



The Bulletin



President's Message

Judi Kobrick, Ph.D.

The TICP 2016 Winter Party heralded in a New Year of well wishes for health, peace and opportunities to share together.

This wonderful celebration was made possible by the tireless efforts and energy of Suzanne Pearen, who is the glue that keeps us together and on track. Keith Haartman and his Committee ... Marilyn Lerner, Deborah Levine, Nira Kolers, Sarah Turnbull, Beth Goldstein, Brian Shelley, and Lisa Walter worked diligently and enthusiastically! The cornucopia of festivities was a feast that was savored and enjoyed by all.

Joshua Levy, a cherished colleague, mentor and friend was celebrated with words, music and a golden and moving operatic performance. Josh has deeply contributed and supported the flourishing of the TICP, enriching our dreamscape and world.

Deborah Levine and Clare Pain were proudly celebrated as TICP graduates who with more than their winning smiles have exceptionally impacted our community.

On a sad note, we lost a revered and dear colleague, Dan Merkur, whose voice and presence we will deeply miss. Dan's inquisitive mind, scholarly thoughts and writings challenged many of us. Dan will be remembered and celebrated with the establishment of the Dan Merkur Scholarship Award.

TICP is deeply grateful to Keith Haartman who continues to create and arrange the words and the music of the TICP Bulletin.

Many thanks to all that have contributed in so many ways to the growth and vitality of the TICP and wishing everyone a fruitful and fulfilling year ahead!

Judi Kobrick
President

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Save The Date

- May 14, 2016 Conference:
Dr. Riccardo Lombardi
- **Miriam Toews** May 28, 2016
- **4-Year Program** Fall 2016
- **Essentials Program** Fall 2016
- October 29, 2016 Conference:
**Dr. Susi Nebiossi and
Dr. Gianni Nebiossi**
- **Joint International Conference**
Iceland, Aug 12—14, 2016

2016 TICP TRAINING PROGRAMS

The TICP offers several types of educational programs which examine, contrast, and where possible, integrate the thoughts and methods of major perspectives in contemporary psychoanalysis. We invite outstanding international investigators to Toronto, to present their cutting-edge work to professionals and scholars interested in expanding their knowledge of psychoanalysis. We welcome all potential applicants to learn more about the TICP and their own possibilities within our Institute and Society.

TICP Essentials Program in Psychoanalytic Psychotherapy

Next class begins September 2016

(30-session program)

This is a program for those desiring to learn the basic principles and applications of psychoanalysis. This program will also help those interested in applying to the four-year psychoanalytic training program at the TICP who do not have training in psychoanalytic therapy. The program consists of weekly 2-hour seminars, for thirty weeks.

NOW ACCEPTING APPLICATIONS FOR FALL 2016!

TICP 4-Year Training Program in Psychoanalysis

Next class begins September 2016

Balancing professional training and scholarly education, this intensive program offers comprehensive, intellectually rigorous clinically-relevant seminars thirty weeks per year, supplemented by three Annual Weekends with visiting faculty.

The program's comparative-integrative perspectives facilitate candidates exploring and contrasting theoretical frameworks and learning to formulate clinical material from diverse, mutually enhancing viewpoints. Applicants generally have (or are nearing completion) licensure to practice as psychologists, psychiatrists or social workers. An Academic stream is available to applicants who do not wish to pursue clinical practice.

NOW ACCEPTING APPLICATIONS FOR FALL 2016!

For more information about TICP's Training Programs:

416-288-8060

info@ticip.on.ca

www.ticip.on.ca



Joint International Conference August 12 - 14, 2016

Reykjavic, Iceland

ON KNOWING AND BEING KNOWN

The Eighth Joint International Conference will focus on the desire to know and to be known which is at the core of what analysts and clients seek in their work together. Coexisting with this desire is the fear of knowing and having to face psychic truths that are painful, as well as the fear of being known by others. To know oneself is an experience that involves coming to terms with one's limitations and eschewing illusions of omnipotence and specialness. Similarly, to feel known can be an unsettling experience, for it often translates into a loss of privacy and having one's fallibilities being seen by others.

Paradoxically, the quest to know and expand one's level of experiencing correlates with a growing realization of how much one does not know and how embedded the element of illusion is in what one knows about oneself and others. Winnicott's musings about the unknown parts in us, Bion's writings on O, and Bollas's evocative term "the unthought known" all point to a knowledge that is ever expanding and also, how time and context bound one's knowing is. These views also point to the inherent bias that exists in almost every act of knowing. Can the eye ever see itself wondered Stern, and for that matter, can we fully know what we seek to know? Even though we are aware of how elusive and incomplete our knowing is and how unsettled we can feel in being known, experiences of knowing and being known are associated with feelings of growth and intimacy. Conversely, feeling unseen and "unfound" may lead to a sense of loneliness and rejection. The upcoming conference will offer an opportunity for the presenters to explore this never ending quest of our profession from different perspectives including, but not limited to:

- ◆ The patient's longing to be known and fear/resistance of being known;
- ◆ The uncertainty of not knowing;
- ◆ The ineffable experience and the unthought known;
- ◆ Dissociation versus repression as forms of not knowing;
- ◆ The dialectic interplay between discovery and avoidance;
- ◆ Making oneself known to others;
- ◆ The analyst in the public eye versus the blank screen;
- ◆ The analyst's wish (need) to feel known or to remain unknown by the patient;
- ◆ Uncanny and unconscious knowing;
- ◆ The unknown core and the illusion of knowing;
- ◆ The role of values and cultural norms in shaping knowing and being known;
- ◆ The mutual desire and fear in the room.

Please contact jointconference@aedlphi.edu for more details and registration.

The JIC are co-sponsored by:

ADELPHI SOCIETY FOR PSYCHOANALYSIS AND PSYCHOTHERAPY

THE ICELANDIC ASSOCIATION OF PSYCHOANALYTIC PSYCHOTHERAPY

THE PSYCHOANALYTIC SOCIETY OF THE NYU POSTDOCTORAL PROGRAM

TORONTO SOCIETY FOR CONTEMPORARY PSYCHOANALYSIS

WILLIAM ALANSON WHITE PSYCHOANALYTIC SOCIETY



The Toronto Institute and Toronto Society for Contemporary Psychoanalysis
presents a new series:

ART IN MIND Psychoanalysis and the Arts: Transformative Processes in Culture



Freud observed that unconscious life has always found expression in art and literature. Emerging from unconscious ferment, the arts illuminate the rich facets of our humanity. They symbolize our inner world and give substance, shape, and form to the full range of shared human experience. As powerful forces of culture, they help to restore and liberate the human spirit in essential ways.

Please join us for a special program on **Literature and Psychoanalysis** to inaugurate the series.

Kindred Spirits: The Power of “Making Story”

MIRIAM TOEWS, author of *All My Puny Sorrows*

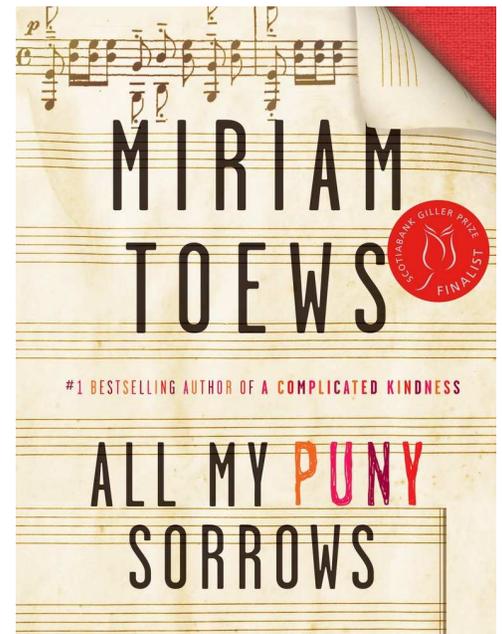
In Conversation

Saturday, May 28, 2016

Innis Town Hall, 2 Sussex Avenue, Toronto

In her award-winning novel *All My Puny Sorrows*, Miriam Toews explores the complexity of a family coping with mental illness and suicide, loss, and grief. While she acknowledges the autobiographical elements of the novel, rooted in her sister’s suicide, she also demonstrates the power of “making story” and its essential role in healing. Psychoanalysis has long recognized narrative’s therapeutic power and its capacity to make sense of suffering and trauma.

MIRIAM TOEWS is a prolific and award-winning Canadian writer. She is the author of seven books, including *A Complicated Kindness*, which won the Governor General’s award for fiction, and *All My Puny Sorrows*, a finalist for the Scotiabank Giller Prize and winner of the Roger’s Writer’s Trust Fiction Prize in 2014. Toews wrote memoir about her father who committed suicide, in *Swing Low: A life*, which was awarded the Alexander Kennedy Isbister Award for Non-Fiction and the McNally Robinson Book of the Year Award. She writes with stunning depth and remarkable humour about deeply personal matters that have universal relevance.



ABOUT THE MORNING

Miriam Toews, in conversation with Beth Goldstein, M.S.W, TICP graduate in private practice, and Dr. Elizabeth Harvey, PhD, Professor of English Literature at the University of Toronto, and senior candidate at the TICP explore these ideas through the lens of *All My Puny Sorrows*:

the role and power of narrative from a psychoanalytic and relational perspective; the intersubjective nature of witnessing; the traumatic nature for primary others whose loved ones suffer from severe depression and the experience of suicide for surviving others; and narrative's capacity to promote development and healing.

the nature of the creative process; tone, humor, and affective nuance; writing as a way to process trauma and mourning and as a response to disillusionment; the development of voice and character in language, and the contribution of literature to the healing of personal and cultural ills.

The common elements that writing and psychoanalysis share; writing as wakeful dreaming and free association; "making story" as the articulation of psychic conflict and psychic pain by putting words to unformulated experience; the relational features that serve to reduce loneliness and isolation and foster connection, even between author and reader, in the aftermath of loss and trauma, all of which contribute to the therapeutic value for all participants.

PROGRAM:

- 8:15 Registration, Coffee and Continental Breakfast
- 9:00 Welcome and Introductions
- 9:10 Miriam Toews in conversation with Beth Goldstein and Dr. Elizabeth Harvey.
- 10:10 Dialogue with Audience
- 10:50 Final reflections and closing remarks

REGISTRATION: Space is limited

On-line at www.ticp.on.ca

For more information email: info@ticp.on.ca

FEE:

TSCP Members/Guests, TICP candidates and Full-time students: \$50.00

Regular: \$60.00

At the door: \$70.00

“THERE WAS A VALLEY WITH A STREAM” TAKING THE RELATIONAL PULSE IN AN AGE OF ENVIRONMENTAL CRISIS

By Anthony Rankin Wilson, MSW, RSW

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“The street I grew up on was bordering on undeveloped land in those days. And there was a valley with a stream where there were frogs and tadpoles. I spent a lot of time there with friends. It’s all houses now. My primary responsibility in this office is to my patient and their well-being. Not to the environment per se. I’m not sure I would want to enter the picture as an advocate.” **Interview #2**

“My childhood bedroom backed on to a treed wood. That childhood landscape imprinted itself. And ever since I’ve been able to choose where I live, I’ve always chosen somewhere where I’ve backed on to a treed space.

“I have a sense of frustration about the environmental crisis and trying to talk about it. I live in the city. I don’t experience it directly. Do I believe there is an environmental crisis? I have no opinion. I’m listening to evidence. I don’t think about it much.” **Interview #11:**

“No rules in this business, but one rule is when an animal talks in a dream, you listen, because it’s got something to tell you. And I think the purpose of this work is to get us closer to who we are, what our nature is, and to be aware of our nature. Not just nature in its pristine sense, because sharks do bite your legs off, but nature in its elemental form.” **Interview #10**

“An adolescent patient who had been suicidal, said, “what’s the point of staying alive and growing older anyway, because the world is not going to be here.” **Interview #1**

Prologue

‘Nature’ is a complex and perhaps flawed concept. There is no ‘nature’ “out there” beyond the boundaries of our skin-encapsulated self. We are ‘nature’. Nature is “in here”, through and through. We are embedded within the interdependent sensuality of ecosystems. Our relationship with the air and water mirrors our relationship to our own permeable and fluid bodies, to our selves. This paper is a contemplation of elemental intersubjectivity: the recognition of unique mind in the other, opening out to include perspectives that are other-than-human. Some societies had no word for ‘nature’ given that there was no need to isolate human flesh from the body of the world, nor deny its’ abundant, unique subjectivities. I use the awkward term ‘other-than-human’ to awaken reconsideration and conceptually position us within our fundamental surround: not superior and separate from all living organisms, nor from the surface of the planet and the portion of the atmosphere and subsurface that is capable of supporting life. This echoes and extends the postmodern psychoanalytic turn towards intersubjective relatedness.

A 42 year old married male psychotherapy patient, a criminal lawyer with a 2 year old son, began a November 2014 session with uncharacteristic tears brimming his eyes. He told me of his son calling him “da” for the first time, and the profound associations of innocence and protectiveness it had aroused. He then asked, “how do *you* live with what’s coming...there may be no fish when my son grows up...Toronto could be under water?” This impassioned question had never been offered to me so directly by a patient. Of course it was laden with personal meaning that had nothing to do with the environmental crisis. But...perhaps it is also worth considering that it was doubly laden with legitimate early 21st century alarm and the search for a witness.

The Project

Between July 2012 and November 2013, I conducted a series of hour-long recorded interviews with 6 psychoanalysts, a Jungian analyst, and 5 analytic psychotherapists, aged 47 to 72 years. I wanted to explore 3 themes: experiences in and with the other-than-human (or “Nature”); thoughts and feelings about the environmental crisis, including the phrase itself; and whether signs of the crisis are appearing in sessions through patient narratives, anxieties, dreams, dilemmas, and behavioral enactments. The interviews were transcribed and abridged excerpts form the ground of this paper.

My conceptual reflections in this paper are brief and intended to broadly help frame the narratives within aspects of contemporary psychoanalytic thinking, while pointing towards further needed discussion. I have come to understand that at least a partial motivation in conducting this research was to explore my own “experience of failed witnessing”.¹ Particularly following an “unbidden”² and bewildering experience in a 2001 session³, my clinical- environmental curiosity and concern grew. I wondered what this concern meant for me as a psychotherapist and to my clinical colleagues, to my patients, and whether it meant anything at all to both. Despite my silence in sessions about the crisis, I began to notice more frequent ecological references by my patients. I also increasingly felt that “the social world that ought to care [had] disappeared”,⁴ not only from the dominant socio-political cultures of city and country, but particularly from the theory and practice worlds encompassed by my clinical homes of relational psychoanalysis, contemporary self psychology, and intersubjective systems theory. Some of this experience of failed witnessing was colored by a familiar passive-depressive position of mine. I felt like a child waiting for the idealized parent to notice the emergency, take it seriously, be able to hold it in mind, and move towards action on behalf of my safety.

This project has been one of my attempts to emerge from this position, embody a witnessing function, and revive my own “values of a caring world”.⁵ Such symptoms of the environmental crisis as climate⁶ and sea change⁷, and the current sixth mass extinction event⁸, call out for these values of a caring world to extend beyond the domain of human relations and encompass all other life forms, as well as the air, water, rock, and soil that gave rise to us, and upon which we remain utterly dependent.

How do we 21st century analysts and psychotherapists relate to the rate and scale of such human-caused destruction, increasingly informed, as many of us are, by available science and burgeoning media reports? What has occluded our identification with the "other" when that "other" is other-than-human, and ought that be of any interest to psychoanalysis? Do we have anything to offer our patients, and other professions, who are seeking ways to experience and relate to this "long emergency"⁹ without becoming paralyzed by intimations of a future burdened with overwhelming loss and uncertainty.

Experiences with The Other-Than-Human

I am viewing the following narratives through the lenses of "two conceptually distinct but overlapping kinds of intersubjectivity"¹⁰ emphasized by self psychology and relational psychoanalysis: regulation¹¹ and recognition.¹² And I am opening the frame of these relational concepts to include experiences "beyond the [human] dyad"¹³. The expanded frame would then include "those aspects of one's

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experience that are tied to, and shaped by"¹⁴ the context of ecosystems within which we dwell. This is consonant with the I-Thou of Martin Buber, "philosopher of dialogue, inclusion, and confirmation"¹⁵ who believes "we are unique only in our capacity to say Du [you] to the house cat, the oak tree, and to each other"¹⁶. In the following brief narrative excerpts, we can hear evidence of these fundamental relational concepts. Here, then, are the voices of our colleagues.

Interview #1: *"A tiger flopped down in front of our truck and looked right at us. Tears were coming down my cheeks. I thought, 'oh my god, he's looking at me. We're looking at each other'. I've always described this experience as sacred. I've never gone further with it. Something about being alive. Being part of life. It gives me a vitality. Strengthens my sense of self. It brings up a lot of affect. And when I'm at the ocean it lends me a tremendous sense of well-being. It inexplicably legitimizes me. I even touch the trees on my walks sometimes, and say 'thank you'. Though I somehow feel that communicating with the trees is something to be ashamed of."*

Interview #3: *"Swimming in the lake this summer, I remember asking myself for the first time ever, 'Is this lake conscious?' 'Hello, are you conscious?' Those thoughts are relational and they're not the level of interchange that is evident. But just because there's only one human consciousness asking the questions and providing answers, it doesn't mean that I'm alone in the conversation."*

Interview #7: *"I would have been worried if I was a therapist interviewing me and my family. I was a really good marksman and I'd kill birds for no purpose. Beautiful birds. And I see it now as a desperate expression of helplessness that I displaced on to a helpless creature. I could master its destiny, my cocky little twelve year old giving himself the satisfaction of his great aim."*

Interview #8: *"I would always go down to the beach as a sense of solace and comfort and watch the waves. After I became almost fatally ill as an adolescent, and after being in hospital for over two months, I was discombobulated, derealized. A big influence in feeling calmer when I got out was going down to the lake and gathering myself from whatever bits I was in."*

The Environmental Crisis

This section's narratives continue to open up our analytic field of consideration to include the other-than-human. The following interviewee voices weave their way through the territories...

- of "our child-like efforts to "disidentify with the drowned in order to stave off the terror of sharing their fate."¹⁷ The "drowned", for example, may be signified by endangered species, or by those humans with environmental illnesses and anxieties who intensely experience the crisis as "in here", not "out there";
- of trauma, as "any emotional experience that cannot be processed or regulated";¹⁸
- of dissociation, as the capacity to split off from the overwhelm of holding in mind our own fate and that of future generations;
- and, of such crisis symptoms as extreme weather representing enactments, that, like in treatment, "are the ONLY way that not-me [i.e. the dissociated other-than-human] can enter [and become symbolically formulated]..."¹⁹

As analyst Donnel Stern further stated, "One of the most important goals of treatment...is the expansion of the self by the inclusion of what had been not-me - that is, the symbolization of not-me. Once not-me is articulated as a symbolic representation, it has become part of the self ("me") and one can think about it (which means that one can know it and feel it)."²⁰

Interview #5: *"I am aware that there is a crisis and there are times, not often, when I reflect on apocalyptic scenarios of heightened temperatures, of vegetation and the fundamentals of human life becoming endangered. But, in my everyday life, I am never confronted with anything that suggests there's an environmental crisis. It is presented to me in a purely abstract, verbal way through either a speaker or a television screen. So I am not thinking about it except when I hear it on the media."*

Interview #7: *"I'm more consciously not dissociating the crisis anymore. But, I also feel overwhelmed. I just read this moving poem that said something like, 'I'm awake at 3:23 in the morning because my great great grandchildren won't let me sleep. My great great grandchildren ask me in dreams, 'What did you do while the planet was plundered? What did you do when the earth was unravelling? Surely you did something when the seasons started failing, as the mammals, reptiles, and birds were all dying...What did you do once you knew?' It's terrifying to think about how our dissociation will manifest itself in generations to come. I can't quite fathom or let myself feel it. Should I sell everything and make some radical shift? My family and I were visiting the Columbia Icefields and my son, who's in his 20's, saw markers indicating the distance that the glaciers have receded over the years. He was almost weeping. He couldn't hold the emotions back, that this was going to be gone someday, and what did that mean for the sustainability of the water cycles and animals. It was bad. He knew it was bad. So he became incredibly morose. We got back in the car and his head was slumped. He was the barometer and he was devastated."*

Interview #10: *"Oh, it's happening. It's like we're unconsciously trying to destroy our over-identification with the external world, including the natural world, because we don't know how to relate to it. It's like nature is a pain in the ass. There's something other that is calling our attention. If we suffered the crisis and I think that's the key, how can we collectively suffer?"*

The Environmental Crisis and Clinical Practice

A recurring clinical theme in the majority of interviews was that awareness and concern for the other-than-human would be acted out as advocacy with patients. The compelling ethical and identity dilemmas associated with the effects of our choices upon the other-than-human made this an area of defense, conflict, and confusion. In relation to nuclear weapons in the 1980's, analyst Hannah Segal wrote, "Even when patients do refer to nuclear issues, psychoanalysts remain faced with an ethical and technical dilemma. On the one hand...we must not collude with the patient's denial of any external situation...On the other hand, we must also be very wary of imposing on the patient our own preoccupations and convictions..."²¹

What then is our clinical task and contribution to the "The Great Work"?²² What can we do? Or, better, who can we be? What form of moral third can we embody? The profound shifts in the stability of environmental conditions, and the resulting personal and socio-cultural changes that are required to mitigate the most devastating effects of the crisis²³ will increasingly "break into [our patient's, and our own] fragile bubble of emotional survival."²⁴ As with any developmental transition, we, and our patients will be "rendered psychically more vulnerable."²⁵ We understand developmentally that recognition of a transition and a "transient increase in empathy from caregivers at such times can enable"²⁶ the regulation of sometimes unmanageable states of anxiety and loss, while consolidating the selfhood needed to carry the child, or patient, into the next developmental stages and challenges.

Facing our own dissociation and disavowal of the crisis that "tends to obscure our vision and muffle our response"²⁷ will enable us to embody the acknowledgement of its symptoms appearing in patient narratives, dreams, and enactments. We may become, in the precise poetics of analyst Samuel Gerson, "...an engaged witness - an other that stands beside the event and the self and who cares to listen; an other who is able to contain that which is heard and is capable of imagining the unbearable; an other who is in a position to confirm both our external and our psychic realities and thereby, to help us integrate and live within all realms of our experience. This is the presence that lives in the gap, absorbs absence, and transforms our relation to loss. It is the active and attuned affective responsiveness of the witnessing other that constitutes a 'live third' - the presence that exists between the experience and its meaning, between the real and the symbolic, and through whom life gestates and into whom futures are born."²⁸

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When in the presence of a live third, the shock and grief of the losses of familiar landscapes and treasured species, of ways of life and predictable futures, may be more likely to evolve into recognition of, and concern for, the other-than-human. "Vicarious trauma"²⁹ and apathy melting into living memory, meaning, and engaged witnessing.

Interview #1: *"If I was still in analysis, would I be talking about it? I don't think so. But what about this is there to talk about in analysis? It is what it is. I feel terrible. Unless I had some indication that my analyst was thinking about it and felt similarly, which was surprising for me to realize, I would put it aside. Now I'm thinking about the enlivening experiences in nature that I described. I might talk about that, though I never did. I think it would only come up if something happened between me and someone else, particularly a family member, like this incident where I was reading about the oil sands. My kids came over and my daughter-in-law, whose work sometimes touches on the oil industry, said, 'That's all a load of nonsense, and if you want I'll go through the article with you and show you where it's wrong.'" And I said, 'I don't think we should talk about this anymore.' I shut it off. I was so agitated. But I did say, 'How your generation can't be concerned about what's going to happen to your kids and your grandkids, and your great grandkids, is beyond me. So no, I don't want to go through the article and find out where I'm wrong.' That I would talk about in analysis because I had so many feelings about it. Something else that might contribute to my not bringing it to analysis: guilt and shame. How can this be so meaningful to me and yet I fly all over the planet? And yet I drive a car everywhere I go. That brings tremendous guilt which might also be a good reason to bring this to analysis. I can imagine there are all kinds of ways that the environmental crisis, and all of our feelings about it, connect up with early experiences of shame, guilt, and helplessness. And this all reflects back to my own childhood where nobody thinks I know anything!"*

"However, it's not peripheral. It has to do with the air that we breathe and the ground that we walk upon. It's fundamental. It has to do with the container. And so, if we are not cognizant of this in our work, would this not then be detrimental in some way? The problem is that I'm not sure how to deal with it without it becoming advocacy in the session. This punctuates the limitations in my own thought because I'm not sure how to bring it in. Maybe what we could be doing as analysts is contributing more outside of sessions to a shift in our own consciousness about the environment, and then allow that to naturally re-structure priorities of listening in the analytic session."

Interview #7: *"One event happened just a few days ago with a mother and her adult daughter and an unresolved conflict. The daughter was, I daresay, in an immature place. Threatening the continuity of the relationship because the mother was so insensitive to her environmental concerns, she said, 'How could you be so stupid, awful, and insensitive?' It was around her moral crisis and experiencing her mother as blind to it, and being part of the problem. So there's a potential clash between generations. Maybe the younger generation will be a little more alert if my kids are any measure. And then how will the generations work out this greater conflict, because I think younger people likely have a more vivid sense of despair about the future. We who were raised in a period of expansion and under the myth of unlimited resources, why wouldn't that still be in our fabric? Every youthful generation has a despair about the older generation's blindnesses and injustices, but this one is so global, and has such depth and destructiveness. I don't know how that conversation will go between the generations. I'll be interested to see how I can support both daughter and mother through this. It's not just some generic issue that they got polarized over.*

Epilogue

What of your experiences with the other-than-human? How do you relate to the effects and news of the environmental crisis? Are your patients inviting contemplation of the "voice of the earth"³⁰ within clinical space?

We live in the dawn of the Anthropocene 31 epoch. The scale of our impact on the other-than-human is unprecedented. The turns in psychoanalysis towards systemic, intersubjective paradigms are bringing our theories and practices symbolically homeward towards "affirming the 'law' of interconnectiveness."³² As self psychologists and relationally inclined analysts and psychotherapists, we are primed to serve witnessing functions that help restore the presence of a live and "embodied moral third"³³ that transcends the binary of Human and Nature, and promotes a "multiplicity of identifications"³⁴ with the other-than-human.

"There was a valley with a stream" but "it's all houses now."

"Do I believe there is an environmental crisis? I don't think about it much."

"What's the point anyway of staying alive and growing older, because the world is not going to be here."

"I'm not sure how to deal with it without it becoming advocacy."

"Is this lake conscious?"

"And I see it now as a desperate expression of helplessness that I displaced on to a helpless creature."

"I would always go down to the beach as a sense of solace and comfort."

"I am not thinking about it except when I hear it on the media."

"It's terrifying to think about how our dissociation will manifest in generations to come. I can't quite fathom or let myself feel it."

"He became incredibly morose. He was the barometer and he was devastated."

"How can we collectively suffer?"

"Unless I had some indication that my analyst was thinking about it and felt similarly...I would put it aside."

"How can this be so meaningful to me and yet I fly all over the planet? That brings tremendous guilt."

"Every youthful generation has a despair about the older generations blindnesses and injustices, but this one is so global, and has such a depth and destructiveness. I don't know how that conversation will go between the generations."

How will this conversation go

now,

between you and I,

and

between us and our patients?



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- 22 Berry, T., *The Great Work: Our Way Into the Future*, Bell Tower: New York, 1999.
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RECENTLY PUBLISHED

Deborah P. Britzman (2015), **A Psychoanalyst in the Classroom: On the Human Condition of Education** (NY: State University of New York Press)

Description: *A Psychoanalyst in the Classroom* provides rich descriptions of the surprising ways individuals and groups handle matters of love and hate when reading and writing. With wit and sharp observations, and developing Freudian and Kleinian approaches to the emotional situation of teaching and learning Britzman's study advocates for a generous recognition of the vulnerabilities, creativity and responsibilities in university learning. Britzman's themes of classroom life include: the handling of technique in psychoanalysis and pedagogy, the uses of theory, regression to adolescence, the inner world of gender, the untold story of the writing block, and an analysis of everyday mistakes, accidents, and mishaps in teaching and learning. The book examines the relationship between psychical life and experiences of teaching and learning.

<http://www.sunypress.edu/p-6094-a-psychoanalyst-in-the-classroom.aspx>

Deborah P. Britzman (2016). **Melanie Klein: Early Analysis, Play and the Question of Freedom** (NY: Springer Press)

Description: *Melanie Klein, early analysis and the question of freedom* introduces the psychoanalyst Melanie Klein to the general field of education and traces her theories of mental life as an emotional situation, through to problems of self/other relations in our own time. The case is made for Klein's relevance and the difficulties her theories pose to the activities of learning and pedagogical relation. Klein's vocabulary—the paranoid-schizoid and depressive positions, phantasy, object relations, projective identification, anxiety, envy, and the urge for reparation and gratitude—are discussed in terms of their evolution and the designs of her main questions, all stemming from the problem of inhibition. Her contribution to an understanding of symbolization and the shift from concrete thinking to greater freedom of mind is analyzed. The essay develops the following questions: why is learning an emotional situation? How did Klein's life and larger history influence her views? What are her central theories of mental life? Why did Klein focus on infantile anxiety and phantasies as making up the life of the mind? What is object relations theory? And, what does Klein's model of the self/other relations proffer to contemporary education in schools and in universities?

RECENTLY PUBLISHED

Uncanniness at Wellesley College - The Return of the Transsexual

By Oren Gozlan, Psy.D.

This paper won the 2016 Symonds Prize from the Studies in Gender and Sexuality Journal. It will be announced and published in that journal in 2016.

Abstract

A controversy over the admission of transmen into an all-women college, featured in a recent article in The New York Times titled "When Women Become Men at Wellesley", captures the ways in which transsexuality is orienting the nature of identity, sociality, and modes of self-fashioning. The presence of transmen in an all-women's college incites debates over the nature of the school's identity, its capacity or need to transition, and over what it means to be a man or a woman. Rather than entering the debate of whether transmen should or should not be allowed into the college, my paper will address the terms of the debate, its implications on the ways in which we conceptualize gender and the clash between psychical and social possibilities. While the article raises questions regarding the social implications of the debate concerning transmen at Wellesley College, we can approach these queries through a psychoanalytic lens that will allow us to examine how phantasy structures this social event: How could we understand the presence of transmen in an all-women's college—a place of change, knowledge, and a transitional time between adolescence and adulthood? Is there something about a segregated community that is desirable for transitioning? In the case of an all-women's school which carries a historical legacy involving a number of transformations regarding how we approach questions of race, gender, desegregation and the recognition of the struggle of lesbians, can we see the transmen's request to belong at the college as a part of this history? And finally, we can ask an old question that Freud asked about women: What does the transman want?

On the edge of hopelessness and despair: an uncertain landscape

By Judi Kobrick, Ph.D.

Chapter 8, in *Hopelessness: Developmental, Cultural and Clinical Realms*, (Eds. Akhtar, S. & O'Neil, M.K.) Karnac, London, 2015.

<http://www.karnacbooks.com/product/hopelessness-developmental-cultural-and-clinical-realms/36716/>

TICP SPRING 2016 CONFERENCE

May 14, 2016

Dr. Riccardo Lombardi, M.D.

Body-Mind Dissociation in Psychoanalysis

Seating is limited so be sure to reserve your space early.

Time: 10:00 a.m.—4:00 p.m.

Place: George Ignatieff Theatre, University of Toronto

Details & registration available online at www.ticp.on.ca

ABOUT THE DAY

Saturday Morning Presentation:

The first lecture, Body Mind Dissociation in Psychoanalysis, introduces the importance of body-mind dissociation and the related need to activate a dialogue between body and mind, so as to initiate in the analysand an internal experience based on feeling. Although these primitive levels of dissociation are linked to early relational factors or to cumulative trauma, working through them by means of a reconstructive approach is considered less helpful than confronting the body-mind dissociation in a clinical setting by exploring in real time the internal arrangements used by the patient in relation to his body, his mind and the relationship between them, while stimulating his responsibility in terms of change. On the levels connected to the body-mind relationship, the intersubjectivity of the analytic encounter thus tends to focus on the analysand and her primary need to localize himself and his body, eschewing artificial relational forms dominated by dissociation and compliance. A clinical example of body-mind dissociation is presented, and implications of the so-called somatic countertransference are explored.

Saturday Afternoon Presentation:

The second lecture considers that in adolescence, a key developmental stage, the body-mind conflict is at its zenith. The adolescent's body is no longer that of a child, but acquires the characteristics that will accompany the subject for the rest of her life. The irruption of bodily transformations confronts the adolescent with emotional turbulence caused by the discovery of time, change and limitation. Eating disorders are a dramatic example of adolescent internal discord, when it seems that body and mind will never succeed in cohabiting. Learning to confront the sensory experiences and emotional intensity characteristic of adolescence is a formidable challenge for the analyst. Five clinical vignettes of different forms of typically adolescent dissociation show the clinical development that can follow upon focusing psychoanalytic work on the body-mind axis.

Earlybird Registration ends April 29, 2016



THE IARPP CONFERENCE TORONTO 2015

By Hazel Ipp, Ph.D.

June 2015 heralded the 13th annual international conference of the International Association for Psychoanalysis and Psychotherapy. Toronto, as the host city, was abuzz with excitement. Thirteen reflects a coming of age in many cultures, and indeed, this conference, with more than 600 participants from over 30 different countries, marked just that. It reflected IARPP's ongoing vibrancy, its increasing relevance on the global stage and its allure as an integrative, inclusive psychoanalytic forum that encourages robust dialogue and interface between theories and disciplines.

Co-chaired by Hazel Ipp, Margaret Black, Jody Davies and Spyros Orfanos and aided by an exceptional steering committee, Tony Bass, Gianni Nebbiosi, Susi Federici Nebbiosi, Gary Rodin and Malcolm Slavin, the extraordinary Plenary panels were conceptualized and populated with senior psychoanalysts from many countries, each of whom has contributed significantly to the field both locally and internationally.

Our local committee headed up by Judi Kobrick included many of our TICP people, Ann Baranowski, Stephanie Bot, Beth Goldstein, Kadri-Ann Laar, Deborah Levine, Faye Mishna, and Hilary Offman. This committee took care of many of the arrangements on the ground adding much to the overall smooth functioning of the conference.

Entitled “The Relational Pulse: Controversies, Caricatures, and Clinical Wisdom”, this conference spanned 4 days of exhilarating Plenary panels aimed at examining where relational psychoanalysis is now, how it interfaces with other psychoanalytic theories, the overlaps and the distinctions, the merits of the broad relational tent, the limits of such, and the future in terms of broadening its reach and application and deepening its purpose further.

All the Plenaries were organized through clinical material that framed and enabled in vivo demonstrations of application through the diverse relational lenses. Vibrant workshops applying relational thinking, preceded the main conference. These addressed issues of the body, psychoanalytic writing, couples therapy, the legacy of Emanuel Ghent, and the last year of life. Numerous panels comprised of many fine papers covering a sweep of topics filled the days - each demonstrating how the relational movement has captured and inspired depth and breadth in terms of creative thinking, scholarship, clinical brilliance and overdue and highly relevant applications to society and culture in terms of diversity and the politics of experience.

A further feature included several break out, post-plenary discussion groups, each led by 2 senior analysts in the relational field. These groups were a huge success in terms of generating much evocative discussion along with a sense of inclusiveness and community.

A satisfying dimension of this conference was the large number of our local community who were included in terms of giving papers, discussions or serving as interlocutors.

Indeed, from the outset, the energy generated in this conference was extraordinary. It carried right through to the very end with participants excitedly engaged and thrilled with both the content and the experience. An unprecedented number of letters to the organization followed that lauded and supported the felt experience throughout the conference itself.

This energy was palpable and well evidenced at the Saturday night party that was sponsored by the TICP. Apart from the most hideous weather with torrential rain and high winds, several hundred people made their way over to Muggins Island for the party at the Toronto Yacht club where we wined, dined, danced and literally “rocked” to the music of our accomplished Marilyn Lerner on the piano, Steven Knoblauch on sax, and to the remarkable vocals by Cleonie White and our Keith Hartman.

Remarkably too, most people showed up early Sunday morning to continue participating in the parallel paper sessions and our final plenary. A testament to a huge success and to our community who did themselves proud.

BOOK REVIEW: ***A Mind of Her Own: The Life of Karen Horney***

By Brian Shelley

My introduction to Karen Horney coincided with my first real exposure to psychoanalysis some 40 years ago. I had recently begun analysis and was rummaging around a library where I found “New Ways in Psychoanalysis”. It was accessible, I liked it, and over time read the rest of Horney’s books. I read “A mind of her own” in the early 1990s, liked it very much, and reread it recently in preparation for this review—it prompted me to write Susan Quinn asking if the quarter century of analytic thought since publication of “*A Mind of Her Own*” had changed her view of Karen Horney’s contributions to psychoanalysis. I will be interested to hear back.

Quinn's 1978 Radcliffe series biography of Karen Horney, “*A Mind of Her Own: The Life of Karen Horney*” is a comprehensive account of an interesting personality at a formative time in psychoanalytic history. That Quinn is not a psychoanalyst or mental health professional is surprising given the breadth and depth of her psychoanalytic knowledge. She thoroughly contextualizes Horney’s evolution as a theorist, her contributions to analysis, and the environment in Germany and in the United States in which those contributions took place. This biography, one of three on Horney, does her justice.

Quinn seems drawn to complex, strong and independent women as subjects—she has also written an award winning biography on Marie Curie—and Horney satisfies the criteria. She was a remarkable woman—capable, unorthodox, determined, and troubled in interesting ways. An astute observer and adept communicator, she readily connected with informed lay audiences. Her rejection of elements central to Freudian thought challenged fundamental principles; her writings do presage ‘new ways’ in analysis.

In her comprehensive research for this biography Quinn had the benefit of access to rich and varied source material—Horney kept diaries for much of her life in which she detailed, in prose and poetry, her evolving inner world. She listened attentively to ‘the delicate vibrations of her soul’ and she kept a good record of them. Her diaries and process notes consoled her and helped ameliorate ‘a terrible disconsolate emptiness’, one she attempted to fill with often triangular and on a couple of occasions inappropriate relations with a candidate and supervisee. Quinn also relies on Horney’s correspondence, the recollections of those she touched professionally and personally, and in particular Horney’s three daughters who generously shared private recollections of their ambivalent relationship with their mother.

A Mind of Her Own, 480 pages in length, is divided into chronological and thematic sections—childhood, home, school, love, marriage, emigration to America in 1930, and the professional organizations she was involved with, (the Berlin Psychoanalytic Society, the Chicago Institute, the New York Psychoanalytic Society, and The Association for the Advancement of Psychoanalysis). Quinn canvasses the personal and clinical experience that shaped Horney’s analytic theorizing and informed her views and practice. Over time, and in the end she rejected much of substance in Freudian theory.

Horney has been both credited as a prescient and pragmatic theorist and criticized as superficial and populist. She was certainly an adept purveyor of psychoanalytic thought, much admired by her students and supervisees and, through her writing, by the public in North America. She authored one of the first widely available 'self-help' books, *"Self-Analysis"* in 1942 and expanded on that in *"Are You Considering Psychoanalysis?"* in 1946. She believed people with relatively minor neurotic problems could be their own psychiatrists; these volumes promoted analytically informed self-scrutiny for the worried well. Not surprisingly they met with considerable resistance from the psychoanalytic establishment.

Born Karen Danielson, Horney began life in a small town near Hamburg Germany on September 15, 1885, and died in Columbia Presbyterian Hospital in New York in 1952. The arc of her life spanned dynamic analytic, political and cultural times--she came of age in a period of dramatic change in Weimer Germany. The edgy cultural admixture of patriarchal rigidity and bohemian decadence proved a potently fertile milieu; she rebelled, she experimented, she conformed when necessary. Timing is sometimes almost everything—cultural, social and educational doors in a changing Germany opened for Horney at her approach. School proved a welcome refuge for a child and young woman of Horney's drive and intelligence. She applied herself and was one of the first women to be admitted to medical school at the University of Freiburg, the first in Germany to admit women into medicine. She specialized in psychiatry; her days were dedicated to the Krapelian view that construed all mental aberrations to be of organic origin—observation, documentation, categorization and prognosis were all that could be offered—while her nights were spent secretly reading Freud, an interest anathematic to the prevailing German psychiatric establishment of the time. She transferred to the University of Göttingen in 1908, and then to the University of Berlin graduating in 1913.

Her first analysis with Karl Abraham took place in Berlin in 1910. As was then customary she went six times a week for six months. She was member of the Berlin Psychoanalytic Institute from 1918 to 1932 and lectured on psychoanalysis there for several years--Abraham considered her very gifted, both as an analyst and as a teacher.

In 1930 she separated from her husband and emigrated to the United States to serve as associate Director of the Chicago Institute for Psychoanalysis. In 1934 she moved to New York and joined the New York Psychoanalytic Institute. Although she travelled abroad frequently and at length in later life, New York was home until her death in 1952.

Horney was not always easy to get along with; while charismatic and popular with students, she could rub people the wrong way and frequently did. Her determined, resilient and sometimes combative nature reflected an often troubled inner world—she suffered bouts of depression and existential angst for much of her life, tendencies she managed with shifting intimate relationships, 'self-awareness' and creative hard work.

Her progressing divergence with Freud ultimately brought her into unresolvable conflict with American orthodoxy. She challenged some ideas outright and attempted reformulation of others, often emphasizing social and cultural effects at the expense of intra psychic derivatives of drive. In retrospect the final rupture with the New York analytic establishment seemed inevitable. As Quinn points out, the dislocation of the European analytic community, and Freud's illness and subsequent exile in London made for a fragile association which sought security in orthodoxy. In the end the New York Psychoanalytic could not tolerate what was viewed by the established members as essentially 'non-Freudian' thinking. In their view her writings, directed at and accessible to a non-analytic audience, and her teaching at the institute were "indoctrination contrary to the fundamental principles of psychoanalytic education". Horney's publication of "*The Neurotic Personality of Our Time*" had rejected too much, too publicly, at a delicate time. The Society Committee recommended that she be removed from her training and supervising role, and on April 29th, 1941 she was stripped of her status as a training analyst and demoted from instructor to a lecturer. In response she, Clara Thompson, three other analysts and fourteen candidates walked out. It marked the first split in American psychoanalysis.

In May 1941, one month after leaving New York Psychoanalytic the new group founded the Association for the Advancement of Psychoanalysis and established the *American Journal of Psychoanalysis*. Despite the new institutes' best efforts, the AAP was never officially recognized by the American Psychoanalytic Association. It suffered a theoretical split itself a couple of years later over the issue of lay analysis; Horney was opposed to non-medical analysts, Clara Thompson, H. S. Sullivan, Eric Fromm and entourage were in favour.

Horney taught at the New York Medical College and continued practicing as a psychiatrist until her death in 1952. A longstanding dream was posthumously fulfilled with the opening of The Karen Horney clinic on May 6, 1955 in New York City.

Whatever one makes of her theory, it is common ground that Horney was an adept and persuasive promoter of analytic thought. She comes across as accessible, pragmatic in thought and application, and in hindsight increasingly prescient. Criticized for being 'populist' she found a wide lay audience— "*The Neurotic Personality of our Time*", published in 1937 went through thirteen reprinting's in the ensuing decade. It invited strong criticism from Freudians for then controversial assertions about childhood sexuality, the centrality of the Oedipus complex and the instinct orientation of drive psychoanalysis. She saw much of psychopathology as a product of environment, emanating from society and culture, not biology. Horney felt that sex and aggression were not the primary constituents determining personality. She emphasized emotional environment and parental involvement, believing that the child's experience of the emotional milieu was determinative. Her concern with the empathic environment clearly anticipates the ascendancy of formulations in object relations and self-psychology. She saw a healthy "real" self thus established as essential for personal growth and fulfillment of one's potential for happiness. As she wrote in *The Neurotic personality of our Time*:

"A child can stand a great deal of what is often regarded as traumatic—such as sudden weaning, occasional beating, sex experiences-- as long as inwardly he feels wanted and loved. Needless to say a child feels keenly whether love is genuine, and cannot be fooled by any faked demonstrations.

In many other respects Horney was ahead of her time in both her theorizing and how she lived her life. Over the course of her career she questioned, and enacted the questioning of many norms: monogamy, the institution of marriage, the role of women in society, and quietly at first, later quite pointedly, Freudian understanding of feminine psychology.

She rejected Freud's idea that penis envy was universal among women—she accepted it sometimes occurred in neurotic women but argued it was a product of western patriarchal culture. She found 'womb envy', male enviousness of a woman's ability to bear children, occurred as often in men: she saw men's drive to power, control and success as a substitute for female fecundity. Horney also saw narcissism quite differently from Freud, not primary but derivative, and viewed basic anxiety— feelings of helplessness, not drive conflict-- as a root cause of pathology. She considered oedipal conflict a product of the anxiety arising from deficits in early relational environment.

Clinically she defied the Freudian therapeutic practice of remaining aloof and removed from the patient, preferring to relate to them in a personal way. She stayed much longer with patients' attitudes in the present, believing that relating them to childhood events via interpretation immediately was premature. As many of these ideas presage subsequent thinking in object relations, feminism and self-psychology it is interesting that there is no reference by Quinn to the further development of such themes by others. There is no mention of Fairbairn, Winnicott or Kohut, surprising given their focus on empathic environment, narcissism and the like. These developments in analytic thinking matured after Horney's contributions, and were well established by the date of this biography. That Quinn makes no mention of them is a curious omission.

Near the end of her career, Karen Horney summarized her ideas in *Neurosis and Human Growth*, her major work published in 1950. In it she systematized her ideas regarding neurosis, clarifying her three neurotic "solutions" to the stresses of life: self-effacing, expansive, and resigned. She argued that people inevitably adopt these methods for dealing with feelings of being unsafe, unloved, and unvalued.

Quinn has included entertaining and telling anecdotes of family life, (dysfunctional, sometimes happy, often not), both from Karen's childhood via her diary entries, and the 'progress notes' she kept on her children's experience. Her daughters recollections of their mother, their sibling rivalries, practical obstacles, and maturational progress in schools and careers bring the characters to life.

In an amusing and stylistically typical passage Quinn describes the result of Horney's efforts to 'inoculate' her daughters against future psychopathology by insisting all three of them enter analysis with Melanie Klein, who was still working out her technique for child analysis.

Bridgette, the eldest at 14 simply refused to go. Marianne was twelve and went for two years—she recalls surviving by chronologically reciting everything that she had said and done since the previous session, pacing it so it took about an hour, thus leaving just a few minutes at the end for Klein to talk about body parts. Renate, only nine, recalls she would talk about trees and games and dolls, and Klein would answer with thoughts on penis envy, anal play and defecation. Renate resorted to arriving late, hiding under the couch, and blocking her ears. She developed nightmares and finally, with a friend, started dropping notes in neighbour's mailboxes reporting on her 'analysis' and including messages such as "greetings from your fart." The neighbours commented, Horney reconsidered and analysis for the children ended.

Quinn concludes her biography referencing Horney's final fitting paragraph from *Self-Analysis*:

"Life is struggle and striving, development and growth—and analysis is one of the means that can help in this process. Certainly its positive accomplishments are important, but also the striving itself is of intrinsic value. As Goethe has said in Faust:

*Who'er aspires unweariedly,
Is not beyond redeeming."*

These are also the words inscribed on Horney's tombstone--an apt, succinct summation of a life fully and meaningfully lived.

Biographies of Karen Horney:

Hitchcock, S. T. (2004) *Karen Horney: Pioneer of Feminine Psychology*, Chelsea House Publishers. 118 pages

Quinn, S. (1987). *A mind of her own: The life of Karen Horney*, New York: Summit Books.

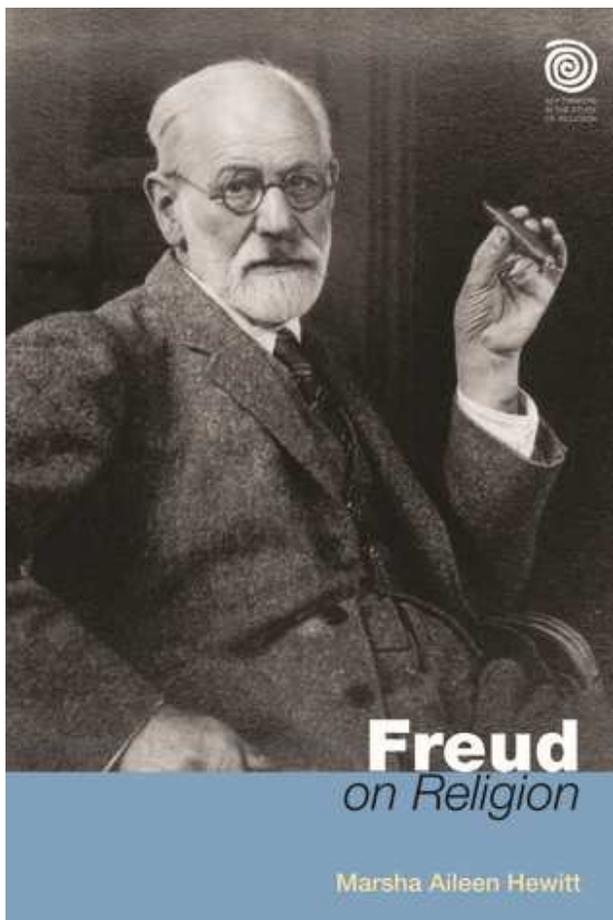
Rubins, J. L. (1978). *Karen Horney: Gentle rebel of psychoanalysis*, New York: The Dial Press.

New ways in Psychoanalysis, 1939

The Neurotic personality of our Time, 1937 p. 80.

BOOK REVIEW: FREUD ON RELIGION

By Marsha Hewitt, Ph.D.



"In the last few months I have been given two books to review, both written by Toronto-based psychoanalyst / scholars and both focusing very creatively on Freud's review of religion (my recent review in this journal of Dan Merkur's book, *Relating to God*). Perhaps this is just a coincidence, yet I can't help but wonder if there might be something of a nascent 'Toronto School' of thought on religion and psychoanalysis in the process of formation? If so, both Hewitt's and Merkur's books will stand as solid foundational texts for its emergence."

-- Daniel Lietchy, Review of *Freud on Religion*, by Marsha Aileen Hewitt. *Religion*, 2015.

WINTER CELEBRATION

JANUARY 23, 2016

Tributes for honored guest Dr. Joshua Levy

By Keith Haartman

I am truly pleased to be here to celebrate the on going legacy of an important, distinguished person in our TICP community. Josh Levy is a master instructor, a gifted psychoanalyst and a generous supervisor, much sought after by any number of candidates and graduates of the TICP. Kurt Vonnegut said, "In the water, I am beautiful". And, from what Josh tells me, I get the impression that on the tennis court, Josh too is beautiful. At 85, Josh continues to play a vigorous game of tennis. Wow. Another impressive component of his overall cachet.

Josh has published on various topics including comparative psychoanalysis, supervision, projective identification in family dynamics, and, of course, dreams.

Speaking of dreams, I was combing through some of Josh's articles on pep web this morning and came across a wonderful little passage: "Things seldom happen in analysis and life without being dreamt about first. Is it not a pity that we forget about 95% of our dreams? Those that are remembered must be treasured".

Josh and I have been friends for about 10 years. Before we became friends, I had the privilege of experiencing Josh as an instructor while I was a candidate at the TICP.

As many here today, I'm sure, recall, Josh taught these classes with the upmost care and commitment, often contacting candidates far in advance of the event. As a result, these evenings were lively and interactive, highly structured and pedagogically rich. They felt to me like first rate graduate school seminars. I am, in the same way, always impressed by the ambitious itinerary and the abundance of material that Josh skillfully assembles for his exhaustive full day workshops. Any one acquainted with Josh knows that the considerable burden of responsibility he assumes as an instructor and presenter is a core aspect of his character.

Josh's style of teaching Freud's Interpretation of Dreams was positively Talmudic, and intellectually riveting. His close reading of the text, careful inquiries, and gentle attempts to include everyone in the dialogue fostered a deep engagement in the material and a comprehensive understanding of what Freud meant by "dream work". I think it was these first impressive encounters with Josh that led so many of us to chose him as a supervisor.

10 years ago Josh collegially requested that I assist him in a writing project devoted to the topic of comparative psychoanalysis. I was flattered to be asked and our meetings soon afterwards turned more and more into social get togethers, get togethers that I looked forward to with genuine excitement, as I still do now.

Much of our conversations were and are about psychoanalytic theory and psychoanalytic history. In these exchanges I realized that - and pardon the unabashed idealization in my phrasing - Josh knew everybody and everything! He was more than familiar with all the names I referenced, and frequently shared anecdotes about his personal encounters with historical figures in the field. And, of course, Josh was more than familiar with any and all theories or concepts I might care to mention. While this came as no surprise, what I did discover was how gratifying it was to hang out with Josh. Beyond our intellectual exchanges, I also quite enjoyed Josh's playful and ironic sense of humor. For example, once over lunch, when I told Josh I was experimenting with a non-carb diet, he bit into warm bun and asked me why I would do that since carbs are incredibly delicious.

Our conversations prompted me to join a study group that Josh led, one that we are still involved with, devoted to careful examination of writers equally selected from all the schools of psychoanalysis. Many of us know of Josh's special interest in dreams, and how, for a long period time, one could expect, like clockwork, that Josh would, in a public forum, pose searching clinical questions to speakers about dreams. But Josh's interests also flow conspicuously in the direction of comparative psychoanalysis. His publications and workshops attest to this. And, for example Josh will, in our study group, at one moment be at pains to clarify basic Freudian notions as if he was conservative faculty at the New York psychoanalytic, yet he will also be at pains to remind you (with the waving index finger - so characteristic of Josh) that the structural model "is just one way of looking at things". It is this complex balance in Josh's epistemology that I really respect and love.

Earlier on, the study group was devoted to ascertaining whether writers' theories actually correspond to the clinical material they provide to demonstrate the theories. With Josh at the helm, it usually turns out that they don't. At first, participating in this group was disillusioning, even at times disorienting, as some of my beloved theorists not only had their clay feet exposed, but often their legs and torsos too. But the learning curve was high and that was an acceptable trade off.

So, while we had become good friends, I convinced Josh to do supervision together, and we began doing so a few years ago. And I think he is really benefitting from my supervision.

To begin to comment on my supervision experience with Josh I am reminded of what I think was a 7 or 8 part series on CBC television that aired about 15 years ago and documented the life of Pierre Trudeau. What stayed with me was how, when interviewed, Trudeau kept saying how much fun he was having as Prime Minister. Trudeau told the story of a cabinet member who had to resign in mid-term and Trudeau called him into his office and said, "Are you sure you want to quit because we are having so much fun?". I realize, of course, that, like the governance of a country, supervision is a serious matter and Josh never for a moment forgets this. But I so often I feel like Trudeau because I am having so much fun learning so much.

Supervision with Josh. The first thing I want to say about that - and I wonder if those of you who have been in supervision with Josh might relate to this - the experience is like being on a psychoanalytic game show, if ever there could be such a thing. And the show is called "what was the first thing the patient said?". The long version is "What was the first thing the patient said?. Don't look at your notes". As a contestant on this gameshow, it is sometimes challenging to make it to the 2nd round. "Do you mean, Josh, when the patient said Hello how are you?". "No!" "You mean when they sighed in the waiting room?". "Yes!"

I was trying to find a good analogy to describe supervision with Josh, and what came to mind was William James' reflections on the "subconscious". William James actually disliked the term unconscious. Too bad for him. But that's another story. James likened consciousness to a field that trails off into a subconscious region that lies beyond our ordinary perceptual reach. James suggested that a genius has a back stage pass, a fluidly extensive breadth of vision that penetrates into the subconscious and apprehends links and possibilities not normally or typically perceived. This field metaphor captures my experience of supervision with Josh. Again what is wonderful about working with him is the scope and magnitude of his clinical knowledge and intuition. Often Josh sees things or offers intriguing formulations that are "unsaturated" in Bionian parlance, and that evade my immediate grasp. It is kind of maddening, even sometimes momentarily discouraging, but in the end, exhilarating, because either 3 days, or 3 weeks, or 3 months later, after some, as James would say, mental incubation, you get it! What fun! And, it is not simply sentimental rhetoric designed for the occasion when I say that I learn something valuable and memorable in virtually every session.

So, Josh is a Mensch, or as we used to say in high school, he is a dude. He is highly intelligent, wise, rigorously and ethically engaged in all the domains of his life, he is kind, he is an avid consumer of carbohydrates, he has a strong serve, his index finger is in excellent shape, and, in total, like Vonnegut, he is beautiful in the water.

By Sarah Turnbull, Ph.D.

In all my years in this psychoanalytic community I have not seen anyone embody in living action the spirit of a comparative/integrative philosophy with as much finesse, grace, respect, interest, knowledge and patience as Josh Levy. This, though I have seen him come out sometimes with both guns blazing. It seems to me that Josh has a very particular and delicate talent of being able to enact true ecumenical spirit while simultaneously making it absolutely clear where he firmly stands. So - fine, fine artistry to my mind. Thank-you Josh and hats off to you!

Also - for fun, for the dream, for Josh - a poem.

The dream is upon us
we are of it and in it
we swim in its waters
though we are primarily
land animals.
Josh keeps on paddling
diving and surfacing.
Water is to him
slaking the psyche.
You just need one drop.
One tear drop.
Josh says
drink up
swim through
wake in the dream.
No more these watery eyes.



An Appreciation of Josh Levy

By Nira Kolers, Ph.D.

Like so many of us here today, I, too, have been privileged, and grateful, to have been Josh's student and supervisee. And throughout the years I have wondered about the special gifts that have made Josh the wonderful teacher and analyst he is. As Keith told us, Josh has had many rich and varied learning and working experiences in his analytic journey from which we, his students, have greatly benefitted. But today I would like to venture into 2 aspects of Josh's psychoanalytic prehistory, which I believe had inspired and contributed to his special way of working and thinking analytically. Those thoughts crystallized for me quite recently during a trip to Josh's, and my, native land, Israel.

The first aspect that I will refer to has to do with the type of education that Josh was exposed to since early childhood: Josh attended a strongly academic religious elementary school, and a strongly academic secular high school in Jerusalem. Among many other subjects, both schools taught Jewish thought, with an emphasis on the Talmud (by the way, it is quite clear that Freud too, was exposed to those traditions, and although he chose to go to Greek Mythology for his stories, the Talmudic mind was his method of thinking about them). The Talmud is a book of interpretations. It takes a Biblical (or Mishnaic) text and studies it from all angles. It is forever looking for the subtexts, at what it says between the lines, at what is in the "spaces". We all know that kind of scrutiny, as we attempt it daily in our psychoanalytic work. But the Talmudic text, and Josh, also know that reading between the lines, one is in danger of falling between the cracks, so the text is always on the mind of the Talmudist interpreter, and so it is for Josh. As a supervisor, Josh always refers us back to the text: the specific dream, the specific words, gestures, side comments of the patient as well as the analyst. He doesn't let you forget those, lest you fall into the unreliable safety net of theorizing, or, no better, resort to "wild analysis".

The other aspect of Josh's thinking that I would like to say a few words about, has even more esoteric, but, to my mind, no less important origin: Josh was born in the first half of the last century into a very specific community, the Jerusalem of that time. Jerusalem of those years was, in some ways, a very cosmopolitan city, with communities encompassing at least 3 universal religions, and many many smaller communities of people who came from all over the world. All these communities interacted with each other in the market place, and it was a common phenomenon for people to speak 4, 5, 6 or even more languages as a matter of course. But at the same time, there was also a very conservative and provincial underpinning to those communities. They were enclaves that kept to themselves after hours, each keeping to its own neighborhoods, habits, stories, traditions, foods, liturgies and ways of being.

Mixing, even within the broader Jewish (Christian, Arab etc.) community was rare, unwelcome and frowned upon. Within that milieu, however, there was one group, of which Josh's family belonged to, who chose to go in the opposite direction. This unique group was made of people from different Jewish sub-communities, Sephardi (Jews whose origin was Spain), Ashkenazi (Jews of East European origin) etc who wanted to interact with each other, to learn about the other communities and teach each other about themselves and their unique origins and ways. More over, these people were not only interested in keeping the past alive, they worked together to forge a new community which would revive an old language and revitalize a suffering and experience-laden nation. Josh was born into that kind of community. As a matter of fact, in his own background are a number of "mixed marriages" between Sephardi and Ashkenazi families. These families did not deny their origin, did not feel the need to erase aspects of their identity in order to embrace the new, and were not worried that keeping their past traditions and lore alive will hinder their progress towards the future. You can say that these people, of whom Josh's family was part, was able to integrate past, present, and future without losing sight of any of them. I am sure that by now you can see where I am going. For us at the TICP Josh was and is always a model of Talmudic rigour, of insisting on keeping the text alive while plumbing it for all its meanings. And doing all of this without abandoning past knowledge and experience while embracing the new. A true integrator!

Thank you Josh for being a model for such integration and trying to show us, at the TICP, how this is done.

RESPONSE FROM JOSH LEVY

Winter Celebration, January 23, 2016

I am very grateful to the TICP executive for honoring me. This celebration means a great deal to me.

I am very pleased that my close family members are present, my wife Tsipi, my son Ori and my daughter in law, Yona Lansky. I have been very fortunate for having had their on-going love and concern. Our three lovely grandchildren are at home playing video games.

I would like to mention my professional interests and relate them to the goals of the TICP. My analytic training in Montreal in the sixties was based on traditional Freudian and Kleinian orientations. In 1978 I moved to Ottawa to be a founding member of the Ottawa Psychoanalytic Institute and I arrived in Toronto in 1985.

During my training and afterwards, I sensed that more had to be added to the traditional theory and practice of psychoanalysis. Jay Greenberg and Steven Mitchell landmark book, *Object Relations in Psychoanalysis* helped me in my quest. I learned from them to appreciate their efforts to integrate drive based theory and practice with relational needs. This was the goal of the new Institute, the TICP, that was founded in the early nineties. The vigor, the dedication and the goals of its founding members, appealed to me. I became involved in the supervision of the candidates and in the teaching of elementary and advanced dream seminars. Furthermore, the candidates and I learned to compare how dreams were understood and interpreted by the multiple perspectives available in the analytic community. This resulted in my presenting a paper to this Society that concentrated on a methodological approach to comparing along relevant dream dimensions the unique contributions of the various analytic perspectives. Hazel, in her perceptive discussion of the paper, elaborated its themes and connected them to the goals of the TICP.

To continue with the theme of multiplicity, but now to apply it in action, not just in theory, I would like to mention my workshop to the TICP last April. This workshop was based on detailed clinical material that traced the processes of working through of developmental trauma within four stages of a psychoanalytic treatment. The entire workshop was recently accepted for publication. Then the editor asked five commentators who are affiliated with five different analytic perspectives to discuss it critically. This was followed by my response to the five commentators. Imagine the complex task that confronts the reader who is processing this massive clinical data.

The reader has to compare the presenter's approach using dreams in understanding and interpreting developmental trauma with the approach of each of the five commentators, then the reader has to compare among the approaches of the five commentators and finally evaluate the author's response to the five commentators. Ideally, the animated participants in these dialogues continue to listen and learn from each other. This is an example of the complex analytic work that is in line with the goals of the TICP, an Institute that strives to compare and integrate the various psychoanalytic perspectives.

For all analysts there is a developmental need to continue to be self aware, to continue to develop and to grow, a need that was hopefully fostered and nourished during their productive analytic training. Having benefited from extensive supervisions during my training and afterwards, I became quite involved in studying the processes that enhance the personal development of my supervisees. All analysts have blind spots to a greater or lesser extent. We need the third ear of the other because there are limits to what we can hear alone. Speaking to a trusted colleague may reveal aspects of our patients and ourselves which we are not aware of and this awareness facilitates speaking to our patients about what is most relevant to them. Relational analysts were among the first to note that our patients perceive our countertransference enactments and they presented detailed clinical material that help us understand how to ameliorate potential impasses.

We all struggle with problems between self disclosure and the needs for privacy. But there are times that revealing our work to a trusted supervisor is the only way that we can see what we *have* concealed from our *selves*. During these explorations of what interfere with our productive analytic treatment there are inevitable tensions within the supervisory pair related to conflicts around revealing and concealing. Lewis Aron in his remarkable book *A Meeting of Minds*, is especially attuned to the multiple issues regarding mutual self disclosures that confront the supervisory pair.

When the supervisory experience proceeds well, the supervisor provides a stabilizing function that helps with the countertransference pressures. While talking openly about our work, we may see the unconscious in operation, not just in theory, we see how unconscious operations actually influences our work and recognize their mutual effects on the supervisory pair. Furthermore, productive supervisory experience, following personal analysis, may help us re-find lost insights in the context of working with our patients. Then we experience feelings of gratitude towards our patients.

As I am concluding within the time allotted to me I would like to express my gratitude to my teaches, my patients, my supervisee and my colleagues, who have all contributed so much to my continuing education. Let me remind you that the TICP honored me ten years ago when I was 75. And now again, ten years later. Please keep this wonderful tradition. Thank you.

TICP Scientific Meetings

We welcome all Members and Guests of the Society (TSCP) and TICP candidates to participate in the monthly Scientific Meetings. There is no charge for members to attend. To check your current membership status please contact Suzanne Pearen, info@ticip.on.ca

We are constantly searching for new presenters. If you would like to present, or can suggest a potential presenter, please do not hesitate to contact us.

The Bulletin

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