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American Association for Psychoanalysis in Clinical Social Work

Spring 2020

newsletter

From the Co-Presidents

Daniel Buccino, MSW, LCSW-C, BCD | Teresa Méndez, MSW, LCSW-C

Happy New Year! We hope 2020 is off to a generative start for all our members and that we are all able to find ways to take care of ourselves and one another. To that end, this issue takes up the incredible need for play, creativity, and connection in this time of challenge and tension in our country as many also experience layered challenges in their daily lives. Among other items, in the pages that follow you will find book reviews contributed by Ashley Warner and M. Kim Sarasohn, covering the topics of intersubjectivity, connection, and friendship, and a piece on play from our long-serving board secretary, Wendy Winograd.

Continuing with the theme of connection and engagement: as we noted in our New Year's email, we are sure by now you have all had a chance to take in the November apology offered by American Psychoanalytic Association (APsaA) president Lee Jaffe, on behalf of APsaA, to nonmedical professionals for its decades-long efforts to restrict psychoanalytic training and practice to physicians. As APsaA gathered in New York for its annual meeting earlier this month, AAPCSW leadership and members were welcomed and well represented.

AAPCSW was founded largely out of the tenacious efforts of our pioneers and early leaders to open psychoanalysis to all mental health professionals. Our organization played a notable part in making psychoanalytic training accessible to all professions. It is a venerable history, and one to be proud of.

Today AAPCSW is a critical and respected constituent of the Psychoanalytic Consortium, an umbrella group made up of the five major psychoanalytic organizations in the United States: the American Academy of Psychodynamic Psychiatry and Psychoanalysis, the American Association for Psychoanalysis in Clinical Social Work, the American Psychoanalytic Association, the Confederation of Independent Psychoanalytic Societies, and the Society for Psychoanalysis and Psychodynamic Psychology: Division 39 of the American Psychological Association. As part of its mission, the consortium is “mindful of political, economic, cultural and professional factors that impact mental health practice” as its “organizations plan and implement individual and collective action, including public and professional advocacy, to advance our common and consensually determined goals.” Once more, these are some of the central tenets of social work and of our organization. And as we suggested in our inaugural column in the last newsletter, were it not for social work and AAPCSW, psychoanalysis today would certainly not be as robust—and might not

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editor'sword

Christie Hunnicutt, MSW, LCSW



Welcome to spring and to a new decade of the *AAPCSW Newsletter*!

We are excited to continue to promote content that speaks to the desires and interests of the wonderful AAPCSW member group, both new and established, and we hope you enjoy this edition. It is full of inspiring reflection via our book reviews as well as stimulating highlights of what our members and Area Chairs are involved in around the country. The *Newsletter* continues to be a place that has the primary intention to connect us all in a manner that supports our shared vision and organizational focus. "To represent and protect the standing and advancement of psychoanalytic social work practitioners and educators" is one of our organizational aims and one that is hopefully perpetuated here.

I would like to offer a special highlight for two key people who provide behind-the-scenes scaffolding for the *Newsletter*, working closely with the *Newsletter* team on each issue to ensure that member content in this publication is formatted and distributed in an efficient and supportive manner: Kelly Martin, our long-time graphic artist, and Barbara Matos, our AAPCSW administrator. Both contribute in a very meaningful manner consistently and without fail. We thank them for all their dedication to supporting this process.

As always, please send us all your wonderful accomplishments, experiences, news, thoughts, and ideas so that we may fully represent the content that is most relevant, up to date, and inclusive of subject matter that members are truly passionate about. *We are currently seeking the following: new content related to the integration of social justice and clinical practice or to child and adolescent work; reviews of books, films, podcasts, or other media that highlights the work we do; and any other contemporary commentary, perspective, or clinical practice that supports and promotes the mission and values of our organization.*

It is always important to acknowledge the contributions and show gratitude to all who contribute to the *Newsletter*. Thank you to all members who submitted content for this issue—Carl Bagnini, Kevin Barrett, Santiago Delboy, Karen Fraley, Scott Graybow, Elizabeth Herman McKamy, Penny Rosen, M. Kim Sarasohn, Ashley Warner, and Wendy Winograd—and we look forward to highlighting many more members as we move forward with each edition.

Newsletter articles are opinion articles representing the authors' viewpoints and are not statements of any positions of AAPCSW itself. AAPCSW is not responsible for the accuracy or content of information contained in the articles.

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What's So Important about Play?

Wendy Winograd, DSW, LCSW, BCD-P

The debate about how much play is enough is one carried out in the popular press, where experts and nonexperts alike weigh in. Writing for the *New York Times Magazine*, Melanie Thernstrom reflects on the question from a personal point of view when her daughter is invited to the home of a friend from preschool whose father has made a project out of being a free-range, non-helicopter parent (Thernstrom 2016).

Thernstrom introduces us to entrepreneur and Stanford graduate Mike Lanza, who has created an environment in his yard where, in his mind, kids can take risks, become independent, and thrive (see playborhood.com/mike-lanza-author).

He wants his boys to create their own society governed by its own rules. He consciously transformed his family's home into a kid hangout, spreading the word that local children were welcome to play in the yard anytime, even when the family wasn't home.

Kids in Lanza's yard have access to a trampoline, playground equipment, a play river, a fountain, and the roof of the Lanza's multistory home. Thernstrom expresses concern over the safety of children who are left on their own to climb around on the roof, even asking Lanza if he is worried about a lawsuit. He is not.

"In Mike's worldview," writes Thernstrom, "boys today (his focus is on boys) are being deprived of masculine experiences by overprotective moms, who are allowed to dominate passive dads. Central to Mike's philosophy is the importance of physical danger: of encouraging boys to take risks and play rough and tumble and get—or inflict—a scrape or two. Central to what he calls mom philosophy (which could just be described as contemporary parenting philosophy) is just the opposite: to play safe, play nice and not hurt other kids or yourself. Most moms are not inclined to leave their children's safety up to chance. I certainly am not."

Some of his critics, including Thernstrom, object to Lanza's sexist assumptions. For example, one reader from Brooklyn, NY, comments, "Too bad Mr. Lanza isn't as focused on improving his misogyny as he is on free play. A future where boys and men rec-

ognize females as equals (and know how to engage with each other) sounds even brighter than Mr. Lanza's aspirations."

Others, such as a reader from Dallas, TX, observe that while Lanza offers little supervision of the children, the play space has been totally devised by an adult: "Yes, these kids are playing outside. But it's in a world dreamed up, constructed, and subsidized by parents."

Or this one, from a Washington, DC reader: "Great idea, poor execution. The idea of all these toys in the back and even front yard feels constricting. It is just as confining as organized sports or art lessons, except that the kids in the article don't even leave home."

Others are more sympathetic, and like Lanza, express nostalgia for the good old days, when children spent many hours outdoors with peers, unsupervised by adults. In the words of a reader from St. Louis, MO, "Kudos to Mike! He may take it a bit far, letting kids climb on the roof, but he has the right ideas about play. I grew up running all over our neighborhood, going to other kids' houses without a parent at the age of seven, biking everywhere and going to the playground and up to the stores unsupervised. And I made it to adulthood with a lot of happy memories and an independent spirit. We have GOT to quit over supervising our children, for their sake."

Indeed, Lanza makes the claim that today's parents are overly protective and unnecessarily anxious about imagined dangers and that such anxiety is hampering their kids' development of important problem-solving skills and feelings of efficacy. He makes a good point.

But is it true that supervising children's play leads to anxiety and helplessness? Isn't it parents' responsibility to keep their children safe, to protect them from dangers, particularly when they may not have the skill or judgment to do that for themselves? Thernstrom investigates the problem of risk to children and concludes that the actual risk may not be as

But is it true that supervising children's play leads to anxiety and helplessness? Isn't it parents' responsibility to keep their children safe, to protect them from dangers, particularly when they may not have the skill or judgment to do that for themselves?

significant for Lanza because of his relationship to risk and his feeling about the way one should live life.

“It was clear that we conceived of risk in entirely different ways,” she notes. “He thinks of risk in terms of probability: How likely is it that any given child will plummet to his death? Google has an answer to that question (about 150 children in the United States die from falls from roofs, windows and balconies annually), but I know we would regard that number quite differently. Mike’s decisions aren’t curtailed by statistics, anyway. There’s a quirky, utopian libertarian quality to Mike’s philosophy; he is a man guided above all by his theory of how life should be. For him, low-probability events are very unlikely and therefore dismissible; for me, they are tragedies that befall *someone*.”

In his investigation of the development of autonomy, D. W. Winnicott argues that in order to develop the capacity to be alone, an individual must first be alone with someone else present: “Although many types of experience go to the establishment of the capacity to be alone, there is one that is basic,

and without a sufficiency of it the capacity to be alone does not come about; *this experience is that of being alone, as an infant and small child, in the presence of mother*. This the basis of the capacity to be alone is a paradox; it is the experience of being alone while someone else is present” (Winnicott 1965, 30; italics in original).

Winnicott is speaking here of infants and young children and of the role of the environment in the formation of an individual’s identity. He goes on to argue that one can only become an “I” in a protective environment. Ultimately, given the right conditions, one develops into an autonomous individual, an “I.” Once we have internalized the protective environment, we have the capacity to be alone.

What are the implications of Winnicott’s understanding on Lanza’s play space? If young children are dropped into an environment without the protection of the presence of an adult, they may appear to be wildly enjoying themselves; internally, however, they may be experiencing significant anxiety, either separation anxiety, from being isolated from a

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trusted parent or, more seriously, annihilation anxiety, from being placed in a dangerous space without the structure or boundaries ordinarily provided by such a trusted parent.

Moreover, young children of four and five, who are consolidating a conscience, are faced with a particular dilemma. The earliest manifestation of the superego, or conscience, is typically quite rigid, with a young child's understanding of right and wrong being black and white. Deprived of external limits or boundaries provided by parental authority, children are forced to create such boundaries for themselves. Overly permissive parenting can thereby lead to the formation of an unyielding and harsh superego and to a personality structure that is very self-punitive. Such children often have an overdeveloped inside voice that screams, "You are bad!" and an underdeveloped one that says, "Good job!"

In his blog, Lanza suggests that he is, indeed, a very permissive parent. Contrasting his parenting style to that of "tiger mom" Amy Chua and others whom he believes are too authoritarian and directive, he proclaims that his parenting decisions are driven only by his children's interests. While his attention to his children's desires and intentions is commendable, his refusal to provide any structure leaves his children at risk for needing to create it all for themselves. For example, in one blog post, he describes how by not providing structure he has forced his son Marco (age nine at the time) to provide it for himself: "Because Marco has found strong motivation within himself to be responsible, I think he'll eventually be better at it than if my wife and I had forced him to act responsibly through penalties and rewards. He's thinking a lot about how he can improve, and he's creating his own systems to be organized. . . . To date, the change in Marco is primarily limited to his awareness of his failures to be responsible. He still routinely leaves his things all over the place, loses them, ignores his brothers' needs, etc. In fact, as I mentioned in the beginning of this article, he just lost his winter jacket last week" (Lanza 2014).

Not only has Marco become preoccupied by thinking about improving himself, he is still failing! Moreover, he is internalizing a sense of himself as never good enough. Perhaps the lack of responsibility noted is Marco's rebellious reaction to his own overdeveloped superego.

It seems that it is easier to choose one extreme or another when adopting a parenting strategy or even when thinking about the role of play in development. In reality, however, as Winnicott has repeatedly demonstrated, effective parenting—"good enough mothering"—requires a delicate balance (see Winograd, "Glossary"). As parents, we must provide structure and protection as a setting for play. Infants and young children do best when they are allowed to be alone, to play alone, but in the company of a parent. We must be empathically attuned, but we must ultimately fail in that empathy so that our children can develop the internal resources to become an "I." The delicate balancing act that will allow for the unfolding of a healthy identity involves both structure and free play, empathy and empathic failure.

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Intersubjective Self Psychology: A Primer

edited by George Hagman, Harry Paul, and Peter B. Zimmermann, with additional contributions by Laura D'Angelo, Nancy Hicks, Louisa Livingston, Gordon Powell, Aviva Rohde, Karen Roser, and Susanne M. Weil; Routledge, 2019; 220 pages

reviewed by Ashley Warner, MSW

True to its title, *Intersubjective Self Psychology: A Primer* is a utilitarian yet nuanced and thoroughly readable contribution to post-Kohutian psychoanalysis. Editors and contributors George Hagman, Harry Paul, and Peter B. Zimmerman, along with other members of the Training and Research Institute in Intersubjective Self Psychology, introduce us through a series of essays to the highly compatible integration of Intersubjectivity Theory and Self Psychology as a theoretical framework and clinical application. In section 1 of the book, foundational concepts of each theory are presented and wedded and the resulting constructs illustrated with plentiful case examples. In section 2, Intersubjective Self Psychology (ISP) is brought to life in work with particular topics including depression, addiction, child and couple treatment, sexuality, and suicidality.

Most significantly, ISP asserts that psychological growth occurs not only via the repair of disrupted selfobject transferences in treatment but through the in-tact selfobject tie. In other words, healing work is not entirely the domain of resistance analysis and working-through of developmental trauma, although this is an inevitable and crucial process for restoring damaged self structure. Building on especially M. Tolpin's attention to "tendrils of health" and her forward edge/trailing edge conceptualization of self experience, and on Bacal's notion of *optimal responsiveness*, ISP proposes that *trailing edge* work, involving the anticipation of retraumatization, is a "necessary but not sufficient" aspect of treatment. The primary purpose of work in this repetitive dimension is the restoration of the *leading edge* selfobject transference, wherein lies expansive and hopeful self experience. It is within this felicitous milieu, the authors offer, that something entirely new is possible: the generation of healthy self structure.

ISP retains the foundation of each theory it combines. Self psychology's attention to empathy as a means of exploration and relating underlies the moment-to-moment analytic understanding of unfolding selfobject experience unique to each patients' treatment. Mirror, idealizing, and twinship needs accord with particular relational experiences. Corresponding selfobject transferences are engaged or resisted in treatment according to the particular, predominantly felt selfobject response or failure of caregivers during childhood. Essential Intersubjectivity contributes that all experience is context-dependent, an intersection of psychological and external worlds of each person involved. In development and in treatment, a sense of self is formed, sustained, or disrupted within a particular *intersubjective field*. Conscious and unconscious *organizing principles*, the sum collection of subjective experience that informs our being in the world, are what we all bring to the relational table.

Incorporating the use of selfobject transference within the matrix of the intersubjective field, acknowledging emergent selfobject needs of analyst as well as patient, is the basis for ISP. Both members of the treatment dyad experience hope and dread within the work, influenced by their own histories. As such, both analyst and patient impact the process of empathic attunement, the nature of the transference, and therapeutic action in various leading/trailing edge combinations.

The meeting of the therapist's leading edge with the patient's trailing edge is the traditionally recognized configuration of analysis. Patients enter treatment to repair chronically thwarted selfobject needs, particularly building on *compensatory self-object* structures that served to make up for less

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I Know How You Feel: The Joy and Heartbreak of Friendship in Women's Lives

by F. Diane Barth; Houghton Mifflin Harcourt, 2018; 256 pages

reviewed by M. Kim Sarasohn, PhD, MSW

Every time I open Diane Barth's *I Know How You Feel: The Joy and Heartbreak of Friendship in Women's Lives*, I hear Stevie Wonder's harmonica, making way for Dionne Warwick's warm and buttery voice: "Keep smiling, keep shining, knowing you can always count on me. For sure. That's what friends are for. In good times. In bad times. I'll be on your side forever more. That's what friends are for." A quick search of YouTube reminded me that Gladys Knight and Elton John had also joined in. A quartet of superstars, holding hands, swaying, smiling, nodding, occasionally kissing, always harmonizing.

Friendship itself is just as iconic. Steadfast. True. Reliable. Supportive. Recognition and reci-

procity. Harmony. Barth takes this image, zeroes in on friendships among women, and parses it—its function, its necessity, its myth, and even its burden. Early on she recalls a conversation with her friend Kevin, who believes there's something special about women's friendships. Something more intense, more intimate, something deeper than the ostensibly more superficial camaraderie he considers typical of friendships among men. We know it is more complicated than Warwick's song. And Barth illustrates in multiple facets that it is also more complicated than Kevin believes. And, perhaps surprisingly, less so.

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Book Reviews

Psychoanalytic social workers are writing more and more books! Following is our new system for handling reviews:

- When you have written a book you wish to have reviewed or have read a recently published book that you feel would be of interest to our members, please send the book title and a sentence about the subject of the book to the Book & Film Review Editor, Wendy Winograd (wendywinograd@gmail.com).
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- On some occasions, a film relevant to our field may be reviewed, and if you see such a film, and would like to review it, please write directly to Wendy.



We thank all the authors and reviewers who have made such excellent contributions to the *Newsletter* over these many years.

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Intersubjective Self Psychology, continued from page 6
than optimal developmental experiences. The analyst, on point and in full confidence, is available for the patient's use of her more consolidated self structure, which the patient experiences as an extension of self. This selfobject transference facilitates a transformative environment for the patient as, additionally, old traumas are understood and interpreted in new ways. The therapist, in turn, feels competent and psychologically consolidated.

Another familiar but tricky combination is the meeting of two trailing edges—an enactment. When the countertransference reactions of the therapist become ensnared with the ineffective, entrenched patterns of the patient, a shift from one or both partners is necessary in order to overcome the impasse. When this is possible, the process of recovery can feel satisfying and solidifying for both partners.

A less conventional leading/trailing edge synthesis is the meeting of the patient's positive and hopeful strivings with the analyst's fears and dreads. This combination is made possible by the patient's buoying selfobject transference, which lends

self-assurance and poise. If the analyst can accept the patient's suggestions during this juncture, the process can be transformative for the analyst's existing self structure; it can also aid in the development of new or emergent self structure for the patient.

Finally, when leading edges converge, there is the greatest possibility for generative growth for both members of the analytic couple through *attuned engagement*. Just as a plant grows best with steady, uninterrupted oxygen, the authors assert, so do humans benefit mostly from the sustained surround of caring and responsive selfobjects. An experience of idealization is affect-regulating. Ongoing mirror experience enhances self esteem and personal agency. Twinship effects a sense of belonging. While the patient's evolving needs, hidden or overt, are privileged in the analytic endeavor, the analyst also thrives from the wholesome effects of harmonious selfobject connection.

Plentiful case examples demonstrate the impact of leading/trailing edge experiences of both analyst and patient and how to work with them in the therapeutic process. To highlight only a few: Karen

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Roser and Aviva Rohde discuss Tess, who, initially unaware of her biting rage, evoked her therapist's own feelings of helplessness. The therapist's ability to "decenter" from this reaction and empathically invite shared exploration was instrumental in Tess's transformation.

Roser and Rohde also refer to the case of David. At first he seemed to yearn for idealizing selfobject experiences but did not respond in treatment as such. Instead, his relentless negativity activated the therapist's trailing edge dreads. When she came to recognize that the patient's early idealization of his father was defensive rather than sustaining, her theoretical grounding was restored, as was her empathic capacity to meet David where he was. As a result, David was able to experience his therapist as understanding, which invited his healing, leading edge hopes.

The attempts of Susanne M. Weil's patient, Tom, to concretize his treatment as a protective mechanism ran contrary to her desire to understand and help. "What do I do" was Tom's familiar refrain, with no accompanying interest in insight. For Tom, to be close was traumatizing. The conundrum shifted after Weil commented that he was not yet able to "trust a tender touch." Tom reminds us to be respectful of our patients' timeline and process. Some people have much healing to attend to in the repetitive dimension before being able to benefit from a leading edge transference. In contrast, Harry Paul, Peter B. Zimmerman, and George Hagman note the delight of Michael, who felt the "we" in his ISP therapy after a less-fitting treatment with a therapist who maintained a more aloof analytic posture.

The application of ISP to challenges we frequently encounter in clinical practice comprises the second section of the book. Revisiting Freud's melancholia as a loss of ego in contrast to mourning following more specific losses, ISP in the tradition of

Kohut recognizes depression as a loss of self. Inherent in this tragic loss is shame and humiliation for the inability to vigorously maintain oneself, and the result is a person left at the mercy of the selfobject surround for psychological sustenance. Treatment first requires the nonjudgmental understanding of this condition before any mourning can begin. Eventually, the selfobject transference will provide the atmosphere in which the patient can begin to identify, trust and act on their own needs and desires, as shown through Zimmerman's case of Adam.

The problems of addiction are highlighted via Paul's patient, Roberta, whose mother, among other less-than-wholesome practices, forced her out of the car at age six to teach her a lesson. Conceptualized as an attempt to fill in missing self structure in the face of limited salubrious selfobject experience in childhood development, the abuse of substances provide momentary selfobject-like comfort. Unlike true selfobject functioning, which is growth enhancing and sustaining, however, these faux experiences are degenerating and debilitating. Treatment involves a transition of selfobject fantasies to the analyst from the problematic condition, and the development from trailing edge repair to leading edge transference for the establishment of resilient self structure.

Work with children as well as with couples recognizes the complex intersections of subjectivity involved. It is commonly acknowledged that children do not develop separately from their caregivers. Likewise, Roser asserts, there is no such thing as an isolated parent. Child therapy addresses the leading and trailing edges of all family members. Likewise, each partner in a couple relies on mutually enhancing and supportive selfobject connections with the other according to their own organizing principles. Problems ensue when expectations are discordant. Case examples and discussion by Nancy

child&adolescent

Working with children, adolescents, and their parents? The *Newsletter* welcomes your articles pertaining to child and adolescent practice. Contact the Child & Adolescent column editors Karen E. Baker and Wendy Winograd.

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Hicks and Louisa Livingston demonstrate effective work with these kinds of treatments.

As Gordon Powell points out in the chapter on sexuality, an exploration of Kohut’s views on the topic return mixed reviews. Yet importantly, he notes, Kohut’s theory leaves us freer in this era to shed debunked notions of heteronormativity. Self psychology prioritizes the unfolding of individual self experience, not sexual development, which allows the unique treatment of each person to progress unhindered by fallacious limitations. Sexuality is not the only personal motivation; it is one among a myriad of life experiences. There is “no such thing as the LGBTQ patient,” Powell asserts. His case of Nancy, for example, is “an experiment of one, and it’s going well.”

Finally, the suicidal Zoe provokes powerful reactions, including her analyst Laura D’Angelo’s own desperate efforts in childhood to keep her mother alive so she could stay alive. Untangling this trailing edge enactment and finding their way to a more advantageous partnership was crucial to the healing of both Zoe and D’Angelo. No longer powerless, the analyst could provide the mothering and “lifegiving relational possibility” that Zoe had long been searching for.

Intersubjective Self Psychology: A Primer succeeds in its stated purpose, to provide a practical tool for new therapists or those new to relational psychoanalytic theories. Those seeking a deeper scholarly dive will find the concepts and references useful for organizing further exploration. With a cogent overview of the development of self psychology and of Stolorow et al.’s intersubjective trajectory, the beneficial results of merger into ISP naturally evolves as a viable theory. Most importantly, the book is a clinical guide, illustrating key concepts and explicating therapeutic treatment process with many examples from the contributing authors’ practices. In very brief summary, therapy is a process of healing trailing edge, traumatic patterns which then allows the truly generative work of the leading edge. However, there is quite an abundance of information packed into this volume. A complete read of the primer will not disappoint.

Ashley Warner is a graduate member of the New York Institute for Psychoanalytic Self Psychology and is on faculty at the Psychoanalytic Psychotherapy Study Center. She has written on trauma and creativity and maintains a private practice in Manhattan and Guilford, CT. ashleywarner.com

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Highly accessible and written for a lay audience, Barth's book is grounded in interviews with a group of women, diverse in age, culture, race, family structure, sexual orientation, marital status, and occupation. Barth builds her discussion using neuroscience, research both psychological and medical, journalism, and psychodynamic theory (from splitting to twinning to affect regulation; Sullivan to Mitchell to Harris). Interwoven are rich cultural examples from classic and contemporary literature, television, film, and poetry. Each chapter ends with useful suggestions and practical advice.

Barth begins by exploring and explicating various definitions of friendship: What does friendship look like? Is it always this warm, deep pool of shared interests and values, an intense and compelling intimacy that we (both women and men) are taught women should seek and acquire? What about those more casual relationships? Those movie buddies? The woman you sit next to in ceramics class? The one you see at daycare drop off? The one who offers tips at the dog park? Do these relationships count as friendships? And do they provide the same benefits? Barth's answer, based on her interviews, is a resounding "Yes!"

The book takes a developmental format—beginning with beginnings and ending with endings, with pointed dynamic stops along the way. How does life stage affect what women look for or are drawn to in friendships with other women? Barth observes that for a woman in her twenties, a best friend is typically someone like herself, someone who confirms a sense of identity. This picture shifts as women continue to develop, as priorities change, as career, partnerships, children, and family demand the time, energy, and attention that has been (and could be) devoted exclusively to friendships in earlier developmental phases (think endless

after-school or all-night phone calls). The older women Barth interviews describe a shift in what attracts them: women with interests, experiences, and points of view that are different than their own. These older women are seeking friendships that broaden or challenge their perspective, friendships, one might say, that are more differentiated than the mirror many younger women seek as a means of reassurance. As the place of friendships and the kinds of friendships change, Barth importantly asks, how do existing relationships survive? Some are sustained over decades, while others without sufficient oxygen fade or evaporate. Some, when overexposed to disappointment or dispute, fizzle or explode.

Barth pays much attention to what goes wrong in friendships between women. She notes that women are well skilled at being sympathetic and nurturing, but many are often uncomfortable with angry, competitive, or so-called negative feelings. Sorrow, Barth asserts, is more manageable and guilt more prominent. This manifests in difficulty with setting and maintaining boundaries. Conflict and confrontation are felt to threaten connection. Boundaries may trigger anxiety and guilt, but in fact they facilitate intimacy and serve a crucial protective function—for both the individual and the relationship. And yet, there is loss—relationships that cannot survive change or disillusionment. We talk of mourning family members, lovers, even pets, but what of friends? A patient of mine with a complicated mix of anger, hurt, and rejection still grieves her "ex-best friend Joyce."

I was particularly drawn to Barth's chapter on envy and rivalry. With the oversized expectation of "I'll be on your side forever more," what happens when we are on opposing sides? Amid the examples of friendships lost to competition, Barth gives us Janine and Linda—two friends who talk usefully about their capacity to skillfully (and enviably!)

newprofessionals

m e n t o r s h i p p r o g r a m

An opportunity for AAPCSW members who are seasoned professionals (eight or more years post-license) to work with new professionals, giving guidance and direction to help with career development and career enhancement.

Jennifer Kurland, LMSW • jakurland@gmail.com, 908.507.6472

Angela Rae English, MSW • rae.english@gmail.com, 314.361.7075

Scott Graybow, PhD, LCSW, *Student Outreach* • scottgraybow@yahoo.com, 917.715.5489

integrate rivalry into their friendship. I found myself wondering what qualities each had that enabled them to compete with one another, to feel spurred on rather than defeated by one another, while preserving their friendship. Was this something that each had modeled for the other? Were there difficulties the relationship had to traverse? Or were Janine and Linda naturals? Maybe a natural fit? Thankfully, Barth wades more deeply and more personally into these murky waters in her compelling and intricate article “With Friends like These Who Needs Enemies? Split Off Not-Me Competitive Strivings in Women’s Friendships and Sense of Self” (*Psychoanalytic Dialogues* 28, no. 4, 2018).

I Know How You Feel additionally examines friendships in relation to family, group membership, the quest for quantity, the perils of advice-giving, the erosion caused by unresolved grudges, and the confusion of romantic and sexual tension. Themes of disappointment, disillusionment, resentment, fear of loss, and of course loss itself usefully repeat in varying contexts, as do the experiences of recognition, reciprocity, mutuality, and difference. As I was reading, I found I listened to my patients’ discussions of friendships more acutely and in some cases ferreted out latent beliefs impacting their capacity to recognize and navigate these crucial relationships.

In the end, Barth demonstrates that friendship comes in various shapes, colors, and sizes, all of which shift and change over time—whether in the context of new friendships or within the continuity of friendships sown over decades; whether the friendship is felt to be deep and abiding or relegated to a shared interest or a shared piece of information; whether one counts their friendships at three or at three thousand. In the end, what matters is that we connect.

M. Kim Sarasohn works privately with individuals and couples in New York City. She is a candidate at New York University’s Postdoctoral Program for Psychotherapy and Psychoanalysis.

From the Co-Presidents, cont. from page 1

exist at all! So again, we invite you to embrace your social work identities along with us, as well as your psychoanalytic ones.

There are any number of professional organizations with an interest in psychoanalysis. While we join with APsaA and the Psychoanalytic Consortium in recognizing and celebrating the ecumenical appeal of psychoanalysis across disciplines, and while we appreciate that membership in other psychoanalytic organizations may be relevant and illuminating, we appeal, once more, to all social workers with psychoanalytic sensibilities to become members and to make AAPCSW your unique and trailblazing professional home.

We are in the thick of planning our next biennial conference for March 2021 in Philadelphia. (Please save the dates—March 11–14, 2021—and submit a paper or panel proposal! See page 13 for submission details.) Some spectacular speakers and panels have been lined up, and we couldn’t be more delighted with the event your conference committee is putting together.

Your board is also planning its interim board meeting for March 27–29, 2020. As we continue our initiatives to engage early- and mid-career professionals and new members (without losing sight of our valued longtime members) and to articulate the relevance of psychoanalysis for social work (and social work for psychoanalysis), as a volunteer organization we depend on your initiative as well! As is so often the case with organizations like ours, you get what you give. There are certainly many ways to virtually support the work of our committees and local areas. We are happy to support all our members in becoming more involved, and the board welcomes your input to the agenda for our March board meeting. Please let us know if there are things that you’d like to see us discuss or do or anything that you’d like to help us get done!

All best,
Dan and Teresa

studentoutreach

AAPCSW members connecting with MSW students on the topic of psychoanalysis in clinical social work.

Scott Graybow, PhD, LCSW • scottgraybow@yahoo.com, 917.715.5489

A Time to Think, A Time to Act

Caring about the Known and the Unknown

March 11–14, 2021 ■ DoubleTree by Hilton Philadelphia Center ■ 237 South Broad St., Philadelphia, PA 19107

How do we hold in mind the tension between thinking and acting, at the conscious and unconscious levels? Whether it be the unknown of our inner world, the unknown of the world around us, or the unknown embodied in those from whom we feel different, we grapple with the dilemma of what is and isn't known. We know about the mind in conflict and meaning-making in various ways. We know about injustice. We place high value on introspection while also addressing activism. Now, as in all times of global change, we are also called upon to explore the impact of societal factors in clinical encounters through a fresh lens. Given the complexity of the human condition, this conference will ask us to reflect on such matters from multiple psychoanalytic perspectives.

Deadline March 10, 2020

Call for Papers

Guidelines for Papers, Panels, Workshops, and Essays

The Conference Committee invites submissions related to the theme. Papers may reflect but are not limited to the following:

- Ways to understand seemingly contradictory phenomena, such as the known/unknown, thoughts/actions, listening/doing
- The clinical implications of the intersection of the inner and outer worlds, including race, ethnicity, gender, gender identity, sexual orientation, socio-economic status, ability, religion, and age
- Internal and external psychic turmoil as it emerges in the therapeutic process
- Trauma and its evolving theories
- Group, family, or couples therapy
- Social media and its impact on psychoanalytic practice and values
- Historical perspectives and debates in psychoanalysis
- Applied psychoanalysis to areas such as politics, economics, and organizations
- The application of scientific findings and outcome studies—neuroscience, technology—to the clinical work

Please include

- Cover sheet: (a) Name, address, phone number, fax number, e-mail for each author, co-author, or panelist, (b) title of paper, (c) two–three sentence abstract summarizing core ideas of presentation, and (d) two educational objectives that state what the audience will learn. The statement reads: “After attending the presentation, participants will be able to...”—using “measurable” active verbs such as: describe, define, identify, discuss, explain, list, apply, demonstrate, analyze, assess, compare, critique.
- A brief professional biographical statement, listing your name, credentials, 1–3 affiliations, 1–3 book publications or topics of papers, geographical area of practice, etc.

Note: Published papers are not acceptable.

Presentation Categories

- Case study/clinical paper: Include a copy of the full paper with no biographical or identifying data. Presentations will be approximately 25–30 minutes each, maximum 15 pages (approximately 3,600 words), double-spaced, 1.25 inch margins, with no smaller than 12-point font.
- Panel (90 minutes): Panels consist of two or more presenters. Include a prepared paper (if any) or a three to five page abstract for each presenter, describing how the discussion will be structured, the overarching theme and specific focus. Allow time for discussion among the presenters and between the presenters and the audience.
- Workshop (90 minutes): Workshops should consist of didactic and practical or experiential components for 2 or more presenters. Include a prepared paper (if any) or a three to five page abstract for each presenter, describing how the workshop will be structured, the overarching theme and specific focus.

E-mail submissions to: aapcsw@gmail.com. Please have the subject line of your e-mail read: *AAPCSW 2021 Conference Submission*. If for any reason you cannot email the submissions, please contact Lawrence Schwartz, 718.728.7416.

Address inquiries to: *Call for Papers Co-Chairs:* Lynn Rosenfield, PhD, LCSW, lynnrosenfield@yahoo.com; Christie Tronnier, PhD, LICSW, ctronnier@smith.edu

Call for Student and/or Candidate Papers

Please follow the submission guidelines detailed above for the case study/clinical paper and mark your paper as an entry for the special student or candidate award. Awards will be granted to the best papers in each category. The winners will be invited to present their papers.

Address inquiries to: *Student Papers Chair:* Susan Sherman, DSW, drshermSusan@aol.com

All presenters must pay registration fees and are eligible for a registration discount.

www.aapcsw.org

arearepresentatives'corner

New York

Penny Rosen, MSW, BCD-P, *Chair*

Reported by Penny Rosen and Scott Graybow

AAPCSW New York Area presents **Truth in the Clinical Encounter** on Saturday, May 2, 2020, 9:30am–1:30pm. The program consists of the following presentations by four panelists:

Carol Tosone • “Lying and the Construction of Self”

This presentation will address the development and function of lying in relation to one’s self-concept from multiple theoretical perspectives. A case example of infidelity will be offered to explicate the process.

Carlos Padrón • “Materialism of the Clinical Encounter: Late Althusser, Psychoanalysis, and Truth”

This presentation will explore a notion of truth that emerges by connecting the psychoanalytic clinical encounter with ideas from Louis Althusser’s “Materialism of the Encounter,” a repressed current within the history of philosophy that departs from traditional metaphysics and conceives the world as the product of contingency and the unpredictable. Clinical vignettes will be offered.

Cathy Siebold • “Confronting Triangular Dynamics”

The “truth” of gender is a subject of debate. Clinically, this encourages greater openness to hearing triangular struggles from a non-linear, non-binary perspective.

Christian J. Churchill • “‘Surrender and Catch’ as a Path to Truth in the Psychoanalytic Situation”

The sociologist and ethnographer Kurt Wolff developed an approach to field work stipulating that the researcher must experience “cognitive love” toward the subjects in a field setting in order to understand them. His theory identified five elements of love central to this method: total involvement; suspension of received notions; the pertinence of everything; identification; and openness to the risk of being hurt. The presentation will show how this conceptualization can be applied to psychodynamic treatments that foster understanding and transformation in patients and therapists.

Each presentation will be followed by dialogue among the panelists and audience. Scott Graybow will be the program’s moderator.

The full program, learning objectives, and registration information/form are on the aapcsw web: www.aapcsw.org/events/2020/truth_in_the_clinical_encounter_5-02-2020.html Join us for what the conference committee anticipates will be a thought-provoking topic.

Conference Committee: Janet Burak, Scott Graybow (Co-Chair), Danita Hall, Dan Hoffman, Dianne Kaminsky, Jenny Kurland, Penny Rosen (Co-Chair), Judith Rosenberger, Lance Stern, Carol Thea

Participant Biographies

Christian J. Churchill, PhD, LP, FIPA Director, Psychoanalytic Training Inst., Contemporary Freudian Society. Former prof. of sociology, St. Thomas Aquinas College. Author, articles on psychoanalytic training. Co-author, *The Enigmatic Academy: Class, Bureaucracy, and Religion in American Education*. Private practice, New York, NY.

Carlos Padrón, MA, MPhil, LP Faculty, IPTAR, Silberman School of SW, Harlem Family Inst. Author, articles on philosophy, literature, and psychoanalysis; Latinx patients; “The Political Potentiality of the Psychoanalytic Process” in *Psychoanalysis in the Barrios*. Participant, documentary *Psychoanalysis in El Barrio*. Mental health clinics/Private practice, New York, NY.

Cathy Siebold, DSW, LCSW Past-President, AAPCSW. Faculty, Psychoanalytic Psychotherapy Study Center, China American Psychoanalytic Alliance. Author, *The Hospice Movement: Easing Death’s Pains*, and articles on attachment theory, intersubjectivity, gender, and the erotic transference. Private practice, New York, NY.

Carol Tosone, PhD, LCSW Faculty, NYU Silver School of SW. Director, NYU DSW program. Recipient, NYU Distinguished Teaching Award. Distinguished Scholar, National Academies of Practice. Editor-in-Chief, *Clinical Social Work Journal*. Private practice, New York, NY.

Scott Graybow, PhD, LCSW AAPCSW Advisory Board, Int’l Eric Fromm Society. Contemporary Freudian Society. Former adjunct lecturer, Silberman School of SW at Hunter College, Metropolitan College of NY. Editor, *Progressive*



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Friday, April 17, 2020 from 7:00-9:00pm

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membernews...

Carl Bagnini, LCSW,BCD, presented “Miscarriages and the Couple’s Failure to Mourn” in December 2019 for the Suffolk County Clinical Psychology Association. Also in December, he completed teaching the second-year doctoral course “Object Relations Family Therapy,” which he designed, at the Adelphi Derner Program in Psychoanalysis. On February 7, 2020, he presented “Tales from the Trenches—Supervision with New Career Couple and Family Therapists” at the International Psychoanalytic Association Conference in San Francisco.

Kevin Barrett, LCSW, has been selected to be part of the American Psychoanalytic Association’s 2020 Teachers’ Academy. The mission of the Teachers’ Academy is to nurture and support nonpsychoanalysts who teach

psychoanalytic therapy or theory to psychotherapy trainees. The goal is to help all teachers who participate to become more effective and engaged in the transmission of psychoanalytic ideas within training programs. Kevin currently teaches psychodynamic theory and practice at the School of Social Service Administration at the University of Chicago.

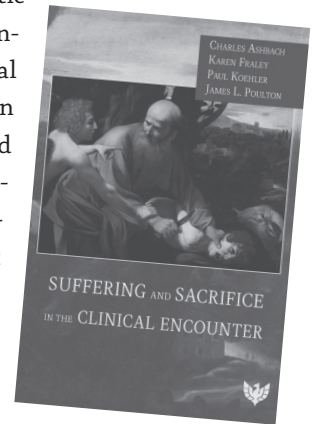
Santiago Delboy, MBA, LCSW, published “A Country of Two: Race and Social Class in an Immigrant Therapeutic Dyad” in the first 2020 issue of *Psychoanalytic Dialogues*. Incorporating some of his own experiences of identity and otherness, he discusses, through the lens of his countertransference, how communicating with the patient in their shared mother tongue allowed for access to early internal object relations, unconscious threats to his sense of belonging, self-states defined by race and social class dynamics, and feelings of



shame associated to some of these dissociated self-states rooted in historical oppression and trauma.

Karen Fraley, LCSW, BCD, has recently published *Suffering and Sacrifice in the Clinical Encounter*, a text co-authored with her colleagues Paul Koehler, clinical social worker, and Charles Ashbach and Jim Poulton, both psychologists. All are faculty at the International Psychotherapy Institute, in Washington, DC.

From the publisher: This book offers a new paradigm for understanding the impasses and failures in the psychotherapy process for patients entrenched in self-blaming and masochistic patterns of behavior. Based on object relation theory and including anthropological and mythological perspectives, multiple clinical examples are presented to illustrate successful therapeutic techniques. Each chapter includes the results of clinical observation, the examination of appropriate theory, and the especially powerful function of the “reversible perspective,” where the patient seeks to change roles with the therapist. The authors identify the ways some patients seek to create what Freud termed a “private religion” and unconsciously substitute sacrificial enactments of scapegoat surrogates to protect themselves against the pain of separation, mourning, and loss of primary figures of attachment. They investigate the function of sacrifice and its relationship to the breakdown of psychic structure and the development of manic defenses and pathological narcissism. Such treatments are complex; the “reversed roles” of victim and perpetrator central to the sacrificial process when enacted in therapy can trigger feelings of shame, guilt and inadequacy in the therapist. Perverse, vengeful, and sadistic transference distortions are explored to enable the therapist to appreciate the true nature of the patient’s hidden traumatic



experience, with the necessity for the working-through of genuine separation and grieving highlighted. Useful methods are detailed to counter the tendency to become overly active and inappropriately involved when working with patients who have deadened their desire to improve. This book is unique in utilizing the dynamic concepts of the effects of trauma and sacrifice, the role of the scapegoat, and the distinctions between the experience of pain and the accomplishment of suffering in order to develop a foundational understanding of such patients. It is a must-read for all practicing and trainee therapists. Visit www.firingthemind.com.

Elizabeth Herman McKamy, MSW, is pleased to announce openings for retirement consultations. Retirement is a multifaceted step for senior professionals, and when consideration of the ups and downs of it are processed outside a community of peers and referral sources, it's particularly helpful. She is the author of "Closed for Business: Reflections on a Psychoanalytic Psychotherapist's Voluntarily Retirement from Clinical Practice" (*Contemporary Psychoanalysis* 51, no. 4 [2015]: 727–46; and "Retire-

ment from Psychotherapy Practice: A Mutually Generative Rite of Practice," in *Moments of Meeting in Psychoanalysis*, ed. Susan Lord (New York: Routledge, 2018), 248–63. Her own experience ending a decades-long practice and with ongoing consultation with prospective retirees supports her conviction that clinicians and others who work in extended confidential relationships benefit immeasurably when the layered issues and interconnected elements, which get stirred



for all parties at termination, are anticipated ahead of time. Presentations on this topic at AAPCSW (2016 and 2018) and other venues nationally make it ever more clear that the prospect of termination of

an entire caseload—whether set in motion by necessity or free choice—represents a major transition, significant loss, and inherent promise of gain for all parties. For more information about retirement consultations: Liz McKamy, MSW, liz.mckamy@gmail.com or 785.267.0156.

aapcsw aims & purposes

- To represent and protect the standing and advancement of psychoanalytic social work practitioners and educators.
- To provide an organizational identity for social work professionals engaged in psychoanalytically informed practice.
- To promote and disseminate the understanding of psychoanalytic theory and knowledge within the social work profession and the public.
- To affect liaisons with other organizations and professions who share common objectives for social work and the advancement of psychoanalytic theory and practice.
- To advocate for the highest standards of practice and for quality mental health care for the public.
- To bridge social work and psychoanalytic discourses by integrating concerns for social justice with clinical practice, and to conceptualize psychoanalytic theory and practice within its broader social-political context.

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American Association for Psychoanalysis in Clinical Social Work

AAPCSW promotes psychoanalytic education, advances clinical social work, facilitates the production and dissemination of knowledge, and advocates for high standards of practice. The AAPCSW website (www.aapcsw.org) offers an array of information about AAPCSW. Information on benefits, listservs, programs (both local and national), activities, items of interest, our history, resources, newsletters, video series, and other areas of interest can be found there.

Want to Join AAPCSW?

You have two options

Online: At www.aapcsw.org, go to **Membership / Join**, where you can complete the membership form and pay with a credit card or PayPal; you may also send a check (see address below).

By Mail: At www.aapcsw.org, go to **Membership / Join by Mail** and download and print the membership form. Return the completed form with your payment (check payable to AAPCSW or credit card information) to AAPCSW; Attn: Barbara Matos, MS, AAPCSW Administrator; PO Box 67; Boonsboro, MD 21713.

Already a Member?

Here are some helpful things to know about our current membership system and your AAPCSW membership

Username: Your email address is your username, unless you change it in your **Member Profile**.

Password: When you joined, you were assigned a password by our membership system. Please make certain that you save your password where you will be able to locate it. Nobody has access to your password but you!

Resetting Username/Password: If you forget either your username or password (or both), go to www.aapcsw.org and click on the **Get Help with Username and Password** link. You will receive an email that will allow you to reset one or the other (or both). Again, please make certain that you save this information where you will be able to locate it.

Membership Renewal Notices: The current database will send you a reminder regarding renewal 30

days prior to the expiration date of your membership. If you do not renew, you will receive another reminder at 14 days prior to the expiration date and again at 7 days. If you do not renew by the end of your current membership, a notice of expiration of membership will be sent. At that time, you are moved to inactive membership and removed from any listservs you may have joined, since those are a member benefit. *Please note: If you renew after an inactive membership, you will need to request to be added back to listservs.*

Member Profile: You can edit your **Member Profile** at any time by going to www.aapcsw.org. After logging in, click on **Member Center**, then **My Profile**, then **Edit Profile**. If you make any changes, please remember to click **Save** when you are done.

Email: AAPCSW is an email-driven membership organization. If your email has changed, please log in and update your **Member Profile**. Otherwise, you will miss important AAPCSW notifications.

Need to Renew Your Membership?

You have three options, none of which takes long!

Online: Log in at www.aapcsw.org and go to **Membership / Renew Online**, where you can renew quickly with a credit card or PayPal; you may also send a check (see address below).

By Mail: Send a check payable to AAPCSW to AAPCSW; Attn: Barbara Matos, MS, AAPCSW Administrator; PO Box 67; Boonsboro, MD 21713.

By Phone: Contact Barbara Matos, Administrator, at 301.799.5120.

membership questions?
Barbara Matos, MS • AAPCSW Administrator • barbara.matos@aapcsw.org, 301.799.5120

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American Association for
Psychoanalysis in Clinical Social Work

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aapcsw corevalues

- Recognize the dignity and worth of each human being.
- Acknowledge the intersection of each individual's inner and outer worlds.
- Convey a psychoanalytic sensibility in our work with all populations and in all settings.
- Integrate concerns for social justice with clinical practice.
- Promote inclusivity and affirm the diverse identities of our colleagues and of those with whom we work.
- Cultivate a community of professionals that advocates for open inquiry and respect for difference.