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From the President

At our recent conference in Los Angeles, we observed the way that members of AAPCSW can assemble the best of psychoanalytic thought as it is represented by social work and our colleagues in the allied professions. In particular, psychoanalysis, as it is expressed through social work values and practice principles, is uniquely equipped to ameliorate emotional suffering through the power of relationship. The conference, *Connection in a My Space World, Embracing Culture and Creativity in Psychoanalytic Thought*, elaborated this perspective in the sessions and plenaries developed by Margaret Allen, Karen Redding, and Ellen Ruderman. It was more than the typical sessions on theory and practice: it was expressions and observations through art and drama, such as in Karen Redding's striking photography and Sheila Felberbaum's play. The award-winning essays by Rita Karuna Cahn, Rosemarie Gaeta and Elizabeth Qiuju Holmes, Jill Newberger, and Harriet Marquis were poignant and they reflected a view of intimate experiences in analytic lives. We thank Joan Rankin for her work as conference chair that allowed this program to occur.



Cathy Siebold, DSW

Representing values and principles of practice were Golnar Simpson and her committee, who presented timely topics on otherness. Janice Berry Edwards, for example, discussed the difficulty we still have in appreciating that by categorizing people, however well intended, we may also marginalize them. The Study Group, led by Ellen Ruderman, reminded us of the powerful social forces that impact us, that the political is also part of the clinical context. The group also enlightened us on the complexity of new technology and its impact on the clinical encounter. Joel Kanter, aided by Jerry Floersch and Jeffrey Longhofer, reintroduced us to our core practice principles and their application to case management. Finally, Amy Engel reminded us of the impacts that therapists have on their patients' lives, in her sensitive description of her work with a patient whose therapist was dying.

These are just a few examples of sessions that afforded those attending opportunities to reflect on issues that impact our work and our lives. Our thanks to all the presenters, discussants, and moderators who participated in the conference. The assembly of sessions was in part the work of the program committee, whom I mentioned above. It was also the outcome of work by Jennifer Tolleson and her readers, who were responsible for managing the call for papers. Our conference has grown in popularity, and we are now in the enviable, and difficult, position of having more excellent proposals than we can accommodate.

Our conference is also a time to celebrate excellence in practice. Two awards for life-time achievements were given: one to Bill Meyer, who is also a past president of

Editor's Word

Congratulations and many thanks to Joan Rankin and her colleagues in Los Angeles and Orange counties for hosting a spectacular conference in March. We have news from the conference in this newsletter and we particularly thank Howard Ballon, Karen Redding, and Ashley Warner for the conference photographs they shared with us. Congratulations to Bill Meyer and Ellen Ruderman, who were presented with Lifetime Achievement Awards at the conference. Both Bill and Ellen are longtime friends and supporters of this newsletter and of AAPCSW. Their deeds and accomplishments are too many and varied to name here but the contributions they have made to us and to the field of social work will live on forever. Congratulations also to Joel Kanter, the recipient of a Communication Award, and many thanks for making our listserv the valuable and interesting forum that it is. My personal thanks to Cathy Siebold, Joan Rankin, and the AAPCSW Board for also recognizing me with a Communication Award. As I have often said, my work on this newsletter has been a labor of love and I have always received more from AAPCSW than I have given.

The *Newsletter* welcomes readers' letters, articles, and opinions on topics of the day and clinical issues; book reviews; notices of or reports on conferences; and news of interest to our membership. We encourage social workers with an interest in writing to use the *Newsletter* as a vehicle for converting their interest into the writing process.

Thanks to all contributors to this issue: Judith Aronson, Karen Baker, Howard Ballon, Bev Caruso, John Chairamonte, Joan Rankin, Karen Redding, Cathy Siebold, Diana Siskind, Jennifer Tolleson, and Ashley Warner. ■



Donna Tarver, MSSW

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Aims & Purposes of the AAPCSW

- 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 effect 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.

American Association for Psychoanalysis in Clinical Social Work

AAPCSW

From the *President-Elect*

Spring greetings to everyone! Before we ease into our summers with a slower-paced existence and time for enjoying our gardens, relaxing on the shore, taking in outdoor concerts, or barbecuing in the backyard with family and friends, let's applaud ourselves for the our accomplishments on the national and local levels.

Let me begin by acknowledging Joan Rankin and her conference committee who have added another rich and successful conference to our history of being recognized as an organization that produces the best conferences for psychoanalytically informed clinical social work practice. The range of intellectually stimulating plenary sessions, workshops, and panel presentations covered a plethora of topics, including case management, child analysis, neuroscience, parenting, religion, and trauma, as well as matters relevant to the changes in American society and around the world that include advances in technology, the current economic debacle, and infringements on civil rights, to name but a few. Different treatment approaches and theoretical perspectives were represented, as well as the inclusion of music, art, drama, and dance as possible methods for healing human suffering. The buzz of continued conversation that took place in the hallways, the elevators, and the conference rooms demonstrated how enlivening the presentations were for those in attendance.

As chair of the Child and Adolescent Practice Committee, I cannot write this column without commenting on the child and adolescent papers that were presented at the conference. It was a pleasure to have Sarah Miller, an infant mental health specialist in Michigan and an ABD student enrolled at Smith College for Social Work, present her student paper, "Fostering Attachment in the Face of Systemic Disruption: Clinical Treatment with Children in Foster Care and the Adoption and Safe Families Act." She discussed the Adoption and Safe Families Act (ASFA) and articulated how ASFA neglects the clinical implications of permanency planning decisions for foster care children. Her paper was recently published in *Smith College Studies in Social Work*, volume 81, 2011.

Stellar papers were also presented by Theresa Aiello, Carla Elliott Neely, and Susan Sherman. In her presentation, Dr. Aiello described children's fantasies of beauty after 9/11 as they were made known in the course of their psychotherapy, while Dr. Neely presented the analysis of a three-year-old boy who experienced early parental loss

after his father's death in a violent car accident. In the paper "My Daughter, Myself: The Challenges of Working with Adolescent Girls and Their Mothers," Dr. Sherman presented her perspective on working with adolescent girls and their mothers and the possible ways to manage this emotional time in both the mothers' and daughters' lives. The discussants for the papers were George Haggman, Susan Mendenhall, and Cathy Siebold, respectively. The Sunday plenary session on Contemporary Families included our esteemed colleagues Joyce Edward, who spoke about sibling discord as a force for growth or conflict; Patsy Turini, who discussed object constancy from multiple theoretical perspectives and noted how silence can negatively impact the individual; and Judy Ann Kaplan, who admirably presented the core concepts of David Freeman's work with families and children. Sadly, David Freeman passed away shortly before the conference. The fourth presenter, Eileen Paris, explicated her integrative parent education model called the Parenting Process.



Karen E. Baker, MSW

Moving on to the local area accomplishments, the area chairs have continued to creatively expand our membership and produce excellent programs in their areas. It is exciting to see several states revitalizing their chapters with upcoming programs. The Michigan Chapter launched its revitalization effort with a program titled "Sophie's Dilemma: Relational Trauma and Adolescent Suicide," presented by Anne Segall on April 30, and in the Greater Washington DC area this June, Susan Marks is scheduled to present on the topic of diversity in clinical practice. Best wishes to both areas in their revitalization efforts!! Also, New Jersey has a new co-chair, Deborah Bunim, who will be working with Wendy Winograd. Welcome, Deborah!

Finally, the Public Relations Committee is pleased to announce its first fundraising effort with the Annual Giving Letter, is located on page 16. Please take a moment to read it and become a part of sustaining AAPCSW and its current endeavors as well as its future ones!

I applaud you all for your contributions to AAPCSW. Enjoy your summer! ■

Over the next several issues, this new column of the newsletter intends to address a range of topics, including (1) psychoanalytic activism; (2) the meaning of “diversity”; (3) the justice model of John Rawls (and what it might teach us about clinical practice); (4) the ability, or inability, of “evidence” to save us; (5) critiquing the PDM; and (6) global justice/peacemaking in Israel-Palestine. These topics arise from the passions of some of our AAPCSW membership. The Committee on Social Responsibility and Social Justice is hoping that the column can ultimately be dialogic and conversational, that is, encourage a reflective back-and-forth within the organization. Toward that end, we invite and encourage submissions of articles relevant to the committee’s mission (see below), as well as responses to articles that have been printed. Please contact Jennifer Tolleson, chair, if you are interested in joining us, or with any submissions or ideas (jentolleson@comcast.net).

Seeking Book & Film Reviewers:

The Committee on Social Responsibility and Social Justice invites members interested in reading, writing, and viewing in the area of global justice and psychoanalysis to submit reviews on related literature and film. Please contact Jennifer Tolleson (jentolleson@comcast.net).

Back to Where We Once Belonged

by Jennifer Tolleson, PhD

At varying points along the way, and in differing regions of the world, psychoanalysis has served as a progressive social philosophy alongside its application as a psychological treatment.¹ Sigmund Freud (1926) himself believed that the greatest contribution of the psychoanalytic project lay in its power as a social transformational discourse and that its utility as a form of clinical treatment would be secondary.² Our clinical work, he suggested about himself, earns us a living while we are otherwise changing the world. The revolutionary potency of the psychoanalytic discourse lay, at its best, in its de facto challenge and denunciation of received knowledge, its deconstruction of the illusions embedded in everyday life, and its (near heartless) refusal to take anything for granted, from the most sacred to the most banal.

That psychoanalysis has been historically regarded as a subversive project is evidenced by its violent exclusion by dictators and fascist regimes (Richter 1996). In examining the dissociation of race from the psychoanalytic discourse, Neil Altman (2004) writes that at its inception,

Excerpted, with permission, from “Saving the World One Patient at a Time: Psychoanalysis and Social Critique,” *Psychotherapy and Politics International* 7, no. 3 (2009): 190–205; this version is slightly edited. The full, original article will also be published as a chapter in Ellen Ruderman and Carol Tosone, eds., *The Holding Environment Under Assault: Clinical Practice in a Chaotic World* (New York: Springer, 2011).

1. For a wonderful history of the social activism in the early psychoanalytic movement, see Danto 2005; for a compelling record of the social emancipatory work of Marie Langer and her fellow radical analysts in Latin America, see Hollander 1997.
2. Freud, in *The Question of Lay Analysis*, wrote, “For we do not consider it at all desirable for psycho-analysis to be swallowed up by medicine and to find its last resting place in a text book of psychiatry under the heading ‘Methods of Treatment.’ . . . As a depth psychology, a theory of the mental unconscious, it can become indispensable to all the sciences which are concerned with the evolution of human civilisation and its major institutions such as art, religion and social order. . . . The use of analysis for the treatment of neurosis is only one of its applications; the future will perhaps show that it is not the most important one. It would be wrong to sacrifice all the other applications to this single one” (248).

The AAPCSW Committee on Social Responsibility and Social Justice, formed in 2007, is a national committee of social workers, psychoanalysts, and allied professionals who are concerned with integrating a human rights and global justice discourse with clinical practice. Toward this end, we work to promote critical social-political awareness among clinicians, to conceptualize psychoanalytic clinical practice within a broader social-political context, and to expand the usefulness and availability of psychoanalytic clinical services for all people.

psychoanalysis was “a black thing,” based on the high affiliation of Jews, who were referred to as “black” in Vienna (Sander L. Gilman, cited in Altman 2004) at that time. This racialization of psychoanalysis, the ongoing anti-Semitic assaults against it, the repudiation of its emphasis on desire and death, and the socialist and communist affiliations of so many of its early practitioners placed psychoanalysis, in its beginnings, firmly in the social margins. Comprised of people who were social reformers, political radicals, medical mavericks, and humanitarians, and of people who broke ranks with tradition, like women and Marxists (Jacoby 1983), the early psychoanalytic movement occupied a subject position that stood in opposition to—if not defiance of—mainstream culture. This position simultaneously required and inspired a creativity of mind, an independence of purpose, and the sort of critical scrutiny of the dominant surround that is only possible when one is standing outside it.

Necessarily, psychoanalysis depoliticized during the Nazi period. In mortal danger, practitioners fled for their lives, many to America. Altman (2004) writes that once safely here these refugees “sought (consciously or unconsciously) to join the ranks of white Americans[,] . . . to adopt unreflectively a Northern European value system and to seek upper class social status” (808). This identification with whiteness (as a social construction and subject position) joined them to the wheels of capitalism, which included medicalizing and privatizing. Ego psychology, with its emphasis on adaptation, frustration tolerance, and the stiff upper lip, became the chief operating theory. In addition, American anti-intellectualism,³ its antagonism towards Marxism, and its rejection of lay practitioners (furthering medicalization and ousting women), “conspired,” writes Russell Jacoby (1983), “to domesticate psychoanalysis, subduing its broader and . . . critical implications” (17).

As it Americanized over time,⁴ the profession’s notion of itself as apolitical became a proud part of its working value system. Training programs in psychoanalysis began to seek especially compliant candidates for its programs, preferring applicants who were politically conformist and rarely admitting those who would have been embraced in the early days of the movement: “unconventional people, doubters[,] . . . cranks, dreamers, and sensitive characters” (Richter 1996, 298). There was a burgeoning of a Left psychoanalysis during the 1960s among Marxist academics and socialist freedom movements that used the critical social analyses of the Frankfurt School to inform civil

protest. But now Freud is dead, or so they say, and we could be (should be?) back to where we once belonged. This might be an emancipation of sorts, an opportunity to re-engage our work from the margins, which is where we do it best. But for some time now, clinical psychoanalysis has opted out of its contribution to critical social praxis and found safe harbor as an individual healing technology that promotes social adaptation rather than social unrest. It is meaningful that those who approach psychoanalytic philosophy as critical social theory are found largely outside of mainstream clinical practice, typically in the academic disciplines. It also seems meaningful that theorists who have used psychoanalytic thought on behalf of a radical social critique or sociological analysis have been marginalized or, in some cases, excluded from the therapeutic canon (clinicians in training, for instance, rarely encounter the theorists of the Frankfurt School), thus maintaining the functional splits between therapeutic practice versus social critique in the first instance, and between therapeutic practice as “colonial administration” (Kovel 1986) versus therapeutic practice as cultural dispute in the second.

If we live something long enough, it becomes ordinary; it becomes nothing at all, equivalent to life itself. Anthropologist Daniel Linger (1993) writes, “Common sense makes revolution hard to think” (3). As clinicians we are sensitive to the transforming role of trauma and the pain suffered in the course of events that deviate from

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3. Arguably, American anti-intellectualism continues to thwart a meaningful public role for a psychoanalytic discourse. For Paul Gordon (1995), psychoanalysis as a discipline has failed to contribute to public intellectual conversation, and has become increasingly insular and cut off from the public sphere: “Indeed, on the contrary, it has produced a rather self-referential group of textual experts, talking to one another in an exclusive and rarified language about their own and others’ texts. . . . I could name hardly anyone in the field of psychoanalysis who could in any way be regard as a public intellectual, that is[,] someone who seeks a mass audience outside of the academic world. . . . The ‘turn to psychoanalysis’ taken by many leftists, feminists, and other radicals in the 1970s and 1980s has ended up as a retreat from collective engagement and a search for individual consolation in the self-contained politics of psychoanalytic theory in the academy” (276). I would suggest that, contemporarily, Slavoj Žižek qualifies as a public intellectual speaking from the domain of psychoanalysis.

4. Barnaby B. Barratt (1985) asserts that the Americanization of psychoanalysis was an important factor in the loss of its sociocritical vision: “That psychoanalytic science is a critical praxis with inherently ‘anthropological’ implications is all too comfortably obscured by the American domestication of Freud’s discipline. . . . In the American setting the expansion of ‘psychoanalysis’ often seems to have depended on the occlusion of Freud’s method as a unique mode of personal inquiry and change that necessarily issues into political and socio-cultural critique” (437–38).

ordinary experience. We are less attuned to the tyranny of everyday practices, what Antonio Gramsci (1971) called the hegemony of bourgeois culture, experienced unreflectively as “common sense” (which accounts for the absence of social revolt among those who suffer most under its value system). Of course an inquiry that deconstructs the everyday requires a willingness on our part to call into question our unexamined collusions with dominant social discourses/ideologies which we treat as common sense (like, for instance, the primacy of the nuclear family in making sense of subjectivity or the validity of the diagnostic lexicon, whether DSM or PDM). It requires, further, that we shift our curiosity from figure to ground, from trauma to the social ideologies that potentiate it (ideologies rendered “hard to think” by their ubiquity). It is so-called common sense, and our collusion with it, that needs to be vigorously examined. It is in the nature of the great civil rights revolutions that they have forced a radical critique of the ordinary working social order, a consciousness, as it were, of everyday life. It is revolution, in fact, that reveals the ideological structure of what has been experienced as the natural, inevitable order of things (i.e., common sense). Ideology is a notion that we typically reserve for the Other as a measure of his exoticism or his evil (for instance, the Arab is ideological while we ourselves are not, as we refuse to consider capitalism an ideology or type of totalitarianism⁵). Jacoby (1975) argues that our modern thinking on ideology pits it against “common sense and empiricism” (6) and joins it only to rhetoric and theoretical abstractions that run counter to Western sensibility (again, as if empiricism were not itself a form of ideology).

The human subject is formed as much by what we repudiate—by what we cannot or refuse to imagine—as by what we embrace. Thus, the encounter beyond the borders of our own knowing becomes crucial to a complexification of the personal imaginary and a deepening of our humanity. Michel Foucault (1980) was famously concerned with “subjugated knowledges,” referring to discourses that have been culturally submerged due to their critique of dominant Western paradigms. Of course, power, via the ways it mediates culture, sets the param-

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eters for desire, for thought, and for language, determining who gets a voice and what matters (Cushman 1995). Despite the relative absence of reflection within psychoanalysis on the constitutive role of gender, race, sexuality, economics, and nationality, the human subject is conditioned by the dynamics of power into which it is born. As such, the psyche is fundamentally political, discursive, and ordered according to the requirements of the dominant forming epistemologies. In contemporary Western life, one could say that the Corporation, shaping human desire and awareness to its own ends, “manufacturing our consent” (Lippmann 1922; Herman and Chomsky 1988), sponsors us increasingly. Yet this reality escapes most of our clinical and metapsychological theorizing, and seems rarely to enter our empathic or interpretive work with patients. Of course our work thrives in a consumer culture—it is the air we breathe—which likely accounts for our disavowal of its significance.

Paul L. Wachtel (2002) asserts that the problematics of racism—particularly among the bourgeois liberal elite—emerge less from simple hatred than from profound indifference. Indeed, whatever does not satisfy the exigencies of power is not demonized in the human subject as much as unformulated, not rejected as much as unseen. On considering the social inequality of death, Judith Butler (2003) poses the questions, “Who counts as human? Whose lives count as lives?” (10). As clinicians, most of us had the experience of helping our patients sort through the agonies of 9/11. There was a collectively endowed space for the mourning of lives lost in the atrocities that day. My patients were much more silent on the ravages of Hurricane Katrina, and even more so during the recent—and ongoing—events in Gaza. Who counts? What matters? We tend to assign “trauma” to, or properly humanize, those whose subjectivities we recognize or that mirror our own, those who are given voice within our dominant political paradigms. What gets said and what remains silent in the clinical encounter

5. Political philosopher Sheldon Wolin (2008) labels the American system of power “inverted totalitarianism,” referring to the domination of democratic institutions by economics. Unlike classic totalitarian systems, economic processes are not subordinated to politics; rather, politics serve the exigencies of capital.

reflects our social stratifications, reconstituting the very balance of power that is the source of global suffering in the first place.⁶ Butler (2003) writes:

There is no obituary for the war casualties that the United States inflicts, and there cannot be. If there were to be an obituary, there would have had to have been a life, a life worth noting, a life worth valuing and preserving, a life that qualifies for recognition. . . . I think we have to ask, again and again, how the obituary functions as the instrument by which grievability is publicly demonstrated. . . . We have to think of the obituary as an act of nation building. (10)

By marking certain graves and not others, the media spares us the complexities of free thought while producing and exoticizing the Other through his cancellation.

For Butler (2003), human subjectivity arises from identification, yes, but equally from repudiation, from what we refuse to see. Clinicians who practice “on the ground,” in community clinics, in rural or working class communities, or with the poor, do not, in the main, have a voice in the articulation of formal clinical theory. Working from the margins, these clinicians have contact with

our culture’s hidden subjectivities, serving as witnesses of the radically discrepant distributions of justice in American life. These subjectivities, whose voices rarely enter our working consciousness, much less our journals, our conferences, our theories, and our practices, comprise hidden—subjugated—knowledges that remain, sadly, outside our formidable intelligence as a profession. Theresa Aiello (2002), importantly, describes the absence of “representation in the symbolic register” (4) for clients and therapists working on the margins. Brenda Solomon (2006) calls these underground discourses, which often emerge from grassroots social work, “guilty knowledge,” reflecting theorizing that is lived apart from the professionalizing—and sanctioning—stamp of formal theory. Too often our colleagues working in clinics and agencies cannot afford to attend conferences such as ours, exacerbating the split between knowledge in the grassroots and formal psychodynamic theory, and fomenting the long divide between the social justice arm of social work and the therapeutic mission of psychoanalytic practice.

As psychoanalytic clinicians we are uniquely poised to inhabit a critical and activist sensibility in relation to the larger political world. Our immersion in human subjectivity makes possible a meaningful identification with global suffering (as it is particularized in each patient we see) and yet our tendency to valorize the most proximal sources of human suffering (e.g., parental failure and the nuclear family) limits our contribution to broader social justice participation. So, too, does our preoccupation with holding onto our legitimacy, staying viable in the marketplace, which tempts us in morally dubious directions. Further, we risk insularity when we minimize our contact with other social science discourses (sociology, political theory, anthropology), occluding the vision of a psychoanalysis which might be at once more social and more critical. Confining fetishistically the interpretive field to the stuff of infancy, the nuclear family circle, and to the transference, we remain insufficiently clinically attuned to the centrality of sociopolitical history in the shaping of the human subject and to political praxis in the healing of the human subject.

It is important that we restore history to our theoriz-

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6. One facet of American citizenship is the relative absence of contact with, much less apology for, the crimes of the state (like the travesties of slavery or military invasions against the Third World). I have often wondered if our culture’s rampant consumerism is an effort to drown out a collective grief.

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ing, critique to our praxis, and political resistance to our ethos. Steven Boticelli (2004) notes the hypocrisy of a profession that is concerned about human vitality but does little to fight government policies that hurt people. He suggests that a more politically engaged psychoanalysis, one that is confident in its ability to make a difference in the world would have less a need to prove itself (by supplying just the right “evidence”), or to justify its existence by conforming to a status quo we might otherwise be challenging.

But perhaps most of all, we might examine our collective transference to the potency of the psychoanalytic discourse and the seductiveness of its conceptual ambition. Psychoanalysis articulates a radical, unsettling, and exquisitely beautiful view of the human subject. But psychoanalysis is only one way of thinking and talking about the human experience and its discontents, only one pathway to personal redemption. Perhaps our capacity for dissent emerges from our refusal to be in love with it. ■

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From the President, continued from page 1

AAPCSW, and the other to Ellen Ruderman, who is a long-standing member and, more recently, chair of the AAPCSW Study Group. It is always a pleasure to acknowledge the lifelong contributions of our members. At this year's conference we also gave two communication awards. The first was presented to Donna Tarver for her terrific work on our newsletter, and the other went to Joel Kanter, for his continued dedication to our listserv. These four recipients exemplify the selflessness that has allowed our organization to thrive.

The strength and growth of our organization makes it possible for us to do more to impact clinical work in this country and abroad. John Chiaramonte continues to develop strategies to spread the word of our organization's existence and to increase member benefits. We thank him for his efforts. The annual board meeting was instructive and productive. The area chairs continue to demonstrate the strength of group process as it helps colleagues develop knowledge and skills at the local level. There are numerous local conference offerings, and increasingly you see them advertised on our listserv and website. To facilitate such conference offerings, Nancy Perault has been developing a database of speakers who are available to present at the various meetings held at the local and national level. I hope that when planning a conference or workshop you will consider getting in touch with her to inquire about speakers and to inform her of members who are willing to participate.

I am hopeful that we can begin to have regional

conferences. We will continue to offer a \$5000 stipend to provide seed money for such a conference, but we will no longer have a deadline for proposals. Instead, we invite members to submit applications at any time. Requests for information or application forms can be sent to Deborah Dale at deborah.dale@aapcsw.org.

Impact is a concern for our organization. Wanting to increase the knowledge and training of psychoanalytically informed clinicians but also wanting to enhance the presence of social work's contribution to psychoanalytic theory and practice are aspects of our mission. Recently, as a result of work headed by Bill Meyer and assisted by Barbara Berger, we are seeing that we can have impact. As a result of their prompting, three social work journals—Clinical Social Work, Psychoanalytic Social Work, and Smith Studies—are exploring the possibility of being included on the PEP web. This process is still in the beginning stages, but the interest in pursuing inclusion by publishers of the journals and publishers of PEP is further along than it has been before. We are also attempting to create a method that would allow us to offer a reduced-rate subscription to the PEP, but that still suffers from limited interest by the membership.

News of our organization is now readily available on the AAPCSW website, thanks to the continuing efforts of Richard Karpe. A new addition to the website is the inclusion of books that are of interest to our readers. Richard was ably assisted by Penny Rosen in compiling this list. Karen Baker, our president-elect, has been busy this past year developing the Child and Adolescent Committee, which you can read more about in the pages of this newsletter. She, along with Penny Rosen and Adriana Passini, have also begun to work on ways to encourage donations to fund our educational and legislative projects. Please read their letter in this newsletter and consider donating (see pages 0 and 0). Marsha Wineburgh, our ever-efficient treasurer, has been an excellent overseer of our organization's revenues. Her leadership allows us to expand projects such as the website and regional conferences.

Mentoring new professionals is another important benefit of our organization. Recently, Sally Fine of Nebraska agreed to take on this important work. She has been busy contacting new members who requested mentoring. Please consider being a mentor. Another area of concern for our members is handled by our Hospitality Committee. Thanks to Carol Thea and Myrna Ram for their quick

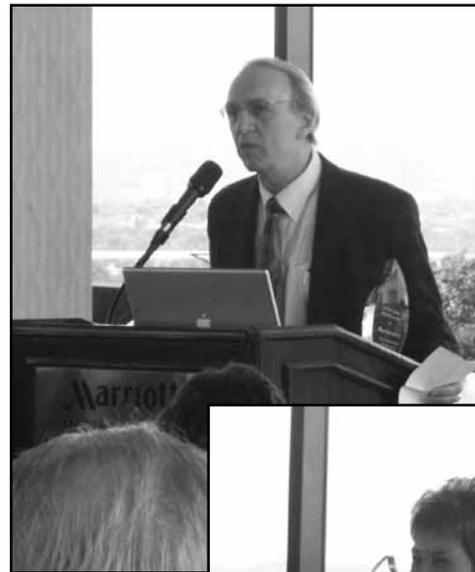
See From the President on page 13

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Connection in a My Space World: Embracing Culture and Creativity in Psychoanalytic Thought

AAPCSW Conference
March 17–20, 2011 • Los Angeles



Area Representatives' Corner

Southern California, Los Angeles

Submitted by Joan Rankin, PsyD, LCSW, Area Chair

As most of you can imagine, it has been a whirlwind of activity shared by both Los Angeles and Orange County as we co-hosted the 2011 conference, *Connection in a My Space World: Embracing Culture and Creativity in Psychoanalytic Thought*.

From what we could discern, everyone enjoyed the program, the social events, and Los Angeles! It would have been better only if I could have controlled the weather and the freak storm that no doubt had many of you returning home with delays! Everyone who spoke to me at the conference had only praise about the program, although there were also some people who gave us good constructive criticism in the overall conference evaluation, for which I was grateful, as well as listing topics they would like to hear about in the future.

This two-plus-year journey could not have unfolded as it did without the support of the local LA area and the Orange County chapters.

Ellen G. Ruderman, also one of the conference co-chairs, opened the conference with the work of the National Study Group and made an impact that let the audience know what they could expect in terms of the caliber of our presentations.

Orange County was with me every step of the way: Paula Clark, MFT, was with me at my first meeting with the Marriott and helped me immeasurably with CEUs. When I realized my limitations around details, Karen Redding, PhD, program co-chair, was always there to support, if not take over a task! Barbara Manalis, LCSW, helped me advertise the conference through the institutes that were invited. Ann Stern, MFT, and Judy Friesen, MSW, helped organize the Book Expo Room under the watchful eye of Judy Schore, PhD, and co-chair Sheila Marems, PsyD, MSW.

Both of the Southern California chapters were able to brainstorm the conference themes in a way that satisfied our ideal to create a program that was new, contemporary, and, most important, vibrant. This process was our collaboration at its best. As a result, the themes of Connection, Culture, and Creativity were clear and central to the program.

As a novice at conference planning, I must thank Penny Rosen, who generously gave so much of her time so that I could learn the process and make my way through. Marsha Wineburgh helped me with my anxiety about finances. Jennifer Tolleson expertly organized the Call for Papers. Evelyn Tabachnick, PhD, organized the Student Papers awards. Norit Davidyan organized the student volunteers. It was a huge undertaking, but it was also incredibly rewarding. Thank you to all who pitched in to help. A conference requires a huge effort and support, which I appreciated very much. I made so many new friends along the way.

Finally, I want to say that the social highlights for me were the Awards Luncheon: I loved the Creativity artists led by George Hagman, MSW. It was also a delight to surprise Ellen Ruderman, PhD, with her Lifetime Achievement Award. Lastly, the Gala Dinner and Dancing Event lifted my spirits as I watched so many of us enjoying ourselves on the dance floor! I will eagerly look forward to being an attendee at the next AAPCSW conference in 2013! ■

Illinois

Submitted by Judith Aronson, PhD, LCSW, Area Co-Chair

The Illinois (Chicago area) chapter was well-represented at the 2011 AAPCSW conference in Marina del Rey. Members presented essays and papers, and served as readers for choosing papers to be presented. We hope to share the conference's energy and thought-provoking ideas with the Chicago community.

Our next Informed Conversation program is scheduled for Sunday May 15, 2011, from 1:00 to 3:00pm, at the Bergers' party room at 1110 N. Lake Shore Drive, Chicago. James Lampe, PhD, LCSW, will present *Suppressed Grief: The Traumatic Process in Midlife Gay Men*. Continuing education hours will be provided by the Institute for Clinical Social Work. We invite our fellow Midwest members of AAPCSW to join us for this engaging afternoon.

In addition, we have begun to plan for our fall program. Sidney Miller, PhD, LCSW, will help us consider



the relationships between women and their grandmothers, and the importance for women of having an actual or idealized female within their own lineage to resolve traumas and forward achievements. Therapists' comfort with gender and age in an emerging transference to an older figure will be addressed.

Our local listserv is available for Chicago area specific announcements, concerns, and referrals. ■

Minnesota

Submitted by Bev Caruso, MSW, Area Co-Chair

On April 16, the Minnesota chapter partnered with the MN Psychoanalytic Society and Institute to bring Salman Akhtar, MD, to Minneapolis. Dr. Akhtar, speaking to 100 participants, presented "The Trauma of Geo-cultural Dislocation." Members were mesmerized and informed by his fresh, creative, and extensive knowledge of clinical issues in immigration and cultural transition. ■

*Rooted in the past,
focused on the present,
looking toward the future.*

From the President, continued from page 9

dispatch in response to sad and happy news regarding our members. A new initiative of AAPCSW is the expansion of our Education Committee, for which Kim Sarasohn has agreed to take a leadership role. To date, this committee has been focused on CEUs and collaboration with ApsaA's teacher's academy. We look forward to seeing Kim expand this committee to other aspects of education.

The fine work of Ashley Warner and Donna Tarver allows me to create this column celebrating our accomplishments. Thanks to both of them for the work that they quietly, but efficiently, do. As you can see from this brief note, our organization is vibrant, growing, and continuing its commitment to psychoanalytic work. As I come to the last months of my tenure as president, it is a pleasure to watch AAPCSW's growth and achievements. Karen Baker, president-elect, is already demonstrating her vision for the continued development of AAPCSW that will further enhance our organization's value to our members. ■

Readers: 2011 Call for Papers

by Jennifer Tolleson, PhD

As the chair of the Call for Papers for the 2011 AAPCSW conference in Los Angeles, I had the pleasure of working with a group of incredibly thoughtful and diligent readers. Their contribution to the conference program was enormous, and I wish to thank them by name.

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Rosalyn Benitez-Bloch
Rita Cahn
Masayo Isono
Ellen Ruderman
Pat Sable
Paula Shatsky
Pat Walter

Colorado

Joan Heron
Cathy Krown Buirski
Mark Wolny

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Share Your News

Dear AAPCSW Members—
We want to hear from you!

Please call, write, or e-mail me with your news: graduations, presentations, publications, awards, appointments, exhibits, and so on, are all items the AAPCSW membership would like to acknowledge in the *Member News* column. Feel free to include a photo, if you like.

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Assistant Newsletter Editor
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Membership Expands Membership

by John Chiaramonte, MSW

AAPCSW is one of the fastest growing clinical social work membership organizations in the United States (growing at a rate of 10% a year). While our largest source of new members is by word of mouth from current members, many members seem to be hesitant to suggest AAPCSW to nonmembers. I suspect that as we get larger in more areas and are able to offer more and more local opportunities for education and networking, members will feel more free to suggest membership to nonmembers. However, while there are many benefits to membership, the three that are often mentioned by members as motivation for joining are (1) the identification with an organization which represents how they see themselves and their work, (2) the listserv, and (3) the national referral networking within the organization.

I have been in several clinical social work organizations, but none have offered so much for so little. It amazes me that the pace of referrals to members across the country, both via the listserv and the membership directory, is so frequent. Rarely a week goes by that four or more referrals are not made on the listserv alone. Many

members simply consult to the directory in making their referrals. I can say that personally it feels good to be able to offer someone a choice of therapists across the country and know that I am offering them someone who has advanced training in analytic psychotherapy or psychoanalysis. Receiving just one patient referral who follows up for six months can actually pay for your annual AAPCSW membership for a lifetime.

In addition, the listserv is a remarkable vehicle where you can get resources such as book and article recommendations, information regarding insurance carriers, and, thanks to our webmaster, Joel Kanter, same-day pertinent news and clinical articles, and so much more.

I would like to take this opportunity to encourage all of our members to share this organization with other clinicians who would thank you for helping them to expand their practice, their ability to find valuable information at a moment's notice, and to find an identification with an organization that truly represents their views of themselves as analytic oriented psychotherapists and psychoanalysts. Spread the word! ■

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Dear Colleagues,

ANNUAL GIVING CAMPAIGN 2011

This is an exciting time, following AAPCSW's twelfth National Conference, which took place in California in March 2011. You have been instrumental in the growth and vitality of our organization in recent years. As a result, you have benefitted from

- our triannual newsletter that reaches over 800 members;
- an interactive listserv that provides professional information, intellectual discussions, and facilitates referrals;
- discounts on books and journals, as well as on professional liability insurance;
- a distance learning program that provides CEUs;
- the committees that further our mission: Child and Adolescent Practice, Diversity and Otherness, Social Responsibility and Social Justice, the Study Group, and the Speakers Bureau; and
- stimulating conferences, such as *Connection in a My Space World: Embracing Culture and Creativity in Psychoanalytic Thought*.

In addition, AAPCSW supports legislative activities through participation in

- the Consortium, which oversees actions and standards related to psychoanalytic practice;
- the Mental Health Liaison Group (MHLG), a national organization that represents consumers, family members, advocates, professionals, and providers; and
- ACPE to support standards for psychoanalytic education.

In order to sustain AAPCSW's commitment to education as well as legislative activities, our board of directors has established a fund development program for the organization and we are excited to be launching our first Annual Giving Campaign. Our goal is to achieve 100% member participation in this campaign. Please help us meet our goal!

Your contribution to the AAPCSW Annual Giving Campaign 2011 will ensure that we continue to build the field through

- cutting-edge, biennial AAPCSW conferences;
- development of regional conferences;
- continuation of local programming organized by the area chairs;
- outreach to graduate students and new professionals;
- scholarship support for students and candidates who wish to attend AAPCSW conferences;
- programs that mentor academics seeking to develop psychoanalytic curriculum; and
- Psychoanalytic Electronic Publishing (PEP).

Be a part of the exciting growth of AAPCSW! Complete the donation form on the facing page to support our educational and legislative agenda. Thank you very much.

Sincerely,

The Public Relations Committee: Karen E. Baker, chair; Penny Rosen; and Adriana Passini

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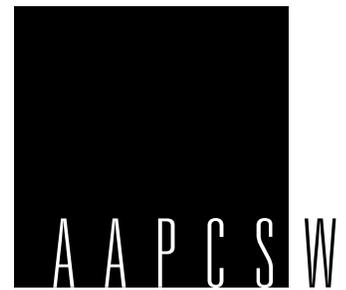
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Questions? Contact: John Chiamonte, LCSW, AAPCSW Membership Chair, 908.918.1192, johnlcsw1@verizon.net



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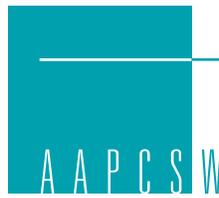
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