American Psychoanalytic Association: "Doublethinking our way to Scientific Legitimacy." In the current issue of the Enews we are fortunate to have an essay from Seth Warren, who is more sympathetic to the position that Irwin articulated in his "Doublethinking" article. I am really delighted that Seth was willing to write this essay for us, and I hope that the articles by David Wolitzky and Seth Warren constitute the beginning of a dialogue on this important topic within our community. In this issue I am also grateful to Rolf Holmqvist who has contributed a fascinating essay on the topic of psychoanalysis in Sweden, and to Ilene Philipson for contributing our first film review to the eNews. In addition, Alejandro Espada and Ramón Riera provide us with a first glimpse at the exciting program of the next IARPP conference, "Psychoanalysis and Change" in Madrid.

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SAFRAN cont. from page 1

I would like to welcome our new eNews editor, Sally Rudoy and associate editor, Sharon Ziv Bieman who will be taking over as editors of the Enews in January 2011.

Many thanks to Judith Pickles & Susan Bodnar, co-chairs of the web seminar committee and to Eyal Rosmarin and Katie Gentile, co-chairs of the on line colloquia for coordinating and running such an amazing array of web seminars and colloquia over the last couple of years. The four of them have invested an incredible amount of time, energy and careful thought into coordinating these vital activities. The results have been both intellectually stimulating and clinically rich.

Valerie Ghent and Elisa Zazzera in our administrative office have worked tirelessly on behalf of IARPP and I am very grateful for their support. Val in particular has worked closely with me behind the scenes to handle a variety of challenges and mini-crises in such a competent, efficient and seamless fashion, as to make them barely noticeable to the membership large.

I'd like to extend a warm welcome to Spyros Orfanos, our incoming president of IARPP. We are extremely fortunate to have Spyros as our new president. Spyros has been a tireless contributor to IARPP from the very beginning. Even when he formally stepped off the board for a few years to devote his energies to other projects, such as the Stephen Mitchell Center for Relational Studies, he continued to be a vital presence at IARPP throughout.

I have been involved in numerous initiatives since I began as a board member of IARPP when it was first established in 2001. One I am particularly excited about is the process of arranging for Psychoanalytic Dialogues to become an automatic membership benefit for IARPP beginning in 2011. I am particularly thankful to Tony Bass, who as one of editors of Psychoanalytic Dialogues, worked closely with me to steer this initiative through the IARPP board, and to negotiate an excellent arrangement with our publisher, Taylor & Francis.

By establishing Psychoanalytic Dialogues as an automatic membership benefit I am optimistic that IARPP will play a vital role in facilitating the development of relational psychoanalysis globally. It is my hope that we can continue the evolution of relational psychoanalysis as a vital tradition by doing whatever we can to promote a genuine conversation between different cultures and traditions around the world. Indeed, one of the most rewarding aspects of my term has been having the opportunity to learn more about the various cultural and political forces that have influenced which psychoanalytic traditions take hold in different countries. It has been fascinating to see the various local factors that

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New IARPP Member Benefit

**Beginning in 2011 members of IARPP will receive
Psychoanalytic Dialogues as part of IARPP membership**

To see membership dues rates please visit:

<http://iarpp.net/membership/dues.html>

Or view last page of this newsletter

A Message from IARPP President-Elect

Spyros D. Orfanos

The existence of IARPP is a reality for which so many of us are profoundly grateful. For me personally, it is most satisfying to connect with an international community of individuals and groups that is interested in the development of the relational psychoanalytic point of view. I had the good fortune to be at the conceptualization and birth of IARPP. I have also served on the Board and run two conferences. In a small way, I believe I have contributed to IARPP's growth and development. Following the Athens 2007 conference, I became a private citizen of our community. My mind and heart, however, never really left IARPP. I have spoken with hundreds of members, many who have touched me. There is an old Greek song that says that for Eros, one can never give enough. It therefore follows for me that in my love of IARPP I can never give enough, so in 2012 I will begin to serve as president of our esteemed organization. In the next edition of this newsletter I will outline an agenda that will be in alignment with our mission and our resources.

I am enthused and humbled by the trust that has been placed in me and I feel the extraordinary challenge of dealing with a diverse group of vocal and worthy relationalists. But I am also a bit intimidated. Not because I don't know how to lead large professional groups but because it is important that I do a very good job. It is important not only for my own self-esteem but because the sea change generated by the relational spirit is meaningful to our membership. Fortunately, I have an extraordinary Board of Directors and friends that have promised their support and expertise. And of course, I stand on the shoulders of previous presidents Lew Aron, Stuart Pizer, Hazel Ipp, and Jeremy Safran. I would like your support also. Please challenge me with your ideas, creativity, energy, and zeal. Let me know what you think and feel about our mutual project and let us set our sights for an IARPP beyond what we can see across our oceans.



IARPP Next Online Colloquia

Psychoanalysis and the Trauma(s) of History

December 6-19th, 2010

Moderators: Adrienne Harris & Eyal Rozmarin

(a benefit of membership)

WEB SEMINARS

2011

Jan. 17- Feb. 11

**Is There a Role
For Psychotherapy
Research in Relational
Psychoanalysis**

Faculty: **George Silbershatz**

Moderator: **Rolf Holmqvist**

Feb. 21- March 18

**The Poetry of What We
Do and the Playground
of Clinical Prose**

Faculty: **Suzi Naiburg**

Moderator: **Joye Weisel-Barth**

April 4 - April 29:

**Good Vibrations: A
Non-Linear Model of
Psychoanalytic Action**

Faculty: **Robert Galatzer-Levy**

Moderator: **Micha Weiss**

Oct. 24 - Nov. 20:

**A Hermeneutic/
Constructivist View
in Psychoanalysis:
Existential, Sociopolitical,
and Clinical Contexts**

Irwin Hoffman

and guest faculty panel:

**Neil Altman, Phil Cushman,
Lynne Layton, Allan Scholom,
Mal Slavin, Donnel Stern,
Jennifer Tolleson, Gary Walls,
Ann D'ercole & Seth Warren**



Ramon Riera
Co-Chair



Alejandro Ávila Espada
Co-Chair

2011 Annual Conference Madrid, Spain June 29 – July 2, 2011

Changing Psychoanalysis for a Changing Society: Relational Perspectives

Society and psychoanalysis are changing. How do changes in one affect the other? What kind of psychoanalysis can be helpful for our evolving society? Can psychoanalysis contribute to a better understanding and transformation of tensions between the individual, the group, and the society at large? Can psychoanalysis re-imagine itself for the experiential world of the 21st Century?

Adapting to dramatic shifts in society and culture has not always come easily to psychoanalysis. This may in part be due to our field's early focus on the intra-psychic. For early analysts, exploration of the internal dynamics of the individual eclipsed recognition of the impact of change in the external environment. However, there have been innovations in analytic theory. We have moved from a one person to a two person relational perspective, and even beyond, to consider the impact of culture on the individual psyche.

Now, with the realities of limited mental health insurance for psychodynamic treatments and an overall cultural climate hostile to in-depth work, psychoanalysts must again decide how to respond to profound change. To what extent is it necessary for psychoanalysis to acclimate to contemporary social needs? Must it rethink its very foundations?

The Madrid IARPP conference will delve into possible responses to the crisis in psychoanalysis. It will address how the practices that characterize contemporary relational psychoanalytic work are well suited to take on the challenges of a world in transition. These include:

- 1) The less authoritarian analyst who is more available to be immersed in the patients' emotional world.
- 2) The collaborative and affective participation of the analyst who values authenticity and spontaneity.
- 3) The belief in the transformative power of affective experience and a de-emphasis on verbal interpretation and insight as the primary therapeutic analytic intervention.
- 4) The stance of openness, curiosity, and exchange of ideas with disciplines making exciting discoveries in neuroscience, infant research, attachment theory, genetics, and evolution.
- 5) The recognition that individual subjectivities are not walled off from their social origins and that the exploration and consideration of social relationships and community (local, national, and transnational) can contribute to an understanding of the individual and be the locus of change.

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Editor's Column

Jill Bresler

It has now been two years since I began editing the eNews, and this will be my last issue. More than anything else, I want to take this opportunity to express my appreciation to everyone who has participated in the last two years of issues of the eNews.

First, the contributors. We have produced three issues a year, with more contributors than I can really list in this column, but if you take a look at the back issues of the eNews, which are available on the IARPP website, you will see that we have had many fine contributions. We've touched on topical themes and traveled around the world getting the perspectives of analysts in many places. This has been one of the most gratifying aspects of the eNews experience...an opportunity to learn about what's happening across many cultures in psychoanalysis today, along with a little perspective on international analytic history. It has been fascinating to learn more about psychoanalysis all over the world, from Asia to South America. Thanks you all for your efforts.

Second, I want to thank you, the readers. Although we never did get a letter to the editor, some of you have reached out to comment on the eNews or to offer suggestions on how to make it better, and I have appreciated your input.

Finally, I am more grateful than I can really express to the people who were most instrumental in making the eNews happen. First, Jeremy Safran, who had a vision for what the eNews could become, a vehicle for communication from members worldwide, and a place to note and talk about issues that affect us all. Jeremy worked tirelessly behind the scenes at the eNews, helping locate contributors, suggesting themes, and helping out in all tasks large and small. As Valerie Ghent said to me one day, "Jeremy really works" and his efforts were instrumental in making the eNews a more substantive newsletter that even has a publication schedule of sorts.

No second to Jeremy are Valerie Ghent and Elisa Zazzera. They are the people who made sure the eNews really happened. Val is always in the know about IARPP, and offered countless suggestions for content, as well as aesthetic ideas. None of us really like copy editing, but along with the rest of us, she lent her eagle eye to the almost finished product every time. And Elisa? Well, there's simply no eNews without her. She has transformed this newsletter into an attractive publication, and is still thinking of new ways to make it even better looking and user-friendly. So far, nothing has been too much for her, and I am in awe of her ability to figure out what we can do with electronic publishing. Besides the concrete help, Val and Elisa have been fun to work with and I will miss them both.

On to the future. Spyros Orfanos, the incoming President of IARPP, has selected Sally Rudoy to be the new editor and Sharon Ziv Beiman as the associate editor. I met Sally at IARPP in Greece, where we had a fascinating and memorable conversation. She has been a pleasure to work with as we make the transition to new leadership of the eNews. Sally and Sharon have already made so many good suggestions that I can't wait to see what they will do with this publication. It should be good!

Best wishes to Spyros Orfanos, as he assumes his new role as IARPP president. And again, thanks so much to everyone who has had anything to do with the eNews for the last two years. You've helped to make this an experience that I will remember fondly.



Comment on Wolitzky

C. Seth Warren

I would like to thank the Editor of the eNews, Jill Bresler, and the President of IARPP, Jeremy Safran, for offering to publish a response to the article published in the recent edition of the eNews by David Wolitzky ("Response to Hoffman"1), and encouraging ongoing discussion and debate about the role and place of empirical research in psychoanalysis. As someone who participated in the creation of this newsletter, and as Editor for the first six years of its publication, I am very pleased to contribute to this dialogue in this venue.

I would like to begin by suggesting that all members of IARPP read Irwin Hoffman's (2009) paper, "Doublethinking Our Way to 'Scientific' Legitimacy: The Desiccation of Human Experience," the article to which Wolitzky responds in his essay. When it was first given as a Plenary Address at the 2007 annual conference of the American Psychoanalytic Association in New York City, it was greeted with a standing ovation. Hoffman is a major figure in the evolution of the relational movement in psychoanalysis. In particular, his collaboration in the early 1980s with Merton Gill contributed substantially to the development of a broad and transformative critique of an objectivist understanding of transference. That critique was directed at the classical view in which the patient's perceptions of the analyst were understood to be distortions of a reality thought to be accessible directly (if imperfectly) by the well-analyzed analyst who could therefore, in the absence of specific countertransference distortions, arbitrate the truth claims of the patient's experience. During the past nearly 30 years Hoffman has continued to work at articulating a meaningful alternative to that traditional perspective, one he has described as a "Social-Constructivist" perspective, more recently using the term "Dialectical Constructivism."

Hoffman's paper is a heartfelt and brilliant expression of concern about an increasingly prevalent view that if psychoanalysis is to survive in the current climate surrounding the practice of psychotherapy it must rely increasingly on the kind of empirical, quantitative research methods now used and valued in medical research, clinical psychology, and the neurosciences. In those disciplines, such research methods are utilized almost exclusively, while the clinically based methods and theorizing that has characterized the vast majority of psychoanalytic clinical and theoretical work is denigrated or dismissed entirely. It is in the context of what seems increasingly like a historic crossroads that Hoffman offers his critique, striving to articulate a different possible path forward based on the philosophical foundations of Continental philosophy, hermeneutics, post-modern social theory, and relational psychoanalytic clinical theory. I would suggest that it is essential reading for all psychoanalysts; its importance can be inferred in part from the magnitude of the responses it has provoked, including Wolitzky's.

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Want Help with Your Next Paper or Presentation?

Contact the

Writer's Development Program

at

writersprogram@iarpp.net

It's as simple as that! (a benefit of membership)

Relational psychoanalysis and psychotherapy in Sweden

Rolf Holmqvist

Psychoanalysis came rather early to Sweden. Beginning in the 1920s, a number of Swedish medical doctors started practicing psychoanalytic treatment, some of them in the version proposed by Freud, some using their own modifications. The Swedish Psychoanalytical Association was founded in 1934. There have been different trends in the development of Swedish psychoanalysis over the decades. Some of them have been in line with those in other countries, some are more influenced by national factors. In hindsight, the development can be seen to have swayed between European and American influences.

In the beginning, Swedish psychoanalysis was heavily influenced by contacts with German speaking analysts in Vienna and other central European cities. Later, in the 1960's and 1970's, Swedish psychoanalysis was part of the development towards ego psychological models emanating from the US. Hermeneutic ideas were very influential in the 1980s. Also beginning in the 1980's, object relations theories became the dominant approach. The Kleinian, post-Kleinian, and the independent traditions are still those that most persons trained as psychoanalysts in Sweden value most highly. The American move towards relational psychoanalysis has still not influenced training and practice among members of the Swedish Psychoanalytical Association (IPA) to any large extent. Instead, relational psychoanalysis has grown in universities and training institutes outside the Swedish Psychoanalytical Association.

The training institute for psychoanalysts associated with IPA is independent from the universities. The psychological and psychiatric departments at the Swedish universities have not been influenced by psychoanalysis to any large extent. There is, to be sure, training for psychodynamic therapists at several of the universities, but these programs usually have not influenced the theoretical and research discourse at the departments very much. Psychoanalysis probably has influenced the humanities and the arts more than it has been a forceful influence on psychiatric and psychological research.

The Swedish health system is publicly financed and controlled, and the state or regional authorities contribute financially in some way or another to most psychotherapeutic treatments. Thus, the development of psychotherapeutic practice is heavily influenced by principles promulgated by these authorities. Sweden also has a state regulated system for granting authorization to psychotherapists. Both the

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eNews Submissions

Letters to Editor
(200 words max)



Article

on this season's topic:
*"The Impact of
New Technologies on the
Analyst and the Patient"*
(1000 words max)



Reviews of books,
films, & the arts from a
psychoanalytic perspective
(1000 words max)



Deadline March 1, 2011
to Sally Rudoy,
eNEWS Editor
sallyrudoy@gmail.com

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play a role in generating an interest in relational thinking in different countries.

I would like to close by thanking all the members of the IARPP Board of Directors, many of whom I have worked with since IARPP's inception in 2001, and who have come to be important colleagues and friends. And finally my special thanks to the Board members who I have worked with most closely since assuming the role of President: Neil Altman, Margaret Black, and Hazel Ipp.

I hope I have the opportunity to see many of you in Madrid in June, 2011.

Yours,

Jeremy

IARPP Conference 2011

*Changing Psychoanalysis
for a Changing Society:
Relational Perspectives*

June 29 - July 2, 2011
Hotel NH Eurobuilding
Madrid Spain

Registration available now at
<http://iarpp2011.com/>

Conference co-Chairs:

Alejandro Avila Espada, Ph.D., C.Psy.D | Ramon Riera, M.D.

2010 IARPP Board of Directors

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Matrix of Hysteria: Psychoanalysis of the struggle between the sexes as enacted in the body.

By Nitza Yarom. Routledge Press, New York, 2005

Reviewed by *Mitchel Becker*

This is a book that takes on the massive challenge of reviving the concept of hysteria in the language of multiple dialectics which define our experience of being. This book contends that in our march to develop a comprehensive psychoanalytic gestalt of being human we have forgotten our sexuality. It seems somewhat surreal that a psychoanalytic case study or theoretical conceptualization can be barren of soma and sexuality. And yet the schools of thought focusing either on self metapsychological structures, or even attachment to object and relations between subjects have at times left out the erotic life force .

Nitza Yarom's *Matrix of Hysteria* is a beautiful , subtle love affair with our experience of body and the erotic. From a historical perspective this book is very timely. After the sexual revolution of the 60's and the narcissistic revolution of the 80's and 90's, it is time for eros to become integrated as a monadic, dyadic and triadic cultural experience. This matrix serves to synthesize our experience as sexually free, self narrated, and yet in need of surrender to the intersubjective. The struggle to define ourselves in terms of gender and sexuality ,the need to repress and dissociate, and the manner in which we convert this meaning to other modes of being is all constructed and reconstructed in the matrix of hysteria.

Of course as in all psychoanalytic adventures the road to psyche-soma integration in which the vitality of eros is both creative and sustaining is quite arduous.

This book presents the unique thesis that the matrix of hysteria is the struggle between the sexes on the many levels of being: externally and internally, pre-oedipal and oedipal. It is a bi-gendered intrapsychic and intersubjective struggle of sexual identity which flies in the face of not knowing who and what we are. Yarom sees this struggle as an omnipresent theme in everyday living and as most pronounced in the transference /counter-transference of the therapeutic dyad. The body is mutually constructed and hermeneutically defined within the intersubjective relationship. Yarom clearly challenges us to genderize and sexualize our experience in the therapy room. The hysteric invites us to not know in order to begin to rediscover and disclose together with our patients the art of being whole –with all our body and erotic soul.

Yarom artfully sews together the matrix so that the dialectics of old and new psychoanalytic theory mutually enliven and enrich each other. Freud and Fenichel's sexual theories become a co-constructed dream that we live in as elaborated upon in the poetry of Bollas , Laplanche and Benjamin. This stands in tension with Yarom's capacity to take us by the hand and integrate one hundred years of psychoanalytic literature. The many faces of hysteria are illuminated in a way that reminds us that human experience is intricately multilayered. The layers of bi-gender and bisexual are interrelated with the perverse, psychotic and wildly creative. Yarom manages to bring this out in numerous case studies that give the reader the sense that this complexity is something containable. This is faithful to Ogden's approach to container –contained. The experience of body and sexuality are not things, they are the interminable processes of being.

The last chapter of this book takes on the question of how each culture creates a psychoanalytic theory. Yarom discusses English, French and American theory as it relates to hysteria and sexuality. This is in complete harmony with her call for a multi-cultured openness to the other: "The present-day analyst's task is to be open-minded enough to refrain from reducing the variability of sexuality and love to stereotypes, but to be guided by concepts and processes" thus enabling conception to rediscover itself again and again. I'll end as the book itself ends with a quote from Stephen Mitchell, "Romance seems like a simple natural state. But romance and its place in our minds and lives are anything but simple."



Toy Story 3: A World Without Fathers

Ilene Philipson

Toy Story 3, the last in Pixar's animated trilogy, has received almost universal acclaim as a "masterpiece," an "instant classic," and a brilliant homage to loss and the end of childhood. Completing the narrative begun in the first Toy Story film of 1995, Toy Story 3 skillfully tells the tale of relinquishing childish things as Andy, a boy about to go off to college, packs away his toys and by implication, his boyhood fantasy life. The protagonists of the film, and its moral center, are Woody, a simple, wooden cowboy, and Buzz Lightyear, a plastic, battery-run action figure. Woody is Andy's favorite and it is around him that all the Toy Story films revolve.

While movie critics have focused on both the wizardry of the film's animation and the pathos and tenderness of its storyline, no one has commented on a simple fact that remains in the background of all three Toy Stories: the absence of fathers and adult men in general. Andy, and his younger sister Molly, live with their single mother. There is no hint or suggestion that there has ever been a father in their lives. They inhabit a middle-class life style. Each child has his and her own room, there is a family dog, and, of course, there are lots of toys. They celebrate Christmas as a family of three and nothing seems amiss. Next door lives Sid, a vicious toy abuser, and his sister both of whom also appear to be fatherless. And, there is the Sunnyside child care center where men are absent as well. It seems clear from these depictions that there is absolutely nothing remarkable about women alone being able to afford their children, a lifestyle that previously was the province of either a paterfamilias or a two-parent family. Thus, fatherhood remains unspoken, unsymbolized, and unformulated in all of the Toy Stories.

Or is it?

In thinking about the figure of Woody, and to a lesser degree, Buzz, these masculine characters are admirable for their possession of bravery and kindness, authority and care. They are resolute, courageous, and stalwart. But above all, Andy's favorite, Woody, is unfailingly loyal and reliable. He risks his own existence, going to the ends of a toy's universe, to remain loyal to Andy. And it is through the display of these qualities---qualities that often are associated with ideals of fatherhood - that I would suggest that the paternal is symbolized.

Fathers are dissociatively recreated in Toy Story 3 through masculine toys - a western cowboy and a space cowboy - who embody those very characteristics that have become increasingly problematic with real fathers: reliability and loyalty. As greater and greater

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IARPP Colloquia Series online Archive Available

*16 colloquia archived online
from inception of colloquia in 2002*

Available to IARPP members.

email office@iarpp.net for log in access

IARPP Membership Election

for 1 seat on Board of Directors

Nominee Bios & Statements available
on bulletin board of IARPP Intranet.

Online poll takes place Nov. 29th - Dec. 4th

Details for voting will be emailed to members

The Poetry of What We Do & the Playground of Clinical Prose An On-Line Writing Workshop with Suzi Naiburg

February 21- March 18, 2011

"...what I mean by voice—can come in any form provided it is alive and urgent enough to take hold of the reader and make him [or her] understand that what is being said really matters."
A. Alvarez, *The Writer's Voice*

"Whether or not my experiments in form succeed as literary inventions is very much open to question. What, for me, is certain is that the idea that experimenting with the literary form used in analytic writing is part and parcel of the effort to develop fresh ways of thinking analytically. A fresh idea demands a fresh form in which to say it."
Thomas Ogden, "On Analytic Writing"

If "poetry is what gets lost in translation," as Robert Frost said, then how do we translate the poetry of what we do in our consulting rooms into clinical prose? By writing in different voices that are alive and urgent? By experimenting with literary form to push the boundaries of our writing *and our thinking*? By engaging our readers in the experience of reading in new and different ways? To find out and to challenge yourself to find your own answers and your own voice, consider participating in IARPP's on-line web seminar "The Poetry of What We Do and the Playground of Clinical Prose" (February 21- March 18), which will be taught as an interactive writing workshop by Suzi Naiburg and moderated by Joye Weisel-Barth. Registration information will be emailed to IARPP members two weeks before the workshop begins. Enrollment is limited and usually fills up the first week after registration opens.

The workshop will be useful for writers of all levels of ability and degrees of anxiety, for those of you who would like to be mentored and for those of you who mentor other writers. Teaching materials, close reading exercises, and short (optional) writing exercises will be drawn from my book-in-progress, *Structure and Spontaneity in Clinical Prose: A Writer's Guide for Psychoanalysts and Psychotherapists*, which will be published by Routledge.

Each week we will draw on a number of contemporary analytic writers for inspiration and as models of technique. I will introduce you to the underlying principles and characteristics of five modes of clinical writing—the narrative, paradigmatic, evocative, enactive, and lyric narrative—and guide you through close readings and brief writing exercises that will allow you to put what you learn immediately into practice. Those of you who would like to post your exercises under your own name or a pseudonym (by mailing them to Joye first) will be encouraged to do so. Joye and I will model constructive ways to respond to writing samples, demonstrating how different readers may "hear" your voice differently and opening the discussion for others to participate as you would in a face-to-face writing workshop.

Along the way, we will look at a number of writing issues that may emerge, including how introductions work, good leads, the use of self, shaping dialogue, representing inner states, and what happens when you allow your writing to become a process of discovery for yourself and your readers.

Stay tuned for registration in early February for this lively on-line, international writing workshop with Suzi Naiburg. Suzi is on the faculty of the Massachusetts Institute for Psychoanalysis (MIP) and has taught more than 40 clinical writing workshops over the past 15 years, including those for IARPP, MIP, Division 39, IPTAR, NASW, and *The Journal of Analytical Psychology*. Her articles "Between Fate and Destiny: Oedipus and Reactive Certainty in the Consulting Room" appeared in *Psychoanalytic Dialogues*, Vol. 16 (4), and "Mentors at the Gate: Editors Talk about Clinical Writing for Journal Publication" appeared in the *Clinical Social Work Journal*, 31, (3). She has a private practice in Belmont, MA, and also coaches writers.



practice of psychotherapy and the educational programs leading to authorization have in recent years been strongly influenced by the demands for an evidence based paradigm, implying that the method should be based on recent empirical research findings, and have been found to be efficacious in several randomized controlled treatment trials. Institutes who do not fulfil these requirements, as evaluated by the authorization committees lose their right to have authorization-granting education programs. The public financial contribution to psychotherapy has been directed to therapy methods that are considered to be evidence based, which usually means cognitive behaviour therapy. This development has influenced the position for psychoanalytic training and practice to a large extent.

The current emphasis on evidence based methods has led to radical changes in the possibilities for psychoanalytically oriented methods to develop. Working opportunities in the health system are often privileged for therapists with a cognitive behavioural orientation and educational programs with psychoanalytic orientation have been shut down. A few years ago, the training institute at the IPA was deprived of the right to grant its candidates the right to become authorized as psychotherapists. As a consequence of the public and media pressure for cognitive behaviour therapy, there has been a clear and accelerating decline in the number of patients entering psychoanalytic and psychodynamic therapy, both privately and in public clinics. A leading psychoanalytic outpatient clinic and training institute in Stockholm, the Psychotherapy Institute, was shut down in 2008 by decision from the medical leadership of the Karolinska Institute, the leading medical university in Sweden and from the regional health care authority.

Despite this gloomy picture of the psychotherapy scene in Sweden, as seen from a psychoanalytic perspective, some positive trends can also be perceived. This is partly due to the influence of relational (as developed by American relational analysts) and mentalization oriented treatment approaches (as developed by Fonagy, Bateman and colleagues). These trends are visible as changes and developments in the education programs, and as research initiatives, aiming at studying these treatments in the way that the evidence guidelines prescribe. Several psychoanalytically oriented training institutes have modified their education programs in relational directions. Others are becoming more integrative in nature. Some of them combine contemporary psychoanalytic ideas with for instance emotion focused or existential models.

Several research projects that have either been completed or are in progress are responsive to the demands of the evidence paradigm, and are attracting a fair amount of attention. For example, a currently (in progress) randomized study compares the results of Brief Relational Therapy (Safran & Muran) with Interpersonal Therapy (Klerman & Weissman) for depressed patients. Another study is evaluating the outcome of Mentalization Based Therapy (Fonagy and Bateman) for drug abusing patients with psychiatric problems. A third study compares the results of Panic Focused Psychodynamic Psychotherapy (developed by Barbara Milrod in the United States) with cognitive behaviour therapy.

An extremely ambitious naturalistic and methodologically sophisticated outcome study conducted in Sweden by Rolf Sandell and colleagues evaluated the outcome of over 400 patients who received either psychoanalysis (3-4 times a week), or psychoanalytically oriented psychotherapy. In general both treatments were found to be effective but 1) at the 3 year follow-up interval patients in psychoanalysis achieved better outcome on a number of dimensions than patients in psychotherapy, and 2) more experienced psychoanalysts achieved better outcome than therapists with less psychoanalytic training and experience. Another interesting finding was that for patients in psychoanalysis, the reported "alliance orientation" of the therapist did not change outcome. But for the patients who were in dynamic therapy once a week, those who had therapists who reported that they actively

MADRID cont from Page 4

Plenary Sessions

- Spanish Culture as a Crossing Point for Psychoanalysis
- Clinical Advancements in Relational Psychoanalysis: A Case Discussion
- Inter-disciplinary Approaches that Enrich Relational Psychoanalysis: From Neuroscience, Attachment Theory, Developmental, Evolutionary, & Longitudinal Studies
- Relational Clinical and Community Practices in the Public Sector: Research, Evidence Based Treatments and Social Demands

Round Table: Changing Psychoanalysis for a Changing Society.

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- Psychoanalytic Writing
- Every Culture Creates the Psychoanalysis it Needs: Culture and the Transformation of Psychoanalysis (II)
- Aggression and Sexuality
- On Recognition
- What is Deep?
- Group Psychotherapy & Psychodrama as Relational Practice
- Relational Perspectives on Children and Adolescent Intervention
- Training in Psychoanalysis: A Relational Perspective
- Anguish/ Anxiety: A Relational Perspective
- Working with the Implicit
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I would like to address a few aspects of this essential dialogue. First, I would like to note some of the ways a relational perspective – one that has, itself, evolved primarily as a function of a combination of clinical experience and broad shifts in cultural attitudes – is fundamentally incompatible with an objectivist research paradigm and the methods arising from such a paradigm. Second, I would like to emphasize one of the central points Hoffman seeks to make in his paper, namely, that he is not speaking of clinicians versus researchers, or is even primarily concerned with methods per se, such as case studies versus large-scale clinical trials. Rather, he addresses a significant and consequential divide in philosophical assumptions and clinical attitudes – a difference in ‘worldview’ – that undergirds the debate about the proper place of research in psychoanalysis but is relevant to traditional psychoanalytic case studies and theory development (Hoffman, pp 1045-1045). Lastly, I will touch on the important issue of accountability that Wolitzky in his commentary seeks to use to end debate about the value of different methods in psychoanalysis.

Relational Psychoanalysis and Empiricism

Relational approaches within psychoanalysis, while by no means unitary or easily delineated, can be understood to share certain basic clinical and philosophical principles. As a movement, relational psychoanalysis can be understood in part as a response to objectivism in psychoanalysis – the idea that there is in the clinical setting a knowable, external, permanent, objective reality that exists apart from the analyst’s own theories, biases, subjectivity, and perceptions. It was a growing awareness of the diversity of psychoanalytic perspectives, each with its own kind of cogency, that made such a view untenable, along with a recognition that in fact, every analyst was different, that the analyst’s subjectivity matters, as it enters into the therapy situation shaped by personality, gender, training, life history, cultural background, language, development, and so on. Thus, relational analysts developed the understanding that the analytic situation is uniquely constituted by these particulars on the part of the patient, the therapist, and every moment of their clinical interaction. In effect, the relational view, despite some exceptions Hoffman notes, is wedded to a constructivist epistemology. It does not appear that Wolitzky is much interested in this critique of objectivism and the proposed alternative to it, and there is little in his argument to suggest that he views it as relevant to the question of the place of empirical research in psychoanalysis. If in fact Wolitzky rejects the philosophical foundations of relational psychoanalysis, he does not say so, but should, so that this debate could be seen more clearly for what it is.

The historical aim of classical psychoanalytic epistemology, an objective knowledge of the patient’s conflicts by an analyst ‘outside’ of those conflicts, is precisely in keeping with the usual aim of science: to prevent or minimize any factors that would interfere with such objectivity. One analyst should be more or less the same as any other, holding experience and training equal – just like scientists assume that any scientist conducting an experiment is as good as any other, since the subjectivity of the scientist – only conceived of as a possible source of “error” – is presumed to be minimized or controlled for by the method itself.

The aim of those advocating the necessity of empirical research in psychoanalysis is likewise to eliminate the “problem” of subjectivity, by using methods that control for or eliminate the personality of the therapist, the cultural contexts of the therapy, and therefore can produce “replicable” results, not dependent in any way on the individual therapist or researcher, results that are therefore “true” in the sense of being permanent, objective, located outside of culture and history. Those advocates, including Wolitzky, wish to establish such truths as the basis for psychoanalytic knowledge, that would thereby be unimpeachable, beyond the criticism increasingly leveled in our culture at any practices that are not “evidence-based,” “evidence” in this usage referring only to the results of quantitative empirical research methods.

Thus, the obvious epistemological limitations (i.e., subjectivity) of the individual analyst led to the desire to locate objectivity elsewhere – in the form of the researcher in a lab coat. This shifting of the objective knower from the analyst to the researcher takes place within the context of a basic philosophical assumption: that objectivity is possible – and necessary to any truth claims one might make. In other words, on one hand, Wolitzky rightfully rejects the individual analyst's claim to objectivity, often associated with an all-too-common dogmatic psychoanalytic attitude, but, on the other hand, his proposed “correction” is to transfer the mantle of objectivity to the systematic researcher where ultimately the fit is no better (see Hoffman, p. 1045) and from the perspective of an interpretative psychoanalysis, is significantly worse. It is important to recognize that while Wolitzky clearly appreciates the limitations of empirical methods – the distorting effects of culture and ideology, methodological difficulties, the expectations of the researcher, and so on – he nevertheless holds fast to the view that such limitations are not fundamental or consequential; that they can be remedied by careful and attentive researchers and through cautious and reasonable interpretations of the research.

Here we come to the crux of the matter: How is it possible to eliminate the “contamination” of subjectivity if we take subjectivity to be, itself, the subject matter of psychoanalysis? If we believe that interpretation is at the heart of human experience – that experience is by its nature ambiguous and therefore always interpreted – then why would we wish to privilege methods that seek to minimize or eliminate all interpretation? If we believe that all human experience takes place within concentric and overlapping contexts, such as that of language, theory, history, culture, and so on, and that the meaning of all experience arises within such contexts, then why would we turn to methods that seek to deny the centrality or importance of contexts by privileging the ultimate “context-free” method, the scientific experiment?

The Method of Psychoanalysis

By focusing on a discussion of methods, Wolitzky bypasses the heart of Hoffman's critique, which is not a critique of methods per se, but rather, a critique of the values and philosophical assumptions underlying the demand for “evidence-based” psychoanalysis (a critique which could just as easily be addressed to academic clinical psychology, and certain aspects of medicine as well, although to argue against the use of a “medical model” within medicine itself is obviously a different project).

There is a striking lack of any real concern in Wolitzky's comments about the applicability of the medical model and the methods of academic psychology to the interests and concerns of psychoanalysts. Wolitzky seems not to be interested in any of the ways psychoanalysis might be essentially different from medicine or the natural sciences, nor what those essential differences would imply for the decisions one would make about which methods are most appropriate for psychoanalysis. Furthermore, speaking for those who advocate for an ‘evidence-based’ psychoanalysis, Wolitzky seems unwilling to consider even the possibility that the kinds of research he would like to see done cannot be done without so much harm to the subject matter that the results would be of questionable value or significance.

Then the debate becomes framed as being between those who are “pro-research” and those who are “anti-research.” But this framing is based on a premise that the kind of research for which Wolitzky argues, is in fact possible in the first place! This denies what is, from a hermeneutic perspective, a basic proposition: that there are fundamental questions with which psychoanalysis is concerned that cannot be addressed by the kinds of research methods Wolitzky proposes. This is not a matter of being “anti-research”; it is a matter of asserting what one believes is important in psychoanalysis, and preserving the idea of a domain of investigation that is simply inaccessible to the quantitative methods of behavioral science.

While Hoffman decries the ‘privileging’ of empirical studies over case studies, I would like to

WARREN *cont. from Page 15*

clarify that, while individual psychoanalysts not involved in systematic research certainly work from “case studies,” I do not believe that term does full justice to the knowledge and activities of those analysts. I believe the alternative to large-group empirical research is not simply the study of cases. Psychoanalysis constitutes a method in its own right, of which case studies form a part. Psychoanalysis is now, and always has been, a way of learning about human beings. Psychoanalytic “case studies” are undertaken in an extensive context of clinical and historical discourse including psychoanalytic theories, published papers and books, the experience of one’s own psychotherapy, supervisory and professional relationships, and formal training, to say nothing of the even broader context of language and culture.

To go a bit further, a psychoanalytic method is one that can only be employed by a person whom we designate a “psychoanalytic therapist,” a human being with a particular evolutionary, cultural and historical heritage, using him/herself as a person within a relational context. The data of this psychoanalytic method does not exist outside of, or apart from, these interconnected contexts in which it arises to become a subject of investigation. From this point of view it is understood that the data of psychoanalysis – if viewed as experiential and relational – cannot be “observed” by some third party, some machine or device, some rating system, or some statistical method. A method must be appropriate to its object of study.

To be very clear, what I am suggesting in no way impinges on the pursuit of knowledge based on such empirical methods, nor should it be construed to mean that there is no such thing as science. Studies in developmental psychology, neuropsychology, and many other scientific disciplines, have often been useful in adding to our understanding of human beings, and have at times been incorporated into psychoanalytic theorizing. But, to deny the importance and uniqueness of the contribution of psychoanalysis as a method is ultimately self-defeating.

Accountability and Outcome

Different kinds of knowledge can contribute to our understanding of human experience, including research in various fields in both social sciences and natural sciences. But this use of research is very different from the notion that psychoanalysis as a clinical approach must be subjected to empirical studies modeled on research in the natural sciences in order to justify its claims, its knowledge, and its clinical applications.

Wolitzky suggests that the only way psychoanalysis can be “accountable” is by employing the kind of empirical research methods used more broadly within Western medicine. This outcome research – very different from basic research in psychology and other fields – is directed at the goal of proving that psychoanalytic therapy “works,” that is to say, it does what it is intended to do. But what is it intended to do? What does it mean for a therapy to “work”? If we simply adopt the goals and purposes of a medical model framework, relying on a medical approach to diagnosis and symptom reduction, we abandon much of what is unique, essential and important in psychoanalysis, for the sake of good public relations, and the acceptance of organizations and institutions that do not necessarily care about psychoanalysis and its particular aims and goals.

Setting aside the enormous and important problem of therapeutic aims and goals, Wolitzky adopts a notion of accountability that arises in a particular historical and social context. Although this type of accountability is often framed by the evidence-based movement in moral and scientific terms, it arose largely in the economic, bureaucratic, and legal-administrative contexts of a modern capitalist society concerned with claims of efficacy for the purpose of marketing and liability. By this narrow definition of accountability, no human practice could make any claims to being accountable until the development of large-scale experimental studies and statistics – the type of empirical methods favored now by our current medical model and academic psychology. But this is obviously false; Wolitzky’s argument that quantitative

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empirical research is the only way for any practice to be accountable relies entirely on his own limited, historical definition of what it means to be “accountable.”

Doctors have always seen themselves as accountable to their patients, to provide the best possible care. The Hippocratic Oath, dating back perhaps 25 centuries, is the expression of accountability arising from a sense of moral responsibility. Prior to the advent of nomothetic research methods, people were personally accountable to one another, and practices arose and were displaced on the basis of experience and social contracts. Wolitzky's view of accountability implies that practices are modified or rejected only because of the results of empirical research. This view fails to consider the mechanisms of theoretical or clinical progress that are based on dialogue, self-reflection, public discourse, personal integrity and openness, listening to patients, intellectual criticism and self-criticism, and other forces that act on our individual and collective knowledge and practices. Humans learn from experience and from one another. The antidote to dogma is openness, flexibility, acceptance of one's limitations, and awareness of other points of view, as much as it is the refinement of scientific methods.

It is easy enough to understand why one might want to make stronger kinds of truth claims, but, as psychoanalysts know very well, wishing doesn't make it so. If psychoanalysts accept a greatly limited concept of “effectiveness” – one defined within a medical framework and required by quantitative empirical research methods – to be the only measure of the usefulness of what they do, the practice seems doomed. Even if one could design a “perfect” study showing psychoanalysis to be, for example, an effective treatment of depression – as effective for argument's sake as antidepressant medication used as a control – we are still left selling an impossible product. We could claim that a clinical approach requiring three or five or more years of three weekly sessions costing many tens of thousands of dollars was “equivalent” to a treatment taking several months, a few visits to the psycho-pharmacologist and costing a tenth as much. What good is that? Psychoanalytic psychotherapists obviously believe that they offer something beyond symptom reduction. But the “more” they offer is precisely what quantitative empirical clinical studies do not – and cannot – observe. Ways of thinking about progress in a psychotherapy patient that might matter a great deal to a psychoanalytic therapist – such as the patient being more loving, feeling more alive, having more successful relationships, being ‘wiser’, experiencing affects more deeply and openly, being more creative, being more self-reflective, being less self-destructive etc. – are ignored or operationalized in ways that distort and greatly diminish their meaning. The evaluation of such aspects of clinical change requires acts of interpretation: a human interpreter with human limitations, a personality, a personal history, gender, clinical theories, language, culture, and experience. In short, the kind of subjective observer the “scientific community” disparages. Psychoanalysis offers a point of view about human suffering – a point of view about being human – that is different from the medical/scientific point of view, one that includes a uniquely human dimension that includes aspects that are existential, moral, phenomenological, and experiential, none of which can be found to exist outside a subjective human world. It would be a great tragedy if, in the name of progress, this human dimension that psychoanalysis is uniquely positioned to address is set aside because it does not lend itself to quantitative empirical research.

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HOLMQVIST cont. from Page 12

tried to enhance the alliance had better outcome than those patients who had more neutral therapists. Finally the variable of frequency and duration interacted to mediate outcome in a positive direction (i.e. interaction of higher frequency with higher duration). Aspects of this study have been published both in the International Journal of Psychoanalysis (IJP) and in a number of important journals that are traditionally more empirically oriented than IJP.

Different psychoanalytic communities in Sweden have varying reactions to the growing emphasis on the importance of systematic empirical research in the healthcare system, and both the clinical utility of empirical research and the epistemological assumptions guiding various research paradigms. Regardless of one's reactions to this trend, however, the social-political realities of the healthcare system in Sweden are such that the psychoanalytic community in Sweden has no choice but to reckon with this growing emphasis on empirical research. A byproduct of these realities might be that the universities in Sweden could become increasingly important in keeping psychoanalytic thinking alive.



PHILIPSON, cont. from Page 10

numbers of children experience transient father figures through divorce, remarriage, mothers' serial monogamy, or the absence of adult men altogether, the figures of Buzz and particularly, Woody, are noteworthy for their devotion to Andy. Their purpose, the reason for their existence, is to be there for Andy - a comforting fantasy in a world saturated with impermanence, and for many, a world where father figures come and go depending on the vagaries of their relationships with children's mothers. Their purpose, the reason for their existence, is to be there for Andy – a comforting fantasy in a world saturated with impermanence. As for many, it is a world where father figures come and go depending on the vagaries of their relationships with children's mothers.

Fatherhood is so totally unrepresented in Toy Story 1-3 that I believe it fair to say it is dissociated. There are literally no references to Andy being fatherless, nor being "someone who felt disappointed, bereft, frightened, humiliated, shamed, or otherwise badly hurt or threatened," as Donnel Stern refers to not me states of being that pervade dissociative experience (2010, p. 13). Andy seems to thrive and apparently does so through his imaginative use of toys, toys that will never leave him, who exist for him alone.

Between 1980 and 2008, the percentage of births to unmarried women doubled to 41%. More than 50% of American children will live in a single-woman household at some point in their lives before age 18 (National Center for Health Statistics). For any clinician reading this journal, the likelihood of seeing a patient who has had very little contact with a caring father figure far outweighs the possibility of encountering one who grew up in a family similar to that of Little Hans'. In many ways, we have changed our developmental theories, in part, to accommodate this fact through our movement from Oedipal to attachment theory.

Toy Story 3 can be seen as being about so much: loss, the end of childhood, mortality, obsolescence, the joys of imagination and fantasy. But it also may be about what remains outside of symbolization, what we all have collectively dissociated.

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